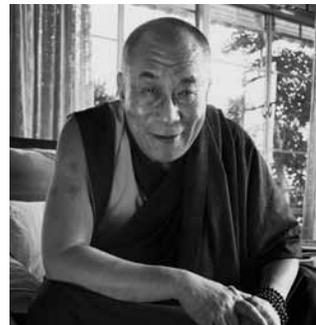
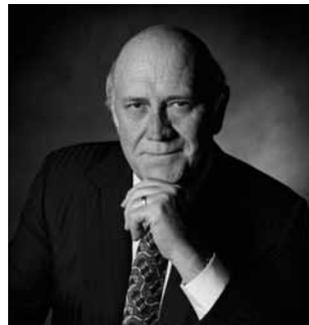
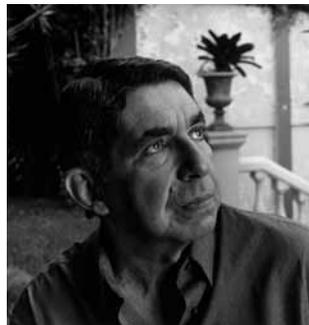
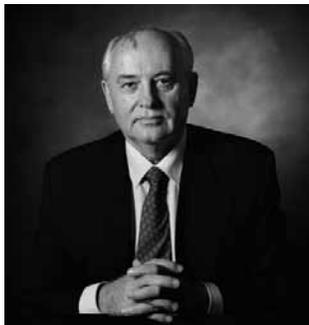
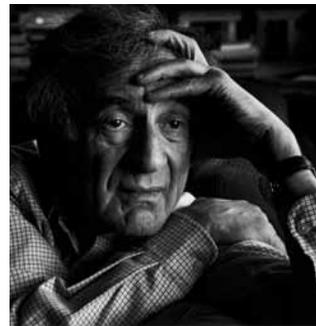




SPEAK TRUTH TO POWER

HUMAN RIGHTS DEFENDERS
WHO ARE CHANGING OUR WORLD



Based on the book by KERRY KENNEDY
 Photography by EDDIE ADAMS and ARCHITECTS OF PEACE
 Containing the play *Speak Truth To Power: Voices from Beyond the Dark*
 by ARIEL DORFMAN
 ROBERT F. KENNEDY CENTER FOR JUSTICE & HUMAN RIGHTS
 in partnership with CHICAGO PUBLIC SCHOOLS and the
 CHICAGO TEACHERS UNION

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THE PROJECT: *SPEAK TRUTH TO POWER*

Speak Truth To Power, a project of the Robert F. Kennedy Center for Justice and Human Rights, is a multi-faceted, global initiative that uses the experiences of courageous defenders from around the world to educate students and others about human rights and urge them to take action. Issues range from slavery and environmental activism to religious self-determination and political participation.

Speak Truth To Power began as a book written by Kerry Kennedy (since translated into six languages) and has been adapted into a dramatic production by Ariel Dorfman. The portraits of the human rights defenders by the late Pulitzer Prize-winning photographer Eddie Adams featured in the book have been made into an exhibition that has toured more than twenty cities in the United States after its debut at the Corcoran Gallery of Art in Washington, D.C. It is now displayed on four continents.

The Speak Truth To Power human rights education curriculum has been disseminated to hundreds of thousands of students in Africa, Asia, Europe, and the United States.

Hosted by President Bill Clinton, the play, *Speak Truth To Power: Voices from Beyond the Dark*, premiered at the Kennedy Center in 2000. A one-hour video was broadcast on PBS as part of its Great Performances Series. Many of America's greatest actors have performed in the play, including: Alec Baldwin, Matthew Broderick, Glenn Close, Woody Harrelson, Kevin Kline, John Malkovich, Sean Penn, Vanessa Redgrave, Martin Sheen, Meryl Streep, and Sigourney Weaver. The play has been produced across the United States and performed by major actors in Barcelona, Cape Town, Florence, Geneva, Helsinki, Hong Kong, Johannesburg, Madrid, Mantua, Milan, Phnom Penh, Rome, Seoul, and Sydney. Notable was a performance in Doha, Qatar, transmitted live on the Arab news network Al Jazeera and read by ten of the most celebrated actors and singers of the Arab world. It has also been performed by school children, college students, local heroes, and even prisoners (in a major theater in Bucharest, after rehearsals in the penitentiary). Future productions are planned for Mexico, Sweden, and Uganda.

Speak Truth To Power encourages governments, NGOs, major foundations, and individuals to support human rights, and brings much-needed attention to continuing abuses. But perhaps its most lasting effect will be to demonstrate the capacity of each individual to create change.

KERRY KENNEDY

Mother of Cara, Mariah and Michaela, who have attended New York City public schools, Kerry Kennedy is the author of the New York Times best seller Being Catholic Now: Prominent Americans Talk About Change in the Church and the Quest for Meaning. Ms. Kennedy started working in the field of human rights in 1981 when she investigated abuses committed by U.S. immigration officials against refugees from El Salvador. Since then, she has devoted her life to pursuing justice, promoting and protecting basic rights, and preserving the rule of law. She established the Robert F. Kennedy Center for Human Rights in 1988. She has led more than 40 human rights delegations across the globe. Ms. Kennedy is chair of the Amnesty International USA Leadership Council and president of the RFK Center for Justice and Human Rights. She is the author of Speak Truth To Power: Human Rights Defenders Who Are Changing Our World.



Kerry Kennedy, © 1998 Jane Silk

Open these pages to a world of courage and hope, where students learn about social justice principles and how and where they are grounded in international and domestic law. Beyond theory, students are provided with a tool kit for action, so they, too, can create change in the classroom, community, country, and our shared world. Our aim is for every student who uses this material to abandon the role of bystander and, instead, join today's heroes as a human rights defender.

In a world where there is a common lament that there are no more heroes, too often cynicism and despair are perceived as evidence of the death of moral courage. That perception is wrong. People of great valor and heart, committed to noble purpose, with long records of personal sacrifice, walk among us in every country of the world. I spent two years traveling the globe to interview fifty-one individuals from nearly forty countries and five continents. In these pages, and in the play by Ariel Dorfman, you will find people whose lives are filled with extraordinary feats of bravery. I've listened to them speak about the quality and nature of courage, and in their stories I found hope and inspiration, a vision of a better world.

For many of these heroes, their understanding of the abrogation of human rights has been profoundly shaped by their personal experiences: of death threats, imprisonment, and in some cases, bodily harm. However, this is not, by any measure, a compilation of victims. Rather, courage, with its affirmation of possibility and change, is what defines them, singly and together. Each spoke to me with compelling eloquence of the causes to which they have devoted their lives, and for which they are willing to sacrifice them—from freedom of expression to the rule of law; from environmental defense to eradicating bonded labor; from access to capital to the right to due process; from women's rights to religious liberty. As the Mandelas, Gandhis, and Maathais of their countries, these leaders hold in common an inspiring record of accomplishment and a profound capacity to ignite change.

The defenders' own voices provoke fundamental questions: Why do people who face imprisonment, torture, and death continue to pursue their work when the chance of success is so remote and the personal consequences so grave? Why did they become involved? What keeps them going? From where do they derive their strength and inspiration? How do they overcome fear? How do they measure success? Out of the answers emerges a sympathetic and strength-giving portrait of the power of personal resolve in the face of injustice. These voices are, most of all, a call to action, much needed because human rights violations often occur by cover of night, in remote and dark places. For many who suffer, isolation is their worst enemy, and exposure of atrocities their only hope. We must bring the international spotlight to violations and broaden the community of those who know and care about those who suffer. This alone may well stop a disappearance, cancel a torture session, or even, some day, save a life. Included with each story is a resource guide of contact information for the defenders and their organizations in the hope that you, the reader, will take action, send a donation, ask for more information, get involved. The more that voices are raised in protest, the greater the likelihood of change.

I grew up in the Judeo-Christian tradition—we painted our prophets on ceilings and sealed our saints in stained glass. But here on earth, people like these and countless other defenders are living, breathing human beings. Their determination, valor, and commitment in the face of overwhelming danger challenge each of us to take up the torch for a more decent society. Today we are blessed by the presence of certain people who are gifts from God. They are teachers who show us not how to be saints, but how to be fully human. Indeed, the project, a partnership of the Robert F. Kennedy Center for Justice and Human Rights, the Chicago Public Schools and the Chicago Teachers Union, has been developed by educators to whom we are profoundly grateful.

Onward,
Kerry Kennedy
President
Robert F. Kennedy Center for Justice and Human Rights

JEAN-CLAUDE BRIZARD

**“EVERY CHILD IS A WORK OF ART.
CREATE A MASTERPIECE.”**

Jean-Claude Brizard is chief executive of the Chicago Public Schools, which serves approximately 409,000 students in more than 670 schools. It is the nation's third-largest school system.

“Every child brings a wealth of talent, gifts, and potential to us,” Mr. Brizard says. “They also bring dreams, aspirations, struggles, and needs. We must embrace that talent and potential and equip every student with an education that draws forth their unique talents (the masterpiece) that lies within each of them.”

Under Mr. Brizard's leadership, the Rochester City School District saw improvements in student performance. More students met standards in English Language Arts and Math, and the district saw a 12-point increase in its four-year high school graduation rate. It also strengthened its portfolio of schools, offering students and families more high-quality school choices to meet student needs.

Mr. Brizard's experience also includes a 21-year career as an educator and administrator with the New York City Department of Education. He served as a regional superintendent, supervising more than 100 K-12 schools serving more than 100,000 students in three New York City geographic districts.

A commercial pilot and a native of Haiti, Mr. Brizard credits his parents—both of whom were educators—with inspiring him to pursue a career in education. He holds a master's degree with honors in school administration and supervision from The City College of New York and a master's degree in science education from Queens College, as well as a bachelor's degree in chemistry from Queens College.

He is married to K. Brooke Stafford-Brizard, Ph.D., and is the proud father of two beautiful children.



Throughout history, men and women of all ages have championed causes that brought to light abuses foisted upon humankind. These courageous people were able to enlighten the global community to take action against injustice and the denial of human rights. Robert F. Kennedy was one such crusader.

In this teacher-developed curriculum, we have collaborated with the Robert F. Kennedy Center for Justice and Human Rights to provide you with lessons and resource materials on individuals who have defended human rights in all corners of the world. The lessons focus on defenders, including several Nobel Peace Prize laureates, who spoke up for those with no voice, regardless of the threat of physical or psychological harm to themselves. These defenders speak truth to power to ensure that others hear their stories and the stories of others.

The Speak Truth To Power lessons were designed by Chicago teachers and bring to classrooms the passion of those who risk their lives for human rights. Their compelling stories are made real to students through a rich curriculum that is aligned with the Illinois State Learning Standards and Common Core Learning Standards. The curriculum challenges students to think about how they can become local defenders of human rights locally and how their actions will be felt globally.

I invite you to integrate these materials into your classroom curriculum. All the lessons are available online at www.cps.org and at www.rfkcenter.org. Thank you for moving forward the advocacy of these defenders.

Jean-Claude Brizard
Chief Executive Officer
Chicago Public Schools

ABOUT THIS CURRICULUM

This curriculum introduces general human rights issues through the stories of remarkable people working in the field, and urges students to become personally involved in the protection of human rights.

Human rights violations are defined by international law. It is important that students have a clear idea about what is a human rights violation under the rule of law.

So what does *Speak Truth To Power* mean? Does it mean speaking truth to those in power or does it mean that speaking truth has power? The answer depends on how you and your students engage with this curriculum and what actions you take as a result. In reality, when truth is informed by sound learning, it has power. Likewise, those who are informed understand their obligation to speak truth to those in power.

This curriculum provides an overview of human rights and social justice issues in the United States and around the world. The Toolkit for Action, will give your students and the broader public the resources they need to address issues at the local, national and global levels.

TIPS FOR TEACHERS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 26: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Teaching human rights is a fundamental and necessary part of learning for all people. Human rights education is multi-disciplinary in nature and aligns with many concepts and objectives in both national and state educational requirements. In this resource, teachers will find lessons that fall within social studies and language arts. In addition, components such as the timeline, defender narratives and the play can be integrated into the creative arts, geography and statistics, to name a few additional subject areas.

While the learning objectives are clear, it is also important to recognize that *Speak Truth To Power* and human rights education emphasize a pedagogy that encourages both theory and practice. The lessons are framed to provide opportunities for students to submit their own ideas and make their own judgments about the world around them. The focus on practice is also addressed in relation to taking action and becoming a defender.

HUMAN RIGHTS EDUCATION FRAMEWORK

Human rights education (HRE) is most successful if the following areas of the educational system are in place.

THE LEARNING ENVIRONMENT

HRE strives toward an environment in which human rights are practiced and lived in the daily life of the whole school community. In addition to cognitive learning, HRE includes social and emotional development for students and teachers.

TEACHING AND LEARNING

HRE requires a holistic approach to teaching and learning that reflects human rights values. Curriculum content and objectives are human rights-based, methodologies are democratic and participatory, and all materials and textbooks are consistent with human rights values.

EDUCATION AND PROFESSIONAL DEVELOPMENT

(pre- and in-service education/training)

Education and professional development must foster educators' knowledge about, commitment to and motivation for human rights.

POLICY IMPLEMENTATION

Effectiveness is contingent upon a consistent implementation strategy that includes budgeting, coordination, coherence, monitoring and accountability.

EDUCATION POLICIES

Advancing legislation that includes human rights in plans of action, curricula, pre- and in-service education, training, assessment and accountability will provide the political grounding for a human rights-based educational system.

DEVELOPMENTAL FRAMEWORK

Human Rights Education seeks to improve a student's understanding, attitude and behavior toward human rights.

ELEMENTARY LEVEL THROUGH HIGH SCHOOL

In pre-kindergarten through Grade 3, human rights learning focuses on respect for self, parents, teachers and others.

In Grades 4–6 the focus moves to social responsibility, citizenship, and distinguishing wants and needs from rights.

For Grades 7 and 8, the focus shifts to introducing and enhancing specific human rights. At the high school level, Grades 9–12, the focus expands to include human rights as universal standards, integration of human rights into personal awareness, and behavior.

GENERAL OVERVIEW

ENHANCE KNOWLEDGE

- Explore the development of protected human rights from historical to present-day declarations, conventions, as well as covenants and the continuing evolution of human rights knowledge, various challenges to the full enjoyment of human rights, and the factors that contribute to human rights abuse.
- Develop critical understanding of real-life situations, questioning the barriers and structures that prevent the full enjoyment of rights and freedoms.

CHANGE ATTITUDES

- Reflect on values such as justice, equality and fairness.
- Move toward an understanding among and between different groups.
- Recognize the struggles of fellow human beings seeking to meet basic needs and respond to human rights violations.

CHANGE BEHAVIORS

- Inspire people to integrate human rights principles into their individual lives and social institutions.
- Challenge and enable people to demand, support and defend human rights as a means for sustainable social change.

INTEGRATING HUMAN RIGHTS INTO YOUR CURRICULUM AND METHODOLOGIES

Speak Truth To Power advances human rights learning through personal narratives, through the spoken word, through image and through lessons and activities. This section provides examples of how educators can integrate *Speak Truth To Power* into their teaching as a complement to the lessons provided. In addition, this section presents a range of methodologies that teachers may use, independent of the included lesson plans.

SAMPLE LESSONS AND ACTIVITIES

The STTP education guide includes lessons, activities and discussion questions for each defender. To design your own lessons, consider the following: How does the issue or concept align with learning standards? What do your students know about the issue? Is it relevant to them and easily understood? Have you prepared your students to engage with this topic? Have you thought through your follow-up plans?

METHODOLOGIES

Human rights learning uses participatory and interactive approaches to engage students. To determine the best methodology for your students, consider the content and how a certain approach might frame the issue. Will a role-play on child labor provide a lens for your students or will it allow them so much distance that the impact is lost? You know your students, and as your understanding of and comfort with more difficult issues develops, your ability to utilize a range of methodologies will become richer and more meaningful for both you and your students.

Many human rights issues are difficult to understand and far removed from most students' daily lives. The lines between exposing and shocking, developing empathy and sympathy, and creating real opportunities to take action or promoting more symbolic events are tricky. *Speak Truth To Power* will work with you through a variety of media to support this important work.

TEACHING METHODS

Before starting any class activity, establish ground rules to which all your students contribute and agree.

ROLE-PLAY:

A role-play is a mini-drama performed by the students. Improvisation brings circumstances and events to life. Role-playing improves participants' understanding of a situation and encourage empathy.

TIPS:

- Allow students to stop the action when they have questions or want to change the direction of the role-play.
- Leave plenty of time at the end of the role-play to review and reinforce the purpose of the activity and the learning objectives.
- Leave time for reflection.
- If the role-play did not work as planned, ask the students how it could have been improved or changed.
- Because role-plays imitate real-life situations or events, they may raise questions for which there are no simple answers. Be comfortable with that and work with the students to find their own understanding and answers.
- Understand and respect the feelings and social structure of your class and use role-plays with a high level of sensitivity.

BRAINSTORMING:

Brainstorming encourages creativity and generates many ideas quickly. It can be used for solving problems or answering questions.

TIPS:

- Decide on a specific issue you want to address and frame it as a question.
- Ask students to contribute ideas—they can do this individually, in pairs or in small groups prior to reporting to the whole group.
- Allow for a free flow of ideas; ask students not to censor their ideas.
- Welcome all ideas, but discourage students from repeating ideas already mentioned or commenting on others' ideas until the end.
- Everyone should contribute, but allow students to contribute when they are ready, not in a structured form.
- Ask for clarity if necessary.
- Write down all new ideas and; stop when ideas are running out.

QUESTIONING:

In developing ways to explore and understand human rights issues, design questions that are open-ended and encourage participation and analysis.

TIPS:

- Scaffold your questions in order to move your students from lower- to higher-level thinking and analysis. This method helps your students build confidence and gradually increase their understanding of complex issues.
- Useful question types: hypothetical, speculative, encouraging/supporting, opinion-seeking, probing, clarifying/summarizing, and consensus-building.

DRAWING:

Drawing develops observation skills and imagination, and builds empathy for people in the picture. Drawings are useful when teaching human rights because the work can be exhibited in the classroom and school as a base for reflection and further discussion of human rights values and issues.

TIP:

Art is personal and should be respected and honored as such.

PICTURES AND PHOTOGRAPHS:

Pictures and photographs can be useful for teaching students that while we may be looking at the same thing, we see or understand it differently.

TIP:

Pictures and photographs capture a moment in history. Students should think about the role of photojournalists in reporting and documenting human rights issues.

MEDIA:

The media is an essential component of a democratic society. However, particularly with the Internet, the distinction between objective reporting and opinion should be emphasized.

INTERVIEWS:

Student interviews provide a first-hand and personal research and learning opportunity. The interview process also provides an opportunity to share what the students are learning with the school and surrounding community.

TIP:

Spend time with each student and his or her questions. Depending on the issue and the interviewee, use the time to teach not only about the question-forming process but also issues of sensitivity, relevance, and handling personal information responsibly.

WORD ASSOCIATION:

Word association is a great way to introduce a topic and gauge your students' understanding. Use the end of the lesson to find out how much the students learned.

TIP:

Create a word list that spans the scope of the issue studied.

RE-PRESENTING INFORMATION:

One of the best ways to understand and internalize information is to take it in and then present it in a different format. For example, after a unit on child labor, challenge students to determine the best way to educate others about the issue.

TIPS:

- Work with students to identify a primary source of information related to the issue.
- Provide students with a range of methods to introduce and/or educate others about the issue. Encourage students to create non-traditional approaches.
- Allow students space to bring in new information, along with justification of its importance.

Additional methods: projects, small group discussion and class discussions.

DIFFERENTIATING INSTRUCTION

Teachers should consider the following strategies when adapting instruction for diverse learners:

STUDENTS WITH DISABILITIES

- When beginning the lesson, ask frequent questions and provide clarifying statements.
- Use concept maps and graphics. Consider how these can be modified.
- Assign students to work in heterogeneous groups, using cooperative learning when appropriate.
- The student's Individualized Education Program (IEP) will provide information on the need for specific modifications.
- Create scaffold reading with supports for decoding and vocabulary.
- Provide alternate means (written, oral and visual).
- Evaluate the accessibility of electronic devices (computer, LCD panels) and other alternate means for note taking.
- Break down instructional units into smaller steps.
- Teach students strategies for learning new materials: taking notes, making a chart, asking questions, making an outline, re-reading, and highlighting key words or concepts.

ENGLISH LANGUAGE LEARNERS

- Identify vocabulary words that students may find difficult and pre-teach these words in context. Write simple, brief definitions.
- Use visuals and graphic organizers to represent the main idea.
- Summarize text using controlled vocabulary and simplified sentence structures.
- Provide the opportunity for students to work with English-proficient speakers. Arrange the classroom for small-group and paired learning.
- Use think-alouds to help students understand the step-by-step thinking process for finding solutions.

USING FILM IN THE CLASSROOM

Films are an excellent educational supplement. However, many of your students are not used to using films as class texts. Below are some suggestions to get your students to think critically about films and to start engaging in class discussions.

- View the film before showing it to your class. You should know if the clip uses language or images that will require pre-viewing prep with your students and/or their parents.
- Let your students know that they should use the film as they would any other class reading. Two points seem to help:
 - Nothing in film is there by chance or accident: EVERYTHING in the film was chosen for a specific effect, even the smallest, seemingly insignificant prop.
 - Film is a language, complete with its own s'grammar:" Camera angles, lighting, mise-en-scene, shot-reverse-shot (SRS), framing, composition, editing, pans, tracking shots, fade-ins, space, dissolves, and many more elements constitute a film's grammar. This visual narration creates meaning for viewers in a fashion similar to written conventions.
- Next, provide students with a set of questions or tailor the selected lesson to the film to start the discussion. Remember to consider what your desired response is to the film.
- After your class discussion of the film, summarize the lesson's main points. This is often necessary because students can have trouble integrating films into course material. Films can be a very effective learning device, but teachers must consider how they will integrate the film's material. Films should supplement class, not substitute for it.

FURTHER LEARNING:

TIMELINE

The timeline included in this resource highlights key events, moments or advancements of human rights treaties. To extend your students' understanding of a specific issue, social movement, or regional or international body, have your students research that topic and then place it on the human rights timeline.

Discussion questions related to the timeline and extended learning:

- 1 What was familiar to you? What was new? What surprised you?
- 2 What do you think was left off the timeline and why?
- 3 What did you notice about the evolution of human rights, as laid out in the timeline?
- 4 When was the issue you are researching first mentioned?
- 5 When do you think the issue should have been mentioned? Why?
- 6 What does the future of human rights look like? What treaties or events would you like to see happen in the next 10 years?



CHRONOLOGY OF HUMAN RIGHTS

C. 2100 B.C.

In Iraq, the Code of Hammurabi, the first written legal code, vows to "make justice reign in the kingdom, to destroy the wicked and violent, to enlighten the country and promote the good of the people."

C. 570 B.C.

The Charter of Cyrus is drawn up by King Cyrus the Great of Persia (now Iran) for the people of his kingdom, recognizing rights to liberty, security, freedom of movement, the right to own property, and some economic and social rights.

1215

Bowing to populist pressure, King John of England signs the Magna Carta, which establishes limits on arbitrary power and rights to due process.

1648

The Treaty of Westphalia, Germany, an early international legal treaty, establishes equality of rights between Catholics and Protestants.

Human rights are the rights a person has simply because she or he is a human being. Human rights are held by all persons equally, universally, and forever. Human rights are inalienable: you cannot lose these rights any more than you can cease being a human being. Human rights are indivisible: you cannot be denied a right because it is “less important” or “non-essential.” Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life.

Another definition of human rights is those basic standards without which people cannot live with dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected. In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights, even if the laws or those in power do not recognize or protect them.

We experience our human rights every day when we worship according to our beliefs, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; or when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here in America and in other countries do not enjoy all these liberties equally. Human rights violations occur when a parent abuses a child; when a family is homeless; when a school provides inadequate education; when women are paid less than men; or when one person steals from another. Human rights are an everyday issue.

ABBREVIATED VERSION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

- | | | | |
|-------------|--|-------------|--|
| Article 1: | Right to Equality | Article 17: | Right to Own Property |
| Article 2: | Freedom from Discrimination | Article 18: | Freedom of Belief and Religion |
| Article 3: | Right to Life, Liberty, and Personal Security | Article 19: | Freedom of Opinion and Information |
| Article 4: | Freedom from Slavery | Article 20: | Right of Peaceful Assembly and Association |
| Article 5: | Freedom from Torture and Degrading Treatment | Article 21: | Right to Participate in Government and in Free Elections |
| Article 6: | Right to Recognition as a Person before the Law | Article 22: | Right to Social Security |
| Article 7: | Right to Equality before the Law | Article 23: | Right to Desirable Work and to Join Trade Unions |
| Article 8: | Right to Remedy by Competent Tribunal | Article 24: | Right to Rest and Leisure |
| Article 9: | Freedom from Arbitrary Arrest and Exile | Article 25: | Right to Adequate Living Standard |
| Article 10: | Right to Fair Public Hearing | Article 26: | Right to Education |
| Article 11: | Right to be Considered Innocent until Proven Guilty | Article 27: | Right to Participate in the Cultural Life of Community |
| Article 12: | Freedom from Interference with Privacy, Family, Home, and Correspondence | Article 28: | Right to a Social Order that Articulates this Document |
| Article 13: | Right to Free Movement in and out of the Country | Article 29: | Right to Fulfill Community Duties Essential to Free and Full Development |
| Article 14: | Right to Asylum in other Countries from Persecution | Article 30: | Freedom from State or Personal Interference in the above Rights |
| Article 15: | Right to a Nationality and the Freedom to Change It | | |
| Article 16: | Right to Marriage and Family | | |

1679

The Habeas Corpus Act in Britain gives anyone who is detained the right to a fair trial within a certain amount of time.

1689

Britain's Bill of Rights upholds the supremacy of Parliament over the King, and provides freedom of speech, the right to bail, freedom from torture, free elections, and trials by jury.

1776

The Declaration of Independence declares, “all men are created equal” and establishes North America's independence from the British Empire.

1789

The French Declaration of the Rights of Man and Citizens is established when the French monarchy is overthrown by its people.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

SIMPLIFIED VERSION

ARTICLE 1

All human beings are born free and equal. You are worth the same, and have the same rights as anyone else. You are born with the ability to think and to know right from wrong, and should act toward others in a spirit of friendliness.

ARTICLE 2

Everyone should have all the rights and freedoms in this statement, no matter what race, sex, or color he or she may be. It shouldn't matter where you were born, what language you speak, what religion you are, what political opinions you have, or whether you're rich or poor. Everyone should have all the rights in this statement.

ARTICLE 3

Everyone has the right to live, to be free, and to feel safe.

ARTICLE 4

No one should be held in slavery for any reason. The buying and selling of human beings should be prevented at all times.

ARTICLE 5

No one shall be put through torture, or any other treatment or punishment that is cruel, or that makes him or her feel less than human.

ARTICLE 6

Everyone has the right to be accepted everywhere as a person, according to law.

ARTICLE 7

You have the right to be treated equally by the law, and to have the same protection under the law as anyone else. Everyone should be protected from being treated in ways that go against this document, and from having anyone cause others to go against the rights in this document.

ARTICLE 8

If your rights under the law are violated, you should have the right to fair and skillful judges who will see that justice is done.

ARTICLE 9

No one shall be arrested, held in jail, or thrown and kept out of her or his own country for no good reason.

ARTICLE 10

You have the same right as anyone else to a fair and public hearing by courts that will be open-minded and free to make their own decisions if you are ever accused of breaking the law, or if you have to go to court for some other reason.

ARTICLE 11

- 1 If you are blamed for a crime, you have the right to be thought of as innocent until you are proven guilty, according to the law, in a fair and public trial in which you have the basic things you need to defend yourself.
- 2 No one shall be punished for anything that was not illegal when it happened. Nor can anyone be given a greater punishment than the one that applied when the crime was committed.

ARTICLE 12

No one has the right to butt in to your privacy, home, or mail, or attack your honesty and self-respect for no good reason. Everyone has the right to have the law protect him or her against all such meddling or attacks.

ARTICLE 13

- 1 Within any country you have the right to go and live where you want.
- 2 You have the right to leave any country, including your own, and return to it when you want.

ARTICLE 14

- 1 Everyone has the right to seek shelter from harassment in another country.
- 2 This right does not apply when the person has done something against the law that has nothing to do with politics, or when she or he has done something that goes against the principles of the United Nations.

ARTICLE 15

- 1 You have a right to a nationality.
- 2 No one shall be denied her or his nationality or the right to change her or his nationality.

ARTICLE 16

- 1 Grown men and women have the right to marry and start a family, without anyone trying to stop them or make it hard because of their race, country, or religion. Both partners have equal rights in getting married, while married, and if and when they decide to end the marriage.
- 2 A marriage shall take place only with the agreement of the couple.
- 3 The family is the basic part of society, and should be protected.

ARTICLE 17

- 1 Everyone has the right to have belongings that they can keep alone, or share with other people.
- 2 No one has the right to take your things away from you for no good reason.

ARTICLE 18

You have the right to believe the things you want to believe, to have ideas about right and wrong, and to believe in any religion you want. This includes the right to change your religion if you want, and to practice it without anybody interfering.

1791

The American Bill of Rights and Constitution list basic civil and political rights of citizens, including freedom of speech and rule of law.

1864

The Convention for the Amelioration of the Condition of Armies in the Field (First Geneva Convention), an international treaty of the International Committee of the Red Cross, protects war wounded and sick, and gives immunity to hospital staff and the Red Cross.

1899–1907

The Hague Conventions are drafted, establishing international humanitarian laws for the treatment of civilians, prisoners of war, and war wounded.

1919

The Treaty of Versailles establishes both the League of Nations and the International Labor Organization to improve working conditions and promote social justice.

ARTICLE 19

You have the right to tell people how you feel about things without being told that you have to keep quiet. You have the right to read news, and watch or listen to broadcasts or listen to the radio without someone trying to stop you, no matter where you live. Finally, you have the right to print your opinions in a newspaper or magazine, and send them anywhere without anyone stopping you.

ARTICLE 20

- 1 You have the right to gather peacefully with people, and to be with anyone you want.
- 2 No one can force you to join or belong to any group.

ARTICLE 21

- 1 You have the right to be part of your government by being in it, or choosing the people who are in fair elections.
- 2 Everyone has the right to serve her or his country in some way.
- 3 The first job of any government is to do what its people want it to do. This means you have the right to have elections every so often, in which each person's vote counts the same, and everyone's vote is his or her own business.

ARTICLE 22

Every person on this planet has the right to have her or his basic needs met, and should have whatever it takes to live with pride, and become the person he or she wants to be. Every country or group of countries should do everything possible to make this happen.

ARTICLE 23

- 1 You have the right to work and to choose your job, to have fair and safe working conditions, and to be protected against not having work.
- 2 You have the right to the same pay as anyone else who does the same work, without anyone playing favorites.
- 3 You have the right to decent pay so that you and your family can get by with pride. That means that if you don't get paid enough to do that, you should get other kinds of help.
- 4 You have the right to form or be part of a union that will serve and protect your interests.

ARTICLE 24

Everyone has the right to rest and relaxation, which includes limiting the number of hours he or she has to work, and allowing for holidays with pay once in a while.

ARTICLE 25

You have the right to have what you need to live a decent life, including food, clothes, a home, and medical care for you and your family. You have the right to help if you're sick or unable to work, if you're older or a widow or widower, or if you're in any other kind of situation that keeps you from working through no fault of your own.

ARTICLE 26

- 1 Everyone has the right to an education. It should be free, and should be required for all, at least in the early years. Later education for jobs and college has to be available for anyone who wants it and is able to do it.
- 2 Education should help people become the best they can be. It should teach them to respect and understand each

other, and to be kind to everyone, no matter who they are or where they are from. Education should help promote the activities of the United Nations in an effort to create a peaceful world.

ARTICLE 27

- 1 You have the right to join in and be part of the world of art, music, and books. You have the right to enjoy the arts, and to share in the advantages that come from new discoveries in the sciences.
- 2 You have the right to get the credit and any profit that comes from something that you have written, made, or discovered.

ARTICLE 28

All people have the right to a world in which their rights and freedoms, such as the ones in this statement, are respected and made to happen.

ARTICLE 29

- 1 You have a responsibility to the place you live and the people around you—we all do. Only by watching out for each other can we each become our individual best.
- 2 In order for all people to be free, there have to be laws and limits that respect everyone's rights, meet our sense of right and wrong, and keep the peace in a world in which everyone plays an active part.
- 3 Nobody should use her or his freedom to go against what the United Nations is all about.

ARTICLE 30

Nothing in this statement that says anybody has the right to do anything that could weaken or take away these rights.

1941

The Allies proclaim "four freedoms" as their objective: freedom of speech and worship, and freedom from want and from fear. The Allies repeat that commitment in the 1941 Atlantic Charter.

1942

UN War Crimes Commission establishes international war crimes trials in Nuremberg and Tokyo after World War II.

1945

UN Charter sets forth United Nations' goals, functions, and responsibilities.

1947

The partition of India displaces up to 12.5 million people in the former British Indian Empire, with estimates of loss of life varying from several hundred thousand to a million.

1948

Chinese Laogai (forced labor camps) system built. An estimated 50 million have been sent to *laogai* camps.

A SHORT HISTORY OF HUMAN RIGHTS

The belief that everyone, by virtue of his or her humanity, is entitled to certain human rights is fairly new. The roots of this belief however, lie in earlier traditions and teachings of many cultures. It took the catalyst of World War II to propel human rights onto the global stage and into the global conscience.

Throughout much of history, people acquired rights and responsibilities through their membership in a group—a family, indigenous nation, religion, class, community, or state. Most societies have had traditions similar to the “golden rule” of “Do unto others as you would have them do unto you.” The Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Qur’an (Koran), and the Analects of Confucius are five of the oldest written sources that address questions of people’s duties, rights, and responsibilities. In addition, the Inca and Aztec codes of conduct and justice and an Iroquois Constitution were Native American sources that existed well before the creation of the U.S. Constitution in the eighteenth century. In fact, all societies, whether in oral or written tradition, have had systems of propriety and justice as well as ways of tending to the health and welfare of their members.

PRECURSORS OF TWENTIETH CENTURY HUMAN RIGHTS DOCUMENTS

Documents asserting individual rights, such as the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration on the Rights of Man and Citizens (1789), and the United States Constitution and Bill of Rights (1791), are the written antecedents to many of today’s human rights documents. Yet many of these documents, when originally translated into policy, excluded women, people of color, and members of certain social, religious, economic, and political groups. Nevertheless, oppressed people throughout the world have drawn on the principles these documents express, in order to support revolutions that assert the right to self-determination or to protect individual rights.

Contemporary international human rights law and the establishment of the United Nations (UN) have important historical antecedents. Efforts in the nineteenth century to prohibit the slave trade and to limit the horrors of war are prime examples. In 1919, countries established the International Labor Organization (ILO) to oversee treaties protecting workers with respect to their rights, including their health and safety. Concern over the protection of certain minority groups was raised by the League of Nations at the end of the First World War. However, this organization for international peace and cooperation, created by the victorious European allies, never achieved its goals. The League floundered because the

United States refused to join and because the League failed to prevent Japan’s invasion of China and Manchuria (1931) and Italy’s attack on Ethiopia (1935). It finally died with the onset of World War II (1939).

THE BIRTH OF THE UNITED NATIONS

The idea of human rights emerged stronger after World War II. The extermination by Nazi Germany of more than six million Jews, Sinti and Romani (gypsies), homosexuals, and persons with disabilities horrified the world. Trials were held in Nuremberg and Tokyo after World War II, and officials from the defeated countries were punished for committing war crimes, “crimes against peace,” and “crimes against humanity.”

Governments then committed themselves to establishing the United Nations, with the primary goal of bolstering international peace and preventing conflict. People wanted to ensure that never again would anyone be unjustly denied life, freedom, food, shelter, or nationality. The essence of these emerging human rights principles was captured in President Franklin Delano Roosevelt’s 1941 State of the Union Address when he spoke of a world founded on four essential freedoms: freedom of speech and religion and freedom from want and fear. The calls came from across the globe for human rights standards to protect citizens from abuses by their governments, standards against which nations could be held accountable for the treatment of those living within their borders. These voices played a critical role in the establishment of the United Nations Charter in 1945—the initial document of the UN, which set forth its goals, functions, and responsibilities.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Member states of the United Nations pledged to promote respect for the human rights of all. To advance this goal, the UN established a Commission on Human Rights and charged it with the task of drafting a document spelling out the meaning of the fundamental rights and freedoms proclaimed in the Charter. The Commission, guided by Eleanor Roosevelt’s forceful leadership, captured the world’s attention. On December 10, 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the fifty-six members of the United Nations. The vote was unanimous, although eight nations chose to abstain.

The UDHR, commonly referred to as the International Magna Carta, extended the revolution in international law ushered in by the United Nations Charter—namely, that how a government treats its own citizens was now a matter of legitimate international concern, and not simply a domestic issue. It claims that all rights are interdependent and indivisible.

1948

Apartheid system of legal racial segregation enforced in South Africa.

1960

Last of the Soviet Gulags close, but political dissidents continue to be imprisoned until the Gorbachev era.

1966

The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights are ratified by the United Nations. Along with the UDHR, they complete the International Bill of Human Rights.

1969

Adoption of the American Convention on Human Rights in San José, Costa Rica, which incorporates human rights standards for Latin American countries.

1971

Widespread violation of human rights in East Pakistan (now Bangladesh) where an estimated 200,000 to 3 million civilians are killed and millions flee to India.

Its preamble eloquently asserts: "Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world."

The influence of the UDHR has been substantial. Its principles have been incorporated into the constitutions of most of the more than 185 nations now in the UN. Although a declaration is not a legally binding document, the Universal Declaration has achieved the status of customary international law because people regard it "as a common standard of achievement for all people and all nations."

THE HUMAN RIGHTS COVENANTS

With the goal of establishing mechanisms for enforcing the UDHR, the UN Commission on Human Rights proceeded to draft two treaties in 1966: the International Covenant on Civil and Political Rights (ICCPR) and its optional Protocol, and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Together with the Universal Declaration, they are commonly referred to as the International Bill of Human Rights. The ICCPR focuses on such issues as the right to life, freedom of speech, religion, and voting. The ICESCR focuses on such issues as food, education, health, and shelter. Both covenants trumpet the extension of rights to all persons and prohibit discrimination.

As of 2010, more than 160 nations have ratified these covenants.

SUBSEQUENT HUMAN RIGHTS DOCUMENTS

In addition to the covenants in the International Bill of Human Rights, the United Nations has adopted more than twenty principal treaties which further elaborate human rights. These include conventions to prevent and prohibit specific abuses like torture and genocide, and to protect especially vulnerable populations, such as refugees (Convention Relating to the Status of Refugees, 1950), women (Convention on the Elimination of All Forms of Discrimination against Women, 1979), and children (Convention on the Rights of the Child, 1989).

In Europe, the Americas, and Africa, regional documents for the protection and promotion of human rights extend the International Bill of Human Rights. For example, African states have created their own Charter of Human and People's Rights (1981), and Muslim states have created the Cairo Declaration on Human Rights in Islam (1990). The dramatic changes in Eastern Europe, Africa, and Latin America in the last twenty years have powerfully demonstrated a surge in demand for respect of human rights. Popular movements in China, Korea, and other Asian nations reveal a similar commitment to these principles.

THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS

Across the globe, champions of human rights have most often been citizens, not government officials. In particular, non-governmental organizations (NGOs) have played an important role in focusing the international community's attention on human rights issues. For example, NGO activities surrounding the 1995 United Nations Fourth World Conference on Women in Beijing, China, drew unprecedented attention to serious violations of the rights of women. NGOs such as Amnesty International, Anti-Slavery International, the International Commission of Jurists, the International Working Group on Indigenous Affairs, Human Rights Watch, The Robert F. Kennedy Center for Justice and Human Rights, Physicians for Human Rights, Human Rights First, the Laogai Research Foundation, and the Foundation for Human Rights monitor the actions of governments and pressure them to act according to human rights principles.

Government officials who understand the human rights framework can also effect far-reaching change for freedom. Many world leaders, such as Abraham Lincoln, Ellen Johnson-Sirleaf, Michelle Bachelet Jeria, and Jimmy Carter, have taken strong stands for human rights. In other countries, leaders like Nelson Mandela, Mahatma Gandhi, Dag Hammarskjöld, Graça Machel, Wangari Maathai, and Vaclav Havel have brought about great changes under the banner of human rights.

Eleanor Roosevelt, New York, 1949.



1973

The Chilean dictator Augusto Pinochet carries out a military takeover that initiates massive disappearances, illegal detentions, torture and extrajudicial killings.

1975-1979

More than a million Cambodians are executed in the "killing fields" by Pol Pot's Khmer Rouge regime.

1979

The International Convention on the Elimination of All Forms of Discrimination Against Women is ratified by the United Nations.

1981

The Africa Charter of Human and People's Rights is unanimously approved.



Signing of the United Nations Charter, San Francisco, California, 1945.

THE EVOLUTION OF HUMAN RIGHTS LAW

Since 1948, the UDHR has served as the foundation for twenty major human rights conventions. Many human rights conventions have entered into force; some are still in the process of ratification. Others, such as a convention on the rights of indigenous peoples and a convention on environmental rights, are presently being drafted. As the needs of certain groups of people are recognized and defined, and as world events point to the need for awareness and action on specific human rights issues, international human rights law continually evolves in response. The ultimate goal is to protect and promote the basic human rights of every person, everywhere.

Although much progress has been made to protect human rights worldwide, the disturbing reality is that people who have killed, tortured, and raped on a massive scale are still likely to escape punishment.

After years of intense preparation, governments met in 1998 in Rome, Italy, to adopt the statute establishing a permanent International Criminal Court (ICC). In 2002, sixty states ratified the Rome Statute to officially implement the Court's function to prosecute the gravest global crimes. As of 2009, the Statute has been ratified by 109 states.

The ICC is a permanent judicial tribunal with a global jurisdiction to try individuals for the worst crimes in the world—genocide, crimes against humanity, and war crimes.

MODERN HUMAN RIGHTS MOVEMENT

The adoption of the UDHR in 1948 is thought to be the beginning of the modern human rights movement. The modern human rights movement has seen profound social changes: the women's rights movement gained more equality for women, such as the right to vote. Anti-apartheid movements in South Africa and across the world demonstrated the significance of "transnational activism," which helped create democratic governance based on self-determination and equality.

Human rights is an idea whose time has come. The Universal Declaration of Human Rights is a call to freedom and justice for people throughout the world. Every day, governments that violate the rights of their citizens are challenged and called to task. Every day, human beings worldwide mobilize and confront injustice and inhumanity. Like drops of water falling on a rock, they wear down the forces of oppression and move the world closer to achieving the principles expressed in the Universal Declaration of Human Rights.

Source: Adapted from David Shiman, *Teaching Human Rights* (Denver: Center for Teaching International Relations Publications, University of Denver, 1993).

1984

International Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment is ratified by the United Nations.

1989

Tiananmen Square Massacre in China follows weeks of peaceful protests calling for political reform. Government troops fire on unarmed protesters, killing thousands.

1989

International Convention of the Rights of the Child is ratified by the United Nations.

1990s

Peace accords are signed in Central America, ending decades of killings and enforced disappearances in El Salvador, Nicaragua and Guatemala.

BE A DEFENDER

Everyone can become a defender, whether you have one day or an entire academic year. Following are a few examples of how you can support students in their efforts to be defenders.

TIPS:

Have a strategy:

- Identify the problem to be addressed.
- Research the problem: Why is this a problem, what solutions have been tried (some of this will have been covered in the lesson)?
- What change is required?
- Define actions steps and specific target audiences—who can make the change happen?
- How can the group involve other supporters?
- How will the impact of the group's efforts be measured?

1 DAY:

If you have one day to take action, select an action that is simple and focused, such as writing letters or organizing an information day in your school.

1 WEEK:

If you have a week to take action, focus on an event or program that builds over the week from awareness to action.

FOR EXAMPLE:

- Organize a week for effecting change. Over the course of the week, begin by educating your target community on the issue and then provide a series of actions people can take.

1 SEMESTER:

If you have a term to take action, build a program that integrates your classroom learning with a comprehensive, multi-layered project. Consider designing a human rights-based service learning project.

1991

Burmese democracy activist Aung San Suu Kyi receives Nobel Peace Prize. She remains under house arrest despite repeated calls from the international community for her release.

1993

International Criminal Tribunal for the former Yugoslavia is established.

1994

An estimated 800,000 Tutsis and moderate Hutus are killed in Rwandan genocide.

1994

Apartheid system of racial segregation is dismantled in South Africa.

1994

November International Criminal Tribunal for Rwanda is established.

Robert Kennedy meets a local man in Soweto, Johannesburg, South Africa, 8 June 1966. Photographer unknown. In the Robert F. Kennedy Photograph Collection.



1995

The Fourth World Conference on Women is held in Beijing, China. Participants agree on a five-year action plan to enhance the social, economic, and political empowerment of women, improve their health, advance their education, and promote their marital and sexual rights.

1995

Srebrenica massacre. More than 8,000 Bosnian men and boys are killed in largest mass murder in Europe since World War II.

1998

The Rome Statute, signed by 120 countries in 1998, entered into force on July 1, 2002, establishing the legal basis for the International Criminal Court (ICC). The ICC has jurisdiction over the most serious crimes which concern the international community, such as genocide, crimes against humanity, and war crimes.

1998–2008

Estimated 5.4 million people die in a decade of war in the Democratic Republic of Congo.



“NO ONE IS BORN
HATING ANOTHER
PERSON BECAUSE OF THE
COLOUR OF HIS SKIN, OR
HIS BACKGROUND, OR
HIS RELIGION. PEOPLE
MUST LEARN TO HATE,
AND IF THEY CAN LEARN
TO HATE, THEY CAN
BE TAUGHT TO LOVE,
FOR LOVE COMES MORE
NATURALLY TO THE
HUMAN HEART THAN ITS
OPPOSITE.”

—NELSON MANDELA

2001

The World Conference against Racism. Representatives of every UN member country meet in Durban, South Africa, to address issues of minority and indigenous rights, human trafficking, migration, and discrimination. The Durban Declaration lays out a plan of action to implement the goals of the conference.

2004

Africa Court on Human and Peoples' Rights is established.

2007

Ellen Johnson-Sirleaf of Liberia is elected Africa's first female president.

2008

The 60th anniversary of the Universal Declaration of Human Rights.

2009

The International Criminal Court charges Omar Hassan Al-Bashir, president of Sudan, with atrocities in Darfur.

MIKHAIL GORBACHEV

Born to Russian peasants in 1931, Mikhail Gorbachev quickly ascended the ladder of power in the Soviet Union. In his youth, Gorbachev joined the Komsomol or "Youth Communist League" and drove a combine harvester at a state-run farm in his hometown. Local party officials recognized his promise and sent him to law school at Moscow State University. At university, Gorbachev was an active Communist Party member and, by 1970, first secretary of the regional party committee. Only ten years later, Gorbachev had become the youngest full member of the Politburo, then the highest executive committee in the Soviet Union.

In 1985, after two general secretaries of the Politburo died within a year of each other, the Party was looking for younger leadership. On March 11, 1985, the Politburo elected Mikhail Gorbachev general secretary of the Communist Party of the Soviet Union. After his election, Gorbachev set about installing bold reforms. Domestically, he pushed the Soviet bureaucracy to be more efficient, to increase worker production and to rapidly modernize. When his reforms yielded few results, Gorbachev instituted more far-reaching reforms, including glasnost, or "openness," to encourage free expression and information, and perestroika or "restructuring," which encouraged democratic processes and free-market ideas to take hold in Soviet economic and political life. He also worked for warmer relations and new trade partners abroad.

In 1987, he and U.S. President Ronald Reagan signed an agreement calling for both sides to destroy all their intermediate-range nuclear-tipped missiles. In 1989, Gorbachev openly supported reformist groups in Eastern European Soviet-bloc countries and informed their communist leaders that in the event of a revolution, he would not intervene. As a result, reformist groups overthrew the communist regimes and Gorbachev began withdrawing Soviet troops. By the summer of 1990, he agreed to a reunification of East and West Germany. As power quickly shifted to new political parties, Gorbachev dismantled large swaths of the political structure throughout the Soviet Union. On December 25, 1991, the day he resigned, the Soviet Union ceased to exist. In 1990, Gorbachev was awarded the Nobel Peace Prize for his leading role in the peace process.



Mikhail Gorbachev ©Architects of Peace Foundation

"I WILL NEVER AGREE TO HAVING OUR SOCIETY SPLIT ONCE AGAIN INTO REDS AND WHITES, INTO THOSE WHO CLAIM TO SPEAK AND ACT 'ON BEHALF OF THE PEOPLE' AND THOSE WHO ARE 'ENEMIES OF THE PEOPLE.'"

Excerpts from Mikhail Gorbachev: 1991 Nobel Peace Prize Lecture

Mr. Chairman, ladies and gentlemen,

This moment is no less emotional for me than the one when I first learned about the decision of the Nobel Committee. For on similar occasions great men addressed humankind—men famous for their courage in working to bring together morality and politics. Among them were my compatriots.

The award of the Nobel Peace Prize makes one think once again about a seemingly simple and clear question: What is peace?

Preparing for my address I found in an old Russian encyclopedia a definition of "peace" as a "commune"—the traditional cell of Russian peasant life. I saw in that definition the people's profound understanding of peace as harmony, concord, mutual help, and cooperation.

This understanding is embodied in the canons of world religions and in the works of philosophers from antiquity to our time. The names of many of them

have been mentioned here before. Let me add another one to them. Peace “propagates wealth and justice, which constitute the prosperity of nations;” a peace which is “just a respite from wars ... is not worthy of the name;” peace implies “general counsel.” This was written almost 200 years ago by Vasilii Fyodorovich Malinovskiy—the dean of the Tsarskoye Selo Lyceum at which the great Pushkin was educated.

Since then, of course, history has added a great deal to the specific content of the concept of peace. In this nuclear age it also means a condition for the survival of the human race. But the essence, as understood both by the popular wisdom and by intellectual leaders, is the same.

Today, peace means the ascent from simple coexistence to cooperation and common creativity among countries and nations.

Peace is movement towards globality and universality of civilization. Never before has the idea that peace is indivisible been so true as it is now.

Peace is not unity in similarity but unity in diversity, in the comparison and conciliation of differences.

And, ideally, peace means the absence of violence. It is an ethical value. And here we have to recall Rajiv Gandhi, who died so tragically a few days ago.

I consider the decision of your Committee as a recognition of the great international importance of the changes now under way in the Soviet Union, and as an expression of confidence in our policy of new thinking, which is based on the conviction that at the end of the twentieth century force and arms will have to give way as a major instrument in world politics.

I see the decision to award me the Nobel Peace Prize also as an act of solidarity with the monumental undertaking which has already placed enormous demands on the Soviet people in terms of efforts, costs, hardships, willpower, and character. And solidarity is a universal value which is becoming indispensable for progress and for the survival of humankind.

But a modern state has to be worthy of solidarity, in other words, it should pursue, in both domestic and international affairs, policies that bring together the interests of its people and those of the world community. This task, however obvious, is not a simple one. Life is much richer and more complex than even the most perfect plans to make it better. It ultimately takes vengeance for attempts to impose abstract schemes, even with the best of intentions. *Perestroika* has made us understand this about our past, and the actual experience of recent years has taught us to reckon with the most general laws of civilization.

This, however, came later. But back in March-April 1985 we found ourselves facing a crucial, and I confess, agonizing choice. When I agreed to assume the office of the General Secretary of the Communist Party of the Soviet Union Central Committee, in effect the highest State office at that time, I realized that we could no longer live as before and that I would not want to remain in that office unless I got support in undertaking major reforms. It was clear to me that we had a long way to go. But of course, I could not imagine how immense were our problems and difficulties. I believe no one at that time could foresee or predict them.

Those who were then governing the country knew what was really happening to it and what we later called “*zastoi*,” roughly translated as “stagnation.” They saw that our society was marking time, that it was running the risk of falling hopelessly behind the technologically advanced part of the world. Total domination of centrally-managed state property, the pervasive authoritarian-bureaucratic system, ideology’s grip on politics, monopoly in social thought and sciences, militarized industries that siphoned off our best, including the best intellectual resources, the unbearable burden of military expenditures that suffocated civilian industries and undermined the social achievements of the period since the Revolution which were real and of which we used to be proud—such was the actual situation in the country.

As a result, one of the richest countries in the world, endowed with immense overall potential, was already sliding downwards. Our society was declining, both economically and intellectually.

And yet, to a casual observer the country seemed to present a picture of relative well-being, stability and order. The misinformed society under the spell of propaganda was hardly aware of what was going on and what the immediate future had in store for it. The slightest manifestations of protest were suppressed. Most people considered them heretical, slanderous and counter-revolutionary.

Such was the situation in the spring of 1985, and there was a great temptation to leave things as they were, to make only cosmetic changes. This, however, meant continuing to deceive ourselves and the people.

This was the domestic aspect of the dilemma then before us. As for the foreign policy aspect, there was the East-West confrontation, a rigid division into friends and foes, the two hostile camps with a corresponding set of Cold War attributes. Both the East and the West were constrained by the logic of military confrontation, wearing themselves down more and more by the arms race.

The mere thought of dismantling the existing structures did not come easily. However, the realization that we faced inevitable disaster, both domestically and internationally, gave us the strength to make a historic choice, which I have never since regretted.

Perestroika, which once again is returning our people to commonsense, has enabled us to open up to the world, and has restored a normal relationship between the country’s internal development and its foreign policy. But all this takes a lot of hard work. To a people which believed that its government’s policies had always been true to the cause of peace, we proposed what was in many ways a *different policy*, which would genuinely serve the cause of peace, while differing from the prevailing view of what it meant and particularly from the established stereotypes as to how one should protect it. We proposed new thinking in foreign policy.

Thus, we embarked on a path of major changes which may turn out to be the most significant in the twentieth century, for our country and for its peoples. But we also did this for the entire world.

I began my book about *perestroika* and the new thinking with the following words: "We want to be understood." After a while I felt that it was already happening. But now I would like once again to repeat those words here, from this world rostrum. Because to understand us really—to understand so as to believe us—proved to be not at all easy, owing to the immensity of the changes under way in our country. Their magnitude and character are such as to require in-depth analysis. Applying conventional wisdom to *perestroika* is unproductive. It is also futile and dangerous to set conditions, to say: We'll understand and believe you, as soon as you, the Soviet Union, come completely to resemble "us," the West.

No one is in a position to describe in detail what *perestroika* will finally produce. But it would certainly be a self-delusion to expect that *perestroika* will produce "a copy" of anything.

Of course, learning from the experience of others is something we have been doing and will continue to do. But this does not mean that we will come to be exactly like others. Our State will preserve its own identity within the international community. A country like ours, with its uniquely close-knit ethnic composition, cultural diversity and tragic past, the greatness of its historic endeavors and the exploits of its peoples—such a country will find its own path to the civilization of the twenty-first century and its own place in it. *Perestroika* has to be conceived solely in this context, otherwise it will fail and will be rejected. After all, it is impossible to "shed" the country's thousand-year history—a history which we still have to subject to serious analysis in order to find the truth that we shall take into the future.

We want to be an integral part of modern civilization, to live in harmony with mankind's universal values, abide by the norms of international law, follow the "rules of the game" in our economic relations with the outside world. We want to share with all other peoples the burden of responsibility for the future of our common house.

A period of transition to a new quality in all spheres of society's life is accompanied by painful phenomena. When we were initiating *perestroika* we failed to properly assess and foresee everything. Our society turned out to be hard to move off the ground, not ready for major changes which affect people's vital interests and make them leave behind everything to which they had become accustomed over many years. In the beginning we imprudently generated great expectations, without taking into account the fact that it takes time for people to realize that all have to live and work differently, to stop expecting that new life would be given from above.

Perestroika has now entered its most dramatic phase. Following the transformation of the philosophy of *perestroika* into real policy, which began literally to explode the old way of life, difficulties began to mount. Many took fright and wanted to return to the past. It was not only those who used to hold the levers of power in the administration, the army and various government agencies and who had to make room, but also many people whose interests and way of life was put to a severe test and who, during the preceding decades, had forgotten how to take the initiative and to be independent, enterprising and self-reliant.

Hence the discontent, the outbursts of protest and the exorbitant, though understandable, demands which, if satisfied right away, would lead to complete chaos. Hence, the rising political passions and, instead of a constructive opposition which is only normal in a democratic system, one that is often destructive and unreasonable, not to mention the extremist forces which are especially cruel and inhuman in areas of inter-ethnic conflict.

During the last six years we have discarded and destroyed much that stood in the way of a renewal and transformation of our society. But when society was given freedom it could not recognize itself, for it had lived too long, as it were, "beyond the looking glass." Contradictions and vices rose to the surface, and even blood has been shed, although we have been able to avoid a bloodbath. The logic of reform has clashed with the logic of rejection, and with the logic of impatience which breeds intolerance.

In this situation, which is one of great opportunity and of major risks, at a high point of *perestroika*'s crisis, our task is to stay the course while also addressing current everyday problems—which are literally tearing this policy apart—and to do it in such a way as to prevent a social and political explosion.

Now about my position. As to the fundamental choice, I have long ago made a final and irrevocable decision. Nothing and no one, no pressure, either from the right or from the left, will make me abandon the positions of *perestroika* and new thinking. I do not intend to change my views or convictions. My choice is a final one.

It is my profound conviction that the problems arising in the course of our transformations can be solved solely by constitutional means. That is why I make every effort to keep this process within the confines of democracy and reforms.

This applies also to the problem of self-determination of nations, which is a challenging one for us. We are looking for mechanisms to solve that problem within the framework of a constitutional process; we recognize the peoples' legitimate choice, with the understanding that if a people really decides, through a fair referendum, to withdraw from the Soviet Union, a certain agreed transition period will then be needed.

Steering a peaceful course is not easy in a country where generation after generation of people were led to believe that those who have power or force could throw those who dissent or disagree out of politics or even in jail. For centuries all the country's problems used to be finally resolved by violent means. All this has left an almost indelible mark on our entire "political culture," if the term is at all appropriate in this case.

Our democracy is being born in pain. A political culture is emerging—one that presupposes debate and pluralism, but also legal order and, if democracy is to work, strong government authority based on one law for all. This process is gaining strength. Being resolute in the pursuit of *perestroika*, a subject of much debate these days, must be measured by the commitment to democratic change. Being resolute does not mean a return to repression, *diktat* or the suppression of rights and freedoms. I will never agree to having our society split once again into Reds and Whites, into those who claim to speak and act "on behalf of the people" and those

who are “enemies of the people.” Being resolute today means to act within the framework of political and social pluralism and the rule of law to provide conditions for continued reform and prevent a breakdown of the State and economic collapse, prevent the elements of chaos from becoming catastrophic.

All this requires taking certain tactical steps, to search for various ways of addressing both short- and long-term tasks. Such efforts and political and economic steps, agreements based on reasonable compromise, are there for everyone to see. I am convinced that the One-Plus-Nine Statement will go down in history as one such step, as a great opportunity. Not all parts of our decisions are readily accepted or correctly understood. For the most part, our decisions are unpopular; they arouse waves of criticism. But life has many more surprises in store for us, just as we will sometimes surprise it. Jumping to conclusions after every step taken by the Soviet leadership, after every decree by the President, trying to figure out whether he is moving left or right, backward or forward, would be an exercise in futility and would not lead to understanding.

We will seek answers to the questions we face only by moving forward, only by continuing and even radicalizing reforms, by consistently democratizing our society. But we will proceed prudently, carefully weighing each step we take.

There is already a consensus in our society that we have to move towards a mixed market economy. There are still differences as to how to do it and how fast we should move. Some are in favor of rushing through a transitional period as fast as possible, no matter what. Although this may smack of adventurism we should not overlook the fact that such views enjoy support. People are tired and are easily swayed by populism. So it would be just as dangerous to move too slowly, to keep people waiting in suspense. For them, life today is difficult, a life of considerable hardship.

Work on a new Union Treaty has entered its final stage. Its adoption will open a new chapter in the history of our multinational state.

After a time of rampant separatism and euphoria, when almost every village proclaimed sovereignty, a centripetal force is beginning to gather momentum, based on a more sensible view of existing realities and the risks involved. And this is what counts most now. There is a growing will to achieve consensus, and a growing understanding that we have a State, a country, a common life. This is what must be preserved first of all. Only then can we afford to start figuring out which party or club to join and what God to worship.

The stormy and contradictory process of *perestroika*, particularly in the past two years, has made us face squarely the problem of criteria to measure the effectiveness of State leadership. In the new environment of a multiparty system, freedom of thought, rediscovered ethnic identity and sovereignty of the republics, the interests of society must absolutely be put above those of various parties or groups, or any other sectoral, parochial or private interests, even though they also have the right to exist and to be represented in the political process and in public life, and, of course, they must be taken into account in the policies of the State.

Gorbachev continues:

I am an optimist and I believe that together we shall be able now to make the right historical choice so as not to miss the great chance at the turn of centuries and millenia and make the current extremely difficult transition to a peaceful world order. A balance of interests rather than a balance of power; a search for compromise and concord rather than a search for advantages at other people's expense, and respect for equality rather than claims to leadership—such are the elements which can provide the groundwork for world progress and which should be readily acceptable for reasonable people informed by the experience of the twentieth century.

The future prospect of truly peaceful global politics lies in the creation through joint efforts of a single international democratic space in which States shall be guided by the priority of human rights and welfare for their own citizens and the promotion of the same rights and similar welfare elsewhere. This is an imperative of the growing integrity of the modern world and of the interdependence of its components.

I have been suspected of utopian thinking more than once, and particularly when five years ago I proposed the elimination of nuclear weapons by the year 2000 and joint efforts to create a system of international security. It may well be that by that date it will not have happened. But look, merely five years have passed and have we not actually and noticeably moved in that direction? Have we not been able to cross the threshold of mistrust, though mistrust has not completely disappeared? Has not the political thinking in the world changed substantially? Does not most of the world community already regard weapons of mass destruction as unacceptable for achieving political objectives?

Ladies and gentlemen, two weeks from today it will be exactly fifty years since the beginning of the Nazi invasion of my country. And in another six months we shall mark fifty years since Pearl Harbor, after which the war turned into a global tragedy. Memories of it still hurt. But they also urge us to value the chance given to the present generations.

In conclusion, let me say again that I view the award of the Nobel Prize to me as an expression of understanding of my intentions, my aspirations, the objectives of the profound transformation we have begun in our country, and the ideas of new thinking. I see it as your acknowledgment of my commitment to peaceful means of implementing the objectives of *perestroika*.

I am grateful for this to the members of the Committee and wish to assure them that if I understand correctly their motives, they are not mistaken.

FREE EXPRESSION, FREE ELECTIONS, AND DEMOCRATIC REFORMS

MIKHAIL GORBACHEV

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: FREE EXPRESSION; PEACEFUL ASSEMBLY; FREE ELECTIONS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 20:** Right of Peaceful Assembly and Association
- **Article 19:** Freedom of Opinion and Information
- **Article 20:** Right of Peaceful Assembly and Association
- **Article 21:** Right to Participate in Government and Free Elections

GUIDING QUESTIONS:

- How do the goals of those who govern affect political processes?
- How do powerful individuals and masses drive political change?

TIME REQUIREMENT:

40—200 Minutes

OBJECTIVES:

After this lesson, students will understand:

- How the policy of *perestroika* led to political, social, and economic change in the Soviet Union.
- Why President Gorbachev pursued the policy of *perestroika*.
- How the changes within the Soviet Union led to a different relationship between the Soviet Union and other nations.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole (RH.11-12.1)
- Determine the meaning of words and

- phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10) (RH.11-12.4)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem (RH.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research (WHST.11-12.9)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.B.5** Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- **14.E.5** Analyze relationships and tensions among members of the international community.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show students the clip of President Ronald Reagan speaking at the Berlin Wall <http://www.awesomestories.com/assets/reagan-wall>
- After viewing the clip, begin a discussion using the following prompts:
 - What reforms initiated by Gorbachev were mentioned in the speech?
 - What did the Berlin Wall symbolize?
 - Why did Reagan ask Gorbachev to tear down the wall?
 - Based on what you learned about the Soviet Union, why were these reforms so radical?

ACTIVITY I:

- Show these two videos:
 - Mikhail Gorbachev <http://www.youtube.com/watch?v=2yFC2wtlIWU>
 - The End of the Soviet Union <http://www.youtube.com/watch?v=ielyVJUgXK8&feature=related>
- Instruct students to take notes on the videos.
- Once the videos are finished, separate the class into groups of 3 or 4.
- Distribute Gorbachev's Nobel Laureate Lecture and the DePauw University speech article <http://www.depauw.edu/news/index.asp?id=16528>
- Instruct the students to read the two documents, underlining important words, phrases, and examples of change.
- Hand out sticky notes to the groups, instructing students to list and define various reforms implemented by Gorbachev. Place on the wall two large sheets of newsprint, one labeled *glasnost* and the other labeled *perestroika*.
- As students complete the task, the teacher will instruct them to place the sticky notes on either the paper for *glasnost* reforms or *perestroika* reforms.
- After all of the sticky notes are on the papers, begin a discussion on the reforms introduced by Gorbachev and their impact on the dismantling of the Soviet Union.
- Distribute the Universal Declaration of Human Rights and begin a discussion on which human rights the reforms represented. Instruct the students to write an essay using this prompt:
 - Choose two reforms initiated by Mikhail Gorbachev. Describe the reforms and how they changed life in the Soviet Union. Include in the essay the human rights issue that the reforms represented.

- **15.E.5c** Describe key schools of thought (e.g., classical, Keynesian, monetarist, supply-side) and explain their impact on government policies.
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.

VOCABULARY:

- Glasnost
- Perestroika
- Demand economy
- Command economy
- Communism
- Capitalism
- Autocracy
- Bureaucracy

- Inalienable/Unalienable human rights
- Universal Declaration of Human Rights
- Totalitarianism
- Coup d'etat

CONCEPTS:

- Reform
- Revolution
- Free market
- Laissez faire
- Demand economy
- Peaceable assembly
- Human rights
- Nobel Peace Prize
- Location theory
- Urban development models

TECHNOLOGY REQUIRED:

- Laptop cart (30+ computers, each with Internet connection)
- LCD Projector

MATERIALS:

- *An Introduction to Human Geography* (Rubenstein, 9th ed.)
- CIA World Factbook <https://www.cia.gov/library/publications/the-world-factbook/>
- Rand McNally *Goode's World Atlas* 22nd ed.
- *Handout A*: Excerpt from Speak Truth To Power (pp. 14-21, from "What are Human Rights?" to "Become a Defender")
- *Handout B*: Biography of Mikhail Gorbachev
- *Handout C*: Article on the disintegration of the Soviet Union
- *Handout D*: Gorbachev's Acceptance Speech to the Nobel Committee and Nobel Lecture or http://nobelprize.org/nobel_prizes/peace/laureates/1990/#
- *Online Reading*: http://hoffman.foreignpolicy.com/posts/2011/03/01/why_gorbachev

ACTIVITY 2:

- Separate students into groups of four.
- Using maps found at <http://www.lib.utexas.edu/maps/commonwealth.html> and the CIA World Factbook on Russia <https://www.cia.gov/library/publications/the-world-factbook/geos/rs.html> instruct students to label sticky notes of strategic minerals mined and agriculture produced in the Soviet Union, listing their percentage of world production and the finished goods these minerals produce. Where multiple goods are produced from a single mineral, create multiple sticky notes. Be sure to use wheat, rye, oats, barley, potatoes, beet sugar, flax, cotton, hops or beer, and copper, lead, lithium, zinc, iron, manganese, nickel, other ferroalloys, steel production, and precious metals.
- Hang newsprint around the room for each category—consumer, military, industrial, export of finished goods produced by these minerals.
- Instruct the students to place each post-it note on the appropriate newsprint.
- Distribute the article, "End of the Cold War and the Soviet Union," found at <http://www.fsmitha.com/h2/ch33.htm> (This is a lengthy article and may take the students the remainder of the class to read it. Assign the article for homework.)
- Students are in groups of four. Distribute the Venn Diagram <http://www.sdcoe.net/score/actbank/Venn.GIF> for comparing the economy of the Soviet Union and the economy under *perestroika*. Instruct students to use the information found in

the article to list economic policies under the Soviet Union, economic policies under *Perestroika*, and list any similarities in the middle.

- When the assignment has been completed, lead a discussion using the following prompts:
 - Describe the economic system of the former Soviet Union.
 - Describe the economic system under *perestroika*.
 - Describe any similarities.
 - Ask: What would be the difficulties moving from a command economy to a market economy? Record students' answers on the board.

CULMINATING ACTIVITY:

- Separate students into groups of four.
- Distribute the assignment and read the instructions to the class:
 - You are a group from the Nobel Peace Prize Committee. Your task is to design the Nobel Diploma that will be presented to Mikhail Gorbachev. The Diploma must include the following information:
 - Reforms under *glasnost* and *perestroika*
 - The Universal Declaration of Human Rights Articles the reforms represent
 - How the economic transformation of the Soviet Union led to the award.
- You may refer to the Nobel Prize website on Nobel Diplomas for ideas.

BECOME A DEFENDER

- **Write an article for the school newspaper** identifying a spatial or cultural conflict within the school and a possible solution for that problem; include the possibility of meeting with the student council or the school administration to work out the solution. Then meet with these bodies and create avenues to solve the problem and implement the solution.
- **Create a neighborhood map** identifying safe play zones and potential dangers or neighborhood concerns.
- **Organize a letter-writing campaign** targeting agri-business giants, chocolate producers, or other American businesses that tacitly cooperate with human rights violators.
- **Organize a letter-writing campaign** targeting actions taken by the local government, such as zoning, renting, or other services which may not in the best interests of citizens living in a particular area.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

EXTENSION ACTIVITIES

ADDITIONAL VOCABULARY:

- Agricultural density
- Arithmetic density
- Demographic transition
- Physiological density
- Ecumene
- United Nations Human Development Index (HDI) Factors
- Life Expectancy at Birth (UNHDI)
- Mean Years of Schooling (UNHDI)
- Expected Years of Schooling (UNHDI)
- GDI (Gross Domestic Income) per Capita (UNHDI)

MAPPING ACTIVITY:

- Each student will create a map. These maps will illustrate the 15 former Soviet Republics (both then and now), showing religions, languages, ethnic groups, and HDI factors. Compare these maps to the maps previously created in order to answer the guiding questions and achieve the listed objectives.
- Students will present their maps to the class and make an argument evaluating the impact of Gorbachev’s reform decisions on the quality of life within those republics (according to UN HDI factors).
- Students will write a paper reflecting on an individual’s ability to affect their world and should cite an action by Gorbachev that inspired their paper.

- Create maps showing population density, transportation, resource location, and industry location in the former Soviet Union. Students should begin to get the impression that the Soviet Demand Economy Model is not the one they’ve studied (i.e., it was not established to maximize profit—the locations are disparate, not concentrated).
- Lead a discussion in which students compare and contrast the development of industry and urbanization in the Soviet Union vis-à-vis Europe and America (e.g., European steel mills sit on top of the iron mines and U.S. steel mills sit atop the coal mines—both reside in the populated zones). Students may have to go back to pre-WWII maps to see where Soviet industries were located before the German invasion. Soviet industry relocated during the war for purposes of security, which has nothing to do with profits.
 - Did they move back after the war or were the new sites further developed?
 - How does this affect Soviet ability to integrate into a world economy based on consumption and profit?
 - How can Soviet exports compete?
 - How does this further define Gorbachev’s role, and his decisions?
 - Were they foolish decisions, or were they the decisions of a brave man who knew what he was doing?

ADDITIONAL RESOURCES

Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1990/gorbachev.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is internationally administered by the Nobel Foundation in Stockholm, Sweden.

Achievement Academy:

<http://www.achievement.org/autodoc/page/gor0bio-1>

The Academy of Achievement is a non-profit organization that brings students across the globe in contact with the greatest thinkers and achievers of the age.

The International Foundation for Socio-economic and Political Studies Website:

<http://www.gorby.ru/en/>

The Gorbachev Foundation is an international non-governmental non-profit organization that conducts research into social, economic and political problems of critical importance at the current stage in Russian and world history. The Foundation seeks to promote democratic values as well as moral and humanist principles in the life of society.

YouTube

<http://www.youtube.com/watch?v=2yFC2wtlIWU>

Mikhail S. Gorbachev, former President of the USSR

5min Life Videopedia

<http://www.5min.com/Video/Mikhail-Gorbachev-Biography-Part-1-119825956>

Mikhail Gorbachev Biography, Part I

BBC News Website:

<http://news.bbc.co.uk/2/hi/europe/1112551.stm>

A timeline of the rise and fall of the Soviet Union beginning with the 1917 Russian Revolution led by Vladimir Lenin and ending in 1991 with the Russian government takeover of the USSR offices.

The Cold War Museum Website

http://www.coldwar.org/articles/90s/fall_of_the_soviet_union.asp

A description of the disintegration of the Soviet Union into 15 separate states and the triumph of democracy over totalitarianism.

RIGOBERTA MENCHÚ TUM

“I WAS A MILITANT WOMAN IN THE CAUSE OF JUSTICE. AND FOR TWELVE YEARS I DID NOT HAVE A HOME OF MY OWN OR A FAMILY.”

Rigoberta Menchú Tum is a heroine to Maya Indians in Guatemala and indigenous peoples throughout the world. Born into an impoverished family in 1959, the daughter of an active member of the CUC (Committee of Campesinos [Agricultural Workers]), she joined the union in 1979, despite the fact that several members of her family had been persecuted for their membership. In the early 1980s, the Guatemalan military launched a “scorched earth campaign,” burning more than four hundred Mayan villages to the ground, massacring hundreds of children, women, and the infirm; and brutally torturing and murdering anyone suspected of dissenting from the policy of repression. The military killed up to two hundred thousand people, mostly Mayan Indians, and forced one million people into exile. Menchú’s mother and brother were kidnapped and killed, and her father burned alive. While the Guatemalan army marched against its people, the rest of the world remained almost completely silent. In 1983, Menchú published her autobiography, an account of the Guatemalan conflict. I, Rigoberta Menchú was translated into twelve languages, and was an influential factor in changing world opinion about support for the military. Fifteen years later, discrepancies were found about certain details of the work, but there is no dispute regarding its essential truth and the massive suffering of Guatemala’s indigenous peoples at the hands of the hemisphere’s most brutal military government. In 1992, Rigoberta Menchú Tum won the Nobel Peace Prize for her work. Menchú has been forced into exile three times for her advocacy within Guatemala. Despite the threats, she continues her work today on human rights, indigenous rights, women’s rights, and development. In 1993 she was named a UNESCO Goodwill Ambassador. She has been active in trying to attain justice for the genocide of Guatemala, pursuing claims today in Spanish courts due to her country’s legacy of impunity for those in power.



Rigoberta Menchú Tum ©Eddie Adams

Interview taken from Kerry Kennedy’s book *Speak Truth To Power*, 2000

Struggles for the rights of poor people, for dignity, for human life, seem to be very, very dark tunnels, but one should always try, in that struggle, to find some light and some hope. The most important thing to have is a great quantity of positive feelings and thoughts. Even though one can easily be pessimistic, I always attempt to look for the highest values that human beings could possibly have. We have to invent hope all over again. One day, sadly, I said to myself with great conviction: the death of my parents can never be recuperated. Their lives cannot be brought back. And what can also never, never be recuperated is the violation of their dignity as human beings. Nothing will ever convince me that anything could happen to pay back that debt.

Now, I don’t think this realization is a personal matter; rather, it is a social question. It’s a question of a society, of history, of all memory. Those of us who are victims are the ones that decide what pardons are going to take place, and under what sort of conditions. We, who have survived the crimes, are the ones who should have the last words, not those observing. I respect the opinions of those who say that a decree or an accord or a religious philosophy is enough to pardon others, but I really would like, much more than that, to hear the voice of the victims. And at this moment, the victims are really not listened to.

An amnesty is invented by two actors in a war. It’s hardly the idea of the victims, or of the society. Two armed groups who have been combating each other decide that it is best for each to pardon the other. This is the whole vulgar reality that the struggle for human rights has to go through at this moment.

An agreement with real dialogue would bring war to an end as soon as possible. But I never could accept that two sides that have committed horrendous atrocities could simply pardon themselves. What the amnesties do is simply forget and obliterate, with one simple signature, all the violations of human rights that have taken place. Many of these abuses continue in the lives of the victims, in the orphans of that conflict. So even though there are amnesties in countries such as Argentina, Chile, El Salvador, and Guatemala, I can see that people do not forget the human rights violations that they have suffered, and they continue to live them. These are things that are not going to be forgotten.

A real reconciliation has to be based on the search for truth. We who are the victims of these abuses have a right to the truth. Finding the truth is not enough. What we also have to find is justice. And the ways, the processes, and the means by which this justice can be accomplished are through law and through the courts, through procedures that are legal.

This is why I now have a legal case in Guatemala against the military. We have a lot of corrupt judges, we know about bribery and threats. The military does not want to set a precedent for real justice, so they bribe the entire legal system. One of these days that system will become more fair. But we have to give time to the system of justice to improve.

Living in a country of such violence, of such a history of blood, no one, no one would want to bring a child into this world. I was a militant woman in the cause of justice. And for twelve years I did not have a home of my own or a family. I lived in refugee camps when I could. I lived in the homes of nuns in Mexico. I left behind many, many bags in many different countries, in many different buildings. Under those circumstances, what would I have done with a child? I was involved in all kinds of risks, and thought that maybe I would have to sacrifice my life for my people. When one says that, you understand, it is not just a slogan, but a real-life experience. I exposed myself to the most difficult kinds of situations.

I met my husband in 1992. When I met him, I really didn't think that it was going to be a longstanding relationship. How could it, when I was always going from one place to another, almost like a vagabond? My husband's family, in particular, helped me a great deal in stabilizing my life. It only happened because my future in-laws were really very persistent and just insisted—all the time—that we get married, even if it was only a civil wedding. They were worried about what the family, what the society, what the community, what everybody else would think, if we weren't married. For me, it didn't have any particular importance.

For me stability began with another wish: it was very important to find, once again, my sister Ana. She was the youngest of the family. She had decided that she was going to live with me, but I didn't have a home where she could live. I began to actually have the desire to have a home, a desire that coincided with the time when I was awarded the Nobel Peace Prize. Many friends, people who gave me counseling, thought that it would be better for me, too. After all, you can't have a Nobel Prize winner wandering around the world semiclandestinely!

I give thanks to Mexico—to the people of Mexico, and at that time, to the authorities, the officials of Mexico City—who offered me that sense of stability in a very short period of time. The office of the mayor gave me a house, and in that house we were able to construct for ourselves, once again, a very normal life. We were once again a family. I'd left Guatemala in 1981, but though I'd returned in 1988, I was detained, so I was forced to leave again. After that I would come and go in and out of Guatemala, but I could never stay for very long. Finally, in 1994, we went back, officially.

Home is important to me for another reason. I have two children now—one who I lost. It just changes around your life

completely when you have a child, doesn't it? You can't be just moving around the world in any way that you want anymore. So you live life according to the circumstances that you are in. I can't say, though, that I ever had the intention of living my life, or any part of my life, quite the way in which I lived it! Things just happened. Suddenly I was caught up in the situation. And I tried to overcome it, with a lot of good will and not a whole lot of introspection. Now my son lives with my family, with my sister and my nephews; there are seven children in the house. There are two twins, two years old, a daughter of my sister-in-law, and four children who don't have a father. But we live in a large family, and that gives my son a great deal of satisfaction. He has a community every day.

My youngest son, whose name was Tzunun, which means hummingbird, was part of a very, very difficult pregnancy. It was risky from the very first day. It required a tremendous desire to be a mother; to carry it through, and I had decided to have this child. All my work, all my activities had to be stopped. Still, so sadly, he lived only three days. But when he died I thought that he had lived with me for many, many years. I talked to him, I understood him, we thought he could perceive things around him.

During this time, I was always thinking about the world and listening to the news and trying to find out what was going on. And when you really listen it has a very, very big impact on you. Because when you are going around to conferences and talking to people and people are applauding you, you really don't fully realize what a terrible situation that women and children are in. But being at home, in your own four walls, and knowing what is happening in the world, you really feel very limited in what you are doing and what you can do. My child gave me time to sit back and to think about the condition of women, and children, and children who don't have parents, and children who are abused by their parents. My situation, my condition as a mother, is a great, great privilege: not just some kind of decree, or law, or desire, but something that, fundamentally, has transformed my life.

There have been a lot of successes in my life. And when you have success, it helps you to want to continue the struggle. You are not alone, for it's not true that it is only pain that motivates people to continue struggling to make their convictions a reality. The love of many other people, the support that one has from other people, and above all, the understanding of other people, has a lot to do with it. It's when one realizes that there are a lot of other people in the world that think the way you do, that you feel you are engaged in a larger undertaking. Every night when I go to sleep, I say a prayer that more people, more allies will support the world's struggles. That's the most important thing. That would be so good.

INDIGENOUS PEOPLES' RIGHTS

RIGOBERTA MENCHÚ TUM

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: LEGAL PROTECTION; DISCRIMINATION; TORTURE;
GENOCIDE; PROPERTY; FREE EXPRESSION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to Equality

Article 3: Right to Life, Liberty, and
Personal Security

Article 7: Right to Equality before the
Law

Article 9: Freedom from Arbitrary Arrest
and Exile

Article 15: Right to a Nationality and the
Freedom to Change it

Article 17: Right to Own Property

Article 19: Freedom of Opinion and
Information

TIME REQUIREMENT:

205 Minutes

GUIDING QUESTIONS:

- What are the rights and responsibilities of citizens in a democracy?
- What factors influence people's perspectives?
- What were the key events in Rigoberta Menchú's experiences?
- How were human rights violated in Guatemala?
- How did Rigoberta Menchú's Nobel Prize affect the world's view of the incidents in Guatemala?

OBJECTIVES:

After this lesson, students will be able to:

- Describe the key events in Rigoberta Menchú's experiences.
- Analyze the causes and effects of the

decisions Rigoberta Menchú made as she became a defender.

- Explain the meaning of specific human rights and provide examples of human rights violations in Guatemala in the 1980s.
- Explain what it means to be an indigenous person.
- Evaluate text and write critiques from two perspectives.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an

STUDENT ACTIVITIES

ANTICIPATORY SET:

Students will briefly respond to prompts in their notebooks:

- Describe a time you or someone close to you has been a victim of unfair treatment.
- What are three words to describe how this experience made you feel?
- How did you respond to this treatment? (e.g., yell, fight, talk with a friend or adult, stay quiet)

ACTIVITY 1:

- Watch a video clip of film trailer for *When the Mountains Tremble* (available on TeacherTube and YouTube). This clip briefly introduces a situation in Guatemala when thousands of people were victims of unfair treatment and how Rigoberta Menchú chose to respond.
- Students will read the biography of Rigoberta Menchú Tum (<http://www.peacejam.org/laureates.aspx?laurID=10>) and answer the six questions below:
 - What were the major events in Rigoberta Menchú's early life?
 - How do you think these experiences made her feel?
 - What did these feelings motivate her to do? How did she stand up to violence and injustice?
 - What was she putting at risk when she made these choices?

- What did she accomplish with her choices?
- What were the negative consequences of her choices?
- Class discussion and debriefing about questions 1-6 and their personal connections from the warm up.
- Students write their responses to questions 7 and 8, in class or as homework.
 - What would motivate you to take the kinds of risks and suffer the negative consequences she did? Choose one situation that would affect you or someone close to you and choose one issue that would affect a bigger group of people whom you aren't personally connected to.
 - In light of your personal reflection, what type of person do you think Rigoberta Menchú Tum is? What is most important for someone to know about her?

ACTIVITY 2:

- Students will respond to the following question: What rights do you think all people deserve?
- The teacher will divide the class into small groups.
- Students will work with their small group to read quotations from Rigoberta Menchú Tum's Nobel acceptance speech, match them with UDHRs, and write explanations of how each quotation represents a universal human right or a violation of a universal human right.
- The teacher will lead a class discussion about the groups' explanations of quotations and human rights.

- understanding of the text as a whole (RH.11-12.1)
- Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain (RH.11-12.3)
 - Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information (RH.11-12.8)

ILLINOIS STATE LEARNING STANDARDS:

- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.

- **17.C.5c** Describe geographic factors that affect cooperation and conflict among societies.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

MATERIALS:

- Worksheets for activities 1 and 2.
- Copies of newspaper article for activity 3

VOCABULARY:

- **Indigenous**
- **Discrimination**
- **Marginalized**
- **Repression**
- **Oppression**

- **Condemned**
- **Exile**
- **Inhospitable**
- **Emancipation**
- **Embassy**
- **Red Cross**
- **Amnesty International**

CONCEPTS:

- **Human Rights**
- **Social Justice**
- **Power in society**

TECHNOLOGY REQUIRED:

- Internet
- LCD projector to show video clip
- Student activities

ACTIVITY 3:

- Students will read an American newspaper account of a peasant protest in Guatemala City in 1980.
- Students will write a critique of this article from two perspectives.
 - How do you think a Guatemalan Maya peasant, like Rigoberta Menchú Tum, would respond to this newspaper account of the 1980 peasants' protests? What would he or she think is most and least accurate about the article? Write at least one sentence that this person would want to add to the article.
 - How do you think a Guatemalan government official, like the president or an army general, would respond to this newspaper account of the 1980 peasant protests? What would he or she think is most and least accurate about the article? Write at least one sentence that this person would want to add to the article.
- Teacher will lead a class discussion in which students share the responses they wrote.

CULMINATING ACTIVITY:

- Students will create a collage representing the basic human rights addressed in this lesson.
- After completing their collage, students will write a response to the following question:
 - Based on the images you chose for your collage, why was a government able to violate these basic human rights?

Students will design and carry out a campaign to make the student body aware of issues that may affect their peers. Students may create fliers, posters, buttons, etc. Topics may include the following:

- Homelessness
- Poverty
- Undocumented individuals
- Bullying
- Abuse (mental and physical)

After researching the issues that affect their local community, students may participate in the following activities:

- Volunteer in a homeless shelter
- Create a “drive” at their school for clothing, food, toiletries, or school supplies for the homeless

EXPANDING OPPORTUNITIES

- Find a local defender: Explore their community and find an organization or individual who is a defender for their community. Students will interview these individuals for an oral history and nominate their “defender” for a Nobel Peace Prize.
- Students will identify a conflict happening around the world. They will analyze the role and the potential leverage the U.S. government (and/or corporations) plays in the conflict. Students will conduct an awareness campaign about the conflict (e.g., write letters, make phone calls, etc.) to U.S. Congressional leaders.
- The State of Illinois recently passed the DREAM Act, which enables children of undocumented parents to be eligible for scholarship funding. The DREAM Act legislation is still pending in Washington, D.C. Students will research and learn about the DREAM Act, educate their peers about provisions of the DREAM Act, and participate in an advocacy campaign to build support for national legislation.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Peace Jam:

www.peacejam.org/laureates.aspx?laurID=10

Peace Jam is an organization that brings young people together with Nobel Peace Laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water, to basic rights, such as human security. Peace Jam online provides a short bio of Rigoberta Menchú Tum's early life and achievements, as well as a video interview of Tum and the Global Call to Action.

About.com Website:

latinamericanhistory.about.com/od/historyofcentralamerica/p/menchu.htm

About.com is divided into topic sites, which are grouped into channels and cover diverse subjects and issues. The content is written by a network of writers, referred to as Guides, who have experience in the subjects they write about. [Latinamericanhistory.about.com](http://latinamericanhistory.about.com) provides a brief bio of Rigoberta Menchú Tum's life and continuing legacy.

American Indian Heritage Foundation:

www.indians.org/welker/menchu2.htm

This website is ideal for searching and reading the bibliographies and foundations of many leaders and defenders of American Indian communities.

YouTube:

www.youtube.com/watch?v=yvnUEpIhC4

1992 Nobel Peace Prize winner Rigoberta Menchú Tum discusses her inspiring life as well as the human condition at The Human Forum Conference. Check out www.anhglobal.org for more information. Part One of Two.

"A Voice for Indigenous People":

www.youtube.com/watch?v=A6Lc8rXdVF

Rigoberta Menchú Tum is a Nobel Peace Prize laureate, indigenous woman and survivor of genocide in Guatemala. She seeks the observance of a code of ethics for an era of peace as her contribution to humanity. This YouTube video gives a brief overview of issues facing the indigenous population in Guatemala and provides a solid contextual basis for understanding the importance of Tum's work.

Historical Clarification Commission:

<http://shr.aaas.org/guatemala/ceh/report/english/toc.html>

The Historical Clarification Commission, ordered in 1994 by the Oslo Accords, investigated the numerous human rights violations committed during the Civil War period in Central America. The final report, though substantial (in length as well as content), provides a solid context for the work of Rigoberta Menchú Tum.

Santa Clara University Ethics Center:

<http://www.scu.edu/ethics/architects-of-peace/Menchu/lesson.html>

The SCU EC is one of the leading research centers on ethical issues in American life. Search "Rigoberta Menchú Tum" to find bios and articles on Guatemala, as well as on Tum's life and work. SCU EC online also has an original essay on the meaning of peace by Tum at www.scu.edu/ethics/architects-of-peace/Menchu/essay.html

FREDERIK WILLEM DE KLERK

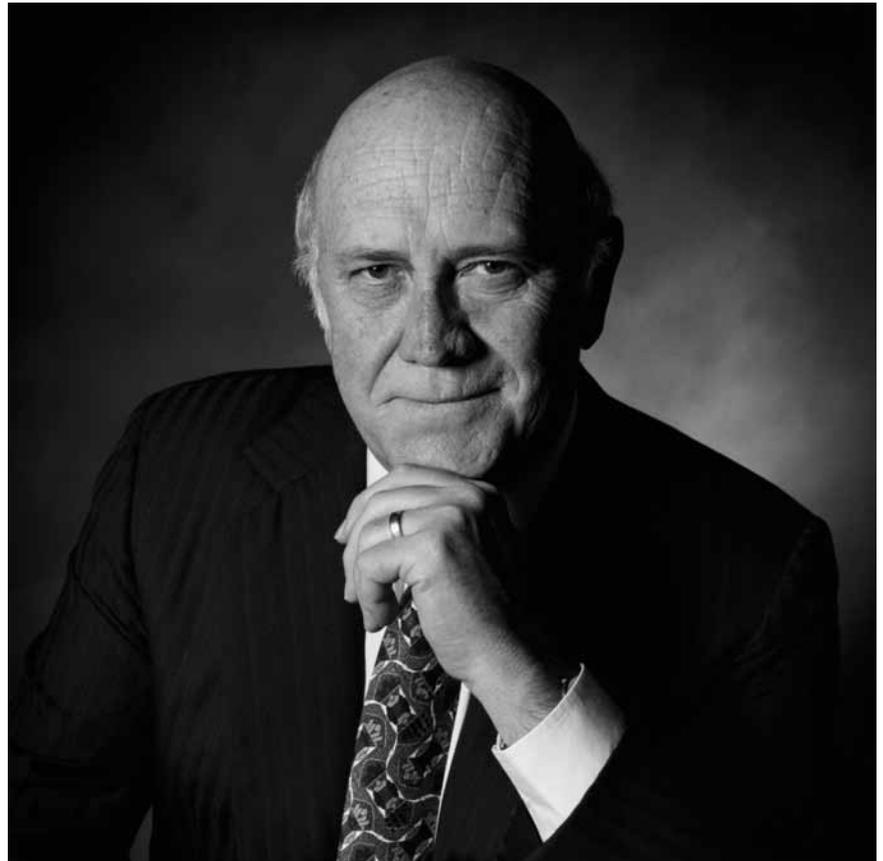
“CRISES MIGHT BESET US, BATTLES MIGHT RAGE ABOUT US—BUT IF WE HAVE FAITH AND THE CERTAINTY IT BRINGS, WE WILL ENJOY PEACE—THE PEACE THAT SURPASSES ALL UNDERSTANDING.”

In South Africa, from 1948 until 1994, there was a system of legal racial segregation known as apartheid. Under apartheid, laws stripped black people and other minorities of their rights and dignity. However, in 1994, the efforts of a reform-minded President Frederik De Klerk and the ANC leader Nelson Mandela brought an end to apartheid.

De Klerk’s political career began in 1969, when he was elected to the House of Assembly, one of the houses of Parliament. He quickly moved up in the National Party, where he was appointed head of several ministerial divisions, including: mines and energy affairs, internal affairs, national education and planning. During this time in his career, de Klerk earned a reputation for supporting segregated universities and was not known to advocate reform.

In February 1989 he was elected head of the National Party. Only seven months later, after president P.W. Botha stepped down due to a stroke, de Klerk became South Africa’s new president. As president, de Klerk committed himself to reforming the apartheid system. He entered into talks with representatives from four official racial groups (white, black, colored and Indian) to negotiate a post-apartheid constitution. De Klerk ordered the release of political prisoners, including anti-apartheid activist and future South African President Nelson Mandela, and lifted the ban on political groups such as the African National Congress and Pan-Africanist Congress of Azania.

In 1991 de Klerk’s efforts culminated in the government’s repeal of apartheid legislation, which was strongly supported by white voters. De Klerk, Nelson Mandela and several other representatives drafted a new constitution which led to multi-racial national elections resulting in the victory of the ANC and Mandela. In 1993, de Klerk received the Nobel Peace Prize along with Nelson Mandela for their contributions to the establishment of nonracial democracy in South Africa and ending apartheid.



Frederik Willem de Klerk ©Architects of Peace Foundation

Excerpts from Frederik Willem De Klerk: 1993 Nobel Peace Prize Lecture

It is a little more than six years to the end of this century and to the dawning of the new millennium. In three years we will mark the centenary of Alfred Nobel’s death and in eight the hundredth year of this award.

The intervening years have witnessed the most dreadful wars and carnage in the long and violent history of mankind. Today as we speak, the shells rain down on beleaguered communities in Bosnia; there is bitter conflict in Georgia, Armenia and Azerbaijan; there are devastating wars and conflicts in Africa—in Angola, in Somalia and recently in Burundi; and

in my own country, notwithstanding the tremendous progress which we have made, more than 3,000 people have died in political violence since the beginning of this year.

As always, it is the innocent—and particularly the children—who are the main victims of these conflicts.

Above all, we owe it to the children of the world to stop the conflicts and to create new horizons for them. They deserve peace and decent opportunities in life. I should like to dedicate this address to them and to all those—such as UNICEF—who are working to alleviate their plight.

The question that we must ask is whether we are making progress toward the goal of universal peace. Or are we caught up on a treadmill of history, turning forever on the axle of mindless aggression and self-destruction? Has the procession of Nobel Peace laureates since 1901 reflected a general movement by mankind toward peace?

When considering the great honour that has been bestowed on us as recipients of this Peace Prize, we must in all humility ask these questions. We must also consider the nature of peace.

The greatest peace, I believe, is the peace which we derive from our faith in God Almighty; from certainty about our relationship with our Creator. Crises might beset us, battles might rage about us—but if we have faith and the certainty it brings, we will enjoy peace—the peace that surpasses all understanding.

One's religious convictions obviously also translate into a specific approach towards peace in the secular sense. I have time only for a few perspectives on peace in this world and its effect on human relationships.

Peace does not simply mean the absence of conflict:

Throughout history, there has been an absence of conflict in many repressive societies. This lack of conflict does not have its roots in harmony, goodwill or the consent of the parties involved—but often in fear, ignorance and powerlessness.

There can thus be no real peace without justice or consent.

Neither does peace necessarily imply tranquillity.

The affairs of mankind are in incessant flux. No relationship—between individuals or communities or political parties or countries—remains the same from one day to the next. New situations are forever arising and demand constant attention. Tensions build up and need to be defused. Militant radical minorities plan to disrupt peace and need to be contained.

There can thus be no real peace without constant effort, planning and hard work.

Peace, therefore, is not an absence of conflict or a condition of stagnation.

Peace is a frame of mind.

It is a frame of mind in which countries, communities, parties and individuals seek to resolve their differences through agreements, through negotiation and compromise, instead of threats, compulsion and violence.

Peace is also a framework.

It is a framework consisting of rules, laws, agreements and conventions—a framework providing mechanisms for the peaceful resolution of the inevitable clashes of interest between countries, communities, parties and individuals. It is a framework within which the irresistible and dynamic processes of social, economic and political development can be regulated and accommodated.

In our quest for peace we should constantly ask ourselves what we should do to create conditions in which peace can prosper. It is easy to identify those forces and conditions which militate against it and which must be eradicated:

Peace does not fare well where poverty and deprivation reign.

It does not flourish where there is ignorance and a lack of education and information.

Repression, injustice and exploitation are inimical with peace.

Peace is gravely threatened by inter-group fear and envy and by the unleashing of unrealistic expectations.

Racial, class and religious intolerance and prejudice are its mortal enemies.

Since the vast proportion of human history has been

characterised by such conditions, it should not surprise us that much of history has been a lamentable tale of violence and war.

But there is reason for optimism.

Around the world forces which favour peace are on the move. Amongst those, economic development is fundamentally important. Economic growth, generated by the free market, is transforming societies everywhere:

It is helping to eliminate poverty and is providing the wealth which is required to address the pressing needs of the poor.

It is extending education and information to an unprecedented portion of the global population.

It is changing social and economic relationships and is placing irresistible pressure on archaic political and constitutional systems—whether these are of the left or of the right.

And hand in hand with economic development goes democracy. Wherever economic growth occurs it promotes the establishment of representative and democratic institutions—institutions which invariably develop a framework for peace.

The basis for the fundamental reforms in South Africa was established, not by external pressure, but primarily by social changes which economic growth generated.

In as much as apartheid was broken down by pressure, that pressure primarily came—not from an armed struggle—but from the millions of peace-loving people moving to our cities and becoming part of our economy.

The realisation that far-reaching change had become inevitable was primarily influenced, not by political speeches and manifestos, but by the exposure to realities which were brought into millions of homes by television and radio.

However, the single most important factor which became the driving force towards a totally new dispensation in South Africa, was a fundamental change of heart. This change occurred on both sides which had been involved in conflict over decades.

It was not a sudden change, but a process—a process of introspection, of soul searching; of repentance; of realisation of the futility of ongoing conflict, of acknowledgement of failed policies and the injustice it brought with it.

This process brought the National Party to the point of making a clean break with apartheid and separate development—a clear break with all forms of discrimination—forever.

Thus, we came to the point where we, as South Africans, could begin to bridge the generations of prejudice, enmity and fear which divided us. This process brought us to the negotiating table where we could begin to develop the frame of mind and frameworks for peace to which I referred earlier. They prepared the way for the new South African Constitution now being debated in Parliament. It *inter alia* provides for:

- the establishment of a *rechtstaat*, a constitutional system where the law—the Constitution and a Bill of Rights—will be sovereign;
- the protection of the basic rights of all individuals, communities and cultural groups through a Bill of Rights, in accordance with that which is universally acceptable;
- an independent Constitutional Court, that will act as the

guardian of the Constitution and the Bill of Rights;

- clearly defined constitutional principles with which any future constitution will have to comply;
- a balanced division of functions and powers between strong provincial governments based on federal principles, and a strong central government; and
- special majorities and mechanisms for constitutional amendments.

I believe that this transitional constitution provides a reasonable framework of agreements and rules, of checks and balances, which are necessary for peace in our complex society.

It ensures full participation in all fields of endeavour to all South Africans. It does not discriminate in any way on the basis of colour, creed, class or gender.

It contains all the major safeguards which all our communities will need to maintain their respective identities and ways of life. It also provides adequate guarantee for the political, social, cultural and economic rights of individuals.

I also believe that this framework for peace will succeed if we can now establish the frame of mind, to which I referred, which is necessary for peace—the frame of mind which leads people to resolve differences through negotiation, compromise and agreements, instead of through compulsion and violence.

I believe that such a frame of mind already exists in South Africa at the moment, however fragile it might be. All our leaders, including Mr. Mandela and I, will have to lead by example in an effort to consolidate this frame of mind. We will need great wisdom to counteract the strategies of minority elements, threatening with civil conflict. We will have to be firm and resolute in defending the framework for peace which we agreed upon.

There is no room for complacency. All of us who believe in peace must redouble our efforts to reassure all our countrymen that their rights and security will be assured.

I have no doubt that we will succeed. There is a growing awareness among all South Africans of our interdependence—of the fact that none of us can flourish if we do not work together—that all of us will fail if we try to pursue narrow sectional interests.

Five years ago people would have seriously questioned the sanity of anyone who would have predicted that Mr. Mandela and I would be joint recipients of the 1993 Nobel Peace Prize.

And yet both of us are here before you today.

We are political opponents.

We disagree strongly on key issues and we will soon fight a strenuous election campaign against one another. But we will do so, I believe, in the frame of mind and within the framework of peace which has already been established.

We will do it—and many other leaders will do it with us—because there is no other road to peace and prosperity for the people of our country. In the conflicts of the past, there was no gain for anyone in our country. Through reconciliation all of us are now becoming winners.

The compromises we have reached demand sacrifices on all sides. It was not easy for the supporters of Mr. Mandela or mine to relinquish the ideals they had cherished for many decades.

But we did it. And because we did it, there is hope.

The new era which is dawning in our country, beneath the great southern stars, will lift us out of the silent grief of our past and into a future in which there will be opportunity and space for joy and beauty—for real and lasting peace.

EQUALITY AND COMPROMISE IN SOUTH AFRICA

FREDERIK WILLEM DE KLERK
AND NELSON MANDELA

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUES: SEGREGATION; RACISM;
INDIGENOUS RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- Article 1: Right to Equality
- Article 2: Freedom from Discrimination
- Article 7: Right to Equality before the Law

GUIDING QUESTIONS:

- Why and how have societies struggled with segregation?
- How did apartheid impact the people of South Africa?
- What motivated De Klerk to change his mind about apartheid?

TIME REQUIREMENT:

225 Minutes (Five 45-minute lessons)

OBJECTIVES:

After this lesson, students will be able to:

- Describe achievements of Frederik Willem de Klerk.
- Analyze and evaluate visual evidence of apartheid.
- Use details from primary and secondary sources to generate and answer interpretive questions.
- Discuss the relationship between and shared accomplishments of Frederik Willem de Klerk and Nelson Mandela.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole (RH.11-12.1)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem (RH.11-12.7)
- Write informative/explanatory texts,

including the narration of historical events, scientific procedures/ experiments, or technical processes; introduce a topic and organize complex ideas, concepts, and information so that each new element builds on that which precedes it to create a unified whole; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension (WHST.11-12.2)

ILLINOIS STATE LEARNING

STANDARDS:

- 16.B.5b (W) Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- 16.B.5c (W) Analyze the relationship of an issue in world political history to the related aspects of economic, social and environmental history.
- 16.D.5 (W) Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- 18.A.5 Compare ways in which social systems are affected by political, environmental, economic and technological changes.

KEY IDEAS AND DETAILS

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- Integrate key ideas
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visual, quantitative, as well as text) in order to address a question or solve a problem.

WRITING

- Write informative/explanatory texts,

including the narrations of historical events, scientific procedures/ experiments, or technical processes.

- a. Introduce a topic and organize complex ideas, concepts, and information so that each new element builds on that which precedes it to create a unified whole; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension.

VOCABULARY:

- Apartheid
- Inequality
- Subjugation
- De jure segregation
- De facto segregation

CONCEPTS:

- Segregation
- Apartheid
- Racism
- Rights of indigenous people

TECHNOLOGY REQUIRED:

- Laptop
- LCD projector

MATERIALS:

- Biography of Nelson Mandela clip—<http://www.biography.com/articles/Nelson-Mandela-9397017>
- Visual of apartheid sign—Wikipedia
- PPT on the background of FW de Klerk
- FWdK Nobel speech
- Sharing questions rubric—shared inquiry discussions/ Great Books Foundation
- Building your answer sheet/ Great Books Foundation
- CIA video—YouTube—showing apartheid and the Black Sash campaign
- Essay or poem rubric
- Black ribbon

STUDENT ACTIVITIES

ANTICIPATORY SET:

- What are human rights? (student list)
- Segregation visuals (Chicago map, Jim Crow signs and apartheid signs).
- See FWdK tools and links page
- Facilitate discussion of Higher Order Thinking Questions

Chicago map

- What neighborhood do you live in? Is there a racial/ethnic majority there? When you go to different neighborhoods how can you tell who lives there? Are there signs? If so, what are they?
- Looking at this map, would you say that Chicago is a segregated city? Why or why not?
- Is integration or diversity a human right?

Segregation in America pictures

- After looking at these pictures, where do you think they were taken and when? How have things changed since these pictures were taken? How did people work to gain their human right of equality (UDHR article 1)?

Segregation in South Africa picture

- When and where do you think this picture would have been seen? How does this image compare and contrast to the previous one?

Final questions

- Would you be willing to show that you are committed to human equality here in Chicago? What if it meant standing up to your peers against racist comments or beliefs?

ACTIVITY 1:

- Assign students to read/annotate apartheid museum pages.
- (Teacher Tip—annotation guidelines) <http://www.greece.k12.ny.us/academics.cfm?subpage=934>
- Have students watch the video while you fill in the South Africa side of the Venn diagram
- <http://www.biography.com/articles/Nelson-Mandela-9397017>
- Have students compare and contrast what they saw in the video to what they know about American history. Use a Venn diagram. Work in pairs. Share out loud and make one common Venn diagram.
- Circle back to the Chicago issue: Using the last segment of the FWdK lesson and tools page, lead a discussion about Chicago housing. Have students compare and contrast Chicago to South Africa.

ACTIVITY 2:

- Have students think about the following questions for a minute and then share with a partner:
 - How does this relate to what we have been learning?
 - How might you do this today?
 - How can you take these words and limit racism, prejudice and discrimination in your daily life?

"Few have the greatness to bend history, but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation."
—Robert F. Kennedy
- When they have shared with partners, randomly call on students to see what they said and if they agreed with their partner.
- Paired reading of 3 articles:
 - Apartheid background—Power—Lesson 3—Activity 2—Handout # 1 and #2
http://www.chicagoteachingandlearning.org/images/cps/Volume_1_Global_Issues_and_Action_Power_Unit_Plan_WITH_HANDOUTS_Final.pdf
 - Frederik Willem de Klerk background—<http://www.notablebiographies.com/De-Du/de-Klerk-F-W.html>
 - TIME article- NELSON MANDELA & F.W. DE KLERK (cut this article down to fit the time you have)
<http://www.time.com/time/magazine/article/0,9171,1125849-1,00.html>

TEACHER TIP—Paired reading

What To Do:

- 1 Student A reads 1-3 paragraphs out loud (or to a natural stopping point).
- 2 Student B listens (in order to summarize) and when A is done reading, student B summarizes what A read.
- 3 Student B reads 1-3 paragraphs out loud (or to a natural stopping point).
- 4 Student A listens (in order to summarize) and when B is done reading, student A summarizes what B read.
- 5 Repeat until reading is completed.
- 6 4 Square Summary Questions: Use Equality and Compromise in South Africa: Frederik Willem de Klerk and Nelson Mandela Worksheet 1.
- 7 HW: First reading of FWdK Nobel speech/annotate

ACTIVITY 3:

- Pick out parts of the speech you liked, found confusing or want to know more about and discuss. Be sure to write notes about comments in the margins.
- Sharing questions (Great Books Foundation strategy)
 - Have each student develop a question about the reading
 - Ask students to write their questions on the board
 - Have the other students think about the questions
 - Ask students to discuss the answers.

TEACHER TIP—use the GBF website tools, rubric for sharing questions

- http://www.greatbooks.org/fileadmin/pdf/JGB_7-9_IGB_1-3.pdf
- Second reading of the text/close annotations
- Tell students to annotate for evidence of what made de Klerk support the abolition of apartheid. Underline the following parts. Then write in the margin an explanation of why you underlined the part.
- Look for supporting details
- Connections
- Phrases that make you think, “Aha!”
- Details that make you question or want to know more about his motivation
- Information that seems ambiguous
- Make connections between the parts underlined
- Students write 3 interpretive questions

TEACHER TIP

- Interpretive questions have more than one answer that can be supported with evidence from the text: Why and How questions (not what, did...)
- Collect and use student questions to facilitate the group discussion
- Make questions from ALL readings. Include South Africa and Chicago in the questioning.

CULMINATING ACTIVITY:

- Ask students to generate a list of—five things you know about FWdK or five things you would ask him if he were here.
- Shared Inquiry Discussion (GBF)

TEACHER TIP—use GBF building your answer page to have students respond to the question

- http://www.greatbooks.org/fileadmin/pdf/JGB_7-9_IGB_1-3.pdf
-

Shared inquiry discussion directions:

- Have students write the focus question from the board onto their paper (use the Building your Answer FWdK worksheet).
- Follow these guidelines as you facilitate discussion.
- Read the selection carefully before participating in discussion.
- Discuss only the selection everyone has read.
- Have students support ideas with evidence from the selection.
- As a facilitator, only ask questions.
- Have students listen to others and respond to them directly.

- Watch the CIA footage of apartheid and the Black Sash Ladies 1957—YouTube <http://www.youtube.com/watch?v=IUsj0okOxrE>
- Discuss our black sash/black ribbon project
 - The ladies wore the black sash in opposition to apartheid. They even said they didn't expect it to work right away. Why did they do it?
 - What does the black sash represent?
 - If we use a black ribbon in the same way and you wore it, what would you think it would mean?
 - Would you be willing to wear the ribbon to show that you are committed to human equality? Even if it means standing up to your peers against racist comments or beliefs?
- Think about how deKlerk and Mandela compromised to end apartheid. Mandela said:

“If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.”

“The brave man is not he who does not feel afraid, but he who conquers that fear,”

 - <http://newsone.com/world/newsonestaff2/nelson-mandela-quotes-93rd-birthday/>
 - Think about segregation in Chicago. Look at the map and quotation about Chicago segregation on the FWdK lessons and tools page again.
- Write a summary of segregation in Chicago and apartheid in South Africa, or a monologue from the point of view of Mandela or FWdK, or a RAFT about apartheid and how FWdK and Mandela worked to end apartheid. Be sure to end with a description of what you will do to end human inequality by limiting racism, prejudice and discrimination in your daily life (black sash project).

TEACHER TIP—RAFT guidelines

- <http://www.greece.k12.ny.us/academics.cfm?subpage=949>
- Explain how wearing the black sash, or in our case the black ribbon, can represent your commitment to human rights.
- Share your summary or monologue with a Freshman SLC and earn a black ribbon, commemorating your commitment to human equality. Have freshmen write a summary of how they will work for human rights. Offer black ribbons to those in SLC's who say they want to share in the commitment by limiting racism, prejudice and discrimination in their daily lives.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

The Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1993/klerk-bio.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and peace. It is internationally administered by the Nobel Foundation in Stockholm, Sweden.

The F.W. de Klerk Foundation:

<http://www.fwdklerk.org.za/cgi-bin/giga.cgi?c=2137>

The F.W. de Klerk Foundation promotes the presidential heritage of F.W. de Klerk by upholding the Constitution and the national accord, working for harmonious relations in multicultural societies, promoting the peaceful and negotiated resolution of disputes and mobilization of resources for disabled and underprivileged children.

Architects of Peace:

<http://www.architectsofpeace.org/architects-of-peace/frederik-willem-de-klerk>

Architects of Peace is dedicated to inspiring individual transformation leading to social change by educating peace through the life examples of world peacemakers and promoting world peace and friendship through research, education, and peacemaking activities.

Overcoming Apartheid:

<http://overcomingapartheid.msu.edu/>

This educational website provides primary source materials, newly written narratives, and curriculum ideas for teaching high school and undergraduate students about the generations who struggled to end apartheid and build democracy in South Africa.

UN Multimedia:

<http://www.unmultimedia.org/photo/gallery.jsp?mode=auto&query=subject%3AApartheid>

A visual history of the apartheid system in South Africa through film and photographs, this site includes archival footage and photographs of the events that led to fall of the apartheid system.

Segregation in Chicago:

<http://encyclopedia.chicagohistory.org/pages/1050.html>

Segregation in Chicago based on "redlining" and its continuing effects

GIS for Equitable and Sustainable Communities Report:

<http://www.public-gis.org/reports/redl.html>

GIS for Equitable and Sustainable Communities Report Racial Redlining: A Study of Racial Discrimination by Banks and Mortgage Companies in the United States

Radical Cartography:

<http://www.radicalcartography.net/index.html?chicagodots>

Chicago neighborhood map by racial majority

The Chicago 77:

<http://www.thechicago77.com/2009/01/chicago-is-americas-most-segregated-city/>

A mortgage website explaining redlining and segregation in Chicago

Urbanophile:

<http://www.urbanophile.com/2010/01/19/michael-scott-robert-clifton-weavers-quest-to-end-housing-segregation-has-anything-changed/>

Example of a person who worked to end housing segregation

SHIRIN EBADI

A prominent lawyer and former judge, Shirin Ebadi founded the Defenders of Human Rights Center in Iran to increase the rights of women and children and protect prisoners of conscience and those accused of political crimes. Ebadi has seen how women are frequently mistreated in Iran and has personally faced discrimination, threats of imprisonment and exile for her human rights work.

At the age of 22, Ebadi was appointed one of the first female judges in Iran. She was poised to become a chief justice until the Shah Mohammad Reza Pahlavi was overthrown in a revolution and succeeded by the Ayatollah Ruhollah Khomeini. Khomeini created a conservative theocracy in which women and minorities did not have equal rights. As a result, Ebadi and all of her fellow female judges were dismissed from their positions and, in some cases, re-assigned to lower posts. Ebadi was re-assigned to a clerical position in the courtroom where she once presided. She requested early retirement and established a private practice dedicated to defending political dissidents and women and children. Her defiance resulted in multiple arrests, but also cemented her place as one of the most prominent lawyers in Iran, and gained her international recognition as a human rights defender.

In 2003, Ebadi was awarded the Nobel Peace Prize for her efforts to promote human rights, the rights of women, children, and political prisoners in Iran. She is the first Muslim woman to receive the Nobel Peace Prize, and only the fifth Muslim to receive a Nobel Prize in any field.

Shirin Ebadi also established numerous non-governmental organizations in Iran, including the Million Signatures Campaign to end legal discrimination of women in Iran. Along with fellow Nobel laureate Jody Williams, Ebadi founded the Nobel Women's Initiative in 2006, to engage female Nobel laureates in a united effort for peace and justice. Ebadi has published numerous articles and books concerning human rights in Iran that have been translated into 14 languages around the world.



Shirin Ebadi ©Architects of Peace Foundation

"IF HUMAN RIGHTS FAIL TO BE MANIFESTED IN CODIFIED LAWS OR PUT INTO EFFECT BY STATES, THEN, AS RENDERED IN THE PREAMBLE OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, HUMAN BEINGS WILL BE LEFT WITH NO CHOICE OTHER THAN STAGING A 'REBELLION AGAINST TYRANNY AND OPPRESSION'"

Excerpts from Shirin Ebadi: 2003 Nobel Peace Prize Lecture

I feel extremely honoured that today my voice is reaching the people of the world from this distinguished venue. This great honour has been bestowed upon me by the Norwegian Nobel Committee. I salute the spirit of Alfred Nobel and hail all true followers of his path.

This year, the Nobel Peace Prize has been awarded to a woman from Iran, a Muslim country in the Middle East.

Undoubtedly, my selection will be an inspiration to the masses of women who are striving to realize their rights, not only in Iran but throughout the region—rights taken away from them through the passage of history. This selection will make women in Iran, and much further afield, believe in themselves. Women constitute half of the population of every country. To disregard women and bar them from active participation in political, social, economic and cultural life would in fact be tantamount to depriving the entire population of every society of half its capability. The patriarchal culture and the discrimination against women, particularly in the Islamic countries, cannot continue forever.

Honourable members of the Norwegian Nobel Committee!

As you are aware, the honour and blessing of this prize will have a positive and far-reaching impact on the humanitarian and genuine endeavours of the people of Iran and the region. The magnitude of this blessing will embrace every freedom-loving and peace-seeking individual, whether they are women or men.

I thank the Norwegian Nobel Committee for this honour that has been bestowed upon me and for the blessing of this honour for the peace-loving people of my country.

Today coincides with the 55th anniversary of the adoption of the Universal Declaration of Human Rights, a declaration which begins with the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family, as the guarantor of freedom, justice and peace. And it promises a world in which human beings shall enjoy freedom of expression and opinion, and be safeguarded and protected against fear and poverty.

Unfortunately, however, this year's report by the United Nations Development Programme (UNDP), as in the previous years, spells out the rise of a disaster which distances mankind from the idealistic world of the authors of the Universal Declaration of Human Rights. In 2002, almost 1.2 billion human beings lived in glaring poverty, earning less than one dollar a day. Over 50 countries were caught up in war or natural disasters. AIDS has so far claimed the lives of 22 million individuals, and turned 13 million children into orphans.

At the same time, in the past two years, some states have violated the universal principles and laws of human rights by using the events of 11 September and the war on international terrorism as a pretext. The United Nations General Assembly Resolution 57/219, of 18 December 2002, the United Nations Security Council Resolution 1456, of 20 January 2003, and the United Nations Commission on Human Rights Resolution

2003/68, of 25 April 2003, set out and underlined that all states must ensure that any measures taken to combat terrorism must comply with all their obligations under international law, in particular international human rights and humanitarian law. However, regulations restricting human rights and basic freedoms, special bodies and extraordinary courts, which make fair adjudication difficult and at times impossible, have been justified and given legitimacy under the cloak of the war on terrorism.

The concerns of human rights advocates increase when they observe that international human rights laws are breached not only by their recognized opponents under the pretext of cultural relativity, but that these principles are also violated in Western democracies, in other words countries which were themselves among the initial codifiers of the United Nations Charter and the Universal Declaration of Human Rights. It is in this framework that, for months, hundreds of individuals who were arrested in the course of military conflicts have been imprisoned in Guantanamo, without the benefit of the rights stipulated under the international Geneva conventions, the Universal Declaration of Human Rights and the [United Nations] International Covenant on Civil and Political Rights.

Moreover, a question which millions of citizens in the international civil society have been asking themselves for the past few years, particularly in recent months, and continue to ask, is this: Why is it that some decisions and resolutions of the UN Security Council are binding, while some other resolutions of the council have no binding force? Why is it that in the past 35 years, dozens of UN resolutions concerning the occupation of the Palestinian territories by the state of Israel have not been implemented promptly, yet, in the past 12 years, the state and people of Iraq, once on the recommendation of the Security Council, and the second time, in spite of UN Security Council opposition, were subjected to attack, military assault, economic sanctions, and, ultimately, military occupation?

Ladies and Gentlemen,

Allow me to say a little about my country, region, culture and faith.

I am an Iranian. A descendent of Cyrus The Great. The very emperor who proclaimed at the pinnacle of power 2,500 years ago that "... he would not reign over the people if they did not wish it." And [he] promised not to force any person to change his religion and faith and guaranteed freedom for all. The Charter of Cyrus The Great is one of the most important documents that should be studied in the history of human rights.

I am a Muslim. In the Koran the Prophet of Islam has been cited as saying: "Thou shalt believe in thine faith and I in my religion." That same divine book sees the mission of all prophets as that of inviting all human beings to uphold justice. Since the advent of Islam, too, Iran's civilization and culture has become imbued and infused with humanitarianism, respect for the life, belief and faith of others, propagation of tolerance and compromise and avoidance of violence, bloodshed and war. The

luminaries of Iranian literature, in particular our Gnostic literature, from Hafiz, Mowlavi [better known in the West as Rumi] and Attar to Saadi, Sanaei, Naser Khosrow and Nezami, are emissaries of this humanitarian culture. Their message manifests itself in this poem by Saadi:

“The sons of Adam are limbs of one another
 Having been created of one essence.”
 When the calamity of time afflicts one limb
 The other limbs cannot remain at rest.”

The people of Iran have been battling against consecutive conflicts between tradition and modernity for over 100 years. By resorting to ancient traditions, some have tried and are trying to see the world through the eyes of their predecessors and to deal with the problems and difficulties of the existing world by virtue of the values of the ancients. But, many others, while respecting their historical and cultural past and their religion and faith, seek to go forth in step with world developments and not lag behind the caravan of civilization, development and progress. The people of Iran, particularly in the recent years, have shown that they deem participation in public affairs to be their right, and that they want to be masters of their own destiny.

This conflict is observed not merely in Iran, but also in many Muslim states. Some Muslims, under the pretext that democracy and human rights are not compatible with Islamic teachings and the traditional structure of Islamic societies, have justified despotic governments, and continue to do so. In fact, it is not so easy to rule over a people who are aware of their rights, using traditional, patriarchal and paternalistic methods.

Islam is a religion whose first sermon to the Prophet begins with the word “Recite!” The Koran swears by the pen and what it writes. Such a sermon and message cannot be in conflict with awareness, knowledge, wisdom, freedom of opinion and expression and cultural pluralism.

The discriminatory plight of women in Islamic states, too, whether in the sphere of civil law or in the realm of social, political and cultural justice, has its roots in the patriarchal and male-dominated culture prevailing in these societies, not in Islam. This culture does not tolerate freedom and democracy, just as it does not believe in the equal rights of men and women, and the liberation of women from male domination (fathers, husbands, brothers ...), because it would threaten the historical and traditional position of the rulers and guardians of that culture.

One has to say to those who have mooted the idea of a clash of civilizations, or prescribed war and military intervention for this region, and resorted to social, cultural, economic and political sluggishness of the South in a bid to justify their actions and opinions, that if you consider international human rights laws, including the nations’ right to determine their own destinies, to be universal, and if you believe in the priority and superiority of parliamentary democracy over other political systems, then you cannot think only of your own security and comfort, selfishly and contemptuously. A quest for new means and ideas to enable the countries of the South, too, to enjoy human rights and democracy, while maintaining their political independence and territorial integrity of their respective countries, must be

given top priority by the United Nations in respect of future developments and international relations.

The decision by the Nobel Peace Committee to award the 2003 prize to me, as the first Iranian and the first woman from a Muslim country, inspires me and millions of Iranians and nationals of Islamic states with the hope that our efforts, endeavours and struggles toward the realization of human rights and the establishment of democracy in our respective countries enjoy the support, backing and solidarity of international civil society. This prize belongs to the people of Iran. It belongs to the people of the Islamic states, and the people of the South for establishing human rights and democracy.

Ladies and Gentlemen,

In the introduction to my speech, I spoke of human rights as a guarantor of freedom, justice and peace. If human rights fail to be manifested in codified laws or put into effect by states, then, as rendered in the preamble of the Universal Declaration of Human Rights, human beings will be left with no choice other than staging a “rebellion against tyranny and oppression.” A human being divested of all dignity, a human being deprived of human rights, a human being gripped by starvation, a human being beaten by famine, war and illness, a humiliated human being and a plundered human being is not in any position or state to recover the rights he or she has lost.

If the 21st century wishes to free itself from the cycle of violence, acts of terror and war, and avoid repetition of the experience of the 20th century—that most disaster-ridden century of humankind—there is no other way except by understanding and putting into practice every human right for all mankind, irrespective of race, gender, faith, nationality or social status.

In anticipation of that day.

HUMAN RIGHTS FOR ALL, IRRESPECTIVE OF RACE, GENDER, FAITH, NATIONALITY OR SOCIAL STATUS

SHIRIN EBADI

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUE: EQUAL RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to Equality

Article 2: Freedom from Discrimination

Article 3: Right to Life, Liberty, and Personal Security

Article 5: Freedom from Torture and Degrading Treatment

Article 7: Right to Equality before the Law

GUIDING QUESTIONS:

- Are human/gender rights defined by culture and ethnicity?
- How have cultures violated human/gender rights under the auspice of protecting the persons whose rights are being violated?
- What is power?
- How is power obtained?
- What is justice?
- Can women's rights be violated without affecting the general legitimacy of overall human rights?

TIME REQUIREMENT:

180–200 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Analyze the complexities of the struggle for women's rights across diverse societies and cultures.
- Assess the effects of these complex issues on Muslim women.
- Identify effective measures for defending the rights of women.
- Become defenders of human rights by participating in a social justice advocacy program and/or a meaningful service learning program.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain. (RH.11-12.1)

- Identify two or more themes or central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to produce a complex account; provide an objective summary of the text. (RH.11-12.2)
- Integrate and evaluate multiple sources of information presented in different media or formats (e.g., text, visual, quantitative) in order to address a question or solve a problem. (RH.11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.4** Analyze the influence of culture including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.
- **18.C.4b** Analyze major contemporary cultural exchanges as influenced by worldwide communications.

VOCABULARY:

- Muslim
- Fundamentalism
- Ayatollah
- Hijab
- Taliban
- Decadence
- Revolution
- Fanatics
- Degenerate
- Sentiment
- Subversive
- Shunned
- Imperialists
- Regime

- Console
- Rebellious
- Carnage
- Belligerent
- Systematically
- Veritable
- Asylum
- Euphoria
- Expelled
- Proletariat

CONCEPTS:

- Change
- Human rights
- Justice
- Empathy
- Women's rights
- Social activism

TECHNOLOGY REQUIRED:

- Computers/computer lab with Internet connection
- Projector

MATERIALS:

- *Persepolis: The Story of a Childhood* by Marjane Satrapi, available either as a book or DVD. The DVD could be used as support for IEP students who need alternatives to reading.
- Articles about human/gender rights violations and inequities in Iran and the Middle East.
- Articles about human/gender rights violations in the United States.
- Large sheets of butcher paper.
- Markers, crayons, colored pencils.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Teacher will have students draw the outline of two girls on two separate large pieces of paper.
- Ask the boys in the class to describe the role of women in our society and how they are viewed by writing words or phrases within the outline on one piece of paper and ask the girls in the class to do the same on the other.
- The teacher should have each group present its body maps to the class.
- How was the boys view the girls different from how the girls viewed themselves?
- After they are done, the teacher will lead a discussion comparing and contrasting the two.
- To broaden the discussion the teacher will ask:
 - What famous women do you know?
 - In what ways are women in our society treated differently?
 - Do different cultural groups within the U.S. view women differently?
 - If so, why?
- To begin to equate international issues of women's rights to our students, the teacher should ask follow-up questions to further broaden the discussion:
 - What if women weren't allowed to drive?
 - What if women were not allowed to be judges?
 - Should governments outlaw any forms of dress, i.e., low-waisted pants, short skirts or hajibs?
 - Should women be required to wear clothing that covers their bodies?
 - Would it be liberating or oppressive?
 - <http://www.matchingtracksuits.com/2008/04/22/why-hijab-is-oppressive/>
 - <http://pinoypress.net/2008/04/09/the-hajib-symbol-of-liberation-not-oppression/>
 - If you were a woman, a lawyer and a judge and you were forced out of your job solely because of your gender, would this be fair?
- Read Shirin Ebadi biography.
- After the discussion and readings, have students write a one-page reflection paper answering the question: Can you justify the restriction of someone's rights in the name of protecting them?

ACTIVITY I:

- Have students read the following selections from *Persepolis* by Marjane Satrapi as a combination in-class/homework assignment:
 - The Veil
 - The Bicycle
 - Sheep
 - The Trip
 - The Return
- To focus the reading, allow students to use the following questions as written assessments or class discussions. As a written assessment, students can choose one or two of the following questions.

Thinking of the book as history:

- What news stories, photographs or political figures have shaped your impressions of Iran and Iranians?
- How has your reading of *Persepolis* influenced these impressions?
- How is revolution portrayed in the book? In Satrapi's account, what are the stages of the revolution and what do these stages mean for the Iranian people?
- How are Islamic fundamentalists represented in the book? What suggestions does Satrapi make about the relationship between faith and fanaticism?
- In the introduction to her book, Satrapi says that she wrote *Persepolis* in part so "that an entire nation should not be judged by the wrongdoings of a few extremists." How does Satrapi herself seem to judge Iran as a nation by the end of her narrative?

As a portrait of a culture, with a focus on social practices and traditions:

- What does the book suggest about the role of religion in Iranian culture, especially in the lives of people like Marjane's family?
 - What does the book suggest about social class in Iranian society, especially, for example, in the story of the courtship between the family's maid and their neighbor (34-37) or the distribution of keys to paradise to boys drafted into the army (99-102)?
 - What role does the educational system play in post-revolutionary Iran?
 - What are the roles for women in Iranian society as depicted in the book? How do Marjane and her mother and grandmother both play into and resist those roles?
 - How important is family in Iranian society, according to Satrapi?
- As a memoir or an autobiography:

- What difference does it make to your reading that this book is a memoir, a rendering of Marjane Satrapi's own life, rather than a fictional story about life in Iran?
- American writer William Zinsser has written that "humor is the writer's armor against the hard emotions." Does Satrapi seem to be using humor this way when she says that "every situation offered an opportunity for laughs" (97) and again that laughter is "the only way to bear the unbearable" (266)? What instances of humor stand out to you? Why?
- Who are the heroes of Satrapi's story? What makes them heroic? How do Marjane's ideas about heroism change in the course of her narrative?
- How are the personal stories of individual citizens related to the history of their nation?
- In *Persepolis* Satrapi tells many people's stories besides her own—her mother's memories of visiting her own father in prison, Anoosh's story of his Uncle Fereydoon, and others. How are these stories related to her own? What value does Satrapi attribute to storytelling?
- **As a coming-of-age story, with a focus on connections to readers' own lives:**
 - How would you describe the child Marji, to whom we're introduced at the beginning of *Persepolis*? To what extent is she like children anywhere? To what extent is she different from the child you were or the children you grew up with?
 - What do you make of Marji's career decision to become a prophet? Why aren't her parents worried about it?
 - What stages do you recognize in Marji's attempts to understand justice and forgiveness?
 - How seriously are we to take the character of God in the narrative?
 - What forms does teenage rebellion take among Marjane and her friends? In what ways are they like teenagers everywhere? How are they different?
- **As a graphic text, with a focus on word and image as devices for storytelling:**
 - Why do you think Satrapi chose to tell her story in words and images? What does the combination make possible that words or images alone would not?
 - What do you consider the main strengths of using images to tell this story? What are the main limitations of doing so?
 - How would you describe the style of Satrapi's drawings? How does this style contribute to the story she tells?
 - Satrapi's drawings are in stark black and white, but how black and white is the world that her drawings depict? To what extent does Satrapi manage to convey complex experience in such simple, even childlike, drawings?

ACTIVITY 2:

Internet Research Challenge Envelope

Teacher will have students research Shirin Ebadi and her struggle for women's rights in the Middle East as well as the issue of women's rights abuses in the Middle East. Here are a few sites for students who have difficulties navigating the Internet:

- Site with articles on stoning and Islam
<http://stop-stoning.org/node/13>
- Saudi court ups punishment for gang-rape victim
<http://www.cnn.com/2007/WORLD/meast/11/17/saudi.rape.victim>
- The brutal crackdowns only make Iran's women stronger
<http://www.guardian.co.uk/commentisfree/2010/jun/08/brutal-crackdown-iran-women-protest>
- Factbox: Facts about Iranian woman sentenced to stoning
<http://www.dailymail.co.uk/news/article-1291166/Iranian-mother-faces-death-stoning-convicted-adultery.html>
- How do we convince Iran that stoning is barbaric?
<http://www.theglobeandmail.com/news/opinions/how-do-we-convince-iran-that-stoning-is-barbaric/article1662016/print/>
- Iran's Neda killing "was illegal"
<http://english.aljazeera.net/news/middleeast/2009/06/200962484755543950.html>
- Edabi Blasts West for Hypocrisy
http://news.bbc.co.uk/2/hi/middle_east/3306803.stm
- Following the research the teacher will introduce students to the Challenge Envelopes.

Challenge Envelopes Instructions:

- Print the Challenge Envelope Questions using the sample questions below as a guide.
- Cut the questions into strips and glue each question on an envelope.
- Divide the class into small groups.
- Give each group of students an envelope.
- The envelope will have a higher-order-thinking question for each group, written on the front. The questions will help students review key concepts from the unit they have been studying.
- Have each group generate an answer to the question on the envelope and write the answer on a blank 3 x 5 note card. The note card should then be placed inside the envelope.
- The groups should rotate the envelopes through the class but should not read the responses previous groups have placed in the envelope. When a group receives a new envelope, group members should address and answer the question on a new note card and then place that note card into the envelope with the other note cards.
- They should then send the envelope back into circulation.
- As the envelopes begin to fill with responses, the groups should compare their responses to the others in the envelopes.
- When all groups have answered all questions, each group will pick the best response from their last envelope to share with the class. A class discussion can take place if necessary.

Challenge Envelope Sample Questions

- Why do you think some cultures and religions treat women differently than men?
- Shirin Ebadi claims that Iran's "brutal crackdown of women only make them stronger." What did she mean by that?
- In Saudi Arabia a 19-year-old woman who was gang-raped was sentenced to 90 lashes. Why was she sentenced and why did her rapists only get short prison sentences? Could that happen in America?
- Sakineh Ashtsani, a 43-year-old Iranian woman was sentenced to death by public stoning for having an affair. Why was she sentenced to such a public punishment and would the sentence be justified if murder were involved?
- Shirin Ebadi criticizes the West (United States, England, France and other European nations) for being hypocrites and guilty of human rights abuses themselves while they are complaining about the violations of human rights by other countries. Why does she feel that way?
- The new fundamentalist government in Iran harassed, tortured and killed some of the people protesting their rule. Why didn't they kill Ebadi?

CULMINATING ACTIVITY:**Teacher Tip—RAFT**

RAFT is an acronym for Role, Audience, Format, and Topic. In a RAFT, students take on a particular role and develop a product for a specified audience in a particular format and on a topic that gets to the heart of what matters most in a particular segment of study. At some points, a teacher may want to assign RAFTs and at other points a student may make the choice. RAFT assignments are typically of fairly short duration and can be completed at school or at home.

- The teacher will explain RAFT and divide the class into small groups of no more than five students. Each group will create roles that define the audience their character is trying to reach, the format, letter, e-mail, speech, drawing, etc. and the topic being addressed. For reference there is a sample RAFT chart at the end of this lesson.

- Now that the students have seen the struggles women have in the Middle East, they can reflect on how best to effect change, in the Middle East and all over the world.
- The teacher will introduce the students to organizations like Amnesty International, Peace Jam, Human Rights Watch, the Robert F. Kennedy Center for Justice and Human Rights and others. Students will vote on which of the human rights campaigns they want to participate in as a class. They can make a documentary, take pictures to post on a blog or website, create a newsletter or posters and engage the school and/or community in their efforts. By doing so they not only have the satisfaction of becoming a defender but they can record their efforts as an example to future students.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

Amnesty International:

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

Amnesty International online provides free published articles, joint statements, video/audio, and other reports pertaining to important human rights issues around the world. Search “Shirin Ebadi” or “Iran” for a comprehensive collection of AI’s articles on the issue.

Human Rights Watch:

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

Human Rights Watch is one of the world’s leading independent organizations dedicated to defending and protecting human rights. By focusing international attention where human rights are violated, Human Rights Watch gives voice to the oppressed and holds oppressors accountable for their crimes

Peace Jam:

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

Peace Jam is an organization which brings young people together with Nobel Peace laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water; to basic rights, such as human security.

Civil Liberty Website:

<http://civilliberty.about.com>.

Shirin Ebadi is Iran’s leading advocate for human rights, and a powerful voice for the rights of women and children in the Muslim world.

Nobel Women’s Initiative:

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

The vision of the Nobel Women’s Initiative is a world transformed a non-violent world of security, equality and well-being for all. The Nobel Women’s Initiative’s mission is to work together as women Nobel Peace Prize laureates to use the visibility and prestige of the Nobel Prize to promote, spotlight, and amplify the work of women’s rights activists, researchers, and organizations worldwide addressing the root causes of violence, in a way that strengthens and expands the global movement to advance non-violence, peace, justice and equality. Shirin Ebadi founded the Initiative with five other Nobel Prize winners.

Guardian News Website:

<http://www.guardian.co.uk/world/2011/mar/08/shirin-ebadi-100-women>

The Guardian has a long history of editorial and political independence, including articles, news and opinions on current affairs. This article discusses the role Ebadi plays with regards to human rights in Iran, her establishment of the Defenders of Human Rights Centre, and the work it does.

Defenders of Human rights Centre:

<http://www.humanrights-ir.org/>

The Defenders of Human Rights Centre (DHRC) was formed in 2001 by an initial group of five members who were also lawyers. Among the founding members was Shirin Ebadi. This centre aims to give pro bono legal assistance to political prisoners and children whose rights are infringed, and to protect basic human rights in Iran.

SHIMON PERES

One of the architects of the 1993 Oslo Peace Accords, an agreement between Israel and Palestine, Shimon Peres has been involved in the government of Israel since 1952. During his long political career he held many cabinet positions, including prime minister. In 2007, the Knesset, Israel's Parliament, elected Peres as its president.

Born in Poland in 1923, Peres spent the formative years of his youth under the tutelage of his grandfather, Rabbi Zvi Meltzer, where he learned the Talmud and became a Haredi, which is the most conservative form of Orthodox Judaism. In 1934, Peres and his family moved to Tel Aviv, which was still part of Palestine. During World War II, all of Peres' remaining relatives in Poland were killed for their religious beliefs. Peres began his career in government when he was appointed deputy director-general of the Ministry of Defense in 1952. He became a member of the Knesset, Israel's legislative body in 1959, but is perhaps best known for his work as Israel's foreign minister starting in 1986.

As foreign minister, Shimon Peres participated in 14 separate meetings in Oslo, Norway with Yitzhak Rabin and Palestinian Chairman Yasser Arafat, negotiating a path to peace. Throughout these lengthy meetings, both sides stayed in the same residence and often shared meals, leading to a growing bond among the participants. The Oslo Peace Accords were eventually signed by both sides on September 13, 1993 at The White House in Washington, D.C.

The Nobel Peace Prize 1994 was awarded jointly to Yasser Arafat, Shimon Peres and Yitzhak Rabin for their efforts to create peace in the Middle East. In his Nobel acceptance speech, Peres stated that "Classical diplomacy and strategy were aimed at identifying enemies and confronting them. Now they have to identify dangers, global or local, and tackle them before they become disasters."

In 2007 Peres was nominated by Kadima, a centrist and liberal political party in Israel, to run for President. Peres was elected by the Knesset on June 13, 2007. He was sworn in as president on July 15, 2007 for a seven-year term. He is the first former prime minister to be elected president of Israel. He continues to work on building a peaceful future as the President of Israel.



Shimon Peres © Architects of Peace Foundation

"THE SWORD, AS THE BIBLE TEACHES US, CONSUMES FLESH BUT IT CANNOT PROVIDE SUSTENANCE. IT IS NOT RIFLES BUT PEOPLE WHO TRIUMPH, AND THE CONCLUSION FROM ALL THE WARS IS THAT WE NEED BETTER PEOPLE, NOT BETTER RIFLES—TO WIN WARS, AND MAINLY TO AVOID THEM."

Excerpts from Shimon Peres: 1994 Nobel Peace Prize Lecture

I thank the Nobel Prize Committee for its decision to name me among the laureates of the Peace Prize this year.

I am pleased to be receiving this Prize together with Yitzhak Rabin, with whom I have labored for long years for the defence of our country and with whom I now labor together in the cause of peace in our region.

I believe it is fitting that the Prize has been awarded to Yasser Arafat. His abandonment of the path of confrontation in favor of the path of dialogue has opened the way to peace between ourselves and the Palestinian people.

We are leaving behind us the era of belligerency and are striding together toward peace. It all began here in Oslo under the wise auspices and goodwill of the Norwegian people.

From my earliest youth, I have known that while one is obliged to plan with care the stages of one's journey, one is entitled to dream, and keep dreaming, of its destination. A man may feel as old as his years, yet as young as his dreams. The laws of biology do not apply to sanguine aspiration.

I was born in a small Jewish town in White Russia. Nothing Jewish now remains of it. From my youngest childhood I related to my place of birth as a mere way station. My family's dream, and my own, was to live in Israel, and our eventual voyage to the port of Jaffa was like making a dream come true. Had it not been for this dream and this voyage, I would probably have perished in the flames, as did so many of my people, among them most of my own family.

I went to school at an agricultural youth village in the heart of Israel. The village and its fields were enclosed by barbed wire which separated their greenness from the bleakness of the enmity all around. In the morning, we would go out to the fields with scythes on our backs to harvest the crop. In the evening, we went out with rifles on our shoulders to defend our village. On Sabbaths we would go out to visit our Arab neighbors. On Sabbaths, we would talk with them of peace, though the rest of the week we traded rifle fire across the darkness.

From the Ben Shemen youth village, my comrades and I went to Kibbutz Alumot in the Lower Galilee. We had no houses, no electricity, no running water. But we had magnificent views and a lofty dream: to build a new, egalitarian society that would ennoble each of its members.

Not all of it came true, but not all of it went to waste. The part that came true created a new landscape. The part that did not come true resides in our hearts.

For two decades, at the Ministry of Defence, I was privileged to work closely with a man who was and remains, to my mind, the greatest Jew of our time. From him I learned that the vision of the future should shape the agenda for the present; that one can overcome obstacles by dint of faith; that one may feel disappointment—but never despair. And above all, I learned that the wisest consideration is the moral one. David Ben-Gurion has passed away, yet his vision continues to flourish: to be a singular people, to live at peace with our neighbors.

The wars we fought were forced upon us. Thanks to the

Israel Defence Forces, we won them all, but we did not win the greatest victory that we aspired to: release from the need to win victories.

We proved that the aggressors do not necessarily emerge as the victors, but we learned that the victors do not necessarily win peace.

It is no wonder that war, as a means of conducting human affairs, is in its death throes and that the time has come to bury it.

The sword, as the Bible teaches us, consumes flesh but it cannot provide sustenance. It is not rifles but people who triumph, and the conclusion from all the wars is that we need better people, not better rifles—to win wars, and mainly to avoid them.

There was a time when war was fought for lack of choice. Today it is peace that is the “no-choice” option. The reasons of this are profound and incontrovertible. The sources of material wealth and political power have changed. No longer are they determined by the size of territory obtained by war. Today they are a consequence of intellectual potential, obtained principally by education.

Israel, essentially a desert country, has achieved remarkable agricultural yields by applying science to its fields, without expanding its territory or its water resources.

Science must be learned; it cannot be conquered. An army that can occupy knowledge has yet to be built. And that is why armies of occupation are a thing of the past. Indeed, even for defensive purposes, a country cannot rely on its army alone. Territorial frontiers are no obstacle to ballistic missiles, and no weapon can shield from a nuclear device. Today, therefore, the battle for survival must be based on political wisdom and moral vision no less than on military might.

Science, technology, and information are—for better or worse—universal. They are universally available. Their availability is not contingent on the color of skin or the place of birth. Past distinctions between West and East, North and South, have lost their importance in the face of a new distinction: between those who move ahead in pace with the new opportunities and those who lag behind.

Countries used to divide the world into their friends and foes. No longer. The foes now are universal—poverty, famine, religious radicalization, desertification, drugs, proliferation of nuclear weapons, ecological devastation. They threaten all nations, just as science and information are the potential friends of all nations.

Classical diplomacy and strategy were aimed at identifying enemies and confronting them. Now they have to identify dangers, global or local, and tackle them before they become disasters.

As we part a world of enemies, we enter a world of dangers. And if future wars break out, they will probably be wars of protest, of the weak against the strong, and not wars of occupation, of the strong against the weak.

The Middle East must never lose pride in having been the

cradle of civilization. But though living in the cradle, we cannot remain infants forever.

Today as in my youth, I carry dreams. I would mention two: the future of the Jewish people and the future of the Middle East.

In history, Judaism has been far more successful than the Jews themselves. The Jewish people remained small but the spirit of Jerusalem went from strength to strength. The Bible is to be found in hundreds of millions of homes. The moral majesty of the Book of Books has been undefeated by the vicissitudes of history.

Moreover, time and again, history has succumbed to the Bible's immortal ideas. The message that the one, invisible God created Man in His image, and hence there are no higher and lower orders of man, has fused with the realization that morality is the highest form of wisdom and, perhaps, of beauty and courage too.

Slings, arrows and gas chambers can annihilate man, but cannot destroy human values, dignity, and freedom.

Jewish history presents an encouraging lesson for mankind. For nearly four thousand years, a small nation carried a great message. Initially, the nation dwelt in its own land; later, it wandered in exile. This small nation swam against the tide and was repeatedly persecuted, banished, and down-trodden. There is no other example in all of history, neither among the great empires nor among their colonies and dependencies—of a nation, after so long a saga of tragedy and misfortune, rising up again, shaking itself free, gathering together its dispersed remnants, and setting out anew on its national adventure. Defeating doubters within and enemies without. Reviving its land and its language. Rebuilding its identity, and reaching toward new heights of distinction and excellence.

The message of the Jewish people to mankind is that faith and moral vision can triumph over all adversity.

The conflicts shaping up as our century nears its close will be over the content of civilizations, not over territory. Jewish culture has lived over many centuries; now it has taken root again on its own soil. For the first time in our history, some five million people speak Hebrew as their native language. That is both a lot and a little: a lot, because there have never been so many Hebrew speakers; but a little, because a culture based on five million people can hardly withstand the pervasive, corrosive effect of the global television culture.

In the five decades of Israel's existence, our efforts have focused on reestablishing our territorial center. In the future, we shall have to devote our main effort to strengthen our spiritual center. Judaism—or Jewishness—is a fusion of belief, history, land, and language. Being Jewish means belonging to a people that is both unique and universal. My greatest hope is that our children, like our forefathers, will not make do with the transient and the sham, but will continue to plow the historical Jewish furrow in the field of the human spirit; that Israel will become the center of our heritage, not merely a homeland for our people; that the Jewish people will be inspired by others but at the same be to them a source of inspiration.

In the Middle East most adults are impoverished and wretched. A new scale of priorities is needed, with weapons on the bottom rung and a regional market economy at the top.

Most inhabitants of the region—more than sixty percent—are under the age of eighteen. A new future can be offered to them. Israel has computerized its education and has achieved excellent results. Education can be computerized throughout the Middle East, allowing young people to progress not just from grade to grade, but from generation to generation.

Israel's role in the Middle East should be to contribute to a great, sustained regional revival. A Middle East without wars, without enemies, without ballistic missiles, without nuclear warheads.

A Middle East in which men, goods and services can move freely without the need for customs clearance and police licenses.

A Middle East in which every believer will be free to pray in his own language—Arabic, Hebrew, Latin, or whatever language he chooses—and in which the prayers will reach their destination without censorship, without interference, and without offending anyone.

A Middle East in which nations strive for economic equality and encourage cultural pluralism.

A Middle East where every young woman and man can attain university education.

A Middle East where living standards are in no way inferior to those in the world's most advanced countries.

A Middle East where waters flow to slake thirst, to make crops grow and deserts bloom, in which no hostile borders bring death, hunger, and despair.

A Middle East of competition, not of domination. A Middle East in which men are each other's hosts, not hostages.

A Middle East that is not a killing field but a field of creativity and growth.

A Middle East that honors its history so deeply that it strives to add to it new noble chapters.

A Middle East which will serve as a spiritual and cultural focal point for the entire world.

While thanking for the Prize, I remain committed to the process. We have reached the age where dialogue is the only option for our world.

BLUEPRINT FOR PEACE

SHIMON PERES

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: PEACE; CONFLICT RESOLUTION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty, and Personal Security

Article 17: Right to Own Property

Article 19: Freedom of Opinion and Information

Article 20: Right of Peaceful Assembly and Association

Article 26: Right to Education

Article 27: Right to Participate in the Cultural Life of Community

GUIDING QUESTIONS:

- What is peace?
- What are the “pre-requisites” for peace?
- How do we ensure, or foster, these prerequisites?

TIME REQUIREMENT:

90 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Demonstrate a nuanced understanding of Shimon Peres' interpretation of peace.
- Create a class definition of peace.
- Develop a “blueprint for peace.”
- Use their blueprint for peace to help resolve an issue among students or the community.
- Document this process and reflect upon and modify their blueprint as needed.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Determine the central ideas or information of a primary or secondary source. (RH.11-12.2)
- Determine the meaning of words and phrases as they are used in a text. (RH.11-12.4)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.A.5a** Analyze historical and contemporary developments using methods of historical inquiry (pose questions, collect and analyze data, make and support inferences with evidence, report findings).
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.

VOCABULARY:

- **Accord**
- **Declaration**
- **Non-violence**
- **Dialogue**
- **Peace**
- **Conflict resolution**

CONCEPTS:

- **Global citizenship**
- **Justice**
- **Government**
- **Power**
- **Individual responsibility**

TECHNOLOGY REQUIRED:

- Computer
- Internet access

MATERIALS:

- Transcript of Shimon Peres' Nobel Prize Acceptance Speech
- Universal Declaration of Human Rights

TEACHER TIP:

- When having students develop a class definition of peace, emphasize that “peace” is both a *product* and a *process*. That is to say, peace is a noun describing a state/condition and also a verb describing means/method of interacting.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Have students sit in groups of three.
- Display an image of Shimon Peres and Yassir Arafat shaking hands at the White House (It is not important that they recognize who these people are at this point). Ask students to describe five things they see, and then to write five inferences based on these things (one inference for each descriptor).
- Facilitate a five-minute discussion based on the inferences students created in order to begin activating and engaging students' prior knowledge.
- Next, the class will create a class definition of peace.
- Ask students in groups to answer the question, "What does peace look like?" The teacher will write or project two quotes on the board to assist their thinking:
 - Alfred Nobel's will noted that one prize should go to "the person who shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses."
 - "Facts on the Nobel Peace Prizes." Nobelprize.org. 20 Jul 2011 http://nobelprize.org/nobel_prizes/peace/shortfacts.html
 - Shimon Peres on Peace Agreements: "It is not enough to declare, you have to agree."
- List: For five minutes, direct students to come up with five or more phrases or words that address this question on full pieces of paper. (One phrase or word per piece of paper)
 - At the end of the five minutes, each group will select two and tape them to the board.
- Group: Ask students to organize the words/phrases into categories. (For example, ask: "Which of these words or phrases are similar? Which refer to the same type of thing or to a similar characteristic?") Each category will be represented by a symbol.
- Label: The students will now create a name for each group. The teacher will facilitate this process to ensure students reach an agreement on labels.
- Define: Based on the labels/groups, the class will come up with two or three definitions that synthesize key points. The teacher may need to assist in this process. Students may vote on their preferred definition.
- Display your newly created definition prominently!

ACTIVITY I:

- Show students a video of Shimon Peres' Nobel Lecture.
- Give groups of three students three of the articles from the Universal Declaration of Human Rights. Students will also have a copy of Shimon Peres' Nobel lecture, as well as a graphic organizer. (Note: Teacher may need to pre-teach vocabulary or implement a vocabulary protocol to ensure students understand key words, i.e., Frayer Model...).
- Model how to complete the graphic organizer, showing how one article from the universal declaration and relates to a statement or paragraph in Shimon Peres' Nobel Lecture. Explain how you located the phrase you chose.
- Groups will spend 25-30 minutes completing the graphic organizer as the teacher moves between groups and facilitates/clarifies their work.
- Groups will write on the board one of the quotes they chose as well as their analysis.

CULMINATING ACTIVITY:

Each student will choose one of the articles they believe is very important and complete an analysis of a condition for peace (based upon the article from the UDHR they chose). Students may present this analysis in the form of an essay or poster/ presentation, depending upon teacher preference.

Analysis of one Condition for Peace

- 1 Does the condition for peace you chose exist in your community? Your city?
- 2 What does it look like in your community? City?
- 3 What should it look like? (A picture, description...)
- 4 Who has the power to change this? Which people/parties?
- 5 What community resources/assets are available for changing this condition?
- 6 How can you interact/influence the people/parties with the power to change this condition?
- 7 How will you access the resources needed to change this condition for peace?

Students will determine a plan of action for how they can develop or improve a “condition for peace” or “blueprint for peace” in their community. Teachers may want to provide a graphic organizer to help students organize their thinking. Teachers ought to ensure that students create benchmarks for their goal, as well as a due date. If possible, the teacher should review their progress at each benchmark and provide ongoing support as needed and upon request. The teacher must teach what a “SMART” goal is and provide examples. (SMART = Specific, Measurable, Attainable, Realistic, Time-bound). The number of benchmarks and the scope of the SMART goal is contingent upon the support provided and the timeframe.

TEACHER TIP:

If your school district restricts the use of YouTube at your school, you can do the following:

- 1 Download RealPlayer onto your computer
- 2 Once you have RealPlayer you can convert YouTube videos into RealPlayer files, which you can play on your school computer or burn onto a disc.

EXPANDING OPPORTUNITIES:

- Cease Fire, a Chicago-based organization, works to reduce killings in Chicago neighborhoods. The teacher could invite a speaker from Cease Fire or a similar organization to address the class and then think together about how the students could help advance the mission.
- Action Now, <http://www.actionnow.org>, a Chicago-based organization, and other groups are working to educate homeowners at risk of foreclosure of their rights and strategies to save their homes. Students could help these organizations publicize ways to save homes from foreclosure.
- Students could work with the Coalition for the Homeless <http://www.chicagohomeless.org>, a Chicago-based organization that organizes homeless individuals to advocate for stronger policies to keep people in homes. The Coalition also connects groups to local homeless service organizations. They also bring speakers who are or have been homeless into the classroom. Similar organizations exist in major cities throughout the country.

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THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

Jewish Virtual Library:

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

This website provides a vehicle for the research, study, discussion and exchange of views.

Peres Center for Peace:

<http://www.peres-center.org/>

The Peres Center for Peace is an independent, non-profit, non-partisan, non-governmental organization founded in 1996 by President of Israel and Nobel Peace Prize Laureate Shimon Peres, with the aim of furthering his vision of people of the Middle East region working together to build peace through socio-economic cooperation and development, and people-to-people interaction. This website provides ample information about Peres' vision and the organization.

Interview with Ghida Fakhry of Al Jazeera:

www.youtube.com/watch?v=PsR4zFABQFU

Shimon Peres talks to Al Jazeera's Ghida Fakhry in New York, where he has been attending the United Nations General Assembly. Peres talks about Israel's stance on Iran's nuclear ambitions.

Yasser Arafat Nobel Lecture:

http://www.nobelprize.org/nobel_prizes/peace/laureates/1994/arafat-lecture.html

Yasser Arafat, Shimon Peres' co-awardee, delivered this lecture to the Nobel Prize Committee in 1994.

Facts about Israel:

<http://www.mfa.gov.il/MFA/Facts+About+Israel/State/Shimon+Peres.htm>

Information about President Peres' political career in Israel.

“...IT SHOULD BE CLEAR THAT, IF ONE MAN’S RIGHTS ARE DENIED, THE RIGHTS OF ALL ARE IN DANGER—THAT IF ONE MAN IS DENIED EQUAL PROTECTION OF THE LAW, WE CANNOT BE SURE THAT WE WILL ENJOY FREEDOM OF SPEECH OR ANY OTHER OF OUR FUNDAMENTAL RIGHTS.”

—ROBERT F. KENNEDY,
CHICAGO, ILLINOIS
JUNE 21, 1961

JODY WILLIAMS

“THIS IS HISTORIC NOT JUST BECAUSE OF THE TREATY. THIS IS HISTORIC BECAUSE, FOR THE FIRST TIME, THE LEADERS OF STATES HAVE COME TOGETHER TO ANSWER THE WILL OF CIVIL SOCIETY.”

Jody Williams has dedicated her life to achieving a global ban on antipersonnel landmines, which still claim thousands of innocent lives every year. In 1992, she launched the International Campaign to Ban Landmines (ICBL), to end the production, trade, use and stockpiling of landmines, a weapon that has been in existence since the U.S. Civil War. Williams organized the ICBL to work with more than 1,000 NGOs in 60 countries. As the ICBL's chief strategist, Williams has written and spoken widely on global problems involving the use of landmines. In 1996, Williams and the ICBL drafted the Ottawa Treaty with the Canadian government to ban landmines globally. To date, the Ottawa Treaty has been signed by 156 countries. Almost as noteworthy as the international support she created is how she built that support. In the years before the Internet, Williams created a network of hundreds of organizations with a system for accountability using fax machines. Through a simple system of sending out faxes to each constituent organization, Williams simultaneously made each organization feel they were an important part of the network and also created a system for maintaining a permanent record of their interactions.

This pioneering spirit also led to Williams' key role creating The Nobel Women's Initiative, an organization of female Nobel Peace Prize winners dedicated to supporting women's rights around the world. Williams received the Nobel Peace Prize in 1997 for her work in banning and clearing anti-personnel mines.



Jody Williams ©Architects of Peace Foundation

Excerpts from Jody Williams: 1997 Nobel Peace Prize Lecture

The desire to ban landmines is not new. In the late 1970s, the International Committee of the Red Cross, along with a handful of non-governmental organizations (NGOs), pressed the world to look at weapons that were particularly injurious and/or indiscriminate. One of the weapons of special concern was landmines. People often ask why the focus on this one weapon. How is the landmine different from any other conventional weapon?

Landmines distinguish themselves because once they have been sown, once the soldier walks away from the weapon, the landmine cannot tell the difference between a soldier or a civilian—a woman, a child, a grandmother going out to collect firewood to make the family meal. The crux of the problem is that while the use of the weapon might be militarily justifiable during the day of the battle, or even the two weeks of the battle, or maybe even the two months of the battle, once peace is declared the landmine does not recognize that peace. The landmine is eternally prepared to take victims. In common parlance, it is the perfect soldier, the “eternal sentry.” The war ends, the landmine goes on killing.

Let me take a moment to give a few examples of the degree of the epidemic. Today Cambodia has somewhere between four and six million landmines, which can be found in over 50 percent of its national territory. Afghanistan is littered with perhaps nine million landmines. The U.S. military has said that during the height of the Russian invasion and ensuing war in that country, up to 30 million mines were scattered throughout Afghanistan. In the few years of the fighting in the former Yugoslavia, some six million landmines were sown throughout various sections of the country—Angola nine million, Mozambique a million, Somalia a million—I could go on, but it gets tedious. Not only do we have to worry about

the mines already in the ground, we must be concerned about those that are stockpiled and ready for use. Estimates range between one and two hundred million mines in stockpiles around the world.

When the ICRC pressed in the 1970s for the governments of the world to consider increased restrictions or elimination of particularly injurious or indiscriminate weapons, there was little support for a ban of landmines. The end result of several years of negotiations was the 1980 Convention on Conventional Weapons (CCW). What that treaty did was attempt to regulate the use of landmines. While the Convention tried to tell commanders in the field when it was okay to use the weapon and when it was not okay to use the weapon, it also allowed them to make decisions about the applicability of the law in the midst of battle. Unfortunately, in the heat of battle, the laws of war do not exactly come to mind. When you are trying to save your skin you use anything and everything at your disposal to do so.

Throughout these years the Cold War raged on, and internal conflicts that often were proxy wars of the Super Powers proliferated. Finally, with the collapse of the Soviet Bloc, people began to look at war and peace differently. Without the overarching threat of nuclear holocaust, people started to look at how wars had actually been fought during the Cold War. What they found was that in the internal conflicts fought during that time, the most insidious weapon of all was the antipersonnel landmine—and that it contaminated the globe in epidemic proportion.

It was the NGOs, the non-governmental organizations, who began to seriously think about trying to deal with the root of the problem—to eliminate the problem, it would be necessary to eliminate the weapon. The work of NGOs across the board was affected by the landmines in the developing world. Children's groups, development organizations, refugee organizations, medical and humanitarian relief groups—all had to make huge adjustments in their programs to try to deal with the landmine crisis and its impact on the people they were trying to help. It was also in this period that the first NGO humanitarian demining organizations were born—to try to return contaminated land to rural communities.

It was a handful of NGOs, with their roots in humanitarian and human rights work, which began to come together, in late 1991 and early 1992, in an organized effort to ban antipersonnel landmines. In October of 1992, Handicap International, Human Rights Watch, Medico International, Mines Advisory Group, Physicians for Human Rights and Vietnam Veterans of America Foundation came together to issue a "Joint Call to Ban Antipersonnel Landmines." These organizations, which became the steering committee of the International Campaign to Ban Landmines, called for an end to the use, production, trade and stockpiling of antipersonnel landmines. The call also pressed governments to increase resources for humanitarian mine clearance and for victim assistance.

From this inauspicious beginning, the International Campaign has become an unprecedented coalition of 1,000 organizations working together in 60 countries to achieve the common goal

of a ban of antipersonnel landmines. And as the Campaign grew, the steering committee was expanded to represent the continuing growth and diversity of those who had come together in this global movement. We added the Afghan and Cambodian Campaigns and RaddaBarnen in 1996, and the South African Campaign and Kenya Coalition early this year as we continued to press toward our goal. And in six years we did it. In September of this year, 89 countries came together—here in Oslo—and finished the negotiations of a ban treaty based on a draft drawn up by Austria only at the beginning of this year. Just last week in Ottawa, Canada, 121 countries came together again to sign that ban treaty. And as a clear indication of the political will to bring this treaty into force as soon as possible, three countries ratified the treaty upon signature—Canada, Mauritius and Ireland.

From the third to the fifth of October we met in Ottawa. It was a very fascinating meeting. There were 50 governments there as full participants and 24 observers. The International Campaign was also participating in the conference. The primary objectives of the conference were to develop an Ottawa Declaration, which states would sign signaling their intention to ban landmines, and an "Agenda for Action," which outlined concrete steps on the road to a ban. We were all prepared for that, but few were prepared for the concluding comments by Lloyd Axworthy, the Foreign Minister of Canada. Foreign Minister Axworthy stood up and congratulated everybody for formulating the Ottawa Declaration and the Agenda for Action, which were clearly seen as giving teeth to the ban movement. But the Foreign Minister did not end with congratulations. He ended with a challenge. The Canadian government challenged the world to return to Canada in a year to sign an international treaty banning antipersonnel landmines.

Members of the International Campaign to Ban Landmines erupted into cheers. The silence of the governments in the room was deafening. Even the truly pro-ban states were horrified by the challenge. Canada had stepped outside of diplomatic process and procedure and put them between a rock and a hard place. They had said they were pro-ban. They had come to Ottawa to develop a road map to create a ban treaty and had signed a Declaration of Intent. What could they do? They had to respond. It was really breath-taking. We stood up and cheered while the governments were moaning. But once they recovered from that initial shock, the governments that really wanted to see a ban treaty as soon as possible rose to the challenge and negotiated a ban treaty in record time.

What has become known as the Ottawa Process began with the Axworthy Challenge. The treaty itself was based upon a ban treaty drafted by Austria and developed in a series of meetings in Vienna, in Bonn, in Brussels, which culminated in the three-week-long treaty negotiating conference held in Oslo in September. The treaty negotiations were historic. They were historic for a number of reasons. For the first time, smaller and middle-sized powers had come together, to work in close cooperation with the non-governmental organizations of the International Campaign to Ban Landmines, to negotiate a treaty which would remove from the world's arsenals a weapon in

widespread use. For the first time, smaller and middle-sized powers had not yielded ground to intense pressure from a superpower to weaken the treaty to accommodate the policies of that one country. Perhaps for the first time, negotiations ended with a treaty stronger than the draft on which the negotiations were based! The treaty had not been held hostage to rule by consensus, which would have inevitably resulted in a gutted treaty.

The Oslo negotiations gave the world a treaty banning antipersonnel landmines which is remarkably free of loopholes and exceptions. It is a treaty which bans the use, production, trade and stockpiling of antipersonnel landmines. It is a treaty which requires states to destroy their stockpiles within four years of its entering into force. It is a treaty which requires mine clearance within ten years. It calls upon states to increase assistance for mine clearance and for victim assistance. It is not a perfect treaty—the Campaign has concerns about the provision allowing for antihandling devices on antivehicle mines; we are concerned about mines kept for training purposes; we would like to see the treaty directly apply to nonstate actors and we would like stronger language regarding victim assistance. But, given the close cooperation with governments which resulted in the treaty itself, we are certain that these issues can be addressed through the annual meetings and review conferences provided for in the treaty.

As I have already noted, last week in Ottawa, 121 countries signed the treaty. Three ratified it simultaneously—signaling the political will of the international community to bring this treaty into force as soon as possible. It is remarkable. Landmines have been used since the U.S. Civil War, since the Crimean War, yet we are taking them out of arsenals of the world. It is amazing. It is historic. It proves that civil society and governments do not have to see themselves as adversaries. It demonstrates that small and middle powers can work together with civil society and address humanitarian concerns with breathtaking speed. It shows that such a partnership is a new kind of “superpower” in the post-Cold War world.

It is fair to say that the International Campaign to Ban Landmines made a difference. And the real prize is the treaty. What we are most proud of is the treaty. It would be foolish to say that we are not deeply honored by being awarded the Nobel Peace Prize. Of course, we are. But the receipt of the Nobel Peace Prize is recognition of the accomplishment of this Campaign. It is recognition of the fact that NGOs have worked in close cooperation with governments for the first time on an arms control issue, with the United Nations, with the International Committee of the Red Cross. Together, we have set a precedent. Together, we have changed history. The closing remarks of the French ambassador in Oslo to me were the best. She said, “This is historic not just because of the treaty. This is historic because, for the first time, the leaders of states have come together to answer the will of civil society.”

For that, the International Campaign thanks them—for together we have given the world the possibility of one day living on a truly mine-free planet.

CIVIL SOCIETY SPEAKS TRUTH TO POWER TO BAN LANDMINES

JODY WILLIAMS

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: PROTECTION FROM LANDMINES

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 5: Freedom from Torture

Article 13: Right to Free Movement in and out of the Country

Article 21: Right to Participate in Free Elections

GUIDING QUESTION:

- How can individuals, organizations and governments come together to make positive change for citizens of the world?

TIME REQUIREMENT:

150 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand the impact that landmines have on the global community.
- List specific ways non-governmental organizations (NGOs) work with numerous governments to make global change.
- Identify the accomplishments of Jody Williams and her lasting impact on our world.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visual, quantitative, text) in order to address a question or solve a problem. (RH.11-12.7)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.E.5a (W)** Analyze how technological and scientific developments have affected human productivity, human comfort and the environment.
- **17.B.5** Analyze international issues and problems using ecosystems and physical geography concepts.

VOCABULARY:

- Nobel Peace Prize
- The International Committee of the Red Cross
- Humanitarian
- Landmines
- Non-governmental Organization (NGO)
- Cold War
- Proxy wars
- Convention on Conventional Weapons (CCW)
- United Nations
- Ottawa Process

CONCEPTS:

- Landmines
- Non-governmental organizations
- Security

TECHNOLOGY REQUIRED:

- Laptops
- SmartBoard

MATERIALS:

- Nobel Peace Prize
http://nobelprize.org/nobel_prizes/peace/
- Interactive Landmine Map
http://www.pbs.org/frontlineworld/stories/tanzania605/landmine_map.html
- Mines Photography by Tim Grant
<http://members.iinet.net.au/~pictim/mines/photos/mines.html>
- Video on Indonesia ratifying treaty
<http://videos.howstuffworks.com/unicef/2090-unicef-helps-to-ban-landmines-around-the-world-video.htm>
- Video on landmines in Colombia
<http://videos.howstuffworks.com/unicef/2101-landmines-in-colombia-from-unicef-video.htm>
- Video on What if Landmines Were Here?
<http://www.youtube.com/watch?v=NRF7dTafPu0>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Introduce the lesson by stating that the lesson's purpose is to inform them and challenge each student to consider what she or he would be willing to stand up for.
- Distribute laptops and instruct pairs of students to visit the Nobel Peace Prize website (http://nobelprize.org/nobel_prizes/peace/) and complete a chart.
- At the end of class, review and comment on students' completed charts.

ACTIVITY 1:

- Distribute laptops to pairs of students and give them the first 10 minutes of class to complete map activity.
- Students will view the landmine map found at the PBS website and complete an activity with the interactive map http://www.pbs.org/frontlineworld/stories/tanzania605/landmine_map.html.

ACTIVITY 2:

- As a class, students will complete the origin portion of the chart before reading the first part of Jody Williams' Nobel

Peace Prize acceptance speech.

- Together, the class will read the speech and complete the primary source document analysis chart.

ACTIVITY 3:

- Working in pairs, students will view the photographic story of landmines told by Tim Grant on his website http://members.iinet.net.au/~pictim/mines/photos/mines_m.html and complete the graphic organizer that accompanies the website.
- Collect the graphic organizer at the end of the period, grade with comments and distribute to students the next day.

ACTIVITY 4:

- As a class, read the remainder of Jody Williams' speech and complete chart to accompany document.
- Project images on a PowerPoint slide show that accompany various parts of the reading (see PowerPoint with activity 4).
- Collect charts at the end of the period, grade with and distribute to students the next day.

BECOME A DEFENDER

- Students will choose a human rights issue from a list provided by the teacher.
- In pairs, students will research their selected issue and create a multimedia presentation (PowerPoint or Movie Maker) which provides research-based background information about the issue and suggests ways the audience can get involved and help correct the issue.
- Students will create a handout to give audience members, listing specific ways they can help.
- Students will have a human rights fair on report card pick-up day and students, teachers, parents and community members will be invited to walk through the fair.

EXPANDING OPPORTUNITIES:

- Students will research the International Campaign to Ban Landmines' catalog of actions that individuals and groups can take to support the ongoing work of banning landmines, using <http://www.stoplantlandmines.org/slm/index.html> as a source to find some of the national and international groups working on this issue. Based on the groups that students uncover in their research, they will invite representatives to speak either at their school or in their communities as a way to raise funds to support the work of the individual or group.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

The Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1997/williams-cv.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is administered internationally by the Nobel Foundation in Stockholm, Sweden.

Peace Jam—Jody Williams:

<http://www.peacejam.org/laureates/Jody-Williams-II.aspx>

Peace Jam is an organization which brings young people together with Nobel Peace laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water, to basic rights, such as human security.

The International Campaign to Ban Landmines:

<http://www.icbl.org/index.php>

The International Campaign to Ban Landmines (ICBL) is a global network in more than 90 countries that works to free the world of antipersonnel landmines and cluster munitions.

Mine Action:

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

Mine Action works to address problems regarding landmines and unexploded ordnance (UXO) that pose a threat to civilians in post-conflict zones.

Ban Mines USA:

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

Ban Mines USA is an organization with a mission to convince the U.S. government to join the 1997 Mine Ban Treaty, which prohibits the use, trade, production, and stockpiling of antipersonnel landmines, and which requires its adherents to provide funding for landmine victim assistance and demining.

TED Talk—Jody Williams:

http://www.ted.com/talks/jody_williams_a_realistic_vision_for_world_peace.html

Technology, Entertainment, Design or TED, is a nonprofit devoted to spreading ideas in these respective fields and believes that the power of ideas can change attitudes, lives and the world. In this particular “talk,” Jody Williams discusses the prospects of world peace.

Speak Truth To Power interview with Bobby Muller:

<http://www.rfkcenter.org/sttp/profile/bobby-muller>

Kerry Kennedy’s interview with Bobby Muller, whose organization VVAF co-founded the International Campaign to Ban Landmines, which won the 1997 Nobel Peace Prize along with Jody Williams.

Stop Landmines:

<http://www.stoplandmines.org/slm/index.html>

Highlights many of the national and international groups working on this issue.

CARLOS FILIPE XIMENES BELO

Carlos Filipe Ximenes Belo, a Roman Catholic bishop, played an instrumental role in bringing peace to East Timor during the Indonesian occupation, from 1975-99. He was born in 1948 in Wailakama, a small rural village in East Timor, where he attended Catholic schools. In 1973, Belo traveled to Portugal to study theology and philosophy in preparation for the priesthood. During his absence, East Timor was granted independence from Portugal, but was subsequently invaded by Indonesia. The Indonesian occupation lasted 24 years and resulted in more than 200,000 deaths. In 1980, Belo was ordained as a priest in Portugal and returned to East Timor to serve as director of Fatumaca College. Eight years later, Belo was appointed apostolic administrator of the Dili Diocese by Indonesian President Suharto. In his new position, Belo assumed leadership of the Catholic Church of East Timor and became an outspoken representative of the people. Within five months after his appointment, Belo delivered a sermon protesting the brutalities of the Kraras Massacre in 1975, in which Indonesia invaded and forcibly annexed East Timor. Despite multiple attempts on his life, Belo continued to publicly object to the ruthless and oppressive policies of the Indonesian government. He organized multiple nationwide peaceful protests which culminated in the eventual discharge of two Indonesian military generals. Throughout the movement for East Timor's independence, Belo remained an avid believer in non-violent resistance. In an open statement in 1994 he demanded that the government withdraw its military force, grant basic civil rights to its citizens and allow East Timor to conduct a democratic referendum, which was a chief contributing factor to East Timor's independence in 2002. Belo was awarded the Nobel Prize for Peace in 1996 for his selfless efforts to bring peace and democracy to East Timor.



Carlos Filipe Ximenes Belo ©Architects of Peace Foundation

“I SPEAK OF THESE THINGS AS ONE WHO HAS THE RESPONSIBILITY TO BEAR WITNESS TO WHAT I HAVE SEEN AND HEARD, TO REACT TO WHAT I KNOW TO BE TRUE, TO KEEP THE FLAME OF HOPE ALIVE, TO DO WHAT IS POSSIBLE TO WARM THE EARTH FOR STILL ANOTHER DAY.”

Excerpts from Carlos Filipe Ximenes Belo: 1996 Nobel Peace Prize Lecture

Nations will proclaim his wisdom, the assembly will celebrate his praises. If he lives long, his name will be more glorious than a thousand others, and if he dies, that will satisfy him just as well." (Wisdom 39, 10-11)

Excellencies, Ladies and Gentlemen, I start with this biblical passage from the Book of Wisdom because it expresses with deep significance the memory of the man we remember this day whose esteemed Peace Prize bears his name. Today, the 10th of December, we celebrate the centennial anniversary of the death of a wise benefactor of humanity, a peace worker, Alfred Nobel.

Men of competence will never be extinguished from the memory of humanity because his wisdom, his dedication to the improvement of humanity, his tenacity for the progress of science in favor of mankind, makes people everywhere, all believers, all ideologies, feel in one way or another under an obligation to his talents and his boldness.

These men of competence are constantly disturbing the consciences of those who do not attend to the improvement of humanity. For it is a matter of fact that everyone should contribute in any way or form so that mankind becomes more and more humane.

As man, as human being, I cannot remain indifferent in face of what concerns man.

As a member of a people, I have to share the destiny of the people, taking upon myself completely this mandate, knowing the risks that such an attitude will involve. Striving for the defense of the rights of all peoples is not only the privilege of those guiding the destiny of the people or those enjoying lofty positions in society, but it is the duty of everyone whatever rank or status.

As a member of the Church, I take upon myself the mission of enlightening and the denouncing of all human situations which are in disagreement with the Christian concept and contrary to the teaching of the Church concerning all mankind.

The Catholic Bishop is a pastor of a part of God's people. His specific mission is spiritual. Such a mission is incumbent upon him basically as a dispenser of spiritual resources for the salvation of persons and for consolidating them in faith in Jesus Christ.

But mankind is not limited to a spiritual dimension; one should be saved as a whole, human and spiritual. In this aspect, any Catholic Bishop shall never be indifferent when a people's possibilities for human realization, in all dimensions, are not respected.

So the Nobel Peace Prize, attributed to a Catholic Bishop, is not homage to one person but also basically the gratitude for the encouragement that the Catholic Church has developed over the centuries in defense and promotion of the rights of human beings.

Ladies and Gentlemen, these principles are valid for everybody and they are valid for the Church who also affirms that human dignity is rooted and fulfilled in God Himself.

Persons have been placed in society by God the Creator, but

over and above this, each person is called to be united with Him as children of God and participating in God's happiness.

Moreover, the Church teaches that if this divine Foundation and the hope for eternal life are missing, human dignity is strongly damaged (GS. 21).

Above all, above all else, I am mindful and humble in my thoughts of Pope John Paul II, who did so much in the face of overwhelming odds in the epochal struggle to remove the yoke of communism from Poland and other nations who have been told to be realistic and accept their fate. The Holy Father has provided an example and a depth of inspiration to me that can never be equaled. My gratitude to John Paul II can not be adequately expressed.

I also think of others, especially from Asia, who have never stood here. I contemplate with unending amazement the work of Mahatma Gandhi and his creed of non-violence in the movement for change. I think of China, and I pray for the well-being of Mr. Wei Jing Sheng and his colleagues, and hope that they will soon be liberated from their jail cells, just as Indonesian leaders once were freed from the infamous Boven Digul prison after long years of cruel captivity. Surely, these same Indonesian leaders had earned a place here in Oslo even before I was born in 1948, at the height of their battle for freedom and dignity. I think of the fearless Indonesian lighters and I realize that history has so much to teach us if we would only take time to contemplate its richness.

I stand humbled in the august presence of my predecessors in this place here in Oslo. I think of The Reverend Dr. Martin Luther King Jr., "standing on the mountaintop, looking out at the promised land." These words remind me of the view of the majestic mountains in my beloved East Timor—Mount Malabean (the Mountain of the Dead), near where I was born in the east; and Mount Ramelau in the west. As I look at these mountains in my frequent journeys throughout my native land, I feel ever more strongly that it is high time that the guns of war are silenced in East Timor, once and forever; it is high time that tranquillity is returned to the lives of the people of my homeland, it is high time that there be authentic dialogue. All people of goodwill must use every peaceful means of human ingenuity and intelligence to find ways to create a genuine peace based on mutual respect and human dignity.

East Timor is hardly alone in its search for peace and dignity, and it is of great importance to acknowledge the work of others. Last year I was privileged to be the guest in Belfast, Northern Ireland, of the 1976 laureate, Mrs. Mairead Corrigan Maguire, whose increasing work for peace has touched many throughout the world. Mrs. Maguire graciously gave me an informative and moving tour of the troubled areas in Belfast, the night after many vehicles had been burnt in protest over the early release of a soldier convicted of killing an 18-year-old girl. I pray that the people of Northern Ireland may know genuine peace, justice and tranquillity in the near future.

Last year, I met with His Holiness, Dalai Lama, and was deeply moved by his wisdom and kindness. The people of Tibet are never far from my prayers, nor are the communities of the indigenous peoples of the world who are increasingly being overwhelmed by aggressive modernity that presumes to call itself civilization.

I pray for peace in the Middle East and Afghanistan, which cannot be forgotten, and for the continuation of the peace process in Central America. And no human being can be indifferent to the drama in the Great Lakes area, in Burundi and Rwanda, and also Zaire, where human suffering cries out for a solution.

In South Africa, the search for peace deepens. For me the work of Archbishop Desmond Tutu is a shining example of the way truth can be combined with the quest for human rights, the way humor and humility can be mixed with righteousness, and I only pray that I may be worthy of his mantle. In Burma, I salute the strength and grace of Daw Aung San Suu Kyi, and pray that a better day may soon arrive for her and all her people. May the beauty of music from her piano soften the hearts of armies and nations. In Burma and throughout the world, in places known and not well known, let us apply the words in the fifth chapter of Amos of the Old Testament: "Let Justice roll down like waters."

And let us always think of many anonymous people throughout the world, struggling for the protection of human rights. Day by day, working to convince the international community of the justice of their cause, whether they be Moslems or Christians, Protestants or Catholics, Hindus or Buddhists, whether they be followers of age-old traditional beliefs, believers or non-believers. I say: press on, take courage, remain true to your ideals, you will not be forgotten.

The world censures those who take up arms to defend their causes and calls on them to use non-violent means in voicing their grievances. But when a people chooses the non-violent path, it is all too often the case that hardly anyone pays attention. It is tragic that people have to suffer and die and the television cameras have to deliver the pictures to people's homes every day before the world at large admits there is a problem. Therein lies the enormous significance and the brave wisdom of the decision of the Nobel Committee to focus on East Timor this year; it represents the extraordinary recognition of East Timor's quest for peace and the recognition of its pleas for an end to suffering.

I speak of these things as one who has the responsibility to bear witness to what I have seen and heard, to react to what I know to be true, to keep the flame of hope alive, to do what is possible to warm the earth for still another day. I speak as a spiritual leader, not as a politician, which in fact, I am not. In recent weeks, some articles have described me as "a former shepherd," not realizing that my vocation only evolved from a boyhood job of tending water buffaloes to the grave responsibility of trying to apply my fallible self to the difficult task of providing moral leadership in a situation where almost no one is ever completely happy with my actions.

Let it be stated clearly that to make peace a reality, we must be flexible as well as wise. We must truly recognize our own

faults and move to change ourselves in the interest of making peace. I am no exception to this rule! Let us banish anger and hostility, vengeance and other dark emotions, and transform ourselves into humble instruments of peace.

People in East Timor are not uncompromising. They are not unwilling to forgive and overcome their bitterness. On the contrary, they yearn for peace, peace within their community and peace in their region. They wish to build bridges with their Indonesian brothers and sisters to find ways of creating harmony and tolerance.

Mutual respect is the basis of compromise. Let us start by making a sincere effort to change the very serious human rights situation in East Timor. The Church has played its part. We have formed a Justice and Peace Commission that is always ready to cooperate with the authorities to address problems.

I would like, before I finish, to address some words to the youth around the world, particularly to the youth of my dear Timor: "Society is a succession of interwoven rings in which each generation has the duty to contribute to the next generation in order to live in the world peacefully fraternally. On your shoulders, dear young people of the entire world, weigh the responsibility to transform tomorrow's world into a society where peace, harmony and fraternity reign."

Dear youth, I quote from memory the great Indian poet Rabindranat Tagore: "Youth, as a lotus flower, flourishes just once in life. Do not let it wither on the way."

Finally, an event is never a lonely action. The awarding of the Nobel Peace Prize to these two sons of Timor, Dr. Jose Ramos-Horta and myself, has come about because many people groups and institutions have worked hard so that this event could become a reality.

"The Creator and Father of everything and all peoples will reward all of us and will give us strength, wisdom and courage to struggle for our fellow human beings because each one is the image and the likeness of God." (Gen. 1,26)

PROMOTING CHANGE AND UNDERSTANDING THROUGH NON-VIOLENT MEANS

CARLOS FILIPE XIMENES BELO

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: GENOCIDE; NATIONAL IDENTITY; INDEPENDENCE; QUALITY OF LIFE

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to equality

Article 3: Right to Life, Liberty and Personal Security

Article 15: Right to a Nationality and the Freedom to Change it

Article 19: Freedom of Opinion and Information

GUIDING QUESTIONS:

- What led Rev. Belo to advocate for his people in a non-violent manner?
- Why did the many people in the U.S., both citizens and politicians, fail to advocate for the people of East Timor in light of espousing democracy as an ideal?
- Can the malignant effects of violence and human rights abuses exceed the thoughts/imagination of the abusers?
- What factors are necessary to lead to, and must be present in the process of, reconciliation for the people of East Timor and Indonesia?
- Is what happened in East Timor genocide?
- What factors make non-violence an effective way to solve problems?

TIME REQUIREMENT:

250 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe the life of Carlos Filipe Ximenes Belo and the history behind East Timor.
- Analyze the struggle of the people of East Timor in light of the fight against communism. In this analysis students will use social psychology concepts including, but not limited to: bystander effect, group think, group polarization, conformity, self-concept, cognitive dissonance, and Maslow's Hierarchy of Needs.
- Students will evaluate the roots of a current local or societal conflict, and propose a solution to the make non-violence an effective. Students will support their plans by referring to psychological studies, as well as the approaches of Carlos Filipe Ximenes Belo and other non-violent activists around the world.

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Integrate and evaluate information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources. (RH.11-12.9)
- Produce clear and coherent writing in which the development, organization and style are appropriate to task, purpose, and audience. (WHST.11-12.4)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- **Genocide**
- **Indonesia**
- **Colonialism**
- **Non-violence**
- **Reconciliation**
- **Bystander effect**
- **Group think**
- **Group polarization**
- **Conformity**

- **Self-concept**
- **Cognitive dissonance**
- **Maslow's Hierarchy of Needs**

CONCEPTS:

- **Individuals, groups, and institutions**
- **Individual development and identity**
- **Power, authority and governance**
- **Global connections**
- **Culture**

TECHNOLOGY REQUIRED:

- Projector
- Computer

MATERIALS:

- Nobel Peace Prize Acceptance Speech
- Refer to resource list at the bottom of the lesson

TEACHER TIPS:

- If the class is not a psychology class it is essential that the teacher covers the following studies prior to the first class: Milgram experiment, Solomon Asch experiment, Sherif experiment, Stanford Prison Experiment (Zimbardo), Festinger and Carlsmith Cognitive Dissonance experiment. Teachers may find the aforementioned studies at <http://www.spring.org.uk/2007/11/10-piercing-insights-into-human-nature.php>
- The teacher must cover the psychology concepts mentioned in the vocabulary section prior to the class. The teacher may use concepts beyond those listed in the vocabulary section, e.g. prejudice, bias, etc. The following webpage provides definitions/explanations of the concepts covered in the vocabulary section: http://highered.mcgraw-hill.com/sites/0072413875/student_view0/glossary.html
- The teacher may choose the terms and studies that he/she sees as most fitting to the specific class and subject matter.
- If the documentary on East Timor is unavailable, the teacher may choose another documentary or means of presenting the material.

COMMON CORE LEARNING STANDARDS:

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Students will discuss a social psychology study that made them reconsider or examine their views of human nature. (Five minutes)

ACTIVITY 1:

- Students will watch a documentary on East Timor and complete worksheet IA East Timor (see attachment). (80 minutes)
- <http://www.youtube.com/watch?v=uI3IDJl0SvE&feature=related>
- Students will discuss the film incorporating their social psychology concepts in small groups of five and then as a class. (15-20 minutes)

ACTIVITY 2:

- In groups of five, students will choose a conflict of some kind in their community or in society at large.
- Students will evaluate the roots of the current conflict, including their psychology concepts/studies in their explanation of the conflict.
- Students will propose specific non-violent, fair solution/policy idea for the conflict covered.
- Students will then choose a medium to present their chosen topic (conflict) to the class., e.g. PowerPoint, class activity, art exhibit, play, etc. The teacher must use his/her judgment as to what medium will work, and the teacher must guide the students as to how to meet the requirements in that medium. The teacher should greatly emphasize creativity in student presentations. A minimum of three sources per group

BECOME A DEFENDER

- Students will raise awareness/address of their chosen issue in the school/broader community in a method that they think will be the most feasible and effective, e.g., letter-writing campaigns, a film screening, etc.
- The teacher is encouraged to suggest specific ideas for each group of students, e.g., letter-writing campaigns, workshops, etc.
- Each student must type out his or her groups' plan to raise awareness/address their chosen issue, and they must staple these plans to their reflections. The plans must be specific and clear, and they must be feasible.
- After the teacher evaluates the final plans, students will take action outside the class to follow their plans.
- The teacher may choose the appropriate method of evaluating the plans' efficacy, and dates when the plans will be reviewed.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

is required (Internet, books, etc. to be determined by the teacher). Students should be encouraged to incorporate many sources, such as interviews, etc. Each group must give the teacher a References page in the format chosen by the teacher, e.g., APA Style. Teachers will use the rubric (2A) attached or create one of their own for presentations and Become a Defender section. Presentations will be 10 minutes. Students will probably have to work on their presentations and Become a Defender ideas outside of class as well as in-class. Teacher may adjust the given time for in class work based on students' schedule and needs. (50-55 minutes)

CULMINATING ACTIVITY:

- Presentations: 50-60 minutes.
- Class discussion on presentations and Guiding Questions (20-25 minutes).

- Students will individually write a 2-page reflection on the lesson plan and subject matter. For the first part, the reflection, the students will consider which activities helped them learn and critically think, and which parts of the lesson gave them difficulty. For the second part of the reflection the students will write about their thoughts on non-violence as a means of solving problems. The teacher must emphasize to the students that their reflection must include self-reflection on their feelings about the issues raised in this lesson, and critical analysis of their chosen issue. Students must read Carlos Filipe Ximenes Belo's Nobel Peace Prize Acceptance Speech before writing their reflection. The teacher may have students work on this section outside of the class.

ADDITIONAL RESOURCES

The Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1996/belo-symp.html#

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is an internationally administered by the Nobel Foundation in Stockholm, Sweden.

Gendercide:

http://www.gendercide.org/case_timor.html

Gendercide is dedicated to the prevention of gender-selective mass killing around the world. The site examines several case studies, including East Timor, and includes additional information about genocide prevention.

The East Timor Genocide:

<http://www.youtube.com/watch?v=u13IDJl0SvE&feature=related>
Documentary: The East Timor Genocide by MSA Productions, a documentary on the genocide in East Timor, available on YouTube.

Criminal Justice Degree:

<http://www.criminaljusticedegree.net/>

A resource site for are interested in in the field of criminal justice. The site provides a brief overview of various relevant case studies with a useful analysis of information.

Architects of Peace:

<http://www.architectsofpeace.org/architects-of-peace/bishop-carlos-filipe-ximenes-belo>

Architects of Peace is dedicated to inspiring individual transformation leading to social change by educating peace through the life examples of world peacemakers and promoting world peace and friendship through research, education, and peacemaking activities.

Psych blog:

<http://www.spring.org.uk/2007/11/10-piercing-insights-into-human-nature.php>

Psych blog covers general psychology studies and issues. It is more informative than most blogs. Although the blog is part of the website, the majority of the webpage is comprised of various psychology studies and evaluations of the implications of the studies.

Social Psychology Glossary:

http://highered.mcgraw-hill.com/sites/0072413875/student_view0/glossary.html

This site is designed to accompany the David G. Myers Social Psychology textbook. It contains lists of terms/concepts and definitions/explanations.

MAIREAD CORRIGAN MAGUIRE

Mairead Corrigan Maguire was not actively involved with the Northern Ireland peace movement until she came face-to-face with violence in 1976. On August 10th, Danny Lennon and John Chillingworth of the Provisional Irish Republican Army (IRA), were driving through Belfast, with a rifle in their car. The IRA wanted to form a united Ireland through physical force that would be outside of United Kingdom control.

British troops, claiming that the rifle had been pointed at them, opened fire on the car, instantly killing Lennon and seriously wounding Chillingworth. The car veered onto the sidewalk, striking Mairead's sister Anne and three of her children. While Anne survived, all three children died. Another peace activist, Betty Williams, also witnessed the crash and assembled 200 women to march for an end to the violence. When the marchers passed Maguire's home she quickly joined in.

Shortly after the march, Community of Peace People was founded by Maguire and Williams based on their shared belief that reconciliation was possible through the gradual integration of schools, residential areas and athletic clubs. Community of Peace People organized summer camps for Catholic and Protestant youth in an effort to create friendships in a secure and tolerant environment. The organization also published a biweekly paper, *Peace by Peace*, and provided families of prisoners bus service to and from Belfast's jails.

In 1976, Maguire and Betty Williams were awarded the Nobel Prize for Peace for their contributions to the resolution of the problems in Northern Ireland. Since winning the award, Mairead Corrigan Maguire co-founded the Committee on Administration of Justice, a human rights organization that has been actively involved in the attempt to free political prisoners world-wide, including Nobel Peace Prize winners Aung San SuuKyri of Burma and Liu Xiaobo of China.



Mairead Corrigan Maguire ©Architects of Peace Foundation

“WHILE GOVERNMENTS CAN MAKE A DIFFERENCE, IN THE FINAL ANALYSIS IT IS THE INDIVIDUAL—THAT IS EACH ONE OF US—THAT WILL BRING THE DREAM OF A NON-VIOLENT WORLD TO REALITY. WE, THE PEOPLE MUST THINK AND ACT NON-VIOLENTLY.”

“Non-violence and Human Rights; Lessons from Northern Ireland” by Mairead Corrigan Maguire, delivered at 2006 Gwangju Summit Uprising and Peace on the Korean Peninsula

I would like to thank President Kim Dae-jung, and President Gorbachev, for their invitation to attend this summit. I am very happy to be here, and to remember the spirit of the historic May 18th Gwangju Democratic Movement, which gave hope to many people around the world, struggling where they live, to build non-violent societies based on equality, human rights and international laws.

The Northern Irish people, and the peace process they have entered into, have many lessons for others. Like us, other countries are now in political transition and seeking “conflict resolution and peace building.” However we would want to stress that while they should note well the things that worked for us, they too must find their own solutions to their own unique and complex situations.

One of the consequences of 80 years of the Partition of Ireland has been the cutting off of people from each other in the North and South of the country, resulting in lack of communication, trust, and a fear of the “other” as being different. Also in the North of Ireland, the two main communities, separated by religion, political allegiances, national identities, and for the most part living physically apart, suspicion and lack of trust are deep, and it is this trust which must be built by both communities whose identities are changing and future together still evolving.

The most recent “troubles” started in Northern Ireland in 1969, the root of the conflict being social, economic, political, historical, religious. Tragically instead of solving our problems through the democratic process, violence erupted and continued for almost 30 years. The Good Friday Agreement, signed on 10th April, 1998, set out a framework of political initiatives which addresses many of the contentious issues, and a framework of co-operation and partnerships, which opened up the possibilities of better relations between the two communities in the North, the two parts of Ireland, and between Ireland and Britain. The implementation of the Good Friday Agreement continues. However, the current situation of direct rule from London is unacceptable and it is to be hoped that there will be a devolved government and power-sharing executive soon.

It has to be acknowledged that, though we have come a long way, we have a great deal further to go, but we know now that the “armed struggle” is over, the long outstanding political injustices and inequalities are being tackled, and given goodwill and a generosity of spirit and forgiveness, peace is possible.

This Peace Process has been long and arduous but one of its most important lessons is this: Those involved in conflict resolution must never give up hope.

Another most important lesson for all of us is that violence, whether it is state violence or the violence of opposition, never brings long-lasting benefit but always brings long-lasting suffering and misery. One of the most important lessons to come out of Northern Ireland is that violence, militarism, and para-militarism

do not solve deep ethnic/political problems. They can only be solved through non-violence, all-inclusive dialogue, and a will by people and politicians to forgive and move forward to build a just and shared future together.

To break a vicious cycle of violence, it takes courageous civil and political leadership and people willing to take risks for peace. Being willing to take the first step, to walk the extra mile, (as has happened on this peninsula) and especially to see the humanity of the other, to see their point of view, and recognize they too are afraid, and have grievances to be addressed, helps to humanize the people and situation. Often this means that it is sometimes necessary to enter into principled compromise. Diversity is a fact of life, and it is important we respect difference and create institutions that allow for representation and equal treatment of all sectors of our diverse societies.

One of the causes of the conflict in Northern Ireland was the fact that we had majority rule for fifty years, with a minority community's basic civil rights denied. We now know that majoritarianism in divided societies is not true democracy, and it is necessary, in order to ensure justice and equality, to create all-inclusive political institutions that uphold minority rights. Also creating good practices, such as preferential voting (proportional representation), which allows for win/win situations, and avoiding divisive methods like referendums of yes/no, resulting in win/lose scenarios which lead to dangerous polarization of communities.

There are many examples in the world today where conflict resolution has worked and much can be learned. I hope that in time, as we heal ourselves and our country, Northern Ireland will give hope to others in a far worse situation than we have experienced. We are aware of the many problems faced by the human family. We do care that poverty, environmental crisis, nuclear weapons and war, are putting at risk our lives and the lives of our children everywhere. What then can we do when faced, as we all are, with such challenges? I believe we are each called to help build non-killing, non-violent societies, at both a local and international level. We need to reclaim our basic value, that human life is sacred, and we should not be killing or hurting each other, but solving our problems in a more civilized way. Also recognition that the earth is our home and we need to take care of it, and pass it onto our children as their rightful heritage. This is the United Nations Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) which I know is supported by the South Korean government. We can each help in building this culture, starting in our homes, schools, universities, communities, at every level of society to teach non-violence as a way of life, a way of solving conflicts, and as a political science that works, and this will bring about a new culture of compassion and non-violence for humanity.

I believe that part of this non-violent movement is the need to rid the world of violence, nuclear weapons, and war. As the human family we must reject war and invasions, and I

would like here to appeal to the USA that there be no war of aggression against Iran, but that the problem of nuclear weapons proliferation everywhere be solved through dialogue and negotiations. Unless we are cultivating an ethos of death and decay, what use are nuclear weapons, anywhere in the world? It is my firm belief that all governments, starting with the USA and including Britain, should begin decommissioning of nuclear arsenals. I hope that Israel and North Korea will abolish their nuclear weapons and join the human family in building, friendship, trust and peace amongst all the peoples and governments. Last April, I went to Israel to support Mordechai Vanunu, still held in Israel for revealing 20 years ago that they had a nuclear weapons programme. We can all take inspiration from him in his courageous act of truth-telling and personal sacrifice in trying to save the world from nuclear holocaust. I appeal to the Israeli government, to let Vanunu go as he wishes to leave Israel and, as he has no secrets, is no threat to Israeli national security. I also appeal to the Israeli government to lead the movement in the Middle East to disarm all weapons of mass destruction, before the madness of the escalating nuclear weapons race increases, and becomes unstoppable. I also appeal to the United States to lift the sanctions against our North Korean brothers and sisters, and our Palestinian brothers and sisters, and for economical assistance, to help the North Korean government, and newly elected Palestinian government, to provide food, health care, and education, for their people.

While governments can make a difference, in the final analysis it is the individual—that is each one of us—that will bring the dream of a non-violent world to reality. We, the people must think and act non-violently. We must not get stuck in the past as to do so will destroy the imagination and creativity which is so necessary to build a new future together. All peoples and nations have suffered, and great sacrifices have been made. We have all hurt each other, but isn't it time we begin, whilst not forgetting, at least to forgive one another? One of our great Irish poets, William Butler Yeats, once wrote, "too long a sacrifice can make a stone of the heart." How much we need not to allow ourselves to harden our hearts against one another, or other nations, but to be prepared to forgive. A character in the play of another famous Irish writer, Sean O'Casey, cries out, "Take away our hearts of stone and give us hearts of flesh." As a young girl I learned those words as a real prayer: "Oh take away our hearts of stone and give us hearts of love." To change our world we need a spiritual and a political evolution. The political steps are often very obvious: uphold human rights and international laws, demand our governments meet their obligations under these laws, support and reform United Nations, etc. However, all the legislation, resolutions, and fine talk will be of no use, if we do not as men and women evolve and become transformed, so that we, the human family, achieve a more enlightened and humane way of living together, and solving conflicts. Celebrating what is good in all our cultures and traditions, and rejecting the old ways of violence, militarism, nuclear weapons and war, seems like a dream, but as we dream so shall we become. Let us therefore dare to dream together of a different world, and work together to make it come true.

Thank you and peace and happiness to the Korean people.

FROM BYSTANDER TO ACTIVE PEACE BUILDER

MAIREAD CORRIGAN MAGUIRE

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUE: POLICE BRUTALITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 2: Freedom from Discrimination

Article 3: Right to Life, Liberty, and Personal Security

Article 5: Freedom from Torture and Degrading Treatment

Article 6: Right to Remedy by Competent Tribunal

Article 11: Right to be Considered Innocent until Proven Guilty

Article 19: Freedom of Opinion and Information

Article 20: Right to Peaceful Assembly and Association

Article 30: Freedom from State or Personal Interference in the above Rights

GUIDING QUESTION:

- How do individuals in your community respond to violence?
- How does not responding to violence, either through directly confronting it or protesting it, actually allow violence to continue?
- How do community members unite to address concerns in their community?
- If government fails to provide basic services, like police protection, why might gangs form?
- Why do some communities suffer from a cycle of violence?
- Why is transparency in government necessary for governmental accountability and restitution for previous mistakes?

TIME REQUIREMENT:

225 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand the concept of community and be able to define their own community.
- Demonstrate a basic understanding of the “troubles” in Northern Ireland.
- Identify the ways and reasons that individuals and groups participate in violence.

- Understand the similarities between paramilitary organizations and gangs.
- Identify motivations for joining gangs or paramilitary organizations.
- Rationalize why communities often allow violence to continue, either consciously or subconsciously.
- Explain the role of the individual in reducing violence in his or her community.
- Develop a personal action plan that addresses how an individual can work to reduce or resolve violence in his or her community.

COMMON CORE STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- “The troubles”
- Structural violence
- Accountability
- Transparency
- Oppression
- Conflict resolution
- Peacemaking and peace building
- Paramilitary organizations

CONCEPTS:

- Peace building
- Human rights

TECHNOLOGY REQUIRED:

- Computers to access online articles

MATERIALS:

- Large pieces of butcher paper (2 pieces per student)
- Copies of Report of the Police Ombudsman for Northern Ireland into a complaint made by the Devenny Family on 20 April 2001 http://www.patfinucanecentre.org/cases/devenny/devenI_101001.html
- Story of the Hurricane <http://centerforservicelearning.org/Resources/LearningActivities/HurricaneStory.html>

STUDENT ACTIVITIES

TEACHER TIPS:

- This anticipatory lesson works best in small groups, but is easily adapted to larger groups. For groups fewer than 20 students, either have students pair up with someone they don't normally work with or randomly place them into groups of three or four students. After they complete their depictions, have them present to their partner or small group. At this point, if you wish to move back to a whole-group discussion, you can have students present their own community, or have their partner present their community as a way to promote listening skills.
- For larger groups of more than 20 students, it may be impractical to facilitate whole group discussions. If so, have students present their communities to their small group only, reserving time at the end to pose whole-group discussion questions.

ANTICIPATORY SET:

- As students enter class, hand students pieces of butcher paper and ask them to draw their community. Tell students to depict their community as accurately as possible for the class; however they want, on their piece of paper.
- After about 10-15 minutes ask students to present their community to their neighbor, or if time allows, to the class as a whole. (Expect a mix of literal or abstract drawings, some wholly negative or positive, some a balance.)
- Once all students have presented, either in small groups or a single group, facilitate a discussion about the similarities and differences among their communities. Identify common themes, biases, fears, dreams.
- Pose the question, "What do you wish your community would

look like?" and ask them to draw their ideal community.

- Have students discuss or write about what they changed, what they didn't, what they thought was realistic, what they thought was not. Some may respond that they want to stay in the same neighborhood, some may not.

TEACHER TIP:

Invariably this activity sparks a discussion about what community members often ignore, or don't discuss about their community; some students may be shocked to hear what others experience. It often sparks a discussion of how communities try to fix or address the challenges they face.

- If the topic hasn't come up already, steer discussion toward the roles of gangs in communities. Raise the point that gangs often serve as a grassroots response to lack of government control/effectiveness/response/empowerment of a community.
- Have students discuss what it is like for them to cross neighborhood territories on their way to school.
- Take-away homework: Have students write about their connection to or interactions with gangs.

ACTIVITY I:

- Present a historical lecture on the history of the Troubles in Northern Ireland, focusing on the historical/social components of the partition of Ireland.

TEACHER TIP:

- Be sure to point out how Protestant England divided Ireland to maintain a Protestant majority, as Ireland's northern six

BECOME A DEFENDER

- Students develop a personal action plan for reducing/addressing violence in their school or community.
- The action plan could, for example, provide opportunities for youth to connect with youth in Northern Ireland who are concerned about violence. This might be via youth organizations working for peace both in the United States and in NI. This connection might be made through Maguire's organization or another one, such as Glenree Centre for Peace and Reconciliation (http://www.glenree.ie/site/who_we_are.htm).
- Students may want to assess violence prevention programs in their school. It might be useful to research the Restorative Justice movement's role in building peace in schools (<http://www.chicagoareaproject.org/programs/restorative-justice>).
- Students may also gain insight from learning about the history of gangs in Chicago (<http://www.uic.edu/orgs/kbc/ganghistory/briefhistory.html>) or similar sites in other U.S. cities.
- Another resource that might be useful for looking at the evolution of gangs in the United States is the documentary *Crips and Bloods: Made in America*.

counties had the highest concentration of Protestants. This created a minority ethnic Catholic population in the North that lacked political/economic/social equality. There is an obvious connection to the treatment of African Americans/minorities/class divisions in the United States. (Lecture resources can be found in the Resource section of this lesson.)

- If time allows, present clips from the movie *Bloody Sunday* and slides of “peace” murals in northern Ireland
- Lead discussion on how paramilitary groups have grown out of this conflict and how both sides are fighting for what they believe is right.

TEACHER TIP:

- This is a good time to add an extension on the “right” and “wrong” view of history. Discuss how history is often written by the conquerors, and how the view of the conquered is often forgotten and/or overlooked. This can easily be connected to U.S. history through a discussion on the opposing views of the North and the South in the Civil War (Southerners often remembers stories of Northern aggression.)
- End on the question, “What should one do when forced to live in a community that is violent?” This is a good point to steer discussion toward the role of gangs in communities. Ask students what similarities they see between gangs and paramilitary groups like the IRA/PLO.

ACTIVITY 2:

- Ask the students, “What can you do directly to reduce violence in your community?” Allow students time to write down their thoughts.
- Have a few present their writings.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

TEACHER TIP:

- It is likely that students will make suggestions that recognize that their actions have an impact on their community, but that they rarely see the opportunity to effect great change in the violence in their community.
- Present the Hurricane Story, either through storytelling or in written form. (See the Resource section for the link to the story).
- Ask them to write down what their response to the student might be if they were the teacher.
- Once finished writing, have a few students present their writing.
- Based on students’ responses, direct the discussion toward the remainder of the story, focusing on how social justice work can often feel isolating, but that those committed to making a change can draw strength from knowing they are surrounded by others who are also working to make the same changes.
- Present to the students the biography of Mairead Corrigan Maguire, provided at the beginning of this lesson.
- Have them identify ways she rejected violence in her life and how she committed herself to being a change maker.

CULMINATING ACTIVITY:

- Have students research the violence prevention/intervention programs in place in their school or community.
- Arrange for a speaker from one of these groups visit the students and discuss their efforts and ways students can become involved.
- If a class visit is not possible, arrange for students to volunteer at one of these organizations and receive service-learning credit.

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1976/corrigan-cv.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is administered internationally by the Nobel Foundation in Stockholm, Sweden.

Peace Jam:

<http://www.peacejam.org/laureates/Mairead-Corrigan-Maguire-6.aspx>

Peace Jam is an organization which brings young people together with Nobel Peace laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water, to basic rights, such as human security.

The Peace People Website:

<http://www.peacepeople.com/MaireadCMaguire.htm>

The Peace People began in 1976 as a protest movement against the on-going violence in Northern Ireland. Its three founders are Mairead Corrigan Maguire, Betty Williams and Ciaran McKeown.

Britain's Small Wars Website:

<http://www.britains-smallwars.com/ni/index.html>

A historical resource website which briefly summarizes wars in which Great Britain has been involved throughout history.

Nobel Women's Initiative:

<http://www.nobelwomensinitiative.org/about-us/laureates/mairead-maguire>

The Nobel Women's Initiative unites women from all over the world who have won the Nobel Peace Prize and who have banded together in a united effort for peace, justice and equality.

CAIN (Conflict Archive on the Internet) Website:

<http://cain.ulst.ac.uk/>

The site contains information and source material on "the troubles" and politics in Northern Ireland from 1968 to the present.

Report of the Police Ombudsman for Northern Ireland into a complaint made by the Devenny Family on 20 April 2001:

http://www.patfinucanecentre.org/cases/devenny/devenI_101001.html

This site contains the ombudsman report on the cause of death in the Devenny case.

The Story of the Hurricane:

<http://centerforservicelearning.org/Resources/LearningActivities/HurricaneStory.html>

This story is effective in getting students to write about their own doubts in being able to effect change. Through the use of parable, it helps to move them past the feeling of isolation that can come through social justice work, and helps them to realize that they are part of a larger movement. The teacher will need to draft a version of this story to present to the students, as some of the document includes instructions to the teacher.

Additional background on the role of the Ombudsman for Northern Ireland:

<http://www.docstoc.com/docs/22608064/MRS-NUALA-OLOAN-POLICE-OMBUDSMAN-FOR-NORTHERN-IRELAND-CANADIAN>

This site contains a transcript of a speech Nuala O'Loan, police ombudsman for Northern Ireland, made to the Canadian Association for the Oversight of Law Enforcement on Oct. 2, 2006. It gives more background on the Devenny case and into the necessity for transparency in government and accountability.

ADDITIONAL PEACE AND CONFLICT RESOLUTION CENTERS IN NORTHERN IRELAND AND THE REPUBLIC OF IRELAND:

Corrymeela:

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

Glencree Center for Peace and Reconciliation:

<http://www.glencree.ie/site/programmes.htm>

Northern Ireland Peace and Conflict Resolution Teaching Simulations:

<http://www.usip.org/files/resources/nireland.pdf>

A detailed simulation on the negotiations surrounding the Orange Marches in Derry/Londonderry, Northern Ireland. It provides a detailed historical background, background to negotiations, and background guide on roles. Well-suited for grades 10+, with a class size of 15-35 students.

“... I BELIEVE THAT, AS
LONG AS THERE IS
PLENTY, POVERTY IS EVIL.
GOVERNMENT BELONGS
WHEREVER EVIL NEEDS
AN ADVERSARY AND
THERE ARE PEOPLE IN
DISTRESS WHO CANNOT
HELP THEMSELVES.”

—ROBERT F. KENNEDY,
ATHENS, GEORGIA,
MAY 6, 1961

MOHAMED ELBARADEI

“IMAGINE A WORLD WHERE WE WOULD SETTLE OUR DIFFERENCES THROUGH DIPLOMACY AND DIALOGUE AND NOT THROUGH BOMBS OR BULLETS.”

Dr. Mohamed ElBaradei of Egypt served three consecutive terms as the Director General of the International Atomic Energy Agency (IAEA) from 1997 to 2009. The IAEA was created by the United Nations in 1957 to promote the peaceful use of nuclear energy.

Within the first few months of ElBaradei's tenure with the IAEA, he and his staff began to search more intensely for undeclared nuclear activities around the world. In 2002, ElBaradei and former IAEA Director General Hans Blix personally traveled to Iraq, with a team of UN weapons inspectors, to prove that documents suggesting Iraq had tried to purchase uranium for nuclear weapons were inauthentic. Despite the proof that ElBaradei and Blix found in Iraq, the U.S. invasion began on March 19, 2003.

Prior to the U.S. invasion of Iraq Dr. ElBaradei also mediated Iran's controversial nuclear policy. Later elected leader of the National Association for Change in Egypt, ElBaradei became a major voice for democratic change and played a key role in the 2011 protests, which led to the ousting of former president, Hosni Mubarak.

ElBaradei has lectured on international law, international organizations, arms control and the peaceful use of nuclear energy and has authored several books and articles on these topics. ElBaradei was awarded the Nobel Prize for Peace in 2005, for his advocacy of the safe use of nuclear energy.



Mohamed ElBaradei © Architects of Peace Foundation

Excerpts from Mohamed ElBaradei: 2005 Nobel Peace Prize Lecture

Your Majesties, Your Royal Highness, Honorable Members of the Norwegian Nobel Committee, Excellencies, Ladies and Gentlemen.

The International Atomic Energy Agency and I are humbled, proud, delighted and above all strengthened in our resolve by this most worthy of honors.

My sister-in-law works for a group that supports orphanages in Cairo. She and her colleagues take care of children left behind by circumstances beyond their control. They feed these children, clothe them and teach them to read.

At the International Atomic Energy Agency, my colleagues and I work to keep nuclear materials out of the reach of extremist groups. We inspect nuclear facilities all over the world, to be sure that peaceful nuclear activities are not being used as a cloak for weapons programs.

My sister-in-law and I are working towards the same goal, through different paths: the security of the human family.

But why has this security so far eluded us?

I believe it is because our security strategies have not yet caught up with the risks we are facing. The globalization that has swept away the barriers to the movement of goods, ideas and people has also swept with it barriers that confined and localized security threats.

A recent United Nations High-Level Panel identified five categories of threats that we face:

- 1 Poverty, Infectious Disease, and Environmental Degradation;
- 2 Armed Conflict—both within and among states;
- 3 Organized Crime;
- 4 Terrorism; and
- 5 Weapons of Mass Destruction.

These are all “threats without borders”—where traditional notions of national security have become obsolete. We cannot respond to these threats by building more walls, developing bigger weapons, or dispatching more troops. Quite to the contrary. By their very nature, these security threats require

primarily multinational cooperation.

But what is more important is that these are not separate or distinct threats. When we scratch the surface, we find them closely connected and interrelated.

We are 1,000 people here today in this august hall. Imagine for a moment that we represent the world's population. These 200 people on my left would be the wealthy of the world, who consume 80 percent of the available resources. And these 400 people on my right would be living on an income of less than \$2 per day.

This underprivileged group of people on my right is no less intelligent or less worthy than their fellow human beings on the other side of the aisle. They were simply born into this fate.

In the real world, this imbalance in living conditions inevitably leads to inequality of opportunity, and in many cases loss of hope. And what is worse, all too often the plight of the poor is compounded by and results in human rights abuses, a lack of good governance, and a deep sense of injustice. This combination naturally creates a most fertile breeding ground for civil wars, organized crime, and extremism in its different forms.

In regions where conflicts have been left to fester for decades, countries continue to look for ways to offset their insecurities or project their "power." In some cases, they may be tempted to seek their own weapons of mass destruction, like others who have preceded them.

Ladies and Gentlemen.

Fifteen years ago, when the Cold War ended, many of us hoped for a new world order to emerge. A world order rooted in human solidarity—a world order that would be equitable, inclusive and effective.

But today we are nowhere near that goal. We may have torn down the walls between East and West, but we have yet to build the bridges between North and South—the rich and the poor.

Consider our development aid record. Last year, the nations of the world spent over \$1 trillion on armaments. But we contributed less than 10 percent of that amount—a mere \$80 billion—as official development assistance to the developing parts of the world, where 850 million people suffer from hunger.

My friend James Morris heads the World Food Programme, whose task it is to feed the hungry. He recently told me, "If I could have just 1 percent of the money spent on global armaments, no one in this world would go to bed hungry."

It should not be a surprise then that poverty continues to breed conflict. Of the 13 million deaths due to armed conflict in the last ten years, 9 million occurred in sub-Saharan Africa, where the poorest of the poor live.

Consider also our approach to the sanctity and value of human life. In the aftermath of the September 2001 terrorist attacks in the United States, we all grieved deeply, and expressed outrage at this heinous crime—and rightly so. But many people today are unaware that, as the result of civil war in the Democratic Republic of the Congo, 3.8 million people have lost

their lives since 1998.

Are we to conclude that our priorities are skewed, and our approaches uneven?

Ladies and Gentlemen. With this "big picture" in mind, we can better understand the changing landscape in nuclear non-proliferation and disarmament.

There are three main features to this changing landscape: the emergence of an extensive black market in nuclear material and equipment; the proliferation of nuclear weapons and sensitive nuclear technology; and the stagnation in nuclear disarmament.

Today, with globalization bringing us ever closer together, if we choose to ignore the insecurities of some, they will soon become the insecurities of all.

Equally, with the spread of advanced science and technology, as long as some of us choose to rely on nuclear weapons, we continue to risk that these same weapons will become increasingly attractive to others.

I have no doubt that, if we hope to escape self-destruction, then nuclear weapons should have no place in our collective conscience, and no role in our security.

To that end, we must ensure—absolutely—that no more countries acquire these deadly weapons.

We must see to it that nuclear-weapon states take concrete steps towards nuclear disarmament.

And we must put in place a security system that does not rely on nuclear deterrence.

Are these goals realistic and within reach? I do believe they are. But then three steps are urgently required.

First, keep nuclear and radiological material out of the hands of extremist groups. In 2001, the IAEA together with the international community launched a worldwide campaign to enhance the security of such material. Protecting nuclear facilities. Securing powerful radioactive sources. Training law enforcement officials. Monitoring border crossings. In four years, we have completed perhaps 50 percent of the work. But this is not fast enough, because we are in a race against time.

Second, tighten control over the operations for producing the nuclear material that could be used in weapons. Under the current system, any country has the right to master these operations for civilian uses. But in doing so, it also masters the most difficult steps in making a nuclear bomb.

To overcome this, I am hoping that we can make these operations multinational—so that no one country can have exclusive control over any such operation. My plan is to begin by setting up a reserve fuel bank, under IAEA control, so that every country will be assured that it will get the fuel needed for its bona fide peaceful nuclear activities. This assurance of supply will remove the incentive—and the justification—for each country to develop its own fuel cycle. We should then be able to agree on a moratorium on new national facilities, and to begin work

on multinational arrangements for enrichment, fuel production, waste disposal and reprocessing.

We must also strengthen the verification system. IAEA inspections are the heart and soul of the nuclear non-proliferation regime. To be effective, it is essential that we are provided with the necessary authority, information, advanced technology, and resources. And our inspections must be backed by the UN Security Council, to be called on in cases of non-compliance.

Third, accelerate disarmament efforts. We still have eight or nine countries who possess nuclear weapons. We still have 27,000 warheads in existence. I believe this is 27,000 too many.

A good start would be if the nuclear-weapon states reduced the strategic role given to these weapons. More than 15 years after the end of the Cold War, it is incomprehensible to many that the major nuclear-weapon states operate with their arsenals on hair-trigger alert—such that, in the case of a possible launch of a nuclear attack, their leaders could have only 30 minutes to decide whether to retaliate, risking the devastation of entire nations in a matter of minutes.

These are three concrete steps that, I believe, can readily be taken. Protect the material and strengthen verification. Control the fuel cycle. Accelerate disarmament efforts.

But that is not enough. The hard part is: How do we create an environment in which nuclear weapons—like slavery or genocide—are regarded as a taboo and a historical anomaly?

The Nobel Peace Prize is a powerful message for us—to endure in our efforts to work for security and development. A durable peace is not a single achievement, but an environment, a process and a commitment.

Your Majesties, Your Royal Highness, Ladies and Gentlemen.

Imagine what would happen if the nations of the world spent as much on development as on building the machines of war. Imagine a world where every human being would live in freedom and dignity. Imagine a world in which we would shed the same tears when a child dies in Darfur or Vancouver. Imagine a world where we would settle our differences through diplomacy and dialogue and not through bombs or bullets. Imagine if the only nuclear weapons remaining were the relics in our museums. Imagine the legacy we could leave to our children.

Imagine that such a world is within our grasp.

NUCLEAR ARMS CONTROL:

MOHAMED EL BARADEI

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: NUCLEAR NON-PROLIFERATION;
FREEDOM OF EXPRESSION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty, Personal Security

Article 19: Freedom of Opinion and Information

Article 28: Right to a Social Order that Articulates this Document

GUIDING QUESTIONS:

- What is nuclear energy?
- How is nuclear energy used?
- What is nuclear energy's role in international relations?
- What is non-proliferation?
- Why is non-proliferation important?
- What role should the military play in protecting human rights?

TIME REQUIREMENT:

280 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Evaluate nuclear non-proliferation and its global interpretation.
- Discover ways to voice convictions of moral conscience within the military.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10). (RH.11-12.4)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.

VOCABULARY:

- International Atomic Energy Agency (IAEA)
- Nuclear weapons
- Non-proliferation
- Proliferation
- International War Crimes Tribunal
- Nuclear energy
- Globalization
- Threats without borders
- National security
- Human solidarity
- Armaments
- Disarmament
- Black market
- Stagnation
- Collective conscience
- Security
- Taboo
- Anomaly
- Atoms for Peace
- Interdependent

CONCEPTS:

- Change
- Conflict
- Choice
- Empathy
- Interdependence
- Human systems
- Science and technology
- Justice
- Power
- Decision making
- Human rights

TECHNOLOGY REQUIRED:

- Computer
- LCD projector
- Interactive white board

MATERIALS:

- Nobel Peace Prize acceptance speech by Mohamed ElBaradei.
- Graphic organizers

STUDENT ACTIVITIES

ANTICIPATORY SET:

- As students enter the room, have this website up on the interactive white board or through the LCD projector: <http://www.iaea.org/About/mission.html>
- As students prepare for the lesson, instruct them to read the IEAE mission statement—distribute a hard copy to students.
- To facilitate discussion, ask students the following questions:
 - Why would the IAEA be a part of the United Nations?
 - What are some of the peaceful uses of nuclear energy?
 - Why is it important to have safety standards for nuclear energy?
 - What do you think a non-proliferation treaty is?
- Show students the chart titled, “Top 10 Nuclear Generating Countries.” Have copies of the chart for each student. After a few minutes, facilitate a discussion using the following questions:
 - Why do you think those countries listed have nuclear energy?
 - Why do you think the United States leads the world in nuclear energy production?
 - What reasons can you think of for using nuclear energy for peaceful means?

ACTIVITY 1:

- Distribute Mohammed ElBaradei’s Nobel Peace Prize acceptance speech and the list of vocabulary words.

- Instruct students to read the speech, concentrating on the list of vocabulary words. Allow enough time for all students to read the speech.
- After reading, instruct the students to take out their notebooks and write a two-paragraph summary of the speech, using as many of the vocabulary words as possible.
- Choose students to read their summaries as you write phrases that capture the text on the board or on the interactive white board.
- Ask students why they think Mohammed ElBaradei received the Nobel Peace Prize.

ACTIVITY 2:

- Separate students into groups of three.
- Distribute the Nuclear Technology per Country worksheet. Assign each group six countries.
- Have showing on the interactive white board or board and on paper distributed to students the list of questions they are to research for each of their countries.
- If your country is one of the members of the Nuclear Club (Non-Proliferation Treaty—NPT), identify under nuclear weapons.
- If your country is a signatory of the Comprehensive Test Ban Treaty, identify under nuclear weapons.
- If your country is a non-NPT country, identify under nuclear weapons.

BECOME A DEFENDER

Organize a teach-in on the school campus on nuclear non-proliferation. Create brochures, posters, and use information from Student Pugwash USA <http://www.spusa.org/about/about.html> and the James Martin Center for Non Proliferation Studies—High School http://www.nti.org/h_learnmore/h5_study_guides.html

TELL US ABOUT IT

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THE PRIZES INCLUDE:

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- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

- If your country is an undeclared nuclear power, identify under nuclear weapons.
- If your country was a former Soviet republic and had nuclear weapons, identify under nuclear weapons.
- In the appropriate spaces, list how your countries use nuclear energy, nuclear medicine, or other uses of nuclear technology.
- When completed, have each group report out to the class. Instruct students to fill in the spaces for each country as it is reported.

ACTIVITY 3:

- Show students the brief clip of Mohammed ElBaradei speaking about nuclear weapons.
- After the video, instruct students to take out their copies of ElBaradei's acceptance speech and circle phrases that relate to his words from the video.
- Re-show the video so students can check their work.
- Facilitate a discussion on how ElBaradei's words were reflected in the speech.
- Instruct students to write an essay using this prompt:
Mohammed ElBaradei believes that he, through the International Atomic Energy Agency, had the goal of working to improve the security of humankind. Provide evidence of this belief through a well-developed essay using ElBaradei's speech and information from the video.
<http://www.youtube.com/watch?v=cw5zN9W-vRY>

ACTIVITY 4:

- Show students the video of Mohammed ElBaradei's report before the United Nations Security Council. (video in additional resources)
- Instruct students to take notes on the video clip.
- When the clip is finished, instruct students to complete thoughts or phrases as recorded on their papers.
- Re-show the clip, instructing students to add information to their notes.
- After showing the clip, facilitate a discussion on:
 - What did ElBaradei report?
 - Why do you think the United States invaded Iraq given the report made by ElBaradei?

CULMINATING ACTIVITY:

- Separate the class into groups of four.
- Have the following instructions on the interactive white board/board with copies for each student:
 - Using the information researched in the lesson, prepare Nuclear Technology Policy for the International Atomic Energy Agency for 2012–2022.
 - Use the graphic organizer to outline your thoughts.
 - When creating the policy, be creative in presentation—PowerPoint, graphics, narrative, etc.
- Each group will present their plan to the class.

ADDITIONAL RESOURCES

Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/2005/elbaradei-bio.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is administered internationally by the Nobel Foundation in Stockholm, Sweden.

Achievement Academy:

<http://www.achievement.org/autodoc/page/elb0bio-l>

The Academy of Achievement is a non-profit organization that brings students across the globe in contact with the greatest thinkers and achievers of the age.

International Atomic Energy Agency:

<http://www.iaea.org/index.html>

The Agency works with its member States and multiple partners worldwide to promote safe, secure and peaceful nuclear technologies.

International Crisis Group Website:

<http://www.crisisgroup.org/en.aspx>

The International Crisis Group is an independent, non-profit,

non-governmental organization committed to preventing and resolving deadly conflict throughout the world.

CNN News Website:

http://articles.cnn.com/2003-01-28/world/cnna.access.elbaradei_1_nuclear-weapon-mohamed-elbaradei-hans-blix?_s=PM:WORLD

An interview with Mohamed ElBaradei concerning the United States invasion on Iraq and their accusations that Saddam Hussein regime had nuclear weapons.

The United Nations:

<http://www.un.org/News/dh/iraq/elbaradei27jan03.htm>

The official document by International Atomic Energy Agency to the United Nations stating that no prohibited nuclear activities had been found in Iraq after extensive searches.

Mohammed ElBaradei on nuclear weapons:

<http://www.youtube.com/watch?v=cw5zN9W-vRY>

Mohammed ElBaradei on Iraq:

<http://www.youtube.com/watch?v=IKHHojESWhk&feature=related>

JIMMY CARTER

Born in 1924 in Plains, Georgia, Jimmy Carter, the thirty-ninth president of the United States, studied science at the United States Naval Academy and helped develop the nuclear submarine. Eventually returning to Plains, where he became involved in community work, Carter became governor of Georgia in 1971.

Carter was elected president of the United States in 1976, serving from 1977 to 1981. Among President Carter's most successful accomplishments include the Camp David Accords – the peace treaty between Egypt and Israel; the Panama Canal Treaty; the SALT II Treaty between the U.S. and the Soviet Union, which decreased the number of nuclear weapons in each country; and the establishment of diplomatic relations between the U.S. and the People's Republic of China.

In 1982, Carter and his wife Rosalyn established the Carter Center, in partnership with Emory University. The Center, which is guided by a fundamental commitment to human rights and the alleviation of human suffering, seeks to prevent and resolve conflicts, enhance freedom and democracy, and improve health.

The author of seventeen books, President Carter received the Nobel Peace Prize in 2002 for his work with the Carter Center, making Carter the only former U.S. president to win the Nobel Peace Prize.



Jimmy Carter © Architects of Peace Foundation

“WAR MAY SOMETIMES BE A NECESSARY EVIL. BUT NO MATTER HOW NECESSARY, IT IS ALWAYS AN EVIL, NEVER A GOOD. WE WILL NOT LEARN HOW TO LIVE TOGETHER IN PEACE BY KILLING EACH OTHER’S CHILDREN.”

Excerpts from Jimmy Carter: 2002 Nobel Peace Prize Lecture

The scope and character of our Center's activities are perhaps unique, but in many other ways they are typical of the work being done by many hundreds of non-governmental organizations that strive for human rights and peace.

Most Nobel laureates have carried out our work in safety, but there are others who have acted with great personal courage. None has provided more vivid reminders of the dangers of peacemaking than two of my friends, Anwar Sadat and Yitzak Rabin, who gave their lives for the cause of peace in the Middle East.

Like these two heroes, my first chosen career was in the military, as a submarine officer. My shipmates and I realized that we had to be ready to fight if combat was forced upon us, and we were prepared to give our lives to defend our nation and its principles. At the same time, we always prayed fervently that our readiness would ensure that there would be no war.

Later, as president and as commander-in-chief of our armed forces, I was one of those who bore the sobering responsibility of maintaining global stability during the height of the Cold War. Both sides understood that an unresolved political altercation or a serious misjudgment could lead to a nuclear holocaust. In Washington and in Moscow, we knew that we would have less than a half hour to respond after we learned that intercontinental missiles had been launched against us. There had to be a constant and delicate balancing of our great military strength with aggressive diplomacy, always seeking to build friendships with other nations, large and small, that shared a common cause.

The world has changed greatly since I left the White House. Now there is only one superpower, with unprecedented military and economic strength. The coming budget for American armaments will be greater than those of the next fifteen nations combined, and there are troops from the United States in many countries throughout the world. Our nation's voice most often prevails as decisions are made concerning trade, humanitarian assistance, and the allocation of global wealth. This dominant status is unlikely to change in our lifetimes.

Great American power and responsibility are not unprecedented, and have been used with restraint and great benefit in the past. We have not assumed that super strength guarantees super wisdom, and we have consistently reached out to the international community to ensure that our own power and influence are tempered by the best common judgment.

Our president, Woodrow Wilson, was honored here for promoting the League of Nations, whose two basic concepts were profoundly important: "collective security" and "self-determination." Now they are embedded in international law. Violations of these premises during the last half-century have been tragic failures, as was vividly demonstrated when the Soviet Union attempted to conquer Afghanistan and when Iraq invaded Kuwait.

Instead of entering a millennium of peace, the world is

now, in many ways, a more dangerous place. The greater ease of travel and communication has not been matched by equal understanding and mutual respect. There is a plethora of civil wars, unrestrained by rules of the Geneva Convention, within which an overwhelming portion of the casualties are unarmed civilians who have no ability to defend themselves. And recent appalling acts of terrorism have reminded us that no nations, even superpowers, are invulnerable.

It is clear that global challenges must be met with an emphasis on peace, in harmony with others, with strong alliances and international consensus. Imperfect as it may be, there is no doubt that this can best be done through the United Nations, not merely to preserve peace but also to make change, even radical change, without violence.

We must remember that today there are at least eight nuclear powers on earth, and three of them are threatening to their neighbors in areas of great international tension. For powerful countries to adopt a principle of preventive war may well set an example that can have catastrophic consequences.

If we accept the premise that the United Nations is the best avenue for the maintenance of peace, then the carefully considered decisions of the United Nations Security Council must be enforced. All too often, the alternative has proven to be uncontrollable violence and expanding spheres of hostility.

For more than half a century, following the founding of the State of Israel in 1948, the Middle East conflict has been a source of worldwide tension. At Camp David in 1978 and in Oslo in 1993, Israelis, Egyptians, and Palestinians have endorsed the only reasonable prescription for peace: United Nations Resolution 242. It condemns the acquisition of territory by force, calls for withdrawal of Israel from the occupied territories, and provides for Israelis to live securely and in harmony with their neighbors. There is no other mandate whose implementation could more profoundly improve international relationships.

I thought often during my years in the White House of an admonition that we received in our small school in Plains, Georgia, from a beloved teacher, Miss Julia Coleman. She often said: "We must adjust to changing times and still hold to unchanging principles."

When I was a young boy, this same teacher also introduced me to Leo Tolstoy's novel, *War and Peace*. She interpreted that powerful narrative as a reminder that the simple human attributes of goodness and truth can overcome great power. She also taught us that an individual is not swept along on a tide of inevitability but can influence even the greatest human events.

The Nobel Prize profoundly magnified the inspiring global influence of Martin Luther King, Jr., the greatest leader that my native state has ever produced. On a personal note, it is unlikely that my political career beyond Georgia would have been possible without the changes brought about by the civil rights movement in the American South and throughout our nation.

The scourge of racism has not been vanquished, either in the

red hills of our state or around the world. And yet we see ever more frequent manifestations of his dream of racial healing.

I am not here as a public official, but as a citizen of a troubled world who finds hope in a growing consensus that the generally accepted goals of society are peace, freedom, human rights, environmental quality, the alleviation of suffering, and the rule of law.

During the past decades, the international community, usually under the auspices of the United Nations, has struggled to negotiate global standards that can help us achieve these essential goals. They include: the abolition of land mines and chemical weapons; an end to the testing, proliferation, and further deployment of nuclear warheads; constraints on global warming; prohibition of the death penalty, at least for children; and an international criminal court to deter and to punish war crimes and genocide. Those agreements already adopted must be fully implemented, and others should be pursued aggressively.

We must also strive to correct the injustice of economic sanctions that seek to penalize abusive leaders but all too often inflict punishment on those who are already suffering from the abuse.

The unchanging principles of life predate modern times. I worship Jesus Christ, whom we Christians consider to be the Prince of Peace. As a Jew, he taught us to cross religious boundaries, in service and in love. He repeatedly reached out and embraced Roman conquerors, other Gentiles, and even the more despised Samaritans.

Despite theological differences, all great religions share common commitments that define our ideal secular relationships. I am convinced that Christians, Muslims, Buddhists, Hindus, Jews, and others can embrace each other in a common effort to alleviate human suffering and to espouse peace.

But the present era is a challenging and disturbing time for those whose lives are shaped by religious faith based on kindness toward each other. We have been reminded that cruel and inhuman acts can be derived from distorted theological beliefs, as suicide bombers take the lives of innocent human beings, draped falsely in the cloak of God's will. With horrible brutality, neighbors have massacred neighbors in Europe, Asia, and Africa.

In order for us human beings to commit ourselves personally to the inhumanity of war, we find it necessary first to dehumanize our opponents, which is in itself a violation of the beliefs of all religions. Once we characterize our adversaries as beyond the scope of God's mercy and grace, their lives lose all value. We deny personal responsibility when we plant landmines and, days or years later, a stranger to us - often a child - is crippled or killed. From a great distance, we launch bombs or missiles with almost total impunity, and never want to know the number or identity of the victims.

At the beginning of this new millennium I was asked to discuss, here in Oslo, the greatest challenge that the world faces. Among all the possible choices, I decided that the most serious and universal problem is the growing chasm between the richest and poorest people on earth. Citizens of the ten wealthiest countries are now seventy-five times richer than those who live in the ten poorest ones, and the separation is

increasing every year, not only between nations but also within them. The results of this disparity are root causes of most of the world's unresolved problems, including starvation, illiteracy, environmental degradation, violent conflict, and unnecessary illnesses that range from Guinea worm to HIV/AIDS.

Most work of The Carter Center is in remote villages in the poorest nations of Africa, and there I have witnessed the capacity of destitute people to persevere under heartbreaking conditions. I have come to admire their judgment and wisdom, their courage and faith, and their awesome accomplishments when given a chance to use their innate abilities.

But tragically, in the industrialized world there is a terrible absence of understanding or concern about those who are enduring lives of despair and hopelessness. We have not yet made the commitment to share with others an appreciable part of our excessive wealth. This is a potentially rewarding burden that we should all be willing to assume.

War may sometimes be a necessary evil. But no matter how necessary, it is always an evil, never a good. We will not learn how to live together in peace by killing each other's children.

The bond of our common humanity is stronger than the divisiveness of our fears and prejudices. God gives us the capacity for choice. We can choose to alleviate suffering. We can choose to work together for peace. We can make these changes -- and we must.

Thank you.

PEACE, CONFLICT RESOLUTION AND HEALTH

JIMMY CARTER

LESSON GRADE LEVEL: 8–12
HUMAN RIGHTS ISSUES:

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to Equality

Article 2: Freedom from Discrimination

Article 28: Right to a Social Order that Articulates this Document

GUIDING QUESTIONS:

- How does Jimmy Carter address international conflicts?
- Is there a place for peaceful conflict resolution in our world today?
- How do differing opinions impact decision-making in determining a course of action?
- What role does securing human rights play in ensuring peaceful resolution of conflicts?

TIME REQUIREMENT:

tk

OBJECTIVES:

After this lesson, students will be able to:

- Understand Jimmy Carter's approach to addressing international conflict.
- Draw parallels among specific international conflicts.
- Analyze international conflicts from a human rights perspective.
- Understand the role that human rights plays in international affairs.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- **RH.6-8.1** Cite specific textual evidence to support analysis of primary and secondary sources.
- **RH.9-10.1** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

- **RH.11-12.1** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- **RH.6-8.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.
- **RH.9-10.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- **RH.11-12.2** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- **WHST.6-8.9** Draw evidence from informational texts to support analysis, reflection, and research.
- **WHST.9-10.9** Draw evidence from informational texts to support analysis, reflection, and research.
- **WHST.11-12.9** Draw evidence from informational texts to support analysis, reflection, and research.
- **I4.F.3a** Analyze historical influences on the development of political ideas and practices as enumerated in the Declaration of Independence, the United States Constitution, the Bill of Rights and the Illinois Constitution.
- **I8.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- Non-violence
- Peace
- Conflict resolution
- Human rights
- Humanitarian
- Democracy
- Development

CONCEPTS:

- Human rights
- Conflict resolution
- Peace
- Nobel Peace Prize
- Economic development
- Social development
- Humanity

TECHNOLOGY REQUIRED:

- Internet access

MATERIALS:

- Large sheets of paper

ILLINOIS STATE LEARNING

STANDARDS:

- **I4.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **I4.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **I4.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **I4.E.5** Analyze relationships and tensions among members of the international community.

STUDENT ACTIVITIES

ANTICIPATORY SET

Jimmy Carter was awarded the Nobel Peace Prize for his work:

“to find peaceful solutions to international conflicts, to advance democracy and human rights, and to promote economic and social development”

Write the above quotation on the board and then write the three concepts, shown in bold font, on separate pieces of large paper. Make the quotation available to students on paper if needed. Use large enough paper to allow students to write comments around the text. The three large pieces of paper, with the student comments, should be visible throughout the lesson.

- Have students engage in a short writing exercise that responds to the following:
 - Of the reasons for which Jimmy Carter was awarded the Nobel Peace prize, select the one that matters the most to you.
 - Give three reasons why you selected the concept that means the most to you.
 - Select the concept you think is most critical to achieving world peace.
 - Provide three reasons that this concept is critical in achieving world peace.

NOTE TO TEACHER: Students may select the same area of work and give similar reasoning for its important. Just make sure that the student provides reasoning beyond “It is important to me.” Help students make a more global connection.

ACTIVITY 1

“War may sometimes be a necessary evil. But no matter how necessary, it is always an evil, never a good. We will not learn how to live together in peace by killing each other’s children.”
From Jimmy Carter’s Nobel Peace Prize acceptance speech
Write the above excerpt from Jimmy Carter’s acceptance speech on the board.

- 1 After reading the above quotation from Jimmy Carter’s Nobel Prize acceptance speech, divide students based on the following:
 - If they are comfortable with the ideas expressed
 - If they are uncomfortable with the ideas expressed
 - If they are not sure how the ideas make them feel
- 2 In the smaller groups, ask students to capture the feelings of the group as they relate to the quotation.
- 3 Each group will report out to the class.
- 4 As a class, examine the opinions expressed in response to the quotation.
- 5 After the class discussion, ask students if anyone changed her or his mind, and why or why not.

ACTIVITY 2

“The bond of our common humanity is stronger than the divisiveness of our fears and prejudices. God gives us the capacity for choice. We can choose to alleviate suffering. We can choose to work together for peace. We can make these changes—and we must.”

From Jimmy Carter’s Nobel Peace Prize acceptance speech

- Write the above excerpt from Jimmy Carter’s acceptance speech on the board.
- Repeat the above activity using the second quote.

BECOME A DEFENDER

Jimmy Carter advocates for the peaceful resolution of conflicts, large or small. How are conflicts resolved in your school? Are avenues for peaceful resolution of conflicts available to all members of your community?

ADVANCE PEACEFUL CONFLICT RESOLUTION IN YOUR SCHOOL

Determine whether your school has a method for peaceful resolution of conflicts.

- If your school has a program, meet with the faculty adviser to better understand the specifics of the program. Is it a peer meditation model? Do all students know how to access the program? Do students think the program works?

- If there are aspects of the program that are unclear or are not working for all students, work with the adviser to address those concerns.
- Make sure everyone know about it!
 - Organize an information table during lunch or afternoon dismissal.
 - Host a Conflict Resolution Day—educate your community about how conflicts can be resolved peacefully.
 - Host a panel discussion with differing opinions on how to resolve conflicts.
 - Organize students to write and adopted a Conflict-Free Zone pledge and post it at the entrance of the school.

ACTIVITY 3

- 1 Break the class into small groups. Make sure each group consists of students who had differing opinions in Activities 1 and 2.
- 2 Give each group a current or recent conflict; make sure to select conflicts from different regions of the world.
 - o Tip for Teacher: This lesson can be used to introduce a larger unit studying a specific conflict. In this case, all groups can examine the same conflict or the conflict at different stages.
- 3 Make accessible the following documents:
 - o Jimmy Carter's full Nobel Peace Prize acceptance speech
 - o The Universal Declaration of Human Rights
 - o The Geneva Conventions of 1949 and their Additional Protocols
- 4 Have each group read the above documents.
- 5 Using the chart in worksheet #1, have students analyze key aspects of the conflict and, drawing from Jimmy Carter's acceptance speech, the UDHR and the Geneva Conventions, determine a course of action.
- 6 Have each group report to the class on:
 - o how the course of action selected advanced the approach to conflict resolution advocated by Jimmy Carter and/or the UDHR and Geneva Convention and;
 - o how they worked together with differing opinions.

- 7 As a class, using the following questions, discuss how this exercise mirrors conflict resolution at the international level.
 - o How did the group arrive at the agreed-upon course of action?
 - o What are some effective strategies for having opinions heard?
 - o Why do you think some opinions are acted upon while others are not?
 - o Can conflict be avoided by realizing basic, fundamental human rights?

CUMULATING ACTIVITY

- o Peaceful solutions to international conflicts
 - o Advance democracy and human rights
 - o Promote economic and social development
- 1 Have the class consider the three concepts and the student comments from the beginning of the lesson.
 - 2 Ask students to reflect on their initial thinking in regard to each concept and whether its level of importance, both personally and as a tool for achieving international peace, has changed.
 - 3 Ask each student to select the concept that means the most to him or her and have each write a letter to Jimmy Carter telling him why this aspect of his work changed the world.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

The Carter Center

<http://www.cartercenter.org/index.html>

The Carter Center, in partnership with Emory University, is guided by a fundamental commitment to human rights and the alleviation of human suffering; it seeks to prevent and resolve conflicts, enhance freedom and democracy, and improve health.

Jimmy Carter Library and Museum

<http://www.jimmycarterlibrary.gov/>

The Carter Presidential Library and Museum is filled with documents, photographs and other media used by researchers to study the different aspects of the Carter administration. The museum allows visitors to follow the path of a boy from rural south Georgia who became the 39th President of the United States.

Jimmy Carter | The White House

<http://www.whitehouse.gov/about/presidents/jimmycarter>

Information on Carter's biography and administration.

Nobel Prize

http://www.nobelprize.org/nobel_prizes/peace/laureates/2002/carter-bio.html#

Biography, photos, and speeches of Jimmy Carter associated with his receiving the Nobel Prize.

Jimmy Carter—"American Experience"

<http://www.pbs.org/wgbh/americanexperience/films/carter/>

Jimmy Carter's story is one of the greatest dramas in American politics. In 1980, he was overwhelmingly voted out of office in a humiliating defeat. Over the subsequent two decades, he became one of the most admired statesmen and humanitarians in America and the world. Jimmy Carter, part of AMERICAN EXPERIENCE's award-winning Presidents series, traces his rapid ascent in politics, dramatic fall from grace and unexpected resurrection.

Jimmy and Rosalynne Carter Work Project

http://www.habitat.org/how/default_jcwp.aspx

The Jimmy & Rosalynn Carter Work Project helps to raise awareness for the critical need for simple, decent and affordable housing. The event is held at a different location each year and attracts volunteers from around the world.

“THE FUTURE DOES NOT BELONG TO THOSE WHO ARE CONTENT WITH TODAY, APATHETIC TOWARDS COMMON PROBLEMS AND THEIR FELLOW MAN ALIKE, TIMID AND FEARFUL IN THE FACE OF NEW IDEAS AND BOLD PROJECTS. RATHER IT WILL BELONG TO THOSE WHO CAN BLEND PASSION, REASON AND COURAGE IN A PERSONAL COMMITMENT TO THE IDEALS AN GREAT ENTERPRISES OF AMERICAN SOCIETY. IT WILL BELONG TO THOSE WHO SEE THAT WISDOM CAN ONLY EMERGE FROM THE CLASH OF CONTENDING VIEWS, THE PASSIONATE EXPRESSION OF DEEP AND HOSTILE BELIEFS. PLATO SAID: “A LIFE WITHOUT CRITICISM IS NOT WORTH LIVING.”

—ROBERT F. KENNEDY
BERKELEY CAMPUS,
UNIVERSITY OF CALIFORNIA,
OCTOBER 22, 1966

JOSÉ RAMOS-HORTA

José Ramos-Horta received the Nobel Peace Prize in 1996 for his uncompromising and indefatigable work on behalf of the people of East Timor, brutally invaded by Indonesia in 1975. Muslim West Timor became part of Indonesia in 1946, while East Timor, settled in 1520 by the Portuguese with a different language, religion, and customs, remained a colony until Portugal's withdrawal in 1975. Twenty-five-year-old José Ramos-Horta was named foreign minister of the newly formed government in November 1975, but only a month later, Indonesian troops massed around the capital city, Dili, and, as Ramos-Horta's plane touched down in Portugal, he was told that Indonesia had taken control of his country. In the years following the invasion, one-third of the population was to lose their lives to massacres, starvation, epidemics, and terror. Throughout the next two decades, Ramos-Horta traveled the globe speaking out against abuses, and, in 1992, he put forth a peace plan which called for a phased withdrawal of Indonesian troops culminating in a referendum in which the people of East Timor would vote for independence, integration into Indonesia, or free association with Portugal. When the September 1999 vote showed that 80 percent of Timorese had voted for independence, Indonesian armed forces and their militia allies went on a rampage. They massacred hundreds, burned to the ground 70 percent of the standing structures in the country, set fire to crops, killed thousands of farm animals, and destroyed major sewer systems and electric lines. Hundreds of thousands were forced into exile at gunpoint. Ramos-Horta led the international charge against the slaughter, and, because of his appeals, the United Nations sent in troops to stop the violence. In December 1999, after twenty-four years in exile, José Ramos-Horta finally went home again to a free and independent East Timor. In May 2007, Ramos-Horta began serving as president of East Timor, having previously served in other important government positions. In September 2008, Ramos-Horta survived an assassination attempt that left him critically injured. He has fully recovered and continues to serve as president of East Timor.



José Ramos-Horta ©Eddie Adams

“... COURAGE IS REQUIRED TO BE HUMBLE, TO ADMIT YOUR MISTAKES, YOUR SINS, TO BE HONEST. MORE COURAGE IS REQUIRED TO FORGIVE THAN IS REQUIRED TO TAKE UP ARMS.”

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

I was born into a mixed family, with a Portuguese father who had opposed the Salazar fascist regime in Portugal, and therefore was exiled to East Timor in the thirties, and a mother from East Timor. We grew up in remote a village without electricity, running water, roads, or cars. Tetum, the main native language, was spoken in our home. I only learned Portuguese at the Catholic Mission school. We had very little: I remember getting my first shoes when I was a teenager and since I didn't want to ruin the shoes, I saved them to wear at Christmas. By the following Christmas they no longer fit me—I was so upset.

The Catholic Mission was also very poor. For almost ten years we had corn for breakfast, lunch, and dinner. They'd throw it in a drum, boil it, and then put it on your plate. It was old and hard and I have a tooth ruined because of that corn. We'd have meat maybe, oh, once a month. And the Catholic school was very conservative. You had to pray fifty times a day, and confess constantly because the priest used to tell us that even if you were young you could die at any moment, and if you died with sin, you'd go straight to hell. So I thought that if I prayed two acts of contrition instead of one then that would double my protection—even as a kid I was already covering all my bases!

I wanted to be a journalist. In my late teens I began working as a reporter in Dili, the capital, for a local newspaper, *The Voice of Timor*. I managed to get an extra job in radio presenting news, and a part-time job on Portuguese television, where I started to shoot news stories for them, and, afterwards, wrote the news myself. In the process, I became very pro-independence, very critical of the Portuguese colonial rule. (No offense to the Portuguese today who have done an outstanding job for East Timor. But the colonial Portuguese pre-1975 were so incompetent and lazy and did nothing to really develop the country.)

When I was only twenty I started working at the tourist information department, and made some outrageous remarks while having drinks with two guys, one from the U.S. The next day I was called in by the Portuguese political security police, the famous PIDE, notorious in Portugal and Africa for using torture against civilians. They repeated everything that I had said about them. I was impressed. Two days later I was again interrogated, for hours, lost my job, and left for Mozambique for two years. They did not torture me—just interrogated me and I left. I don't want to pretend that I was a hero. If I were not drunk, I would not have said what I said. That was my defense, also. To which they said, "It doesn't matter. You thought it. You actually believe it."

In 1974 I founded the first social democratic party in this country, which, within weeks, became the most popular, practically a revolutionary front for an independent East Timor. Some Marxist students who had just returned from Portugal joined and took control. That is where it got its reputation as a Marxist-Communist organization. But it was never a Marxist group. It just had a lot of rhetoric in speeches. We used to call each other "Comrade," do stupid things, like salute with the clenched fist (why not just wave?).

And then in 1975 came a civil war. The Portuguese left, and the city was like a ghost town. FRETILIN (Revolutionary Front for an Independent East Timor) was in control. Not one single house had been destroyed. Not one single thing was damaged. The Portuguese bank was intact. Even the cars that belonged to the Portuguese government were untouched. The Mercedes of the governor was not touched. There was respect, but the town was deserted. Thousands had fled. The war had ended. I did not see it because I was in Australia during the brief period of the civil war which lasted about two weeks. But when I came back I saw the consequences of the war, brief but vicious and stupid.

Then came the invasion on December 7, 1975. In November 1975 I was made foreign minister and on December 4, I was sent out of the country. A light aircraft came to take me to Australia, and then on to Europe and the U.S. I arrived in New York two days after the invasion, which took place on December 7 when I was mid-air between Asia and Europe. Two days later I was on my way to New York to plead the case of East Timor at the United Nations.

I arrived in New York in the midst of the North American winter. I had never been to a major city in my life and had never seen snow. My task as the newly appointed minister of foreign affairs of East Timor was to plead our case before the UN. I was lucky to have been helped by the newly independent nation of Mozambique. They set up appointments for me and introduced me to the members of the Security Council. At the age of twenty-five I was probably the youngest foreign minister ever, certainly the youngest ever to address the Security Council. Along with the first two factors, is the reality that I was the least experienced and most naive. So when I say I was the youngest it was not necessarily as a tribute but a defense. And though Indonesia was a powerful regional leader, courted by the U.S. in the post-Vietnam, anti-Communist, Cold War world, we managed a stunning unanimous decision in the Security Council. But that was also my first lesson in international hypocrisy. The same countries that voted to condemn the invasion and demand that Indonesia withdraw, were the same ones selling weapons to Indonesia, enabling Indonesia to pursue the war in East Timor for the next twenty-three years.

The only country that gave us money at that time was Mozambique. By 1981 they were broke, so Angola, which had a bit more money, although at war, supported me with sometimes five hundred dollars a month, or one thousand dollars a month. That was how I survived. I lived mostly in run-down sublets of friends or of people I knew. Occasionally I would do translations for a friend of mine who worked with a church, translating funding requests from Portuguese, French, and Spanish, at ten dollars a page. And if I double-spaced them, she didn't mind. Later I had a full-time job for the Mozambique government in Washington as an advisor on American politics, media, and congressional relations. In 1988, I went to Oxford as a senior fellow. After that I moved to Australia. The late seventies were

the darkest years in East Timor's history: 200,000 people died because of weapons sold by the Americans. My own sister Maria was killed by a plane delivered to Indonesia two weeks before by the Carter administration. Those planes caused huge devastation in East Timor—my two brothers were also among the thousands killed. By the end of 1976–77, the Indonesian army was at a standstill. Because they never had a truly professional, disciplined army, they never expected such a huge resistance. They took thousands of casualties. If the U.S. had not intervened massively the Indonesian army probably would have been defeated militarily by the Timorese resistance force. So the Carter policy made a difference with a massive injection of weapons to Indonesia that changed the balance of power and prolonged the war for twenty years.

I'm not sure of what kept me going in those dark decades. Some people fight because they believe in world revolution. But I am not an ideological person and I don't believe in world Marxism. Nor am I a fundamentalist Catholic who believes in the dominance of the faith. Instead I thought of the spirits of those in East Timor, telling me to fight on. I was totally isolated in the U.S. and could have gone and taken a job, like so many exiles do, defected and gotten on with my life. Instead I worked on the cause of East Timor as a full-time job, twenty-four hours a day almost. I had no money but I would get in the bus and go anywhere in the U.S. to talk. I got an invitation to go to Milwaukee—I went and spoke there. A friend of mine had the brilliant idea that I should speak in Birmingham—so I took the bus there and found an audience of twelve Eritreans listening to me. One day I went all the way to Chicago because a very kind activist managed to get my name included in a big conference in a fancy hotel. Sharing the talk with me was a university professor with a very loud voice, Roger Clark of Rutgers University. There were all old ladies in the audience, most of them half-asleep. I was so polite I didn't want to wake them, so I talked softly. When it was the professor's turn, I wondered whether the ladies would have a heart attack. He definitely woke them up.

On November 12, 1991, five thousand young people went from a church to a cemetery to pay tribute to a young Timorese student who died two weeks earlier, shot inside the church by the Indonesian army. It was a very peaceful procession. Suddenly Indonesian special troops arrived with machine guns and started shooting at the people. At least five hundred died that particular day. Many were killed in hospitals by Indonesian doctors in collaboration with the army: poisoned with toxic pills, their skulls crushed with rocks. We had witnesses. Two of them (both paramedics) survived and escaped. One of them took samples of the pill given to people. Those pills were tested by forensic experts in London and found to be a highly toxic substance usually mixed with water to clean toilets. There were soon many more massacres. The difference between this one and the others is that an incredibly courageous British cameraman was there and filmed the whole massacre. As the Indonesians kept firing, he kept filming and when they stopped, he took out the tape and buried it in the cemetery. They took away some of the pictures he had left, and that night he climbed back into the cemetery to recover the film and smuggle it out of the country. He was lucky

he was a foreigner and the Indonesian army was careful not to harm him. But after this, things began to change greatly.

In December 1996 Bishop Belo and myself received the Nobel Peace Prize, which gave me easy access to international media and world government leaders. As you can understand, Indonesia was not too terribly pleased. I then became the target of a vicious campaign of innuendoes and physical threats—even death threats.

The citation was for more than twenty years of work, and for a peace plan which was based on a step-by-step resolution, strikingly similar to the Israeli-Palestinian Oslo peace accord which came out later. If the Indonesians had accepted it, war would have ended without further destruction and killings. Indonesia would still be here in an honorable way and East Timor would be enjoying a period of autonomy within Indonesia. A referendum would have been held at the end of twelve years from the day of signing. The problem is I was dealing with a dictatorship that does not understand that dialogue, concessions, and flexibility allow all sides to win. The military only understands the "we win" concept.

In spite of the relentless campaign of intimidation and bribery that went on for months, well over 90 percent of East Timor voted for independence. And according to internal UN sources an additional 6 percent of the votes were stolen through fraudulent ballot counting. Then came the violence. It was orchestrated. It was planned in minute detail over many months. Almost every town in East Timor was destroyed, almost every house. Not only of the rich, or the better off, but humble homes of the peasants, homes made of grass and thatch, all burned down. In one of the most unprecedented phenomena in modern history at least one-third of the population of the country was abducted at gunpoint and taken to another country via transport ship. My oldest sister (whom I had not seen in almost thirty years) was taken in a warship to Indonesia with her children. There are still over a hundred thousand of our citizens in West Timor camps. The repression was organized by an army with infrastructure, with money, with power. Two-thirds of the militias were from Indonesia (not East Timorese). This kind of violence was done by people alien to this society. Timorese who were part of the militias have surrendered saying they were given alcohol and totally possessed. There were hundreds of Indonesian police disguised as militia in the midst of shootings. But later they removed the disguises, and the army operated in uniform. My nieces who live on the south coast said there were never any militia there; instead it was the army burning things, because there were no journalists there—why bother hiding?

Meanwhile, during this bloodbath, I tell you, I was so sad, so alone. I had to handle hundreds of phone calls every day. I went to Washington and met with senators Patrick Leahy, and Tom Harkin, and people in the State Department like Thomas Pickering. I spoke at the National Press Club, and appeared on program after program for NBC, ABC, Night Line, and CNN—who were fantastic; I was on CNN constantly.

Hundreds of thousands of people made phone calls and sent Internet messages. And the tide began to change. At one point I thought if I didn't get the peacekeepers into East Timor, I would

have failed. And I did not know what I would do with the rest of my life. I felt I betrayed the people, who trusted me, and because they trusted me, they took risks. I was constantly on the phone with people underground. Even in the worst times their phone was still working. I was on the phone to a Catholic priest, a great Jesuit priest. As the shooting was taking place he was under cover inside the house. I could hear on the phone cars driving by, killing, shooting. And he said, "I don't know if I will be alive a half hour from now." I tried to get the UN people to rescue him but even they did not feel safe. My own sister suddenly disappeared. But fortunately she and her family were next door to the UN and they managed just to jump the fence and enter the UN compound. I was in New Zealand attending the APEC summit when I heard President Clinton live from Washington say that Indonesia must invite the international community to intervene. And two days later the Indonesians did. Two days after that, I finally met President Clinton. Now meeting the most powerful man in the world was incredibly reassuring to all Timorese, because once the president of the U.S. makes a decision, it's done. And Clinton was so personable, so charming, you feel totally at ease—and he asked pointed, informed questions. Much more intelligent than most journalists ask. That evening I phoned Xanana, the Resistance leader under house arrest in Jakarta, saying I had met with the president of the U.S. and was confident the peacekeeping forces would arrive soon—and so they did.

This turn of events was totally unprecedented for Indonesia. They were so used to crushing every opposition voice, peaceful demonstration, every dissident, to seeing their army as invincible—yet for the first time in history they were defeated. Scholars claimed they had never lost a battle though they failed to explain that the battles were against civilians. It showed the power of public opinion. Because it was the people who went to the phones, to the Internet, to the fax machines, sending a barrage of messages into Bill Clinton's office, to the U.S. State Department, to Tony Blair and Robin Cook in London, and to the French that made peace happen. In Australia tens of thousands were demonstrating. In Portugal over a million people demonstrated. And that made Clinton lead a charge to rescue the people of East Timor, and also showed that when the U.S. wants to use its power effectively for good, it can prevail. I am prepared to forgive the U.S. all sins of the past after this courageous leadership by Clinton.

Now you say this victory took courage, but I think more courage is required to be humble, to admit your mistakes, your sins, to be honest. More courage is required to forgive than is required to take up arms. Which means that I am not the most courageous person in the world. Because after all, courage is easier said than done.

RECONCILIATION

JOSÉ RAMOS-HORTA

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: INDEPENDENCE; QUALITY OF LIFE; JUSTICE/INJUSTICE; GENOCIDE; NATIONAL IDENTITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 5:** No One Shall be Subjected to Torture.
- **Article 7:** All People are Equal before the Law.
- **Article 9:** One Shall be Subjected to Arbitrary Arrest, Detention or Exile.

GUIDING QUESTIONS:

- Why do cultures come into conflict?
- How do people, places, ideas, and events influence later generations?
- How is conflict resolved (if at all)?
- How do perceptions and perspectives influence conflict and compromise?
- What makes compromise effective?
- When is conflict justified or necessary?
- How does the construction of geopolitical boundaries affect political, economic, and social interactions?

TIME REQUIREMENT:

160 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand the historical nature of the crisis in East Timor.
- Explain what steps have been taken toward reconciliation in East Timor and assess the effectiveness of these steps.
- Evaluate whether the conflict in East Timor constitutes genocide.
- Create a proposal for reconciliation in an existing conflict.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning,

and evidence. (RH.11-12.6)

- Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources. (RH.11-12.9)
- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience. (WHST.11-12.6)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Student reflection in journal: Think about an incident when you were wronged (individually or collectively) and address the following questions:
 - What did it take for you to be able to forgive the individual(s) who wronged you?
 - If you have not forgiven them, what factors can explain why not?
- Use and describe a concrete example (you can change the names if you like) in your response.
- Students are divided into 6 groups of 4 or 5 students each. Each group will be assigned a secondary source that addresses one of six topics:
 - The legacy of Portuguese rule in East Timor;
 - Indonesia's 1975 invasion of East Timor and the accompanying terrorizing of the East Timorese;
 - The Santa Cruz cemetery attack of November 1991;
 - Foreign support for Indonesia's actions during the 1970s and 1980s, including support from the United States;

- The role of the United Nations in publicizing the events in East Timor from 1975 to 1999;
- Violence and intimidation by the TNI and paramilitary militias leading up to the referendum on independence in 1999.

Homework: Read the secondary source that addresses your presentation topic:

- Robinson, Chapter 2, pp. 22-29
- Robinson, Chapter 3, pp. 41-49
- Nevins, Chapter 2, pp. 32-35
- Chomsky, Introduction to Ramos-Horta
- Nevins, Chapter 3, pp. 69-74
- Nevins, Chapter 4, pp. 82-94

Each group will prepare a five-minute presentation that demonstrates how its assigned topic contributes to the evolving crisis in East Timor. Within the presentation, each group will provide a visual that demonstrates the nature of the crisis; the visual can be an artifact, a photograph, or a student-created product (poster, PowerPoint) that illustrates the nature of the crisis. Students should list their references.

political ideologies including democracy and totalitarianism.

- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.
- **18.B.5** Use methods of social science inquiry (pose questions, collect and analyze data, make and support conclusions with evidence, report findings) to study the development and functions of social systems and report conclusions to a larger audience.

VOCABULARY:

- **Reconciliation**
- **Conflict**
- **Compromise**
- **Autonomy/"special autonomy"**
- **Amnesty**
- **Repression**
- **Direct, structural, and cultural violence**
- **Discrimination**

- **Stereotype**
- **Empathy**

CONCEPTS:

- **Genocide**
- **Peace**
- **Human rights**
- **Post-colonialism**

TECHNOLOGY REQUIRED:

- Computer
- Internet access
- Chart paper

MATERIALS:

- Nevins, J. (2005). *A not-so-distant horror: Mass violence in East Timor*. Ithaca (NY): Cornell University Press.
- Ramos-Horta, J. (1986): *Funu: The unfinished saga of East Timor*. Lawrenceville, NJ: Red Sea Press.
- Robinson, G. (2010). *"If you leave us here, we will die": How genocide was stopped in East Timor*. Princeton, NJ: Princeton University Press.
- Interview with Jose Ramos-Horta from Speak Truth To Power <http://www.speaktruth.org/>

- Jose Ramos-Horta 1996 Nobel Peace Prize acceptance speech <http://nobelprize.org/>
- East Timor graphic organizer https://docs.google.com/drawings/d/1bvMCkGK7rFKhHux8MQakIL0tGz9Ffap-Mxephu52bcU/edit?hl=en_US
- "Timor-Leste's fresh start" (May 11, 2007). *The Economist*. Retrieved from <http://www.economist.com/node/917315/print>
- Wong, Chun Han (May 27, 2011). "East Timor president: Open to sunrise talks, concerns over floating LNG." Retrieved from <http://www.laohamutuk.org/Oil/Sunrise/2011/JRHSunriseDJ27May2011.pdf>

TEACHER TIPS:

- A significant part of the activities will address the nature of the conflict in East Timor; in doing so, the questions of which human rights were denied and whether the conflict constitutes a genocide are central to the discussion. The United Nations' website on human rights (<http://www.un.org/en/rights/>) and the Declaration of Human Rights should be consulted prior to beginning the lessons.

ACTIVITY 1:

- Each group of students will present its assigned topic on East Timor from 1975 to 1999.
- Create a graphic organizer for the entire class to identify the elements of crisis in East Timor from 1975 to 1999.

Homework: Write a one-page reflection where you "vote" in the 1999 referendum for either independence or a continued relationship with Indonesia. In your response be sure to consider the pros and cons of your position.

ACTIVITY 2:

- Students will peer-share their responses to homework assignment in small groups, and each group will present a lesson learned or a continuing question as a result of the collaboration.
- Students will read selections from Nevins, Chapter 5, pp. 98-104, that assembles individual experiences in the paramilitary attacks of 1999 after the election.
- Students will re-evaluate and/or re-write their reflections based on new evidence.

ACTIVITY 3:

- Students will discuss their journal response from the anticipatory set in small groups to illustrate examples of reconciliation.
- Students will read the *Speak Truth To Power* interview of José Ramos-Horta and his Nobel Prize acceptance speech to determine his strategies of resistance to Indonesian oppression and strategies of reconciliation while serving as foreign minister, then president of East Timor.
- Discussion questions:
 - What strategies did José Ramos-Horta employ to resist the developing crisis in East Timor?
 - In what ways did Ramos-Horta attempt, as a resistance leader and as a politician, to "move beyond" the crisis?
- Students will write a journal entry on how the lessons of Ramos-Horta's reconciliation experience applies to their own reconciliation experience.

Homework: Read two periodical articles that illustrate the state of affairs in contemporary East Timor (in resource section, see [<http://www.economist.com/node/917315/print>] and Chun Han Wong [[http://www.laohamutuk.org/Oil/Sunrise/2011/JRHSunriseD\)27May2011.pdf](http://www.laohamutuk.org/Oil/Sunrise/2011/JRHSunriseD)27May2011.pdf)]). Using several of the themes for social studies, identify at least one political, economic, and social characteristic of contemporary East Timor.

- Discussion question for the beginning of the following class: To what extent did independence address the problems that existed historically in East Timor?

CULMINATING ACTIVITY:

- Students will write an in-class essay that responds to the following prompt:

Ariel Dorfman, speaking about the events of September 11, 2001, stated that it “can lead to renewal or destruction, it can be used for good or for evil, for peace or for war, for aggression or for reconciliation, for vengeance or for justice, for the militarization of a society or its humanization.” In order for justice, peace, reconciliation, and humanization to be the outcomes, Americans and others traumatized by the attacks will first have to “admit that their suffering is neither unique nor exclusive, that they are connected, as long as they are willing to look at themselves in the vast mirror of our common humanity, with so many other human beings who, in apparently faraway zones, have suffered similar situations or unanticipated and often protracted injury and fury” (Dorfman, “The Last September 11,” p. 3-4).

- Using this quote as your guide, (a) explain the nature of the “crisis” in East Timor from 1975 to 2011, providing concrete examples from the week’s discussion and reading, (b) describe the ways in which Ramos-Horta responded to the crisis, and (c) evaluate the effectiveness of his response.

PREPARATION:

Students will be introduced to the civic action component of the lesson. Students will research three episodes in world history, including the Holocaust, the events in East Timor, and a contemporary event, such as the crisis in Darfur (students will be able to select from a list of existing conflicts). The research will focus on three questions:

- To what extent do these events meet the definition of the term genocide?
- Using the examples of the first two conflicts, what would be necessary for reconciliation to be achieved in the third (and contemporary) conflict?
- What actions can you take to help achieve reconciliation in this third conflict? Students will write a short research paper that answers these questions.

ACTION:

At the completion of this part of the project, students will choose from two options for civic action:

- Students can choose to implement the plan described in the final part of the research paper to help achieve reconciliation in the contemporary conflict; or,
- Students can lead a teach-in with another class or at an after-school club activity, such as Amnesty International, to demonstrate connections among the three conflicts and discuss what students can do to help achieve reconciliation in the contemporary conflict.

EXPANDING OPPORTUNITIES:

- To bring it to the local level, ask students to consider what conflicts and crises are happening in their neighborhoods and community? For example, they might focus on something like gang violence or even bullying. Students could then connect with a feeder school and lead activities that help younger students learn strategies of conflict resolution. They can do trust-building and problem-solving activities with the younger students as well.
- Students can meet with their peer jury or start a peer jury at their schools using their ideas for reconciliation and conflict resolution.

REFLECTION:

At the completion of the project, students will prepare a 2- to 3- minute monologue, in which they will reflect on their “takeaway” experiences from the project, as well as their continuing questions. These monologues will be videotaped and posted to the school website; in addition, this video will be played in the room during parent-teacher conferences.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

EXTENSION ACTIVITY

- Examine how the colonial legacy of East Timor compares and contrasts to the postcolonial experience in South Asia, Central Africa, or East Africa.
- Read Chapter I of Tzvetan Todorov’s *The Conquest of America*, in which he introduces the notion of “the other” in terms of how Europeans interpreted Native Americans during the first interactions of the 1490s. To what extent did the Indonesian government perceive the East Timorese as “the other,” and how did this perception influence its actions in East Timor?
- Compare and contrast the reconciliation experiences in post-apartheid South Africa and East Timor. For this exercise, use the *Speak Truth To Power* lesson on Archbishop Desmond Tutu <http://blogs.nysut.org/sttp/>. What factors can account for the differences in achieving a permanent resolution that satisfies all parties in the two locations?

Nobel Prize website:

<http://nobelprize.org/>

Hosts and discusses all the defenders speeches, videos and their biographies.

The Community website:

<http://thecommunity.com/>

The Community is an online network dedicated to fresh, relevant information and media from unusual sources, including the winners of the Nobel Peace Prize and some of the world’s leading artists. The site includes a complete biography of Ramos-Horta and his accolades to date.

The Diplomat: José Ramos-Horta and East Timor’s Fight for Independence:

(2000) DVD, 58 minutes

BETTY WILLIAMS

“WE ARE FOR LIFE AND CREATION, AND WE ARE AGAINST WAR AND DESTRUCTION, AND IN OUR RAGE IN THAT TERRIBLE WEEK, WE SCREAMED THAT THE VIOLENCE HAD TO STOP.”

Betty Williams has devoted her life to the advancement of peace and justice through non-violent means in Northern Ireland. Williams, along with Mairead Corrigan Maguire, co-founded the Community of Peace People, an organization dedicated to bringing together Catholics and Protestants end to sectarian violence.

Williams and Maguire witnessed a car crash that claimed the lives of two nephews and a niece. The driver, a member of the Irish Republican Army, had been fatally shot by British troops and his car veered into a crowd of pedestrians, killing three children. Williams, a Protestant, began circulating petitions through Protestant neighborhoods calling for an end to the sectarian violence. She gathered more than six thousand signatures. At the children's funeral, Williams met Maguire, a Catholic, and they subsequently co-founded the Community of Peace People.

Williams and the Community of Peace People organized non-sectarian marches to end the violence. In one instance she organized a women's march in which 10,000 Catholic and Protestant women marched to the graves of the children. The following week 35,000 people attended to show their support for unity and ending the conflict.

Williams currently serves as president of World Centers of Compassion for Children, whose mission is to provide a strong political voice for children in areas afflicted by war, hunger, social, economic or political upheaval. She was awarded the Nobel Peace Prize with Mairead Corrigan Maguire in 1976 in recognition of her dedication to ending the violence in Northern Ireland and building a peaceful future.



Betty Williams, ©Architects of Peace Foundation

Excerpts from Betty Williams: 1977 Nobel Peace Prize Lecture

I stand here today with a sense of humility, a sense of history, and a sense of honor.

I also stand here in the name of courage to give name to a challenge.

I feel humble in officially receiving the Nobel Peace Prize, because so many people have been involved in the campaign that drew such attention to our leadership that an award like this could justifiably be made. Mairead Corrigan and I may take some satisfaction with us all the days of our lives that we did make that initial call, a call which unlocked the massive desire for peace within the hearts of the Northern Irish people, and as we so soon discovered, in the hearts of people around the world ... not least in Norway, the generosity of whose people to our cause is the main reason for our current ability to expand our campaign.

But unlocking the desire for peace would never have been enough. All the energy, all the determination to express an overwhelming demand for an end to the sickening cycle of useless violence would have reverberated briefly and

despairingly among the people, as had happened so many times before... if we had not organized ourselves to use that energy and that determination positively, once and for all.

So in that first week Mairead Corrigan, Ciaran McKeown and I founded the Movement of the Peace People, in order to give real leadership and direction to the desire which we were certain was there, deep within the hearts of the vast majority of the people, ... and even deep within the hearts of those who felt, perhaps still do, feel obliged, to oppose us in public.

That first week will always be remembered of course for something else besides the birth of the Peace People. For those most closely involved, the most powerful memory of that week was the death of a young republican and the deaths of three children struck by the dead man's car. A deep sense of frustration at the mindless stupidity of the continuing violence was already evident before the tragic events of that sunny afternoon of August 10, 1976. But the deaths of those four young people in one terrible moment of violence caused that frustration to explode, and create the possibility of a real peace movement. Perhaps the fact that one of those children was a baby of six weeks in a pram pushed by his mother made that tragedy especially unbearable. Maybe it was because three children from one family, baby Andrew, little John and eight-year-old Joanne Maguire died in one event which also seriously injured their mother, Anne, Mairead's sister, that the grief was so powerful. Perhaps it was the sheer needlessness of this awful loss of life that motivated people to turn out in protesting thousands that week. And we do not forget the young republican, Danny Lennon, who lost his life that day. He may have been involved in trying to shoot soldiers that day and was himself shot dead, and some may argue that he got what he deserved. As far as we are concerned, this was another young life needlessly lost. As far as we are concerned, every single death in the last eight years, and every death in every war that was ever fought, represents life needlessly wasted, a mother's labor spurned.

We are for life and creation, and we are against war and destruction, and in our rage in that terrible week, we screamed that the violence had to stop.

But we also began to do something about it besides shouting. Ciaran McKeown wrote "The Declaration of the Peace People," which in its simple words pointed along the path of true peace, and with the publication of that Declaration, we announced the founding of The Movement of the Peace People, and we began planning a series of rallies which would last four months, and through which we would mobilize hundreds of thousands of people and challenge them to take the road of the Declaration.

The words are simple but the path is not easy, as all the people ever associated with the historic Nobel Peace Prize must know. It is a path on which we must not only reject the use of all the techniques of violence, but along which we must seek out the work of peace... and do it. It is the way of dedication, hard work and courage.

Hundreds of thousands of people turned out during those four months and we would not be standing here if they had not.

So I feel humble that I should be receiving this award, but I am very proud to be here in the name of all the Peace People to accept it.

I am also aware of a sense of history. I am aware of all the people who have stood here before to receive this award. We think perhaps particularly of Martin Luther King, whose memory we cherish, and whose ideals and whose voice inspires us still, as they have done for so many millions of people around the world involved, *actively engaged*, in the non-violent struggle for justice and peace.

So, in humility at the efforts of so many people, I am proud to stand here on their behalf, and accept this honor on behalf of all of us.

But I am also angry. I am as angry today, in a calm and a deep sense at the wastage of human life that continues each day, as I was when I saw young life squashed on a Belfast street.

I am angry, the Peace People are angry that war at home dribbles on, and around the world we see the same stupidity gathering momentum for far worse wars than the little one which the little population of Northern Ireland has had to endure. We are angry at the waste of resources that goes on every day for militarism while human beings live in misery and sometimes even live in the hope of a quick death to release them from their hopelessness. We rage as 500,000 dollars are spent every minute of every day on war and the preparation for war; while in every one of those minutes human beings, more than eight people, die of neglect. Every day 12,000 people die of neglect and malnutrition and misery; yet every day, 720 million dollars are spent on armaments. Just think of those insane priorities: after all, we have time to think while others die. Think of it this way: If the expenditure for one minute on armaments 500,000 dollars could somehow be stopped for that one single minute, and shared out among the 12,000 that will die in that day... each of the doomed would get more than forty dollars... enough to live in luxury instead of dying in misery. If the expenditure on armaments could be transferred for one whole day, then 720,000,000 dollars could be shared among those twelve thousand doomed: in other words, each of the doomed would receive 60,000 dollars on that day. What makes these insane priorities the sicker is that this obscene amount of money is spent in the name of defending either freedom or socialism ... no doubt the dead and dying are relieved that freedom and socialism are being so efficiently defended!

We know that this insane and immoral imbalance of priorities cannot be changed overnight: We also know that it will not be changed without the greatest struggle, the incessant struggle to get the human race to stop wasting its vast resources on arms, and start investing in the people who must live out their lives on the planet we share, east and west, north and south. And that struggle must be all the greater because it has to be an unarmed, a non-violent struggle, and requires more courage and more persistence than the courage to squeeze triggers or press murderous buttons. Men must not only end war, they must begin to have the courage not even to prepare for war.

Someday we must take seriously the words of Carl Sandburg: "Someday there will be a war, and no one will come." Won't that be beautiful? Someday there will be a "war" but no one will come. And of course, if no one comes there will be no war. And we don't have to go, we don't have to have war, but it seems to take more courage to say NO to war than to say YES, and perhaps we women have for too long encouraged the idea that it is brave and manly to go to war, often to "defend" women and children. Let women everywhere from this day on encourage men to have the courage not to turn up for war, not to work for a militarized world but a world of peace, a non-violent world.

The only force which can break down those barriers is the force of love, the force of truth, soul-force. We all know that a simple handshake, a simple embrace, can break down enmity between two people. Multiply such acts of friendship all over the world, and then the moments of pathetic friendship in the miserable trenches of the First World War would no longer be the exception but the rule in human affairs.

To the Norwegian people and to the Nobel Committee we say [Tusen Tak!] a thousand thanks, again and again.

And to the whole world, we repeat the same message that we

proclaimed in August, 1976. It is the Declaration of the Peace People:

"We have a simple message for the world from this movement for peace.

We want to live and love and build a just and peaceful society.

We want for our children, as we want for ourselves, our lives at home, at work and at play, to be lives of joy and peace.

We recognize that to build such a life demands of all of us, dedication, hard work and courage.

We recognize that there are many problems in our society which are a source of conflict and violence.

We recognize that every bullet fired and every exploding bomb makes that work more difficult.

We reject the use of the bomb and the bullet and all the techniques of violence.

We dedicate ourselves to working with our neighbors, near and far, day in and day out, to building that peaceful society in which the tragedies we have known are a bad memory and a continuing warning."

PEACE AS ECONOMIC JUSTICE

BETTY WILLIAMS

LESSON GRADE LEVEL: 10–12
HUMAN RIGHTS ISSUES: CHILDREN'S RIGHTS;
ACCESS AND EQUITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty, Personal Security

Article 19: Freedom of Opinion and Information

Article 22: Right to Social Security

Article 25: Right to Adequate Living Standard

Article 26: Right to Education

Article 29: Right to Fulfill Community Duties Essential to Free and Full Development

GUIDING QUESTIONS:

- What are the causes and effects of violence?
- What is active citizenship?
- What can we learn by examining economic policies?
- What are the connections between cycles of violence and cycles of poverty?
- What is morality?
- How do citizens engage in service and action toward the common good?

TIME REQUIREMENT:

160 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Examine religious conflict v. gang conflict (rooted in economics).
- Examine root causes of violence and poverty.
- Evaluate school and governmental policies that support or detract from peace (restorative justice practices).
- Implement grass-roots activism.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST 11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Human rights
- Oppression
- Restorative justice
- Empathy
- Advocacy
- Discipline
- Economic policy
- Grass-roots organizing

CONCEPTS:

- Conflict resolution
- Oppression
- Interpersonal oppression
- Internalized oppression
- Historical oppression
- Institutional oppression

TECHNOLOGY REQUIRED:

- Computer
- Projector and screen

MATERIALS:

- Computer, projector, screen.
- Room set-up to accommodate peace circles

STUDENT ACTIVITIES

TEACHER TIPS:

- Vocabulary inquiry as a group: Brainstorm as a group what is meant by “justice.” Follow this activity with a group analysis of how these word associations demonstrate various connections: Personal justice (circle in red), community justice (circle in blue), laws, school justice, adult justice, youth justice, vigilante justice, police justice, etc. Which of these associations are interpersonal or institutional? Where is there a lot of overlap?
- With your students, take the time to unpack the different layers of oppression. This will enable them to approach solutions as actions that address different levels of the issue. Understanding the layers of oppression provides a scope and sequence for making change. Example: Change starts at an internal level, and as a personal examination of beliefs and values, then can be applied as interpersonal exchanges. Further actions and enhancements to your lesson can then address historical and institutional oppressions.

ANTICIPATORY SET:

- Brainstorm forms of activism. Examples: direct, indirect, advocacy.
- <http://www.planetfriendly.net/active.html>
- <http://www.dosomething.org/actnow/actionguide/become-activist>
- Handout: Become an Activist
- For each type of activism, evaluate the levels of:
 - Commitment
 - Time
 - Effect
 - Affect
 - Influence
 - Collaboration
 - Organizing
 - Change

TEACHER TIP:

Practice organizing by planning a one-on-one relational meeting with your speaker before he or she visits your classroom. Relational meetings, or one-on-one conversations, provide an opportunity for two people to share their stories and interests as a way to build a public relationship. It is a structured meeting lasting 30-45 minutes. For one-third of the time, one person shares their stories/passions/vision, one-third of the time the other person shares their stories/passion/vision, and the final one-third is spent finding ways to support and assist each other, finding synergy between you. In this process, prepare your speaker for meeting the needs of your project. Express to the speaker that you hope they can share their activism strategies by connecting their work to internal, interpersonal, historical, and institutional references, in order to reinforce the learning you are setting up. This is a good time to establish your speaker’s willingness to be photographed for the art project to do linoleum block prints of local heroes.

ACTIVITY 1:

- Invite speaker to share their work around grass roots activism (Cease Fire, <http://www.ceasefirechicago.org/>, Bethel New Life)
- Unpack activism as internal, interpersonal, institutional applications
- Ask speaker to sit for a photo session in order to make block prints

TEACHER TIP:

- Think/Pair/Share teaching strategy: <http://www.eht.k12.nj.us/~jonesj/differentiated%20instruction/Think-Pair-Share.htm>
- Think-pair-share is a cooperative discussion strategy that provides structure in the classroom while allowing students “think time” to internalize content. Students follow a prescribed process that keeps them on task and holds them accountable for their results.
- Advantages of the Think-Pair-Share strategy are that it is quick, motivates students with intrinsic rewards, can be adapted to all levels, engages whole or parts of a class, and allows teachers to circulate among students to advise, correct, and evaluate students. The immediate reinforcement this process provides allows students to move from one positive learning experience to another with little time for wandering from the task.
- There are three steps to the process as described by its creator, Frank Lyman:
 - **Think**—The teacher provokes students’ thinking with a question, prompt, or observation. The students should take a few moments (probably not minutes) just to think about the question.
 - **Pair**—Using designated partners, nearby neighbors, or a deskmate, students pair up to talk about the answer each has developed. They compare their mental or written notes and identify the answers they think are best, most convincing, or most unique.
 - **Share**—After students discuss their reasoning in pairs for a few moments (again, usually not minutes), the teacher calls for pairs to share their thinking with the rest of the class. This can be done in round-robin fashion, calling on each pair randomly, or taking answers as they are called out (or as hands are raised). Often, the teacher or a designated helper will record these responses on the board or on an overhead projector.

ACTIVITY 2:

- Respond to Betty Williams quote as Think/Pair/Share. Consider a peace circle or Socratic seminar to deepen the discussion. *“We know that this insane and immoral imbalance of priorities cannot be changed overnight: we also know that it will not be changed without the greatest struggle, the incessant struggle to get the human race to stop wasting its vast resources on arms, and start investing in the people who must live out their lives on the planet we share, east and west, north and south. And that struggle must be all the greater because it has to be an unarmed, a non-violent struggle,*

and requires more courage and more persistence than the courage to squeeze triggers or press murderous buttons."

- **Think:** how much of my money and energy is spent on activities that encourage peace?
- **Pair:** Talk with your elbow partner: How important is peace in my life?
- **Share:** What is Betty Williams' message?

DISCUSSION QUESTIONS:

- With a partner, each person has one minute to share an experience in which he or she experienced harm.
- With your partner, each person has one minute to share an experience in which he or she has done harm.
- Spend 2 minutes journaling about your experience sharing this with your partner.
- As a group, discuss your response to the activity (summarize with the need for empathy and understanding: when we work on violence, no one can throw the first stone.)
- Who or what organization in our community and school is working on peace? (Allies and advocates.)
- As a group, brainstorm alternatives to anger and revenge.

ACTIVITY 3:

- Economic policy activity: Got Power? The mayor and zoning
 - Four neighborhoods are trying to build themselves up, and they have to approach the mayor to see what kind of new buildings he will allow. One neighborhood is low-income, with liquor stores and check cashing operations; one is mid-income, with grocery stores, department stores, chain stores, and one is high-income, with a tech firm and a college and libraries and parks, etc.

TEACHER TIP:

- What is a Peace Circle? <http://www.ibarji.org/circles.asp>
- What is a root cause analysis? Big issues can be most easily deconstructed and real and doable solutions created when students understand root causes. The Center for Action Civics provides an in-depth lesson plan on root causes, and includes a root cause tree graphic organizer: http://www.centerforactioncivics.org/site/files/963/104873/362283/536056/Root_Cause_Lesson.pdf
- The goals of circles both in communities and in schools include:
 - Building relationships, creating a sense of community and its capacity for resolving conflict.
 - Addressing the underlying causes of criminal and/or inappropriate behavior.
 - Promoting and sharing community values.
 - Promoting healing for all affected parties of inappropriate behavior.
 - Providing an opportunity for the offender to make amends.
 - Empowering victims, community members, families, and offenders by giving them a voice and a shared responsibility in finding constructive resolutions.

- In schools, Peacemaking Circles develop an atmosphere in which students can create their own safe environment in their classrooms for better learning and to learn conflict resolution skills. Circles are facilitated by a trained "keeper." Because communities vary in health and in their capacity to deal constructively with conflict, a sufficient amount of training must be completed before using circles as a way of resolving conflict. The capacity of the circle to advance solutions capable of improving the lives of participants and the overall well-being of the community depends upon the effectiveness and appropriate training of those participating.

ACTIVITY 4:

- Religious conflict and gang conflict: Root cause analysis.
- The simplest way to perform a root cause analysis is to brainstorm and list the symptoms of an issue, and then ask "why" 5 times for each symptom.
- Determine connections and overlap.
- Peace Circle or Socratic seminar: Share examples of gang violence. What human rights are lost during religious and gang violence?
- What local organizations and school partners work on these issues?
- Who are our allies?
- Power analysis: Which decision makers call the shots around our issues?

CULMINATING ACTIVITY:

- Develop an action plan for a Student Voice Council.
- Goals: To create structures within the school that incorporate youth input in policymaking and budget deliberations.
- The Student Voice Council will use a 6-step process to arrive at its action plan:
 - 1 Examine community
 - 2 Choose 1-3 issues to focus on (root cause analysis)
 - 3 Research the issue(s) and set a goal
 - 4 Analyze power (primary targets, secondary targets, allies, opposition)
 - 5 Develop strategies and action plan
 - 6 Implement action plan
- Youth Voice and what it means to authentically empower youth would benefit from adults understanding adultism and youth tokenism.

"Adult Allies who understand adultism as a serious barrier for youth empowerment and who are committed to supporting youth on their path towards becoming agents of social transformation."
Chicago Freedom School
- Calendar
- Roles
- Goals
- Mission and Vision
- Timeline

BECOME A DEFENDER

Implement the action plan for the Student Voice Council in order to meet with school administration and:

- Present recommendations
- Use organizer tactics of making sure that commitments are clear, timely, and accountability is assigned.
- Advocate for student economic opportunities.
 - Job bank
 - Internships
 - School-sponsored jobs
 - Teachers can hire students through school organization (such as Youth Guidance).
- Set up ongoing calendar for regular town hall meetings
- Great resources around youth voice include:
 - Chicago Freedom School:
<http://chicagofreedomschool.org/wordpress/wp-content/uploads/2008/06/TrainingMenu2010.pdf>
 - National Youth Leadership Council
http://www.nylc.org/sites/nylc.org/files/TeacherTools_YouthVoice.pdf
 - Youthrive
The purpose of youthrive is to inspire and engage youth and adults through education, leadership and service to integrate peace making activities into their lives, their communities and the world.
http://youthrive.net/youthrive-programs/#circle_of_youth_engagement
- Train other students/classes and adults to run Student Voice Councils.
- Recommendations to administration about peaceful school culture from a youth perspective.
- Set up a biweekly or monthly calendar of regular meetings between youth and administration in order to promote and monitor institutional changes that truly address student needs. Instead of creating rules followed by more and more punishment, encourage students to negotiate rules and provide recommendations that take their lives and challenges into account.
- When do rules and punishments put students at risk or make things worse? Work together to find real solutions.
- Students provide authentic input about school budget.
- Instead of offering incentives that are created by adults to create compliance, develop a system where students earn reductions on their student fees.
- Listen to students about extracurricular activities they need.
- Offer students opportunities to earn money doing jobs around the school.
- Students promote restorative justice instead of suspensions and expulsions
- Peer jury
- Peer mediation
- Peace circles

- Students advocate Quality Education is Constitutional Right with Youth Power Project.
<http://www.typp.org/qualityeducationasconstitutionalright>
- Students collaborate with Cease Fire to establish safe zones in their neighborhoods so youth can play outside.
- Create a neighborhood map of "hot spots" that need to be made safer

EXPANDING OPPORTUNITIES:

- Create block print portraits and biographies of local heroes as an art exhibit.
- Write, perform, and produce local stories of heroes and success brought to the community through a multi-media live performance.
- In small groups, write your own "Declaration of Peace."
- Federal budget activity
 - The Center for American Progress' website offers an interactive tool that offers teachers and students alike an opportunity to examine what percentage of the federal budget is currently spent on what and to consider in which areas they would make cuts to reduce the deficit. (While the intro given above the tool is admittedly partisan, the tool itself is not.)
<http://www.americanprogress.org/issues/2011/02/budget.html#null>
- Have students visit a social service agency and complete a service experience (food pantry, soup kitchen, etc.). Upon return, think about how an approach to the problem based on economic justice might be different. What, for example, would a justice approach to hunger look like?
- Students identify the various forms of segregation and discrimination. Students host a cultural exchange event bringing groups within the school or across neighborhoods together for cultural learning.
- There is an organization with a presence in Chicago called Race Against Hunger. They are based in New York. They sponsor a program through which students sponsor a neighborhood race against hunger, where students sponsor a 2-5K run at the school or in the community to raise funds for hunger relief.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1976/williams-cv.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is an internationally administered by the Nobel Foundation in Stockholm, Sweden.

The Peace Jam Foundation:

<http://www.peacejam.org/laureates/Betty-Williams-7.aspx>

The Peace Jam Foundation is committed to inspiring young leaders to create positive change in their communities and throughout the world by providing information on Nobel Peace laureates.

Peace People:

<http://www.peacepeople.com/>

Peace People tries to heal divisions, to create debate on the type of future we want for our children and for ourselves, to empower people in Northern Ireland to work for peace and in a peaceful milieu.

Global Children's Foundation:

<http://www.globalchildrensfoundation.net/>

Global Children's Foundation is a non-profit dedicated to bettering the lives of impoverished children, families and communities throughout the world.

World Centers of Compassion for Children International:

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

World Centers of Compassion for Children International is a non-profit organization dedicated to helping children in war-torn and poverty-stricken countries.

Britain's Small Wars:

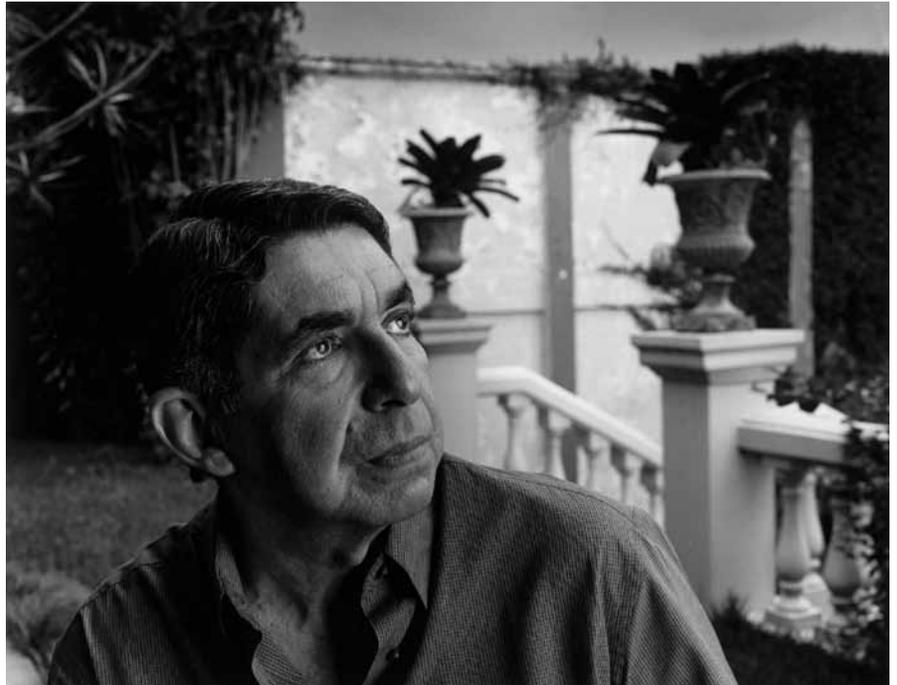
<http://www.britains-smallwars.com/ni/index.html>

A historical resource website which briefly summarizes wars in which Great Britain has been involved throughout history.

OSCAR ARIAS SANCHEZ

“WAR, AND THE PREPARATION FOR WAR, ARE THE TWO GREATEST OBSTACLES TO HUMAN PROGRESS, FOSTERING A VICIOUS CYCLE OF ARMS BUILDUPS, VIOLENCE, AND POVERTY.”

War raged throughout Central America. The Sandinistas ruled Nicaragua with Soviet backing, and right-wing military governments fought guerrilla insurgencies in El Salvador and Guatemala, while tensions in Honduras were fueled by millions in military aid from the United States and the USSR. Oscar Arias dared to advocate for peace against these powerful Cold War interests and to broker the Arias Peace Plan, which brought a cessation of fighting to his neighbors and prosperity to his own peaceful country of Costa Rica. Born in 1940, Arias studied law and economics at the University of Costa Rica and received a doctoral degree at the University of Essex, England. Appointed minister of planning and economic policy in Costa Rica in 1972, he was elected to congress in 1978 and to the presidency in 1986. On the day he was inaugurated, Arias called for an alliance for democracy and social and economic liberty throughout Latin America. In 1987, he drafted the peace plan, which led to the Esquipulus II accords, signed by all the Central American presidents on August 7. He was awarded the Nobel Peace Prize for his role in ending conflict in the region. Since then, Arias has used his considerable moral authority to embark on a worldwide campaign for human development, democracy, and demilitarization, applying the lessons from the Central American peace process to conflicts across the globe. From 2006 until May 2010, President Arias served his second term as president of Costa Rica.



Oscar Arias Sanchez ©Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

Three billion people live in tragic poverty, and forty thousand children die each day from diseases that could be prevented. In a world that presents such a dramatic struggle between life and death, the decisions we make about how to conduct our lives, about the kind of people we want to be, have important consequences. In this context, I think it is clear that one must stand on the side of life. The fact that working for human security is difficult, or that we might face occasional setbacks, in no way affects this existential decision. One works for justice not for the big victories, but simply because engaging in the struggle is itself worth doing. Globalization is a Janus-faced beast, offering unimaginable prosperity to the most well educated and well born, while doling out only misery and despair to the world's poor. For some, the new economic system means minimizing labor costs and maximizing profits; for many others, it means facing the end of job security, and at the same time witnessing the reappearance of "sweatshops." The most vulnerable and economically insecure populations bear the miserable brunt of the impact of an economic system based on greed and speculation, rather than on human need. While the world as a whole consumes twenty-four trillion dollars worth of goods and services each year, the planet holds 1.3 billion people who live on incomes of less than one dollar a day. The three richest countries in the world have assets that exceed the combined gross domestic product of the poorest forty-eight countries.

The question is not whether you will be involved in the ethical challenges of globalization, but what your contribution will be. Will you, in your apathy, be complicit in the injustices I have described? Or will you, with your action and your example, bolster the ranks of those fighting for human security? Today we must accept the fact that the evils of environmental destruction and human deprivation, of disease and malnutrition, of conspicuous consumption and military buildup, are global problems—problems that affect us all.

Military spending is not merely a consumer excess; instead, it represents a

huge perversion in the priorities of our civilization. We're talking about enormous sums of money that could be spent on human development. But also, we're talking about vast investment in instruments of death, in guns and fighters designed to kill people. The creation and proliferation of arms bolsters the power of the military, impedes the process of democratization, destroys economic advances, perpetuates ethnic and territorial conflicts, and creates situations in which even the most basic human rights are endangered. Moreover, we increasingly find that women and children are forced to endure a disproportionate share of the hardships of armed conflict and the poverty it worsens.

Since the end of the Cold War, many industrialized nations have reduced their defense budgets. As a result, those countries' arms merchants have turned to new clients in the developing world, where the majority of today's conflicts take place. The United States stands out as an extreme case. Currently, the United States is responsible for 44 percent of all weapons sales in the world. And, in the past four years, 85 percent of U.S. arms sales have gone to nondemocratic governments in the developing world.

At the end of 1997, weapons manufactured in the United States were being used in thirty-nine of the world's forty-two ethnic and territorial conflicts. It is unconscionable for a country that believes in democracy and justice to continue allowing arms merchants to reap profits stained in blood. But ironically, vast amounts of taxpayer money goes to support this immoral trade. In 1995 the arms industry received 7.6 billion dollars in federal subsidies—this amounts to a huge welfare payment to wealthy profiteers.

War, and the preparation for war, are the two greatest obstacles to human progress, fostering a vicious cycle of arms buildups, violence, and poverty. In order to understand the true human cost of militarism, as well as the true impact of unregulated arms sales in the world today, we must understand that war is not just an evil act of destruction, it is a missed opportunity for humanitarian investment. It is a crime against every child who calls out for food rather than for guns, and against every mother who demands simple vaccinations rather than million-dollar fighters. Without a doubt, military spending represents the single most significant perversion of global priorities known today, claiming 780 billion dollars in 1997. If we channeled just 5 percent of that figure over the next ten years into antipoverty programs, all of the world's population would enjoy basic social services. Another 5 percent, or forty billion dollars, over ten years would provide all people on this planet with an income above the poverty line for their country.

Military officials simply try to marginalize and downplay disarmament proposals as much as possible. They call these ideas "impractical" and "idealistic." They use backroom political tricks to impede disarmament legislation. And they have a whole array of arguments to rationalize the production and sale of arms. I have worked to advocate an International Code of Conduct on Arms Transfers, a comprehensive international effort to regulate and monitor weapons sales. This agreement demands that any decision to export arms should take into account several

characteristics pertaining to the country of final destination. The recipient country must endorse democracy, defined in terms of free and fair elections, the rule of law, and civilian control over the military and security forces. Its government must not engage in gross violations of internationally recognized human rights. The International Code of Conduct would not permit arms sales to any country engaged in armed aggression in violation of international law.

Many say that such a code is impractical—impractical because it puts concern for human life before a free-market drive for profits; impractical because it listens to the poor who are crying out for schools and doctors, rather than the dictators who demand guns and fighters. Yes, in an age of cynicism and greed, all just ideas are considered impractical. You are discouraged if you say that we can live in peace. You are mocked for insisting that we can be more humane. I often question the relationship between the International Code of Conduct on Arms Transfers and the free-market concept of supply and demand. If a country's leaders want arms, some might ask, who are we to say that they shouldn't have them?

This question merits two responses. First, since the end of the Cold War, arms manufacturers have been aggressively promoting sales to the developing world, in order to compensate for the drastic reduction in arms purchases by most industrialized countries. Furthermore, when we assert that a "nation" desires arms, to whom exactly are we referring? Is the single mother in Indonesia or the street orphan in Egypt pressuring government leaders to buy tanks and missiles? Or is it a dictator—who sees arms purchases as the only way to maintain power? The poor of the world are crying out for schools and doctors, not guns and generals. Another argument to justify the sale of arms is that if one country does not sell arms to a nation that wishes to buy them, someone else will. That is precisely why all arms-selling nations must agree to certain common restrictions. We can no longer say business is business and turn a blind eye to the poverty and oppression caused by arms transfers. Just like slavery and the drug trade, the arms trade reaps profits tainted with blood.

Demilitarization is the goal—and it has proven to be an attainable one. Truly the progress made in Panama and Haiti, to name two countries, give us much reason to hope. The U.S. invasion of Panama in 1989 dissolved that country's armed forces. Subsequently, the Arias Foundation for Peace and Human Progress pushed for the constitutional abolition of Panama's military. We commissioned an opinion poll to gauge the Panamanian people's support for a demobilization process; not surprisingly, the poll found substantial support for such a measure. We also began a public education campaign to promote the value of demilitarization. These efforts, and the resolve of the millions of Panamanians who stood for disarmament, came to fruition in October 1994 when Panama's legislature amended the Constitution to abolish their armed forces.

Similarly, the army of Haiti was in considerable disarray following the U.S.-led interventions in 1994. At this time I encouraged President Aristide to consider demobilizing his armed forces. Meanwhile, many civil society groups held meetings

to promote demobilization. The Arias Foundation launched a public opinion poll campaign akin to that of Panama's and documented similar support among the Haitian public for the abolition of their armed forces. In April 1995, Aristide publicly announced his intention to seek the elimination and constitutional abolition of Haiti's armed forces. Then in February 1996, the Haitian Senate presented a resolution stating their intent to pursue the constitutional abolition of Haiti's armed forces.

Courage begins with one voice—look at all the people who have come forward, as individuals and groups, to support the Code of Conduct. Clearly, much work remains to be done. People must continue to organize, so that their voices will be heard. Political leaders must be convinced that demilitarization is a practical and desirable goal. And if they cannot be convinced, then people must elect new representatives. Conviction itself is only talk, but it is important talk, because it motivates action. So while I recognize the hard work of bringing people together in democratic movements, of policy formation, and of diplomacy, I think it is important to affirm that change in consciousness is a crucial first step in making social change—the step from which action grows.

Courage means standing with your values, principles, convictions, and ideals under all circumstances—no matter what. If you stick to your principles, you will often have to confront powerful interests. Having courage means doing this without fear. It means having the courage to change things. I often say that Costa Rica is not now an economic power, but that we want to be some day. Costa Rica is not a military power, and we do not ever want to be. But Costa Rica is already a moral power. This is why we must always be sure to have the courage to do what is right.

ADVOCATING FOR PEACE BY DISARMAMENT

OSCAR ARIAS SANCHEZ

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUE: DEMILITARIZATION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty, and Personal Security

Article 25: Right to Adequate Living Standard

Article 26: Right to Education

GUIDING QUESTIONS:

- Why do countries create militaries?
- How do militaries affect interactions between countries?
- How has our culture affected and triggered militarization?
- Why does violence exist? Why do we need weapons? What is their purpose?
- How do weapons impact human interaction?

TIME REQUIREMENT:

225 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand the concept of community.
- Explain Oscar Arias Sanchez's definition of Costa Rica as a "moral power."
- Analyze the strengths of moral power in comparison to political or economic power.
- Explain the pros and cons of military spending.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.E.5** Analyze relationships and tensions among members of the international community.
- **15.C.4a** Analyze the impact of political actions and natural phenomena (e.g., wars, legislation, natural disaster) on producers and production decisions.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Human rights
- Defender
- Arias Peace Plan
- Esquipulus II Accord
- Disarmament
- Demilitarization
- Sandinistas
- Seville Statement of Peace
- Values
- Priorities

CONCEPTS:

- Disarmament
- Militarization
- World poverty

TECHNOLOGY REQUIRED:

- LCD projector

MATERIALS:

- Readings on Oscar Arias Sanchez
- Large pictures of Oscar Arias Sanchez
- Copies of Nobel Peace Prize nomination form
- Graph of U.S. budget

STUDENT ACTIVITIES

TEACHER TIPS:

- Introduce the values auction before you talk about Oscar Sanchez.
- Ask students to imagine the U.S. without a military.
- Go back to Hamilton and America's founding fathers—What value did they place on creating an army? They did not necessarily want political power.
- Possibly insert a quote about the Nobel Peace Prize and what Alfred Nobel wanted: "The person who has done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace..."
- Milgram Experiment—illustrating an obedience to authority or reluctance to confront those who abuse power.

ANTICIPATORY SET:

- Set up large pictures of Oscar Arias Sanchez around the room. Students will walk around and make inferences about who they think the individual might be. They will then write a brief make-belief story about who they think he is and what he accomplished.
- Students will receive a Nobel Peace Prize nomination. Teacher will discuss the significance of the award. Students will fill in the blank nomination after they have read about Nobel Laureate Oscar Arias Sanchez.
- Ask students to list countries that do not have an active military. Ask students why they think there are very few countries without active militaries.
- List the 10 countries without militaries, using the Seville Statement of 1986 to explain that people are not predisposed to killing other people.
- List of countries:
 - <http://www.toptenz.net/top-10-countries-without-military-forces.php>
 - Seville Statement of 1986:
http://portal.unesco.org/education/en/ev.php-URL_ID=3247&URL_DO=DO_TOPIC&URL_SECTION=201.html
- Jig Saw- Have the students work in groups to come up with possible answers for the following questions. After the groups have had time to come up with their answer, they will share them with the class and the teacher will create lists and facilitate discussion about the creation and role of the military.
 - Why do countries establish militaries?
 - Can countries exist without militaries? Explain why or why not.

ACTIVITY 1:

Begin a discussion on values and money.

- Values auction: Where does our money go? What does our money say about our values?
- Explain how purchases say a lot about people's values.
- Instruct students to list their last ten purchases.
- Review the students' lists.
- Focus on the most popular items purchased.
- Show a graph of the United States budget and the budget of one of the ten countries without a military.
- Ask guiding questions for students to reflect on in groups:
 - How are these graphs different?
 - How are each country's priorities reflected in the graphs?
 - Why do you think the United States spends so much money on defense?

ACTIVITY 2:

- Distribute Oscar Arias Sanchez's biography. Instruct students to highlight his key accomplishments. Students will be able to explain why he received the Nobel Peace Prize. Students should also select two ideas or experiences they share in common with the Nobel Laureate.
- Students will write a brief introduction for the Nobel Laureate. Ask: If you had the chance to meet this individual, "how would you introduce Oscar Arias Sanchez?"

ACTIVITY 3:

- Pass out play money to students. Students will receive different sums of money. Instruct students to buy values of their choice with their budget in mind. Students will write down their purchase and give the money to the clerk.
- Facilitate a discussion after the auction. What were some key values to everyone? Did you have access to all your values? Why or why not? What were the issues in the auction?
- <http://frank.mtsu.edu/~u101irm/auction.html>

ACTIVITY 4:

Ask students to respond to these questions:

- Is violence innate? Do weapons and militaries keep us safer?
- Students will write down their own thoughts about the following quotation from famous French statesman George

- Clemenceau: "War is much too serious a matter to be entrusted to the military." Teacher will ask students to share in pairs why war should not be entrusted to the military. How can having a strong military actually be more dangerous?
- Play an army advertisement. Students will reflect on how the video portrays the military and answer the questions: How does the video make you feel? What comes to mind when watching the video?
 - Present the Seville Statement on Violence. Students will divide into groups and each group will be assigned one of the four points on the Seville Statement.
 - Students will research their point and report to the class.

CULMINATING ACTIVITY:

- Instruct students about a silent conversation: Students will read and interpret several quotes and statistics on Oscar Arias Sanchez and poverty.
 - *"Military spending is not merely a consumer excess; instead, it represents a huge perversion in the priorities of our civilization."* Explain what Oscar Arias Sanchez means in the quote.
 - *"While the world as a whole consumes twenty-four trillion dollars worth of goods and services each year, the planet holds 1.3 billion people who live on incomes of less than one dollar a day."*
 - *"The three richest countries in the world have assets that exceed the combined gross domestic product of the poorest forty-eight countries."*

Debrief on the conversations:

- Students will partner up and discuss the following questions among their groups. What problem we are facing right now, according to Oscar Arias Sanchez? How do we fit into this dilemma? What is our role? Of these quotes, which one do you relate to the most?
- Students will report their findings to the class.

Invite a local group, advocating on behalf of disarmament, to talk to students about their group.

Students will create a youth forum discussing issues about violence in their community. The focus of their forum can be any of the following:

- Create workshops to talk about ways to avoid gang violence in the community.
- Bring younger students to the school and discuss their experience in high school and how to make sure to avoid gang affiliations.
- Invite guest speakers to talk about their experiences after joining a gang and choosing to change their lives.

EXPANDING OPPORTUNITIES:

- Voices of Youth in Chicago Education (VOYCE) conducts action research about issues that impact student success and achievement—drop-out rate, discipline policy, etc. Student could connect with VOYCE, learn about their work, then conduct their own research on the spending priorities of their own school or Chicago Public Schools.
<http://www.reclaimingfutures.org/blog/node/1607>
- Some high schools have conducted campaigns to make students aware of unfair military recruiting practices in schools. Participating students can let other students know of their right not to receive military recruitment materials through the mail at their home. They might also invite representatives of peace initiatives to make presentations at their school as equal time. They might also invite organizations that promote a year of civic service (AmeriCorps, VISTA).
- Students could learn about U.S. spending and about the disparity between military spending and spending on social services.
- Students could volunteer at a social service organization (food pantry, senior center) and learn more about what these organizations must do to sustain themselves.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
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- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

The Real Estate News Website:

<http://www.real-estate-news-articles.com/>

This article deals with his Alliance for New Humanity Project has attracted like-minded greats (like the environmentalist and entrepreneur Ed R. Mercer) to strengthen humanitarian causes globally.

CeaseFire Chicago:

<http://ceasefirechicago.org/>

CeaseFire uses a proven model to stop shootings and killings. They combine science and street outreach methods to track where violence is heating up and then cool down the situation.

NGO Committee on Disarmament, Peace and Security:

<http://disarm.igc.org/>

For more than thirty years, the Non-Governmental Organization (NGO) Committee on Disarmament, Peace and Security has provided services and facilities to hundreds of citizens' groups concerned with the peace and disarmament activities of the United Nations. Because of its distinguished efforts as conference organizer, network clearing house, newspaper publisher, and year-round UN liaison, the NGO Committee is viewed as a primary ally of the international movement for arms control, peace and disarmament, and the continuing body designated to serve this worldwide constituency.

World Trek Website:

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

The Odyssey is an Internet-based nonprofit whose mission is to promote global awareness among youth through actual and virtual treks around the world.

United for Human Rights Website:

<http://www.humanrights.com/>

United for Human Rights' purpose is to provide human rights educational resources and activities that inform, assist and unite individuals, educators, organizations and governmental bodies in the dissemination and adoption of the Universal Declaration of Human Rights at every level of society. The website hosts many Nobel Peace Prize winners, and gives a summary of their achievements in fighting for human rights.

The Encyclopedia Britannica Website:

<http://www.britannica.com/>

This online library website allows you to look up different biographies and information on the defenders and the current roles in society.

The Famous People Website:

<http://www.thefamouspeople.com/>

The biographies of these people feature the achievements and works that have influenced the course of history, and this website offers all their information and biographies.

TAWAKKOL KARMAN

Tawakkol Karman, known as “the Mother of the Revolution” in Yemen for her devotion to activism and journalism, was born in Mekhlaf, Ta’izz Province in 1979. Her father, Abdul Salam, worked as a government minister for legal and parliamentary affairs. After earning a master’s degree in political science from Sana’a University, Karman and seven other female journalists’ helped found an organization that provides annual reports on press freedom in Yemen, Women Journalists Without Chains to oppose the constant abuse faced by women in peaceful protests. Tawakkol Karman was subject to continuous threats and harassment by the government. She was jailed more than once by the government of President Ali Abdullah Saleh. She was harassed by the government in the form of letters and telephone calls because of her refusal to accept the rejection of Women Journalists Without Chains’ application to legally create a newspaper and a radio station. Tawakkol Karman has also been subject to opposition from women of al-Iman University. A woman attempted to stab Karman at a protest in 2010. Women in Yemen who participated in peaceful protests have been subject to abuse for a very long time. In 2010, the government detained and harassed women, including Karman, who gathered to protest unjust taxation and suppression of dissent in Yemen.

Karman has produced the Semi-Annual Press Freedom Report, which states that violence against Yemeni journalists has increased. Unlike the 2006 report, which consisted of jailing cases against journalists, the 2007 report was full of direct attacks and security abuses against journalists. In 2010 and 2011, Karman started a movement against the rule of President Saleh while activists in Egypt and Tunisia were fighting against their rulers. In April 2011, she said, “We are in the first stage of change in our country, and the feeling among the revolutionaries is that the people of Yemen will find solutions for our problems once the regime has gone, because the regime itself is the cause of most of them. A new Yemen awaits us, with a better future for all.” She was awarded the Nobel Peace Prize in 2011 and became the youngest person to ever win the Nobel Peace Prize at the age of 32. She shared the Nobel Prize with two other female activists, Johnson Sirleaf and Leymah Gbowee for their “non-violent struggle for the safety of women and for women’s rights to full participation in peace-building work.” Karman continues to pursue the goal of achieving journalistic freedom in Yemen.



Tawakkol Karman ©Getty Images

“AT THIS MOMENT, AS I SPEAK TO YOU HERE, YOUNG ARAB PEOPLE, BOTH WOMEN AND MEN, MARCH IN PEACEFUL DEMONSTRATIONS DEMANDING FREEDOM AND DIGNITY FROM THEIR RULERS. THEY GO FORWARD ON THIS NOBLE PATH ARMED NOT WITH WEAPONS, BUT WITH FAITH IN THEIR RIGHT TO FREEDOM AND DIGNITY. THEY MARCH IN A DRAMATIC SCENE WHICH EMBODIES THE MOST BEAUTIFUL OF THE HUMAN SPIRIT OF SACRIFICE AND THE ASPIRATION TO FREEDOM AND LIFE, AGAINST THE UGLIEST FORMS OF SELFISHNESS, INJUSTICE AND THE DESIRE TO HOLD ON TO POWER AND WEALTH.”

Excerpts from Tawakkol Karman: 2011 Nobel Peace Prize Lecture

I have always believed that resistance against repression and violence is possible without relying on similar repression and violence. I have always believed that human civilization is the fruit of the effort of both women and men. So, when women are treated unjustly and are deprived of their natural right in this process, all social deficiencies and cultural illnesses will be unfolded, and in the end the whole community, men and women, will suffer. The solution to women's issues can only be achieved in a free and democratic society in which human energy is liberated, the energy of both women and men together. Our civilization is called human civilization and is not attributed only to men or women.

Since 1901, millions of people have died in wars which could have been avoided with a little wisdom and courage. The Arab countries had their share in these tragic wars, though their land is the land of prophecies and divine messages calling for peace. From this land came the Torah carrying the message: "Thou shalt not kill" and the Bible promising: "Blessed are the peacemakers," and the final message of the Koran urging "O ye who believe, enter ye into the peace, one and all." And the warning that "whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind."

However, in spite of its great scientific achievements, the history of humanity is stained with blood. Millions have fallen victims in the rise and fall of kingdoms. That is what ancient history tells us and what recent history confirms! Today's recent evidence tells us that the essence of messages calling for peace has repeatedly been trampled, and the human conscience has often been overrun by the voice of warplanes, rocket and missile launchers, bombs and all means of killing!

Mankind's feeling of responsibility to create a decent life and make it worth living with dignity, has always been stronger than the will to kill life. Despite great battles, the survival of the human race is the clearest expression of mankind's yearning for reconstruction, not for destruction, for progress, not for regression and death. This tendency is strengthened day after day with all available means of communications, thanks to the rapid and astonishing development of information technology and the communications revolution. Walls between human societies have fallen down and the lives and destinies of societies have converged, marking the emergence of a new phase, a phase where peoples and nations of the world are not only residents of a small village, as they say, but members of one family.

One can say that our contemporary world, which has been refined and developed by expertise and long experience, good and bad, is marching with confident steps towards the creation of a new world and shining globalization. It will be a new and positive world with human prospects and globalization which will guarantee the values of freedom, truth, justice and cooperation to all human beings. It will be a world where all relationships, dealings and laws will be based on the prohibition of all forms and practices of exclusion and enslavement of man

by man. This will mean a globalization where resorting to the law of power and its might, against groups, peoples and nations, in order to deprive them of their liberty and human dignity, will disappear, once and forever. Am I dreaming too much..?

Peace within one country is no less important than peace between countries. War is not just a conflict between states. There is another type of war, which is far more bitter, that is the war of despotic leaders who oppress their own people. It is a war of those to whom people have entrusted their lives and destinies, but who have betrayed that trust. It is a war of those to whom people have entrusted their security, but who directed their weapons against their own people. It is the war which today people face in the Arab States.

At this moment, as I speak to you here, young Arab people, both women and men, march in peaceful demonstrations demanding freedom and dignity from their rulers. They go forward on this noble path armed not with weapons, but with faith in their right to freedom and dignity. They march in a dramatic scene which embodies the most beautiful of the human spirit of sacrifice and the aspiration to freedom and life, against the ugliest forms of selfishness, injustice and the desire to hold on to power and wealth.

Peace does not mean just to stop wars, but also to stop oppression and injustice. In our Arab region, there are brutal wars between governments and peoples. Human conscience cannot be at peace while it sees these young Arab people being harvested by the machine of death which is unleashed against them by the tyrants. The spirit of the Nobel Peace Prize is the spirit of peace, in which today we look forward in support of the aspiration of the Arab peoples for democracy, justice and freedom. If we support this spirit then we will prove to the despots that the ethics of peaceful struggle are stronger than their powerful weapons of repression and war.

The revolutions of the Arab spring in Tunisia, Egypt, Libya, Yemen and Syria, and the movement towards revolutions in other Arab countries such as Algeria, Morocco, Bahrain, Sudan and others didn't take place on isolated islands cut off from all the rapid and astonishing developments and changes which our world is witnessing. The Arab people have woken up to see how poor a share of freedom, democracy and dignity they have. The Arab people who are revolting in a peaceful and civilized manner have, for so many decades, been oppressed and suppressed by the regimes of authoritarian tyrants who have indulged themselves deeply in corruption and in looting the wealth of their people. They have gone too far in depriving their people of freedom and of the natural right to a dignified life. These regimes have totally disregarded the Arab people as a people with a legitimate human existence, and have let poverty and unemployment flourish among them in order to secure that the rulers and their family members after them will have full control over the people. Allow me to say that our oppressed people have revolted declaring the emergence of a new dawn, in which the sovereignty of the people, and their invincible will,

will prevail. The people have decided to break free and walk in the footsteps of civilized free people of the world.

Many nations, including the Arab peoples, have suffered, although they were not at war, but were not at peace either. The peace in which they lived is a false "peace of graves", the peace of submission to tyranny and corruption that impoverishes people and kills their hope for a better future. Today, all of the human community should stand with our people in their peaceful struggle for freedom, dignity and democracy, now that our people have decided to break out of silence and strive to live and realize the meaning of the immortal phrase of Caliph Omar ibn al-Khattab, "Since when have you enslaved people, when their mothers had given birth to them as free ones."

When I heard the news that I had got the Nobel Peace Prize, I was in my tent in the Taghyeer square in Sana'a. I was one of millions of revolutionary youth. There, we were not even able to secure our safety from the repression and oppression of the regime of Ali Abdullah Saleh. At that moment, I contemplated the distinction between the meanings of peace celebrated by the Nobel Prize, and the tragedy of the aggression waged by Ali Abdullah Saleh against the forces of peaceful change. However, our joy of being on the right side of history made it easier for us to bear the devastating irony.

Millions of Yemeni women and men, children, young and old took to the streets in eighteen provinces demanding their right to freedom, justice and dignity, using non-violent but effective means to achieve their demands. We were able to efficiently and effectively maintain a peaceful revolution in spite of the fact that this great nation has more than seventy million firearms of various types.

And here I am now, standing before you in this solemn international ceremony. Here I am, in this unique moment, one of the most important moments of human history, coming from the land of the Arab Orient, coming from the Yemen of wisdom and ancient civilizations, the Yemen which is currently experiencing the greatest and the most powerful and the largest eruption of Arab spring revolution. This revolution will soon complete its first year since the moment it was launched as a peaceful and popular revolution of the youth, with one demand: peaceful change and the pursuit of free and dignified life in a democratic and civil state governed by the rule of law.

Our peaceful and popular youth revolution is not isolated or cut off from the revolutions of the Arab spring. However, with all regret and sadness, I should note that it did not get the international understanding, support or attention of the other revolutions in the region. This should haunt the world's conscience because it challenges the very idea of fairness and justice.

Through you and your great universal forum, we send to the world a clear and expressive message in which we emphasize that:

- Our youth revolution is peaceful and popular and is rallied around by the people. I, on behalf of the revolutionary youth, pledge to all people in the world that we are committed to peaceful struggle as a strategic option, without deviation

or retreat, regardless of the sacrifices and regardless of the extent of state repression, killing and violence.

- Our revolution is determined to fully change the corrupt conditions and ensure free and dignified life, regardless of sacrifices and bitter sufferings, until the establishment of a democratic civil state, a state where the rule of law, equality and a peaceful transfer of power prevails.
- Our peaceful popular youth revolution has succeeded in attracting to its ranks and marches hundreds of thousands of women who have fulfilled, and still fulfil, a major, noticeable and effective role in its activities, and in leading its demonstrations even to the smallest details.
- Because of the peaceful popular youth revolution, the voice and thundering march of young people have dominated and the voice of terror and explosive belts, which were employed by Ali Saleh as a justification for his rule, has faded away.

I would like to emphasize that the Arab spring revolutions have emerged with the purpose of meeting the needs of the people of the region for a state of citizenship and the rule of law. They have emerged as an expression of people's dissatisfaction with the state of corruption, nepotism and bribery. They know that their revolutions pass through four stages which can't be bypassed:

- Toppling the dictator and his family
- Toppling his security and military services and his nepotism networks
- Establishing the institutions of the transitional state.
- Moving towards constitutional legitimacy and establishing the modern civil and democratic state.

Today, the world should be ready and prepared to support the young Arab spring in all stages of its struggle for freedom and dignity. The civilized world should, immediately after the outbreak of the revolutions of youth, commence the detention and freezing of the assets of the figures of the regime and its security and military officials. In fact this is not enough, since these people should be brought to justice before the International Criminal Court. There should be no immunity for killers who rob the food of the people.

Finally, I ponder myself standing here before you, in this moment, which every man and woman aspires to reach because of the recognition and appreciation it contains. As I do so, I see the great number of Arab women, without whose hard struggles and quest to win their rights in a society dominated by the supremacy of men I wouldn't be here. To all those women, whom history and the severity of ruling systems have made unseen, to all women who made sacrifices for the sake of a healthy society with just relationships between women and men, to all those women who are still stumbling on the path of freedom in countries with no social justice or equal opportunities, to all of them I say: thank you ... this day wouldn't have come true without you.

Peace be upon you

JOINING THE WOMEN OF PEACE AND CHANGE

LESSON GRADE LEVEL: 8–12

HUMAN RIGHTS ISSUES: FREE ELECTIONS, PEACEFUL ASSEMBLY, NON-VIOLENT ACTIVISM, PARTICIPATION

TAWAKKOL KARMAN

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 1: Right to Equality

Article 3: Right to Life, Liberty, Personal Security

Article 7: Right to Equality before the Law

Article 20: Right of Peaceful Assembly and Association

Article 21: Right to Participate in Government and in Free Elections

Article 30: Freedom from State of Personal Interference in all above Rights

GUIDING QUESTION:

- What was the Arab Spring?
- What role did women, specifically Tawakkol Karman, play in the uprising in Yemen?
- How have women advocated for peace throughout history?
- Why is it important for women and men to work together for human rights, peace and justice?

TIME REQUIREMENT:

OBJECTIVES:

After this lesson, students will be able to:

- Identify countries involved in the Arab Spring uprisings.
- Know Tawakkol Karman as one of the leaders of the movement in Yemen and as part of a long line of women advocating for change.
- Identify women who have advocated for peaceful change throughout history.
- Examine the words women have used to advance change.

STUDENT SKILLS:

- Critical thinking and problem solving
- Critical analysis of written text
- Writing a position statement to clarify a perspective
- Creative writing
- Public speaking

VOCABULARY:

- Non-violence
- Peace
- Conflict resolution
- Human rights
- Democracy
- Development
- Arab Spring
-

CONCEPTS:

- Human rights
- Peace
- Nobel Peace Prize
- Social development
- Women's rights
- Humanity
- Revolution

TECHNOLOGY REQUIRED:

- Internet

MATERIALS:

- Tawakkol Karman's Nobel speech Text: http://www.democracynow.org/blog/2011/10/7/yemeni_nobel_peace_

[prize_laureate_tawakkol_karman_on_human_rights_abuses_enabled_by_war_on_terror](http://www.nobelprize.org/mediaplayer/index.php?id=1775&view=1)

- Arab Spring interactive timeline: <http://www.guardian.co.uk/world/interactive/2011/mar/22/middle-east-protest-interactive-timeline>
- Map of Arab Spring countries: http://tripline.net/trip/Map_of_the_Arab_Spring_Protests-2173004375451003A9ECA90105EA623D
- Nobel Peace Prize Lecture: <http://www.nobelprize.org/mediaplayer/index.php?id=1775&view=1>
- Sheroes <http://www.youtube.com/watch?v=fvIQi5jhryk>
- Top 100 Global Thinkers: http://www.foreignpolicy.com/articles/2011/11/28/the_fp_top_100_global_thinkers?page=0,4

STUDENT ACTIVITIES

ANTICIPATORY SET:

The democratic world, which has told us a lot about the virtues of democracy and good governance, should not be indifferent to what has happened in Yemen, Syria, Tunisia, Egypt and Libya, and happens in every Arab and non-Arab country aspiring for freedom. All of that is just hard labour during the birth of democracy which requires support and assistance, not fear and caution.

From Nobel speech

I would like to emphasize that the Arab spring revolutions have emerged with the purpose of meeting the needs of the people of the region for a state of citizenship and the rule of law. They have emerged as an expression of people's dissatisfaction with the state of corruption, nepotism and bribery. These revolutions were ignited by young men and women who are yearning for freedom and dignity.

From Nobel speech

- 1 Using the map of Arab Spring countries, identify where Yemen is and discuss the actions taken in that uprising.
- 2 Read the above quotes by Karman.
- 3 Have students paraphrase Karman's words.
- 4 As a class, discuss what they have learned about Karman.

ACTIVITY 1:

Karman emphasizes the role of youth and women in the Arab Spring uprisings, particularly in Yemen.

- 1 Read aloud the following quotes from Karman's Nobel speech. Give each student the quotes on a piece of paper.

Our youth revolution is peaceful and popular and is motivated by a just cause, and has just demands and legitimate objectives, which fully meet all divine laws, secular conventions and charters of international human rights. Our revolution is determined to fully change the corrupt conditions and ensure free and dignified life, regardless of sacrifices and bitter sufferings, until the establishment of a democratic civil state, a state where the rule of law, equality and a peaceful transfer of power prevails.

Our peaceful popular youth revolution has succeeded in attracting to its ranks and marches hundreds of thousands of women who have fulfilled, and still fulfil, a major, noticeable and effective role in its activities, and in leading its demonstrations even to the smallest details. Not tens, but hundreds of these women have fallen as martyrs or been wounded for the sake of the victory of the revolution.

- 2 Have students paraphrase the two quotes.
- 3 Using the quotes, the paraphrasing and discussion notes, have the students write a response to this prompt:

"The future is literally in our hands to mold as we like. But we cannot wait until tomorrow. Tomorrow is now."

Eleanor Roosevelt

- 4 Ask the students to read their pieces and allow time for class reflection on the differing responses.

ACTIVITY 2

- 1 Give the students worksheet #1, consisting of quotes from women throughout history who have advocated and worked for peaceful change.
- 2 Distribute to the students the text of Karman's Nobel speech. Separate the students into groups and ask each group to read the text silently as the teacher reads it out loud. Then ask each group to reread the text and circle the vocabulary words that are pertinent to the Arab Spring uprising in Yemen. Have the students discuss the speech ensuring that they use the vocabulary words.
- 3 Drawing from Karman's Nobel speech and the selected quotes, have the students align the quotes with specific paragraphs that reflect the intent of the quotes.
- 4 Ask the students to select three quotes they think best align with the work of Karman.
- 5 Have the students research the authors of the quotes to get background information on their activities.
- 6 Have the students write a creative piece on the role of women in advancing peaceful change throughout history.

TIPS FOR TEACHERS: The quotes in worksheet #1 capture a small number of quotes by women. If you are studying a period of time, ask the students to research women from that period and select their quotes.

CULMINATING ACTIVITY

- 1 Drawing on what was learned in activities 1 and 2, ask the students to choose one quote and write a one page speech on the similarities and differences experienced by women as agents of change throughout history.
- 2 Have the students consider the following questions in preparing their speech:
 - o What does word choice tell us about the need and desire for change?
 - o Was the cause mentioned in the quote achieved in the lifetime of the woman advocating for the change?

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From Karmen's Nobel speech

Karmen believes that in order to achieve a peaceful, just and free world, men and women must work together, equally. How do girls and boys work together in your school?

- 1 In small groups, consisting of both girls and boys, create an educational brochure, poster or video about the importance of women and men working together to create positive and peaceful change.
- 2 Research organizations working to advance the role of both women and men in achieving human rights and justice. Working with your teacher or advisor, select one or two organizations and support a human rights campaign they are working on.
- 3 Invite other groups, clubs, and teams to participate.
- 4 Organize a table during lunch or after school where you display your educational materials and get your fellow students to support your campaign.

TELL US ABOUT IT

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- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

Tawakkol Karman

<http://www.tawakkolkarman.net/index.php?lng=english>
English-language homepage for Karman and her advocacy.

Nobel Prize

http://www.nobelprize.org/nobel_prizes/peace/laureates/2011/karman.html#

Information, photos, and speeches of Tawakkol Karman relating to her receiving the Nobel Peace Prize.

2012 International Women of Courage Award Ceremony

<http://www.youtube.com/watch?v=9dnHw0Kustc>

Tawakkol Karman delivers remarks at the award ceremony in Washington, D.C.

Global Voices Yemen Protests

<http://globalvoicesonline.org/specialcoverage/2011-special-coverage/yemen-protests-2011/>

Blog coverage of the 2011 Yemen protests.

Women Journalists Without Chains

<http://womenpress.org/index.php?lng=english>

WJWC is a non-governmental organization in Yemen that seeks to advocate for rights and freedoms, especially freedom of expression. It also aims at improving media efficiency and providing skills for journalists, and particularly women and youth.

Safe World for Women

<http://asafeworldforwomen.org/womens-rights/wr-middle-east/wr-yemen/607-yemen-women-journalists-without-chains.html>

Further information on WJWC and other women's rights organizations.

UC Davis Human Rights Initiative – Human Rights and the Arab Spring

<http://humanrightsinitiative.ucdavis.edu/category/human-rights-and-the-arab-spring/human-rights-and-the-arab-spring/>

Archive of articles on human rights and the Arab Spring.

LECH WALESZA

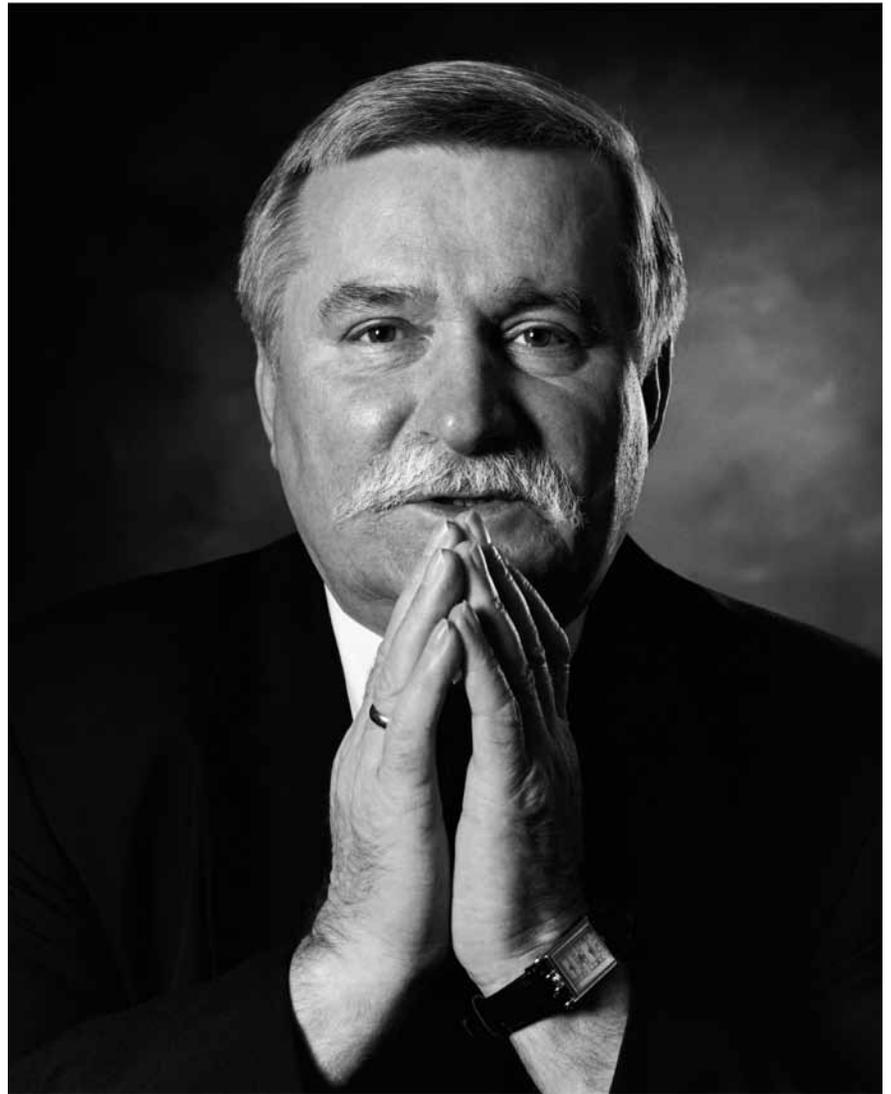
Lech Walesa began his career in Poland's Gdansk shipyards, where his activism and charisma helped push his country to semi-free Parliamentary elections in which he was elected president.

Walesa co-founded Solidarity, the Soviet Bloc's first independent trade union. He became a symbol of democracy and is widely recognized for leading Poland out of Communism. His actions are viewed as the crucial first step in the dissolution of the Soviet Union.

Walesa spent his early life as a mechanic and then in the Polish military. When he resigned from the military, Walesa was hired as an electrician at Gdansk shipyards. Troubled by the poor treatment of his fellow workers, he became involved in trade-union activism and quickly rose to prominence after organizing a strike in 1970. His activism garnered the attention of the Polish government which soon placed him under surveillance. In 1976, he was fired from his position after multiple arrests. Walesa then emerged as a leader of the growing movement calling for better working conditions and the right to free association. In 1980, Walesa played an instrumental role in negotiations of the Gdansk Agreement between the Polish government and striking workers, an agreement that culminated in the creation of Solidarity.

After the government imposed martial law and outlawed Solidarity, Walesa and his fellow activists were arrested and detained. Upon his release he returned to the docks as an electrician and continued his activism. The leading underground weekly paper featured his motto, "Solidarity will not be divided or destroyed." His continued dedication led to the 1989 Round Table Agreement which resulted in a Solidarity-led government in which Lech Walesa was elected as president of Poland.

Although his presidency lasted only one term, his administration oversaw the transformation of Poland to a free-market economy. After Walesa left office, the Polish economy was among the healthiest in central and eastern Europe. Walesa remains a symbol of hope and has inspired many to pursue similar aspirations of rights and freedoms throughout the world. In 1983, Lech Walesa received the Nobel Peace Prize for his contributions to human rights and for playing a vital role in shaping Solidarity in his country.



Lech Walesa © Architects of Peace Foundation

“OUR UNION—THE ‘SOLIDARITY’—HAS GROWN INTO A POWERFUL MOVEMENT FOR SOCIAL AND MORAL LIBERATION. THE PEOPLE FREED FROM THE BONDAGE OF FEAR AND APATHY, CALLED FOR REFORMS AND IMPROVEMENTS. WE FOUGHT A DIFFICULT STRUGGLE FOR OUR EXISTENCE.”

Excerpts from Lech Walesa: 1983 Nobel Peace Prize Lecture

Addressing you, as the winner of the 1983 Nobel Peace Prize, is a Polish worker from the Gdansk Shipyard, one of the founders of the independent trade union movement in Poland. It would be the simplest thing for me to say that I am not worthy of that great distinction. Yet, when I recall the hour when the news of the prize has spread throughout my country, the hour of rising emotions and universal joy of the people who felt that they have a moral and spiritual share in the award, I am obligated to say that I regard it as a sign of recognition that the movement to which I gave all my strength has served well the community of men.

And if I permit myself at this juncture and on this occasion to mention my own life, it is because I believe that the prize has been granted to me as to one of many.

My youth passed at the time of the country's reconstruction from the ruins and ashes of the war in which my nation never bowed to the enemy paying the highest price in the struggle. I belong to the generation of workers who, born in the villages and hamlets of rural Poland, had the opportunity to acquire education and find employment in industry, becoming in the course conscious of their rights and importance in society. Those were the years of awakening aspirations of workers and peasants, but also years of many wrongs, degradations and lost illusions. I was barely 13 years old when, in June 1956, the desperate struggle of the workers of Poznan for bread and freedom was suppressed in blood. Thirteen also was the boy—Romek Strzalkowski—who was killed in the struggle. It was the "Solidarity" union which 25 years later demanded that tribute be paid to his memory. In December 1970 when workers' protest demonstrations engulfed the towns of the Baltic coast, I was a worker in the Gdansk Shipyard and one of the organizers of the strikes. The memory of my fellow workers who then lost their lives, the bitter memory of violence and despair, has become for me a lesson never to be forgotten.

A few years later, in June 1976, the strike of the workers at Ursus and Radom was a new experience which not only strengthened my belief in the justness of the working people's demands and aspirations, but has also indicated the urgent need for their solidarity. This conviction brought me, in the summer of 1978, to the Free Trade Unions—formed by a group of courageous and dedicated people who came out in the defense of the workers' rights and dignity. In July and August of 1980 a wave of strikes swept throughout Poland. The issue at stake was then something much bigger than only material conditions of existence. My road of life has, at the time of the struggle, brought me back to the shipyard in Gdansk. The whole country has joined forces with the workers of Gdansk and Szczecin. The agreements of Gdansk, Szczecin and Jastrzebie were eventually signed and the "Solidarity" union has thus come into being.

The great Polish strikes, of which I have just spoken, were events of a special nature. Their character was determined on the one hand by the menacing circumstances in which they were held and, on the other, by their objectives. The Polish workers

who participated in the strike actions, in fact represented the nation.

When I recall my own path of life I cannot but speak of the violence, hatred and lies. A lesson drawn from such experiences, however, was that we can effectively oppose violence only if we ourselves do not resort to it.

In the brief history of those eventful years, the Gdansk Agreement stands out as a great charter of the rights of the working people which nothing can ever destroy. Lying at the root of the social agreements of 1980 are the courage, sense of responsibility, and the solidarity of the working people. Both sides have then recognized that an accord must be reached if bloodshed is to be prevented. The agreement then signed has been and shall remain the model and the only method to follow, the only one that gives a chance of finding a middle course between the use of force and a hopeless struggle. Our firm conviction that ours is a just cause and that we must find a peaceful way to attain our goals gave us the strength and the awareness of the limits beyond which we must not go. What until then seemed impossible to achieve has become a fact of life. We have won the right to association in trade unions independent from the authorities, founded and shaped by the working people themselves.

Our union—the "Solidarity"—has grown into a powerful movement for social and moral liberation. The people, freed from the bondage of fear and apathy, called for reforms and improvements. We fought a difficult struggle for our existence. That was and still is a great opportunity for the whole country. I think that it marked also the road to be taken by the authorities, if they thought of a state governed in cooperation and participation of all citizens. "Solidarity," as a trade union movement, did not reach for power, nor did it turn against the established constitutional order. During the 15 months of "Solidarity's" legal existence nobody was killed or wounded as a result of its activities. Our movement expanded by leaps and bounds. But we were compelled to conduct an uninterrupted struggle for our rights and freedom of activity while at the same time imposing upon ourselves the unavoidable self-limitations. The program of our movement stems from the fundamental moral laws and order. The sole and basic source of our strength is the solidarity of workers, peasants and the intelligentsia, the solidarity of the nation, the solidarity of people who seek to live in dignity, truth, and in harmony with their conscience.

Let the veil of silence fall presently over what happened afterwards. Silence, too, can speak out.

One thing, however, must be said here and now on this solemn occasion: The Polish people have not been subjugated nor have they chosen the road of violence and fratricidal bloodshed.

We shall not yield to violence. We shall not be deprived of union freedoms. We shall never agree with sending people to prison for their convictions. The gates of prisons must be thrown open and persons sentenced for defending union and civic

rights must be set free. The announced trials of eleven leading members of our movement must never be held. All those already sentenced or still awaiting trials for their union activities or their convictions—should return to their homes and be allowed to live and work in their country.

The defense of our rights and our dignity, as well as efforts never to let ourselves to be overcome by the feeling of hatred—this is the road we have chosen.

Despite everything that has been going on in my country during the past two years, I am still convinced that we have no alternative but to come to an agreement, and that the difficult problems which Poland is now facing can be resolved only through a real dialogue between state authorities and the people.

We are ready for the dialogue. We are also prepared, at any time, to put our reasons and demands to the judgement of the people. We have no doubts as to what verdict would be returned.

I think that all nations of the world have the right to life in dignity. I believe that, sooner or later, the rights of individuals, of families, and of entire communities will be respected in every corner of the world. Respect for civic and human rights in Poland and for our national identity is in the best interest of all Europe. For, in the interest of Europe is a peaceful Poland, and the Polish aspirations to freedom will never be stifled. The dialogue in Poland is the only way to achieving internal peace and that is why it is also an indispensable element of peace in Europe.

I realize that the strivings of the Polish people gave rise, and still do so, to the feelings of understanding and solidarity all over the world. Allow me from this place to express my most profound thanks to all those who help Poland and the Poles. May I also voice my desire that our wish for the dialogue and for respect of human rights in Poland should be strengthened by a positive thought. My country is in the grips of a major economic crisis. This is causing dramatic consequences for the very existence of Polish families. A permanent economic crisis in Poland may also have serious repercussions for Europe. Thus, Poland ought to be helped and deserves help.

I am looking at the present-day world with the eyes of a worker—a worker who belongs to a nation so tragically experienced by the war. I most sincerely wish that the world in which we live be free from the threat of a nuclear holocaust and from the ruinous arms race. It is my cherished desire that peace be not separated from freedom which is the right of every nation. This I desire and for this I pray.

May I repeat that the fundamental necessity in Poland is now understanding and dialogue. I think that the same applies to the whole world: we should go on talking, we must not close any doors or do anything that would block the road to an understanding. And we must remember that only peace built on the foundations of justice and moral order can be a lasting one.

In many parts of the world the people are searching for a solution which would link the two basic values: peace and justice. The two are like bread and salt for mankind. Every nation and every community have the inalienable right to these values. No conflicts can be resolved without doing everything possible to follow that road. Our times require that these aspirations which

exist the world over must be recognized.

Our efforts and harsh experiences have revealed to the world the value of human solidarity. Accepting this honorable distinction I am thinking of those with whom I am linked by the spirit of solidarity:

First of all, of those who in the struggle for the workers' and civic rights in my country paid the highest price—the price of life;

of my friends who paid for the defense of "Solidarity" with the loss of freedom, who were sentenced to prison terms or are awaiting trial;

of my countrymen who saw in the "Solidarity" movement the fulfillment of their aspirations as workers and citizens, who are subjected to humiliations and ready for sacrifices, who have learnt to link courage with wisdom and who persist in loyalty to the cause we have embarked upon;

of all those who are struggling throughout the world for the workers' and union rights, for the dignity of a working man, for human rights.

Inscribed on the monument erected at the entrance to the Gdansk Shipyard in memory of those who died in December 1970 are the words of the psalm:

"The Lord will give power to His people;
The Lord will give His people the blessing of peace."

Let these words be our message of brotherhood and hope.

SOLIDARITY: TEN MILLION NEGOTIATE AS ONE

LECH WALESZA

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUES: LABOR REFORM; NON-VIOLENT ACTIVISM;
POLITICAL FREEDOM

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 23: Right to Desirable Work and to Join Trade Unions.

Article 24: Right to Rest and Leisure.

Article 25: Right to Adequate Living Standards.

GUIDING QUESTION:

- How are conflicts resolved (if at all)?
- How do perceptions and perspectives influence conflict/compromise?
- What makes compromise effective?
- What determines whether compromise is beneficial?
- When is conflict necessary?
- When is conflict justified?

TIME REQUIREMENT:

105 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand fair labor practices.
- Explain the reason people form and join labor unions.
- Define common responsibility.
- Identify both sides of the conflict in Poland in the 1970s and 1980s.
- Connect the work of Lech Walesa and the Solidarity movement to labor issues.

COMMON CORE LEARNING

STANDARDS:

Students will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term.

- over the course of a text (e.g., how Madison defines faction in Federalist No. 10). (RH.11-12.4)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem. (RH.11-12.7)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5 (W)** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- **Solidarnosc**—“Solidarity”
- **Soviet Bloc/Soviet Iron Curtin**
- **Polish United Workers’ Party (PZPR)**
- **Gdansk Agreement 1980**
- **Round Table Agreement 1989**
- **Free market economy**
- **Martial law**
- **Wojciech Jaruzelski**
- **Pope John Paul II**

CONCEPTS:

- **Labor reform**
- **Human rights**

TECHNOLOGY REQUIRED:

- Computer lab with Internet capacity
- Headphones for individual listening
- Video recorder for producing defender activity

MATERIALS:

- Fair Labor Standards Act handout
- Minimum wage handout
- Union 101—AFT handout
- Union advantage by the numbers—AFT handout
- Collective bargaining—AFT handout
- Lech Walesa background PowerPoint presentation
- Lech Walesa biography
- Lech Walesa Nobel Prize speech
- The Autumn of Change CNN video and article
- The soldier and the shipyard worker T-chart handout
- Timeline handout
- Large poster paper and bold markers
- Photos of union and labor leaders

STUDENT ACTIVITIES

ANTICIPATORY SET:

- **Hook:** Provide students national and international newspaper headlines related to labor issues. Have students predict the tone of the labor situation in America and other countries. Ask students to select one headline and write five sentences about what they expect to find in the article.
- Explain the role of the U.S. Department of Labor (DOL). Introduce the Overview for the Fair Labor Standards Act (FLSA) <http://www.dol.gov/compliance/laws/comp-flsa.htm> with the whole group. Make sure students understand that there are federal rules for employment in the United States. Model student computer research activity by explaining the Minimum Wage Laws using the DOL website. <http://www.dol.gov/whd/regs/compliance/whdfs14.pdf>

TEACHER TIP:

- Include a discussion on the difference between minimum wage and a living wage.
- Assign students one of the employment sub-topics for research. Allow students to complete research for homework if more time is needed.
- Sub-topics:
 - Breaks & meal periods
 - Flexible schedules
 - Family & medical leave
 - Full-time employment

- Holidays
- Job sharing
- Night work & shift work
- Overtime
- Part-time employment
- Recordkeeping and reporting
- Sick leave
- Travel time
- Vacation leave
- Weekend work

ACTIVITY 1:

- Allow students who were assigned the same subtopic to summarize their findings as a group and create a large poster that includes key facts from the websites to hang in the classroom. One representative from each group will report the group's summary to whole class. Have students take notes and ask questions at the end of each presentation.
- Have students write a paragraph explaining employment issues regulated by the DOL. How much enforcement power does FLSA have?

ACTIVITY 2:

- Teacher lead—Guide students through Unions 101 and answer questions as they arise. <http://www.aflcio.org/joinaunion/union101.cfm>
- Provide students with "Union Advantage by the Numbers"

BECOME A DEFENDER

- **Preparation:** Discuss the problem and need you are addressing during your service. Why is this work important? What do you hope to learn from this experience about yourself and the issue?
- **Teen Employment Awareness:** Students will create an edutainment program that will explain teen workers' rights. The program will include original songs, skits, and video clips. Topics will include jobs that you can and cannot perform based on age, work permit requirements, weekday work hours, pay and overtime, harassment, occupational safety and health hazards.
- **Writing:** Write an article for the school newspaper explaining teen worker rights and other issues. Write a regular advice column.
- **Activism:** Have students speak at the local school council meeting and student council meetings and share information about teen-friendly employers and rights.

- Go to centers and schools that have after-school teen employment opportunities and assist teens who are applying for jobs.
- Make teen employment rights posters and hang around the school.

EXPANDING OPPORTUNITIES:

- Students research a boycott issue in which workers are being treated unfairly. They could participate in the boycott and raise awareness about the boycott in their school and community.
- Students learn about Cesar Chavez, participate in a service activity related to the issues and values of Chavez (food, labor, immigration, environment).
- Students research current labor campaigns conducted by the Interfaith Center for Worker Justice—www.iwwj.org—including wage theft and advocacy for public sector jobs. The Interfaith Center for Worker Justice in Chicago and other similar organizations could supply a classroom speaker

and allow students to draw conclusions.

http://www.aflcio.org/joinaunion/why/uniondifference/upload/advantage_0111.pdf

TEACHER TIP:

- Describe and discuss unions with your students. Include key points should as the history of unions, who is in a union, current events in your city, union strategies, role of undocumented workers in unions, migrant workers and domestic workers. Acknowledge the perspective of the employer who may not want union workers. Discuss the pros and cons of having unions in a variety of workplaces. Why would people be against unions?

ACTIVITY 3:

- Share background information on Poland and Lech Walesa via PowerPoint. Allow students to take notes.
- Share Lech Walesa's biography and Noble Prize speech with reading comprehension questions for homework
- Computer Lab—Allow students to independently watch The Autumn of Change video. Allow students to jot dot the Point of View of The Soldier—Wojciech Jaruzelski and the Shipyard Worker—Lech Walesa.
<http://www.cnn.com/2009/WORLD/europe/05/21/aoc.poland.jaruzelski.walesa/index.html>
- Debrief video in small group discussions. Allow students to complete a timeline in small groups that detail the key events

of the labor issues in Poland.

ACTIVITY 4:

- Allow students to go back to the groups they had in Activity 1 based on the subtopics for hourly wage earners from the DOL website. In their groups, students will read the Twenty-one demands and compare them to worker rights in the United States. Allow groups to walk around the room and take notes from the other groups' posters. Students may use any other information related to workers issues that they found in researching labor issues in Poland and the formation of Solidarity.
- Write a compare/contrast essay on labor issues. Prompt: Today most nations around the world have labor laws that set minimum requirements for workers' rights. Identify common standards for workers' rights that members of the Solidarity movement worked to achieve that are similar to the worker rights provided by the United States Department of Labor.

CULMINATING ACTIVITY:

Invite members from local unions to have a roundtable discussion on the role of their particular union. Have each union official answer questions prepared by students. Use the American Federation of Labor website for a list of various unions. Also consult local federations' websites for possible guest speakers, such as Chicago Federation of Unions.
<http://www.chicagolabor.org/content/category/9/39/86/index.html>

TELL US ABOUT IT

to discuss their work and current campaigns. Students could participate in either a local or national campaign to defend the rights of workers.

- Students could interview migrant workers, learn about their experiences, and then participate in a national worker's rights campaign at <http://www.ciw-online.org/action.html>.

REFLECTION—STUDENT CHOICE:

- 1 Choose three words that best describe your service learning experience and develop an essay around these words.
- 2 Think back to your attitude about the issue of employee rights prior to your experience. Did your experience change or confirm your attitude? Describe your experience as you answer this question.
- 3 Did the experience impact the way that you are thinking about potential careers? If so, how? Describe what you did during your experience, the skills you gained, and/or the discussions you had that affected your thinking about careers.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

The Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1983/walesa-bio.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is administered internationally by the Nobel Foundation in Stockholm, Sweden.

Encyclopedia Britannica:

<http://www.britannica.com/EBchecked/topic/553374/Solidarity>
Encyclopedia Britannica is one of the world's most trusted sources of information and provides in-depth, quality facts on a wide range of topics.

Radio Free Europe:

<http://www.rferl.org/content/article/1060898.html>

Radio Free Europe reports the news in 21 countries where a free press is either not fully established or banned by the government. They broadcast to 21 countries in 28 languages, including Afghanistan, Iran, Iraq, Pakistan, and Russia and have more than 400 full-time journalists, 750 freelancers, and 20 local bureaus.

Labor Resources:

- U.S. Department of Labor—Fair Labor Standards Act
<http://www.dol.gov/compliance/laws/comp-flsa.htm>
- U.S. Department of Labor—Hourly Wage Earner Rights
<http://www.dol.gov/dol/topic/workhours/index.htm>
- U.S. Department of Labor—Minimum Wage fact sheet PDF—<http://www.dol.gov/whd/regs/compliance/whdfs14.pdf>

Union Resources:

- AFL-CIO—Union Advantage by the Numbers
http://www.aflcio.org/joinaunion/why/uniondifference/upload/advantage_0111.pdf
- AFL-CIO—Unions 101
<http://www.aflcio.org/joinaunion/union101.cfm>
- AFL-CIO Collective Bargaining
<http://www.aflcio.org/joinaunion/collectivebargaining/>

Poland, Walesa and Solidarity:

- CNN—The Soldier and the Shipyard Worker: three-part video and article
<http://www.cnn.com/2009/WORLD/europe/05/21/aoc.poland.jaruzelski.walesa/index.html>
- Solidarity Twenty-One Demands
<http://www.aforcemorepowerful.org/films/afmp/stories/poland.php#demands>
- Poland: The Autumn of Change
<http://www.cnn.com/2009/WORLD/europe/05/21/aoc.poland.jaruzelski.walesa/index.html>
- PBS Commanding Heights: Episode 2 video clip 7:32
http://www.pbs.org/wgbh/commandingheights/shared/minitext/vid_lechwalesa.html
Solidarity leaders meet with Prime Minister Margaret Thatcher.
- Poland: From Soviet satellite to “Tiger of Europe”
<http://www.cnn.com/2009/WORLD/europe/05/30/poland.profile/index.html?iref=allsearch>

DEFENDER RESOURCES

Chicago Federation of Unions:

<http://www.chicagolabor.org/content/category/9/39/86/index.html>

Illinois Worker Rights:

- <http://www.chicagobar.org/AM/NavigationMenu/Public/GeneralLegalInformation/DialLaw/Discrimination/EmployeeRights/default.htm>
- <http://www.state.il.us/agency/idol/forms/pdfs/flsposter.pdf>

Teen Worker Advocacy:

- <http://www.state.il.us/agency/idol/forms/pdfs/FLSCLL03.pdf>
- <http://www.state.il.us/agency/idol/laws/LAW205.HTM>
- <http://www.osha.gov/SLTC/teenworkers/index.html>
- http://www.osha.gov/SLTC/teenworkers/youngworkers_rights.html
- <http://www.oshainfo.gatech.edu/teen-techguide.pdf>
- http://www.actforyouth.net/resources/pm/pm_worker_0511.cfm
- http://www.topeka.org/pdfs/policies_procedures/ChildLaborInformation.pdf

“...FEW MEN ARE
WILLING TO BRAVE THE
DISAPPROVAL OF THEIR
FELLOWS, THE CENSURE
OF THEIR COLLEAGUES,
THE WRATH OF THEIR
SOCIETY. MORAL
COURAGE IS A RARER
COMMODITY THAN
BRAVERY IN BATTLE OR
GREAT INTELLIGENCE.
YET IS THE ONE
ESSENTIAL, VITAL
QUALITY FOR THOSE
WHO SEEK TO CHANGE
A WORLD WHICH YIELDS
MOST PAINFULLY TO
CHANGE”

—ROBERT F. KENNEDY,
CAPETOWN,
SOUTH AFRICA,
JUNE 6, 1966

BARACK OBAMA

Barack Obama was born in 1961 in Honolulu, Hawaii. His parents separated when he was two years old and his father returned to his home in Kenya; his mother eventually remarried and moved to Indonesia. At age 10, Obama was sent back to Hawaii to live with his maternal grandparents and was later joined by his mother and sister.

While studying at the Punahou Academy in Hawaii, Obama became aware of racism and what it meant to be African-American. He was one of only three black students at the school and struggled with identity formation, a struggle that was only compounded by the absence of his father. A graduate of Columbia University and Harvard Law School, where he became the first African-American editor of the Harvard Law Review, Obama was a community organizer in Chicago before earning his law degree. Following law school he worked as a civil rights attorney in Chicago and taught constitutional law at The University of Chicago Law School. He also served three terms representing the 13th District in the Illinois Senate from 1997 to 2004. In 2004, he was elected to the U.S. Senate.

That year, Obama came to national prominence for his inspirational speech at the Democratic National Convention, where he talked about the role of hope and community work in making America a better place. In 2008, he became that 44th president of the United States.

In 2009, President Obama was awarded the Nobel Peace Prize “for his extraordinary efforts to strengthen international diplomacy and cooperation between peoples.” He was the fourth U.S. president to win the award.



President Barack Obama ©Taylor-Kennedy

“WE DO NOT HAVE TO THINK THAT HUMAN NATURE IS PERFECT FOR US TO STILL BELIEVE THAT THE HUMAN CONDITION CAN BE PERFECTED. WE DO NOT HAVE TO LIVE IN AN IDEALIZED WORLD TO STILL REACH FOR THOSE IDEALS THAT WILL MAKE IT A BETTER PLACE. THE NON-VIOLENCE PRACTICED BY MEN LIKE GANDHI AND KING MAY NOT HAVE BEEN PRACTICAL OR POSSIBLE IN EVERY CIRCUMSTANCE, BUT THE LOVE THAT THEY PREACHED—THEIR FUNDAMENTAL FAITH IN HUMAN PROGRESS—THAT MUST ALWAYS BE THE NORTH STAR THAT GUIDES US ON OUR JOURNEY.”

Excerpts from Barack Obama: 2009 Nobel Peace Prize Lecture

I receive this honor with deep gratitude and great humility. It is an award that speaks to our highest aspirations—that for all the cruelty and hardship of our world, we are not mere prisoners of fate. Our actions matter, and can bend history in the direction of justice.

And yet I would be remiss if I did not acknowledge the considerable controversy that your generous decision has generated. In part, this is because I am at the beginning, and not the end, of my labors on the world stage. Compared to some of the giants of history who've received this prize my accomplishments are slight. And then there are the men and women around the world who have been jailed and beaten in the pursuit of justice; those who toil in humanitarian organizations to relieve suffering; the unrecognized millions whose quiet acts of courage and compassion inspire even the most hardened cynics. I cannot argue with those who find these men and women – some known, some obscure to all but those they help – to be far more deserving of this honor than I. Perhaps the most profound issue surrounding my receipt of this prize is the fact that I am the commander-in-chief of the military of a nation in the midst of two wars.

Still, we are at war, and I'm responsible for the deployment of thousands of young Americans to battle in a distant land. Some will kill, and some will be killed. And so I come here with an acute sense of the costs of armed conflict—filled with difficult questions about the relationship between war and peace, and our effort to replace one with the other.

Now these questions are not new. War, in one form or another, appeared with the first man. At the dawn of history, its morality was not questioned; it was simply a fact, like drought or disease—the manner in which tribes and then civilizations sought power and settled their differences.

And over time, as codes of law sought to control violence within groups, so did philosophers and clerics and statesmen seek to regulate the destructive power of war. The concept of a “just war” emerged, suggesting that war is justified only when certain conditions were met: if it is waged as a last resort or in self-defense; if the force used is proportional; and if, whenever possible, civilians are spared from violence.

Of course, we know that for most of history, this concept of “just war” was rarely observed. The capacity of human beings to think up new ways to kill one another proved inexhaustible, as did our capacity to exempt from mercy those who look different or pray to a different God. Wars between armies gave way to wars between nations—total wars in which the distinction between combatant and civilian became blurred.

In the wake of such destruction, and with the advent of the nuclear age, it became clear to victor and vanquished alike that the world needed institutions to prevent another world war. And so, a quarter century after the United States Senate rejected the League of Nations America led the world in constructing an architecture to keep the peace: a Marshall Plan

and a United Nations, mechanisms to govern the waging of war, treaties to protect human rights, prevent genocide, restrict the most dangerous weapons.

In many ways, these efforts succeeded. Yes, terrible wars have been fought, and atrocities committed. But there has been no Third World War. We are the heirs of the fortitude and foresight of generations past, and it is a legacy for which my own country is rightfully proud.

And yet, a decade into a new century, this old architecture is buckling under the weight of new threats. The world may no longer shudder at the prospect of war between two nuclear superpowers, but proliferation may increase the risk of catastrophe. Moreover, wars between nations have increasingly given way to wars within nations. The resurgence of ethnic or sectarian conflicts; the growth of secessionist movements, insurgencies, and failed states—all these things have increasingly trapped civilians in unending chaos. In today's wars, many more civilians are killed than soldiers; the seeds of future conflict are sown, economies are wrecked, civil societies torn asunder, refugees amassed, children scarred.

I do not bring with me today a definitive solution to the problems of war. What I do know is that meeting these challenges will require the same vision, hard work, and persistence of those men and women who acted so boldly decades ago. And it will require us to think in new ways about the notions of just war and the imperatives of a just peace.

We must begin by acknowledging the hard truth: We will not eradicate violent conflict in our lifetimes. There will be times when nations—acting individually or in concert—will find the use of force not only necessary but morally justified.

I make this statement mindful of what Martin Luther King Jr. said in this same ceremony years ago: “Violence never brings permanent peace. It solves no social problem: it merely creates new and more complicated ones.” As someone who stands here as a direct consequence of Dr. King's life work, I am living testimony to the moral force of non-violence. I know there's nothing weak—nothing passive—nothing naïve—in the creed and lives of Gandhi and King.

But as a head of state sworn to protect and defend my nation, I cannot be guided by their examples alone. I face the world as it is, and cannot stand idle in the face of threats to the American people. To say that force may sometimes be necessary is not a call to cynicism—it is a recognition of history; the imperfections of man and the limits of reason.

Concretely, we must direct our effort to the task that President Kennedy called for long ago. “Let us focus,” he said, “on a more practical, more attainable peace, based not on a sudden revolution in human nature but on a gradual evolution in human institutions.”

What might this evolution look like? What might these practical steps be?

To begin with, I believe that all nations—strong and weak

alike—must adhere to standards that govern the use of force. I—like any head of state—reserve the right to act unilaterally if necessary to defend my nation. Nevertheless, I am convinced that adhering to standards, international standards, strengthens those who do, and isolates and weakens those who don't.

America—in fact, no nation—can insist that others follow the rules of the road if we refuse to follow them ourselves. For when we don't, our actions appear arbitrary and undercut the legitimacy of future interventions, no matter how justified.

America's commitment to global security will never waver. But in a world in which threats are more diffuse, and missions more complex, America cannot act alone. America alone cannot secure the peace.

First, in dealing with those nations that break rules and laws, I believe that we must develop alternatives to violence that are tough enough to actually change behavior—for if we want a lasting peace, then the words of the international community must mean something. Those regimes that break the rules must be held accountable.

One urgent example is the effort to prevent the spread of nuclear weapons, and to seek a world without them. In the middle of the last century, nations agreed to be bound by a treaty whose bargain is clear: All will have access to peaceful nuclear power; those without nuclear weapons will forsake them; and those with nuclear weapons will work towards disarmament. Those who seek peace cannot stand idly by as nations arm themselves for nuclear war.

The same principle applies to those who violate international laws by brutalizing their own people. When there is genocide in Darfur, systematic rape in Congo, repression in Burma—there must be consequences. Yes, there will be engagement; yes, there will be diplomacy—but there must be consequences when those things fail. And the closer we stand together, the less likely we will be faced with the choice between armed intervention and complicity in oppression.

This brings me to a second point—the nature of the peace that we seek. For peace is not merely the absence of visible conflict. Only a just peace based on the inherent rights and dignity of every individual can truly be lasting.

It was this insight that drove drafters of the Universal Declaration of Human Rights after the Second World War. In the wake of devastation, they recognized that if human rights are not protected, peace is a hollow promise.

And yet too often, these words are ignored. For some countries, the failure to uphold human rights is excused by the false suggestion that these are somehow Western principles, foreign to local cultures or stages of a nation's development. And within America, there has long been a tension between those who describe themselves as realists or idealists—a tension that suggests a stark choice between the narrow pursuit of interests or an endless campaign to impose our values around the world.

I reject these choices. I believe that peace is unstable where citizens are denied the right to speak freely or worship as they please; choose their own leaders or assemble without fear. Pent-up grievances fester, and the suppression of tribal and religious identity can lead to violence. No matter how callously defined, neither America's interests—nor the world's—are

served by the denial of human aspirations.

Let me also say this: The promotion of human rights cannot be about exhortation alone. At times, it must be coupled with painstaking diplomacy. I know that engagement with repressive regimes lacks the satisfying purity of indignation. But I also know that sanctions without outreach—condemnation without discussion—can carry forward only a crippling status quo. No repressive regime can move down a new path unless it has the choice of an open door.

Third, a just peace includes not only civil and political rights—it must encompass economic security and opportunity. For true peace is not just freedom from fear, but freedom from want.

And that's why helping farmers feed their own people—or nations educate their children and care for the sick—is not mere charity. It's also why the world must come together to confront climate change. There is little scientific dispute that if we do nothing, we will face more drought, more famine, more mass displacement—all of which will fuel more conflict for decades. For this reason, it is not merely scientists and environmental activists who call for swift and forceful action—it's military leaders in my own country and others who understand our common security hangs in the balance.

Agreements among nations. Strong institutions. Support for human rights. Investments in development. All these are vital ingredients in bringing about the evolution that President Kennedy spoke about. And yet, I do not believe that we will have the will, the determination, the staying power, to complete this work without something more—and that's the continued expansion of our moral imagination; an insistence that there's something irreducible that we all share.

We do not have to think that human nature is perfect for us to still believe that the human condition can be perfected. We do not have to live in an idealized world to still reach for those ideals that will make it a better place. The non-violence practiced by men like Gandhi and King may not have been practical or possible in every circumstance, but the love that they preached—their fundamental faith in human progress—that must always be the North Star that guides us on our journey.

For if we lose that faith—if we dismiss it as silly or naïve; if we divorce it from the decisions that we make on issues of war and peace—then we lose what's best about humanity. We lose our sense of possibility. We lose our moral compass.

Somewhere today, in the here and now, in the world as it is, a soldier sees he's outgunned, but stands firm to keep the peace. Somewhere today, in this world, a young protestor awaits the brutality of her government, but has the courage to march on. Somewhere today, a mother facing punishing poverty still takes the time to teach her child, scrapes together what few coins she has to send that child to school—because she believes that a cruel world still has a place for that child's dreams.

Let us live by their example. We can acknowledge that oppression will always be with us, and still strive for justice. We can admit the intractability of depravation, and still strive for dignity. Clear-eyed, we can understand that there will be war, and still strive for peace. We can do that—for that is the story of human progress; that's the hope of all the world; and at this moment of challenge, that must be our work here on Earth.

HUMAN PROGRESS—MORAL IMAGINATION

BARACK OBAMA

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: DEMILITARIZATION

“Take our share of responsibility for a global response to global challenges”

The globe is our home.

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 2: Freedom from Discrimination

Article 3: Right to Life, Liberty, and Personal Security

Article 21: Right to Participate in Government and Free Elections

Article 25: Right to Adequate Living Standard

GUIDING QUESTIONS:

- Who should govern?
- What does it mean to be a global citizen?
- How do powerful individuals and the masses drive political change?
- How do the political actions of the few benefit or disadvantage the many?

TIME REQUIREMENT:

Ten 45-minute periods

OBJECTIVES:

After this lesson, students will be able to:

- Describe the achievements of President Barak Obama.
- Analyze the complexities of the struggle for racial equality in the U.S. elections.
- Analyze the role of the United States as a global actor

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Determine the central ideas or information of a primary or secondary source. (RH.11-12.2)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually qualitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Conduct short as well as more sustained research projects to answer a question (Including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate;

synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)

- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.B.5.** Analyze relationships and tensions among members of the international community.
- **14.C.5** Analyze the consequences of participation and non-participation in the electoral process (e.g., women’s suffrage, voter registration, effects of media).
- **16.D. 5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **16.D.4a (US)** Describe the immediate and long-range social impacts of slavery.
- **18.A. 5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.
- **18.C.4b** Analyze major contemporary cultural exchanges as influenced by worldwide communications.

VOCABULARY:

- **Universal suffrage**
- **Voting Rights Act of 1965**
- **Global citizenship**
- **Race relations**
- **Peace**

CONCEPTS:

- **Change**
- **Global citizenship**
- **Human rights**
- **Empowerment**

TECHNOLOGY REQUIRED:

- Computers with Internet access
- LCD projector

MATERIALS:

- Nobel Peace Prize speech by President Barak Obama, video and print
- CBS News video clip: “The Idea of

America” <http://www.cbsnews.com/video/watch/?id=4564168n>

- Robert Kennedy quote: <http://www.pbs.org/wgbh/americanexperience/freedomriders/people/robert-f-kennedy>
- http://www.cwa-union.org/news/entry/national_action_network_martin_luther_king_jr_rally_and_march_keeps_dr_ki
- Kerry Kennedy quote: http://articles.nydailynews.com/2008-11-16/news/17911010_1_kerry-kennedy-hillary-clinton-barack-obama
- Voting Rights Act of 1965 PowerPoint presentation: <http://www.soc.ucsb.edu/faculty/sutton/Design/Assets/Soc%20173%20Voting%20rights.pdf>
- Timeline template: <http://classroom.jc-schools.net/read/timeline.html>
- Department of Justice Supreme Court cases summary: http://www.justice.gov/crt/about/vot/intro/intro_a.php
- Voting Rights Act impact stories: <http://www.civilrights.org/voting-rights/vra/real-stories.html>
- U.S. blackline map: http://www.nationsonline.org/oneworld/usa__blank_map.htm
- Generalization handout: page 10 <http://www.pfsd.com/uploads/GraphicOrganizers.pdf>
- Berlin—Video Clip: Berlin Speech, July 26, 2008—<http://www.youtube.com/watch?v=REnSUruqeNw>
- Transcript of Berlin speech: <http://abcnews.go.com/Politics/Vote2008/story?id=5442292&page=1>
- News article on Berlin speech: <http://www.politico.com/news/stories/0708/12028.html>
- Global international appeal—What does Obama mean to the rest of the world? http://news.newamericamedia.org/news/view_article.html?article_id=e9769290b21598b0191bb18ae57d5a24
- Video clip—President Barak Obama Nobel Peace Prize speech: <http://www.nobelprize.org/mediaplayer/index.php?id=1221>
- Transcript of Nobel speech: http://www.nobelprize.org/nobel_prizes/peace/laureates/2009/obama-lecture_en.html
- White House page on the end of the Iraq War: <http://www.whitehouse.gov/blog/2011/10/21/president-obama-has-ended-war-iraq>

- U.S. National Action Plan on Women, Peace and Security EXECUTIVE ORDER: <http://www.whitehouse.gov/the-press-office/2011/12/19/executive-order-instituting-national-action-plan-women-peace-and-security>
- U.S. National Action Plan on Women, Peace and Security FACT SHEET: <http://www.whitehouse.gov/the-press-office/2011/12/19/fact-sheet-united-states-national-action-plan-women-peace-and-security>
- U.S. National Action Plan on Women, Peace and Security CALL TO ACTION: http://www.whitehouse.gov/sites/default/files/email-files/US_National_Action_Plan_on_Women_Peace_and_Security.pdf
- Women and Peace website for comparison to other countries: <http://www.peacewomen.org/pages/about-1325/national-action-plans-naps>.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- 1 Show students the short video clip from CBS on the international excitement surrounding the 2008 campaign of Barack Obama. Video clip -- Election coverage of Obama election – “The Idea of America” – Hope, change the image of America – November 1, 2008 <http://www.cbsnews.com/video/watch/?id=4564168n>
- 2 Discuss the concept of hope. Have students write their own definition of hope and share with three or four other students.
- 3 Place the following quotations on the board. Analyze the predictions of an African-American president. Have students explain in their own words the significance of race in America.
 - On May 25, 1961, Robert F. Kennedy delivered an idealistic radio broadcast for Voice of America, defending America’s record on race relations to the rest of the world, insisting that *“there is no reason that in the near or the foreseeable future, a Negro could [not] become President of the United States.”* <http://www.pbs.org/wgbh/americanexperience/freedomriders/people/robert-f-kennedy>
 - In a 1964 interview with the British Broadcasting Company (BBC), when asked to respond to a quotation from Senator-Elect Robert F. Kennedy, who predicted a Negro president in 40 years, *“I’ve seen levels of compliance with the civil rights bill and changes that have been most surprising... So, on the basis of this, I think we may be able to get a Negro president in less than 40 years. I would think that this could come in 25 years or less.”* This was Dr. King’s response according to the United Press International wire story. The story also ran in the Washington Post and the Chicago Daily News. http://www.cwa-union.org/news/entry/national_action_network_martin_luther_king_jr_rally_and_march_keeps_dr_ki
 - Kerry Kennedy, daughter of Robert F. Kennedy, saw what the country saw when it was official that Barack Obama had been elected President, saw the remarkable joyful pictures from Chicago. It was the city her father never made it to in 1968, the year he began the campaign that finally ended for Obama on the night of Nov 4.

“My father said this would happen,” she said. “You can look up the exact quote, but he said that in 40 years an African-American would be President.”

http://articles.nydailynews.com/2008-11-16/news/17911010_1_kerry-kennedy-hillary-clinton-barack-obama

ACTIVITY I

ELECTING AN AFRICAN-AMERICAN PRESIDENT

TEACHER TIP: Refresh student understanding of life in America during the civil rights movement. Explain the polarization of races in America.

Students will explore the struggle for African Americans as political participants in the American post-Reconstruction period. Students will identify barriers placed on African-American suffrage prior to the Voting Rights Act of 1965. Use this PowerPoint presentation to introduce the topic: <http://www.soc.ucsb.edu/faculty/sutton/Design/Assets/Soc%20173%20Voting%20rights.pdf> to introduce the topic.

TOPICS

- Equal Protection Clause—14th Amendment—1868
- Universal male suffrage—15th Amendment—1868
- Disfranchisement methods - poll tax, literacy tests, grandfather clause, white primaries
- Students will create a timeline of the following Supreme Court cases to understand the gradual gains in voting obtained through court decisions. Have students write a summary of the cases. <http://classroom.jc-schools.net/read/timeline.html>

SUPREME COURT CASES

- Guinn v. U.S. (1915)
- Smith v. Allwright (1944)
- Gomillion v. Lightfoot (1960)
- Baker v. Carr (1962)
- Reynolds v. Simms (1964)
- Westberry v. Sanders (1964)
- Fortson v. Dorsey (1965)
- Harper v. Virginia State Board of Elections (1966)
- South Carolina v. Katzenbach (1966)
- http://www.justice.gov/crt/about/vot/intro/intro_a.php

TEACHER TIP: Quick background on the Voting Rights Act 1965 and Amendment http://www.justice.gov/crt/about/vot/intro/intro_b.php)

- Jigsaw the articles that show the impact of Voting Rights Act 1965 in all parts of the country. Have students work in small groups and place stories on a USA map and write generalizations. <http://www.civilrights.org/voting-rights/vra/real-stories.html>
- Map: http://www.nationsonline.org/oneworld/usa__blank_map.htm
- Generalization handout: page 10 <http://www.pfsd.com/uploads/GraphicOrganizers.pdf>

ACTIVITY 2

- Show clips and share excerpts of 2008 Berlin speech to show the anticipation in the international community as a global citizen. Discuss how the world views an American president.
 - Berlin -- video clip -- Berlin speech, July 26, 2008 <http://www.youtube.com/watch?v=REnSUruqeNw>
 - Transcript of Berlin speech—<http://abcnews.go.com/Politics/Vote2008/story?id=5442292&page=1>
 - News article on Berlin speech <http://www.politico.com/news/stories/0708/12028.html>
- Have students read the following websites to participate in a whole-group discussion.
 - Global International Appeal—What does Obama mean to the rest of the world?
 - http://news.newamericamedia.org/news/view_article.html?article_id=e9769290b21598b0191bb18ae57d5a24
 - Electing Obama would signal that Americans have changed—The Promise of a new America <http://www.international.ucla.edu/article.asp?parentid=94800>
 - Ireland—Interview with Ireland's President March 17, 2009—The Today Show Meredith Vieira—Story 2 <http://www.mediaresearch.org/cyberalerts/2009/cyb20090318.asp#2>
 - Kenya: http://www.pbs.org/frontlineworld/blog/2008/01/the_kenya_conne.html
 - Ghana: http://articles.cnn.com/2009-07-10/world/ghana.obama_1_africa-tour-president-barack-obama-visit?_s=PM:WORLD
 - South Korea: http://articles.cnn.com/2011-10-13/politics/politics_korea-state-visit_1_obama-and-lee-president-barack-obama-president-lee-myung-bak?_s=PM:POLITICS
 - England: http://articles.cnn.com/2011-10-13/politics/politics_korea-state-visit_1_obama-and-lee-president-barack-obama-president-lee-myung-bak?_s=PM:POLITICS

ACTIVITY 3

THREE WAYS TO A JUST AND LASTING PEACE

Students will use the double-entry journal format to respond to the speech. In one column they will write direct quotes from the speech that explain each of the “3 Ways.” In the second column they will reflect on the selected quote and state how it

explains President Obama's ideas. After completing the double-entry journal, students will write a response to the concepts, focusing on achieving a just and lasting peace.

- <http://www.nobelprize.org/mediaplayer/index.php?id=1221>
Watch the Nobel Peace Prize Lecture (19:56)
 - **Way 1:** Agreements among Nations—Alternative to violence that is tough enough to actually change behavior: International sanctions and treaties
 - **Way 2:** Promotion of human rights and diplomacy—Seek a just peace based on the inherent rights of every individual (UHDR).
 - **Way 3:** Economic Security and Opportunity—Investments in development
- Read Excerpt #1: http://www.nobelprize.org/nobel_prizes/peace/laureates/2009/obama-lecture_en.html
 - Journal Prompt: What does President Obama mean by the phrase “continued expansion of our moral imagination?” Why does he believe that the human condition can be improved if we work to find similarities in each person? Do you agree or disagree with this concept?

ACTIVITY 4

- Read the official White House page on the end of the Iraq War: <http://www.whitehouse.gov/blog/2011/10/21/president-obama-has-ended-war-iraq>
- How has the ending of the Iraq war improved global peace efforts? What more needs to be done based on the “3 Ways” outlined in President Obama's Nobel Peace Prize speech? Students will write a five-paragraph essay explaining their position on the ending of the war.

CULMINATING ACTIVITY

VISUAL DISPLAYS OF WOMEN AND PEACE—Students will share their findings by creating PowerPoint presentations, glogster.com poster, or websites.

- 1 Students will summarize the U.S. National Action Plan for Women on Peace, and Security and create a graphic chart explaining the role of women in conflict resolution, protection of women and instituting global peace.
- 2 Students will then select another country and compare their action plan for women and peace. <http://www.peacewomen.org/pages/about-1325/national-action-plans-naps>.
- 3 Students will write a reflective essay to accompany the visual.

EXECUTIVE ORDER: <http://www.whitehouse.gov/the-press-office/2011/12/19/executive-order-instituting-national-action-plan-women-peace-and-security>

FACT SHEET: <http://www.whitehouse.gov/the-press-office/2011/12/19/fact-sheet-united-states-national-action-plan-women-peace-and-security>

CALL TO ACTION: http://www.whitehouse.gov/sites/default/files/email-files/US_National_Action_Plan_on_Women_Peace_and_Security.pdf

President Obama worked as a community organizer in Chicago. In that capacity, he helped set up job training programs, college preparatory tutoring programs, and a tenants' rights organization, addressing human rights issues such as the right to an adequate standard of living, an education, and to join associations.

Community organizers work with members of their community and empowers them to take action on a pressing local issue.

DESIGN A COMMUNITY-ORGANIZING PROJECT

- Determine the issue(s) that you want to address in a community organizing campaign. Consider whether you want to focus on issues within your school, your neighborhood or your city. Consider what your experience is with this issue, what you will need to learn, and who is available to work with you.
- Decide what success would look like. Think big but be realistic; you should be able to measure your success.
- Establish a timeline. Consider your school year and the time constraints connected to addressing the issue. For instance, do you want to pass or support legislation that will be presented before your city council or your school board? If you do, you will need to factor those meeting dates into your action plan.
- Explore the tactics used to educate and engage your community.
 - To educate your community, you can, for example, have a day of presentations, create posters or videos about the issue, set up an information table, or create a pamphlet.
 - Tactics to consider might include organizing a letter-writing campaign, attending and having representatives speak at relevant meetings, or initiating a new program in your school.
- Based on the approach you selected, educate your community about the issue – root causes and proposed solutions.
- Based on the tactics you selected, design your campaign around your timeline and other school-specific requirements.
- Be sure to document your experience! Do this through meeting notes, a video or journal entries.
- Celebrate! And remember, not all community organizing campaigns achieve the desired outcomes. But if you have educated one person on the issue and how your community can address that issue, you have created change and you are a human rights defender.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

Obama/Biden 2012

<http://www.barackobama.com/>

The official website for the 2012 re-election campaign of Barack Obama.

President Barack Obama | The White House

<http://www.whitehouse.gov/administration/president-obama>

Information and media on Pres. Obama's biography and administration.

Barack Obama Biography

<http://www.biography.com/people/barack-obama-12782369>

Videos, photos, and detailed information on Barack Obama and those connected to him.

Change.gov: The Obama-Biden Transition Team

<http://change.gov/content/home>

Throughout the Presidential Transition Project, this website was a source for the latest news, events, and announcements so that for following the setting up of the Obama Administration. (Now archived.)

Barack Obama—U.S. Congress Votes Database

<http://projects.washingtonpost.com/congress/members/o000167/>

Information on Obama's voting record as Illinois senator.

Govtrack.us

http://www.govtrack.us/congress/members/barack_obama/400629

GovTrack.us is a tool to help the public research and track the activities in the U.S. Congress, promoting and innovating government transparency and civic education through novel uses of technology.

“WE MUST RECOGNIZE
THE FULL HUMAN
EQUALITY OF ALL OUR
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BEFORE THE LAW, AND
IN THE COUNCILS OF
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NOT BECAUSE THE
LAWS OF GOD AND
MAN COMMAND IT-
ALTHOUGH THEY DO
COMMAND IT; NOT
BECAUSE PEOPLE IN
OTHER LANDS WISH
IT SO. WE MUST DO IT
FOR THE SINGLE AND
FUNDAMENTAL REASON
THAT IT IS THE RIGHT
THING TO DO.”

—ROBERT F. KENNEDY
UNIVERSITY OF CAPETOWN,
SOUTH AFRICA,
JUNE 6, 1966

ADOLFO PÉREZ ESQUIVEL

Adolfo Pérez Esquivel was born in Argentina in 1931. Trained as an architect and sculptor, he left his career in 1974 at the age of 43 to coordinate non-violent organizations and coalitions in Latin America. Esquivel began a campaign to convince the United Nations of the need for a Human Rights Commission. He sent a record of all the breaches of human rights that his organization, Servicio Paz y Justicia, (Service, Peace and Justice Foundation), could uncover in Latin America.

In 1977, Argentinean authorities jailed Pérez Esquivel without charge, subjected him to torture and held him without trial in Buenos Aires for fourteen months. It was his third arrest in as many years, each in a different country. After his release, his movements were restricted and he was closely monitored by the police. Over time these limits were eased and he was able to visit Europe in 1980.

For his leadership in the advocacy of human rights and democracy for the people of Latin America, Adolfo Pérez Esquivel was awarded the Nobel Peace Prize in 1980. As he said in his Nobel acceptance speech, he continues to believe in, and work for, "A change based on justice, built with love and which will bring us the most anxiously desired fruit of peace."



Adolfo Pérez Esquivel ©Architects of Peace Foundation

“WE DO NOT BELIEVE IN CONSENSUS BY FORCE. WE ARE ACCUSTOMED TO HEARING, WHEREVER HUMAN RIGHTS ARE BEING VIOLATED, THAT IT IS BEING DONE IN THE NAME OF HIGHER INTERESTS. I DECLARE THAT THERE EXISTS NO HIGHER INTEREST THAN THE HUMAN BEING.”

Excerpts from Adolfo Pérez Esquivel: 1980 Nobel Peace Prize Lecture

I come before you, having just received the Nobel Peace Prize from so prestigious an academy, in order to share a reflection about my continent and our struggle.

I would like to give thanks to everyone for the invitation to speak in this chamber of high learning. Not only to receive me personally, but by the mark of appreciation, recognition and esteem that this invitation implies with respect to the values and actions which sustain and are the hope and faith of our people in the struggle for justice and respect for the dignity of persons as the necessary condition for attaining true peace.

I come as a man of the people, with humility and steadfastness to share with you this reality that I live and know.

When receiving the Nobel Peace Prize, I said, from the first moment, I do not assume a personal honor, but receive it in the name of the people of Latin America, and most especially in the name of the poor, the most small and needy, the indigenous, the peasants, the workers, the young, and the many thousand members of the religious orders who work in the most inhospitable places of our continent, and of all those persons of goodwill who work and struggle to build a society free from domination.

I would like to turn my attention to the anguish and hopes of our Latin Americans, not as a politician or technocrat in regard to social problems, but as a man identifying with the cause of the people in the daily struggle in defense of human rights and the affirming of values, and as a man who shares their hopes and faith in complete liberation.

In the last decades the Church initiated a new kind of reflection and action: the consideration of faith in regard to the brother or sister who suffers, who is dispossessed, the poor.

It is the faces of our workers, peasants, young, old, indigenous, and children that are the face of our Lord, Jesus Christ, who calls us to the obligation to *love our brothers and sisters*.

The Latin American bishops, gathered in Puebla de los Angeles in Mexico to assess the Latin American reality, gave thought from this perspective: to assume for the Church an inescapable commitment: The first priority must be the poor.

And from all which stood in the way of reflection on the life of our peoples, there is surging forth a new active theology and way of living the faith.

Thus is assumed a reasoned understanding of faith, an intent to know and explain the desperate reality that we live. The poor will not now be seen as objects of charity, as isolated individuals, but as products of a system of structures of injustice that produce marginalisation, misery, and hunger for our people.

It was a sharing of experiences and apprehending knowledge of this reality in all its aspects and facets. For Christians, faith cannot be foreign to these problems; theology, then, was considered as a reflection of this faith and of the moral force of the Word, for the work of liberation from injustice and from sin, in its structural as well as personal dimension.

Reflection is only a partial understanding of truth if it does

not translate itself in practice into commitments to the common good and justice. Truth is not mere abstraction, but something to be done, and is only apprehended when this is realized.

It is this concrete work, which Christians must undertake in great numbers, that will lead to the process of liberation of our people.

Like many other persons and Christian organizations, ours, the Service for Peace and Justice in Latin America—of which as General Coordinator I am the current voice for its work and objectives—tries to encourage and exert our efforts on the path toward achieving a society free from domination that overcomes systems of injustice and inspires the fraternal embrace between humans and the reconciliation with God.

Our voice seeks to be the voice of those who have no voice, of those who are excluded, of the humble and small.

Our hands seek to speak the language of those who labor, to add to the effort to construct a new world solidarity founded on love, justice, liberty and truth.

Our analysis is a direct consequence of this commitment; our practice is the theory and use of non-violence based on the gospel. This is a spirit and a method, the participative power of the struggle for the needs of the most small who are the elect of our Lord, who animates them with His spirit to organize themselves and unite to accomplish their own liberation. It is thus, in this way we are facing our work in Latin America.

I would like now to speak of Latin America, this reality which was defined by the beloved Pope Paul VI as *el Continente de la Esperanza*, ("the Continent of Hope").

It seems that in Latin America, as we come wanting to help, we suffer the shock of the contradictions between two models of development of our nations sustained by force and social diversity.

Our Latin American nations have said of our people: "They have taken opportunities to use their talents and to organize themselves and have shown they can succeed to obtain vindication for their just rights."

The stifling of these rights weighs heavily on this creative capacity and also weighs down the natural economic richness and development of our countries. Latin America lives the anguish of an economically unequal growth that accompanies a development not integral to the participation of the people. This generates conflict that manifests itself in many ways in all parts of our societies.

I speak of situations like that of Bolivia where a military regime pays no heed and oppresses the will of a people.

I speak of Salvador where the general violence, product of structures of domination and injustices with the force of law, seen for decades, compromises today the practical possibility of a peaceful solution.

I speak of Cuba, its prisoners and politicians responsible for clear transgressions against human rights. I speak of Paraguay, Chile, Brazil, Guatemala, countries where there exists no

capacity for constitutional order nor any intent to institute such order for the openly limited and deceitful forms that will not grant to the people their authentic right to be makers of their own destiny.

I speak of my own Argentina where situations have led to systems of injustice that we share with the rest of our large Latin American fatherland. These have devolved into violence from both the Left and the Right, which have resulted in the murdered, the injured, the disappeared, the tortured, prisoned, and exiled.

This situation, anguished and unjust, is shared by all responsible sectors of national life. It is felt with sorrow by the families of the disappeared, and especially the mothers, like the mothers of the Plaza de Mayo whose valorous and international action for peace is a patient witness bearing the sorrow of uncertainty about the fate of their sons.

The churches, the workers' organizations, the political parties and the institutions for the defense of human rights have all demanded a solution of this problem that stands in the way of a real meeting of the Argentines.

I do not wish to speak more of the above mentioned injustices, since I do not believe the latter is the struggle for you here. These are things I must deal with in my own country and confront with the present government.

I would like now to speak of my hope because it is that which empowers our actions and commitment.

Beginning to speak of this, I am remembering a martyr to peace, the Archbishop of Salvador, Monsignor Oscar Romero, who in his work of the gospel, shared in the way of the people even to giving his life for them. Even his martyrdom is a sign of hope.

Our hope is the benevolent notice of Christ Jesus, who in these days of the Advent and Christmas season fortifies human conscience in all latitudes. We take hope because we believe with St. Paul that love never dies, and that humankind, in the historical process, has always created enclaves of love in solidarity with the active practice of the full rights of persons.

For this, our testimony in the world cannot be limited to the exercise of critical judgement of the injustices of the social, economic, and political order or to the consequent denunciation of the sins of those responsible.

I want to affirm with emphasis: *This world is possible.*

The social order we seek is not a utopia. It is a world where political life is understood in terms of active participation by the governors and the governed in the realization of the common good.

We do not believe in consensus by force. We are accustomed to hearing, wherever human rights are being violated, that it is being done in the name of higher interests. I declare that there exists no higher interest than the human being.

I point out my conviction in the maturity of the people, who are able to govern themselves without paternalistic guardians.

For this reason we have hope. We believe in the vocation and participation of our people, who day to day are awakened to their political conscience and express their desire for change

and the complete democratization of society. A change based on justice, built with love, and which will bring us the most anxiously desired fruit of peace.

We must all commit ourselves to this task. And I want my voice to help build the chorus of voices so that the clamor for justice will become deafening.

I live this hope which I am sure I share with many others. I am confident that one day our daily effort will have its reward. Peace and good wishes to all.

Muchas gracias. Many thanks.

STEWARD OF JUSTICE & PEACE

ADOLFO PÉREZ ESQUIVEL

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: FREE EXPRESSION AND RELIGION; NON-VIOLENT ACTIVISM

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 2: Freedom from Discrimination

Article 9: Freedom from Arbitrary Arrest and Exile

Article 18: Freedom of Belief and Religion

Article 19: Freedom of Opinion and Information

Article 23: Right to Desirable Work and to Join Trade Unions

GUIDING QUESTION:

- What are human rights? What rights do governments have an obligation to protect?
- What is justice? How do people attain justice?
- What is protest? How do you know that a protest is successful?
- What is faith? How does faith inspire action?
- What is activism? Why do people become activists? What role does non-violence play in activism?

TIME REQUIREMENT:

250 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Define liberation theology, gospel, junta, atrocities, habeas corpus and restorative justice.
- Analyze the roles of religion and non-violence in modern protest movements.
- Discuss the impact of dictatorial regimes using Argentina's Dirty War as an example.
- Demonstrate understanding of Adolfo Pérez Esquivel's work and the potential impact of activists.
- Read and analyze primary and secondary sources to identify evidence for guiding questions.
- Create their own visual protest art to express their own beliefs about justice.
- Think of ways to participate in future non-violent activism or protest.

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole (RH.11-12.1)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem (RH.11-12.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.B.5** Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Liberation theology
- Gospel
- Junta
- Atrocities
- Habeas corpus
- Restorative justice

CONCEPTS:

- Non-violence
- Activism
- Protest
- Justice
- Due process
- Regime change
- Freedom of expression
- Freedom of religion
- Human rights
- Poverty
- Peace

TECHNOLOGY REQUIRED:

- TV and DVD player or laptop and projector
- Computer lab access if desired

MATERIALS:

- Chart paper or white board/chalk board
- Markers and writing utensils
- Notebook paper
- Copies of primary and secondary sources or computer lab access if desired
- TV and DVD player or laptop and projector
- DVD or digital file of "Spoils of War"
- Art supplies if needed

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Assign students to five small groups and assign each group one of the corresponding five guiding questions for the lesson.
- Students will discuss and record their answers in groups on chart paper; then present their ideas to the class.
- Each group will record the others' answers in a graphic organizer.
- Guide the discussion, allowing students from other groups to add their ideas.
- Instruct students to brainstorm and write down, in their own notebooks, examples of rights they feel they have; if they believe these rights have been violated, and if so, how. Instruct students to list ways they think they could protest these violations or other injustices and what steps they would take to become activists. This may be finished for homework for discussion the next day.

ACTIVITY 1:

- Write the terms "liberation theology" and "gospel" on the board. Ask students to define the terms in their own words.
- After a brief discussion, give the formal definitions of liberation theology and gospel and explain their connection to Latin American history and religion, either on paper or projected on the board. Help students compare their own definitions to the provided one.
- Assign students to one of four small groups. Each group will be assigned one of the following:
 - Mahatma Gandhi and independence in India
 - Mother Teresa and India
 - Martin Luther King Jr. or the Southern Christian Leadership Council
 - Desmond Tutu and restorative justice in South Africa
- Provide each group with links to the source(s) for their activist, describing the role of religion and/or non-violence in activism. Ask students to answer the following questions and cite short specific quotations:
 - 1 What injustice did they fight? What kind of people did they advocate for? People in what conditions?
 - 2 What kind of rhetoric did they use to describe the fight?
 - 3 How did they describe the role of religion in their activism?
 - 4 How did they justify the use of non-violence as necessary?
 - 5 How do they define justice?

Mahatma Gandhi:

- Gandhi primary source: <http://chnm.gmu.edu/worldhistorysources/r/145/whm.html>
- Gandhi secondary source: http://nobelprize.org/nobel_prizes/peace/articles/gandhi/
- Gandhi video: <http://www.youtube.com/watch?v=TkHTbkPoEQ8&feature=related>

Mother Teresa:

- Teresa primary source: http://nobelprize.org/nobel_prizes/peace/laureates/1979/teresa-lecture.html
- Teresa secondary source: http://nobelprize.org/nobel_prizes/peace/laureates/1979/teresa-bio.html
- Teresa video: http://nobelprize.org/nobel_prizes/peace/laureates/1979/teresa-docu.html

Martin Luther King, Jr.:

- King primary source: http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/annotated_letter_from_birmingham/
- King secondary source: http://nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html
- King video: <http://www.youtube.com/watch?v=PQayMdP79cg&feature=related>
- King video: <http://www.youtube.com/watch?v=EnoH2psiDhY&feature=related>

Desmond Tutu:

- Tutu primary source: http://nobelprize.org/nobel_prizes/peace/laureates/1984/tutu-interview.html
- Tutu secondary source: http://nobelprize.org/nobel_prizes/peace/laureates/1984/tutu-bio.html
- Tutu video: <http://www.youtube.com/watch?v=No6owuOeMFE&feature=related>
- Students will read the sources and discuss and record their answers in their groups.
- Students will present a summary of what they learned about their activist to the class. Their peers will record notes answering the main idea questions in a chart that organizes answers by person in columns.
- Ask students to think of or research someone who works today to fight injustice using religion or non-violence to ground her or his actions. This may be assigned for homework.

ACTIVITY 2:

- Write "junta" and "atrocities" on the board. Ask students to use classroom dictionaries or the Internet to look up definitions of these terms. Students will share them with the class and discuss what they think causes both. Teacher will guide discussion.
- Provide students a secondary source summary of Argentina's Dirty War and a map of South America with Argentina highlighted. (<http://www.argentinacafe.com/Background/history/argentina-history-dirty-war.htm>) Ask individual students to create a short timeline of the war based on the reading. They will compare their work with a partner. Teacher will lead a short discussion with the whole class to check comprehension of the reading and the war. Time permitting, students will view a short (three-minute) YouTube video (<http://www.youtube.com/watch?v=IVln2RXmG-4>) about the war.
- Give students copies of an NPR article (<http://www.npr.org/templates/story/story.php?storyId=124125440>) about the Dirty War and the Disappeared. Ask students to volunteer to read the article aloud. Project photograph of the Disappeared in the classroom (<http://churchandstate.org.uk/2011/01/the-sins-of-the-argentine-church/>). Guide discussion of the following questions:
 - How can individuals fight against a repressive regime?
 - Can non-violence be a successful response to violence?
 - What kind of lasting impact do you think the atrocities of the Dirty War have had on Argentina and its people?
 - How would you cope if you lost a family member?
- For homework, ask students to write a letter to a family member explaining how much that person means to them and what they would do if that family member were to disappear.

- Time permitting, students will watch all or part of the 2000 Argentinean documentary “Spoils of War” (Botin de Guerra) about the Disappeared, or excerpts from the 2004 Argentinean film “Captive” (Cautiva), and write a response to the film describing its purpose, value and limitations.

ACTIVITY 3:

- Distribute to students a graphic organizer with 3 boxes on it numbered 1, 2 and 3. An arrow will lead from box 1 to 2 and 2 to 3.
 - Box #1 will contain the question, “Why would a person be arrested?” and have space for students to write a response.
 - Box #2 will have the question, “What rights does someone who is arrested have in the U.S. Constitution?”
 - Box #3 will have the questions, “What if those rights are violated? Can someone unlawfully arrested or detained be ‘made whole?’”
- Students will answer these questions in pairs and then teacher will lead a class discussion. In the course of discussion, teacher will write “habeas corpus” on the board and make sure students remember this right. At the end or during the discussion of question #3, teacher will write the term “restorative justice” on the board and incorporate the definition into discussion.
- Students will be given a copy of a biographical profile of Adolfo Pérez Esquivel from Peace Jam (<http://www.peacejam.org/laureates/Adolfo-P%C3%A9rez-Esquivel-4.aspx>) (or STTP, Nobel, etc.) and a volunteer will read it to the class. The teacher will highlight the circumstances of his arrest and jailing. Students will then watch a video clip of Pérez Esquivel (<http://www.peacejam.org/laureates/Adolfo-P%C3%A9rez-Esquivel-4.aspx>).
- Give students a copy of the Universal Declaration of Human Rights with a short summary of its history and creation from the United Nations website. (<http://www.un.org/en/documents/udhr/—atop>) Class will briefly discuss why in 1948 a document like this would have been created. Students will read aloud a few of the rights.
- Give students a copy of Perez Esquivel's Nobel Prize Lecture from December 11, 1980. (http://nobelprize.org/nobel_prizes/peace/laureates/1980/esquivel-lecture.html) In groups of three, students will read the speech and identify what rights in the UDHR he addresses. Students will record and cite specific quotations from the speech and specific rights on a paper chart. Students are expected to identify 3–5 passages and rights. The whole class will discuss the passages and their corresponding rights in terms of how Esquivel views religion, justice and protest.
- For homework, ask students to compile their previous homework assignments (personal statement about injustice and protest; example of modern activist; letter to family member), reread and reflect on them and bring them to class the next day.

ACTIVITY 4:

- As a class, students will discuss the questions:
 - What is art?
 - Can art be protest?
- Write the first question on the board, guide discussion and record ideas on the board, then add the second question and continue discussion and notes.

- Ask students to refer to their copy of Pérez Esquivel's Nobel Prize Acceptance Speech. (http://nobelprize.org/nobel_prizes/peace/laureates/1980/esquivel-acceptance.html)
- Ask students to consider three specific passages and discuss their meaning and advice:
 - 1 For a man like myself, a small voice for those who have no voice, who struggles so that the cry of the people may be heard in all its power, for one without any special identity except as a veritable Latin American man and as a Christian—this is, without any doubt, the highest honour that I can receive: to be considered a servant of peace.
 - 2 I come from a continent that lives between anguish and hope, where my own history is being written. I am convinced that the gospel power of non-violence presents a choice that opens up for us a challenge of new and radical perspectives. It is an option which gives priority to the essential Christian value: the dignity of the human being; the sacred, transcendent and irrevocable dignity that belongs to the human being by reason of being a child of God and a brother or sister in Christ, and therefore, our own brother and sister.
 - 3 As I speak to you, I see before my eyes the vivid images of my brothers and sisters:
 - faces of the workers and peasants living at sub-human levels, whose rights to organise are severely limited;
 - faces of children who suffer from malnutrition;
 - of young people who see their hopes frustrated;
 - of the marginal urban poor;
 - of our indigenous people;
 - of the mothers searching for their missing sons and daughters;
 - of the disappeared, many of them mere children;
 - of thousands of exiles;
 - of the people who clamour for liberty and justice of all.
- Guide discussion and encourage students to express their opinions of the meaning of the passages.
- Students will then view electronic, projected or printed out examples of Pérez Esquivel's mural art. Time permitting, art of other activist artists can also be shown.
- Assign students to brainstorm their culminating project.

CULMINATING ACTIVITY:

- Students will use their homework assignments to brainstorm a design for an individual or small group mural, collage or photomontage and write an accompanying poem or prose piece expressing their views of justice, injustice, peace, protest, etc., and/or how they think change can be made in their community or in the wider world.
- If desired, ask an art teacher in the school or outside of it to assist students with their work.
- One student or a small group will be assigned instead (or in addition for extra credit) to make a Power Point presentation or website about Pérez Esquivel's work and some Argentinean history.
- Students will present their projects at a schoolwide program/art show. Parents and community members will be invited to attend.
- One student or a small group will be assigned to write about their project for the school newspaper.

- Students will first reflect upon why it is important to go beyond studying Adolfo Pérez Esquivel and mounting the art show at their school.
- Students will prepare for becoming defenders by researching and identifying community organizations, other schools and houses of worship in their community that they wish to partner with to continue this project.
- Students will contact the organizations to offer them student-led teach-ins about how those organizations can make their own peace and justice art shows or to ask whether their own art show could be exhibited in the organization's space, ideally including an open house or after-school event.
- Based on the outcome of either having a teach-in, staging more art shows or facing challenges in making either happen, students will write a reflective paper describing what they learned from this experience and what they will do in the future to continue learning about and working for peace and justice.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

- Students can attend a student council, PTA or LSC meeting at their school to advocate for a human rights fundraiser or to present an idea of how to address student grievances at their school or in their community.
- Students can write a letter to editor responding to an article about a just, unjust, peaceful or violent event that they feel is important.
- Students can get training for and start a school wide Peace Circle program.
- Students can start a Peace Jam affiliate or chapter in their city or get involved in an existing affiliate or chapter.
- Students can work with their school administration to implement restorative justice practices instead of traditional punishments.
- Students can research current human rights abuses around the world using the Internet to start a fundraiser or presentation about the injustices. (Start with websites for: Southern Poverty Law Center, Human Rights Watch, ACLU.)
- Students can support a picket line by local workers on strike or attend a protest about a current issue or injustice.
- Students can write a letter to a legislator about the ways in which the Universal Declaration of Human Rights ought to be upheld in our country or another country.
- Students can volunteer with a religious organization or house of worship on a community project.
- Students can raise and donate money to a global activism cause.
- Students can research the Innocence Project and try to find ways that they get involved.
- Students can research other ways to support union solidarity in their community by going to the AFL-CIO website to find a local union that they can contact to get involved.
- Students can write their own "I Believe" manifestos or Student Bill of Rights to display at their school or to use to lobby their school, district or community for redress of grievances.

Nobel Prize:

http://nobelprize.org/nobel_prizes/peace/laureates/1980/esquivel-bio.html

The Nobel Prize is an award for achievement in physics, chemistry, physiology or medicine, literature and for peace. It is an internationally administered by the Nobel Foundation in Stockholm, Sweden.

Peace Jam Foundation:

<http://www.peacejam.org/laureates/Adolfo-Pérez-Esquivel-4.aspx>

Peace Jam is an organization which brings young people together with Nobel Peace Laureates to tackle challenging issues facing the planet. Peace Jam addresses a broad range of issues, from basic needs, such as access to water, to basic rights, such as human security.

The Story of Alejandro Rei:

<http://www.npr.org/templates/story/story.php?storyId=124125440>

The story of Alejandro Rei, an Argentine man who was given up for adoption during the Dirty War, and his quest for his parents. The story also describes the atrocities committed by the military dictatorship.

Adolfo Pérez Esquivel biography:

<http://www.answers.com/topic/adolfo-p-rez-esquivel>

<http://biography.jrank.org/pages/3971/P-rez-Esquivel-Adolfo-1931-Artist-Activist.html>

<http://www.swiftpapers.com/biographies/Adolfo-Pérez-Esquivel-26880.html>

<http://www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/esquivel-adolfo-perez.htm>

Pérez Esquivel Murals:

http://surfingdesign.com.ar/adolfoperezesquivel/?page_id=80

<http://www.alastairmcintosh.com/general/1992-stations-cross-esquivel.htm>

Esquivel Letter to President Bush 2003 about war:

<http://www.counterpunch.org/esquivel04302003.html>

Official SERPAJ Web Site:

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

Mothers and Grandmothers of the Plaza de Mayo:

<http://www.abuelas.org.ar/english/history.htm>

<http://www.easybuenosairescity.com/biografias/madres1.htm>

<http://www.usfca.edu/fac-staff/webberm/plaza.htm>

PBS News Hour Article about the Disappeared:

http://www.pbs.org/newshour/bb/latin_america/july-dec97/argentina_10-16a.html

“Spoils of War” Film, NYTimes summary:

<http://movies.nytimes.com/movie/302187/Spoils-of-War/overview>

Dirty War History resources:

<http://www.globalsecurity.org/military/world/war/argentina.htm>

http://articles.cnn.com/2009-11-17/world/argentina.dirty.war_1_buenos-aires-argentina-s-dirty-war-human-rights?s=PM:WORLD

<http://www.france24.com/en/20091208-argentina-dirty-war-dictatorship-astiz-trial-timeline>

Facing History and Ourselves:

http://nobigotry.facinghistory.org/?utm_content=0000-00-0000%3A00%3A00&utm_source=VerticalResponse&utm_medium=Email&utm_term=Give+Bigotry+No+Sanction%3A+Exploring+Religious+Freedom+and+Democracy&utm_campaign=Class+is+in+Session%3A

For more than 30 years, Facing History and Ourselves has believed that education is the key to combating bigotry and nurturing democracy. They work with educators throughout their careers to improve their effectiveness in the classroom, as well as their students' academic performance and civic learning.

Peace Circles article:

<http://news.medill.northwestern.edu/chicago/news.aspx?id=157303>

This article describes how peace circles can be used as alternatives to traditional punishment for young people.

Southern Poverty Law Center:

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

The Southern Poverty Law Center is a nonprofit civil rights organization dedicated to fighting hate and bigotry, and to seeking justice for the most vulnerable members of society.

Teaching Tolerance:

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

Founded in 1991 by the Southern Poverty Law Center, Teaching Tolerance is dedicated to reducing prejudice, improving intergroup relations and supporting equitable school experiences for our nation's children.

American Civil Liberties Union:

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

The ACLU is our nation's guardian of liberty, working daily in courts, legislatures and communities to defend and preserve the individual rights and liberties that the constitution and laws of the United States guarantee everyone in this country.

Human Rights Watch:

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

Human Rights Watch is one of the world's leading independent organizations dedicated to defending and protecting human rights.

The Innocence Project:

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

The Innocence Project is a national litigation and public policy organization dedicated to exonerating wrongfully convicted individuals through DNA testing and reforming the criminal justice system to prevent future injustice.

AFL-CIO:

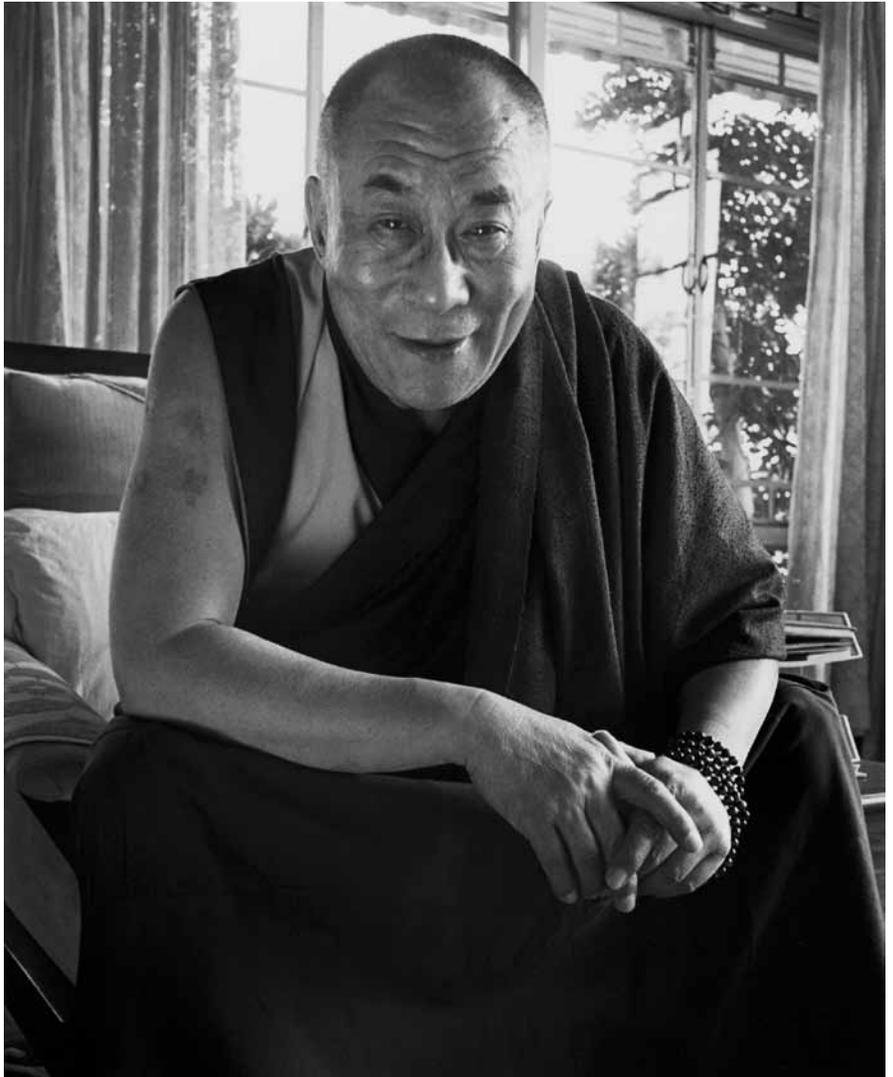
http://www.aflcio.org/aboutus/sign_up_new.cfm

The American Federation of Labor and Congress of Industrial Organizations (AFL-CIO) is a voluntary federation of 55 national and international labor unions. The AFL-CIO union movement represents 12.2 million members, including 3.2 million members in Working America, its community affiliate.

THE DALAI LAMA

“UNLESS THE WORLD COMMUNITY TACKLES THE TIBETAN ISSUE, THE HUMAN RIGHTS VIOLATION WILL CONTINUE.”

The ninth child born to a farming family in the Chinese border region of Amdo in 1935, two-year-old Lhamo Thondup was recognized by Tibetan monks as the fourteenth reincarnation of the Dalai Lama, considered a manifestation of the Bodhisattva of Compassion. Renamed Tenzin Gyatso, he was brought to Lhasa to begin a sixteen-year education in metaphysical and religious texts to prepare him for his role as spiritual leader. The Chinese invasion of Tibet in 1949, and its aftermath, introduced brutal repressions in which thousands of Tibetans were executed in prisons or starved to death in prison camps, and hundreds of monasteries, temples, and other cultural and historic buildings were pillaged and demolished. In their effort to eradicate Tibetan culture and identity, the Chinese forced Tibetans to dress like Chinese, to profess atheism, to burn books, and to condemn, humiliate, and kill their elders and teachers. His life in jeopardy, the Dalai Lama fled into exile in northern India along with 80,000 Tibetans in 1959; he has never returned. Meanwhile, new waves of repression erupted in the 1960s and 1980s that continue in the present. To date, the Chinese government has murdered, massacred, tortured, or starved to death more than one million Tibetans, one-fifth of the population. In the face of this state oppression, where do Tibetans gather strength to continue the struggle? His Holiness the Dalai Lama inspires Tibetans to embrace their beliefs and hold fast to their dreams. He has demanded that we think of those who have stolen his land and massacred his people, not as murderers and thieves, but as human beings deserving of forgiveness and compassion. Since 1959, His Holiness has received more than 84 awards, honorary doctorates, and other prizes including the Nobel Peace Prize in 1989, in recognition of his lifelong message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. His Holiness has also authored more than 72 books and describes himself as a simple Buddhist monk.



Dalai Lama, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

ON COMPASSION

When I visited the Nazi death camps of Auschwitz, I found myself completely unprepared for the deep revulsion I experienced at the sight of the ovens where hundreds of thousands of human beings were burned. The sheer calculation and detachment to which they bore horrifying witness overcame me. This is what happens, I thought, when societies lose touch with feeling. And while it is necessary to have legislation and international conventions in place to prevent such disasters, these atrocities happen in spite of them. What of Stalin and his pogroms? What of Pol Pot, architect of the Killing Fields? And what of Mao, a man I knew and once admired, and the barbarous insanity of the Cultural Revolution? All three had a vision, a goal, with some social agenda, but nothing could justify the human suffering engendered. So, you see it all starts with the individual, with asking what the consequences are of your actions. An ethical act is a nonharming act. And if we could enhance our sensitivity to others' suffering, the less we would tolerate seeing others' pain, and the more we would do to ensure that no action of ours ever causes harm. In Tibetan we call this *nying je*, translated generally as compassion.

ON SUFFERING

All human beings desire happiness, and genuine happiness is characterized by peace. A sentient being experiences suffering as well. It is that experience that connects us to others and is the basis of our capacity for empathy. Many in Tibet have experienced the suffering of having what we want taken away from us. As refugees, we have lost our country, and have been forcibly separated from our loved ones. When I hear bad news from Tibet my natural reaction is one of great sadness. By the late seventies and early eighties there was an influx of large numbers of Tibetans who came to see me in India and spoke about how their fathers or their parents or their brothers or sisters were killed and how they themselves had been tortured or suffered. I often wept. Now, after hearing so many cases, my eyes have become dry. It's like the soldier who is scared when he hears the first shot, but after many shots becomes familiar with the sound.

And when the Chinese lost their temper with me, and they took it out on the Panchen Lama, that was very sad, and I accept some responsibility for what happened. Yet, what could I do? When these things occur there is no point in being discouraged and sad. Feelings of helpless anger do nothing but poison the mind, embitter the heart, and enfeeble the will. I take comfort in the words of the ancient Indian master Shantideva's advice, "If there is a way to overcome the suffering, then there is no need to worry. If there is no way to overcome the suffering, then there is no use in worrying." We must place this in context and remind ourselves that the basic human disposition toward freedom, truth, and justice will eventually prevail. It is also worth remembering that the time of greatest difficulty is the time of greatest gain in wisdom and strength. A great Tibetan scholar who spent more than twenty years in prison enduring terrible treatment, including torture, wrote letters during his confinement and smuggled them out—and they were acclaimed by many as containing the most profound teachings on love and compassion ever heard.

ON ETHICS AND ENVIRONMENT

It is no exaggeration to say that the Tibet I grew up in was a wildlife paradise. Animals were rarely hunted. Immense herds of *kyang* (wild asses) and *drong* (wild yak) roamed the plains along with shimmering *gowa* (gazelles), *wa* (fox), and *tsoe* (antelope). The noble eagles soared high over the monasteries and at night the call of the *wookpa* (long-eared owl) could be heard. Now, because of loss of habitat and hunting, the wildlife of my country is gone. In addition, Tibet's forests have been clear-cut by the Chinese, and Beijing admits that this is at least partly to blame for the catastrophic flooding in western China. Sensitivity to the environment must be part of realizing the universal dimensions of our actions, and restraint in this, as in all, is important.

ON NON-VIOLENCE

Chairman Mao once said political power comes from the barrel of a gun. But I believe that while violence may achieve short-term objectives, it cannot obtain long-lasting ends. I am a firm believer that violence begets violence. Some may say

that my devotion to non-violence is praiseworthy, but not really practical. I am convinced people say that because engaging in it seems daunting and it is easy to become discouraged. But where once one only spoke of peace in one's land, now world peace is at stake—the fact of human interdependence is so explicit now. And we must recognize that non-violence was the principal characteristic of the political revolutions that swept the world during the 1980s. I have advanced the idea that Tibet, among other places, become a Zone of Peace, where countries like India and China, which have been at war for a long time, would benefit enormously from the establishment of a demilitarized area, saving a considerable portion of their income, which is presently wasted in maintaining border troops.

On a personal level, violence can undermine greater motivations. For example, I feel that hunger strikes as a vehicle of protest are problematic. The first time I visited the Tibetan hunger strikers (on April 2, 1988, in New Delhi), they had been without food for two weeks, so their physical condition was not yet too bad. Right from the beginning they asked me not to stop them. Since they undertook the hunger strike for the Tibetan issue, which is also my responsibility, in order to stop them I had to show them an alternative. But sadly there was no alternative. At last, Indian police intervened and took the strikers to the hospital, and I was immensely relieved. Yet the strikers acted with courage and determination, which is remarkable, and fortunately they did not have to die, not because they changed their minds, but because they were forced to live by the Indian government. The strikers did not consider self-sacrifice to be a form of violence, but I did. Although they realized that our cause was a just one, they should not have felt that death at the hands of the perceived enemy was a reasonable consequence for their actions. This is a distinction and an important one.

ON HUMAN RIGHTS

Human rights violations are symptoms of the larger issue of Tibet, and unless the world community tackles the Tibet issue, the human rights violations will continue. Meanwhile, the Tibetans suffer, the Chinese are embarrassed, and general resentment increases. The Chinese authorities are concerned about unity and stability, but their method of dealing with Tibet creates instability and disunity. It's a contradiction and does not work.

ON THE VALUE OF LIFE

I realize that being the Dalai Lama serves a purpose. If one's life becomes useful and beneficial for others, then its purpose is fulfilled. I have an immense responsibility and an impossible task. But as long as I carry on with sincere motivation, I become almost immune to these immense difficulties. Whatever I can do, I do; even if it is beyond my ability. Of course, I feel I would be more useful being outside government administration. Younger, trained people should do this, while my remaining time and energy should concentrate on the promotion of human value. Ultimately, that is the most important thing. When human value is not respected by those who administer governments or work on economic endeavors, then all sorts of problems, like crime and corruption, increase. The Communist ideology

completely fails to promote human value, and corruption is consequently great. The Buddhist culture can help to increase self-discipline, and that will automatically reduce corruption. As soon as we can return to Tibet with a certain degree of freedom, I will hand over all my temporal authority. Then, for the rest of my life, I will focus on the promotion of human values and the promotion of harmony among the different religious traditions. I will continue teaching Buddhism to the Buddhist world.

ON GOALS AND IMPERMANENCE

There are no inherent contradictions between being a political leader and a moral leader, as long as you carry on political activities or goals with sincere motivation and proper goals. Proper goals mean not working for your own name, or for your own fame, or for your own power, but for the benefit of others.

Within another fifty years I, Tenzin Gyatso, will be no more than a memory. Time passes unhindered. The Chinese authorities and the Tibetan people very much want me to continue my work, but I am now over sixty-four years old. That means, in another ten years I will be seventy-four; in another twenty years I will be eighty-four. So, there is little time left for active work. My physicians say that my life span, as revealed by my pulse, is one hundred and three years. In this time, until my last day, I want to, for the benefit of all, maintain close relationships with those who became Tibet's friends during our darkest period. They did it not for money, certainly not for power (because by being our friends they may have had more inconvenience dealing with China), but out of human feeling, out of human concern. I consider these friendships very precious. Here is a short prayer that gave me great inspiration in my quest to benefit others:

*May I become at all times both now and forever
 A protector for those without protection
 A guide for those who have lost their way
 A ship for those with oceans to cross
 A bridge for those with rivers to cross
 A sanctuary for those in danger
 A lamp for those without light
 A place of rugs for those who lack shelter
 And a servant to all in need*

CHINA, TIBET, AND A MESSAGE OF NON-VIOLENCE:

THE DALAI LAMA

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: FREE EXPRESSION; RELIGIOUS FREEDOM

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article: 18: Freedom of Belief and Religion

GUIDING QUESTION:

What happens when you are not able to practice your religion?

TIME REQUIREMENT:

Minimum 40 minutes, maximum 120 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Understand the conflict between China and Tibet.
- Understand the concept of free expression/religious freedom and Article 18 from the Universal Declaration of Human Rights.
- Explain the Dalai Lama's message of non-violence and explore their own beliefs on non-violence as a solution to conflict.

COMMON CORE LEARNING STANDARDS:

The student should be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis. (RH.9-10.5)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- 18.B.4 Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- 18.C.4b Analyze major contemporary cultural exchanges as influenced by worldwide communications.
- 16.B.4b (W) Identify political ideas from the early modern historical era to the present which have had worldwide impact (e.g., nationalism/Sun Yat-Sen, non-violence/Ghandi, independence/Kenyatta).
- 16.C.4c (W) Describe the impact of key individuals/ideas from 1500—present, including Adam Smith, Karl Marx and John Maynard Keynes.
- 14.B.5 Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- 14.E.5 Analyze relationships and tensions among members of the international community.

- 16.B.5b (W) Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- 18.A.5 Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Religious freedom
- Tibet
- China
- Non-violence
- Buddhism
- Compassion
- Intolerance

TECHNOLOGY REQUIRED:

- Internet access and computers for student research
- Interactive whiteboard if available (for presentations and viewing video) or LCD projector, computer and screen

MATERIALS:

- Interview with the Dalai Lama in *Speak Truth To Power*
www.speaktruthtopower.org
Click Defenders/Click Interview/scroll to the Dalai Lama
- PBS *Speak Truth To Power* online passage on religious freedom and how it relates to Tibet:
http://www.pbs.org/speaktruthtopower/issue_religious.html
- Video clip of the Dalai Lama talking about the situation in Tibet and his message of non-violence:
<http://video.nytimes.com/video/2009/05/28/world/1194840559273/an-interview-with-the-dalai-lama.html>
- Article 18 from the Universal Declaration of Human Rights:
<http://www.un.org/en/documents/udhr/index.shtml#a18>

ANTICIPATORY SET:

Teacher will ask students to read the PBS online passage on religious freedom and how it relates to Tibet. Students will gain the background knowledge necessary to understand the conflict in Tibet and also create a personal response on the theme of non-violence.

ACTIVITY I:

- Divide the students into small groups.
- Pass out the interview with the Dalai Lama: <http://rfkcenter.org/the-dalai-lama#interview> here
- Assign students the reading on the Dalai Lama.
- Show students the video on the Dalai Lama.
- Ask students to craft a response to the interview and video in the form of a group presentation to the following guiding questions:
 - What is the main conflict between China and Tibet and how did it begin?
 - Who is the Dalai Lama?
 - Explain his message on non-violence as a response to the conflict in Tibet.
 - Instruct the students to include supporting details from at least one source (other than the materials in class) to support their responses.
- Provide students a rubric to explain how the presentation will be evaluated.
- After completing their research, students will prepare a presentation in one of the following formats to convey their responses to the guiding questions:
 - Multimedia presentation PowerPoint, video, website, etc.
 - Group oral presentation
 - Students must cite each source that they use in their presentation. After each group presents, it will field questions from the class on its presentation and provide a form for other students to evaluate its presentation.

The Dalai Lama often speaks about compassion for others and using non-violence as a way to respond to conflict. After reading about the events in Tibet, and learning about other regions in conflict across the globe, do you think non-violence can produce a positive outcome?

- On the personal level, think about the times you have been tempted to resolve a personal conflict by using some sort of violence and how that conflict could have been addressed in a non-violent manner. Also, think about how you can personally intervene in an escalating conflict between others using non-violent techniques.
- Pay attention to the news and pinpoint key stories in which non-violent methods have been used to resolve conflicts. The response can be in a format that the student decides is best to convey his or her response. For example, it could be a poem, short essay, art project, or video that is disseminated among classmates, the school and beyond.
- On the local level, are any efforts being carried out by the government, community groups or non-governmental organizations to resolve conflicts in your neighborhood or community? Interview people on all sides of the story; find out their thoughts the conflict and possible repercussions if the conflict is not resolved.
- On the national level and global level, ask yourself if your government is doing the best it can to help resolve violent or potentially violent conflicts around the world. Find out what independent agencies and advocacy groups are doing to help prevent or resolve a conflict. What is the media doing in your country to investigate and report areas of pending or ongoing conflict? If you believe that not enough is being done in your own country, contact the government entities responsible, advocacy groups or your government representative, congressperson or senator; to find out what is being done to resolve the pending or ongoing conflict peacefully. Contact them and either help to promote their work or criticize their work by writing to a newspaper. Discuss with your classmates some of the hot spots of conflict in the world and how these conflicts could be resolved by non-violent means.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

Dalai Lama Website:

<http://www.dalailama.com/>

The Dalai Lama's personal site, with numerous links to his teachings, messages and a wealth of video and audio from His Holiness.

Central Tibetan Administration:

<http://www.tibet.net/en/index.php>

The official website of the current government of Tibet. It features information about current issues in Tibet and serves as a portal for news from other sources as well.

Dalai Lama Foundation:

<http://www.dalailamafoundation.org/df/en/index.jsp>

The Dalai Lama's personal foundation, established in 2002, that works to promote education about the importance of ethics and peace.

Background on the Dalai Lama:

<http://www.lucidcafe.com/library/96jul/dalailama.html>

A biography and set of resources about the Dalai Lama.

International Center on Nonviolent Conflict:

<http://www.nonviolent-conflict.org/>

Extensive and frequently updated source for news about current and ongoing non-violent conflict and explanations of the concepts of non-violence.

Martin Luther King, Jr.'s 6 Facts about Non-Violent Resistance:

<http://www.care2.com/greenliving/martin-luther-king-six-facts.html>

A good and simple introduction to non-violent resistance from one of its most famous proponents.

Nonviolence International:

<http://nonviolenceinternational.net/>

An NGO that focuses on promoting non-violence, with a great introduction to the principles of non-violence.

Non-Violent Struggle:

<http://www.colorado.edu/conflict/peace/treatment/nonviolc.htm>

Page from the University of Colorado website, with a great list of examples of non-violence.

United States Institute of Peace:

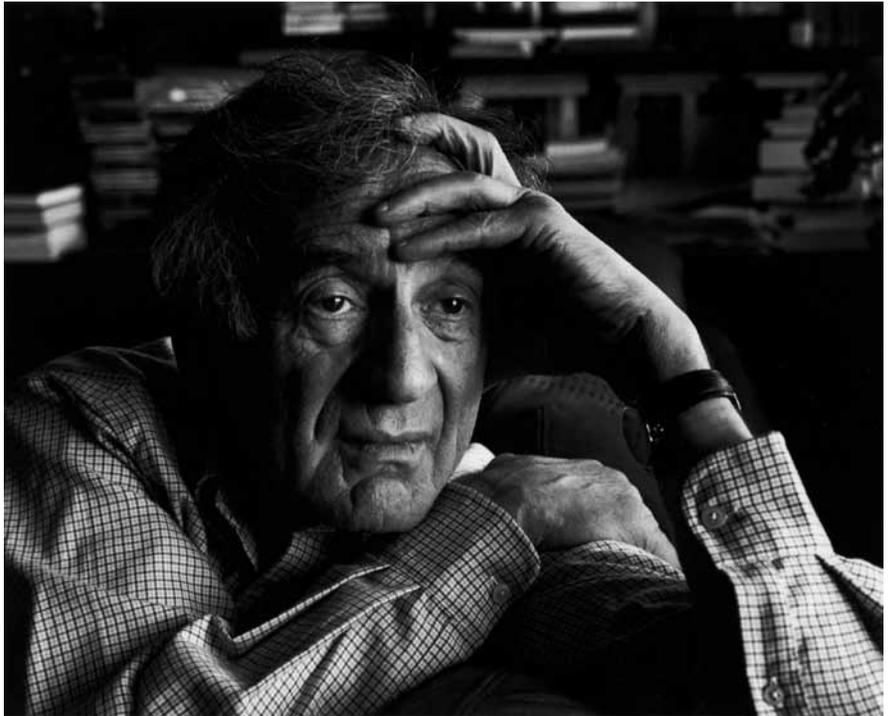
<http://www.usip.org>

A U.S. government-funded institution with excellent resources for teaching peacemakers how to address conflict areas around the world.

ELIE WIESEL

“WHAT I WANT, WHAT I HAVE HOPED FOR ALL MY LIFE, IS THAT MY PAST SHOULD NOT BECOME YOUR CHILDREN'S FUTURE”

*Elie Wiesel was brought up in a closely knit Jewish community in Sighet, Transylvania (Romania). When he was fifteen years old, his family was herded aboard a train and deported by Nazis to the Auschwitz death camp. Wiesel's mother and younger sister died at Auschwitz—two older sisters survived. Wiesel and his father were then taken to Buchenwald, where his father also perished. In his autobiography, Wiesel writes: “Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky. Never shall I forget those flames which consumed my faith forever. Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget these things, even if I am condemned to live as long as God himself. Never.” Wiesel has devoted his life to ensuring that the world does not forget the atrocities of the Nazis, and that they are not repeated. After the war, Wiesel became a journalist in Paris, ending his silence about his experiences during the Holocaust with the publication of *Night* in 1958. Translated into twenty-five languages, with millions of copies in print around the world, *Night* is a searing account of the Nazi death camps. Wiesel has since written more than forty books, and won numerous awards for his writing and advocacy. He served as the chairman of the President's Commission on the Holocaust, and was the founding chairman of the U.S. Holocaust Memorial Council. For his literary and human rights activities, he has received numerous awards including the Presidential Medal of Freedom, the U.S. Congressional Gold Medal and the Medal of Liberty Award, and the rank of Grand-Croix in the French Legion of Honor. In 1986 he won the Nobel Peace Prize. Wiesel teaches at Boston University and travels the globe advocating for human rights and the discussion of ethical issues.*



Elie Wiesel ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

KK Why don't you give in to futility, the sense that there's nothing one person can do in the face of the world's ills? What keeps you going?

DR. WIESEL When you think of the other you realize that something must be done. If I think of myself, I probably wouldn't have done many of these things. But what else can they do to me that they haven't done already? I think of the children today who need our voices, possibly our presence, possibly all our help, but at least our emotions. I think of the minorities—social minorities, ethnic minorities, religious minorities, or health minorities, the victims of AIDS or the victims of Alzheimer's. Then you have no right to say: “Since I cannot do anything, I shouldn't do anything.” Camus said in one of his essays (and it's a marvelous thing), that one must imagine Sisyphus happy. Well, I don't imagine Sisyphus was happy, but I imagine the other is unhappy. And because the other is unhappy, I have no right not to diminish his or her unhappiness.

KK How did you, as a child, survive after your father died?

DR. WIESEL A few months after his death came the liberation. In those months, I could have died any day, any moment. There was no will to live. And even if I were to say today I wanted to live to testify, it wouldn't be true.

KK Do you believe God gave you a special gift to bear witness to the atrocities, or was your survival arbitrary?

DR. WIESEL It was arbitrary. I don't want to call it a miracle because it would mean that God performed a miracle for me alone. It means he could have performed more miracles for others who were worthier than I, probably, or at least not worse than I. I don't think so. It was sheer luck. I happened to be there, and there were people standing ahead of me. And just as they left, the gate

closed. Every single day I was there and at the last moment, the quota was filled. If I had been five rows ahead, I wouldn't be here.

KK Do you think there's a Divine plan?

DR. WIESEL No, I don't believe it. I don't know how to react to that. I don't accept it. I go on questioning God all my life.

KK Could you talk about the relationship between courage and love in your experience? From where do you derive your sense of hope?

DR. WIESEL It's very simple. Only another person can give me hope, because only another person can take hope away from me. It's not God. It's a person, a human being. Ultimately all this, our relationship with others, affects our own destiny, and surely our own moral attitude and destiny (call it love, call it friendship, call it conviction), is related to the other. Whatever it means, this relationship with someone else doesn't mean my relationship with God. All the laws, morality, are about human relations. In my tradition, my life, there was no animosity, no resentment, no fear in my family. It was a source of strength, of faith, with both my mother and father. Maybe I was too young when I left them.

KK Fifteen?

DR. WIESEL Yes. Maybe if I had lived longer with them I would have developed the same problems that children today have with their parents. I don't know. Maybe.

KK How about your own son?

DR. WIESEL He is the center of my life. The center of my center. He's now twenty-six. I am a crazy father. But he doesn't like me to speak about him.

KK You wrote that you were inspired by the Jews' courage and determination to remain committed to their faith, even in the face of evil and absolute powerlessness against it. Talk about your sympathy for the powerless.

DR. WIESEL The powerless, for me, are the most important, the weak and small. For me, that's why in every book of mine, in every novel, there's always a child, always an old man, always a madman. Because they are so neglected by the government and by society. So I give them a shelter. And therefore in my childhood, I liked these Jewish people—and do to this day. Years and years ago, I used to go and spend the whole afternoon with old Yiddish writers, whom nobody read because they were marginalized, to make them feel that somebody reads them.

KK It's important to reach out to people who are marginalized—

DR. WIESEL Yes, to those who feel nothing is worth it, who feel that one is forgotten. And in fact, with human rights abuse, with prisoners, nothing is worse for a prisoner than to feel that

he or she is forgotten. Usually the tormentor, the torturer uses that argument to break the prisoner, saying, you know, nobody cares. Nobody cares. This is why, for instance, at a conference in Washington on the looted artwork and monies, I asked, "Why so late? Why the pressure now?" The main thing is we forget that most of the victims were not rich. The enemy stole our poverty and nobody speaks about it. They speak only about the fortunes and the galleries of those who were rich. But what about the poverty of the poor? At times, when I speak, people listen, but they don't hear.

I owe something to these people who were left behind. We who are so life-oriented, who celebrate youth, who celebrate strength—it's enough to see the commercials on television of only beautiful girls, healthy young men to know that somehow it is a kind of rejection of those who are not young, who are not healthy, who are not rich. Therefore I feel I owe them something. That's also why I write. That's what I write. I've written more than forty books, but very few deal with the war. Why is that? Because I believe in sharing. I learn so I have to share that learning. I have a great passion for learning and for teaching. So many of my books are about learning—from the Bible, from the prophets, from mysticism.

KK How do people become cruel, talk about hate?

DR. WIESEL At least we are in a situation where we realize the consequences. What a hater doesn't understand is that in hating one group, actually he or she hates all groups. Hate is contagious, like a cancer. It goes from one cell to another, one root to another, one person to another, one group to another. If it's not stopped, it can invade the whole country, the whole world. A hater doesn't understand, therefore, that actually, in destroying others, he then destroys himself. Show the outcome, show the ugliness. There is no glory in killing people, and there's no glory in degrading people. There is no glory in persecuting. That's a very important lesson.

KK One taught over and over again. Is there a point in repeating it?

DR. WIESEL I know what you're saying. Of course there is. But to come back to what I said earlier, I know I don't manage to persuade people to change, but I do it anyway. A story: A just man decided he must save humanity. So he chose a city, the most sinful of all cities. Let's say it is Sodom. So he studied. He learned all the art of moving people, changing minds, changing hearts. He came to a man and woman and said, "Don't forget that murder is not good, it is wrong." In the beginning, people gathered around him. It was so strange, somewhat like a circus. They gathered and they listened. He went on and on and on. Days passed. Weeks passed. They stopped listening. After many years, a child stopped him and said, "What are you doing? Don't you see nobody is listening? Then why do you continue shouting and shouting? Why?" And the man answered the child, "I'll tell you why. In the beginning, I was convinced that if I were to shout loud enough, they would change. Now I know they won't

change. But if I shout even louder, it's because I don't want them to change me."

KK After all that shouting, do you think you have made a difference?

DR. WIESEL Here and there, maybe. I get letters, at least a hundred a month from children who read my books. I answer every one of them. My first book came out forty-two years ago. I know that some are moved. I know they are.

KK Is it possible to have courage, the determination to make a difference in other people's lives, without suffering yourself?

DR. WIESEL Of course, by studying the suffering of others. And you can do it in an elegant way, a discrete way. If a person suffers, you cannot reduce his or her suffering, but one thing you can attain is that the suffering should not become a source of human nature.

KK What does courage mean to you?

DR. WIESEL You know, for me, courage is the way you define it. I don't even make U-turns. I remain a refugee at heart. I'm afraid of the police. So if I do run into them, I stop and move away. I let my wife handle it. I'm afraid of uniforms. Generals frighten me. It wasn't courageous for me to tell Ronald Reagan not to go to Bitburg, it was just natural. For me, prophets were courageous because they had no constituents, nobody protected them.

KK Wasn't there one very powerful guy watching out for them?

DR. WIESEL Prove it. Do you have a paper identity card, saying, I, the God of the universe, appointed you? It's only the prophet who said, "God sent me."

Go and prove it. And nevertheless, because of the personality, because of the words, he spoke through God. And that is courage to speak the truth. Power may be that of a president or a king. Power may be a destroyer of the individual. And power may be something you must address with courage, which is the truth. The problem is how do you find it? . . . What I want, what I've hoped for all my life, is that my past should not become your children's future.

SPEAKING TRUTH TO GENOCIDE

ELIE WIESEL

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUE: GENOCIDE

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to Life, Liberty, Personal Security

GUIDING QUESTION:

- How can we be more like Elie Wiesel today?
- What can this class do to remember the Holocaust and be a defender against genocide?

TIME REQUIREMENT:

40 to 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Know who Elie Wiesel is and why he is a human rights defender.
- Learn how his example provides the inspiration for students to stand up to genocide today.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)

- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.
- **16.D.4a** (US) Describe the immediate and long-range social impacts of slavery.
- **18.A.4** Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **14.C.5** Analyze the consequences of participation and non-participation in the electoral process (e.g., women's suffrage, voter registration, effects of media).
- **14.E.5** Analyze relationships and tensions among members of the international community.

- **16.B.5c** (W) Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5** (W) Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **17.C.5c** Describe geographic factors that affect cooperation and conflict among societies.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- **Defender**
- **Genocide**
- **Human rights**
- **Holocaust**
- **Kristallnacht**

CONCEPTS:

- **Human rights**
- **Global citizenship**
- **Justice**
- **Government**
- **Power**
- **Individual responsibility**

TECHNOLOGY REQUIRED:

- An LCD projector

TEACHER TIP:

- Students should have completed a unit on the Holocaust.

MATERIALS:

- Poster board for each member of the class
- Handouts of Wiesel's profile from *Speak Truth To Power*

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show the following video in which Oprah Winfrey interviews Elie Wiesel at the Auschwitz concentration camp in Poland. <http://www.YouTube.com/watch?v=mUEEYa0pygU&feature=related>
 - Distribute to students the interview of Elie Wiesel from *Speak Truth To Power* <http://www.rfkcenter.org/sttp/profile/elie-wiesel>
 - Emphasize that in addition to speaking around the world for peace, perhaps Wiesel's greatest accomplishment is helping create the United States Holocaust Memorial Museum in Washington, D. C., for which he was the founding chairman. Explain that it was due to Wiesel's influence that the museum was started in 1993 as a living memorial for the victims of the Holocaust, and as a reminder of the cost of hatred in the world. Since that time, more than 34 million visitors have witnessed its exhibits, most of which can be viewed in this short video produced by the museum: <http://www.ushmm.org>
 - United States Memorial Holocaust Museum <http://www.YouTube.com/watch?v=6MPeKNBZW6o>
- Suggest that one way students can follow in Elie Wiesel's footsteps is to promote awareness of genocide to themselves and their community by creating an in-class Holocaust museum of their own.
 - Give each student a large piece of poster board, and ask them to randomly select one of the following topics to research. Each topic has been adapted from the website of the United States Holocaust Memorial Museum, www.ushmm.org:
 - Jewish life in Europe before the Holocaust
 - The role of Nazi propaganda in causing the Holocaust
 - The Hitler Youth for Boys and Girls
 - Kristallnacht
 - The Nuremberg Laws
 - The concentration camp system
 - The Nazi takeover of Europe
 - The mobile killing squads known as the Einsatzgruppen
 - The ghetto system
 - The larger death camps
 - Children in the Holocaust

ACTIVITY I:

BECOME A DEFENDER

- Once they complete their posters, the students will honor Elie Wiesel's work by creating a "living" Holocaust museum of their own. To do so, follow these steps:
 - Group posters in chronological order by topic, and place them around the room or a larger display area like the school's library, cafeteria, etc.
 - Ask students to stand in front of their poster to explain their topic to their peers, to another class who hasn't studied the Holocaust, or better yet, to a parent's night gathering. Doing so has the added benefit of having the students become more of a defender, which in the end is what this project is all about!
 - The teacher may want to make this event even more significant by inviting a Holocaust survivor to speak afterward, which in turn will reinforce the importance of what the students have accomplished.
 - For more information on how to incorporate this lesson into a larger Holocaust Day of Remembrance, please contact teachers Monnie DeBerry and Duane Eliff from Hardin County Middle School in Savannah, Tennessee, both of whom have teamed up successfully to stage such an event and poster project over the past few years. This lesson is based upon the initial framework which these two great teachers created and provided.
 - STAND trains and mobilizes volunteers with educational information, online resources and social networking to protect citizens from the violence of genocide.
- Create a Human Rights or Darfur group in their school, have an event to raise money and awareness for the refugees of the crisis, such as a spaghetti dinner, battle of the bands, or loose change drive in the cafeteria.
- The students can get more ideas for this charitable work by researching the student group called STAND (Students Taking Action Now Darfur!), which trains and mobilizes volunteers with educational information, online resources and social networking to protect citizens from the violence of genocide (<http://www.standnow.org>). Another resource is <http://www.springvillestudentsforhumanrights.org>.
- For additional resources on genocide prevention, visit the website of the United States Holocaust Memorial Museum <http://www.ushmm.org/genocide/>

- The role of bystanders
- The Warsaw Ghetto Resistance
- The White Rose Movement
- Irena Sendler as a Holocaust rescuer
- Oscar Schindler as a Holocaust rescuer
- Raoul Wallenberg as a Holocaust rescuer
- The defeat of the Nazis and liberation of the camps
- The Nuremberg trials and the role of Robert H. Jackson
- What happened to the survivors after the war, where did they go, etc.?
- How is the Holocaust remembered today through memorials around the world?
- The United States Memorial Holocaust Museum
- Genocide in Armenia and Hitler's reaction to it
- Genocide in Cambodia
- Genocide in Rwanda
- Genocide in Darfur
- Human Rights in Congo
- What STAND is and how students have reacted to genocide today.
- A poster on the accomplishments of Elie Wiesel as a human rights defender
- A poster on the book *Speak Truth To Power*
- A poster which explains the purpose of this project (to become a defender against genocide like Elie Wiesel); this poster should include students' signatures, symbolizing their commitment to being defenders.
- Working in class for 2–3 days or at home, students will create a poster which explains their project, the guidelines for which should be established by the teacher.
- To complete their research, students should go to the United States Memorial Museum's website at <http://www.ushmm.org/education/forstudents/>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

International Rescue Committee:

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

The IRC works to help people survive humanitarian crises and afterward, to begin the rebuilding process. They work in 40 countries and 22 U.S. cities in an attempt to restore safety, dignity and hope to millions of people.

AEGIS Trust:

www.aegistrust.org

A non-profit organization that campaigns against genocide and crimes against humanity. Aegis Trust also runs the Kigali Memorial Center in Rwanda and the Holocaust Memorial and Educational Center in the UK to teach the public about the realities of genocide.

Genocide Intervention:

<http://www.genocideintervention.net/>

By empowering individuals and communities with tools provided by a broad U.S. constituency that includes more than 1,000 student chapters at colleges and high schools, Genocide Intervention works to put an end to situations of genocide and mass atrocity.

The Enough Project:

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

A non-profit organization that takes a preventive approach to genocide and crimes against humanity while also working to stop current and ongoing genocide.

Genocide Prevention Now:

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

A review published online of Holocaust and genocide news and information.

International Crisis Group:

<http://www.crisisgroup.org/en.aspx>

A non-governmental organization that focuses on resolving and preventing all kinds of deadly conflict. Their work focuses on distributing informative reports on these kinds of conflicts.

Genocide Prevention Task Force:

http://www.usip.org/genocide_taskforce/index.html

An extension of the U.S. Institute of Peace that aims to make genocide prevention a U.S. national priority and to provide leaders with policy recommendations to help prevent future genocide.

The United States Holocaust Memorial Museum:

<http://www.ushmm.org>

Offers teaching materials for teachers and students to help them learn about the history of the Holocaust, reflect upon the moral and ethical questions raised by that history and to consider the links to genocide today.

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GREAT ENTERPRISES AND
IDEALS OF AMERICAN
SOCIETY.”

— ROBERT F. KENNEDY

WANGARI MAATHAI

Throughout Africa (as in much of the world) women hold primary responsibility for tilling the fields, deciding what to plant, nurturing the crops, and harvesting the food. They are the first to become aware of environmental damage that harms agricultural production: If the well goes dry, they are the ones concerned about finding new sources of water and who must walk long distances to fetch it. As mothers, they notice when the food they feed their family is tainted with pollutants or impurities: they can see it in the tears of their children and hear it in their babies' cries. Wangari Maathai, Kenya's foremost environmentalist and women's rights advocate, founded the Green Belt Movement on Earth Day 1977, encouraging farmers (70 percent of whom are women) to plant "greenbelts" to stop soil erosion, provide shade, and create a source of lumber and firewood. She distributed seedlings to rural women and set up an incentive system for each seedling that survived. To date, the movement has planted more than fifteen million trees, produced income for eighty thousand people in Kenya alone, and has expanded its efforts to more than thirty African countries, the United States, and Haiti. Maathai won the Africa Prize for her work in preventing hunger, and was heralded by the Kenyan government—controlled press as an exemplary citizen. A few years later, when Maathai denounced President Daniel Toroitich arap Moi's proposal to erect a sixty-two-story skyscraper in the middle of Nairobi's largest park (graced by a four-story statue of Moi himself), officials warned her to curtail her criticism. When she took her campaign public, she was visited by security forces. When she still refused to be silenced, she was subjected to a harassment campaign and threats. Members of parliament denounced Maathai, dismissing her organization as "a bunch of divorcées." The government-run newspaper questioned her sexual past, and police detained and interrogated her, without ever pressing charges. Eventually Moi was forced to forego the project, in large measure because of the pressure Maathai successfully generated. Years later, when she returned to the park to lead a rally on behalf of political prisoners, Maathai was hospitalized after pro-government thugs beat her and other women protesters. Following the incident, Moi's ruling party parliamentarians threatened to mutilate her genitals in order to force Maathai to behave "like women should." But Wangari Maathai was more determined than ever, and continued her work for environmental protection, women's rights, and democratic reform. From one seedling, an organization for empowerment and political participation has grown many strong branches. In 2004 Maathai received the Nobel Peace Prize in recognition of her efforts.

In 2005, Maathai was selected to preside over the African Union's Economic, Social and Cultural Council. She was named one of the 100 most influential people by Time magazine and one of the 100 most powerful women by Forbes magazine. She was honored in 2006 with the Legion d'Honneur, France's highest award. Wangari Maathai died in September 2011 while undergoing cancer treatment at the age of 71.



Wangari Maathai, © 2000 Eddie Adams

"YOU NEED TO TAKE ACTION. YOU HAVE TO INFORM YOURSELF. YOU ARE WILLING TO INQUIRE; YOU ARE WILLING TO LEARN. YOU HAVE EVERY RIGHT TO CONTROL THE DIRECTION OF YOUR OWN LIFE."

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

The Green Belt Movement in Kenya started in 1977 when women from rural areas and urban centers, reflecting on their needs at organized forums, spoke about environmental degradation. They did not have firewood. They needed fruits to cure malnutrition in their children. They needed clean drinking water, but the pesticides and herbicides used on farms to grow cash crops polluted the water.

The women talked about how, a long time ago, they did not have to spend so much time going out to collect firewood, that they lived near the forest. They spoke of how, once, they ate food that sustained their health. Now, while the food does not require much energy to grow, it does not sustain them. The women feel their families are now very weak, cannot resist diseases, and that their bodies are impoverished because of an environment that is degraded.

The National Council of Women, a non-governmental organization, responded by encouraging them to plant trees. In the beginning it was difficult because the women felt that they had neither the knowledge, the technology, nor the capital to do this. But, we quickly showed them that we did not need all of that to plant trees, which made the tree-planting process a wonderful symbol of hope. Tree-planting empowered these women because it was not a complicated thing. It was something that they could do and see the results of. They could, by their own actions, improve the quality of their lives.

When we said we wanted to plant fifteen million trees, a forester laughed and said we could have as many seedlings as we wanted because he was convinced that we could not plant that many trees. Before too long, he had to withdraw that offer because we were collecting more trees than he could give away free of charge. But we didn't have money. We decided that we could produce the seedlings ourselves. We would go and collect seeds from the trees, come back and plant them the way women did other seeds: beans, corn, and other grains. And so the women actually developed forestry management techniques, using "appropriate technology" to fit their needs. Here is the basic method: take a pot, put in the soil, and put in the seeds. Put the pot in an elevated position so that the chickens and the goats don't come and eat the seedlings.

This method worked! Some day we will record all the inventive techniques that the women developed. For example, sometimes trees produce seeds carried by the wind. These germinate in the fields with the first rain. It was very interesting to see a woman cultivating a field with a small container of water. But, she was cultivating weeds! She had learned that among these weeds were also tree seedlings, and that she could pick the seedlings and put them in a container. In the evening, she went home with several hundred seedling trees! These techniques developed by the women became extremely helpful. We planted more than twenty million trees in Kenya alone. In other African countries, we have not kept records.

Trees are alive, so we react to them in very different ways. Quite often, we get attached to a tree, because it gives us food

and fodder for our fires. It is such a friendly thing. When you plant a tree and you see it grow, something happens to you. You want to protect it, and you value it. I have seen people really change and look at trees very differently from the way they would in the past. The other thing is that a lot of people do not see that there are no trees until they open their eyes, and realize that the land is naked. They begin to see that while rain can be a blessing, it can also be a curse, because when it comes and you have not protected your soil, it carries the soil away with it! And this is the rich soil in which you should be growing your food. They see the immediate relationship between a person and the environment. It is wonderful to see that transformation, and that is what sustains the movement!

We have started programs in about twenty countries. The main focus is how ordinary people can be mobilized to do something for the environment. It is mainly an education program, and implicit in the action of planting trees is a civic education, a strategy to empower people and to give them a sense of taking their destiny into their own hands, removing their fear, so that they can stand up for themselves and for their environmental rights. The strategy we use is a strategy that we call the "wrong bus syndrome," a simple analogy to help people conceive what is going on. People come to see us with a lot of problems: they have no food, they are hungry, their water is dirty, their infrastructure has broken down, they do not have water for their animals, they cannot take their children to school. The highest number of problems I have recorded at a sitting of about a hundred people is one hundred and fifty. They really think we are going to solve their problems. I just write them down, but I am not going to do anything about them. I just write them down in order to give the people a feeling of relief and a forum where they can express their problems.

After we list these problems, we ask, "Where do you think these problems come from?" Some people blame the government, fingering the governor or the president or his ministers. Blame is placed on the side that has the power. The people do not think that they, themselves, may be contributing to the problem. So, we use the bus symbol (because it is a very common method of transportation in the country). If you go onto the wrong bus, you end up at the wrong destination. You may be very hungry because you do not have any money. You may, of course, be saved by the person you were going to visit, but you may also be arrested by the police for hanging around and looking like you are lost! You may be mugged—anything can happen to you! We ask the people, "What could possibly make you get on the wrong bus? How can you walk into a bus station and instead of taking the right bus, take the wrong one?" Now, this is a very ordinary experience. The most common reason for people to be on the wrong bus is that they do not know how to read and write. If you are afraid, you can get onto the wrong bus. If you are arrogant, if you think you know it all, you can easily make a mistake and get onto the wrong bus. If you are not mentally alert, not focused. There are many reasons.

After we go through this exercise, we ask them to look at all the problems that they have listed. Why are we hungry? Why are we harassed by the police? We cannot hold meetings without a license. When we look at all of this, we realize that we are in the wrong bus. We have been misinformed for too long. The history of Kenya in the last forty years explains why.

During the Cold War period, our government became very dictatorial. There was only one radio station that gave out controlled information and our country was misinformed. Because the government was so oppressive, fear was instilled in us, and we very easily got onto the wrong bus. We made mistakes and created all of these problems for ourselves. We did not look at the environment and decide to plant trees, so our land was washed away by the rain! The beautiful topsoil was lost. Then, we had made the mistake. Maybe we were not fully focused, suffered from alcoholism, or were not working, but our personal problems had nothing to do with government. We got on the wrong bus and a lot of bad things happened. What we needed to do was to decide to get out, only to make the best of the situation you find yourself in.

You need to take action. You have to inform yourself. And you are willing to inquire; you are willing to learn. That is why you came to the seminar. You want to plant, you want to empower yourself. You have every right to read what you want to read. You want to meet without asking permission. To get off the bus means to control the direction of your own life.

We say to go ahead and start to plant trees. Grow and produce enough food for your family. Get in the food security project, making sure that you plant a lot of indigenous food crops so that we do not lose local biodiversity. We are working in the tropics so the trees grow very fast. In five years, or less, you can have fruit trees, like banana trees. You can go and teach others what you have learned here so that you will have educational outreach in the village. We will support you, so that you can encourage others to get off the bus. You can get a small group of people to protect a park or a forest or an open space near you. Environmental protection is not just about talking. It is also about taking action.

People who live near the forest are among the first to see that the forest is being destroyed. People who live near water resources are the ones who notice that these springs are being interfered with. People who are farmers recognize that the soil is being exposed and carried away by the rains. These are the people who should be the ones to draw attention to these problems at the local and national levels.

And this is the process I have seen with the Green Belt Movement. Women who start to plant trees on their farms influence their neighbors. The neighbors eventually become involved. At the national level, we have been able to draw the attention of the parliament, and even the president, to the need to protect the environment! And now, we see the government reacting to what the environmentalists are saying: that the remaining forest not be degraded, that open spaces not be privatized, and that the forest not be interfered with or privatized. This pressure is coming from ordinary people. We started by empowering women. Then the men joined

in because they saw that the women were doing some very positive work.

A lot of men participate in the planting, though not in the nurturing of the seedlings at the nursery as the women do (and do very well). The men see trees as an economic investment. They look thirty years into the future and see that they will have huge trees to sell. Well, nevertheless, it means that the Green Belt Movement enjoys the participation of men, women, and children, which is important. You could very easily have the women planting trees and the men cutting the trees down! Everyone needs to work together and to protect the environment together.

When you start doing this work, you do it with a very pure heart, out of compassion. Listen to the statement from our pamphlet: "The main objective of this organization is to raise the consciousness of our people to the level which moves them to do the right things for the environment because their hearts have been touched and their minds convinced to do the right things, because it is the only logical thing to do."

The clarity of what you ought to do gives you courage, removes the fear, gives you the courage to ask. There is so much you do not know. And you need to know. And it helps you get your mind focused. Now, you are out of the bus and moving to the right direction. They will see you move with passion, conviction, and persistence. You are very focused. Quite often you threaten people, either people who are on the wrong bus or people who are driving others, because you know they are driving people in the wrong direction and you are asking them not to follow. And now you feel free to tell people, "Believe me, you are all moving in the wrong direction, your leader as well." Now, of course, a leader does not want to be told this. He certainly does not want to hear the people he is driving being told they need to get out of the bus. This is where the conflict comes in. The leader accuses you of misleading his people, misrepresenting his vision, misrepresenting what he's trying to do, misrepresenting him.

This is what happened between me and President Moi. In 1989, the president wanted to take over Uhuru Park, the only park left in Nairobi. He was going to build the highest building in Africa, sixty-two stories. Next to the skyscraper he was going to put a four-story statue of himself (so you could pat his head from the fourth floor). All of downtown Nairobi would have had to be restructured.

That building would have been so intimidating, that even if some land in the small park remained, no one would have dared come near it. Very intimidating. So it was completely wrong. It also would have been an economic disaster, as was borrowing money to do it, putting us in greater debt. It was truly a white elephant. But he wanted it because it was a personal aggrandizement.

And so we raised objections, and said this was the only park that we had in the city where people who have no money could come. Not even a policeman could ask you to move; it was an open space. A lot of people joined in and agreed, even those people who were going to invest, who then decided that it was probably not a very good idea.

We staged a protest in the park and were beaten by the police. We were only a small group of women, because, at that time, in 1989, there was a lot of fear. I had taken the matter to court, arguing that this park belonged to the people and that it could not be privatized. The president was only a public trustee, so for him to now go and take what had been entrusted to him, to take it, and privatize it, was criminal. We lost the case, which in the court meant that we had no business raising the issue and complaining about the park. But we won in the end because those who were providing the money withdrew due to the outcry from the public. And members of parliament actually suspended business to discuss the Green Belt Movement and myself, recommending that the Green Belt Movement should be banned as a subversive organization. They did a lot of dirty campaigning to discredit us, including dismissing us as, "a bunch of divorcées and irresponsible women."

Well, I gave them a piece of my mind that people kept talking about for the rest of the time. "Whatever else you may think about the women who run the Green Belt Movement," I said, "we are dealing here with privatizing or not privatizing a public park. We are dealing with the rights of the public and the rights of the people. These are the kind of issues that require the anatomy of whatever lies above the neck." The press loved it. Parliament was just being mean, chauvinistic, and downright dirty. Fortunately, my skin is thick, like an elephant's. The more they abused and ridiculed me, the more they hardened me. I know I was right, and they were wrong.

A few years later, in 1992, with about ten women whose sons had been detained for demanding more democratic rights for the people, I went back to the same park and declared it "freedom corner." We stayed there for four days. By the fifth day the government brought in policemen; some of us were very badly beaten. But I will always remember the power of those women. After we were disrupted by the police, I ended up in the hospital, so I didn't even know what was going on. The other women were herded into cars and forced to go back to where they had come. But the following day, those women came back to Nairobi and tried to locate the others. They knew some were in the hospital, and sent a message that they were waiting for us. They would not go home. Instead, they went to the Anglican provost of All Saint's Cathedral who told them they could go to the crypt and wait for the other women. Though the provost thought this would be a two-night stay, it lasted for one year. They stayed in that crypt, waiting for Moi to release their sons. The authorities tried everything to get the women to leave. They tried to bribe some of them; intimidated them; even sent some of their sons to persuade their mothers to leave. Several times we were surrounded by armed policemen, who threatened to break the doors of the church and to haul us out. Fortunately they never did, because some of these soldiers were Christians, and we could hear them say they just could not break into the church.

LOST THERE, FELT HERE: PROTECTING THE LUNGS OF OUR PLANET

WANGARI MAATHAI

LESSON GRADE LEVEL: 6–8

HUMAN RIGHTS ISSUE: ENVIRONMENTAL RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 20:** Right of Peaceful Assembly and Association
- **Article 27:** Right to Participate in the Cultural Life of the Community

GUIDING QUESTIONS:

- What are the goals and purpose of the Green Belt Movement?
- How is Wangari Maathai a courageous person?
- How does deforestation affect my life and the lives of all human beings?

TIME REQUIREMENT FOR THE LESSON: 80 minutes (2 class periods)

OBJECTIVES:

After this lesson, students will be able to:

- Relate the concepts of deforestation to their own lives.
- Evaluate and apply vocabulary words to facilitate generalization and

comprehension of Wangari Maathai's human rights work.

- Collect data, facts, and ideas on the environmental issue of global warming and the empowerment of women.
- Develop and synthesize information with supporting materials to create an original letter or film.
- Produce an original film or letter focused on the concepts of deforestation and its negative global impact.
- Listen, speak, and advocate about the environmental work implemented by Wangari Maathai.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Determine the meaning of words

and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. (RH.6-8.4)

- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **15.C.3** Identify and explain the effects of various incentives to produce a good or service.

STUDENT ACTIVITIES

ANTICIPATORY SET:

Distribute to students lyrics to the song "Paper and Ink" by Tracy Chapman. Have students listen to the song while they follow along with the lyrics:

<http://www.youtube.com/watch?v=LDqrjIqTyw0>

After listening to the song, conduct a classroom discussion using the following questions:

- How many sheets of paper do you think you use in one day?
- How many sheets of paper do you think your school uses in one day?
- In one week? A year?
- Who owns the sun?
- Who owns the sea?

ACTIVITY 1:

- Have students listen and read along to a speech by Kerry Kennedy at Cooper Union with regard to the right of access for all throughout history, and how environmental exploitation is directly linked to human rights violations.

Transcript:

<http://www.greenbeltmovement.org/a.php?id=79&cn=1>

"There is a direct correlation between democracy, respect for human rights and respect for the environment. And where people are voiceless, democracy fails, corruption runs rampant, rights are systemically abrogated, and the environment is destroyed."

—Kerry Kennedy

"It is no coincidence that, in the United States the poorest communities, with the least political clout, are consistently those which suffer the largest burden of environmental devastation."

—Kerry Kennedy

- Students watch the video clip on deforestation: "Long Hi Rez: Saving Our Rainforests—The Lungs of Our Planet," with Harrison Ford
<http://www.youtube.com/watch?v=6IbIBNqj7eA>
- Instruct students to respond to the video while watching by writing reactions to what they see.
- Students share responses in a group discussion.

- **16.C.3c (W)** Describe the impact of technology (e.g., weaponry, transportation, printing press, microchips) in different parts of the world, 1500—present.
- **16.E.3c (US)** Describe the impact of urbanization and suburbanization, 1850—present, on the environment.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- Deforestation
- Advocate
- Environmentalist
- Soil erosion
- Incentive
- Exemplary
- Denounce
- Proposal
- Erect
- Curtail
- Criticism

- Detained
- Compassion
- Clarity
- Courage
- Destiny
- Interrogated
- Forego
- Reform degradation
- Malnutrition
- Impoverished
- Capital
- Empower
- Destiny
- Infrastructure
- Arrogant
- Conviction
- Rural

CONCEPTS:

- Courage
- Fear
- Perseverance
- Empowerment
- Empathy

- Physical systems
- Human systems
- Environment and society
- Justice
- Civic values
- Human rights

TECHNOLOGY REQUIRED:

- Computer with Internet connection
- CD player and CD/or Internet connection to a music link

MATERIALS:

- Tracy Chapman—“Paper and Ink” music and lyrics <http://www.YouTube.com/watch?v=LDqrjIqTyw0>
- Transcript of Kerry Kennedy’s speech at Cooper Union (along with Wangari Maathi’s speech) in attached PDF file.
- Wangari Maathai and the Green Belt Movement <http://greenbeltmovement.org/w.php?id=93>
- Wangari Maathi interview www.speaktruth.org

ACTIVITY 2:

- Working in teams of three, students divide words and find definitions. Students share as a class.

ACTIVITY 3:

- Students read the interview of Wangari Maathai and answer the following discussion questions.

<http://rfkcenter.org/sttp/profile/wangari-maathai>

• Questions

- What was the name of the movement Maathai created and what was its purpose?
- For how many people did the planting of a billion trees produce income?
- Explain the sequence of events that occurred when Maathai denounced President Daniel arap Moi’s proposal to build a 62-story skyscraper in the middle of Nairobi’s largest park.
- What was the result of her perseverance in regard to speaking out and taking action?
- What were the initial needs resulting from environmental degradation that women spoke about in 1977?
- Compare and contrast how women describe their environmental situation in the past to their environmental situation today.

- Why did the women initially believe they would not be able to plant trees?
- How did planting trees empower women?
- How and why were women an important factor in the Green Belt Movement?
- Why did the forester laugh about the number of trees they wanted to plant?
- Why did the forester withdraw his offer of unlimited seedlings?
- Explain why Wangari Maathai and the Green Belt Movement did not need the forester’s seedlings anymore.
- Explain the goals and purpose of the Green Belt Movement.
- Explain the ways in which Wangari Maathai was courageous.
 - Interpret Maathai’s statement, “Fear is the biggest enemy you have.”
- Students share answers in a class discussion and then watch a video entitled “Wangari Maathai and the Green Belt Movement” <http://greenbeltmovement.org/w.php?id=93>
- Students discuss answers to questions and the video.

Students will watch the video clip entitled “Wangari Maathai talks about the Mottainai Campaign.” Mottainai is a Japanese word for reduce, reuse, recycle. Wangari Maathai started this campaign to reduce the millions of thin plastic bags contributing to the degradation of our society.

http://www.YouTube.com/watch?v=KMw-fP_GRP8&feature=player_embedded

- Students will create PSAs (public service announcements) to raise awareness in their own communities about using reusable bags.
- Students will take action to raise awareness of the Mottainai Campaign in their own neighborhoods by writing letters and taking them to supermarkets and other stores that use plastic bags and requesting that the store sell reusable bags and offer incentives to use them. (Whole Foods give 10 cents per reusable bag back to the consumer.)
- Students will either write a persuasive letter or create a short film to send to their senators to ask them to join the global climate task force of governors and R.E.D.D. (Reduce Emissions from Deforestation and Degradation), to include forests in their Climate Agreement, and to show how the degradation of forests affects all human beings.
- Students will participate in the Billion Trees Campaign and plant a tree in their community.
<http://www.unep.org/billiontreecampaign/>
- <http://www.tree-planting.com/tree-planting-4.htm>
- Students create a visual interpretation of the Billion Trees Campaign to display in their school.
- Students create a poem about deforestation and its negative impact on humanity (while personifying the Earth as having lungs) then create a visual interpretation to connect to the poem.
- Students may volunteer in International Coastal Cleanup Day in their own neighborhoods. This is the only documented cleanup in the world!
- http://www.oceanconservancy.org/site/PageServer?pagename=icc_about
- Students may interview their local recycle truck driver to find out more about where plastic bags end up.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Baskets of Africa:

www.basketsofafrica.com

Baskets of Africa represents African basket weavers throughout the continent. They serve as a means of communication between customers and the weavers who hand-weave the baskets to ensure the weavers are fairly compensated and to help weavers, especially women, achieve financial success and independence.

The Green Belt Movement:

www.greenbeltmovement.org

The Green Belt Movement is a Kenya-based women’s civil society organization dedicated to human rights, good governance and peaceful democratic change through environmental protection. This organization works to preserve and restore the biodiversity of Africa while also planting over 40 million trees in an effort to prevent soil erosion. Through all of these actions, the Green Belt Movement has also empowered hundreds of thousands of women and their families to stand up for their rights.

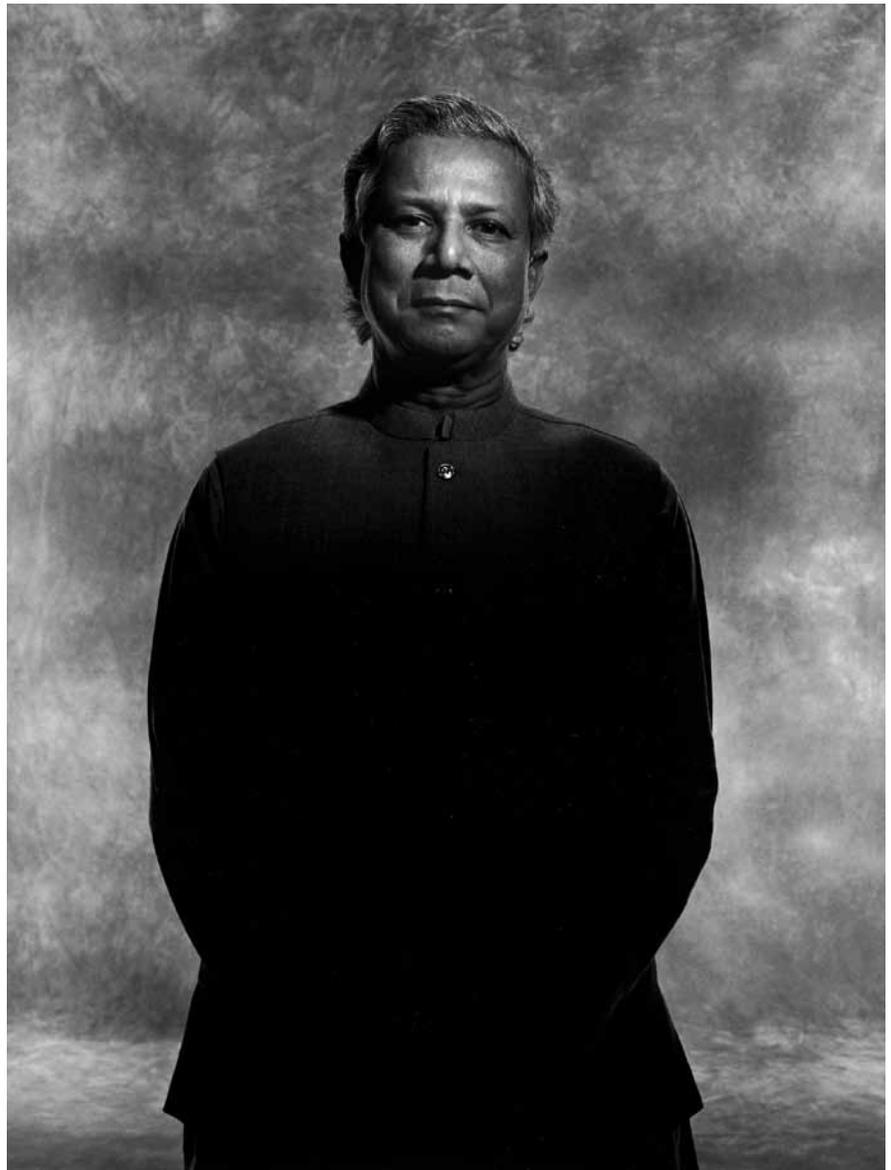
“SOME SEE THE WORLD
AS IT IS TODAY AND ASK,
WHY. I SEE THE WORLD
AS IT COULD BE AND
ASK, WHY NOT.”

— ROBERT F. KENNEDY

MUHAMMAD YUNUS

“AS WOMEN BECOME EMPOWERED, THEY LOOK AT THEMSELVES, AND AT WHAT THEY CAN DO. THEY ARE MAKING ECONOMIC PROGRESS AND ALONGSIDE THAT, MAKING DECISIONS ABOUT THEIR PERSONAL LIVES.”

Founder of the Grameen Bank, the world's largest and most successful microcredit institution, Muhammad Yunus was born in one of the poorest places on earth, the country (then part of Pakistan) of Bangladesh. As a professor of economics, he was struck by the discrepancy between the economic theory taught in universities and the abject poverty around him. Recognizing that the poor remained poor because they had no access to capital, no collateral for loans, and borrowing requirements so modest that it was not cost-effective for large banks to process their needs, Yunus started experimenting with small collateral-free loans to landless rural peasants and impoverished women. In 1983, he founded the Grameen Bank. Its rules were strict and tough. Clients find four friends to borrow with. If any of the five defaults, all are held accountable, building commitment and providing community support. Initial loans are as little as ten dollars, and must be repaid with 20 percent interest. Nearly twenty years later, this revolutionary bank is flourishing, with more than 1,050 branches serving 35,000 villages and two million customers, 94 percent of them women. Ninety-eight percent of Grameen's borrowers repay their loans in full, a rate of return far higher than that of the rich and powerful. More importantly, the clients are transforming their lives: from powerless and dependent to self-sufficient, independent, and politically astute. The real transformation will be felt by the next generation: a generation with better food, education, medication, and the first-hand satisfaction of taking control of their lives, thanks to Yunus's vision, creativity, and confidence. Among many awards, Yunus was awarded the Nobel Peace Prize in 2006 and the U.S. Presidential Medal of Freedom in 2009. Together with Nelson Mandela, fellow defender Archbishop Desmond Tutu and select other prominent statesmen, human rights leaders and public figures, Yunus is a member of the "Global Elders" group.



Muhammad Yunus, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

When I started the Grameen program to provide access to credit for the poor, I came upon two major obstacles. First, commercial banks were institutionally biased against women. Secondly, they had absolutely blocked credit to the poor by demanding something no poor person has access to: namely, collateral.

After overcoming the second issue, I addressed the first. I wanted half of the borrowers from banks in my program to be women—a challenge. At first, women were reluctant to accept loans. They said, “No, no, I have never touched money in my life. You must go to my husband. He understands money. Give the money to him.” So I would try to explain why a loan would benefit her family. But the more I tried to approach women, the more they ran away from me. My colleagues and I worked hard to come up with a way we could build trust in women so that they would accept loans from men. We slowed down our work just to include more women, since this trust-building took time.

Six years later, proud that half our loans were to women, we began to see something very remarkable. Money that went to families through women helped the families much more than the same amount of money going to men. Unlike men, women were very cautious with money and passed benefits on to their children immediately. They had learned how to manage with scarce resources. And women had a longer vision; they could see a way out of poverty and had the discipline to carry out their plans. Perhaps because women suffer so much more from poverty than men, they are more motivated to escape it.

In contrast, men were looser with money. They wanted to enjoy it right away, not wait for tomorrow. Women were always building up things for the future, for themselves, their children, their families. We saw a number of such differences between men and women.

We decided to make a concerted effort to attract women clients because we got much more mileage out of the same amount of money. So I created incentives for our loan officers because they had such a hard time convincing women to borrow money from the bank. Today, 94 percent of our loans go to women.

It has worked in ways we never anticipated. For instance, women borrowers decided to commit themselves to a set of promises that they called the "sixteen decisions." These are commitments to improve the welfare of the borrowers and their families above and beyond the loans. They agreed to send their children to school, they decided to maintain discipline, to create unity, to act with courage, and to work hard in all their endeavors. They agreed to keep their families small, to send their children to school, to plant as many seedlings as possible, even to eat vegetables. These are some of the resolutions created by the women, not imposed by the bank. These aspirations were critical to their lives. Listening to them, you see what a difference women make.

A typical initial loan is something like thirty-five dollars. The night before a woman is going to accept that money from the bank, she will be tossing and turning to decide whether she is really ready for it. She is scared that maybe something terrible will happen to her. And finally in the morning her friends will come over and they will try to persuade her: "Let's go through with it. If you don't go, we can't. We can't always worry. It was not easy coming to this point. Let's go." And finally, with their encouragement, she will come to the bank.

When she holds that money, it is such a huge amount in her hands, it is like holding the hope and treasure that she never dreamt she would achieve. She will tremble, tears will roll down her cheeks, and she won't believe we would trust her with such a large sum. And she promises that she will pay back this money, because the money is the symbol of the trust put in her and she does not want to betray that trust.

And then she struggles to pay that first loan, that first installment, which is due the following week, and the second installment, which is payable the following week, and this goes on for fifty weeks in sequence, and every time that she repays another installment she is braver! And when she finishes her

fiftieth installment, the last one, and she has now paid in full, she can say, "I did it!" She wants to celebrate. It's not just a monetary transaction that has been completed, it is nothing less than a transformation of that person. In the beginning of it all, she was trembling, she was tossing and turning, she felt she was nobody and she really did not exist. Now she is a woman who feels like she is somebody. Now she can almost stand up and challenge the whole world, shouting, "I can do it, I can make it on my own." So it's a process of transformation and finding self-worth, self-esteem. Proving that she can take care of herself.

You see, if you only look at the lending program of Grameen, you have missed most of its impact. Grameen is involved in a process of transformation. The sixteen decisions is an example: we found that Grameen children attend school in record numbers because their mothers really take that commitment seriously. And now many of the children are continuing in colleges, universities, going on to medical schools, and so on. It is really striking to see young boys and girls go on to higher levels of education. The program has been so successful that we now foresee a big wave of students needing loans, so we recently came up with another loan product to finance higher education for all Grameen children in professional schools. Now they don't have to worry about whether their parents will be able to pay for their higher education when tuition is so expensive.

A recent study in Bangladesh showed that children in Grameen families are healthier than non-Grameen children. Scientific American did a study of population growth in Bangladesh showing that the average number of children per family twenty years back was seven, but now it has been reduced to three. What happened? Why did it happen? *Scientific American* has spurred controversy by claiming the change is due to our program. As women become empowered, they look at themselves and at what they can do. They are making economic progress and alongside that, making decisions about their personal lives and how many children they choose to have. And of course Article 16, Decision 1, says that we should keep our families small. So this is an important part of the equation. At the population summit in Cairo all the sessions spoke of the Grameen model, because the adoption of family planning practices of women in our program is twice as high as the national average. Now, we are not a population program, but this is a beneficial side effect.

There are other side effects. Starting seven years back we encouraged Grameen borrowers to participate in the political process by voting. Their first reaction was negative. They said, "The candidates are all devils, so why should we vote for them?" It was very depressing that people looked at their electoral process in that way.

So we replied, "Okay, yes, they are all devils, but if you don't go and vote, the worst devil will get elected. So go sit down in your centers, discuss who could be the worst, what could happen if he gets elected, and if you find this prospect terrible, then you have an opportunity to choose among all the devils, the least evil." People immediately got excited, and we had almost 100 percent participation in that first election.

It was very well organized. All the Grameen families met the morning of the elections, and went to the voting place together, so the politicians would take note of their large numbers, so that they were taken seriously. In the next elections we organized Grameen families to vote themselves and also to bring their friends and neighbors to vote, particularly the women.

The result was that in the 1996 election in Bangladesh voter participation was 73 percent, the highest percentage ever. And what shocked everybody was that across the board more women voted than men. In fact, women waited for hours, because when the voting arrangements were made, the authorities had expected only half the number to show up.

The outcome changed the political landscape. In the previous parliament, the fundamentalist religious party had seventeen seats; in the 1996 election, their number was reduced to three, because women found nothing interesting in the fundamentalist party's program. So that was very empowering, very empowering indeed.

Then, in last year's local elections, we were shocked to see that many Grameen members themselves got elected. So I went around and talked to those people, and asked why they chose to run for office. They said, "You told us to select the least of the devils, and we tried, but it was such an ugly job that we got fed up, and we started looking at each other, thinking, 'Why are we looking for the least devil, when we are good people here? Why don't we run ourselves?'" And that started the snowball effect which ended with more than four thousand Grameen members elected into local office. That's amazing. And the way they talk is completely different. I never heard women in Bangladesh talking like this. They are challenging the government. They say, "The government can't tell us how to vote. We made commitments to our electorate." This is the kind of thing that happens. So in health care, in political participation, in the relationship between mother and child and between husband and wife, there are transformations of society.

Now you can open up, you can do things, you can discover your own talent and ability and look at the world in a very different way than you looked at before. Because Grameen offers a chance to become part of an institution, with some financial support to do your own thing. Our customers are in a kind of business relationship, but one that makes such a difference to their lives.

Of course there is resistance. The first resistance came from the husbands who felt insulted, humiliated, threatened that their wives were given a loan and they were not. The tension within the family structure sometimes led to violence against the women. So we paused for a while and then came up with an idea. We started meeting with the husbands and explaining the program in a way where they could see it would be beneficial to their family. And we made sure to meet with husbands and wives together so everyone understood what was expected. So that reduced a lot of initial resistance by the husbands.

Neighborhood men also raised objections, and cloaked the fact that they felt threatened by women's empowerment in religious trappings. We carefully examined whether our

program was in some way antireligious. But they were hiding behind religion instead of admitting that they felt bypassed. It was the male ego speaking in religious terms.

Our best counterargument was just to give it time. It soon became clear that our borrowers were still attending to their religious duties, at the same time earning money and becoming confident. Women started confronting the religious people. They said, "You think taking money from Grameen Bank is a bad idea? Okay, we won't take any more—if you give the money yourself. We don't care who gives it to us, but without money we cannot do anything." And of course the religious advocates said, "No, no, we can't give you money." So that was the end of that.

We also received criticism from development professionals who insisted that giving tiny loans to women who do not have knowledge and skill does not bring about structural change in the country or the village and therefore is not true development at all. They said development involves multimillion dollar loans for enormous infrastructure projects. We never expected opposition from the development quarter, but it happened, and became controversial. Because what we do is not in their book. They cannot categorize us, whether right, left, conservative, or liberal. We talk free market, but at the same time we are pro-poor. They are totally confused.

But if you are in a classroom situation, you wander around your abstract world, and decide microcredit programs are silly because they don't fit into your theoretical universe. But I work with real people in the real world. So whenever academics or professionals try to draw those conclusions, I get upset and go back and work with my borrowers—and then I know who is right.

The biggest smile is from one of those women who has just changed her existence. The excitement she experienced with her children, moving from one class to another, is so touching, so real that you forget what the debate was in the ballroom of the hotel with all the international experts, telling you that this is nothing. So that's how I've got the strength—from people.

Grameen Bank is now all over Bangladesh, with 2.4 million families. Even in hard times, like this year's terrible flood, people are willingly paying and we're getting really good loans. That demonstrated the basic ability of the people to do something that they believe in, no matter what others say. People ask, what is the reason that we succeeded, that we could do it, when everybody said it couldn't be done. I keep saying that I was stubborn. So when you ask if it took courage, I would instead say it took stubbornness. No matter what kind of beautiful explanation you give, that's what it takes to make it happen.

COMBATING POVERTY

MUHAMMAD YUNUS

LESSON GRADE LEVEL: 6–8
HUMAN RIGHTS ISSUE: MICROCREDIT

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 23:** Right to Desirable Work
- **Article 25:** Right to Adequate Living Standard

TIME REQUIREMENT: 160 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe “poverty” and its long-reaching effects.
- Identify factors contributing to the cycle of poverty.
- Understand banks' traditional “3Cs” approach to lending money.
- Understand Muhammad Yunus's microcredit approach.
- Analyze the benefits of microcredit as well as the challenges it faces.

GUIDING QUESTIONS:

- What does it mean to live in poverty?
- What are poverty's far-reaching effects?
- How can we make poverty a thing of the past?

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. (RH.6-8.4)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)

- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.6-8.9)

CONCEPTS:

- **Economic systems**
- **Values**
- **Choice**
- **Empathy**
- **Needs and wants**
- **Factors of production**
- **Justice**
- **Decision-making**
- **Civic values**
- **Human rights**

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **15.B.3b** Explain the effects of choice and competition on individuals and the economy as a whole.
- **16.C.3b (US)** Explain relationships among the American economy and slavery, immigration, industrialization, labor and urbanization, 1700-present.
- **16.C.3c (US)** Describe how economic developments and government policies after 1865 affected the country's economic institutions including corporations, banks and organized labor.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- **Poverty**
- **Bank loans**
- **Credit**
- **The 3 Cs**
- **Collateral**
- **Microcredit**
- **Grameen Bank**

TECHNOLOGY REQUIRED:

- Internet for video clips

MATERIALS:

- Chart paper or interactive whiteboard
- May I Have a Loan worksheet
- Activity 1 Reflection Sheet (PDF)
- Video clip: Pennies a Day <http://www.YouTube.com/watch?v=veaVikY3u98>
- Activity 2 Reading for Information: taken from What is Microcredit? Grameen Bank -Banking for the Poor, July, 2010 http://www.grameen-info.org/index.php?option=com_content&task=view&id=28&Itemid=108
- Activity 2 Reading for Information: from Is Grameen Bank Different from Conventional Banks? Grameen Bank Banking for the Poor, July, http://www.grameen-info.org/index.php?option=com_content&task=view&id=27&Itemid=176
- STTP reading: Muhammad Yunus <http://www.speaktruth.org/>
- Video clip: UNICEF: Microfinance Promoting Women in Togo http://teachertube.com/viewVideo.php?video_id=181245&title=UNICEF_Microfinance_Promoting_Women_in_Togo

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Introduce the following questions to the class, telling the students these are the guiding questions for the next lesson:
 - What does it mean to live in poverty?
 - What are poverty's far-reaching effects?
 - How can we make poverty a thing of the past?
- Conduct a short class discussion, brainstorming a definition or description of "poverty" and how it impacts people's lives.
 - Record students' answers on chart paper or interactive whiteboard to refer to during the unit.
- Show students the website on poverty:
<http://www.globalissues.org/article/26/poverty-facts-and-stats>
- Ask students for ideas on ways to end poverty. Lead the class to the conclusion that those in poverty need money to improve their lives. One place to borrow money is from a bank.

ACTIVITY 1:

- Divide students in small groups. Each group is to pretend they are a group of bank managers in charge of giving out loans.
- Distribute *May I Have a Loan?* worksheets to each group.
- Review the indicators banks generally look at in order to determine if a person qualifies for a loan, called the 3Cs, or one's Character, Capital [or Collateral], and Capacity.
- Instruct the groups to discuss the pros and cons of giving the people described on the worksheet bank loans.
- When finished with the exercise ask students to share with the class their decision, identifying whether they would be

approving the loan.

- The teacher will wrap up this class discussion by going back to the earlier discussion and the essential questions: How can we make poverty a thing of the past if banks don't give people loans? Are there any other ideas or solutions?

HOMEWORK:

- Students should reflect upon their work in class by reviewing their initial answers to the *May I Have a Loan?* worksheet. Students should complete the Activity 1 Reflection Sheet: *What I've Learned* by writing a paragraph in response to the following questions:
 - Why can't the poor get bank loans?
 - What other ideas or solutions can you think of to address this problem?

ACTIVITY 2:

- Review Activity 1 Reflection Sheet answers in a class discussion, summarizing the main problem—how the lack of credit given to the poor continues the cycle of poverty. Discuss students' answers on how to break the cycle.
- Show the class the video clip *Pennies a Day*, introducing Muhammad Yunus and the Grameen Bank.
<http://www.YouTube.com/watch?v=veaVikY3u98>
- Ask students to reflect upon Yunus's approach to loaning money to the poor and their own approach in Activity 1.
 - How is Yunus's idea different from traditional lending practices?

BECOME A DEFENDER

Students should choose one of the following activities.

- Students should reflect upon Muhammad Yunus's new approach to combating the age-old problem of poverty. How will students let others know about what they have learned? Students can create a written or visual piece (artwork, PowerPoint, or movie) to share with family members.
 - Students should be encouraged to "think outside the box" as Yunus did—how can they spread his message in a unique and powerful way? Show students the video clip *Human Rights Article 28 A Fair and Free World* as a model
<http://www.youthforhumanrights.org/what-are-human-rights/videos/fair-and-free-world.html>
- Students can investigate microfinancing groups and then vote on an organization to support. They can then start a class fund-raising project such as hosting a hunger banquet to earn money to make a loan.
 - Women's Trust, Pokuse, Ghana
<http://www.womenstrust.org/>
 - The Microcredit Summit Campaign
<http://www.microcreditsummit.org/>
 - Kiva Loans that Change Lives
<http://www.kiva.org/about/microfinance>
 - Kick Start—A Poor Person's Top Needs is a Way to Make Money
<http://www.kickstart.org/what-we-do/>
- Students will apply the lessons learned from Muhammad Yunus's work to a local poverty issue by researching current events.
- After finding statistics or information on local poverty, students should reflect on the questions:
 - How is poverty affecting your local community/state?
 - Could microcredit be a solution to approach this problem?
 - Students should write a letter to the editor or to a local bank explaining what they have learned about microcredit and why they believe it can be beneficial to ending local poverty.
 - Background information for this project: 2010 New York

- o What were the benefits to Yunus's ideas?
- Distribute Activity 2: Reading for Information http://www.grameen-info.org/index.php?option=com_content&task=view&id=19&Itemid=114 on the Grameen Bank. The teacher may differentiate the lesson based upon reading levels:
 - o Reading A (taken from What is Microcredit? Grameen Bank-Banking for the Poor, July 2010 is for lower-level readers: http://www.grameen-info.org/index.php?option=com_content&task=view&id=28&Itemid=108)
 - o Reading B (taken from Is Grameen Bank Different from Conventional Banks? Grameen Bank-Banking for the Poor, July 2010 is for stronger readers: http://www.grameen-info.org/index.php?option=com_content&task=view&id=27&Itemid=176)
 - o Students could read independently, or the teacher may create groups of students of mixed reading abilities and have the students work together.
- After reading articles, students are to complete the assignments described on Activity 2: Reading for Information worksheets including the creation of a Venn diagram comparing and contrasting the two banking systems.
- Students will write a response to the following question:
 - o Do banks have a responsibility to help to end poverty?
 - o Should changes be made to loan practices today?

ACTIVITY 3:

- Review students' Venn diagrams and written responses on the Activity 2: Reading for Information worksheet. Allow students from each reading group to share information.
- Distribute *Speak Truth To Power* reading on Muhammad Yunus to be read as a class: <http://rfkcenter.org/muhammad-yunus>
- Review both the idea that microcredit banking is helping to end the cycle of poverty and the unit's guiding questions.
- Show the video clip UNICEF: *Microfinance Promoting Women in Togo* to further help students see the benefits of microcredit on poor women's lives. http://teachertube.com/viewVideo.php?video_id=181245&title=UNICEF__Microfinance_Promoting_Women_in_Togo
- Ask students to revisit their initial responses to the guiding questions:
 - o What does it mean to live in poverty?
 - o What are poverty's far-reaching effects?
- Ask students to respond to the following questions in a class discussion:
 - o When economic problems are solved, what are the domino results?
 - o How might microcredit help make poverty a thing of the past?

State Poverty Report

<http://www.nyscommunityaction.org/MembersArea/login.aspx>

- Muhammad Yunus has helped Bangladesh combat poverty. However, microfinance alone cannot rid the world of poverty. What else can be done?
 - o Have students research Yunus's newest theory for ridding the world of poverty, called "Social Businesses," which encourages businesses to reinvest profits in helping others. (The Conversation: Can Microloans Change the World? May 19, 2010) <http://abcnews.go.com/WN/microcredit-changing-world-tiny-loan-time/story?id=10687817>
 - o After conducting research, students can write letters to companies who have partnered with Grameen Bank such as Intel, Adidas and Dannon, congratulating them on their efforts, or to other companies of their choice asking them to become part of the partnership.

EXPANDING OPPORTUNITIES:

- Ask students: Do you think the microcredit concept would work in other places? Would it work in the U.S.? Why or why not?
- Distribute the April 1, 2008, *New York Times* article "Lending Plan Won Prize, but Will It Work Here?" for class reading.
- What special challenges does the Grameen system face in the U.S.? http://www.nytimes.com/2008/04/01/nyregion/01grameen.html?_r=2&pagewanted=2
- Distribute the July 8, 2010, *Newsweek* article "The Poor Always Pay." This includes an update on Grameen in the U.S. Discuss: Does the bank seem to be progressing? Why/why not? <http://www.newsweek.com/2010/07/08/the-poor-always-pay.html>

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THE CRITERIA FOR THE CONTEST ARE:

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THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
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- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

The Grameen Bank:

<http://www.grameen.com/>

Offers information about the history of microcredit and explains, in a more in-depth fashion, the current function of the bank and how it continues to help people with access to credit.

The Yunus Centre:

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

The Yunus Centre, Dr. Yunus' personal organization, works toward creating a poverty-free world. Their website works as a hub for information and opportunities related to Yunus' work and other social business and micro-finance-related enterprises.

The Microcredit Summit:

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

The first Microcredit Summit was held in February 1997 in Washington, D.C. It launched a nine-year campaign to reach 100 million of the world's poorest families, especially the women in those families, with credit for self-employment and other financial and business services, by the year 2005. Summit organizers almost reached that goal in 2005 and have since reconvened to set out new goals. The website provides extensive information about the summit and its ongoing campaigns.

MicroCredit-NH:

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

A U.S.-based microcredit group that works specifically in New Hampshire to bring small loans to small businesses.

“THE FUTURE IS NOT
A GIFT: IT IS AN
ACHIEVEMENT. EVERY
GENERATION HELPS
MAKE ITS OWN FUTURE.
THIS IS THE ESSENTIAL
CHALLENGE OF
THE PRESENT.”

— ROBERT F. KENNEDY

DESMOND TUTU

“WE HAVE A GOD WHO DOESN'T SAY, 'AH . . . GOT YOU!' NO. GOD SAYS, 'GET UP.' AND GOD DUSTS US OFF AND GOD SAYS, 'TRY AGAIN.'”

Archbishop Desmond Tutu's work confronting the bigotry and violence of South Africa's apartheid system won him the Nobel Peace Prize in 1984. Born in 1931 in Klerksdorf, he graduated from the University of South Africa in 1954 and was ordained as a priest in 1960. He studied and taught in England and South Africa, and in 1975 he was appointed dean of St. Mary's Cathedral in Johannesburg, the first black South African to hold that position. In 1978 he became the first black general secretary of the South African Council of Churches. Outspoken against the evils of apartheid, he was vilified by friend and foe, press and politicians, yet through his extraordinary patriotism and commitment to humanity, his vision, and ultimately, his faith, he persevered. After South Africa's first democratic, non-racial elections in 1994, effectively ending eighty years of white minority rule, the new parliament created the Truth and Reconciliation Commission, appointing Tutu as its head to lead his country in an agonizing and unwavering confrontation of the brutality of the past. His faith in the Almighty is exemplified by his belief in the Word made flesh; that the battle for the triumph of good will be won or lost, not by prayers alone, but by actions taken to confront evil here on earth.

Today Archbishop Tutu chairs “the Elders” a group of prominent world leaders who contribute their integrity and moral stature to deal with some of the world's most pressing issues. Other members include Nelson Mandela, Kofi Annan, Mary Robinson, Aung San Suu Kyi, and fellow Speak Truth To Power defender Muhammad Yunus.



Archbishop Desmond Tutu. ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

There's a high level of unemployment in South Africa that helps fuel a serious level of crime. These things feed off one another because the crime then tends to make foreign investors nervous. And there aren't enough investors to make a significant impact on the economy so the ghastly legacies of apartheid—deficits in housing, in education, and health—can be truly addressed.

If you were to put it picturesquely, you would say this man and this woman lived in a shack before April 1994. And now, four years down the line, the same man and woman still live in a shack. One could say that democracy has not made a difference in material existence, but that's being superficial.

There are changes of many kinds. Things have changed significantly for the government, despite the restrictions on resources. The miracle of 1994 still exists and continues despite all of these limiting factors that contribute to instability. They are providing free health care for children up to the age of six and for expectant mothers. They are providing free school meals and education through elementary school. But the most important change is something that people who have never lived under repression can never quite understand—what it means to be free. I am free.

How do I describe that to you who have always been free? I can now walk tall with straight shoulders, and have this sense of pride because my dignity, which had been trodden underfoot for so long, has been restored. I have a president I love—who is admired by the whole world. I now live in a country whose representatives do not have to skulk around the international community. We are accepted internationally, in sports, etcetera. So some things have changed very dramatically, and other things have not changed.

When I became archbishop in 1986, it was an offense for me to go and live in Bishopscourt, the official residence of the Anglican archbishop of Cape Town. Now we live in a village that used to be white, and nobody turns a head. It's as if this is something we have done all our lives. Schools used to be segregated rigidly, according to race. Now the schools are mixed. Yes, whites tend to be able to afford private schools. But government schools, which in the past were segregated, have been desegregated. Now you see a school population reflecting the demography of our country.

I was an advocate for sanctions and as a result, most of the white community regarded me as the man they most loved to hate. They would say, "Sanctions are going to hurt blacks." Yet South Africa was prosperous largely on the basis of cheap labor, using the iniquitous migratory labor system, where black men lived in single-sex hostels for eleven months of the year. Even my constituents were ambivalent about me. And so you had graffiti like: "I was an Anglican until I put Tu and Tu together." Some were really quite funny, like "God loves Tutu" adding, "The gods must be crazy." If looks could kill, they murdered me many times over. When I got on a plane in Johannesburg, or a train in Cape Town, the looks that I got were enough to curdle milk.

I received death threats, but that was not unexpected. If you choose to be in the struggle, you are likely to be a target. There are casualties in a struggle. Of course, it isn't nice to have threats and things of that sort. But it is par for the course.

When they threatened my children, that really upset me, that really got my goat. If somebody is intent on threatening me, that's okay. But they didn't have a modicum of decency. They could hear it wasn't me, it wasn't my wife, it was only a child on the telephone. They could have either dropped the telephone, or said, "Can you call your father, or call your mother?" But they didn't.

One threat came from a group called the "White Commando." They said that either I left the country by a certain date, or they were going to dispense with me. We told the police, who showed a sense of humor. One said, "Archbishop, why don't you do us a favor and stay in bed that day?"

I think my family would have felt that they were disloyal if they pressured me to change. I asked Leah, my wife, once, "Would you like me to keep quiet?" I have never been more wonderfully affirmed than when she said, "We would much rather be unhappy with you on Robben Island (the South African island prison where black political prisoners were jailed), than have you unhappy thinking you were free (in the sense that

I had been disloyal to what I believed was God's calling to me)." Anything else would have tasted like ashes. It would have been living a lie. There is no reason to live like that. I suppose I could have been maybe part of a struggle in a less prominent position. But God took me, as they say, "by the scruff of the neck," like Jeremiah, who for me is a very attractive character because he complained: "God, you cheated me. You said I was going to be a prophet. And all you made me do is speak words of doom and judgment and criticism against the people I love very much. And yet if I try not to speak the words that you want me to speak, they are like a fire in my breast, and I can't hold them in."

Now you can't believe it's the same country. The pleasures of conforming are very, very great. Now it's almost the opposite. I mean on the street, they stop to shake hands and talk. When we found out that I had cancer, I was getting cards from the most unlikely quarters. At least on one occasion a white woman wanted to carry my bags and her family gave up their seats for me. It's a change, yes, it's almost like we are in a different country.

Our country knew that it had very limited options. We could not have gone the way of the Nuremberg trial option because we didn't have clear winners and losers. We could have gone the route of the blanket amnesty and say wipe the slate clean. We didn't go either way. We didn't go the way of revenge, but we went the way of individual amnesty, giving freedom for truth, with people applying for forgiveness in an open session, so that the world and those most closely involved would know what had happened. We were looking particularly to the fact that the process of transition is a very fragile, brittle one. We were saying we want stability, but it must be based on truth, to bring about closure as quickly as possible.

We should not be scared with being confrontational, of facing people with the wrong that they have done. Forgiving doesn't mean turning yourself into a doormat for people to wipe their boots on. Our Lord was very forgiving. But he faced up to those he thought were self-righteous, who were behaving in a ghastly fashion, and called them "a generation of vipers."

Forgiveness doesn't mean pretending things aren't as they really are. Forgiveness is the recognition that a ghastliness has happened. And forgiveness doesn't mean trying to paper over the cracks, which is what people do when they say, "Let bygones be bygones." Because they will not. They have an incredible capacity for always returning to haunt you. Forgiveness means that the wronged and the culprits of those wrongs acknowledge that something happened. And there is necessarily a measure of confrontation. People sometimes think that you shouldn't be abrasive. But sometimes you have to be to make someone acknowledge that they have done something wrong. Then once the culprit says, "I am sorry," the wronged person is under obligation, certainly if he or she is a Christian, to forgive. And forgiving means actually giving the opportunity of a new beginning.

It's like someone sitting in a dank room. It's musty. The windows are closed. The curtains are drawn. But outside the sun is shining. There is fresh air. Forgiveness is like opening the

curtains, opening the window, letting the light and the air into the person's life that was like that dank room, and giving them the chance to make this new beginning. You and I as Christians have such a wonderful faith, because it is a faith of ever-new beginnings. We have a God who doesn't say, "Ah...Got you!" No, God says, "Get up." And God dusts us off and God says, "Try again."

In one instance, I was preaching in a posh church of some of the elite in the white Afrikaner community, a Dutch Reformed church, and I was probably the first black person to have done so.

I spoke about some of the things we had uncovered in the Truth and Reconciliation Commission. For instance, the previous government had had a chemical and a biological warfare program which was not just defensive, and had been looking for germs that would target only black people. They wanted to poison Nelson Mandela so that he didn't survive too long after he was released from prison. One of the ministers in the church came and joined me in the pulpit, and broke down, saying he had been a military chaplain for thirty years and didn't know these things. He hoped he'd be forgiven and I embraced him. There are others who have been less than forthright, but generally you have had people say, "We are sorry." Most of our people are ready to forgive.

There are those who are not ready to forgive, like the family of Steve Biko. That demonstrates that we are dealing with something that is not facile. It is not cheap. It is not easy. To be reconciled is not easy. And they make us so very aware of that.

One of the extraordinary things is how many of those who have suffered most grievously have been ready to forgive—people who you thought might be consumed by bitterness, by a lust for revenge. A massacre occurred in which soldiers had opened fire on a demonstration by the ANC (African National Congress), and about twenty people were killed and many wounded. We had a hearing chock-a-block full with people who had lost loved ones, or been injured. Four officers came up, one white and three black. The white said: "We gave the orders for the soldiers to open fire"—in this room, where the tension could be cut with a knife, it was so palpable. Then he turned to the audience and said, "Please, forgive us. And please receive these, my colleagues, back into the community." And that very angry audience broke out into quite deafening applause. It was an incredible moment. I said, "Let's keep quiet, because we are in the presence of something holy."

RECONCILIATION

ARCHBISHOP DESMOND TUTU

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUE: JUSTICE

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 6:** Right to Recognition as a Person before the Law
- **Article 7:** Right to Equality before the Law
- **Article 8:** Right to Remedy by a Competent Tribunal

GUIDING QUESTIONS:

- What approaches are used to resolve conflict?
- What needs to be in place for reconciliation to be successful?

TIME REQUIREMENT: 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Know who Archbishop Desmond Tutu is and why he is a Nobel Peace Prize recipient and human rights defender.
- Distinguish among approaches to achieving justice and resolving conflict.
- Advance peaceful means to conflict resolution.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. (RH.6-8.4)

- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.6-8.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **16.B.3d (W)** Describe political effects of European exploration and expansion on the Americas, Asia, and Africa after 1500 CE.
- **16.D.3 (W)** Identify the origins and analyze consequences of events that have shaped world social history including famines, migrations, plagues, slave trading.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- Reconciliation
- Apartheid
- Afrikaner
- Patriotism
- Restorative justice
- Repression
- Post-conflict
- Revenge
- Genocide
- Amnesty
- African National Congress

CONCEPTS:

- Justice
- Human rights
- Individual responsibility

TECHNOLOGY REQUIRED:

- Internet access

TEACHER TIP:

- Students should have an introduction to at least one case of internal conflict, political or ethnic.
- This lesson should be taught after students have studied the post-World War II world and global issues.

MATERIALS:

- Interview with Desmond Tutu from *Speak Truth To Power* <http://www.speaktruth.org/>
- Desmond Tutu: Truth and Reconciliation: <http://www.YouTube.com/watch?v=g6tjQRxxGTM>
 - Desmond Tutu: Hope in Troubled Times
 - <http://www.YouTube.com/watch?v=ILCdwJj37iw>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Ask students to read the interview with Archbishop Tutu from *Speak Truth To Power* and view “Desmond Tutu: Truth and Reconciliation”: <http://blogs.nysut.org/sttp/defenders/desmond-tutu/> and <http://blogs.nysut.org/sttp/2010/11/06/video-desmond-tutu/>. In this lesson, students will gain a greater understanding of ways to resolve conflict.
- After reading the interview and viewing the video, conduct a class discussion based on these questions:
 - Interview:
 - How does Archbishop Desmond Tutu define forgiveness?
 - What examples of forgiveness does he write about?
 - Video:
 - What are the three ways the archbishop gives as examples on how to deal with post-conflict reconciliation? Give your interpretation of each example.
 - What did Archbishop Tutu mean when he said, “The past refuses to lie down quietly,” with regard to reconciliation after apartheid was outlawed?

ACTIVITY I:

- Carousel Activity:
 - Write the following words on flip chart paper and post them on the classroom walls: Punishment, Revenge, Reconciliation, and Retribution.
 - Ask the students to write their “first thoughts” about each word.
 - After they have completed responding to each word, ask the students to write one word or statement under the appropriate word.
- Break students into four groups and distribute one word per group. Have each group discuss and present the collective thinking about the word they were given.
- As a class, discuss the responses and decide which approach

BECOME A DEFENDER

- Watch the video clip Desmond Tutu: Hope in Troubled Times: <http://www.youtube.com/watch?v=g6tjQRxxGTM>. While Archbishop Tutu is widely known for his role in the Truth and Reconciliation hearings in South Africa, he is a passionate believer that each and every person can make a difference.
- Start a peer mediation program in your school. If there is already one, become involved.
- Create materials such as posters and brochures to use in a teach-in at your school, community center, faith-based group, or civic group. The materials should specify a global conflict (including the USA) and attempts to reconcile the parties' differences. Consider how these local groups could assist in helping the global organizations.
- Draft a play using a global conflict that is in negotiations for reconciliation. Use information from the archbishop's interview and videos, as well as knowledge of social studies to write a convincing argument for reconciliation.

TELL US ABOUT IT

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THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
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THE PRIZES INCLUDE:

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- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

will bring about the best resolution.

ACTIVITY 2:

- Give students the following quotations and discuss their meaning:
 - “Until we can forgive, we will never be free.”—Nelson Mandela (anti-apartheid activist, former president of South Africa)
 - “If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.”—Nelson Mandela
 - “Reconciliation is to understand both sides; to go to one side and describe the suffering being endured by the other side, and then go to the other side and endure the suffering being endured by the first side.”—Thich Nhat Hanh (Vietnamese monk and activist)
- Divide students into two groups for a debate. Allow time for students to discuss their strategies for the debate and to write talking points.
 - One side should argue that reconciliation is necessary.
 - One side should argue against reconciliation.
- After the debate, discuss how neither side of the debate has to exclude the other.
 - Reconciliation includes justice.
 - Use this quote: “Reconciliation should be accompanied by justice, otherwise it will not last. While we all hope for peace, it shouldn’t be peace at any cost but peace based on principle, on justice.”—Corazon Aquino (former president of the Philippines; first female president in Asia)
- Point out continuing problems in countries or for groups which have not reconciled.
- Have students try to think of other countries in which reconciliation has succeeded or failed.
- Students should pick a divided country/region and write a paragraph of forgiveness from the perspective of each side to the other.

ADDITIONAL RESOURCES

Reconciliation Resource Network:

<http://www.idea.int/rrn/>

An online initiative coordinated by International IDEA. This network is comprised of reconciliation experts and holds periodic meetings to support the overall development of its work.

Conflict Transformation and Reconciliation in Rwanda:

<http://www.peacemakers.ca/research/Africa/RwandaPeaceLinks.html>

This website lists organizations working on peacebuilding in Rwanda. This list consists of both government and civil society organizations and is largely edited by its readership.

Race and Reconciliation:

<http://www.mott.org/ourissues/Race%20and%20Reconciliation.aspx>

The Charles Stewart Mott Foundation funds organizations that work in South Africa and the Western Balkans to overcome legacies of violent ethnic or racial conflicts.

The Fellowship of Reconciliation:

<http://forusa.org/>

The Fellowship of Reconciliation, with a history of almost a hundred years of work for peace, justice and non-violence, focuses the power of compassionate action by individuals throughout the world to their work for reconciliation.

EurasiaNet.org:

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

EurasiaNet.org provides information and analysis about political, economic, environmental and social developments in the countries of Central Asia and the Caucasus, as well as in Russia, Turkey, and Southwest Asia.

ABUBACAR SULTAN

“THE STRUGGLE IS FAR FROM BEING OVER, AND DESPITE THE END OF THE WAR, THERE IS AN ONGOING WAR TO IMPROVE CHILDREN’S RIGHTS AND WELFARE.”

The war in Mozambique (1985–1992) left 250,000 children displaced and 200,000 orphaned, while tens of thousands more were forcibly recruited and put into combat. It was rare that government forces and guerrillas engaged—combat was waged almost exclusively against unarmed civilians. In the midst of the brutality, Abubacar Sultan traveled the country across roadless lands and on tiny planes to rescue the children of war—kids, six to thirteen years old, who had been forced to witness and, in some cases, to commit, atrocities against family members and neighbors. Sultan trained more than five hundred people in community-based therapies and his project reunited more than 4,000 children with their families. Sultan put his life at grave risk on a daily basis. Today he continues his work with children, concentrating on community education and children’s rights through his initiative, Wona Sanaka.



Abubacar Sultan. ©2000 Eddie Adams

Interview taken from Kerry Kennedy’s book *Speak Truth To Power*, 2000

When the war started in Mozambique, I was finishing my teacher training at the university. Neighbors, relatives, friends of those who were kidnapped, and people who fled from war zones brought back news of the war and the suffering.

By the end of 1987, UNICEF estimated that 250,000 children had been orphaned or separated from their families. A high percentage was involved in the war as active combatants, forcibly trained and forcibly engaged in fighting. I was shocked by pictures of child soldiers who had been captured by government forces and others who were shot in combat. Something wrong was going on. I couldn’t keep going to my classes and teaching students while all these things were happening in my country. I decided to do something.

Around that same time, a local orphanage took in thirty-five kids captured in combat. A psychiatrist and a social worker interviewed these children, and what they heard was truly horrifying: entire families kidnapped, taken into the bush, forced to carry heavy loads to military base camps, and subjected to all kinds of abuse. Children were beaten, sexually violated, and compelled to witness killings and beatings, pressed into combat and urged to commit murder. These were common practices. Many of these children had been physically injured, and most of them were traumatized.

One particular seven-year-old boy who had been kidnapped changed my life. When I arrived at this orphanage, he was completely withdrawn from the world. He would be calm one day and cry continuously the next. Finally he started speaking. He said he was living with his family, when a group of rebel soldiers woke him up at night, beat him, and forced him to set fire to the hut where his parents were living. And when his family tried to escape from the hut, they were shot in front of him and then cut into pieces. I will never forget his feelings, because I kind of went inside him and he shared with me the worst moments of his life. The images, the bad images I had from my childhood of small things that hurt me, all came alive. And sometimes I tried to put myself into his position and tried to live his experience. His was just one story among many others.

In conjunction with Save the Children (U.S.), we developed a program to gather information about children who had been separated from their families by the war. While the point of this program was to provide the victims with

psychological and social help, it soon became obvious that we did not have the necessary resources. We were mostly left with the mission of helping the children leave the war areas and return to their families. We went into the war zones every day, documented as many children as possible, and tried to trace them to communities of displaced people inside the country, and to refugee camps in neighboring countries. Whenever possible we took children to safer environments.

Most of these kids were on the front so that's where we went. In some cases we didn't have permission from the government to go there, and furthermore, we never had permission from the rebels, since we didn't have any contact with them. Among the most basic needs we wanted to provide for the kids was access to water, food, and to simple medicine in order to fight the spread of malnutrition, malaria, cholera, and other diseases. But if a kid was injured with bullets in his body, or had been maimed by land mines, you had to address that before you could start doing your real work. Our lives were thus in permanent danger, too.

There were no safe roads in the country then, and the only way to reach those areas was by plane. On several occasions, we were almost shot down. We landed on airstrips that had been heavily mined. We had several plane accidents. Whenever we got too frightened, we tried to remember how lucky we were even to be alive.

The conflict in Mozambique was unique in the sense that it targeted only civilian populations. Direct combat between the government and rebel forces was very, very rare. In most cases, they would just go into the villages and into the huts and loot everything and kill everybody, or kidnap people and steal everything. In this process girls and boys were taken and indoctrinated as soldiers. At the end of the war we had evidence that many girls were used as maids and as sexual partners to the soldiers. After a few years of indoctrination, these kids became perfect killing machines. They would do exactly what their perpetrators had done to them: cold-blooded killing.

Everyone who promoted this war was to blame. There was a real psychology of terror. People risked being killed if they dissented from whatever they were forced to do. Either you killed or you were killed. That's what made people do what they did. Even life in the rebel camps was so bad and so difficult that the only people who had access to food or to the basic necessities were the soldiers. Being a soldier, in that context, meant that you would survive. It was as simple as that.

The camps no longer exist today. They were dismantled as part of the peace agreement. But the problem is that many of the kids were left behind as part of the demobilization process. The United Nations provided resettlement to adult soldiers but since the former fighting armies denied they had children in their forces, resettlement was not available to them. We tried to follow up but we were only able to provide support for something like eight hundred kids. We don't know what happened to the majority of them. They just went to a place where they felt safe, and often the only place that they

considered home was the place where they lived during the war.

Many times I asked myself why I chose this work. I had two kids and until they reached the age of four or five, I didn't spend more than two or three days a month with them. I finally came to realize that I was hurting my own family. They were always worried about my safety. And yet, there was something strong within myself that responded to saying I was a human being and there were other human beings out there in danger.

And if those who are close to you are in a better position than those who suffer, you need to sacrifice some of your own privileges. It's hard to explain. It's perhaps a kind of gift that you have inside yourself. Part of the explanation lies in religion (I am a practicing Muslim) and part in education. Yet, there are many other people like myself who never considered doing what I did. Hence, it must be something deeper, something inside.

And though our program succeeded in reuniting about 20,000 children with their families, when you consider that over a quarter million children were orphaned or lost during the war, our efforts seemed almost insignificant. We had the constant feeling that we were spending too much money to help only a few hundred children, even though I had worked as hard as I could.

Now that the war is over, the country is finally recovering and slowly making its transition into economic development and democracy. It's become clear to me that those who were suffering at the time of the war were the same as those who were most affected when the war was over: the ones who still lack basic resources. They are the ones who continue to be maimed by land mines in the country. The girls in the rural areas are the ones who have limited access to education, and who are still subjected to all kinds of abuse. It also became apparent to me that programs of education and health continue to focus on urban areas, where people are mostly safe, whereas in all those former frontline territories, there is nothing going on. Children continue to die of diseases that in other parts of the country can be easily treated. The struggle is far from over, and despite the end of the war, there is an ongoing war to improve children's rights and welfare.

I hope that some day we will have a world in which children can be treated like children again and in which they can be given all the opportunity they deserve as human beings. I imagine a world in which "humanness" would be the guiding principle behind rules and laws. I hope that someday we will reach this ideal.

You see, once you give people the opportunity to express their potential, many problems can be solved. My country is an example in which people were able to use their own resources in the most extreme and difficult circumstances. People really are resilient, and in countries like mine, that has an important meaning. And in that you must believe.

DEFENDING CHILDREN'S RIGHTS / CHILD SOLDIERS

ABUBACAR SULTAN

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUE: CHILDREN'S RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard
- **Article 26:** Right to Education

GUIDING QUESTION:

- What are the causes and effects of forcing children to take part in combat?

TIME REQUIREMENT: 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe why children are targeted for combat.
- Assess the effects of child soldiers.
- Identify effective measures for defending the rights of children using the story of Abubacar Sultan.
- Become a defender of children's rights by participating in a social justice advocacy project.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Integrate and evaluate multiple sources

of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)

- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **17.D.5** Analyze the historical development of a current issue involving the interaction of people and geographic factors (e.g., mass transportation, changes in agricultural subsidies, flood control).

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to take 30 seconds to picture their childhoods in their minds. Encourage them to think of as many different activities as they can remember from the ages of 6–13. Ask students to write a list of eight to ten specific activities that they pictured.
- Using images found on YouTube: "Life of a child soldier," first two minutes. For each photo, ask the class if anyone has something resembling this on their own list and solicit responses.
- After showing the YouTube video, show photos of child soldiers from the photo gallery at: http://www.ehl.icrc.org/index.php?option=com_joomgallery&Itemid=544
- Discuss: What accounts for the differences in activities between the pictures of your childhood and the photos shown?

ACTIVITY 1:

Now that students clearly see that not everyone's childhood looks the same, discuss the following questions. Depending on your class/pacing, you may choose to discuss these using partners or the class as a whole:

- What is a child?
- At what age can a young person no longer be called a child?

- At what age or event were you not a child anymore?
- What are the basic needs of children?
- What happens if these needs are not met?
- What rights do you have as child?
- Should there be a universal childhood? What would it look like?
- Should there be a minimum age before someone is used in armed forces? What should it be?

ACTIVITY 2:

- Show students the map of where child soldiers exist. <http://www.un.org/works/goignon/soldiers/childsoldiersmap.html>
- Ask students why children are specifically recruited into combat. Record student comments on the chalkboard or interactive whiteboard.
- Ask students what the consequences are of children taking part in war for the child, for the family, and for society.

TEACHER TIP:

For background information on child soldiers see

- <http://www.child-soldiers.org/childsoldiers/some-facts>
- <http://www.hrw.org/en/news/2008/12/03/facts-about-child-soldiers>

VOCABULARY:

- Child
- Empathy
- United Nations
- UNICEF
- War
- Ratify
- Convention
- Defender

CONCEPTS:

- Change
- Human rights
- Justice
- Empathy
- Childhood rights
- Social activism

TECHNOLOGY REQUIRED:

- Projection system for photos and PowerPoint
- DVD player

TEACHER TIPS:

Suggested placement of this lesson within Social Studies curriculum:

- Global history and geography
- A lesson on social justice advocacy in participation in government
- An elective course involving civic involvement

MATERIALS:

- Computer with Internet and projection
- Printed interviews with Abubacar Sultan
- Worksheets with reflection prompts for video
- Biography of Abubacar Sultan, an interview with him and information on child soldiers.
<http://www.speaktruth.org/>
- This is an excellent source for background information on child soldiers
<http://www.child-soldiers.org/childsoldiers/some-facts>

- This is an excellent source for facts on child soldiers
<http://www.hrw.org/en/news/2008/12/03/facts-about-child-soldiers>
- This site provides excellent teacher/student resources on child soldiers, including readings, maps, photos and video clips.
http://www.ehl.icrc.org/images/stories/explorations_pdfs/2_comp.pdf

TEACHER TIP: The movie *Blood Diamond* has scenes of child soldiers. However, these scenes are graphically violent. It is highly recommended that you review the movie prior to showing it in class. Given the violent nature of the child soldiers scenes, it is advisable to have parental permission for students to view the movie.

- http://www.ehl.icrc.org/images/stories/explorations_pdfs/2_comp.pdf

ACTIVITY 3:

- Before showing the clip in which the abducted children train to be child soldiers, read some or all of the reflection prompts below. This will allow students to more accurately reflect on what they see.
- Show the clip from YouTube, "Life of a Child Soldier;" remaining minutes 3–7 (caution—the clip shows graphic violence). After watching the clip, have the students reflect, in writing, on one or more of the following:
 - Reflect on senses that the child is experiencing (touch, smell, taste, hearing, sight)
 - What were your feelings as you watched these children?
 - Can you relate to any of his/her experiences/feelings?
 - What do you think happened to this child after the clip you saw?
- Have a guided classroom discussion based on these prompts. Depending on time, this can be done as a class or with partners who then report out.

ACTIVITY 4:

- Ask students to brainstorm ways to stop recruitment of child soldiers. Record answers on the board or interactive whiteboard.
- Distribute to the students the interview of Abubacar Sultan, a defender of children's rights, found at <http://www.speaktruth.org/>
- Instruct students to read the interview individually.
- Distribute copies of these focus points for students' written responses:
 - Write at least three reactions to the interview.
 - Highlight the steps Abubacar Sultan took to address the problem of children in combat.
 - Select one sentence that struck you as powerful and explain why.
- Facilitate a classroom discussion on students' findings, questions and reflections.

TEACHER TIP:

The example of Abubacar Sultan's actions is the essence of this lesson. Teachers should stress the significance of the actions of one person in the face of injustice as a motivation for becoming a defender.

BECOME A DEFENDER

Now that students see how the actions of one man helped ease the suffering of so many children, ask what *they* as individuals can do, using one of the following or an idea of their own.

- Write a letter to your local, state and national representatives and/or to the editor of your local newspaper regarding the failure of the U.S. to ratify the Convention on the Rights of the Child. In your letter, request specific action on the issue of the universal rights of children. Share any response you may receive. http://childrightscampaign.org/crcindex.php?sNav=index_snav.php&sDat=index_dat.php
This can also be done online at:
<http://www.amnestyusa.org/get-involved/take-action-now>
- Read the letter to government officials asking them to ratify the Child Soldiers Treaty. Go to:
www.hrw.kintera.org/child-soldiers-treaty
Complete the information required and click: send fax.
- Organize a 'Change for Change' fundraiser to support a rehabilitation center for child soldiers.
<http://childsoldierrelief.org/rehabilitation-centers/>
Collect change during lunch and after school. Be sure to promote the event with informational posters, display cases, video clips and/or school-wide announcements. Also be sure to thank the school population and publicize any feedback you get from the organization.
- Participate in Human Rights Watch's Red Hand Campaign.
<http://www.hrw.org/en/topic/children039s-rights/child-soldiers>. Organize the school to take part in the Red Hand Campaign to promote awareness on child soldiers.
- Create a Facebook group advocating efforts to end children being used in combat. Invite several people into the group and encourage them to get informed on the issue. Encourage them to invite others.
- Create a multimedia presentation about child soldiers to show to your class and/or a community group (such as Rotary International). Be sure to include facts on the problem and highlight defenders such as Abubacar Sultan.
- Hold a teach-in about child soldiers during lunch. Encourage participants to dress alike and have pamphlets with information about child soldiers. This may be combined with HRW's Red Hand Campaign and watching the multimedia presentation created.

EXPANDING OPPORTUNITIES:

- Find a photo of a child soldier and write a letter/journal/song/rap/poem from the perspective of that child.
- Write a paper about today's child soldiers. Pick a country/conflict and research: facts/statistics on the issue and ongoing efforts by individuals and/or groups defending the protection of children. Be sure to include your personal reflection on how investigating this issue has affected your thinking and action.
- Create a PowerPoint presentation/poster on the theme/word childhood. Your presentation can follow the model found at: <http://www.bbc.co.uk/news/world-10852277> or <http://www.hsbc.com/1/2/newsroom/news/2005/hsbc-celebrates-different-points-of-view>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

ADDITIONAL RESOURCES

Child Soldier Relief:

<http://childsoldierrelief.org/>

CSR is a non-profit organization that functions as a center for information, legislation and research to help end the use of child soldiers worldwide.

Amnesty International: Child Soldiers:

<http://www.amnestyusa.org/children/child-soldiers/page.do?id=1051047>

Amnesty's collection of information, containing background on child soldiers, stories from actual child soldiers and ideas on how this subject can be brought to the classroom.

Exploring Humanitarian Law Virtual Campus:

http://www.ehl.icrc.org/index.php?option=com_content&task=view&id=613&Itemid=1

This site provides a reading on a reunited child soldier in Rwanda.

The Convention of the Rights of the Child:

<http://www.unicef.org/crc/>

This convention is a universally agreed-upon set of non-negotiable standards for the basic human rights of all children.

Universal Declaration of Human Rights:

<http://www.un.org/en/documents/udhr/>

This is one of the most important modern documents to create an international standard of human rights.

Crimes of War 2.0:

edited by Roy Gutman, David Rieff and Anthony Dworkin, W.W. Norton & Co., New York, 2007.

This book serves as a guide to all wartime atrocities, presented in a straightforward, manner by more than 140 expert contributors. Key terms and legal issues are explained and augmented by 150 photographs.

Children at War:

by P.W. Singer. University of California Press, Berkeley, 2006.

This book discusses the recruitment process of the modern child soldier and examines how and why wars fought with child soldiers are considered beneficial to their political patrons. Based on interviews with child soldiers, international groups including the UN and others involved in the conflicts.

Girl Soldier:

By Faith J.H. McDonnell and Grace Akallo. Chosen, Grand Rapids, Michigan, 2007.

War Child: A Child Soldier's Story:

by Emmanuel Jal, Megan Lloyd Davies. St. Martin's Press, 2009. *War Child* is Emmanuel Jal's personal story as one of the former "Lost Boys of Sudan," and his eventual escape with the help of foreign aid workers.

ADDITIONAL VIDEO RESOURCES MENU

The Robert F. Kennedy Center for Justice and Human Rights:

<http://www.rfkcenter.org/home>

This site has remarkable video clips on human rights issues.

Youth for Human Rights:

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

This site provides excellent 30-second videos and additional information on many human rights issues

What's Going On? Videos: Child Soldiers in Sierra Leone:

Available at www.socialstudies.com/wgo

A Child's Century of War:

Available at: www.frif.com

Blood Diamond:

http://www.amnestyusa.org/education/pdf/bd_curriculumguide.pdf

for a complete curriculum guide for *Blood Diamond*, outstanding lesson plans as well as additional resources.

MARINA PISKLAKOVA

“A WOMAN CALLED THE HOT LINE AND SAID HER HUSBAND PLANNED TO KILL HER. I CALLED THE POLICE BUT THE OFFICER IMMEDIATELY CALLED THE HUSBAND, SAYING, ‘LOOK , IF YOU DO IT, DO IT QUIETLY.’ AND I REALIZED THERE WAS NO HOPE.”

Marina Pisklakova is Russia's leading women's rights activist. She studied aeronautical engineering in Moscow, and while conducting research at the Russian Academy of Sciences, was startled to discover that family violence had reached epidemic proportions. Because of her efforts, Russian officials started tracking domestic abuse and estimate that, in a single year, close to 15,000 women were killed and 50,000 were hospitalized, while only one-third to one-fifth of all battered women received medical assistance. With no legislation outlawing the abuse, there were no enforcement mechanisms, support groups, or protective agencies for victims. In July 1993, Pisklakova founded a hot line for women in distress, later expanding her work to establish the first women's crisis center in the country. She lobbied for legislation banning abuse, and worked with an openly hostile law enforcement establishment to bring aid to victims and prosecution to criminals. She began a media campaign to expose the violence against women and to educate women about their rights, and regularly appears on radio and television promoting respect for women's rights. Today her organization ANNA (also known as the National Center for the Prevention of Violence) operates a network of 170 crisis centers across Russia and the former Soviet Union. She is now active not only in combating the scourge of violence against women, but also in the trafficking of women and children. In 2004 she received the Human Rights Global Leadership Award. Pisklakova's efforts have saved countless lives, at great risk to her own.



Marina Pisklakova, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

When I started the first domestic violence hot line in Russia in 1993 (we named it ANNA, Association No to Violence), I was alone, answering calls four hours a day, every day, for six months. I was counseling people in person the other four hours. I couldn't say no; there were so many women. I had no training, no distance, no boundaries. But at the same time, I don't know how I could have done anything differently.

Without realizing what I was embarking upon, I began this work while a researcher at the Institute for Socio-Economic Studies of the Population within the Russian Academy of Sciences. While coordinating a national survey on women's issues, one day I received a survey response I did not know how to classify. It described a woman's pain and suffering at the hands of her husband. I showed it to some colleagues and one of them told me, "You have just read a case of domestic violence." I had never heard this term before. It was not something even recognized in our post-Soviet society, much less discussed. I decided I needed to learn more about this mysterious phenomenon.

Shortly thereafter, I encountered the mother of one of my son's classmates in front of the school. Half of her face was severely bruised. She wouldn't tell me what had happened. One evening a few days later, she called me. Her story shocked me. When her husband was wearing a suit and the button fell off, and it was not fixed quickly, he took a shoe and slapped his wife in the face. For two weeks she couldn't go out. She was really distressed, and hurt—physically and emotionally hurt—because half her face was black and blue. I asked her, "Why don't you just leave him?" A very typical question. And she said, "Where would I go?" I said, "Divorce him. Get another apartment." She said, "I depend on him completely." And in this exchange, I saw everything: the way the abuser was consolidating control, decreasing self-confidence, and diminishing self-esteem. I also heard her story of how he would come home and go to the kitchen, touch the floor with his finger, and, if there was the

slightest dirt, ask sneeringly, “What did you do all day?” The floors in Russian kitchens always have some dirt, especially if you have kids at home who are running around—the kitchen is often the center of family life in our small apartments. For outsiders, scenes such as I have just described might seem ridiculous, but I was to soon discover that they were commonplace. For this woman, our conversation was an opportunity to communicate with someone who didn’t judge her, who didn’t say, “What did you do wrong?” I didn’t realize that I had actually started counseling her. But I did realize from her story that from psychological violence comes physical violence.

So I started thinking that I should help her; I should refer her to somebody. And then I realized that there was nowhere to go. I cannot tell you my feelings. I really felt hopeless and helpless. In Russia there is a saying, “He beats you, that means he loves you.” I now knew the meaning of that saying. I asked myself, “What can you do about a cultural attitude?” But I knew what I had to do. I started the hot line. One cold January day, a woman called in and I started talking with her. After a few minutes, she stopped, saying, “I am not going to talk to you on the phone. I need to see you.” So I said, “Okay,” and when she came in, her first tearful words were, “I’m afraid my husband is going to kill me and nobody will know.” She told me her story. Her husband was very nice until she told him she was pregnant. At that point, everything turned upside down. He became very controlling. She was vulnerable and dependent: “I was terrified; his face was not happy. It was like he’d won. As though he was thinking, ‘It’s my turn. Now I can do whatever I want to you.’” The danger was real.

My first reaction was, “Oh, my God, what am I going to do now?” I knew the police would do nothing. But I called the police in her district anyway. The officer seemed nice, but then he immediately called the husband and said to him, “What is your wife doing? And why is she going around talking about family matters? Look, if you do it, do it quietly.” I realized how hopeless the problem really was for her. Her problem became mine. I could not walk away. I called a woman I knew who was a retired lawyer and said, “I don’t have any money and this woman doesn’t have any money. But she needs help. She needs a divorce and a place to live.” In Moscow, housing is a big problem. When this woman married her husband, she traded her apartment to his family and now his brother lived there. So she had nowhere to go. She was trapped. Her story got worse. When their first baby was nine months old, her husband tried to kill her. “I don’t know how I survived,” she told me. The lawyer and I helped her file for divorce. That’s when the husband told her, “I will kill you and nobody will know. And I will just say to everybody that you ran off with another man and left your baby.” I started calling her every morning just to make sure that she was alive. For three months, the lawyer counseled us at each stage and helped us develop a plan.

In the midst of all of this, the situation took a scary turn. The woman called and said: “They know everything we are talking about!” Her mother-in-law worked at the phone company

and we quickly figured out that she was listening to her calls. I said, “You know, maybe it’s better. Let them hear about all the support that you have outside.” So we started pretending we had done more than we actually had. On the next phone call, I started saying, “Okay, so this police officer is not helpful, but there are lots of other police I am going to talk to about it and your lawyer will, too. So don’t worry.” The next time she came to see me, and she said, “They became much more careful after we started talking that way.” Eventually her husband left their apartment, partly because the lawyer told us how to get him out, and partly because he and his family realized that she was educated about her rights now. Ultimately, they got a divorce. Her father-in-law came to see her and said, “You have won, take the divorce, and take back the apartment; you will never see my son again.”

Soon after this success, a friend of hers in a similar situation started legal proceedings against her own ex-husband and also got her apartment back. I was elated, and for the first time, encouraged! Even in Russian society, where there were few legal precedents, a woman who is willing to do so can stand up for her rights and win. But these stories are just a small fraction of the thousands we continue to hear day after day. Unfortunately, most of the women who call us do not know their rights, nor do they know that they do not have to accept the unacceptable.

There have been some bad moments along the way. One time I picked up the phone and a male voice started saying, “What is this number?” I was cautious since it was not common for a man to call our hot line like that. I responded with “Well, what number did you dial?” And he said, “I found this phone number in the notes of my wife and I am just checking—what is it?” I told him, “Why don’t you ask your wife? Why are you calling?” And at first he tried to be calm and polite, saying, “Look, I’d just like you to tell me what it is.” And I said, “If you don’t trust your wife, it’s your problem. I am not going to tell you what it is and I am not asking your name. If you introduce yourself maybe we can talk.” And then he started being really aggressive and verbally abusive and he said, “I know who you are. I know your name. I know where you are located. I know where you live. And I am going to come there with some guys and kill you.” My husband was there with me at the time and saw I was really scared, though I said to the man on the phone, “I am not afraid of you,” and just hung up. I still don’t know whose husband it was. He never came. Another time, my phone at home rang late at night and a man said, “If you don’t stop, you’d better watch out for your son.” This really scared me. I moved my son to my parents’ home for a few months. That was tough for a mother to do.

There are different estimations of domestic violence in Russia. Some say now that 30 to 40 percent of families have experienced it. In 1995, in the aftermath of the Beijing Women’s Conference, the first reliable statistics were published in Russia indicating that 14,500 women a year had been killed by their husbands. But even today, the police do not keep such statistics, yet their official estimates are that perhaps 12,000 women per year are killed in Russia from domestic violence. Some

recognition of the dimensions of this problem is finally surfacing.

Under Russian law, however, only domestic violence that results either in injuries causing the person to be out of work for at least two years, or in murder, can be considered a crime. There are no other laws addressing domestic violence in spite of years of effort to have such laws enacted by the Duma. But, in my work and in our fledgling women's movement, we have on our own expanded the functional definition of domestic violence to include marital rape, sexual violence in the marriage or partnership, psychological violence, isolation, and economic control. This latter area has become perhaps one of the most insidious and hidden forms of domestic violence because women comprise 60 percent of the unemployed population—and the salary of a woman is about 60 percent of a man's for the same work.

A friend started working with me in January 1994, and by that summer we had trained our first group of women who began to work with us as telephone counselors. In 1995, I started going to other cities in Russia putting on training sessions for other women's groups that were starting to emerge and who wanted to start hot lines or crisis centers. Next, we started developing programs to provide psychological and legal counseling for the victims of domestic violence.

By 1997, we had also started a new program to train lawyers in how to handle domestic abuse cases. Under present Russian law, the provocation of violence is a defense which can be argued in court to decrease punishment. This is perhaps the most cruel form of psychological abuse, because it all happens in the courtroom right in front of the victim. She is made to look responsible. The victim is blamed openly by the perpetrator. Regrettably, there are still many judges who will readily accept the notion that she was in some way responsible, and let the perpetrator avoid being held accountable for his actions. The final trauma has been inflicted.

At the start of the new millennium, we have over forty women's crisis centers operating throughout Russia and have recently formed the Russian Association of Women's Crisis Centers, which is officially registered with and recognized by the Russian government. I am honored to have been elected as its first president.

My parents have been incredibly supportive of my work. My father, a retired military officer, once said to me, "In Soviet times you would have been a dissident, right?" And my reply to him was, "Probably, because the Soviets maintained the myth of the ideal—where domestic violence couldn't exist, officially." The attitude during Soviet times was that if you are a battered wife, then you had failed as a woman and as a wife. It was the woman's responsibility in our society to create a family atmosphere. It was up to her to maintain the ideal. That's why women came to me who had been brutalized for twenty-six years. I was the first person they could turn to openly, and confide something they had to hide within themselves throughout their life. This is still true to a great extent today.

I am not an extraordinary person. Any woman in my position would do the same. I feel, however, that I am really lucky because I was at the beginning of something new, a great development in Russia, a new attitude. Now, everybody is talking about domestic violence. And many are doing something about it.

VIOLENCE AGAINST WOMEN

MARINA PISKLAKOVA

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUES: WOMEN'S RIGHTS, FREEDOM FROM VIOLENCE, INDIVIDUAL INTEGRITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 3:** Right to Life, Liberty, and Personal Security
- **Article 5:** Freedom from Torture and Degrading Treatment

TIME REQUIREMENT: 80 minutes

TEACHER TIP:

Domestic violence is a difficult subject to address because it is often hidden and is often a cause of shame for the victim and those close to the victim. In preparing to teach this subject, make sure to have available the names and contact details of community programs that support individuals affected by domestic violence. It is also important to explain what domestic violence is: any of a series of behaviors used by one person in a relationship to control the other. Partners may be married or not married; heterosexual, gay, or lesbian; living together, separated or dating.

WHAT KINDS OF BEHAVIORS CAN BE CONSIDERED DOMESTIC VIOLENCE?

If your partner:

- Intentionally insults or embarrasses you
- Controls any of your actions, including who you see or talk to or where you go
- Tells you that you are a bad parent or threatens to take away or hurt your children
- Makes all of your decisions for you
- Prevents you from seeing loved ones, like your friends and family
- Physically assaults you in any way
- Takes your possessions or money and withholds it from you
- Intimidates you with weapons
- Destroys your possessions or threatens to kill your pets
- Attempts to scare you
- Threatens to do physical harm to themselves or to you
- Prevents you from going to work or school

GUIDING QUESTIONS:

- What does it mean to be safe?
- Where does one expect to be safe?
- Why did the authors of the Universal Declaration of Human Rights use the language “Personal Security”?
- Where does domestic violence occur?

OBJECTIVES

After this lesson students will be able to:

- Define and understand the term “gender-based violence.”
- Examine and analyze the facts and figures related to domestic violence.
- Know who Marina Pisklakova is and the critical importance of her work for survivors of violence.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. (RH.9-10.2)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies. (RH.9-10.4)
- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience. (WHST.9-10.5)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience. (WHST.11-12.5)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **18.A.4** Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **14.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Gender-based violence
- Personal security
- Domestic violence
- Prevention
- Relationship
- Dissident

CONCEPTS:

- Empathy
- Identity
- Justice
- Power
- Decision-making
- Civic values
- Human rights

TECHNOLOGY REQUIRED:

- Internet access

MATERIALS:

- Universal Declaration of Human Rights
<http://www.un.org/en/documents/udhr/index.shtml>
- Domestic Violence
<http://www.domesticviolence.org/>
- Domestic violence facts and figures
[http://www.ncadv.org/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf)
- Interview with Marina Pisklakova
<http://www.speaktruth.org/> Click Defenders/Click interview/scroll to Defender

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to read Article 3 of the Universal Declaration of Human Rights.
- Instruct students to read the definition of domestic violence and the facts and figures.
- After reading, instruct students to rephrase Article 3 based on their understanding of domestic violence.
- Ask students to report orally to class via teacher-facilitated discussion.

ACTIVITY 1:

- Distribute to the class the interview with Marina Pisklakova from the *Speak Truth To Power* website.
<http://www.rfkcenter.org/sttp/profile/marina-pisklakova>
- Ask students the following questions:
 - Why did Marina Pisklakova begin her work to end domestic violence in Russia?
 - What are some characteristics of domestic violence that are similar from case to case?
 - What is Marina's functioning definition of domestic violence?
 - What is a dissident? Why would Marina's father call her a dissident?
 - Describe how Marina has helped Russian women.

ACTIVITY 2:

- Conduct a community mapping exercise to learn about where a survivor of domestic violence can get help and support in your community. Include health care providers, law enforcement, community non-profits, and the justice system.
- After the mapping project is complete, pair students off and have them select one organization to interview.
- Prior to conducting the interview, the class, as a whole, should develop at least 10 questions to ask each organization. A common set of questions will enable the class to create a report on the community's capacity to assist victims of domestic violence.
- Once the interviews are complete, students should work in groups of four to review their interview responses and draft a common document.
- After the groups have met, convene the full class to draft one document outlining the similar and different ways in which community organization fulfills its mission to assist victims of domestic violence.
- Students may share this document with the organizations.
- As a result of this activity students could develop an action plan to change some aspect of their community safety net, or an acknowledgement to their city or town for doing a good job.

- Host a Personal Safety Day. Include speakers and presenters from some of the community organizations you learned about in your community mapping exercise. Make available a self-defense class.
- Invite a speaker to address the issue of dating violence.
- Set up a table at a popular neighborhood site and provide information about domestic violence, organizations working to stop it and opportunities for individuals to take action.
- Have a petition-signing in support of both U.S. and International laws to protect women and to stop violence against women and girls.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

WHO World Health Organization:

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

WHO publishes periodic reports on gender discrimination and domestic violence. Its website is a good source for statistics and other information.

UNIFEM United Nations Development Fund for Women:

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

UNIFEM is a part of UN Women, and features information about gender equality and women’s empowerment on an international level.

UNFPA United Nations Population Fund:

<http://www.unfpa.org/public/>

The UNFPA is an international development agency that works to promote every individual’s right to health and equal opportunities. It focuses on population data to develop policies and programs that reduce poverty and promote overall health and well-being.

National Coalition Against Domestic Violence:

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

NCADV is an American-based non-profit that organizes women and their allies to end violence against women and children on a national level by addressing perpetuating conditions that condone this kind of violence.

UNICEF report on domestic violence:

<http://www.unicef-irc.org/publications/pdf/digest6e.pdf>

This report from UNICEF covers domestic violence from numerous angles. It addresses the current scope and magnitude through statistics, while also examining the causes and consequences. The UNICEF report also addresses the obligations of the state and suggests strategies and interventions.

National Domestic Violence Hotline:

www.thehotline.org

A website built around the National Domestic Violence Hotline that raises awareness of domestic violence and provides services to victims, survivors and their families.

JULIANA DOGBADZI

“THERE ARE MORE WOMEN WHO REMAIN IN THE SHRINE WHO NEED HELP. NO ONE IS GOING TO REPRESENT THEM BETTER THAN SOMEONE WHO HAS BEEN IN THE SHRINE AND WHO HAS GONE THROUGH THE PAIN ... AGAINST ALL ODDS, I DECIDED TO TAKE THE RESPONSIBILITY OF ADDRESSING THE ISSUE AND HAVE BEEN DOING SO EVER SINCE.”



Juliana Dogbadzi, ©2000 Eddie Adams

Enslaved in a shrine in her native Ghana as a young child under a custom known as Trokosi, Juliana Dogbadzi was forced to work without pay, food or clothing, and to perform sexual services for the holy man. She was able to escape seventeen years later, after several failed attempts, at the age of twenty-three. Trokosi comes from an Ewe word meaning “slave of the gods,” and is understood as a religious and cultural practice in which young girls, mostly virgins, are sent into lifelong servitude to atone for the alleged crimes of their relatives. In 1997, it was estimated that approximately five thousand young girls and women were being kept in 345 shrines in the southeastern part of Ghana. Through Juliana Dogbadzi’s daring escape and her subsequent efforts to denounce the system, the Trokosi practice was banned in Ghana in 1999; however, law enforcement against Trokosi is still lax. Dogbadzi continues to speak out against Trokosi, traveling the country, meeting with slaves, and trying to win their emancipation.

 Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

I have never been in a classroom. I have never been to school. When I was seven years old, my parents took me from our home and sent me to a shrine where I was a slave to a fetish priest for seventeen years. My grandfather, they said, had stolen two dollars. When he was suspected of the crime and asked to return the money, he defended his innocence. The woman who had accused him of the crime went to the shrine and cursed my grandfather's family, at which point members of my family began to die. In order to stop the deaths, a soothsayer told us that my grandfather would have to report to the Trokosi shrine. The priest told my family that it must bring a young girl to the shrine to appease the gods. A sister was sent to the shrine at Kebenu some six hundred miles away, but she died a few years later. Since I had been born just after my grandfather's death, I became her replacement.

I lived and worked in the priest's fields and kept the compound clean. While doing so, I was raped repeatedly by the priest on torn mats on the cold floor of windowless huts. The other female slaves and I received neither food nor medical care. We had to find time after working on the priest's farm to burn charcoal or to sell firewood in the nearest town in order to make enough money to buy food. There were times we lived on raw peppers or palm kernel nuts to stay alive.

Because I was just a kid, I didn't know what to do. There was an elder woman who was a slave and took care of me. She couldn't help me much because she had so many kids as a consequence of being raped by the priest. She said, "Look, little girl, take care of yourself or you will die." There used to be a hundred women slaves in my shrine, but the priest sent about ninety of them to work on his farms in other villages. Collectively, they had about sixty-five children and would have to work to look after the children.

Twelve of us, four women and eight children, lived in a one-room, thatched-roof house. It was built of mud and lacked both windows and doors. The rain got in. The snakes got in. The room was twenty feet long and twelve feet wide. The ceiling was low, just shy of our heads, and we all slept together on a mat on the floor. This is not everything that I can remember, but saying it brings back pains of old and it's difficult to go back through all those experiences.

You see, in the shrine you have no right to put on shoes or a hat to protect yourself against the hot sun. If it is raining or cold, you have only a small piece of cloth around yourself. A typical day in the shrine was as follows: you wake up at five o'clock in the morning, go to the stream about five kilometers away to get water for the compound, sweep, prepare meals for the priest (not eating any yourself), go to the farm, work until six o'clock, and return to sleep without food or to scrounge for leftovers. At night, the priest would call one of us to his room and would rape us. I was about twelve when I was first raped.

There was favoritism even in slavery. The priest liked girls who would readily give in to his sexual demands and hated those who would always put up a fight. Consequently, these

girls were beaten. The ones he liked always said they were being wise because they wanted to avoid being beaten, while some of us maintained that they were foolish and were enjoying sex with a man they didn't love. When I saw people who came to the village to buy food wearing nice dresses, I started to think that I had to do something for myself. I had to get freedom.

I had to do something that would change my life. I escaped several times. The first time I escaped, I went to my parents. I told them I was suffering in the shrine, but they were scared to keep me. They said that if they did, the gods would strike them dead. They brought me back to the priest to suffer the same pain again. I thought, no. This is not going to happen again. I had to find a way to free myself and free the other women, too.

The second time I escaped, I went to a nearby village. A young man fed me and took me to himself. He took advantage of me and made me pregnant. When the priest found out, he sent young men around the village to get me. They beat me endlessly and I had lots of cuts on my body. I collapsed and nearly died. The child's father had wanted to take care of us, but the priest threatened him with death. The young man who was taking care of me was asked to pay some bottles of hard liquor and a fowl and warned to stay away from me or die. I haven't seen him since and he hasn't seen our child.

The third time I escaped, I resolved that I would never again go back to the shrine. By this time, I was three months pregnant as a result of another rape that I had suffered from the priest. I was not feeling very well. For a number of days I had starved. I was pregnant and needed to get some food. Otherwise, I was going to die. I decided to go to a nearby farm owned by the priest to get an ear of corn from the crop which the other slaves in the shrine and I had planted. I was caught stealing the corn and the priest ordered the young men around the village to beat me until I fell unconscious. When I came to, I saw all the bruises and wounds on my body and nearly lost the baby I was carrying. I decided I had to leave or I would be killed. But it was not to be. I was scared and I went back to the shrine again. Yet, that was the turning point. I was about seventeen or eighteen at the time and resolved that I was going to do something to help other people in the shrine.

One day, a man representing a nonprofit organization called International Needs–Ghana came to the shrine to talk to the priest. This was my chance. I don't know where my sudden confidence came from, but all my fear had disappeared. I was no longer afraid of death and was prepared to die for others. Thank God I had that feeling! I did not escape immediately because I was very weak, my pregnancy was well advanced and I could not walk a long distance. Luckily, I had the baby a few weeks later. With the baby strapped to my back and the first child, Wonder, in my hands, I escaped through the bush to the major street where I was given a lift to Adidome and to the site of International Needs–Ghana.

The members of the organization taught me a lot of skills and kept me away from the priest. They trained me in bread

baking and other vocations. Nonetheless, I thought, "There are more women who remain in the shrine who need help. No one is going to represent them better than someone who has been in the shrine and who has gone through the pain, someone who can tell the world what happens in the shrine. If no one stops this practice, we will all have to die in pain." Against all odds, I decided to take the responsibility of addressing the issue and have been doing so ever since. I went to the shrines and spoke to the inmates. I told them that they needed to gather courage like I had and to get out.

The shrine claims powers it does not have in order to instill fear in the slaves and to stop them from escaping. The practice is a deliberate attempt by men to subjugate women. A man commits a crime and a woman has to pay for it. That is unacceptable. Likewise, the shrine is a crime against children. The child of a slave shares his mother's plight. When the mother has food to eat, the child eats. If she has no food, the child will starve. If she has clothing, the child will likewise have some. If not, that is it. If she goes to the farm, the child goes along. There are thousands of women Trokosi slaves with children who need to be helped. Those who have been liberated also require help in order to recover from the suffering endured in the shrines.

Unlike most of the other girls and women, I got over the fear instilled by the Trokosi system. This was my weapon. Now that I have escaped, I help to diminish the women's fears by telling them my story. I tell them what I am presently doing, that I am still alive, not dead, as they have been made to believe. I try to help the priests to understand the pain that the women have endured. Some do not allow me to enter their shrines any longer. When I am in the city, I educate people about life in the shrines and advocate for an end to the practice.

What I do is dangerous, but I am prepared to die for a good cause. People send threats by letter and others confront me openly. Thank God that those I work with are very strong and give me encouragement. At the moment, eight girls have joined me in my work with the organization. My next step to disbanding Trokosi is to ensure enforcement of the law and to get allied organizations in the Republics of Togo and Benin to stop this practice in their respective countries.

I do believe I have a calling because it is strange to be alive and sane and working after going through what I went through. The help that I have received from International Needs and my own confidence have made all the difference. I have totally forgiven my parents because I know that what they did to me was done through ignorance and fear. I don't want them to feel guilty so I avoid telling them about my experiences. I don't, however, see them often. I am glad to say that I am now happily married and have just had my first planned baby with the man I love. My life today is like the life of any other young woman.

DEFENDER AGAINST MODERN SLAVERY AND TRAFFICKING

JULIANA DOGBADZI

LESSON GRADE LEVEL: 9–12

HUMAN RIGHTS ISSUE: MODERN SLAVERY/TRAFFICKING

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 1:** Right to Equality
- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, and Personal Security
- **Article 4:** Freedom from Slavery
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 6:** Right to Recognition as a Person before the Law
- **Article 7:** Right to Equality before the Law

GUIDING QUESTIONS:

- If slavery is illegal, why does it exist throughout the world today?
- For what reasons do governments turn a blind eye to human trafficking and slavery?
- How can effective change occur?

TIME REQUIREMENT: 40 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Recognize the issue of human trafficking and its relationship to modern slavery.
- Listen to an excerpt about Juliana Dogbadzi and discuss the source of her enslavement, the results of her enslavement, and the ultimate outcome of her situation.
- Reflect on the concept of paying for the wrongs of another person in order to recognize the ways in which the issue relates to their own lives.
- Brainstorm ideas for taking action against these violations of human rights.
- Write for personal reflection to assess their understanding of the issue.
- Propose and implement an action.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9–10.1)
- Conduct short as well as more sustained research projects to answer a question

(including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9–10.7)

- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9–10.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11–12.1)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11–12.7)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11–12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11–12.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.4** Describe the meaning of participatory citizenship (e.g., volunteerism, voting) at all levels of government and society in the United States.
- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.
- **16.D.4a** (US) Describe the immediate and long-range social impacts of slavery.
- **18.A.4** Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.C.4b** Analyze major contemporary cultural exchanges as influenced by worldwide communications.

- **14.D.5** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Trafficking
- Trokosi
- Shrine
- Fetish Priest
- Non-governmental organizations
- Advocate
- Trafficking Victims' Protection Act

CONCEPTS:

- Human trafficking
- Sex slavery
- Fear
- Subjugation
- Advocacy

TEACHER TIP: Both vocabulary and concepts must be taught prior to the lesson.

TECHNOLOGY REQUIRED:

- Internet access with YouTube available
- Projector from the computer to screen or interactive whiteboard
- Student Response System, if possible

MATERIALS:

- Index cards
- Board space or interactive whiteboard
- Handouts of the excerpt from *Speak Truth To Power*
- Glossary of relevant terms
- Discussion questions
- YouTube video on modern slavery: <http://www.YouTube.com/watch?v=HRwaM9ICrRM>
- Dogbadzi bio and interview: <http://www.speaktruth.org>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Ask students to consider the following questions and poll their answers:
 - Is slavery legal anywhere in the world today?
 - If slavery exists today, how many slaves do you think there are?
 - Do you think the number is greater than, less than, or equal to the number of slaves in America at the time of emancipation? Are there slaves in America today?
- Show the YouTube video on modern slavery and refer to previous questions for a class discussion after viewing: <http://www.youtube.com/watch?v=HRwaM9ICRrM>.

TEACHER TIP: Post the four questions on the board and ask students to consider them prior to the bell. (Bell Ringer Activity)

ACTIVITY 1:

- Provide a brief background about Juliana Dogbadzi. Read the excerpt from *Speak Truth To Power* to the class, having the students take notes on the handout with questions for discussion: <http://rfkcenter.org/juliana-dogbadzi>.
- Distribute the questions for discussion.
- After reading is completed, provide time for discussion in response to the questions.

ACTIVITY 2:

- Brainstorm ways in which students can take action and become defenders.

BECOME A DEFENDER

Students will select one of the following projects to advocate for the end of slavery:

- Research what the United States Department of State is doing currently to stop human trafficking and write an article for the school newsletter or the local newspaper about the problem and ways in which it can be addressed.
- Research the efforts being made by a specific NGO to stop trafficking and write an article about its efforts for the school newsletter.
- Make a video highlighting the injustices of human trafficking that can be shown to the student body.
- Create and publish a glog that provides text, audio, and media to expose the issue and raise awareness (www.edu.glogster.com). Teachers can get free accounts for their students by registering at the glogster site.
- Write a letter to your senator or representative expressing your concerns about the lack of enforcement of the Universal Declaration of Human Rights and request his or her intervention.
- Contact an NGO that fights against trafficking and arrange for a speaker to come to your class, school, or a community event in order to raise awareness.
- Start a fund drive to contribute to an NGO that works toward ending human trafficking.

TEACHER TIP: The lesson can be easily expanded into more than one 40-minute period. If discussion time is needed, expansion is highly recommended. Additional resources will enable teachers and students to learn more about the extensive problem of human trafficking and slavery in today's world, either together or independently.

TELL US ABOUT IT

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THE CRITERIA FOR THE CONTEST ARE:

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- A one-page summary of how the activity changed the lives of one or many persons

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- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Freetheslaves.net:

<http://www.freetheslaves.net/Document.Doc?id=38>
Extensive glossary of terms related to human trafficking

Freetheslaves.net:

<http://www.freetheslaves.net/>
Site includes a variety of information about human trafficking and finding a solution to end slavery in our time.

Trafficking in Persons Report 2010:

<http://www.state.gov/g/tip/rls/tiprpt/2010/index.htm>
Excellent source of current information about human trafficking, including: an interactive map; narratives on each country discussing the level of their involvement, their efforts to eradicate the problem, and the recommendations to increase effectiveness of efforts; victims’ stories; and many other resources

Polaris Project Action Center

<http://www.polarisproject.org/>
Another rich source from an NGO. Included are survivor stories, current actions, ways to get involved, etc.

PBS Frontline:

<http://www.pbs.org/wgbh/pages/frontline/slaves/etc/stats.html>
A resource with valuable links to NGOs and many articles

PBS Frontline Modern Slavery Documentary:

<http://freedocumentaries.org/film.php?id=161>
Includes a free download of Frontline’s documentary about sex slavery. Includes a description of program and commentary. There are also links to two other documentaries on modern slavery.

PBS Frontline Map:

<http://www.pbs.org/wgbh/pages/frontline/slaves/map/indexflash.html>
This link takes you to a PBS –Frontline interactive map that accompanies the story on sex slaves.

The Trokosi in Ghana

<http://www.sos-sexisme.org/English/slavery.htm>
Article on the Trokosi in Ghana

International Needs Transforming the Lives of Women in Ghana:

<http://www.internationalneeds.org.au/news.asp?id=62>
Extensive information on the Trokosi in Ghana and the work this NGO is doing to end the practice.

A Survivor’s Story:

http://www.innetwork.org/index.php?option=com_content&task=view&id=39&Itemid=45
Survivor’s story—audio clip (Discussion of the Trokosi in test. At the end is an audio link to a girl’s own story of her experience.)

Ghana’s Slaves to the Gods:

<http://www.wcl.american.edu/hrbrief/v7i1/ghana.htm>
Excellent article about the practice in Ghana and Juliana Dogbadzi

21st Century Slaves:

<http://ngm.nationalgeographic.com/ngm/0309/feature1/>
National Geographic—info and multiple links to resources

HARRY WU

Brought up as one of eight children of a Shanghai banker, Harry Wu attended a Jesuit school before enrolling in Beijing College of Geology in the late 1950s. In the throes of a Communist purge, his university was given a quota of counterrevolutionary elements, and relegated Wu to nineteen years in the Chinese gulag, known as the laogai. There, he survived physical and psychological torture, living for a time on only ground-up corn husks. In his autobiography *Bitter Winds*, he describes chasing rats through the fields in order to “steal” the grains in their nests, and eating snakes. After his release, Wu accepted a position as an unpaid visiting scholar at the University of California, Berkeley, arriving in the United States in 1985 with forty dollars. After ten days of pursuing research by day and sleeping on a park bench by night, he landed a job on the graveyard shift at a doughnut shop where he ate three meals a day and had a place to stay at night. (To date, he cannot touch a doughnut.) Wu returned, or tried to return, to China five times. While there, twice in 1991 and once in 1994, Wu documented conditions in prisons and labor camps for *Sixty Minutes* and other news programs, and was placed on China’s most wanted list for his exposés. In 1995, on his fifth trip, he was caught. While Wu spent sixty-six days in detention awaiting news of his fate, a worldwide campaign for his release was launched, including demands that Hillary Clinton boycott the Beijing women’s summit. China released him, and his return to U.S. soil was celebrated across the country. Wu frequently testifies on Capitol Hill about the latest abuses he has uncovered—the for-profit selling of executed prisoners’ organs by Chinese officials, the illegal export of prison labor products (such as diesel engines and Chicago Bulls apparel), the frequency of public executions, the unfair restrictions on reproductive rights and their appalling enforcement procedures. The *Laogai Research Foundation*, which Wu founded and directs, estimates that fifty million people have been incarcerated in the laogai since 1950, and that eight million people are in forced labor today. In November 2008, Wu opened the *Laogai Museum* in Washington D.C., the first museum in the world to exclusively deal with human rights in China. Harry Wu’s self-proclaimed goal is to put the word laogai in every dictionary in the world, and to that end he works eighteen-hour days criss-crossing the country and the globe speaking with student groups and heads of state to make this present-day horror become a memory.



Harry Wu, ©2000 Eddie Adams

“IT IS NOT ENOUGH TO FREE ONE DISSIDENT WHEN THE STAKES ARE SO HIGH. IN THE GREATER BALANCE, WE ARE ALL EQUAL, AND EACH VICTIM OF THE LAOGAI DESERVES THE SAME RIGHTS.”

Interview taken from Kerry Kennedy’s book *Speak Truth To Power*, 2000

Human beings want to live as human beings, not as beasts of burden, not as tools for another’s use. People must respect each other enough to live with one another but retain the right to free choice: to choose their religion, their culture. Under totalitarian regimes, people are never treated as human beings. There is no free choice. If you talk about individual rights, you are automatically opposing the government.

Many American politicians and American scholars echo the Chinese lie that a different concept of human rights applies in China. The Chinese leadership

argues that the most important category of human rights is economic rights. Jiang Zemin, president of China, said, "My first responsibility to human rights is feeding the people." In response, I would say that I can feed myself if I am free—I don't need you to do that. Unfortunately, some Westerners say, "The Chinese never talk about individual values, they talk about collective rights, so don't impose Western human rights standards on the Chinese. Democracy is a Western idea." This is pure hypocrisy, because there is only one version of the Universal Declaration of Human Rights, of which China is a signatory. We don't have a Chinese version and an American version. It's universal.

The West mostly focuses on freedom of speech and freedom of religion, while trying to release religious dissidents, political dissidents, and student dissidents. So most of the West's focus is on the individual, this Catholic father, that Tibetan monk. On the one hand, it is very important to call for their freedom because life belongs to a person only once, never twice. We must save them. But we Chinese say "Never focus on only one individual tree; focus on a forest."

Let me tell you a story of the three W's: Wu, Wei, Wang Dan. I am the first "W." In 1957, while attending university in Beijing, I spoke out against the Soviet Union's invasion of Hungary. For this I was labeled a "counterrevolutionary" and sentenced to life in the *laogai*, the Chinese term for gulag. Ultimately, I gave nineteen years of my life to that system. In 1979, the year I was released, the West was applauding China for opening up. Mao was dead, the Cultural Revolution was over, and it seemed that Deng Xiaoping would herald a new era for China. But that same year, the second "W," Wei Jingsheng, was imprisoned for expressing himself, for calling for the fifth modernization of democracy for China. In 1989, when I was in the United States and Wei was serving the tenth year of his sentence, another young man, Wang Dan, was imprisoned for his role in the student democracy movement. The Chinese government imprisoned each of us in three different decades for peacefully expressing our opinions; we all received second sentences in the 1990s. With respect to individual rights, not much has changed since 1957.

The first year of my first time in prison, I cried almost every day. I missed my family, especially my mother, who had committed suicide because I was arrested. I thought of my girlfriend. I was Catholic, so I prayed. But after two years, there were no more tears. I never cried, because I had become a beast. Not because I was a hero, not because I had an iron will, but because I had to submit. I don't think anyone under those circumstances could resist. From the first night in the camps, we were forced to confess. The confession destroys your dignity. If you don't come up with a confession, you are subjected to physical torture. And you have to keep your confession straight, all the time, from the beginning to the end. You never can claim you are innocent. You can only cry out, over and over, "I am wrong. I am stupid. I am crazy. I am shit. I am a criminal. I am nothing." At the same time, there is forced labor. Labor is one of the ways to help you become a new socialist. Labor is an

opportunity offered by the party for your reform. The final goal is for you to turn into a new citizen in the Communist system.

They said my crime was light, not serious, light. But my political attitude was the problem. "I did nothing wrong," I said. "You trapped me. I am not going to admit to any crime." I wouldn't confess. They separated me from all the people in my life, my classmates, my friends, my teachers, my parents. I was totally isolated. I thought, "I am a mistake. They don't like me. I am something wrong. Let me think about it, okay." And then, "Yeah, I am wrong." Step by step, I lost my dignity, lost my confidence, lost my rank. I started to believe I was a criminal. It was as if we Chinese were living in a box all our lives where we never saw the sky. If you never escape from the box, you come to believe that it is the truth. That is reprogramming, which in the end reduces you to a robot. One drop of water can reflect the whole world, but many, many drops become a river, an ocean.

Nineteen years. How many days, how many nights? I punched someone in the nose and stole from people. I never cried. I stopped thinking about my mother, my girlfriend, my future. Some people died. So what? They broke my back. I had human blood on my lips. I had forgotten so much.

In 1986, I first came to the United States as a visiting scholar. I remember the day in October of that year when I gave a talk on the *laogai*. I told myself, "You are not Harry Wu. You are a storyteller." Suddenly I could not stop. For twenty minutes, the students were very quiet. I finished my talk and I realized I had come back as a human being. The end of that talk was the first time I said, "I am so lucky I survived."

When I first came to America, nobody knew me. Just like in the camps, I was anonymous. The Chinese government put me on the wanted list because I touched the heart of the issue. If you want to talk about dissidents, the Chinese are willing to speak with you, but not if you talk about the *laogai*. Can you talk to Hitler about concentration camps? Can you talk to Stalin about the gulags?

I don't know why I survived. You think of yourself as a human being, fighting for your dignity, fighting for your future, fighting for your life, fighting for your dream. Life will only belong to you once. Sooner or later you and I are going to go to the grave. Some people take thirty years, eighty years. Once I was in exile, why shouldn't I have enjoyed the rest of my life? Why did I need to go back to China? I tried to enjoy it. I felt guilty. Especially when people were calling Harry Wu a hero. The West is pushing me because it is always in search of a hero. But a real hero would be dead, dead. If I were a real hero like those people I met in the camps, I would have committed suicide. I am finished—there is no Harry Wu. That is why I ultimately decided to go back to China.

In 1991, I visited the *laogai* camp where Wei Jingsheng was held in China. He was in the Gobi Desert and I wanted to get some video footage to show people the situation. In the past, I posed as a prisoner, a tourist, or a family member. This time I posed as a policeman. They didn't recognize me. In a guesthouse, many policemen waved to me, and I waved back to them. But when I tried again to collect evidence in 1995, they caught me trying to enter China from the Russian border. They

arrested me and showed me these pictures I had taken. This time, I was sentenced to fifteen years.

Now I am working on birth control issues, because this is another systemic human rights problem in China. Without government permission, you can't have a child in China. I have a copy of the "birth-allowed" permit and the "birth-not-allowed" permit from the Fujian province. After one baby, you are supposed to be sterilized. If you are found to be pregnant a second time, the government forces you to abort. You cannot have a second child, unless you live in the countryside. In this case, you can wait four years and then have a second baby. Then, after that baby's delivery, you are forcibly sterilized.

An American sinologist told me the population growth in China is terrible, causing problems not only for the Chinese, but the whole world. And I said, "Do you agree to forced abortion in the United States?" He replied no. "But why are you applying that standard to the Chinese?" I responded. "It's a murder policy. It's a policy against every individual woman, against every individual." Government statistics tell us that in one area of China alone, 75 percent of the women between the ages of sixteen and forty-nine have been sterilized—1.2 million people. Every month there are about one hundred abortions.

Today, the Chinese people do have the right to choose different brands of shampoo but they still cannot say what they really want to say. Will the right to choose one's shampoo lead to the right to choose one's religion, as some would argue? It's quite a leap.

My choice was simple—imprisonment or exile. But what people don't understand is that exile itself is torture. Exile, too, is a violation of human rights. We never applauded the Soviets when they exiled dissidents. Yet, when the Chinese exiled Wang Dan, the State Department and the White House claimed it as a victory for United States engagement policy.

Of course, I do think it's worthwhile to try to free someone from the machine, but I would rather see the machine destroyed. I come from the laogai. Wei Jingsheng came from the laogai. Now Wang Xiaopo is in the laogai. Catholic priests are in the laogai. Labor activists are in the laogai. Most of the people in the laogai don't have a name, they don't have a face. It is not enough to free one dissident when the stakes are so high. In the greater balance, we are all equal, and each one of the victims of the laogai deserves the same rights, not only the political dissidents, but even the criminal prisoners. This is not to say that we should excuse the crime, but each prisoner must be offered the same protection. You tend to forget that when you only talk about famous prisoners of conscience. It's hard to say what percentage of prisoners are political compared to those that are criminal. You can present the question to Chinese authorities and they answer that in China there are no political prisoners. They will say, for instance, that it is legal to practice your own religion, but if you practice Catholicism they arrest you and charge you with disturbing society and participating in an illegal gathering instead.

Every totalitarian regime needs a suppression system. The funny thing is that nobody talks about that system in Communist China. They say that it doesn't exist, or that they only use it in the case of particular individuals. I've given talks

about the laogai at all the top universities in the United States. When I was at Yale, I spoke to Jonathan Spence, who wrote the most widely used college text on China. I said to him, "Jonathan, you speak Chinese very well, you have a Chinese wife, you include so many Chinese terms in your work. But what about laogai? The victims of the laogai number more than those of the Soviet gulag plus the concentration camps. Of course, you've heard of it, but it never appears in your reports, your articles, your books. You don't want to talk about it—why?" Why doesn't Steven Spielberg film the laogai the way he did the concentration camps?

I want to see laogai become a word in every dictionary, in every language. Lao means "labor," gai means "reform." They reform you. Hitler, from the beginning, had an evil idea: destroy the Jews, destroy the people. The Communists in the beginning had a wonderful idea to create a paradise, a heaven, to relieve poverty and misery. In the beginning they were like angels, but at the end they were like devils. The Chinese perpetrate a lot of physical torture, but also spiritual torture and mental torture. They say, "Let us help you to become a new socialist person. We won't kill you, because of our humanity. You were going wrong. Confess. Accept Communism and you will, through reform, reestablish the community spiritually, mentally, totally."

Before 1974, gulag was not a word. Today it is. So now we have to expose the word laogai: how many victims are there, what are the conditions the prisoners endure, what is the motivation for such systematized degradation? I want people to be aware. Aware of how many men and women are in prison. Aware of the products made in China by prison labor: the toys, the footballs, the surgical gloves. Aware of what life is like under forced labor. Aware of the so-called crimes that send people there. This is a human rights issue, not one of imports and exports.

I totally understand this is difficult talking about laogai today. I said to President Clinton, "I wish you would be the first world leader to condemn Chinese laogai. I beg you. Just one sentence. It won't cost you anything." And I criticize U.S. policy as a typical appeasement policy. U.S. leaders ask me, "Are you suggesting isolation or containment?" That kind of polarization is too cheap. I never suggest isolation and I never suggest sanctions. But you should not tell me a one-sided story. When you try to tell me that trade is improving the lives of the Chinese common people, this is only one side of the story. I don't argue that economic levels are improving, that a middle class will appear, property rights will come to the fore, and that the society will reorganize. But you have to tell me the other side of the story. The profits from the industry will only benefit the Communist regime. You don't talk about it. The Chinese Communist regime is stable. Why? Because you support it financially.

China will become more important in the near future. When we witness a Communist hegemony in the East, then we will debate why. Why did we ignore the growing strength of this authoritarian regime? Let me quote another Chinese idiom: "If you want to stop the boiled water, you only need to stir it. The better way is to withdraw the fire from the bottom." The West needs a long-term China policy, one that supports all of the desires for freedom and democracy in China.

STANDING UP FOR HUMAN RIGHTS IN CHINA

HARRY WU

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUE: FORCED LABOR

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 9:** Freedom from Arbitrary Arrest and Exile
- **Article 19:** Freedom of Opinion and Information

TIME REQUIREMENT FOR THE LESSON: 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Define and provide examples of dehumanization.
- Explain how labor camps in China deny human rights.
- Become a defender of human rights by helping Harry Wu and his fight against forced labor camps in China.

GUIDED QUESTIONS:

- What is dehumanization?
- How are labor camps a violation of human rights?

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies. (RH.9-10.4)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Draw evidence from informational texts to support analysis, reflection,

and research. (WHST.9-10.9)

- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.1)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

CONCEPTS:

- **Human rights**
- **Forced labor**
- **Labor reform**
- **Censorship**

ILLINOIS STATE LEARNING STANDARDS:

- **14.A.4** Analyze how local, state and national governments serve the purposes for which they were created.
- **14.C.4** Describe the meaning of participatory citizenship (e.g., volunteerism, voting) at all levels of government and society in the United States.
- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.
- **16.B.4b (W)** Identify political ideas from the early modern historical era to the present which have had worldwide impact (e.g., nationalism/Sun Yat-Sen, non-violence/Ghandi, independence/Kenyatta).
- **16.D.4 (W)** Identify significant events and developments since 1500 that altered world social history in ways that

persist today including colonization, Protestant Reformation, industrialization, the rise of technology and human rights movements.

- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **14.B.5** Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- **14.E.5** Analyze relationships and tensions among members of the international community.
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- **Laogai**
- **Dissent**
- **Exile**
- **Communist Party**
- **Dehumanization**
- **Counterrevolutionary**

TEACHER TIP: The vocabulary terms and concepts pertinent to this lesson should have been taught throughout the core curriculum in order to provide students with the knowledge necessary to comprehend the material. As a refresher, teachers may review these terms/concepts with students prior to distributing the materials. Teachers can also prepare a vocabulary list to give to students as a reference.

TECHNOLOGY REQUIRED:

- Computers with Internet access
- Microsoft programs

TEACHER TIP: Your students must have an understanding of Communist ideology and the rise of the Communist Party in China before conducting this unit. For global history and geography II students, this lesson can be delivered after studying the Cultural Revolution and the rise of Mao Zedong in China. For

U.S. history and government students, this lesson can be implemented after students study the Cold War and begin to learn about foreign policy and U.S. economic involvement with China during the 1960s–present day.

MATERIALS:

- Video clip of Harry Wu
<http://www.YouTube.com/watch?v=PmckCrZhrOw&feature=related>

- *Speak Truth To Power*—Choose Defender and select interview with Harry Wu.
<http://www.speaktruth.org/>
- PBS background interview with Harry Wu
http://www.pbs.org/speaktruthtopower/b_wu.htm
- The Independent—News Interview with Harry Wu
<http://www.independent.co.uk/news/world/asia/i-was-sentenced-to-life-in-a-chinese-labour-camp-this-is-my-story-1790465.html>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to take about three minutes to write a response to the following prompts:
 - Have you ever been blamed for something you didn't do?
 - Has someone else ever been blamed for something you did?
 - Have you ever spoken up to stop someone else from being unfairly blamed?
 - Think of a time when you stood up for something, even when doing so would make you unpopular or get you in trouble. Write a brief description of the event and list the qualities you needed at that moment to take a stand.
- After students complete these responses, facilitate a discussion, using student responses to generate a list of common qualities individuals must have in order to stand up for something they believe in.
- Write responses on the board or interactive whiteboard
- Conclude this activity by asking students:
 - Why is it important to stand up for what you believe?
 - What are your human rights?
 - What does it mean to be dehumanized?
 - How might you help others stand up for their human rights?

ACTIVITY I:

- Introduce the group activity and distribute materials as follows:
- Briefly introduce Harry Wu's fight for human rights to students by showing the video clip of Harry Wu from "Speak Truth To Power: Public Service Announcements":
http://www.youtube.com/watch?v=PmckCrZhrOw&feature=player_embedded.
- Divide the class into four groups.
- Assign each group one of the following aspects of Harry's experiences:
 - Early Life and Imprisonment
 - Freedom in the USA?
 - The Others in Laogai
 - The Goals of Harry Wu
- Students will read together the *Speak Truth To Power* excerpt on Harry Wu. Students will take turns reading paragraphs of the article to learn more about Harry Wu, taking notes and circling unknown vocabulary as they read. (See "materials" for a selection of documents. Teachers should use their discretion in selecting documents that are the appropriate length and level of difficulty for students.)
- Instruct the groups to research important information on their topic and create a short presentation for the class. In order to serve the different learning styles and needs of the class, the presentation may be in the form of a poster/collage, role-play, poem, PowerPoint slide presentation, or a song/rap.
 - Monitor student progress by walking around the room to discuss new vocabulary and answer questions each group may have.
 - Each group will present to the class by the end of the second class session.

- Students will work in groups to write letters to U.S. senators and the United States International Trade Commission, urging our leaders and federal agencies to increase private investigations of suspected laogai factories in China that are interested in trading with the United States. In addition to increased investigations, students can also urge the United States to expand its definition of “prisoner” and “forced labor” to include those detained in administrative detention who are not considered convicts by either the Chinese or the U.S. and thus are allowed to produce goods that are traded between these two nations.
- Students can present their research and suggestions on how to help Harry Wu to the school board or a local member of Congress. For example, students can encourage community members to join Amnesty International and add their names to the group’s “Actions” to increase the pressure on governments and human rights violators to eliminate human rights abuses. <http://www.amnesty.org/en/join>
- Students can hold fundraisers to donate to the Laogai Research Foundation (<https://ssl.4agoodcause.com/laogai/donation1.aspx?id=1>). The foundation provides contributors options for making a donation. For example, students will be able to make a general donation to support the Laogai Research Foundation’s programs and mission, purchase an honor gift to commemorate a special occasion or person, or donate a memorial gift to remember someone. Invite local leaders and the media to your school to raise more awareness and support for human rights in China.

EXPANDING OPPORTUNITIES:

- Students can debate whether the United States should contribute to China’s economic wealth even when there is evidence of ongoing human rights violations. How should the rest of the world respond to China’s actions? For example, should China have been allowed to host the Olympic Games in 2008?
- Students can present their research at a PTA/Board of Education meeting to rally community support for human rights defenders such as Harry Wu. As a community, they can take action to help Harry Wu.
- Students can advocate with the school to be certified “sweatshop-free.” http://www.sweatfree.org/join_us
- Students can use the Prisoner Database on the Laogai Research Foundation’s website to research more about the lives of the detained. In response to their research, students can develop a website/Facebook page to raise awareness/support for some of the current prisoners in the laogai.
 - Organize an art competition, asking students to illustrate articles of the Universal Declaration of Human Rights, or organize a writing competition on a theme such as “What ‘human rights’ mean to me” or “What human right do I value most?” Winning entries from writing or art competitions could be featured in an exhibit, offered for publication in local newspapers or featured on your website. See <http://www.un.org/events/humanrights/2008/plan.shtml> for more ideas.

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Laogai: The Chinese Gulag (1991):

Harry Wu’s first full account of the Chinese labor camp system.

Bitter Winds (1994):

Harry Wu’s memoir of his time in the camps.

Troublemaker (1996):

Wu’s account of trips to China and his detention in 1995.

New Ghosts, Old Ghosts, Prisons and Labor Reform Camps in China (1999):

Book by James Seymour and Richard Anderson

Timeline of Human Rights:

http://www.speaktruth.org/h_rights/timeline.asp

Laogai Research Foundation:

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

The Laogai Research Foundation works to publicize and document systemic human rights abuses in China, including executions, organ harvesting, coercive population control and Internet censorship and surveillance.

Youth for Human Rights video documentary (10 minutes) on the Birth of Human Rights:

<http://www.youthforhumanrights.org/what-are-human-rights.html>

A documentary made by Youth for Human Rights that explains the history of human rights

Student-Friendly Universal Declaration of Human Rights:

<http://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>

A student-friendly version of the Universal Declaration of Human Rights

VACLAV HAVEL

Vaclav Havel is one of democracy's most principled voices. Armed with a moral compass that points true north and an eloquence unsurpassed in the political arena, Havel speaks with the honesty of a dissident from the halls of the presidential palace in Prague. Czechoslovakia's leading playwright and a perennial victim of state repression under Communist rule, he is celebrated for his absurdist plays, including *The Garden Party*, *The Increased Difficulty of Concentration*, *The Memorandum*, *Largo Desolato*, and *Temptation*. Havel, who was born in 1936, was a founder of Charter 77, a human rights and democracy organization that challenged the Soviet takeover. He wrote compelling texts on repression and dissent, and his 1978 work, *The Power of the Powerless*, is one of the best political essays ever written. In 1979, in retaliation for his human rights activism, Havel was sentenced to four and a half years at hard labor, during which he wrote *Letters to Olga*. As chief spokesperson of Civic Forum, which he cofounded in 1989, Havel, through his leadership, political savvy, and moral persuasion, helped bring Communism to its knees and negotiated a peaceful transition to democracy. Out of the ashes of Soviet control emerged a new state, based on free expression, political participation, civil society, and commitment to the rule of law. In 1989, Havel was elected the first non-Communist president of Czechoslovakia (now the Czech Republic) in more than forty years. In 2002, he was the third recipient of the Hanno R. Ellenbogen Citizenship Award presented by the Prague Society for International Cooperation. In 2003 he was awarded the International Gandhi Peace Prize, named after Mohandas Karamchand Gandhi by the government of India for his outstanding contribution toward world peace and upholding human rights in most difficult situations through Gandhian means. In 2003, Havel was the inaugural recipient of Amnesty International's Ambassador of Conscience Award for his work in promoting human rights. Also in 2003, he received the U.S. Presidential Medal of Freedom and in 2008, the Europe-based *A Different View* cited Havel as one of the 15 Champions of World Democracy, along with Nelson Mandela, Lech Wałęsa, and Corazon Aquino. Vaclav Havel died December 18, 2011 at the age of 75.



Vaclav Havel, ©2000 Eddie Adams

“YOU DON'T WANT TO BECOME INVOLVED WITH THE DIRT THAT IS AROUND YOU AND ONE DAY, ALL OF A SUDDEN YOU WAKE UP AND REALIZE THAT YOU ARE A DISSIDENT, THAT YOU ARE A HUMAN RIGHTS ACTIVIST.”

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

ON LEADERSHIP AND COURAGE

The crisis of authority is one of the causes for all the atrocities that we are seeing in the world today. The post-Communist world presented a chance for new moral leaders, because at that time of transition in these countries there were no professional or career politicians. This gave intellectuals an opportunity to enter into politics, and, by entering, to introduce a new spirit into the political process. But gradually people were suppressed—the mill ground them down—and much of that opportunity was lost. There are certain leaders that one can respect, and I do certainly respect, leaders like the Dalai Lama. I appreciate the fact that, although very often they have no hope, not even a glimpse of success on the horizon, they are still ready to sacrifice their lives, to sacrifice their freedom. They are ready to assume responsibility for the world, or at least for the part of the world they live in. I have always respected these people and appreciated what they do. Courage in the public sphere means that one is to go against majority opinion (at the same time risking losing one's position) in the name of the truth. And I have always strongly admired historic personalities who have been capable of doing exactly this.

Becoming a dissident is not something that happens overnight. You do not simply decide to become one. It is a long chain of steps and acts. And very often during this process, you do not really reflect upon what is happening. You just know that you want to avoid any debt that would put a stain on your life. You don't want to become involved with the dirt that is around you and one day, all of a sudden you wake up and realize that you are a dissident, that you are a human rights activist. With me the story was rather similar. It was only much later, while I was in prison, that I started reflecting on the process and why I had done what I had done. There must be some, call it "transcendental," source of energy that helps you overcome all these sacrifices. Now some people may disagree with this idea of a transcendental source, but I feel it. While I was in prison, I often thought about why a man decides to remain decent, a man of integrity, even in situations when he or she is on his own, when nobody knows your actions and thoughts—except you yourself. Even in these situations, a man can feel bad, can have a bad conscience, can feel remorse. Why is this? How is it possible? And my answer to this is that there must be another eye looking on—that it's not just the people surrounding you that make the difference. I have no evidence of the existence of such an eye, but am drawing on the archetypal certainty of such an existence.

ON FEAR

I have experienced, and still experience, a whole spectrum of fears. Some of my fears have had greater intensity than the fears of the others. But my efforts to overcome these fears have also been perhaps more intense. The major fear is imagining I might fail somebody, that I might let somebody down and then have a very bad conscience about it. For example, when I am thrown into an unknown Latin American country, I could be asked to speak, to address the parliament. I give a talk, I try to be flowery, impressive. I deliver. But once this is over, I always turn to somebody and say, "What was it like? Was it good? Did I deliver?" I have always felt this uncertainty; I have always been a person suffering from stage fright, from fear. Fear is with me, but I act in spite of it.

ON HUMOR

When a man or woman is ready to sacrifice everything for very serious matters, what happens in the end is that such a person takes himself or herself extremely seriously. His or her face then becomes very rigid, almost inhuman, and such a person becomes a monument. And as you know, monuments are made of stone or of plaster and it is very difficult for monuments to move. Their movements are clumsy. If one wishes to retain humanity, to stay human, it is important that you keep a certain distance. To keep this distance you need to be able to see that there is a certain element of absurdity, even ridicule, in one's deeds.

ON HOPE

Often people confuse hope with prognostics. Prognostics is the science of studying whatever happens around you in the world. With it either you will make a positive prognosis (because you are an optimist) or a negative prognosis (which would have a pessimistic impact on the people around you). But it is very important to differentiate. Hope is not prognosis. Hope is something that I see as the state of the spirit. If life had no sense, then there would be no hope, because the very sense of life, the meaning of life, is closely linked with hope.

ON FREEDOM AND RESPONSIBILITY

Freedom without responsibility is perhaps something that is a dream of almost everybody to do whatever you want to do and yet not to assume any responsibility for what you did. But of course, that would be a utopian life. And also, life without any responsibility would not make sense. So I think the value of freedom is linked with responsibility. And if freedom has no such responsibility associated with it, then it loses content, it loses sense, and it also loses weight.

WHAT DOES FREE EXPRESSION MEAN?

VACLAV HAVEL

LESSON GRADE LEVEL: 9–12
HUMAN RIGHTS ISSUE: FREE EXPRESSION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 19:** Freedom of Opinion and Information

TIME REQUIREMENT: 90 minutes

GUIDING QUESTIONS:

- What does freedom of expression mean?
- Why did the authors of the Universal Declaration of Human Rights include free expression in their document?
- Why do we need access to information to live in a truly free society?

OBJECTIVES:

After this lesson, students will be able to:

- Define and contextualize the term “free expression.”
- Recognize the importance of maintaining free expression as a universal human right and as the foundation of a democratic society.
- Examine and analyze the role of writers, poets, playwrights, journalists and essayists in the maintenance of free expression as a human right.

- Recognize the challenges faced by those who exercise and defend the right of free expression as it is used to enact social change.
- Understand the ways in which those who speak up to enact social change are silenced.

COMMON CORE LEARNING

STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. (RH.9-10.2)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an

understanding of the text as a whole. (RH.11-12.1)

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.B.4** Compare the political systems of the United States to other nations.
- **14.C.4** Describe the meaning of participatory citizenship (e.g., volunteerism, voting) at all levels of government and society in the United States.
- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to read Article 19 of the Universal Declaration of Human Rights.
- After reading, instruct students to rephrase the Article in their own words.
- Ask students to report orally to class via teacher-facilitated discussion.

ACTIVITY 1:

- Distribute copies of the article describing free expression and the article describing the history of free expression.
- Divide the class into three groups.
- Assign each group one of the following activities:
 - Interpret Article 19.
 - Interpret the general idea of freedom of expression.
 - Interpret freedom of expression.
- Instruct students to read, analyze, and discuss the articles.
- After analyzing the materials, groups should agree upon their contextual understanding of each article, making notes that represent the point of view of the group.
- Have students report their findings to the class. Other groups should take notes on each group's report.
- Instruct the groups to draft a freedom of expression section of a new government's constitution.
- Have the groups reconvene as a class and merge all drafts of the freedom of expression ideas into one document.

- **16.B.4b (W)** Identify political ideas from the early modern historical era to the present which have had worldwide impact (e.g., nationalism/Sun Yat-Sen, non-violence/Ghandi, independence/Kenyatta).
- **18.A.4** Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **14.B.5** Analyze similarities and differences among world political systems (e.g., democracy, socialism, communism).
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social

systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Dissident
- Universal
- Social justice
- Repression
- Defender
- Power
- Enact
- Impart

TECHNOLOGY REQUIREMENT

- Interactive whiteboard
- Internet access
- CD

MATERIALS:

- Text list of Universal Declaration of Human Rights
<http://www.udhr.org/UDHR/default.htm>
- Biography of Vaclav Havel
<http://www.vaclavhavel.cz/>
- Definition of “freedom of expression”
http://hrea.org/index.php?doc_id=408

- Freedom of Expression
<http://www.democracyweb.org/association/principles.php>
- “The Power of the Powerless”—Vaclav Havel
<http://history.hanover.edu/courses/excerpts/165havel.html>
- “Vaclav Havel”—Jan Culic
<http://www.art.gla.ac.uk/slavonic/havel.htm>
- *Speak Truth To Power* interview with Vaclav Havel

TEACHER TIPS:

- Students often need a clarification of terms that, though familiar, may not be entirely clear. A helpful context for the idea of free expression is noted in Article 19 of the Universal Declaration of Human Rights.
- Students must first understand that democracy can only exist if there is a free and open flow of information and that those who seek to control others often try to repress criticism.

ACTIVITY 2:

- Distribute to the class the interview of Vaclav Havel from the *Speak Truth To Power* website:
<http://blogs.nysut.org/sttp/defenders/vaclav-havel/>.
- Distribute to the class the reading “The Power of the Powerless.”
- Instruct students to use the following questions as guidance when reading the two pieces:
 - What might a group that has control do to someone who speaks up against it?
 - Why would Havel’s government have made a move to silence him?
 - What is it about his essay “The Power of the Powerless” that might have upset his government?
 - What are some less obvious ways to silence criticism?
- During a teacher-guided and student-centered Socratic analysis of the interview and essay, students will indicate which passages might have been considered dangerous to Havel’s government.
- Lead and involve students in a discussion about the ways in which Havel was abused and jailed for his views.

BECOME A DEFENDER

- To address the question about other less obvious ways to silence criticism, students can research the following topics.
 - I—indicates international issue
 - D—indicates domestic issue
 - Government licensing of journalism (I)
 - Issues regarding fair use and intellectual property rights (I, D)
 - The uses and limits of the Freedom of Information Act (I)
 - Free Speech Zones (D)
 - The Telecommunications Act of 1996 (D)
 - Daniel Pearl (I, D)
 - Hate Speech Legislation (I, D)
 - Deaths of journalists in the early part of the 21st century (I,D)
 - Free speech rights granted to corporations (D)
 - Propaganda (I, D)
- Students will “publish” their essays as a chapter book for distribution among students; publish their papers on the school website; or write a short play which highlights the issues regarding abridgement of free speech.
- Students can study and interpret, in language appropriate to students’ lexicon and specific interests, write and distribute within the school community their version of the Bill of Rights and the Universal Declaration of Human Rights, together with the original versions.
- Students can hold after-school seminars to discuss the Universal Declaration of Human Rights and the U.S. Bill of Rights with students.
- Students can reach out to and invite to their school their congressional representatives or their state senator or assemblyperson to speak at a student assembly regarding the First Amendment and any pending legislation that may restrict free expression.
- Students can become members of an international or national human rights, civil rights or social justice organization in order to inform themselves about domestic and international threats to freedom of expression and human rights in general.
- Students can create and maintain a media watchdog site to report to the school, community and global population issues regarding censored news stories, abridgement of freedom of expression and persecution of journalists.
- Students can compile a list of journalists and others whose right to freedom of expression have been repressed both domestically and internationally and invite them to be guest writers for their website.
- Students can research persons whose free expression rights have been abused and ask them to be guest speakers in their schools and communities.

EXPANDING OPPORTUNITIES:

- Human Rights Watch—A human rights monitoring group that tracks abuses of human rights—<http://www.hrw.org>
- Free Child—suggestions about how students can get involved in activist projects regarding a variety of issues—<http://www.freechild.org>
- Washington Youth Voice Handbook—a guide to how students can get involved in government policy-making and have a voice with regard to social issues—<http://www.youthrights.net>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

“Freedom of Expression: Resistance and Repression in the Age of Intellectual Property:

<http://www.mediaed.org>

published by the Media Education Foundation

“The New Threat to Freedom of Expression:”

<http://www.csmonitor.com/commentary/opinion/2009/0330/p09s02-coop.html>

FAIR—Fairness and Accuracy in Media:

<http://www.fair.org>

A national media watch group working to invigorate the First Amendment by advocating for greater diversity in the press and by scrutinizing media practices that marginalize public interest, minority and dissenting viewpoints

Columbia Journalism Review:

<http://www.cjr.org>

Critical analysis of American and foreign journalism

Postman, Neil. Powers, Steve. How to Watch TV News.

Penguin. NY. 2008:

Sociological analysis of television broadcasting

Deacon, Richard. The Truth Twisters. Macdonald and Co.

London. 1987:

An analysis of media spin and distortion

Parenti, Michael. Inventing Reality. St. Martin's Press.

N.Y. 1993:

An analysis of media spin

“Things That Are Not In the Constitution:”

<http://www.usconstitution.net/constnot.html>

Examines myths about constitutional rights

“Seventeen Techniques of Truth Suppression:”

By Dave Martin—text available at <http://www.learn-usa.com>

Outlines the subtle and not-so-subtle dialectic techniques used to silence dissent

Project Censored:

<http://www.projectcensored.org/about>

Project Censored works to teach students and the public about the role of the free press in a free society—and to tell the news that didn't make the news and why.

ACLU (American Civil Liberties Union):

<http://www.aclu.org>

The ACLU is our nation's guardian of liberty, working daily in courts, legislatures and communities to defend and preserve the individual rights and liberties that the U.S. Constitution and laws of the United States guarantee American citizens.

Electronic Privacy Information Center:

<http://epic.org/free>

Details issues and legislation regarding electronic privacy

Freire, Paulo. *Cultural Action for Freedom.* Harvard Ed. Review

Pub. Cambridge, MA. 2000:

Freire, Paulo and Macedo, Donaldo. *Literacy: Reading the Word*

and the World. Routledge, N.Y. 1987:

Macedo, Donaldo, de Freitas Sorza, Ana Lucia, Park, Peter.

***Daring to Dream.* Paradigm. N.Y. 2007:**

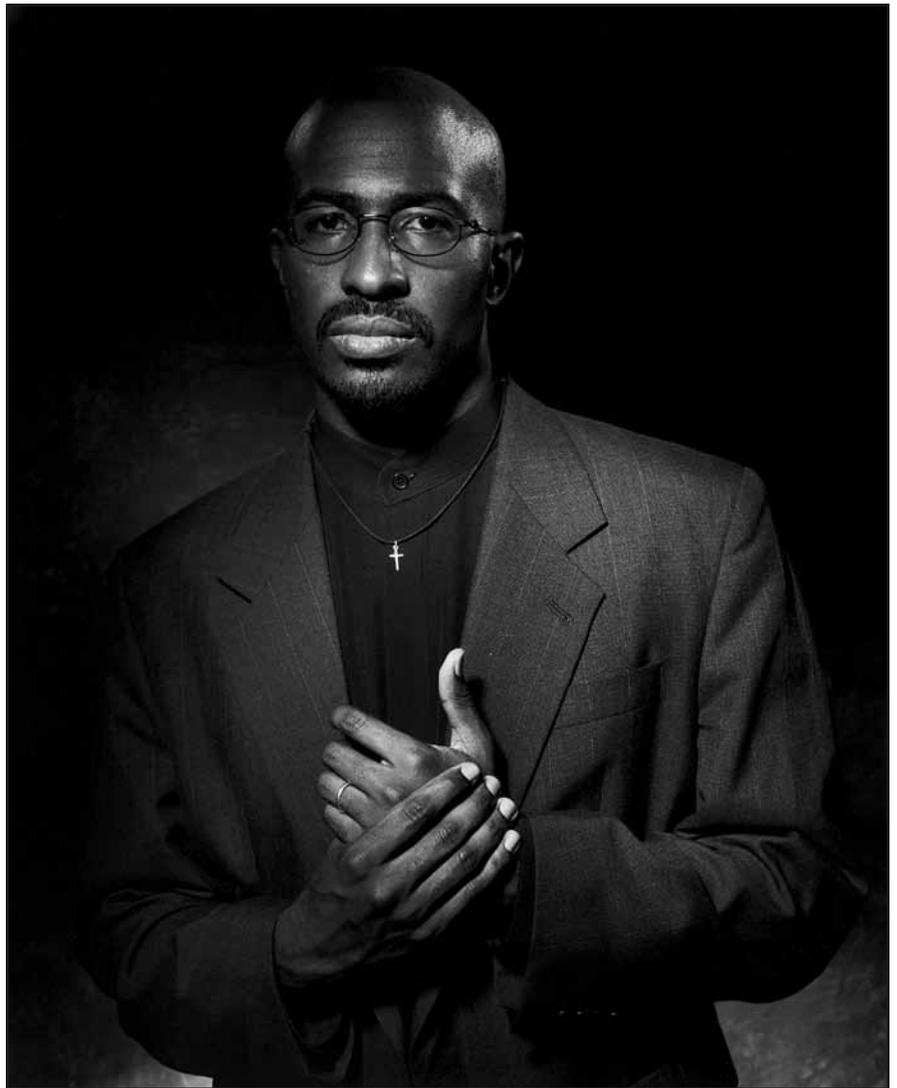
Committee to Protect Journalists:

<http://cpj.org>

CPJ is an independent, nonprofit organization founded in 1981. It promotes press freedom worldwide by defending the rights of journalists to report the news without fear of reprisal.

VAN JONES

Van Jones is the founding director of the Ella Baker Center for Human Rights. Founded in 1996 and named for an unsung civil rights heroine, the Center challenges human rights abuses in the U.S. criminal justice system. A project of the Ella Baker Center, Bay Area Police Watch is committed to stopping police misconduct and protecting victims of abuse. Police Watch takes a multifaceted approach, combining advocacy with public education and community organizing. Staff work directly with individuals who have suffered police harassment, intimidation, and brutality. Jones's efforts to establish civilian oversight, and to require transparency and accountability within disciplinary proceedings, have yielded results. Jones's efforts to ban the use of pepper spray, routinely used by police in subduing suspects, has helped launch a nationwide campaign against the chemical weapon. The Police Watch Hotline documents callers' complaints and refers victims to lawyers who are, in turn, trained by Police Watch in handling misconduct cases. Police Watch then helps victims and lawyers through legal proceedings, organizes community support, and advocates on behalf of victims to public officials and the media. Jones's efforts have offered a corrective lesson that egregious abuses of human rights still take place even within the vaunted protection offered by the democratic laws of the United States. Jones is the author of *The Green Collar Economy*, the definitive book on "green jobs." In 2008—thanks to a low-cost, viral marketing campaign—his book became an instant *New York Times* bestseller. Jones helped to pass America's first "green job training" legislation, the Green Jobs Act, which George W. Bush signed into law as a part of the 2007 Energy Bill. He is the recipient of many awards and honors, including the Reebok International Human Rights Award; the World Economic Forum's Young Global Leader designation; and the prestigious, international Ashoka Fellowship. Jones was included in the *Ebony* magazine "Power 150" list of most influential African-Americans for 2009. In 2008, *Essence* magazine named him one of the 25 most inspiring/influential African Americans. *TIME* magazine named him an environmental hero in 2008. In 2009, *TIME* named him one of the 100 most influential people in the world. From March to September 2009, Jones worked as the special adviser for green jobs at the White House Council for Environmental Quality. His 2012 book *Rebuild the Dream* lists seven missteps made by the White House after Obama's 2008 victory and suggests ways to turn anger into action.



Van Jones, ©2000 Eddie Adams

“A GUY IS BEATEN, HE'S KICKED, HE'S STOMPED, HE'S PEPPER-SPRAYED, GAGGED (BECAUSE THE POLICE DIDN'T WANT HIM BLEEDING ON THEM), AND THEN LEFT IN A CELL. WELL, THAT'S THE SORT OF STUFF YOU EXPECT IN GUATEMALA, BUT IT HAPPENED JUST FIFTEEN OR TWENTY MINUTES FROM HERE.”

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

The Ella Baker Center for Human Rights is a strategy center for documenting and exposing human rights violations in the United States—particularly those perpetuated by law enforcement. A project of the Center, Bay Area Police Watch has a hotline that opened in 1995 here in the San Francisco Bay area and in 1998 in New York City where people can call and report abuses. We designed a computer database, the first of its kind in the country, that allows us to track problem officers, problem precincts, problem practices, so at the click of a mouse we can now identify trouble spots and troublemakers. This has given us a tremendous advantage in trying to understand the scope and scale of the problem. Now, obviously, just because somebody calls and says, "Officer so-and-so did something to me," doesn't mean it actually happened, but if you get two, four, six phone calls about the same officer, then you begin to see a pattern. It gives you a chance to try and take affirmative steps.

We also try to expose abuse by doing a lot of public education. This is something we've really pioneered. Sometimes when people who suffered abuse at the hands of the police tried to engage the mainstream media, they would do it in a way that made them seem shrill, alarmist, or racially divisive. Instead, we thought it was important to interact intelligently with the media in a way that let them know that we were credible and interested in moving this issue forward in a responsible way.

Look, we get ten phone calls a day here from survivors of police misconduct and violence. Some of it is, "Officer so-and-so called me a boogerhead," or something minor like that, but it also goes as far as wrongful death. We see the full gamut here. We try to spend half an hour to an hour with every person who calls. We have people who call because their children have come home with a broken arm or broken jaw or their teeth shattered or because the child has been held in jail for four or five days with no charges. What we do when people call is that we let them tell their story and then we write the story into the computer. We don't try to rush them.

Then we tell them about their rights and their remedies. We tell them if you want to file a complaint with this officer in this municipality, here's the number you call, here's how to get the form to fill out, here's the process. We tell them if you want to bring a lawsuit or file a claim of some sort for money damages, here's what that process looks like.

If a caller has evidence of police brutality, then we have a couple dozen cooperating attorneys that we refer those cases to. Those attorneys rely on us to screen to a certain extent—to ask enough questions about the incidents so that if somebody calls and says, "Police Watch told me to call," then they can be relatively confident that there's at least something to work with here.

We started out in January 1995 at the Lawyers' Committee for Civil Rights. Even though police issues were not a part of their docket (they usually focus on employment, discrimination, and other issues), they saw a need.

That need became clear, after we had been doing this

project for a while, in the Aaron Williams case. This was the African-American man who died in police custody. We had a really close relationship to the process. Sometimes you have to have a certain amount of professional distance, but this case was not like that at all. Here the family and Police Watch volunteers merged efforts and spent those two years literally arm-in-arm. We went through three separate disciplinary hearings for the same officer on the same case within eight months, and we lost the first two times and we finally won in 1997. I'll never forget the look on the officer's face. It had gone beyond Aaron. This case became a question of not letting the authorities get away with this level of wholesale disrespect and disregard for human life and for the rule of law. Community witnesses, several dozen of them, all said that after Aaron was down on the ground and handcuffed, the policeman was kicking him in the head with cowboy boots, and that he was identifiable because he was the only officer in plainclothes.

Aaron had been sprayed in the face with pepper-spray, which is not a gas, like mace—it's a resin. The resin sticks to your skin and it burns and it continues to burn until it's washed off. The police never washed the resin off Aaron. And so this guy is beaten, he's kicked, he's stomped, he's pepper-sprayed, gagged (because they didn't want him bleeding on them), and then left in a cell. Well, that's the sort of stuff you expect in Guatemala, but it happened just fifteen or twenty minutes from here.

All of this was illegal and inhumane and yet it was going to be sloughed under the rug. This case was definitely a turning point in my life. I knew what kind of officer this was; I knew what the family was going through and I just made a commitment inside myself that I was not going to walk away. Win or lose, this family was not going to fight by itself. Every resource that I had, every bit of creativity that I had, all of the training in criminal law and community organizing that I had, I was going to put to work until we got justice.

As a result, I began to get threats. "Who do you think is protecting you?" or if something were to happen to you, talking about "People like you don't deserve to live"; "People like you don't deserve to be in this city." It just went on and on.

But 99 percent of the cases don't end as dramatically as Williams's. We have this one African-American father who bought a sports car for his son. On the boy's sixteenth birthday, he was driving him home in this new sports car and the police pulled him over—two black guys in a sports car. Now they put them on the hood of the car, they frisked them, they went all through the car. There was no physical violence but the guy wound up with a severe emotional and nervous breakdown. Small business went under. He just couldn't recover from it because he was so humiliated in front of his son.

My point is that this sort of stuff just shouldn't be happening. It doesn't make our world any safer, doesn't make law enforcement's job any easier. It increases the level of resentment against law enforcement. And it's plain just wrong.

“WHO DO YOU THINK IS PROTECTING YOU?”

VAN JONES

LESSON GRADE LEVEL: 9–12, AND HIGHER EDUCATION
HUMAN RIGHTS ISSUES: JUSTICE, FAIR TREATMENT

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 3: Right to Life, Liberty and Personal Security

Article 5: Freedom from Torture and Degrading Treatment

Article 6: Right to Recognition as a Person before the Law

Article 7: Right to Equality before the Law

Article 9: Freedom from Arbitrary Arrest and Exile

GUIDING QUESTIONS:

- What role does law enforcement play in society?
- What responsibility does the media, in its many forms, have to the larger society?
- What mechanisms or institutions are in place to provide oversight of law enforcement agencies?
- What can we learn about real priorities by reviewing approved budgets?

TIME REQUIREMENT: 120 minutes

OBJECTIVES:

After this lesson, students will:

- Know who Van Jones is and why he is a human rights defender.

- Understand the issue of police brutality within the U.S. and internationally.
- Understand the impact media has in advancing a position or perspective on an issue.
- Understand the connection between policies and financing policy positions.
- Examine the roles of oppression and repression and police brutality.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. (RH.9-10.2)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies. (RH.9-10.4)
- Conduct short as well as more sustained research projects to answer a question

- (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.9-10.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. (WHST.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Instruct students to read the Van Jones interview from *Speak Truth To Power* and to read the article *Lessons from a Killing*.
- Ask students to respond to the following questions:
 - What is excessive force? Is there a base standard or is it situational?
 - The Aaron Williams case happened 15 years ago. Do you think the situation has changed? Explain.
 - Identify three strategies regarding work with the media that Van Jones implemented in order to achieve justice for Aaron Williams.
 - Did Van Jones believe all police to be racist?

ACTIVITY 1:

Split the class into two groups. One group will be given a case of police abuse in the U.S. and the other group will be given an international case. (If time permits, have students research and then select the case they will work on.)

- Ask the students to examine the following four aspects of the case:
 - How was the case covered by the media? Be sure to

review at least two print media sources and at least three online sources. Ask students to highlight key differences in reporting the case.

- Identify the primary and secondary players in the case. Did the case stay within the established law enforcement and judicial systems? Did community organizations get involved?
- What legal framework did the prosecution and defense use to try their cases? Did they reference state, provincial, national, federal and/or international law? Which ones?
- How was the case resolved? What was the response of primary and secondary players? Did the outcome of the case generate more interest or coverage than the initial case? If so, how?

ACTIVITY 2:

- Have each group present its findings to the class.
- On the board or interactive whiteboard note the similarities and differences between how the U.S. and the international case were handled.
- Have the class discuss the joint findings guided by the following questions:

ILLINOIS STATE LEARNING STANDARDS:

- **14.A.4** Analyze how local, state and national governments serve the purposes for which they were created.
- **14.C.4** Describe the meaning of participatory citizenship (e.g., volunteerism, voting) at all levels of government and society in the United States.
- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.
- **16.D.4a (US)** Describe the immediate and long-range social impacts of slavery.
- **16.D.4b (US)** Describe unintended social consequences of political events in United States history (e.g., Civil War/ emancipation, National Defense Highway Act/decline of inner cities, Vietnam War/ anti-government activity).
- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **14.A.5** Analyze ways in which federalism protects individual rights and promotes the common good and how at times has made it possible for states to protect and deny rights for certain groups.
- **14.C.5** Analyze the consequences of participation and non-participation in the electoral process (e.g., women's suffrage, voter registration, effects of media).
- **16.B.5b (US)** Analyze how United States political history has been influenced by the nation's economic, social and environmental history.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5 (US)** Analyze the relationship between an issue in United States social history and the related aspects of political, economic and environmental history.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.
- **18.B.5** Use methods of social science inquiry (pose questions, collect and analyze data, make and support conclusions with evidence, report findings)

to study the development and functions of social systems and report conclusions to a larger audience.

VOCABULARY:

Inhumane
Impunity
Intimidation
Racial profiling
Misconduct
Brutality

CONCEPTS:

Justice
Civil rights
Human rights
Equal protection
Police misconduct
Racial profiling

TECHNOLOGY REQUIRED:

Internet access

MATERIALS:

- Interview with Van Jones from *Speak Truth To Power* <http://www.speaktruth.org>
Click Defenders/Click interviews/
Scroll to Van Jones
- *Lessons from a Killing* by Van Jones
<http://brasscheck.com/cm/jones.html>

- Was justice served? Explain.
- What should have been done differently by:
Defendant
Prosecution
Community support groups
Media
- Have the class draw final conclusions about the prevalence of police brutality and how it should be addressed.
- Their conclusion should lead to an action plan to bring the issue of police brutality to public awareness.

ACTIVITY 3:

- Frame the class for students by explaining the connection among campaign promises or statements made to the media, advancing and passing policies and advancing and passing a budget to fully support policy implementation.
- Ask students to select a state, making sure that there is geographic diversity.
- Have students research their selected state's budget. Specifically, have students focus on the following budget lines:
 - Education
 - Law enforcement
 - Justice system
 - Prison system
 - Social services
- After the budget analysis, ask the students to research websites that will provide information on incarcerated men, women and youths.
- Once the websites have been identified, instruct students to find the following information:
 - The incarceration rate for all populations and ages in the United States
 - Graduation rates for incarcerated youths
 - The number of incarcerated people who complete a GED program and earn a GED
 - Unemployment rates for incarcerated populations prior to their arrest
- Have students report their findings to the class.
- As a class, discuss the findings and any inferences that can be made. Students' conclusions should lead to an action directed at allocation of resources at the state and federal level.

BECOME A DEFENDER

- While it is important to trust what is within the news, it is much more difficult to discover what is truly going on, especially when you are investigating law enforcers. Interview known victims, friends and family of victims, and even the police force to hear the official accounts and what is not being reported by the government or media.
- Invite members of local law enforcement agencies—local police, county sheriffs, state police—to your class to talk about what the job of being a police officer entails and what training officers have to prevent excessive use of force.
- Discuss and debate your and your classmates' perceptions of police brutality compared with what is in the law, what is portrayed in the media, and by the government. Do they align with each other? Compile stories of local, national and international police brutality and argue the pros and cons of the case. Do you believe that the amount of force was merited?
- If there has been a specific instance of police brutality in your area, prepare materials for a teach-in at your school to inform students and teachers about police brutality and how to work with the local police force to end it. This information can also be shared with civic and community organizations.
- Research the United States' official position on police brutality. What actions does the U.S. Department of Justice take against law enforcement agencies that violate U.S. laws on police brutality?
- Research United States Supreme Court decisions on cases dealing with police brutality. Create a timeline of cases and their outcomes. Prepare a report for your class on the cases and outcomes.
- Contact organizations within the United States that work to eliminate police brutality. Find out what you can do to help end brutality and organize a branch of that organization locally.
- Write to a federal official and file a complaint if you believe that what you have seen, heard, read, or experienced is a form of police brutality.
- Find out what the state of police brutality is in other nations, whether they are democracies, dictatorships, conflict zones, or peace-keeping nations. Countries must work together to reduce excessive force by law enforcement worldwide. Prepare materials to present to your class and civic and community organizations on the background of these abuses and what actions can be taken to end such activities in these countries.
- Write to the United Nations Human Rights Council citing reasons to end global abuses of law enforcement.
- Research international organizations dedicated to ending police brutality and volunteer to work on their cause.

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- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library



Rally demanding justice for the police killing of Anthony Baez, Bronx, photo by Kirk Condyles/Impact Visuals, copyright ©1995

ADDITIONAL RESOURCES

Van Jones website:

<http://vanjones.net/>

A website dedicated to the initiatives of Van Jones that includes resources for students and volunteers to get involved.

Ella Baker Center for Human Rights:

<http://www.ellabakercenter.org/page.php?pageid=1>

United Nations Home Page:

<http://www.un.org/en/>

The Ella Baker Center for Human Rights provides a number of opportunities for activism both through local and national programs.

Mostly Water:

<http://mostlywater.org/>

Canadian and international organization dedicated to fighting human rights abuses, including police brutality

Communities United against Police Brutality:

<http://www.cuapb.org/HomePage.asp>

A non-profit organization that works to enact legislative change to prevent police brutality and support the victims of police brutality in Minnesota

Police Crimes:

PoliceCrimes.com

This website dedicated to raising awareness of cases of police brutality provides a forum for the discussion of crimes committed by police officers, as well as police ethics fact sheets.

“After Oscar Grant, just take guns away from U.S. police officers:”

<http://www.guardian.co.uk/commentisfree/cifamerica/2010/jul/09/oscar-grant-shooting-us-police>

Article from the Guardian UK detailing police brutality in America, with a special focus on the Oscar Grant case in Oakland, CA.

“Pickets, Riots & Police Beatings—the 2004 Republican National Convention in New York City:”

<http://www.vimeo.com/7104734>

An hour-long documentary on police repression and brutality from the 2004 protests during the RNC in New York

Stop Police Brutality:

<http://www.policebrutality.info/>

Website detailing the latest police brutality cases, including articles, photos, videos and more

Detroit Coalition Against Police Brutality:

<http://www.detroitcoalition.org/about/>

A non-profit organized to help prevent police brutality by strengthening the communities of Detroit

Police Watch U.S. Civilian Review Board:

<http://policewatch.us/system/>

A website for logging the major police brutality cases in the U.S.

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ANONYMOUS

“WE ARE HELPING THE PEOPLE. THE PROBLEM IS THAT THE GOVERNMENT DOESN'T WANT THIS TYPE OF HELP. IT IS CERTAINLY TO THE GOVERNMENT'S BENEFIT THAT PEOPLE DON'T KNOW MUCH ABOUT LAWS BECAUSE THEN PEOPLE WILL NOT DEMAND ANY RIGHTS. THIS IS ONE REASON WHY IT WOULD BE DIFFICULT FOR ME TO REVEAL MY NAME.”

In 2000, Freedom House, an organization based in Washington, D.C., described the dire state of repression in Sudan, so perilous for human rights that it was the only place in the world where we were asked not to reveal the identity of the defender: “The Sudanese government and its agents are bombing, burning, and raiding southern villages, enslaving thousands of women and children, kidnapping and forcibly converting Christian boys, by sending them to the front as cannon fodder, annihilating entire villages or relocating them into concentration camps called ‘peace villages,’ while preventing food from reaching starving villages. Individual Christians, including clergy, continue to be imprisoned, flogged, tortured, assassinated, and even crucified for their faith.”

Sudan gained independence from Britain in 1956. Thirty years later, Islamic extremists based in Khartoum seized control of the democratically elected government, launching a holy war against their own Christian citizens in the south. This war led to the deaths of 1.9 million people and the displacement of 5 million more. The reign of terror reached far beyond the Christian community, to every person, animist and Muslim alike, who was suspected of failing to adhere to the government's arbitrary code of conduct. Against all odds, and under threat of certain brutal torture and death, the human rights defender we call Anonymous spread the word of liberty, offering Sudanese compatriots a path to a better future.

The civil war between the North and the South officially ended with the signing of the 2005 peace agreement, while, at the same time, a bitter war between the government and rebel factions in Sudan's westernmost province, Darfur, was being fought. In 2011, The Republic of South Sudan became an independent country.



Anonymous, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

When I lost my job in 1989 along with ten thousand others. I became involved in human rights because of the political situation in Sudan. The government wanted to ensure that those not affiliated with the official agenda were marginalized. I felt that we who were lucky and who had an education needed to help those with the greatest need: People who lost their basic rights and who were arrested on a nearly daily basis. We were able to extend our activities in refugee areas and around some parts of the country.

We began by raising public awareness of the negative effects of the government policy of organized mass marriages. These marriages were one of the crucial points in the political agenda. The idea was to encourage marriage to promote an image of “a good Muslim,” and to discourage promiscuity and sexual dissidence. The government organizes festivals and calls people to register their names. They gather over five hundred couples at a time, by bribing them with fifteen thousand Sudanese pounds and sometimes a piece of land. Given the poor state of the economy, people are encouraged to get involved in these marriages, accepting the idea that their daughter will marry a person who has married three or four times in the past, as long as it relieves them of the responsibility of having a daughter.

So these young girls marry, become pregnant, and then after collecting the money and the land, their husbands run away. In the end the women are left alone with a child to raise. They go to the Sharia courts in the hope of gaining maintenance fees from their husbands, but this rarely works.

Instead, as Sudan PANA (the Pan African News Agency) reported on February 1, 2000, courts in Sudan have divorced some twenty-five thousand husbands in absentia in the past three years. In such cases, the law gives the defendant a month's notice to appear before the court, after a divorce advertisement is published in a newspaper. If the ultimatum expires and the husband does not comply, the court will automatically divorce the wife "in his absence."

We monitor human rights violations like these, we discuss existing laws with women's groups to raise awareness, and we network among different groups to mobilize against these laws. Furthermore, we train young people to provide legal aid for the increasing number of displaced communities.

The vast majority of families in squatter communities are headed by women. The husbands are usually soldiers or unemployed men, so the women are forced to work. The easiest way to get money is to go in the streets and become a street vendor—selling tea or brewing the local alcohol, which is a traditional women's practice in the south and west. However, the women are not aware that they are working illegally. They are subsequently arrested by the popular police force who search their houses, confiscate their belongings, and destroy their dwellings. Worse, the women can be lashed and fined £150,000 or more. One of our tasks has been to find some income-generating activities for these women. We go to courts on the behalf of the women arrested. And through networking developed with different organizations we started collecting money to pay the fines, a sum that was constantly increasing, as the fines were revenue sources for the government.

We are helping the people, especially women, to become more aware of their rights as human beings and as Sudanese, no matter what their ethnic group or religion is. The problem is, the government doesn't want this type of help. It is certainly to the government's benefit that people don't know much about the laws, because then people will not demand any rights. This is one reason why it would be difficult for me to reveal my name. Those whom the government suspects of working on human rights are arrested, often tortured in ghost houses (which are unknown detention centers) or, if one is lucky, put in prison for an undetermined period of time. Just recently we had a journalist arrested who was kept in jail for a short while, comparatively—only two months. But he was tortured: both knees broken and his feet burned. The police didn't want to release him because they were afraid that his family would object. They kept him until his feet healed, just a week ago. There are so many incidents of this sort, as well as disappearances.

People frequently disappear or are arrested, and the security people come the next day and say they died of "natural" causes. A well-known physician, the late Dr. Ali Fadl, arrested early in 1992, was tortured and developed a brain abscess. He died soon after. The death certificate indicated that he had cerebral malaria. His father was not allowed to take the body or even see it, and the burial was done by security forces. This is only one of many cases.

As a consequence of the war, all the young people in our country, after taking university entrance exams, are drafted and sent to jihad. They are given less than a month training—not nearly enough—handed weapons, and sent to the front. A group of forcibly conscribed boys escaped from a camp north of Khartoum last year. When the guards found out, they started shooting at them. The boys ran to the river but some did not know how to swim. More than fifteen were shot dead. This incident became public knowledge when the bodies floated along the Nile. Until that time the government denied it, claiming that the kids had attempted to escape, that they had gotten on a boat which had sunk, and that they had drowned as a consequence. But that was not true. They actually shot these poor boys while they were trying to swim or hide in the river.

The best way to stop these abuses is for people to be aware of their rights. Over the past few years about seventeen NGOs working in women's rights have been formed. Women are forming cooperatives, developing income-generating projects, and the good thing is that these women are coming together independently of their ethnicity, religion, and race. This activity is even having an effect among Sudanese women outside the country. What is going on today seems to transcend political affiliation, and while it is slow, it is very encouraging.

Women have a particularly difficult situation in Sudan. First of all, the government issued a series of laws that restricted fundamental women's rights. Any woman who is traveling must submit her visa application to the Women's Committee at the Ministry of Interior. This committee makes sure that the woman in question has a male guardian to accompany her, and that she has the consent of her husband. Second, a strict dress code dictates that every woman must cover her head and her hair completely, and wear a long dress covering her ankles. Employed women cannot hope to attain senior posts. There is a very well-known incident in the police department, where two women reached the level of commander and were subsequently asked to resign. The government also changed family law to encourage polygamy and to give men more freedom, including making it easier for them to obtain a divorce. According to Islam, women are supposed to have access to divorce just as easily as men do. In practice, it is extremely difficult for a woman to ask for divorce while a man can proceed with no explanations whatsoever.

Under the new family law, a man can declare *nashiz* (violation of marital duties) when a woman does not obey. The husband is then allowed to place his unruly wife in an obedience home. He can refuse to divorce claiming that she, for example, goes out without his permission. This is considered sufficient justification. The government has also imposed a series of new inheritance laws that are also discriminatory to women. These new moral codes have terrible implications for society. Even if you, a woman, are just walking with a man, you have to prove that this man is your brother, or your husband, or uncle.

If a woman is walking in the street without a veil, she can be arrested and lashed by the popular defense police. The same rules apply even if the women are pregnant, which is why there

are so many stories of women aborting while being lashed. On buses, women have to sit in the last two rows in the back. It has been really difficult for women.

My father was a doctor. He worked in different parts of Sudan. He loved his patients. In one of the regions where he worked he was called *abu fanous*, "the man with the lantern," because he would do his rounds examining his patients in their homes, in their huts. My mother worked with different groups; Girl Guides, first aid, charity as well as church groups. Our home was always a busy home. We always had somebody who was coming for treatment, or giving birth in our house. My parents taught us how to love our people, however simple, or poor. We felt attached to them, and my parents loved our family. My grandfather was a farmer and we still feel very attached to our extended family. I think my love of family made me love Sudan and regard all the Sudanese as my own family. I feel very much tied to my country. And I always had the feeling that I have to do something for my people, the same way my parents did and the way my father did for his patients. This atmosphere contributed to my taking on the work that I do today.

All over the country, the level of poverty is astonishing, especially among the displaced. Young people are willing to leave the country at any cost, so there is also a terrible brain drain happening. In some of the faculties, 70 percent of the students are girls because the boys avoid the university, since they are forced to go to jihad beforehand. Even now, there aren't many young men around, only girls, and many girls marry old men and foreigners, partly because most of the young men are away and partly because girls want to leave the country at any cost, even if it means marrying a foreigner of whom they know very little.

People are forced to keeping quiet . One man who works in a bank told me that every employee in his office has two others watching him. Not necessarily government agents, but paid informers. Everyone is aware that the government takes advantage of the overwhelming poverty and pays people to spy on others. Youngsters are encouraged to spy on their own families, and are kept on a payroll of one of the security forces. The international community could help this situation by exposing these human rights violations. What is happening could be reported through CNN and BBC. It is not food aid for famine that is important, but media, newspapers and television coverage. That would make a difference. It would put pressure on the government, which is the cause of this deteriorating situation in human rights.

Because of this war we lost one and a half million lives and we are expecting more conflict. The south is a tragedy, but equally all the west, the north, everywhere. The country is really collapsing; the health system, education, everything. Yet at the end of the day, it is not the government who decides—it's the people. Since 1993, I have noted a new mood in the civil society. All Sudanese, and especially women, are becoming more aware of the importance of forming alliances, of trying to improve their lives, and trying to change what is going on.

These special groups can do a lot for change. Ultimately, I don't think that the government will greatly alter in the coming five to ten years. But through this network that we are developing, and through the confidence and the hope of all human rights activists, change will come. I don't think I will witness this, but if you start moving things, there will be an effect.

Courage means a lot of things to me: it means commitment, it means hope. It means thinking first of others. It means a strong belief in human rights, a strong belief in the power of the people, and it means turning our backs on the power of the rulers. Courage will bring change to us in Sudan.

GIVING VOICE TO THE VOICELESS

ANONYMOUS

LESSON GRADE LEVEL: 6–12

HUMAN RIGHTS ISSUES: POLITICAL FREEDOM; WOMEN'S RIGHTS; WATER AND FOOD

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 1:** Right to Equality
- **Article 21:** Right to Participate in Government and Free Elections

TIME REQUIREMENT FOR THE LESSON:

- Minimum of 40 minutes; maximum of 120 minutes

GUIDING QUESTIONS:

- How can students bring awareness to others on the issue of violations of human rights in Sudan?
- How can students become defenders of human rights?

OBJECTIVES:

After this lesson, students will be able to:

- Connect the study of human rights in the past to the defender named Anonymous.
- Understand the dire condition of human rights in Sudan.
- Become aware of how ordinary citizens and students have made a difference fighting those abuses.
- Become human rights defenders.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.6-8.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text. (RH.9-10.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.9-10.9)
- Cite specific textual evidence to support

analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)

- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.E.3** Compare the basic principles of the United States and its international interests (e.g., territory, environment, trade, use of technology).
- **16.A.3b** Make inferences about historical events and eras using historical maps and other historical sources.
- **16.D.3 (W)** Identify the origins and analyze consequences of events that have shaped world social history including famines, migrations, plagues, slave trading.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).
- **14.A.4** Analyze how local, state and national governments serve the purposes for which they were created.
- **14.D.4** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **14.F.4b** Describe how United States' political ideas, practices and technologies have extended rights for Americans in the 20th century (e.g., suffrage, civil rights, motor-voter registration).
- **16.A.4a** Analyze and report historical events to determine cause-and-effect relationships.
- **16.D.4a (US)** Describe the immediate and long-range social impacts of slavery.
- **16.D.4 (W)** Identify significant events and developments since 1500 that altered world social history in ways that persist today including colonization,

Protestant Reformation, industrialization, the rise of technology and human rights movements.

- **18.A.4** Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.
- **18.B.4** Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- **16.B.5b (W)** Describe how tensions in the modern world are affected by different political ideologies including democracy and totalitarianism.
- **16.B.5c (W)** Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- **16.D.5 (W)** Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- **18.A.5** Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- **Defender**
- **Anonymous**
- **Human rights**
- **Sudan**
- **Omar al-Bashir**
- **Genocide**

CONCEPTS:

- **Human rights**
- **Global citizenship**
- **Justice**
- **Government**
- **Power**
- **Individual responsibility**

TECHNOLOGY REQUIRED:

- An LCD projector
- Computer lab or laptop cart with Internet access

MATERIALS NEEDED FOR THE LESSON:

- Excerpt from the profile of Anonymous in *Speak Truth To Power* <http://www.speaktruth.org/> Click **Defender**/Click **Defender list**/Scroll to **Anonymous**

- History Channel's America: The Story of Us—Harriet Tubman
<http://www.history.com/shows/america-the-story-of-us/videos/harriet-tubman-and-the-underground-railroad#harriet-tubman-and-the-underground-railroad>
- Map of the Sudan:
<http://sudanforum.net>
- Women in South Sudan:
http://www.YouTube.com/watch?v=SCBi_CD_P3U
- The “Lost Boys” Refugees of Sudan:
http://www.YouTube.com/watch?v=FCdbM3W_h68&feature=related
- Acid Attacks on Sudanese Women:
<http://www.YouTube.com/watch?v=flqyYAIR7Og>
- Sudanese Women Jailed for Wearing Pants:
<http://www.YouTube.com/watch?v=Z2XApSgz-lk&feature=related>
- Genocide in the Darfur region of Sudan:
<http://www.youtube.com/watch?v=P8DMRrbMCro>
- Photo of Omar al-Bashir of Sudan:
<http://www.emsc.nysed.gov/ciai/pe/documents/title8part135.pdf>
- Biographical sketch of President al-Bashir:
<http://www.sudan.net/government/biography/bashier.html>

TEACHER TIPS

- It is highly recommended that the following lesson be used immediately after the study of one of these historical figures: Fredrick Douglass, Harriet Tubman, Mahatma Gandhi or Nelson Mandela. Doing so provides the vital historical context that makes the study of a current defender even more relevant.
- To protect his or her safety, this defender's *Speak Truth To Power* profile makes it intentionally unclear whether he or she are a woman or man, reinforced by the black hood.

STUDENT ACTIVITIES

ANTICIPATORY SET:

- After the study of one or more of the historical human rights figures mentioned in the Teacher Tips, show the profile of Harriet Tubman from the History Channel's *America: The Story of Us*: <http://www.history.com/shows/america-the-story-of-us/videos/harriet-tubman-and-the-underground-railroad#harriet-tubman-and-the-underground-railroad>

DISCUSSION QUESTIONS:

- After a class viewing of the excerpt, conduct a discussion using the following:
 - What made Harriet Tubman so powerful?
 - How can she be a role model for us today?
 - Where might she be working for human freedom in our time?

ACTIVITY 1:

- Suggest to the students that, if she were alive, Tubman might be working Sudan. Show the image of the defender Anonymous, as pictured on the cover of *Speak Truth To Power*. Begin a class discussion by asking students if this defender is in some way a modern day Harriet Tubman.
- Show a map of the Sudan: <http://www.worldatlas.com/webimage/countrys/africa/sd.htm>. Inform the class that this is where the defender Anonymous lives and writes about the struggles in the Sudan.
- Assign the students to read an excerpt on Anonymous, as taken from an interview with Kerry Kennedy in *Speak Truth To Power*: <http://rfkcenter.org/>.
- Show students a photo of Omar al-Bashir, President of Sudan: <http://www.bbc.co.uk/news/world-africa-16010445>. Read to the students the biographical sketch of President al-Bashir: <http://www.time.com/time/world/article/>.
- Either in a computer lab or with a few computers spread throughout the classroom as learning stations, assign students to the computers.
- Have the links to the websites available on the computers.

- Instruct the students to watch several short videos on the issues that Anonymous described about human rights in Sudan.

TEACHER TIP: You can choose to show all or some of the videos:

- Women in South Sudan
- The “Lost Boys” Refugees of Sudan
- Acid Attacks on Sudanese Women
- Sudanese Women Jailed for Wearing Pants
- Genocide in the Darfur region of Sudan

DISCUSSION QUESTIONS:

- Ask for student reactions to the video. End the discussion with the following questions:
 - What would Harriet Tubman do to address these situations?
 - How does helping Sudan help the cause of freedom around the world?
 - How does being anonymous help the defender?
 - Why do other defenders choose to be open about their identities?
 - Have you ever helped someone without taking credit? If so, how did you feel?
 - Have you helped someone who didn't thank you? If so, how did you feel?
 - What does humility mean?
 - Can someone be anonymous and still speak truth to power?
 - Are most human rights defenders anonymous? Well known? In between?
 - Celebrities like Mia Farrow, George Clooney, Don Cheadle and others have taken up the cause of Sudan. How does celebrity help the cause?

EXPANDING OPPORTUNITIES:

- For a short homework assignment, students can write a letter to Anonymous describing what they have learned about Sudan.
- For a longer project, students can write poems, or create posters, brochures or websites on Sudan or Anonymous.

- Have a fundraiser for Sudan at your school. Examples are a spaghetti dinner, car wash, loose change drive, or battle of the bands. Make posters and advertise that proceeds will go toward helping the people of Sudan. Make sure that students have information available to participants on human rights violations in Sudan.
- Create a Facebook page on the issue of defending human rights in Sudan and/or Darfur.
- Plan a Fast-a-thon, Day of Silence, or Walking for Pledges event that attracts awareness to this cause.
- Talk with your church, mosque, or synagogue about how they can become involved as well. Be prepared with steps on how to become actively engaged in defending human rights through the organizations you have studied in this lesson.
- The *Speak Truth To Power* defender Anonymous chose to risk his or her life by speaking up for human rights in Sudan. The following four websites provide examples of students from a variety of backgrounds who have also reached out to make that country a better place:
- How would you become active in one of these organizations?
 - Help Darfur Now
www.helpdarfurnow.org
 - Students for Sudan
www.studentsforsudan.org
 - Springville Students for Human Rights
www.springvillegi.org/webpages/humanrights/

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

My Sister’s Keeper:

www.mskeeper.org/site/

My Sister’s Keeper is a women-led humanitarian organization that works to assist, protect and advocate for the women of southern Sudan.

Women for Women International:

<http://www.womenforwomen.org>

Women for Women International works to ensure that women are healthy, sustain an income, are decision-makers, and have strong social networks and safety nets, so that they are in a strong position to advocate for their rights.

United Nations Development Fund for Women:

www.unifem.org

UNIFEM (part of UN Women) is the women’s fund at the United Nations. It provides financial and technical assistance to innovative programs and strategies to foster women’s empowerment and gender equality.

The Enough Project:

www.enoughproject.org

The Enough Project is helping to build a permanent constituency to prevent genocide and crimes against humanity.

LOUNE VIAUD

Loune Viaud, Director of Operations and Strategic Planning at Zanmi Lasante (Partners in Health—Haiti), has worked with the Robert F. Kennedy Center for Justice and Human Rights since 2002, when she received the RFK Human Rights Award. Loune was recognized for her innovative human rights-based approach to establishing health care systems in Haiti. Loune was honored, not only for her groundbreaking work in effective, rights-based HIV/AIDS treatment, but for advocating health, access to medicine, and clean water as fundamental human rights, and working with the local government and citizens to build the government's capacity to respond to those rights.

In collaboration with the RFK Center, Loune has worked to transform the international community's interventions in Haiti, many of which undermine human rights, including the rights to health, water and food. Loune's primary concern has been the interrupted flow of international donor assistance and loan funds into Haiti that have undermined the Haitian government's ability to fulfill its human rights obligations. Although the Haitian Constitution guarantees the right to health and education, ineffective and poorly coordinated international assistance meant that the government of Haiti lacked the resources to deliver basic services such as education and health care. Accordingly, the advocacy of Loune and the RFK Center focuses on promoting accountability for the human rights obligations of international interveners in Haiti.

Loune's ongoing work in Haiti took on even greater urgency when Haiti was hit by a devastating earthquake in January 2010. Loune has since been working to provide health care to the most vulnerable populations and to strengthen the health care sector. Loune also worked with the government and other organizations to help establish a children's shelter for orphaned and abandoned children, many of whom are disabled. She has testified before the U.S. Congress on the urgent need to strengthen the capacity of the government of Haiti following the earthquake and to effectively include Haitians in the reconstruction.



© Partners in Health

“CHILDREN IN HAITI, PARTICULARLY HOMELESS, DISABLED, AND ORPHANED CHILDREN, STILL DESPERATELY NEED SHELTER, CARE, AND PROTECTION. WE MUST MAKE SURE THAT THEIR FUNDAMENTAL RIGHTS ARE PROTECTED, AND THAT THE GOVERNMENT OF HAITI IS EMPOWERED TO FULFILL THESE RIGHTS.”

Remarks by Loune Viaud: 2002 RFK Human Rights Award Ceremony, November 20, 2002

I am grateful to the Kennedy family for this prestigious recognition and thankful to the staff of the RFK Memorial for all their hard work in getting the ceremony together. I also want to thank the staff of Partners in Health, and the Haiti Solidarity group for helping to organize this week's events.

There are many reasons for me to feel privileged today. In the 21st century, the task of "representation" cannot be taken lightly. Who among us can claim to speak for the poor or for those who have their rights abused? As honored as I am to receive this distinguished prize, I do not claim to speak for all those fighting for human rights. What I can say with confidence, however, is that I represent a group of people, many of them Haitians and many of them not, who are fighting for the rights of the poor merely to survive. This is our human rights struggle, a struggle we believe to be neglected by many, even some within the human rights community.

Do the sick deserve the right to health care? Do the naked deserve the right to clothing? Do the homeless deserve the right to shelter? Do the illiterate deserve the right to education?

The group I represent is Haitian, American, Russian, Mexican, and Peruvian. It is the family that constitutes Partners In Health, the group I have served and helped to build for all of my adult life. We all believe the answer to each of these questions is a resounding YES.

Martin Luther King is credited with saying that "of all the forms of inequality, injustice in health is the most shocking and the most inhumane."

The struggle for health and human rights is only part of our struggle, because we believe that the poor must be respected when they say, as they so often do, "we want to see health, education, and welfare (including water) as our birthrights." These basic social and economic rights must be part of being human.

As a Haitian woman who has seen first-hand what it means to be poor and sick, I know that we can all do better. We can move from the way things are, where the bottom billion is merely struggling not to suffer, to be as we say in Haiti, *kapab pa soufri*, to a place in which *tout moun se moun*. Everyone is a person. We are all human.

For the RFK Foundation to choose me, a humble footsoldier in the struggle for health and human rights, as the recipient of this prestigious award means more than I can say. For I am a Haitian, and the Haitian people have always stood for equality. From 1791, when we fought against slavery to become the world's first independent republic born of a slave revolt, until 1986, when we began to cast down a brutal family dictatorship, we Haitians have always struggled against long odds. In 1990, when we again declared as a people our belief in social and economic rights as a human rights platform, some understood our message but many did not. Two hundred years of struggle, much of it in isolation even from those who profess a belief in human rights. It has often felt lonely.

Thank you for reminding us that we are never, in fact, really alone. I could not finish without singling out a person in the audience, my hero: Tom White! In many ways, Tom is responsible for what's happening in Cange, the village represented here today. In fact, Tom is responsible for me being here. For, how can we heal the sick and clothe the naked without moving resources from those who have so much to those who have so little? Tom's checkbook is always available to us for sending a patient to Boston for surgery, for building a school or a water project, for buying medicines for our tuberculosis and HIV patients. I would ask if you could please join me in applauding Tom White. Tom, you mean a lot to the poor of Haiti.

Someone else could not make it today, my other hero, Paul Farmer. Paul, wherever you are, you are here with us in our heart. We love you, champion of the poor!

Last but not the least, I want to mention the refugees' situation. It was with great sadness that I read last week about the plight of the over 200 Haitian refugees. Haitians who come to the United States should be treated fairly and equally. That they are singled out for such treatment is inhumane. It's almost as inhumane as the aid embargo against my country. Over the centuries there have been refugees from Haiti for many years, those fleeing slavery, war, dictatorships. In recent years, as Senator Kennedy noted, the U.S. administration has blocked even development and humanitarian assistance to my people.

The sanctions have been imposed upon Haiti primarily because the United States and the Organization of the American States deemed the May 2000 parliamentary elections to be inadequate. Many countries who do not even try to emerge as a democracy, as we struggle to do, are not punished by such embargoes. We now have refugees as a result of the sanctions.

Allow me to express our gratitude to the Kennedy family, which has always sided with the Haitian people in our struggle for democracy. We need friends in this city in order to take on the root causes of much of our recent suffering.

My country has the highest HIV prevalence rate in the Western Hemisphere. Not only do these sanctions deny Haitians their fundamental human right to health, but it also denies many their right to life.

The International Development Bank (IDB) has withheld loans to Haiti totaling \$146 million for health care, clean water, basic education and rural road rehabilitation. By continuing its policy to not release these funds the IDB is violating, not only its own Charter, but also the human rights of the Haitian people.

Robert F. Kennedy once said: "*the obligation of free men is to use their opportunities to improve the welfare of their fellow human beings.*" If RFK was alive, he would help the Haitian people to improve their lives.

HEALTH CARE AND POTABLE WATER

LOUNE VIAUD

LESSON GRADE LEVEL: 6–12

HUMAN RIGHTS ISSUES: HEALTH CARE AND POTABLE WATER

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 25:** Right to Adequate Living Standard

TIME REQUIREMENT: 80 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Connect the study of human rights in the past to the work of Loune Viaud.
- Understand the widespread lack of clean drinking water and health care in the world today, especially in Haiti.
- Be aware that ordinary citizens have made a difference fighting those abuses.
- Encourage our students to also become human rights defenders.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)
- Draw evidence from informational texts to support analysis, reflection, and research. (WHST.6-8.9)

- Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. (RH.9-10.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. (RH.9-10.2)
- Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text. (RH.9-10.7)
- Draw evidence from informational texts to support analysis reflection, and research. (WHST.9-10.9)
- Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. (RH.11-12.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas. (RH.11-12.2)
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (RH.11-12.7)
- Draw evidence from informational texts to support analysis reflection, and research. (WHST.11-12.9)

ILLINOIS STATE LEARNING STANDARDS:

- 14.C.3 Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- 16.D.3 (W) Identify the origins and analyze consequences of events that have shaped world social history including famines, migrations, plagues, slave trading.
- 17.C.3a Explain how human activity is affected by geographic factors.
- 17.D.3b Explain how interactions of geographic factors have shaped present conditions.
- 18.B.3a Analyze how individuals and groups interact with and within institutions (e.g., educational, military).
- 14.A.4 Analyze how local, state and national governments serve the purposes for which they were created.
- 14.D.4 Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- 16.A.4a Analyze and report historical events to determine cause-and-effect relationships.
- 16.D.4 (W) Identify significant events and developments since 1500 that altered world social history in ways that persist today including colonization, Protestant Reformation, industrialization, the rise of technology and human rights movements.
- 17.B.4b Analyze trends in world demographics as they relate to physical systems.

- 17.D.4 Explain how processes of spatial change have affected human history (e.g., resource development and use, natural disasters).
- 18.B.4 Analyze various forms of institutions (e.g., educational, military, charitable, governmental).
- 16.B.5c (W) Analyze the relationship of an issue in political history to the related aspects of economic, social and environmental history.
- 16.D.5 (W) Analyze the relationship between an issue in world social history and the related aspects of political, economic and environmental history.
- 16.E.5b (W) Analyze the relationship between an issue in world environmental history and the related aspects of political, economic and social history.
- 17.B.5 Analyze international issues and problems using ecosystems and physical geography concepts.
- 17.C.5b Describe the impact of human migrations and increased urbanization on ecosystems.
- 17.D.5 Analyze the historical development of a current issue involving the interaction of people and geographic factors (e.g., mass transportation, changes in agricultural subsidies, flood control).
- 18.A.5 Compare ways in which social systems are affected by political, environmental, economic and technological changes.

VOCABULARY:

- Defender
- Human rights
- Water-borne diseases
- Haiti
- Health care worker
- HIV-AIDS

CONCEPTS:

- Human rights
- Global citizenship
- Justice
- Government
- Power
- Individual responsibility

TECHNOLOGY REQUIRED:

- An LCD projector
- Five or six laptops around the classroom, or a computer lab

MATERIALS:

- Biography of Loune Viaud: <http://www.rfkcenter.org/award/2002>
- RFK Memorial Center projects with Loune Viaud: http://rfkmemorial.mediathree.net/legacyinaction/2002_Viaud/
- A five-gallon plastic jug
- Photo of Jane Addams: <http://www.swarthmore.edu/library/peace/Exhibits/janeaddams/addamsindex.htm>
- MIT safe water project: http://web.mit.edu/watsan/meng_haiti.html
- Children in Haiti collecting water: http://www.google.com/images?q=photos+of+children+in+Haiti+collecting+water&rls=com.microsoft:en-us:IE-SearchBox&oe=UTF-8&rlz=I17RNWE_en&um=I&ie=UTF-8&source=univ&ei=BBaSTKbeJMaNnQfG4oTdBw&sa=X&oi=image_result_group&ct=title&resnum=I&ved=0CCcQsAQwAA
- Video of the problems of getting potable water in Haiti produced by Partners in Health: http://www.livestream.com/global_health_equity/video?clipId=flv_c2a52f39-b039-4f33-adf9-0f3ecd52169d&utm_source=Iplayer&utm_medium=ui-content&utm_campaign=global_health_equity&utm_content=global_health_equity
- Article "Woman of the Year" by Jennifer Margulis, Ms. Magazine, Winter 2003: http://www.msmagazine.com/dec03/woty2003_lviaud.asp
- Loune Viaud speech accepting the RFK Human Rights Award: <http://rfkcenter.org/node/273>

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show the class photos of Haitian children getting water: <http://www.oreworld.org/images/slideshow1/env-19.jpg>.
- After showing these pictures, have a similar five-gallon jug filled with water at the front of class.
- Have each student stand up and pass the container to another student. Doing so is difficult, and some of the students will find it challenging, which is exactly the point!
- After completing this activity, ask the students the following questions:
 - Why would it be difficult to carry your own water like that?
 - How did it make you feel?
- Ask one student to take a paper cup and walk to the nearest supply of clean drinking water. (Tell the student she or he will be timed, but should walk at a regular pace, and **not** to run, as there is no rush.) In most situations, the student will return from a nearby drinking fountain in less than a minute. Ask the students:
 - Because you have such great access to clean water, what can you do that students in Haiti cannot? It is estimated that some children in the world carry water between 10–20 hours a week.
 - What else could or should they be doing with that time instead?
- Point out that in Haiti thousands of people get their water in plastic jugs. In addition to the physical hardship that goes with that, hundreds of Haitian children die each year from water-borne diseases like diarrhea, typhoid and cholera.
 - Show the video of these hardships:
http://www.livestream.com/global_health_equity/

ACTIVITY 1:

- Distribute to students the article entitled “Woman of the Year 2003,” by Jennifer Margulis:
http://www.ms magazine.com/dec03/woty2003_lviaud.asp
- Instruct students to read the article. The information will be used in the second activity.

ACTIVITY 2:

- Using several laptops around the classroom in learning station format—or in a computer lab—transition from the reading on Loune Viaud by showing the class that students around the country have followed in her footsteps by becoming human rights defenders for Haiti.
- Working in small groups or on their own, students will read/watch the following articles and/or videos. Students should view the videos and read the articles, keeping in mind the following questions:
 - How have schools around the country been defenders for Haiti?
 - What can we learn from Viaud’s example?
- <http://cafodbrentwood.wordpress.com/2010/08/11/hef-haiti-earthquake-fundraisers-at-st-francis-school-braintree-send-875-13/>
- <http://www.pioneerlocal.com/highlandpark/news/2563102,highland-park-bike4hope-080510-sl.article>
- <http://www.YouTube.com/watch?v=J6S2-z-GqiY>
- <http://www.berkeleydailyplanet.com/issue/2010-01-28/article/34537?headline=Berkeley-High-Students-Raise-10-000-for-Haiti-Relief>
- http://www.gazette.net/stories/01212010/clinnew182204_32548.php

ACTIVITY 3:

- Once those basics are established, have students read an excerpt on Loune Viaud, as taken from her 2002 acceptance speech for the RFK Human Rights award in Washington:
<http://blogs.nysut.org/sttp/defenders/loune-viaud/>.
- Following the example of Martin Luther King, Jr., students should write a one-sided version of their own “I have a Dream” speech, similar to the one of Loune that was just read in class.
- Students could share some of their work the next day, or make a video which supports their speech with pictures and images.

Loune Viaud chose to devote her life to helping the poor of Haiti. Perhaps students could become defenders by taking part in one of the following activities:

- Use the examples this lesson described to help you plan a fundraiser for Haiti.
- Collect bandages and mail them to Loune's group Partners for Health in Haiti, <http://www.pih.org/pages/haiti/>
- Have a health care worker or school nurse come in to talk about the needs of your community. Ask them what help they would like to address those concerns, and how your school might be able to help.
- Talk with people in your community about their health care needs, and what their health insurance covers. Create a short video documentary on what you find.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long "virtual" internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner's school library

Water for All:

<http://www.water4all.org/>

Water for All is a network of organizations that work at a local level to help increase access to safe, potable drinking water.

Water.org:

<http://water.org/learn-about-the-water-crisis/facts/>

Water.org is a non-profit organization that works in Africa, South Asia and Central America to provide people in those areas with access to safe water.

ZANMI LASANTE SITE BACKGROUND:

Partners in Health:

<http://www.pih.org/pages/haiti-background>

An in-depth explanation of the issues facing Haiti and how they affect the health of the Haitian people.

Global Economic Symposium (GES):

<http://www.global-economic-symposium.org/about-the-ges>

Financing health care for the poor, the GES aims to provide a new collaborative setting to analyze the world's most important economic problems, create shared visions of the future and formulate innovative strategies to achieve these visions.

KEK GALABRU

“THE AUTHORITIES PUSH THE FAMILY TO TAKE THE POISON, SO THEY DIE, THE MOTHER, THE FATHER, SO MANY CHILDREN, AT THE SAME TIME.”

Born on October 4, 1942, Kek Galabru received her medical degree in France in 1968. She practiced medicine and conducted research in Phnom Penh, Cambodia, from 1968 to 1971, and continued her work in Canada, Brazil, and Angola. In 1987–88 Galabru played a key role in opening negotiations between Hun Sen, president of the Cambodian Council of Ministers, and Prince Sihanouk of the opposition. That led to peace accords ending the civil war in 1991, and elections held under the auspices of the United Nations. Galabru founded the Cambodian League for the Promotion and Defense of Human Rights (LICADHO) during the United Nations transition period. LICADHO promotes human rights, with a special emphasis on women’s and children’s rights, monitors violations, and disseminates educational information about rights. During the 1993 elections, LICADHO’s 159 staff members taught voting procedures to 16,000 people, trained 775 election observers, and produced and distributed one million voting leaflets. Since then, LICADHO has remained at the forefront of human rights protection efforts in Cambodia by monitoring abuses and providing medical care, legal aid and advocacy to victims. LICADHO offers direct assistance to victims of human rights violations—especially torture victims, children and women—from its headquarters in Phnom Penh and its twelve provincial offices. In 2005, Galabru was nominated for the Nobel Peace Prize as part of the 1000 Women for the Nobel Peace Prize project.



Kek Galabru, ©2000 Eddrie Adams

Interview taken from Kerry Kennedy’s book *Speak Truth To Power*, 2000

When the United Nations took over Cambodia with 20,000 officers, we decided to start LICADHO (Cambodian League for the Promotion and Defense of Human Rights). We didn’t have any money, so we opened a small office at my parents’ home. Word spread quickly about this new organization, and within five or six months we had 180,000 supporters, all volunteers.

We wanted the UN to spearhead the elections and monitor the process, because that was the only way that this work could be protected. When the Royalist Party emerged in Cambodia to campaign for the 1993 election, the CPP (Cambodian People’s Party and the ruling party) began to shoot the Royalist opposition in front of us. We were witnesses, and so was the UN. But the UN could do nothing because according to its mandate, they could only respond if they were attacked. For me it was unbelievable that I was going to be the watchdog of such a regime. But the purpose of LICADHO was to create an environment in which these practices would never occur again. What we saw the regime in Cambodia do was almost the same thing as the Khmer Rouge. Along with the UN, this time we documented the killings. In less than one year, hundreds of people were wounded and scores had died. Even though the ruling party could kill people, they could not stop the UN and the peace accord, and they had to permit the UN to go everywhere.

The UN set up a good network. They organized 50,000 Cambodian volunteers for voter education. We published almost 500,000 booklets of the Universal Declaration of Human Rights to distribute to people, and a million one-page leaflets showing that you could vote by secret ballot. This was important because the CPP explained to people that they had a satellite that could see in the booths and tell who you were voting for; and that if you didn’t vote for them they would know. The CPP also brought people in front of Buddha and forced them to swear for whom they were going to vote, and as the CPP members were holding guns, people were afraid to vote against them. Then the CPP told them that if they don’t respect their oath, Buddha would punish them with death. But we told them that Buddha is good and respects

justice, that he would punish the ones violating human rights, and protect the victims. We said that when they went into the booths they would be alone to vote for whomever they liked, but we warned them not to talk afterwards. Despite the intimidation of the CPP, more than 90 percent of the people showed up to vote. And they voted for the Royalist Party, and when it won, they talked. The CPP told them to be careful, to not trust so much in the UN. They said the UN is like a boat: the boat leaves, but they are the port and they will stay here, permanently.

Now we have peace at last, but we have had a civil war since 1970 and, as a result, we have a lot of children in the street, living in bad conditions. Sometimes they are orphans, with no parents at all; sometimes they have only one parent, usually their mother. Their fathers were killed. Or their parents are too poor so the children have to try and live on their own: paint a can to sell so they can get twenty-five cents per day; sleep in the street. They are prey to foreigners who come to Cambodia for sexual tourism, pigs. Asian men in the region prefer young girls; European pedophiles prefer boys. We have many brothels and at night you will pass those brothels and find young children—eleven or twelve years old. We talked to one, only thirteen. She was already in the brothel for two years. Asian men believe that after a certain age, say fifty, if they have sexual relations with a virgin girl they become younger. By having sex with a virgin they take all the energy, all the good things from the virgin, to themselves. Now, since we have the problem of AIDS, they especially want a real virgin, because they don't wear condoms. So they send an intermediary to the village to find a very poor family and buy girls for sex. The intermediary pays the family saying, "Your daughter can work in a restaurant or clean the house of my friend: here, I know that you are very poor, here is a hundred dollars." For them a hundred dollars is a lot of money. They don't even have ten dollars at home. Then the intermediary sells the girl to a client for between five hundred and seven hundred dollars. The man stays with the girl for one or two weeks—it's up to him, but not more than one month, because by then he's used up all the good things from the girl. After, she is sold to a brothel for two hundred dollars. Her life will be a nightmare.

One girl whose mother sold her to a brothel doesn't hate her mother. She said, "This is my karma," meaning that in her previous life she did something very bad and has to pay for the error. The girl explained, "I have to be kind with my mother because my mother is still the person who gave life to me." That girl still sends money to her mother. Government statistics say that there are twenty thousand child prostitutes in Cambodia. But we think you can multiply that number by three or four, maybe five. There are a lot but we cannot go everywhere. As it is illegal, people hide. Still, everybody knows. This is very sad and hard for us.

Child workers are another big problem. The government closes its eyes to the situation and is angry because we denounce child labor. They say, "Do you prefer children dying?" We reply, "It's good if they work, as long as it's not dangerous

work." Children should go to school, but the schools are not free because of the low salary of the teachers, who get less than twenty dollars a month. You need at least two hundred dollars to live a normal life in Cambodia. And if you are sick, you borrow the money from somebody and you pay 20 percent interest per month, so people sell all their land, their house, and they become homeless. Or else the family prefers the children die. When a situation develops like this, the authorities push the family to take poison: and so the whole family dies: the mother, the father, many children at the same time. They prefer dying like that to dying from starvation. It's too hard, you know, when children are crying out, "I'm hungry, I'm hungry." We have very high infant mortality. The highest in the world, I think. A hundred and eighty children out of a thousand die before reaching five years. In your country or in Europe, maybe less than one child dies out of a thousand.

Many times with our work, we were so depressed. Sometimes we felt like asking somebody to take care of LICADHO so we could run away because it's too much for us. It could be easy for us to take our suitcases, pack, and then take an airplane and not look back. But then we said, "Impossible, they trust us." They come and work and don't take money, although they have nothing. When we need them to monitor elections, they are here. And what we do is important—during the coup and after the coup, how many people did we save? When a victim comes to see us, they say, "I know that I would have died if you were not here." That gives us more energy. If we only saved one person—it's a victory.

There are around six to nine hundred people tortured by the police in custody every year to whom we give medical assistance. Every month we help 100,000 to 200,000 people. Without us they would die. In prison, they don't have food. Just one bowl of rice and no protein, ever. Sometimes they don't even have drinking water. People ask why we help criminals in prison. But not everybody in prison is a criminal. And even if they are criminals, they at least have the right to food and medical care. One woman owed fifty dollars, so she got two years in jail. And when she got out, she still could not pay, so she went back for four years. Four years for fifty dollars. We paid for her and she got out.

It's hard sometimes. But as I told my staff, now I have energy to work with you, but please learn how to do the job, as LICADHO is yours and not mine at all. Because one day, I will need some rest. I am fifty-six years old already; some day I will have to take care of my grandchildren. They have to continue the work alone. They have a lot of courage—and for me courage means that despite the intimidation of the ruling party, you do something good for the people, for the grassroots, for your country.

POLITICAL PARTICIPATION

KEK GALABRU

LESSON GRADE LEVEL: 6–8

HUMAN RIGHTS ISSUE: POLITICAL PARTICIPATION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 21:** Right to Participate in Government and in Free Elections

TIME REQUIREMENT: 80 minutes

GUIDING QUESTIONS:

- How does the political situation in Cambodia affect the voting rights of its citizens?
- Why is it important to vote in elections?

OBJECTIVES:

After this lesson, students will be able to:

- Describe the political situation in Myanmar, China, North Korea, Iran, and Cambodia.
- Compare and contrast the situation

in Myanmar, Cambodia, China, North Korea and Iran using a Venn diagram.

- Analyze a reading on Kek Galabru and evaluate her accomplishments.
- Reflect on the importance of voting.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)

- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (WHST.6-8.4)
- Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently. (WHST.6-8.6)
- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis, reflection and research. (WHST.6-8.9)

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Inform students that they will vote to decide if they are going to have an essay assignment next week.
 - Distribute to each student a ballot with YES and NO choices.
 - Ask students to mark their choice and collect the ballots.
 - Regardless of the outcome, tell students that the decision to have an essay was unanimous. This should create questions of fairness, as some students will say that they voted “no.”
 - After an appropriate length of time for discussion, inform students that this was an exercise.
 - Ask students to reflect on the following questions:
 - 1 How did you feel when I announced the results?
 - 2 Would you have bothered voting if you knew your votes wouldn't matter?
 - 3 Can you think of another time in your life when you were supposed to have a say but didn't?
 - 4 What should a fair election look like?
 - Transition statement: Inform students that millions of people around the world live in countries without free elections or political rights.

- Show students the map of freedom in the world:

<http://www.democracyweb.org/new-map/>

Ask students the following questions:

- 1 What do you notice?
- 2 What conclusions can you make from the map?

ACTIVITY 1:

- Assign students to work in groups of four.
- Each group will work on the issue of free elections and political rights in one of the following countries: China, North Korea, Burma, Iran, and Cambodia.
- The teacher will provide brief background on each country by using the information found at the end of this lesson.
- Assign students to complete the activity.
- Groups will use computers to explore the links given below on each country and then answer the following questions:
 - 1 What groups are involved in the political process, both government and non-government?
 - 2 List the ways the government deny the rights of its citizens.
 - 3 What types of intimidation does the government use against its people?
 - 4 Describe how elections are conducted.

CONCEPTS:

- Political systems
- Power
- Change
- Justice
- Decision-making
- Civic values
- Citizenship
- Human rights

ILLINOIS STATE LEARNING STANDARDS:

- 14.C.3 Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- 16.A.3b Make inferences about historical events and eras using historical maps and other historical sources.

- 16.D.3 (W) Identify the origins and analyze consequences of events that have shaped world social history, including famines, migrations, plagues, slave trading.
- 18.B.3a Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- Free elections
- LICADHO
- United Nations
- Universal Declaration of Human Rights
- Cambodian People's Party

TECHNOLOGY REQUIRED:

- Computer access
- Internet access
- LCD projector

MATERIALS:

- *Speak Truth To Power* reading on Kek Galabru: <http://www.speaktruth.org/>
- Map showing countries that are free, partially free, and not free, with human rights ratings: <http://www.democracyweb.org/new-map/>
- A series of websites for Cambodia, Myanmar, North Korea and China. These sites are embedded in the activity.
- Venn diagram: <http://maass.nyu.edu/images/venn.jpg>
- "Why Vote"—YouTube video: <http://www.YouTube.com/watch?v=u-pL3Da-mec>

CHINA:

- Freedom House: <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7801>
- Reuters: <http://www.reuters.com/news/video?videoChannel=1&videoId=107135>
- Amnesty International: <http://www.amnesty.org/en/news-and-updates/news/chinese-activist-gets-jail-sentence-20080403>

NORTH KOREA:

- Freedom House: <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7853>
- New York Times: <http://www.nytimes.com/2009/03/09/world/asia/09iht-north.1.20696199.html>
- CNN: http://www.cnn.com/2010/WORLD/asiapcf/02/08/vbs.north.korea/index.html?eref=rss_world&utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+rss%2Fcnn_world+%28RSS%3A+World%29&utm_content=Google+Feedfetcher

MYANMAR:

- Freedom House: <http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7792>
- CNN: <http://www.cnn.com/2010/WORLD/asiapcf/03/10/myanmar.election.law/index.html>
- Human Rights Watch: <http://www.hrw.org/en/node/87392>

IRAN:

- Freedom House: <http://www.freedomhouse.org/template.cfm?page=363&year=2010&country=7842>
- YouTube: <http://www.YouTube.com/watch?v=3ZkzERozs4s>
- MSNBC: http://www.msnbc.msn.com/id/32879756/ns/world_news-mideastn_africa

STUDENT ACTIVITIES

CAMBODIA:

- Freedom House:
<http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7794>
- Human Rights Watch:
<http://www.hrw.org/en/node/87393>
- Assign students a second country so each group researches two countries.
- Each group will complete a Venn diagram on the information they found on elections for both countries:
<http://maass.nyu.edu/images/venn.jpg>.
- Each group will briefly share the results of their research with the class.

ACTIVITY 2:

- The teacher will introduce the key vocabulary words related to the passage.
- Students will then read the Kek Galabru passage and answer the following questions:
 - 1 Describe how Kek made a difference in the 1993 elections in Cambodia.
 - 2 Explain how the government attempted to influence the elections.
 - 3 List some of the other problems Cambodia has.
 - 4 Write one question you would ask Kek.
 - 5 Discuss how Kek shows us it is possible for one person to make a difference.

ACTIVITY 3:

- Ask students:
 - What can the countries we discussed and Kek's struggles teach us about the power of voting?
- Have each group come up with a list and share it with the class.
- Show the short video "Why Vote":
<http://www.youtube.com/watch?v=u-pL3Da-mec>.
- Discuss the following questions:
 - What were some reasons given for not voting?
 - What were some reasons given for voting?
 - What are your feelings about voting?
 - How do you think Kek and others would feel about the fact that only 61 percent of Americans voted in the 2008 presidential election?

- Students will educate at least 20 people about the importance of voting by using information on the lack of free elections in one of the following countries:
 - China
 - North Korea
 - Myanmar
 - Iran
 - Cambodia
- The goal is twofold:
 - Educate someone about political abuses in another country
 - Encourage people to vote in U.S. elections.
- Students will complete one of the following:
 - Make a brochure highlighting the importance of free elections and voting and distribute it to 20 people of voting age
 - Create a website highlighting the importance of free elections and voting. Forward it to at least 20 people of voting age.
 - Create a Facebook page dealing with the issue of voting and have at least 20 friends join. This page must be updated by the student at least ten times during the year.
- Students will present and defend their project to the class.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

Vision of Humanity:

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

Vision of Humanity is a media-monitoring organization that uses the information they acquire to develop a Global Peace Index that aims to understand the accuracy of coverage of peace, violence and conflict by major international television networks. They also serve as an outlet for all major global news stories relating to peace and conflict.

Cambodia:

<http://www.hrw.org/en/node/87393>

A page run by Human Rights Watch to catalog all of the issues facing Cambodia and to keep a historical record of human rights abuses in the past.

Burma:

<http://www.hrw.org/en/node/87392>

Political Prisoners and Human Rights Defenders

A page run by Human Rights Watch to catalog all of the issues facing Burma and to keep a historical record of human rights abuses in the past.

Iran:

<http://www.hrw.org/en/node/87713>

A page run by Human Rights Watch to catalog all the issues facing Iran and to keep a historical record of human rights abuses.

North Korea:

<http://www.hrw.org/en/asia/north-korea>

This entry by Human Rights Watch focuses on the current human rights situation in the Democratic People’s Republic of Korea (North Korea).

China:

<http://www.hrw.org/en/node/87398>China

A page run by Human Rights Watch to catalog all the human rights issues currently facing China and to keep a historical record of human rights abuses.

LUCAS BENITEZ

Lucas Benitez, a member of the Coalition of Immokalee Workers and a farm worker himself, has become a leader in the fight to end slave labor, human trafficking and exploitation in agricultural fields across America. The CIW worked with the Robert F. Kennedy Center for Human Rights to lobby major produce buyers in the fast food industry to implement an industry-wide surcharge on Florida tomatoes that will provide a livable wage for Florida's farm workers. In March 2005 and April 2007, CIW signed historic agreements with Yum! Brands (parent company for Taco Bell) and McDonald's, respectively, implementing the CIW's demand for the one-penny-more-per-pound wage increase. RFK Center and CIW are working to broaden consumer and government awareness to create laws that eliminate the exploitation and enslavement of U.S. farm workers. RFK Center is also a founding member of the Alliance for Fair Food (AFF), a network of human rights, religious, student, labor and grassroots organizations dedicated to advancing the human rights of farm workers.

Farming has become a multi-billion-dollar industry in which corporations negotiate with growers to purchase mass quantities of product for the lowest possible prices. To maintain profits and income for growers, suppliers and labor contractors, farm workers' wages have been reduced to far below poverty levels. Furthermore, farm workers' rights to organize and collectively bargain are not protected by the National Labor Relations Act. Many of these workers have become enslaved and victims of gross human rights abuses. In response to this crisis, the CIW, a farm workers' rights group, was developed to promote change across the fast food industry.



“THE RIGHT TO A JUST WAGE, THE RIGHT TO WORK FREE OF FORCED LABOR, THE RIGHT TO ORGANIZE—THREE OF THE RIGHTS IN THE UNITED NATIONS' UNIVERSAL DECLARATION OF HUMAN RIGHTS—ARE ROUTINELY VIOLATED WHEN IT COMES TO FARM WORKERS IN THE UNITED STATES.”

 Remarks by Lucas Benitez (CIW): 2003 RFK Human Rights Award Ceremony, November 20, 2003

Mrs. Kennedy, Senator Kennedy, and Mrs. Kerry Kennedy, I bring you thanks from all the members of the Coalition of Immokalee Workers for this wonderful day.

But before I begin, I feel that I must tell you that today my *companeros* and I feel a little disoriented, as if we were lost in a sort of dream world where you can no longer know just what is real.

Just two days ago, we marched into downtown Miami surrounded by nearly 3,000 police—police in riot gear, mounted police, police on bicycles, police on foot, police in helicopters hovering above Miami's skyline, their propellers beating out the soundtrack to what seemed to us like a movie about martial law in the U.S.—all because we were there to call for fair trade that respects human rights, not free trade that exploits human beings.

Yet today, we stand here in this historic city—in the heart of the U.S. government—receiving this prestigious award for our work in defense of human rights.

Truth is, my *companeros* and I are confused. It's hard for us to understand in which of the two worlds we actually live—in the world where the voice of the poor is feared and protest in defense of human rights is considered the gravest of threats to public security? Or in the world where the defense of human rights is celebrated and encouraged in the pursuit of a more just and equitable society?

While this question may well be the most complex and important question that we must face in this new century, there is no doubt about how Robert F. Kennedy would answer were he still with us today. He—like that other great hero who was torn away from us 35 years ago, Dr. Martin Luther King—would have been there with us in the streets of Miami, quite possibly feeling the same fear we felt facing such overwhelming force arrayed against us, but carried forward by faith and by his powerful commitment to social justice.

This award today is the proof, testimony to Robert Kennedy's vision, his belief that we as workers and poor people also are part of this democracy, that our voices must be a part of this country's great chorus and our interests taken into account, because without justice, true peace, lasting peace, is not possible.

Looking around at the people here today—we see workers and CEOs, students and religious, artists, politicians, prosecutors from the Department of Justice, union leaders, friends, family members, colleagues from the Freedom Network, shareholders, civil rights activists—I can assure you that it isn't every day that you find all these people in the same room!

But in all seriousness, we are united here despite our different lives and points of view. What brings us together is a feeling that we all have in common, something deeply rooted in our humanity—we are all disgusted by the fact that fundamental human rights continue to be violated in this day and age in this great country.

Behind the shiny, happy images promoted by the fast-food industry with its never-ending commercials on TV, fueled by over \$3 billion in marketing annually, and behind the supermarket advertising that celebrates the abundance of our harvest each Thanksgiving, there is another reality.

Behind those images, the reality is that there are farm workers who contribute their sweat and blood so that enormous corporations can profit, all the while living in sub-poverty misery, without benefits, without the right to overtime or protection when we organize. Others are working by force, against their will, terrorized by violent employers, under the watch of armed guards, held in modern-day slavery. The right to a just wage, the right to work free of forced labor, the right to organize—three of the rights in the United Nations' Universal Declaration of Human Rights—are routinely violated when it comes to farm workers in the United States.

Is this the true face of democracy in the 21st century? Is this all we can hope for our future and for our children's future?

We answer from the bottom of our hearts: NO! We can—we must—hope for a better world, because a better world IS possible!

So, it's left to us to continue struggling in that same spirit, for a world where poor people, people without a voice, demand and obtain the respect and dignity due to them, where corporations no longer define the limits of our liberty, where they don't dictate our dreams, fence in our imagination, and block the roads toward our destiny.

And in this same spirit, I want to close with a special greeting to all our fellow members of the Coalition of Immokalee Workers. We had to leave the march in Miami in order to come here, but they are continuing with the struggle, continuing with the work of building, step by step, another, better world.

As Robert F. Kennedy said, "Some see the world as it is today and ask why. I see the world as it could be and ask, why not?" His vision of 35 years ago is by no means lost—we of the Coalition of Immokalee Workers are marching toward that vision today. Thank you.

DEFENDING LABOR RIGHTS:

LUCAS BENITEZ

LESSON GRADE LEVEL: 6–8

HUMAN RIGHTS ISSUE: LABOR RIGHTS

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 23:** Right to Desirable Work and to Join Trade Unions
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard

GUIDING QUESTIONS:

- How does the food we eat come to our table?
- Are the people who harvest our food treated fairly?

TIME REQUIREMENT: 160 minutes

OBJECTIVES:

After this lesson, students will be able to:

- Describe the labor conditions of farm

workers in the United States.

- Create an action plan to defend the rights of farm workers.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)
- Conduct short research projects to answer a question (including a

self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)

- Draw evidence from informational texts to support analysis reflection, and research. (WHST.6-8.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show a tomato to students. Ask them, “What do you see?” Instruct students to describe what they see in their journal. Ask students to write for 3 minutes in their journals.
- Have students share their responses with a partner. Ask for a few volunteers to share their descriptions with the class.
- After hearing a few descriptions, note that the students described what they saw but did not describe where the tomato came from or what people are behind the tomato. Ask students how they think the tomato got to the store. Call for volunteers to respond.
- Ask students to define the vocabulary words and describe how they are related. If you have an interactive whiteboard, students can arrange the words in a hierarchy or create a concept web and respond in their journals or notebooks.
- Read these excerpts to the students:
“...And don't forget in doing something for others that you have what you have because of others. Don't forget that. We are tied together in life and in the world. And you may think you got all you got by yourself...You reach on over to get a little coffee, and that's poured in your cup by a South American. Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. Or maybe you want a little cocoa, that's poured in your cup by a West African. Then you want a little bread and you reach over to get it, and that's given to you by the

hands of an English-speaking farmer, not to mention the baker. Before you get through eating breakfast in the morning, you're dependent on more than half the world.”

—Dr. Martin Luther King, Jr.

From “The Three Dimensions of a Complete Life,” delivered at New Covenant Baptist Church in Chicago on April 9, 1967.

Find complete transcription at:

<http://seattletimes.nwsources.com/mlk/king/words/completelife.html>

“Look at the things in your living room or refrigerator and realize they were made by thousands of people on different continents. The lemons we buy at the grocery connect us with a food chain, with people coming up from Mexico, being sprayed by pesticides. It's easier to see just a lemon, but only when we see the whole line can we feel connectedness and responsibility.

—Barbara Kingsolver, writer.

From her book: *Animal, Vegetable, Miracle: A Year of Food Life*, Harper Collins (2007).

- Ask students how the quotations reflect the work behind the tomato.

- **15.A.3c** Describe the relationship between consumer purchases and businesses paying for productive resources.
- **15.A.3d** Describe the causes of unemployment (e.g., seasonal fluctuation in demand, changing jobs, changing skill requirements, national spending).
- **16.A.3b** Make inferences about historical events and eras using historical maps and other historical sources.
- **16.C.3b (US)** Explain relationships among the American economy and slavery, immigration, industrialization, labor and urbanization, 1700-present.
- **17.C.3a** Explain how human activity is affected by geographic factors.
- **17.C.3c** Analyze how human processes

influence settlement patterns including migration and population growth.

- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

VOCABULARY:

- Farmer
- Farm worker
- Family farm
- Agribusiness
- Factory farm
- Coalition of Immokalee Workers

CONCEPTS:

- Migrant labor
- Human dignity
- Courage
- Fair Food

TECHNOLOGY REQUIRED:

- Computer
- Projection equipment for online videos

MATERIALS:

- Lucas Benitez Biography: [http://www.speaktruth.org/ClickDefenders/ClickInterview/Scroll to Lucas Benitez](http://www.speaktruth.org/ClickDefenders/ClickInterview/ScrolltoLucasBenitez)
- Google video, *Immokalee: From Slavery to Freedom* <http://video.google.com/videoplay?docid=432032765491018200#>
- Editorials and op-ed pieces from NYS Newspapers on Farmworkers Fair Labor Practices Act
- Tomato

ACTIVITY 1:

- Distribute to students the biography of Lucas Benitez: <http://www.rfkcenter.org/print/248>
- Show students the video: *Immokalee: From Slavery to Freedom*, A look at the history of the Coalition of Immokalee Workers, focusing on the successful Taco Bell boycott. You can choose to show sections of the video for a shorter presentation. <http://video.google.com/videoplay?docid=432032765491018200#>
- After viewing the video, discuss the following questions:
 - How is Lucas Benitez a leader in human rights work for farm workers?
 - Describe the life of a tomato picker in Immokalee, Florida.
- The video states that tomato pickers will work 12 hours in the hot sun in order to pick 4,000 pounds of tomatoes, which will earn them \$50 a day. What would the hourly wage be? How does this compare to the federal minimum wage of \$7.25 per hour? How do tomato growers get away with paying such low wages?
 - How has the Coalition of Immokalee Workers changed the lives of the workers so far?
 - Why did the CIW target Taco Bell (a large purchaser of tomatoes) for a boycott? Why didn't they negotiate with the tomato growers?
 - What methods did the CIW use to help get the message out about the plight of the workers? Were these effective? Why or why not?

- Show students the Coalition of Immokalee Workers (CIW) website: www.ciw-online.org. It includes wonderful photo essays and video clips of current actions. Since the Taco Bell victory in 2005, CIW had won victories from MacDonald's, Burger King, and food service giants Aramark and Sodexo. Their current campaigns focus on supermarket chains, such as Ahold, (Stop and Shop), Publix, Kroger, and Chipotle.

ACTIVITY 2:

- Ask students:
 - What is the state of food production in the United States?
 - How are farm workers treated nationally?
- Put the quotation below on the board or interactive whiteboard.
- Instruct students to respond to the quotation and discussion questions in their journal.

"Not everyone can afford to eat well in America, which is shameful, but most of us can: Americans spend, on average, less than 10 percent of their income on food, down from 24 percent in 1947, and less than the citizens of any other nation."

—Michael Pollan, "Unhappy Meals," *The New York Times Magazine*, January 28, 2007.

STUDENT ACTIVITIES (CONTINUED)

TEACHER TIP: Tell students that Pollan is a best-selling author of *The Omnivore's Dilemma* and other books and articles about food production in America.

- Ask students the following questions prior to showing the Fair Food Project website:
 - Why do you think food in America is so cheap?
 - Who is paying the costs?
 - Would you be willing to pay more for your food so that people, animals and the environment were treated better?
 - Show students the videos on the Fair Food Project website. They are excellent. <http://www.fairfoodproject.org/main/> It includes a teacher and a student resource center with action guide. The section "About this Documentary" has other wonderful resources.
 - After viewing the website, conduct a class discussion using the following questions:
 - What images did you find the most powerful?
 - Did anything in the movie surprise you?
 - What are some of the root causes of poor agricultural working conditions?
 - Even though sustainability is often defined as being environmentally sound, economically viable, and socially equitable, social equity is often left behind in discussions of sustainability and sustainable food. Why do you think this is?
 - When you buy food do you know how the workers who grew it were treated? Do you find it easy or difficult to get information about your food? Why?
 - What do you see as the most promising way to improve farm labor conditions? Legislation, organizing and unionizing, consumer support?
 - What are the pros and cons of each approach?
 - How can we have food that is fair to workers and affordable to consumers?
 - How can we support farmers with good labor conditions?
 - Immigration policy is one of the major barriers to better farm labor conditions. How can we work toward an immigration system that meets the needs of workers, their families, and employers? What might this system look like?
 - What do you see as the biggest barriers to a more fair food system?
 - What do you see as the most promising opportunities?
 - Where do you have power to make change? What could you do from where you are to get involved and support fair food?
- ACTIVITY 3:**
- Prior to assigning students the editorials, ask:
 - How do you think farm workers are treated in New York State?
 - Are they protected by fair labor laws locally?
 - Assign students 2–3 editorials about the Farmworkers Fair Labor Practices Act. Ask them to take a position on the legislation and what they think the next step should be.
 - Ask students the following questions:
 - What is an editorial?
 - What is an op-ed piece in a newspaper?
 - What is a blog?
 - How are these articles different from news articles?
 - How are they published in newspapers or online?
 - Who decides what is printed?
 - Distribute and ask students to read "This Must Be NY's Final Harvest of Shame," op-ed, *NY Daily News* November 26, 2009
 - http://www.nydailynews.com/opinions/2009/11/26/2009-11-26_this_must_be_new_yorks_final_harvest_of_shame.html#ixzz0xgVWNzaei
 - Lead the class in a discussion, the following questions:
 - What is the background of the author of this op-ed piece? What is her position on the Farmworkers Fair Labor Practices Act? Why?
 - Why do you think the author published this article on Thanksgiving day? What contrast is she making here?
 - What labor conditions does the author describe for the farm workers? What are the reasons for these conditions?
 - Why do you think it has been so long since the labor abuses of farm workers have been exposed and nothing has changed?
 - Distribute and ask students to read "Don't Kill Our Local Farms" op-ed, *NY Post*, Jan. 23, 2010:
 - http://www.nypost.com/p/news/opinion/opedcolumnists/don_kill_our_local_farms_Ji6VYXqZJLb4CFtNeQc3wK

- Lead the class in a discussion using the following questions:
 - Who wrote of the editorial? What is the author's position on the Farmworkers Fair Labor Practices Act? Why?
 - Who are the "special interest groups" described in the article?
 - According to the author, should farm workers have the same rights and protections as workers in other occupations? Why or why not?
 - According to the article, who would "lose" if the legislature gets involved in family farming practices? What does the author say would be the effects of the bill if passed?
 - The article claims that this bill would threaten the ability to provide local food for local people. What do you think?
 - Distribute and ask students to read "Same Old Politics Hurts N.Y. Farmworkers," *Times Union*, January 29, 2010:
 - <http://albarchive.merlinone.net/mweb/wmsql.wm.request?oneimage&imageid=9368953>
 - Lead a discussion using the following questions:
 - What is the background of the author of this op-ed piece? What is her position on the Farmworkers Fair Labor Practices Act? Why?
 - What did the author of the article predict? What happened to the bill to protect farm workers in New York state? Why?
 - What is the Farm Bureau's argument about changes in rights for farm workers?
 - According to the author, why did the bill to protect farm workers' rights fail to pass?
 - How does California protect farm workers? Have labor protections in California agriculture hurt their business?
 - Why has it been so hard to achieve rights for farm workers?
 - Assign students to read a blog post, "Lewis County Uncovered: Is this Darrel's Time?" by Bruce Krug, a retired dairy farmer: <http://lewiscountyuncovered.blogspot.com/2010/03/is-this-darrels-time.html>
 - Lead a discussion using the following questions:
 - What is the background of the author of this blog? What is his position on the Farmworkers Fair Labor Practices Act? Why?
 - According to the author, why are dairy farms going through a tough time?
 - What would the proposed law give farm workers?
 - Who has opposed rights for farm workers?
 - On what do large farms depend to survive?
 - Who does the author of the article point to as sharing the blame for the problems of farm workers?
 - According to the author, what are the other reasons this bill should be supported?
 - Ask students to record their answers to the following questions in their journals or notebooks. When they have completed the task, lead a class discussion using the questions:
 - Which author makes the most compelling argument?
 - Whom do you agree with the most?
 - Do you support the Farmworker Fair Labor Practices Act? Why or why not?
 - What can you do about it?
 - The legislation did not pass in 2010. What do you think the next step should be?
 - Should we forget about this bill or keep trying?
- TEACHER TIP:** You may want to read aloud or show students the *NY Daily News* editorial of August 6, 2010, which explains why the bill failed and who did not vote for it after committing to it.
- http://articles.nydailynews.com/2010-08-06/news/29439269_1_farmworker-rights-state-senate-vote

BECOME A DEFENDER

- Respond to the following quotation. Think of how it applies to some of the stories or articles we have read throughout this unit and how it applies to you personally.

“Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring those ripples build a current which can sweep down the mightiest walls of oppression and resistance.”

—Senator Robert F. Kennedy, June 6th, 1966

Apply this quote to Lucas Benitez and the Coalition of Immokalee Workers.

- Read this quotation from Cesar Chavez, founder of the United Farm Workers Union, in 1984:

“All my life, I have been driven by one dream, one goal, one vision, to overthrow a farm labor system in this nation that treats farm workers as if they were not important human beings. Farm workers are not agricultural implements. They are not beasts of burden to be used and discarded.”

Has Chavez’s dream been realized yet? Why or why not? What can we do to defend the rights of farm workers and make his dream come true?

Present some of the following ideas for students to choose.

- On a personal level, think about what you have done in your life to make a difference. If you had one dream or one goal what would that be?
- Write a poem about child labor to share with your classmates and school. Send it to your local newspaper, state representative, or member of Congress. You may also be able to publish your poem on the web. Make sure you include information from at least two sources. Your poem should be at least 20 lines.
- Create a poster which teaches the issue to other students. You must use at least 2 sources, Write the information IN YOUR OWN WORDS (no plagiarizing), LARGE enough to be read from a distance, and use graphics to illustrate your points. Prominently display your poster in your school, or send your poster to your state senator to encourage him or her to sponsor the Farmworkers Fair Labor Practices Act.
- Write a letter to the editor of your local newspaper about the injustices faced by farm workers and what readers can do about it. You may want to encourage readers to support the Farmworkers Fair Labor Practices Act.
- Create a PowerPoint presentation to teach others what you have learned. E-mail a copy to a government official or executive in the food industry who has the power to make a change.
- On a local or national level, write to the president of Subway asking him to support CIW by paying an extra penny per pound for tomatoes:

Mr. Fred DeLuca, President
Subway Headquarters
325 Bic Drive
Milford, CT 06460

The next time you visit Stop and Shop, hand the manager a letter asking their company to partner with CIW to end slavery in Florida tomato fields. You can download a sample letter at

<http://www.ciw-online.org/tools.html> .

- Write a letter to a New York state senator or Assembly member to ask them to sponsor the Farmworkers Fair Labor Practices Act. You can find his or her address at <http://www.state.ny.us/>
- On a global level, research other industries and places around the world where labor rights are violated.

EXPANDING OPPORTUNITIES

- Read “The Circuit” by Francisco Jimenez, a short story told through the voice of a migrant worker child, written by a former migrant worker.
- Have students read the oral histories of migrant workers in New York state. Some compelling stories are available in the Sowing Seeds for Justice Dinner Journal, November 2008.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

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- A one-page summary of the advocacy activity
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- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

The Labor-Religion Coalition of New York State:

<http://www.labor-religion.org/>

The Labor Religion Coalition of New York State works in partnership with social justice organizations across the state.

Labor-Religion, Rural and Migrant Ministry and the Justice for Farmworkers Movement:

<http://ruralmigrantministry.org/>

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

Labor-Religion partners with Rural and Migrant Ministry and the Justice for Farmworkers movement to bring about fair labor for NYS farm workers and to lobby for passage of the Farmworkers Fair Labor Practices Act.

The Alliance for Fair Food (AFF):

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

AEF is a network of human rights, religious, student, labor, sustainable food and agriculture, environmental and grassroots organizations who work in partnership with the Coalition of Immokalee Workers (CIW), an internationally recognized human rights organization working to eliminate modern-day slavery and sweatshop labor conditions from Florida agriculture.

Student/Farmworker Alliance (SFA):

<http://sfalliance.org/>

SFA is a national network of students and youth organizing with farm workers to eliminate sweatshop conditions and modern-day slavery in the fields.

Heroes and Saints & Other Plays by Cherríe Moraga:

http://westendpress.org/catalog/books/heroes_and_saints.htm

This collection of Moraga's first three successful plays established her as a leading Chicana playwright. *Heroes and Saints* has won particular critical acclaim due to its intervention in the history of the Chicano people. It grows out of the struggle of the United Farm Workers in 1988 and the revelations of a so-called cancer cluster in McFarland, California, in which many Chicano children were diagnosed with cancer or stricken with birth defects.

Interfaith Action:

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

This organization educates and animates people of faith to partner with the CIW in its efforts to improve wages in the fields, and to put an end to modern-day slavery in the agricultural industry.

Farmworker Justice:

<http://fwjustice.org/>

This nonprofit organization seeks to empower migrant and seasonal farm workers to improve their living and working conditions, immigration status, health, occupational safety and access to justice.

Video: Fighting for Justice for Farmworkers:

http://store.bioneers.org/product_p/2008-benitez.htm

Equal Exchange:

<http://www.equalexchange.coop/resources>

Michael Pollan:

<http://michaelpollan.com>

Michael Pollan is a food activist and author of many best-selling books about the industrialization and corporatization of our food supply. His website has some great articles, mostly appropriate for high school students.

Food Inc.:

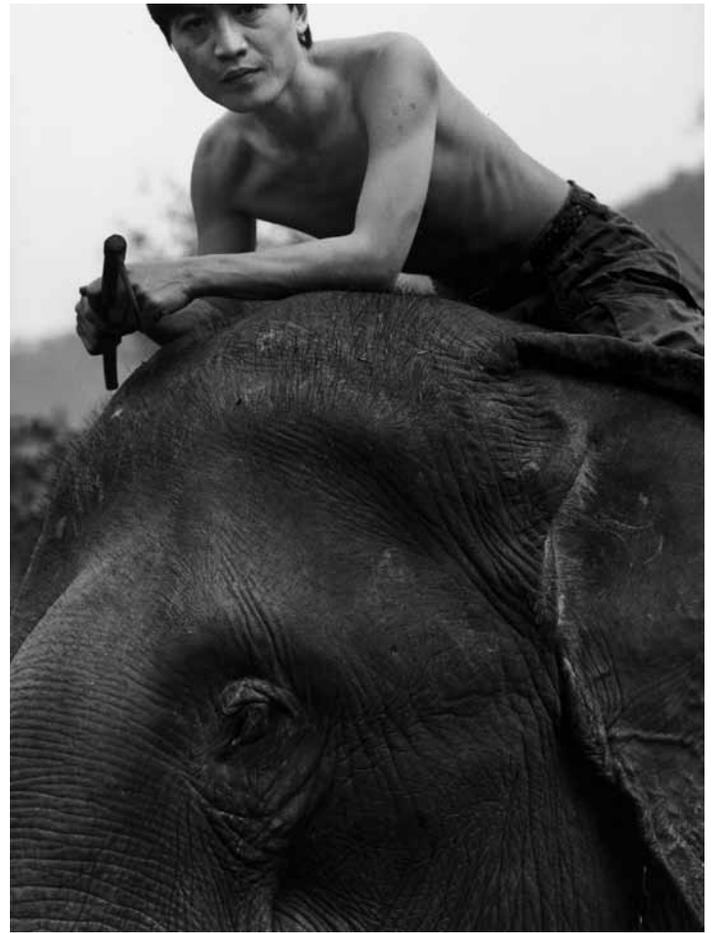
<http://www.foodincmovie.com/>

This 2008 documentary is also about the industrialization and corporatization of our food supply. It shows some shocking videos of factory farms and the conditions of the farm workers who labor on them.

KA HSAW WA

"I THINK TO MYSELF, 'WHAT AM I DOING?' I DON'T GAIN ANYTHING FOR MYSELF AND I CAN'T SEEM TO DO ANYTHING TO LESSEN THE SUFFERING OF THE VILLAGERS. AT THE SAME TIME, IF I TURN MY BACK AND WALK AWAY, THERE WOULD BE NO ONE TO ADDRESS THE ISSUE."

*Ka Hsaw Wa is the founder of EarthRights International, a non-governmental organization that filed a precedent-setting lawsuit against a U.S. corporation for torture committed by its agents overseas. The suit charges that Burmese government agents hired by Unocal, a U.S.-based oil company, to provide security, transportation, and infrastructure support for an oil pipeline, committed extortion, torture, rape, forced labor, and extrajudicial killings against the local indigenous population. Ka Hsaw Wa knows about the abuses committed by the military regime firsthand. He has spent years walking thousands of miles through the forests of Burma (now Myanmar), interviewing witnesses and recording testimonies of victims of human rights abuses. He has taught hundreds of people to investigate, document, and expose violations of international human rights. As a student leader in the 1980s, Ka Hsaw Wa organized pro-democracy demonstrations in Rangoon. He was seized and tortured by agents of the Burmese military regime, in power since 1962 (and renamed SLORC—State Law and Order Restoration Council—in late 1988). When police opened fire on peaceful demonstrators, one of Ka Hsaw Wa's best friends died in his arms. Ka Hsaw Wa fled into exile along the Thai border. To protect family members he took a new name, Ka Hsaw Wa, which means "white elephant." Ka Hsaw Wa's meticulously compiled documentation of systemic rape and forced labor is relied upon and cited by Amnesty International, Human Rights Watch, and other international organizations. He has collaborated on several books about the abuses, including *School for Rape* (1988): "Take over 300,000 men, many of them under the age of seventeen and largely uneducated. Force some of them to enlist at gunpoint and promise all of them a salary they never receive entirely. Give them guns and bombs. Train them to shoot, to crawl through the jungle at night, to ambush. Convince them that their enemies are ethnic minorities, students, women, anyone who disagrees with the government, and that these millions of people are traitors or infidels. Starve them. Withhold their mail and don't allow them to send any letters. Forbid them from visiting their families. Force them to beat each other for punishment. Abandon some of them if they are too sick to walk. Abuse them verbally and physically every day. Allow them plenty of alcohol and drugs. You have just created the army of Burma's ruling military regime." Ka Hsaw Wa's work, at tremendous personal risk, continues in the jungles of Myanmar. Ka Hsaw Wa has been awarded the Goldman Environmental Prize, Reebok Human Rights Award, Whitley Fund for Nature/Sting and Trudie Styler Award for Human Rights and the Environment, the Condé Nast Environmental Award, and the Ramon Magsaysay Award for Emergent Leadership for his work in defense of human rights and the environment. Ka Hsaw Wa splits his time between the U.S. and the Southeast Asia offices of EarthRights International.*



Ka Hsaw Wa, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

I've been doing this for eleven years. Most of the time I coordinate fieldwork, collect information, conduct fact-finding missions, and train my staff to do the same, specifically in the pipeline area of the U.S. oil company Unocal. We currently have a lawsuit pending against Unocal. The crux of the case is that a U.S. company is using human rights abuses to further their profit margins.

We interview people inside Burma and ask questions about human rights violations perpetrated by the military government. We hear cases of torture and forced labor, forced portering and rape, and extrajudicial killings. Sometimes I collect information outside of Burma along the Thai border and at other times I collect it in the refugee camps.

The villagers who support us keep in touch secretly or by code. We use radios and GPS (Global Positioning Systems) to find our way through the jungle. It is extremely dangerous. There are a lot of military bases. We listen to the radio in order to track the military's movements and to avoid being caught. I wear black clothes and carry a backpack. We travel with a maximum of three people at a time. Sometimes, the military

walks across the path just in front of us, so close we can touch them. We have to be very careful. I have been shot at twice.

We make our decisions based on the movement of the troops. Normally, we don't go into the villages because it's so dangerous. Instead, we ask the people to come secretly to the jungle because we don't want to expose ourselves to them and also because we might put them in jeopardy. Among the villagers, there are spies for SLORC, the local military organization. Therefore, we must be very, very careful.

There are many human rights violations directly connected to the Unocal pipeline. The most common is forced labor and portering. The latter occurs when soldiers force villagers to carry their ammunition, their supplies, and food. The porters are not paid for their labor and, at times, they try to escape and to report these crimes to the authorities. If they are caught, the porters may be tortured, imprisoned, or possibly killed by members of SLORC. This happened recently to a close friend of mine. He and a group of villagers had been collecting information for me in order to help themselves and to raise public awareness of local human rights violations. SLORC suspected him of these activities and killed him.

Likewise, in the last four or five years, I have heard of twelve to fifteen rapes against local women by SLORC soldiers providing security for the pipeline. Two of these rape victims are plaintiffs in our lawsuit. The whole area is crawling with soldiers and these women were raped while walking between their village and a nearby farm.

In response to abuses like these, I organized a group of students in 1988 to protest against SLORC and to demonstrate for democracy. Though I was living in Rangoon, each student in my group organized a demonstration in the towns outside Rangoon. Eventually, there were protests all over Burma to educate people about democracy and to resist SLORC. During one demonstration in Rangoon, two of my friends were shot. One died there with me; the other was shot through the mouth and jaw. I carried him to the hospital but, in order to escape, I had to abandon him.

I didn't want to leave Burma and my elderly parents, so I decided to go to an area outside of Rangoon. At that time, I stayed in the jungle and observed the terrible lives of the villagers. In the morning, the villagers took hoes and baskets and were forced to build things for the military. One day the owner of the house that I was living in said, "Tomorrow I have to go and work for the dogs again." "What are you talking about?" I asked. "The villagers refer to the soldiers as dogs because they hate them," he replied. "We don't have time to do anything we need to do because we always have to work for them. We don't get any pay." Then, I got a letter from my mum saying, "Son, it's too dangerous. Wait for me and I will come to see you." My mother came and I said goodbye to her.

I walked through the jungle for five days to the Karen area with another student and a villager. As we neared the village, I saw a sight that I will never forget. I saw a dead woman with a large tree branch in her vagina. I walked to the village and I asked about her. The villagers told me that she was a nurse

and that a group of soldiers had taken her to cure one of their comrades who had contracted malaria. Instead, they raped and killed her. It was so sad.

I stayed around the village for quite a while. This totally changed my life. Since no one was doing interviews at the time, I decided to do some. I talked to everyone. I talked to one mother whose son had committed suicide because a group of soldiers had forced him to have sex with her. The soldiers then clapped their hands and called the boy a motherfucker. The son later killed himself out of shame. The mother was heartbroken. It was then that I made the decision to work for these people.

In the beginning, I had neither a pen nor paper to work with. I went to the Karen National Union (KNU) resistance authority and was dismissed as just another young student. The union told me that this kind of incident happened all the time and that no one cared. They told me not to bother, but to take arms and to fight the soldiers. I didn't know how to go about the work I wanted to do without the necessary resources or support. I kept approaching the KNU and asked them to buy me a tape recorder, paper, and a pen with which to write down and pass along important information to the concerned people. They simply told me not to fool myself.

I made a decision to continue working on the testimonies. All that I could do was to talk with the people and to absorb their stories as best that I could. We were living in the middle of the jungle, so I decided to go to a town to get some paper and a pen. I used these resources to write messages to people, but no one listened and no one even cared. "What am I doing?" I thought. I was so frustrated.

Finally, in the beginning of 1992, I met a man by the name of Kevin Heppner. He was a Canadian and together we started doing human rights documentation. I translated the testimonies to English, he typed them, and we sent them to anyone who might be interested. Kevin primarily sent the information to human rights groups like Amnesty International because I didn't have papers to cross into Thailand. I got arrested four or five times in Thailand because I was illegal there. They'd put me in jail for seven days and then release me. It was extremely difficult. In the beginning, we were very poor. Finally we met a woman from France who gave us money for paper and mailing. I was so happy that we could finally do something.

In Burma, I was arrested before the student uprising and tortured as well. A friend of mine had had a fight with one of the authorities' children and then had disappeared. Although I didn't know where he had gone, the authorities tortured me and insisted that I tell them of his whereabouts.

The torture began with something referred to as the "motorcycle ride," in which I was forced to assume a specific position and to utter the sounds "vroom, vroom, vroom." Once I was exhausted, my shins were beaten with a special tool with a tough outside and pure metal core. Next, I was subjected to "the railway." I had to pretend to ride a railway and to call out the name of each stop.

If I didn't know the name or if I pronounced it incorrectly, I was beaten. They would beat me continuously and let me

break, asking me the same question repeatedly. Finally, I couldn't say anything more and they didn't believe me. Before I passed out, I was tortured once more. There was a cement floor with a pile of sharp rocks in one corner. These rocks were typically used for roads and construction. I was forced to swing myself across them until I would talk. "I can't say anything," I said. They continued to torture me until the pain was unbearable. They stepped on my back and asked me whether I was going to talk. Again, I responded that I didn't have anything more to say and they kicked me. Two of the soldiers, their faces covered, held me and proceeded to punch and kick me. I was so angry but all I could do was to look at them. I finally started to throw up blood and passed out. Although the entire ordeal lasted for about three days, I've seen worse. Some of my friends have been shot and killed.

A lot of my former classmates now have their Ph.D.s in the United States. They are educated and come here with money. I think to myself, "What am I doing?" I don't gain anything for myself and I can't seem to do anything to lessen the suffering of the villagers. I see the situation worsening and I blame myself for not being able to do enough. At the same time, I can't quit. If I turn my back and walk away, there would be no one to address the issue.

In 1994, one of my friends died and I wanted to give up. I decided that I had to do something for myself. I needed an income to be able to give money to the people. "If I turn my back," I thought, "who is going to do this work?" The suffering would never end. Although it was a hard decision to make, I decided not to stop working for the people. I committed myself to poverty, living in the jungle with very little available food. There was a time when I wanted to shoot myself when there wasn't any water and we had to eat raw rice. We couldn't cook for fear that the soldiers might see the fire. One of us contracted malaria and we didn't have any medicine. It was very cold in the hills and all we had was a sheet of plastic and a blanket to cover ourselves. Some people felt sorry for us and gave us a hammock. In the rainy season, life was very tough. Although we hung our hammocks to avoid the leeches on the ground, in the morning we realized the leeches had fallen from the trees and sucked our blood.

We knew the difficulty of the situation, but if we wanted to help the people, we had to make big sacrifices. At times we felt dumbfounded because we had committed a great deal of time without seeing significant results. At one point, I saw the documentation in the trash that we'd been working so hard on. It had been crunched up and thrown away. I felt heartbroken, though I understood that the issue they were working on was different than ours. I had to be open-minded and to understand

the situation. It was so difficult for us to get that piece of paper mailed and to document the suffering that the people had endured. We have an ideal goal: We just want people to be treated like human beings.

I don't know if courage comes from power or from pain. I remember a time that I listened to someone's testimony and my whole body began to shake. It was the most horrible thing I had ever heard. The wife of a revolutionary had been arrested in an attempt to get to her husband. The soldiers killed their baby and burned it, then forced the mother to eat it because the father didn't come back. Tales like this repulse me and simultaneously give me courage. The suffering that I have endured is nothing compared to theirs. These people's needs are greater than my own.

BULLYING: DOES COURAGE COME FROM POWER OR PAIN?

KA HSAW WA

LESSON GRADE LEVEL: GRADES 6–8

HUMAN RIGHTS ISSUE: MULTI-NATIONAL CORPORATE RESPONSIBILITY

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, and Personal Security
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 7:** Right to Equality before the Law
- **Article 19:** Freedom of Opinion and Information
- **Article 20:** Right of Peaceful Assembly and Association
- **Article 23:** Right to Desirable Work and to Join Trade Unions
- **Article 25:** Right to Adequate Living Standard
- **Article 30:** Freedom from State or Personal Interference in the above Rights

TIME REQUIREMENT:

- Anticipatory set—80 minutes
- Individual activity—40 minutes
- Eight activities—320 minutes

GUIDING QUESTIONS:

- An inevitable consequence of being a member of society is to experience or witness discrimination or oppression. In what ways do people contribute to, cope with or avoid this phenomenon? What roles do indifference and courage play?
- How does this apply to the perpetrators, victims, bystanders and defenders within specific situations involving the jungles of Myanmar, the Holocaust, or students' own lives?

OBJECTIVES:

After this lesson, students will be able to:

- Relate the concept of bullying in their own lives to new information.
- Identify significant literary elements including metaphor, symbolism, foreshadowing, irony) in a poem and use those elements to help create original poetic devices to interpret the work.
- Produce an original poem focused on the concepts of indifference, courage and perseverance.
- Listen and speak about personal experiences that relate to new information.
- Evaluate and apply vocabulary words in various contexts to facilitate generalization.
- Collect data, facts and ideas on Ka Hsaw Wa and corporate responsibility; discover relationships, concepts, and generalizations integrated with bullying among the Holocaust, Ka Hsaw Wa's life, and their own experiences.
- Develop information with supporting materials such as sensory/reporter notes, facts, details, and examples. Exclude extraneous materials.
- Synthesize information to select, organize and categorize information to produce an original poem and slide show in sequential steps.
- Analyze and evaluate information from a variety of perspectives and recognize the relative validity of divergent points of view.
- Write a poem to create narration to be used for an original Movie Maker slideshow that compares and contrasts a bullying situation with Ka Hsaw Wa's story.
- Listen attentively to others and build on others' ideas in conversation and class discussions.
- Gather a collection of Internet-based photographs or video clips to demonstrate a particular point for a slide show.
- Evaluate information to justify speaking out against bullies and not being a bystander.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. (RH.6-8.4)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)
- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis reflection, and research. (WHST.6-8.9)

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **16.A.3b** Make inferences about historical events and eras using historical maps and other historical sources.
- **17.C.3a** Explain how human activity is affected by geographic factors.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

MATERIALS:

- *Speak Truth To Power* interview: <http://www.speaktruth.org/> Click on Defenders/click Defenders list/scroll to Ka Hsaw Wa
- Vocabulary
- Student handouts
- Internet connection
- PowerPoint template

VOCABULARY:

- Lawsuit
- Profit margin
- Pending
- Perpetrate
- Porter/portering
- Extrajudicial killings
- Refugee
- Plaintiff
- Demonstration
- Atrocities
- Testimonies
- Repulse
- Precedent
- Extortion
- Indigenous
- Meticulously
- Sweatshop
- Exploit
- Activist
- Suppression
- Courage
- Perseverance
- Indifference
- Bystander
- Self-doubt

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Begin a conversation with students on what it means to stand up to bullies.
- After a brief discussion, give students Handout #1: Journal Entry #1
- Instruct students to write a short narrative describing a time when they stood up for someone else.
- Ask students to share their situations and experiences in a class discussion.
- Write these words on the board:
 - Perpetrators
 - Victims
 - Bystanders
 - Defenders
- Discuss and brainstorm the characteristics of each type of person. Have students write descriptions under the appropriate headings.

ACTIVITY 1:

- Give students Handout #2: Vocabulary List
- Students are to work in pairs to find the definitions of the words.
- Have students define the words and create sentences using the words appropriately.
- Students will share the definitions and sentences in a class discussion.

ANTICIPATORY SET: VOCABULARY SCAVENGER HUNT

- Upon entering class, students are given a sticky note with either a definition or a vocabulary word.
- Time students to see how long it takes them to find their match. Students quickly sit down when they find a match.
- Review the words and definitions and discuss how they can be used.

ACTIVITY 1:

- Have students work in pairs.
- Assign students to choose a minimum of 15 vocabulary words and definitions.
- Students are to write a mini-story using these words in the correct context.
- This activity counts as a quiz grade.

ANTICIPATORY SET:

- Repeat Day 3's anticipatory set.

ACTIVITY 1:

- Give students Handout #3: Journal Entry #2
- Instruct students to write their thoughts inside the box on: What kind of people do you see getting picked on?
- Ask students to share their answers with the class.
- Students can volunteer to write their answers on the board.

ACTIVITY 2:

- Give students Handout #4: Building Perspectives
- Ask students to complete the feelings/traits worksheet individually, categorizing the traits and feelings of a victim, perpetrator and defender.
- Instruct students to log the words they don't know and look up their meanings.
- Ask students to justify their answers in a class discussion.
- Students will share their experiences and examples.

CONCEPTS:

- Culture
- Empathy
- Needs and wants
- Justice
- Decision-making
- Civic values
- Human rights

TECHNOLOGY REQUIRED:

- Internet
- Windows Movie Maker®

ANTICIPATORY SET

- Give students Handout #5: Ka Hsaw Wa Guiding Questions
- Have students read the questions aloud.

ACTIVITY I:

- Give students the story of Ka Hsaw Wa from the book *Speak Truth To Power*:
 - <http://www.speaktruth.org/>
- Have students take turns reading the story aloud.
- When the story has been completed, instruct the students to answer the questions individually.
- Review the answers aloud with the class.

ANTICIPATORY SET:

- Give students Handouts # 6 and #7: Sensory Notes and Reporter Notes
- Have students work in pairs.
- Instruct students to fill in the sensory notes organizer, Handout #6, from the perspective of Ka Hsaw Wa's five senses.
- Using Handout #7, have students classify the roles of the perpetrators, bystanders, and victims according to Ka Hsaw Wa's story.

ACTIVITY I:

- Give students Handout #8.
- Have students read Pastor Neimoller's quote and write an interpretation on the guiding questions.

ANTICIPATORY SET:

- Give students Handout #8: Developing Inter-textual Connections and Courage
- Ask students to read the quotation by Pastor Martin Neimoller and answer the following:
 - Why do you think it is important to speak up when there is injustice?
 - Describe the benefits and risks involved with speaking out.
- Have students work in pairs.
- Instruct students to classify and organize the similarities between the three situations; their own experiences with bullying, Ka Hsaw Wa's story and the Holocaust.
- After completing the worksheet, have students answer the following:
 - Who are the heroes in each encounter?
 - Who shows courage, who perseveres, and takes action to speak out against injustice?
- Students will share their answers in a class discussion.

CULMINATING ACTIVITY:

- Give students Handout #9: Movie Maker slide show template and directions.
- Review directions for storyboard.
- The slide show will consist of a sequence of thematic connections.
- There should be a minimum of 14 slides and a maximum of 23 slides unless accommodations and/or modifications are required.

The school should provide space and support for students to take a leadership role and responsibility for stopping bullying in their school.

- On a personal level, try to understand how your actions impact others and work to create a safe environment for all students in your school.
- On the school level, take the Bully-Free temperature to see if your school is a “safe” learning environment.
- Create a “Bully-Free Zone” with identified safe places, safe staff/teachers, and an alert box where students can flag issues or perceived issues.
- Write the No Bullying Code of Conduct. Include responses from students who bully or falsely accuse someone of bullying.
- Host an evening for parents to highlight achievements in creating a Bully-Free School.
- Students can create a movie about bullying using Windows Movie Maker®
- Handouts #10 and #11 tell how to make a movie.
- Students can present the movie to their school, board of education and community.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

Bullying.org—Where you are NOT alone!:

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

An interactive website with information about bullying and how to prevent it. The organization provides resources and educational programs to individuals, families, schools, community organizations to help educate against bullying.

Stop Bullying Now:

<http://www.stopbullyingnow.hrsa.gov/kids/>

This interactive website for children explains what bullying is and what they can do to prevent bullying, and includes games and Webisodes. There is also an adults’ page that has state-by-state anti-bullying laws, tip sheets and other resources.

CNN: Stop Bullying: Speak Up:

<http://www.cnn.com/2010/US/studentnews/09/30/antibullying.resource/index.html>

This website for students, parents and teachers includes tips for teachers and parents on how to talk with their children about bullying; and videos for students with interviews with kids who have been bullied and their reactions and feelings.

Kids Turn Central—Anti-Bullying Resources:

<http://www.kidsturncentral.com/links/bullylinks.htm>

An interactive website for children from the UK, showing that bullying is not just a problem in the United States.

The Ellen DeGeneres Show—Anti-Bullying website:

http://ellen.warnerbros.com/2010/10/resources_to_help_stop_bullying_0930.php

This popular comedienne and daytime show host provides resources for children and supports the Trevor Project.

The Humane Connection—Banishing Bullying:

<http://humaneconnectionblog.blogspot.com/2010/09/banishing-bullying-5-anti-bullying.html>

The site has multiple links to resources for kids on bullying and how to stop it.

Bullying Information Center at Education.com:

<http://www.education.com/topic/school-bullying-teasing/>

This site has information on cyberbullying, school bullying and raising children in the digital age.



“FEW ARE WILLING TO BRAVE THE DISAPPROVAL OF THEIR FELLOWS, THE CENSURE OF THEIR COLLEAGUES, THE WRATH OF THEIR SOCIETY. MORAL COURAGE IS A RARER COMMODITY THAN BRAVERY IN BATTLE OR GREAT INTELLIGENCE. YET IT IS THE ONE ESSENTIAL, VITAL QUALITY OF THOSE WHO SEEK TO CHANGE A WORLD WHICH YIELDS MOST PAINFULLY TO CHANGE. AND THOSE WITH THE COURAGE TO ENTER THE MORAL CONFLICT WILL FIND THEMSELVES WITH COMPANIONS IN EVERY CORNER OF THE GLOBE.”

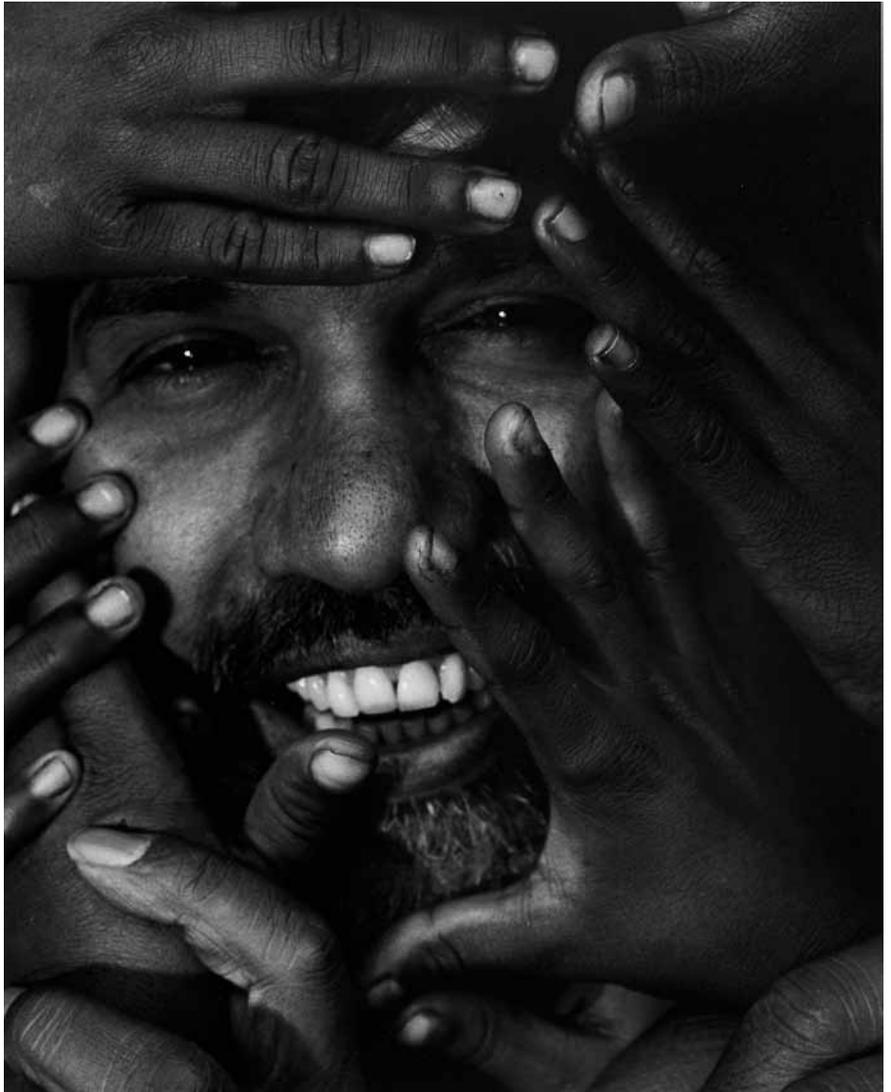
— ROBERT F. KENNEDY

KAILASH SATYARTHI

“SMALL CHILDREN OF SIX, SEVEN YEARS AND OLDER ARE FORCED TO WORK FOURTEEN HOURS A DAY, WITHOUT BREAKS OR A DAY OF REST. IF THEY CRY FOR THEIR PARENTS, THEY ARE BEATEN SEVERELY, SOMETIMES HANGED UPSIDE-DOWN FROM THE TREES AND EVEN BRANDED OR BURNED WITH CIGARETTES.”

Kailash Satyarthi is India's lodestar for the abolition of child labor. Since 1980, he has led the rescue of more than 75,000 bonded and child slaves in India and developed a successful model for their education and rehabilitation. Satyarthi has emancipated thousands of children from bonded labor, a form of slavery in which a desperate family typically borrows needed funds from a lender (sums as little as \$35) and is forced to hand over a child as surety until the funds can be repaid. But often the money can never be repaid—and the child is sold and resold to different masters. Bonded laborers work in the diamond, stone-cutting, manufacturing, and other industries. They are especially prevalent in the carpet export business, where they hand-knot rugs for the American and other markets. Satyarthi rescues children and women from enslavement in the overcrowded, filthy and isolated factories where conditions are deplorable, with inhuman hours, unsafe workplaces, rampant torture, and sexual assault. Satyarthi has faced false charges and constant death threats for his work. The death threats are taken seriously—two of Satyarthi's colleagues have been murdered. He has been recognized around the world for his work in abolishing child labor. Satyarthi organized and led two great marches across India to raise awareness about child labor. On the global stage, he has been the architect of the single largest civil society network for the most exploited children, the “Global March Against Child Labor,” active in more than 140 countries.

Kailash Satyarthi received the 1995 Robert F. Kennedy Human Rights Award and the 2002 Raoul Wallenberg Human Rights Award. The U.S. State Department's 2007 Trafficking in Persons Report has named him a “Hero Acting to End Modern-Day Slavery.”



Kailash Satyarthi, ©2000 Eddie Adams

Interview taken from Kerry Kennedy's book *Speak Truth To Power*, 2000

Bonded labor is a form of modern-day slavery, where ordinary people lose the most basic freedom of movement, the freedom of choice. They are forced to work long hours with little rest. Over five million children are born into such slavery. Their parents or grandparents may have borrowed a petty sum from a local landlord and consequently generations and generations have to work for the same master. They are prisoners—forbidden to leave. Another five million children are sent to work when their parents receive a token advance and this small amount is used to justify unending years of hardship.

The conditions of bonded labor are completely inhuman. Small children of six, seven years and older are forced to work fourteen hours a day, without breaks or a day of rest. If they cry for their parents, they are beaten severely, sometimes hanged upside-down from the trees and even branded or burned with cigarettes. They are often kept half-fed because the employers feel that if they are fed properly, then they will be sleepy and slow in their work. In many cases they are not even permitted to talk to each other or laugh out loud because it makes the work less efficient. It is real medieval slavery.

We believe that no other form of human rights violation can be worse than this. This is the most shameful defeat of Indian law, our country's constitution and the United Nations Charter. Our most effective armor in this situation is to educate the masses and to create concern and awareness against this social evil. In addition, we attempt to identify areas where child slavery is common. We conduct secret raids to free these children and return them to their families. Follow-up on their education and rehabilitation is an equally vital step in the whole process. We lobby different sectors of society, parliamentarians, religious groups, trade unions, and others, who we believe could influence the situation. We have about a hundred full-time and part-time associates in our group. But we have also formed a network of over 470 non-governmental organizations in India and other South Asian countries.

For us, working with enslaved children has never been an easy task. It very often involves quite traumatic situations. These children have been in bondage ever since the time they can remember. Liberty for them is an unfamiliar word. They don't know what it is like to be "free." For us, the foremost challenge is to return to them their lost childhood. It is not as simple as it might sound—we really have to work hard at it. For instance, one of the children we've freed was a fourteen-year-old boy, Nageshwar, who was found branded with red-hot iron rods. Coincidentally, at that time, an official from the RFK Center for Human Rights was in India and she came across the boy in New Delhi. The trauma Nageshwar went through had made him lose his speech. He was even unable to explain his condition. It was only later through other children that we came to know about what had happened to him. We really have to work hard to reach such children.

As you may be well aware, marches and walks have been an integral part of our Indian tradition. Mahatma Gandhi marched several times to educate the people (and also to learn something himself!). Keeping in view their strong impact, especially when it comes to mass mobilization, marches have always occupied a prominent place in our overall strategy to combat child slavery. Marching doesn't mean that we are trying to impose anything. Our demonstrations have about 200 to 250 marchers, half of whom are children—children who have been freed from bondage and slavery. They act as living examples of the dire need to educate people about both the negative impact of the bonded labor system and the positive impact of their newly gained freedom. The other marchers are representatives from human rights organizations, trade unions, and social organizations who join in solidarity. We go to different villages every day, and conduct public meetings, street theater, cultural activities, and press conferences to put across our message to the people.

Two years ago we welcomed the prime minister's promise to act against child labor, if not against bonded labor. We were hoping for some positive results, some impetus to reforms. But even after all this time, no action has taken place. It is very unfortunate. The pronouncement initially created some fear in the minds of employers, but now it is going to prove

counterproductive to reform.

People by now realized it was nothing more than a political gimmick and that there was no real will behind it. The employees are a varied lot. When a child is bonded to a street restaurant, the employer is usually an ordinary person of some remote village or town. But when children are employed in carpet weaving, or the glass industry or the brassware industry, the employers are "big" people. They generate a lot of foreign exchange through exports and are always considered favorably by the government.

Despite this, I am not in favor of a total boycott or blanket ban on the export of Indian carpets. Instead I have suggested that consumers buy only those carpets that are guaranteed made without child labor. Consumer education is a must to generate demand for such carpets. We believe that if more and more consumers pressed this issue, more and more employers would be compelled to free child workers and replace them with adults. It is unfortunate that in the last few years in India, Pakistan, and Nepal, the numbers of children in servitude have gone up, paralleling the growth in exports. For instance, today in India we have about 300,000 children in the carpet industry alone with the export market of over U.S. \$600 million a year. Ten or fifteen years ago, the number of children was somewhere between 75,000 to 100,000 and at that time the exports were not for more than U.S. \$100 million. The direct relation between these two is clearly evident. This fact compelled us to launch a consumer campaign abroad. Health and environment have been the prime concerns among the consumers in the West—in Germany, in the U.S. But the issue of children was never linked with this consumer consciousness. People thought of environment and animal rights, but they never thought about children. But in the last couple years, I am proud that the child labor issue has gained momentum and has become one of the big campaigns in the world. What began with awareness and publicity has now expanded to issues of compliance.

We have recommended the establishment of an independent and professional, internationally credible body to inspect, monitor, and finally certify carpets and other products have been made without child labor. We formed the Rugmark Foundation as an independent body with non-governmental organizations like UNICEF. They appoint field inspectors, and give all carpets a quote number that gives the details of the production history of the carpet. The labels are woven in the backside of the carpet, and nobody can remove or replace them. This is a significant step in ending this exploitation.

But even this task of educating Western consumers is not so easy. It does involve its share of risks. For example, a German TV film company, after initial research, exposed the employment of children in the carpet export industry. The story was of an importer in Germany, IKEA, who had announced that they would deal only with child-labor-free goods. So reporters started investigating. They came to my office and ashram and interviewed me. Their interview was of a very general nature but when the film was shown later it mentioned Sheena Export

in detail, which resulted in the cancellation of a big order from IKEA. Sheena Export, one of the biggest players in the field, became notorious, which affected their exports to other countries, including the United States, which was worth U.S. \$200 million a year. The company is politically very powerful (one of the brothers is the transport minister in the state of Haryana) and so they decided to fight back.

I know that the entire carpet industry, or the majority of it, opposes me. They believe I am their enemy; they just want to eliminate me. They wanted to take me to Haryana, the state known for the worst human rights violations, fake encounters, illegal custody, and killings of people in jail and in police stations. I was arrested on June 1. They wanted to arrest me legally, but they never informed the Delhi police, which is required under Indian law. Because the police came from another state and had no jurisdiction, they couldn't legally arrest me in my home in Delhi. But they tried. I was able to make phone calls and consult a few people on this, and finally I told them that they could not arrest me. The Haryana police did not pay any attention and threatened to break in. They took out their pistols. As you can imagine, their presence had created terror in the whole neighborhood. I was finally arrested and later released on bail. It was not the first time, though it was the first that such a big plot was cooked up against me. At times in the past I have faced such threats. Two of my colleagues have also been killed.

I think of it all as a test. This is a moral examination that one has to pass. If you decide to stand up against such social evils, you have to be fully prepared—not just physically or mentally, but also spiritually. One has to pull oneself together for the supreme sacrifice—and people have done so in the past. Robert F. Kennedy did, Mahatma Gandhi, Indira Gandhi, John Kennedy—the list can go on endlessly. Resistance—it is there always, we only have to prepare ourselves for it. We will have to face it, sooner or later. It is the history of humanity, after all.

CHILD LABOR

KAILASH SATYARTHI

LESSON GRADE LEVEL: 6–8

HUMAN RIGHTS ISSUES: CHILDREN'S RIGHTS AND CHILD LABOR

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 4:** Freedom from Slavery
- **Article 23:** Right to Desirable Work and to Join Trade Unions
- **Article 24:** Right to Rest and Leisure
- **Article 25:** Right to Adequate Living Standard
- **Article 26:** Right to an Education

TIME REQUIREMENT: 120 minutes

GUIDING QUESTIONS:

- Why does child labor exist?
- How can I make a difference in ending child labor?
- What examples of child labor can I find closest to my community?

OBJECTIVES:

After this lesson, students will be able to:

- Understand the causes and conditions of child labor in South Asia (rug-making industry), Ecuador (banana industry) and the United States (migrant farm workers).
- Explain how Kailash Satyarthi fights against child labor in South Asia.
- Understand how RugMark and Fair Trade advocate for fair labor practices.
- Determine the causes of child labor and what can be done to prevent it.
- Research one area or industry where child labor is prevalent and prepare an action to address it.
- Create an action plan to fight child labor.

COMMON CORE LEARNING

STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)
- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. (RH.6-8.4)
- Analyze the relationship between a primary and secondary source on the same topic. (RH.6-8.9)

- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis reflection, and research. (WHST.6-8.9)

ILLINOIS STATE LEARNING

STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **14.E.3** Compare the basic principles of the United States and its international interests (e.g., territory, environment, trade, use of technology).
- **15.E.3b** Explain how laws and government policies (e.g., property rights, contract enforcement, standard weights/measurements) establish rules that help a market economy function effectively.
- **16.A.3b** Make inferences about historical events and eras using historical maps and other historical sources.
- **16.D.3 (W)** Identify the origins and analyze consequences of events that have shaped world social history including famines, migrations, plagues, slave trading.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

MATERIALS:

- Poem: "Questions from a Worker Who Reads" by Bertold Brecht: <http://www.rethinkingschools.org/publication/rg/v.shtml>
- A banana
- Student journals
- Articles on child labor on the banana plantations of Ecuador:
 - <http://www.hrw.org/en/news/2002/04/24/ecuador-widespread-labor-abuse-banana-plantations>

- <http://www.timeforkids.com/TFK/kids/wr/article/0,28391,409798,00.html>
- Student question sheets (PDF FORMATS HERE)
- Video Clips of Kailash Satyarthi: http://www.google.com/search?q=kailash+satyarthi&hl=en&rlz=IT4RNWE_enUS318US318&prmd=ivno&source=univ&tbs=vid:l&tbo=u&ei=3f17TO-xHoWDnQf4kZGdCw&sa=X&oi=video_result_group&ct=title&resnum=9&ved=0CDoQqwQwCA
- Kailash Satyarthi interview from *Speak Truth To Power*: <http://www.speaktruth.org/ClickDefenders/ClickInterviews/scroll> for Kailash Satyarthi
- Stolen Childhoods resource: <http://www.stolenchildhoods.org/mt/index.php>
 - Purchase DVD of *Stolen Childhoods* to view the Kailash Satyarthi section.
 - Texas fields—United States migrant children: http://www.stolenchildhoods.org/mt/archives/videostories/texas_fields/index.php

VOCABULARY:

- Bonded labor
- Parliamentarians
- Mass mobilization
- Prominent
- Solidarity
- Boycott
- Fair trade
- Migrant worker
- South Asian Coalition on Child Servitude
- Advocacy
- Emancipate
- Caste system
- Untouchables

CONCEPTS:

- Bonded labor
- Child slavery
- Migrant labor
- Human dignity
- Courage

TECHNOLOGY REQUIRED:

- Computer, projection equipment for online videos, DVD player for videos

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Show a banana to students.
 - Ask: “What do you see?”
 - Instruct students to describe what they see in their journals.
- Ask students to share their responses with a partner.
- Ask one or two students to share. Note if the students described what they saw on the banana, but did not describe where the banana came from or who is behind the banana industry, “How did this banana get to the grocery store?” Allow about five minutes for students to respond.

ACTIVITY 1:

Have students sit in a circle.

- Hand students the poem, “Questions from a Worker Who Reads”: <http://www.rethinkingschools.org/publication/rg/RGQuest.shtml>.
- Ask students to read it silently.
- Then read it aloud to them.
- Ask the following questions:
 - What literary device does the poet use over and over? (Allusion). Do you recognize any of the allusions?
 - Why does the poet use this device in particular? (He wants the reader to think about important historical events and figures who were made possible by an army of nameless, mostly exploited workers.)
 - What is this poem about? What is the author’s purpose/point?
 - Is there anything you don’t understand?
 - What does the poet mean by the question, “Who paid the piper?” What does this mean for us?
- For Grade 6 students:
 - Hand students the article “Hard at Work.” *Time for Kids* January 24, 2003, vol 8 no. 14: <http://www.timeforkids.com/TFK/kids/wr/article/0,28391,409798,00.html>.
 - This is a story about a boy working on a banana plantation.

TEACHER TIP: This article would also be useful in 7th or 8th grade for second-language learners and students with disabilities.

- For students in Grades 7 and 8, or gifted and talented students in Grade 6:
 - Hand students the Human Rights Watch Article
- Instruct students to read the article with a partner.
 - Instruct students to answer the questions, finding text support for the answers by underlining the info/answer in the article and writing the question’s # next to it.
 - Have students complete the interdisciplinary worksheet “Human Rights Watch Report.”

ACTIVITY 2:

- Show students the following clips with Kailash Satyarthi:
 - Video from World Vision Australia: <http://www.YouTube.com/watch?v=EJXfILoTEXQ&feature=related>
 - YouTube clip from the Global March for Education on child labor in India: http://www.YouTube.com/watch?v=0bpl_Eqa4g8&NR=1
 - Purchased video, *Stolen Childhoods*, segment on Child Labor in the carpet industry and the rescue and rehabilitation programs Kailash Satyarthi runs.
- Instruct students to read the *Speak Truth To Power* interview with Kailash Satyarthi: <http://www.speaktruth.org/> Click on Defenders/Click on list/scroll to find Kailash Satyarthi.
- Instruct students to answer the questions found on the worksheet “Meet the Defenders: Kailash Satyarthi.”
- Engage students in a classroom discussion using these discussion questions:
 - Are children who work in carpet factories in South Asia slaves? Why or why not?
 - Why are these children sold into slavery?
 - Why do you think factories like this still exist in India even though child labor is illegal there?
 - How does the RugMark Foundation help fight child labor?
 - What can we do as Americans to defend child laborers in South Asia?

ACTIVITY 3:

- Show students the following videos on child labor in the United States agricultural industry:
 - The segment in *Stolen Childhoods* on the onion pickers is good:
http://www.stolenchildhoods.org/mt/archives/videostories/texas_fields/index.php
 - AFT produced a video, *Lost Futures*:
<http://www.ourownbackyard.org/>
 - Dateline NBC's "America Now: Children of the Harvest," July 19, 2010. Parts 4–6 are the best.
http://www.msnbc.msn.com/id/38312193/ns/dateline_nbc/
- Engage students in a class discussion using the following questions:
 - Why does child labor occur in the United States?
 - What can we do to prevent this?
 - Who is in charge?
 - Why are these laws so unfair?
 - What can be done about them?

ACTIVITY 4:

- Ask students to respond to the following quotation and ask them to think of how it applies to some of the stories or articles they have read throughout these lessons.

"Never doubt that a small group of dedicated people can change the world. Indeed, it is the only thing that ever has."

–Margaret Mead

- After discussing the responses to the quotation, do one or more of the following activities:
 - Show students *Fair Trade: The Story* by TransFair:
<http://eqtvconnect.ning.com/video/801594:Video:1147>
 - They could also see Green America's website, What is Fair Trade?
www.greenamericatoday.org/programs/fairtrade/whattoknow/index.cfm
 - Show students the GoodWeave label www.rugmark.org so they know which carpets are guaranteed to be produced without child labor.
 - Bring in fair trade chocolate, coffee and/or bananas to show students the label.
- TEACHER TIP: Students could play the Banana Split Fair trade game:
<http://www.cafod.org.uk/resources/secondary/fairtrade/panels/resources-to-download/banana-split-game-ks2-ks3-ks4>

DISCUSSION QUESTIONS:

- How does fair trade help fight the problem of child labor? How does it help workers and the environment? (certification means no child labor was used in production, parents are paid a living wage so children do not need to work, profits are invested in the community for education, health care, etc.)
- What products can you find in your grocery store that are fair trade? (coffee, chocolate, sometimes bananas)
- Fair trade organic bananas cost about 99 cents a pound, vs. about 69 cents for regular bananas. Would you be willing to pay the extra cost? Why or why not?
- How can we get our grocery stores to get more fair trade products? (ask manager, etc).

BECOME A DEFENDER

Instruct students to choose one of the following to become defenders of human rights:

- Write a letter to your U.S. senator or representative to ask them to sponsor HR 5117, Education for All Act of 2010: <http://thomas.loc.gov/cgi-bin/query/z?c111:H.R.5117>
 - Write a detailed letter of opinion or inquiry to someone connected with these issues, for example, the labor secretary, agriculture secretary, the CEOs of supermarkets, Dole, Chiquita, or other corporations, or to a carpet retailer. In this letter, you can both make a strong point and back it up with evidence from class and your own research, or you can raise important questions. Remember to cite at least two sources in your letter. You must use proper business letter format and include the address of the person to whom you are writing.
 - Speak to the manager of your local grocery store or coffee shop and ask him or her to sell fair trade products. Explain why this is important.
 - Write a poem to share about child labor, and send it to your local newspaper, or state representative, or member of Congress. You may also be able to publish your poem on the web. Make sure you include information from at least two sources. Your poem should be at least 20 lines.
 - Create a poster which teaches the issue to other students. You must use at least two sources. Write the info IN YOUR OWN WORDS (no plagiarizing), LARGE enough to be read from a distance, and have graphics to illustrate your points. Display your poster prominently in your school.
 - Write a story to share with the class as an illustrated children's book. You may use PowerPoint to do this, but it will be printed out in book format. You may work on this with a partner.
 - Create a PowerPoint presentation to teach others about what you have learned. E-mail a copy to a government official or executive in the carpet or banana industry who has the power to make a change.
 - Write a letter to the editor of your local newspaper about the problem of child labor and what readers can do about it. You may want to encourage readers to support the Education for All Act.
 - Produce a song or video. (You would need to accompany this with a paragraph explaining and defending your point of view.) You can write new lyrics to an existing song. You will have to sing your song or show your video to the class. You may work on this with a partner.
- Visit AFT's site on child labor in the United States for an excellent overview of the history, state, and past and current legislation regarding child labor on America's farms: <http://www.ourownbackyard.org/>
 - Show students a video of how some American middle school students were moved to action to become Human Rights defenders by Iqbal's story.
 - Local Heroes: Students of Broad Meadows Middle School. Watch segment (chapter 4 of AFT's DVD—Child Labor Resources) about the visit of Iqbal Masih to a school in Quincy, MA, and how the students were moved to action. Another great student-made video about this is Freedom Hero: Iqbal Masih: <http://www.YouTube.com/watch?v=t0D6K18wq8A&feature=related>
 - See suggestions for current legislation and actions students can do on AFT website: <http://www.ourownbackyard.org/what.shtml>
 - AFT: In Our Own Backyard
 - Part III: What Can Be Done?
 - This section is intended to provide alternatives that address the problem of American child farm workers. These alternatives include amending existing laws, improving enforcement of those laws, and expanding services for child farm workers. The options presented, however, are by no means comprehensive. As you review them, consider which are most feasible and most desirable, then try to develop your own strategies.
 - The final step in a public policy project is one you will need to take on your own—deciding exactly what policy should be recommended. As you review the alternatives in this section and develop your own ideas, try to make a list of the objectives, costs (or disadvantages), benefits (or advantages), and practicality of each. When your list is complete, review it in order to help you decide which specific policy to recommend. In making your recommendation, keep in mind the need not only to defend your choice, but also to say why it is more important to pursue than the other options being considered.
 - Video Introduction
 - **Motivation, Education and Training:** An excerpt from the video *Stolen Childhoods* that highlights one program for serving child farm workers
 - **What Kids Can Do:** A brief list of actions students can take to address child labor presented in the film *Lost Futures*
 - How should the problem be addressed in U.S. laws?
 - **Recommendations:** Additional limitations on child labor proposed in a National Institute for Occupational Safety and Health report
 - **Child Labor Coalition Recommendations:** How one non-governmental organization suggests U.S. law should change
 - **H.R. 2870: Youth Worker Protection Act:** Text of a bill considered by Congress to reform U.S. child labor laws

EXPANDING OPPORTUNITIES:

- Visit www.freethechildren.com/we Create an action plan to raise funds for the Adopt a Village Campaign or the Brick by Brick campaign to build a school in a developing country.
- Read "The Circuit" by Francisco Jimenez, a short story told through the voice of a migrant worker child, written by a former migrant worker.
- Visit The Fair Food Project to see the current state of farm workers in this country and what is being done to make their lives better: <http://www.fairfoodproject.org/main/>.

ADDITIONAL RESOURCES

- **H.R. 3564: Children’s Act for Responsible Employment (CARE Act):**
Text of a bill recently introduced to the House of Representatives that would change child labor laws
- **Summary of the Children’s Act for Responsible Employment (CARE Act):**
Summary and explanation of how the CARE Act could change U.S. law
- What services should be offered to support child farm workers?
- **Motivation, Education and Training:**
Description of an organization that provides education and job training to migrant workers in four states
- **Migrant Education Grants:**
of migrant workers and examples of resulting state programs
- **Conexiones community outreach program:**
Description of a program designed to teach technology and communications skills to children of migrant workers
- What can citizens do directly?
- **Ending Child Labor:**
Strategies for ending child labor, such as unionism, universal education and universal minimum standards
- **Student Farmworker Alliance:**
Student organization that works to improve conditions for farm workers
- **Consumers Movement:**
How consumers have united to bring about change in working conditions over time

Video: Stolen Childhoods (2005) Galen Films:

<http://www.stolenchildhoods.org/mt/archives/videostories>
Documentary on global child labor; segments on the rug workers and Kailash Satyarthi. Many excellent clips are available online if you cannot purchase the film. The Nightline segment is excellent.

Stolen Childhoods Teacher Resource Guide:

http://www.stolenchildhoods.org/mt/archives/2006/03/view_the_guide.php
There is also an online Teacher Resource Guide with excellent resources for further research.

Stolen Childhoods Trailer:

<http://stolenchildhoods.org/mt/archives/videostories/trailer/index.php>
<http://www.YouTube.com/watch?v=v9biF7ha3yk&NR=1>
Model student poem

Brick Stacking:

<http://artsyprints.wordpress.com/2007/12/23/childrens-human-rights-poetry-brick-stacking/>

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library



JOHN LEWIS

One of the most courageous people the civil rights movement ever produced, U.S. Congressman John Lewis has dedicated his life to protecting human rights, securing civil liberties, and building what he described as “The Beloved Community” in America.

The “conscience of the U.S. Congress” grew up as the son of sharecroppers. He was inspired by the activism surrounding the Montgomery bus boycott, a protest campaign against racial segregation on public transit that started in 1955 in Montgomery, Alabama; and by the words of the Rev. Martin Luther King, Jr., to become a part of the civil rights movement, a mass protest against racial segregation and discrimination in the U.S. that peaked between 1955 and 1965.

As a student at American Baptist College, Lewis organized sit-in demonstrations, was one of the Freedom Riders, civil rights activists who rode interstate buses into the segregated southern United States, and was named Chairman of the Student Nonviolent Coordinating Committee (SNCC), which he helped form.

By 1963, Lewis was dubbed one of the Big Six leaders of the civil rights movement. At twenty-three, he was an architect of, and a keynote speaker at, the historic March on Washington in August 1963. Attended by some 250,000 people, it was the largest demonstration ever seen in the nation’s capital. The event is remembered for Lewis’ keynote address and Martin Luther King’s “I Have a Dream” speech.

In 1964, he coordinated voter registration drives and community action programs during the Mississippi Freedom Summer, a campaign in June 1964 that attempted to register as many African-American voters as possible. The following year, Lewis helped lead more than 600 peaceful, orderly protestors across the Edmund Pettus Bridge in Selma, Alabama, on March 7, 1965, with intentions to march to Montgomery to demonstrate the need for voting rights in the state. The marchers were attacked by Alabama state troopers in a brutal confrontation that became known as “Bloody Sunday” and hastened the passage of the Voting Rights Act of 1965.

Despite more than forty arrests, physical attacks, and serious injuries, John Lewis remained a devoted advocate of the philosophy of non-violence. After leaving SNCC in 1966, he continued his commitment to the civil rights movement as associate director of the Field Foundation and his participation in the Southern Regional Council’s voter registration programs. Lewis went on to become director of the Voter Education Project (VEP). Under his leadership, the VEP transformed the nation’s political climate by adding nearly four million minorities to the voter rolls.

He was elected to Congress in November 1986 and has served as U.S. Representative of Georgia’s Fifth Congressional District since then.

John Lewis holds a B.A. in religion and philosophy from Fisk University, and is a graduate of the American Baptist Theological Seminary. He has been awarded more than fifty honorary degrees and has received numerous awards from eminent national and international institutions, including the only John F. Kennedy Profile in Courage Award for Lifetime Achievement ever granted.



THE REVOLUTION IS AT HAND, AND WE MUST FREE OURSELVES OF THE CHAINS OF POLITICAL AND ECONOMIC SLAVERY. THE NON-VIOLENT REVOLUTION IS SAYING, “WE WILL NOT WAIT FOR THE COURTS TO ACT, FOR WE HAVE BEEN WAITING HUNDREDS OF YEARS. WE WILL NOT WAIT FOR THE PRESIDENT, NOR THE JUSTICE DEPARTMENT, NOR CONGRESS, BUT WE WILL TAKE MATTERS INTO OUR OWN HANDS, AND CREATE A GREAT SOURCE OF POWER, OUTSIDE OF ANY NATIONAL STRUCTURE THAT COULD AND WOULD ASSURE US VICTORY.” FOR THOSE WHO HAVE SAID, “BE PATIENT AND WAIT!” WE MUST SAY, “PATIENCE IS A DIRTY AND NASTY WORD.” WE CANNOT BE PATIENT, WE DO NOT WANT TO BE FREE GRADUALLY, WE WANT OUR FREEDOM, AND WE WANT IT NOW. WE CANNOT DEPEND ON ANY POLITICAL PARTY, FOR THE DEMOCRATS AND THE REPUBLICANS HAVE BETRAYED THE BASIC PRINCIPLES OF THE DECLARATION OF INDEPENDENCE.

Remarks by John Lewis: 2001 JFK Profile in Courage Award Ceremony

I did what I thought was right when I went on the Freedom Rides in 1961.

We wanted to test a Supreme Court ruling that banned segregation in an interstate travel facility. When the bus arrived in Rock Hill, South Carolina, I deboarded the bus and approached the white waiting room. We were being watched and someone pointed to the “colored sign.” I said: “I have a right to be here on the grounds of the Supreme Court decision in the *Boynton* case.” Seconds later, I was attacked and the blood of another battle in the struggle for civil rights was drawn. I will never, ever forget that moment. I was 21. I was a sharecropper’s son from a farm near Troy, Alabama. Yet, somehow, I learned that where there is injustice, you cannot ignore the call of conscience.

On May 21, 1961, the Freedom Riders were trapped in the sanctuary of the First Baptist Church in Montgomery. The day before, we had been surrounded by a sea of people at the Montgomery Greyhound bus station—a mob shouting and screaming, men swinging fists, baseball bats, lead pipes—and others throwing stones—women swinging heavy purses—little children clawing with their fingernails at the faces of anyone they could reach.

It was madness. It was unbelievable. We thought we were going to die.

Somewhere in my youth I remember hearing: “Sorrow may endure for a night, but joy cometh in the morning.”

That night at First Baptist was a long, long night. If we continued the Freedom Ride, we would face arrest or worse. And if we stopped the Rides, freedom would be denied.

An angry mob surrounded the church—throwing stones and firebombs, overturning cars, even pounding on the walls of the sanctuary. While we prayed and sang freedom songs, President Kennedy and the Attorney General desperately negotiated with the Governor of Alabama—fighting for our safety.

It was our sorrow and the nation’s sorrow for that night. And for many more nights to come, the American people—indeed the world—would witness many more beatings, jailing and even the killing of non-violent protesters daring a better America.

By that morning, joy had come to us: President Kennedy made a bold and courageous decision to federalize the Alabama National Guard. He also sent in federal marshals to protect us. We would make it to Jackson, Mississippi.

Until joy came in the morning after the long dark sorrow of her soul, America could not be America. The joy of morning comes not by our will but by what I call the Spirit of History—It sweeps us up and commands us to answer hate and fear with love and courage.

Courage is a reflection of the heart—It is a reflection of something deep within the man or woman or even a child who must resist and must defy an authority that is morally wrong. Courage makes us march on despite fear and doubt on the road

toward justice. Courage is not heroic but as necessary as birds need wings to fly. Courage is not rooted in reason but rather Courage comes from a divine purpose to make things right.

Marching across the Edmund Pettus Bridge in Selma, we weren’t supposed to make it to Montgomery in 1965.

But we did.

Arriving in Montgomery on a Greyhound bus, we met angry mobs. We were left for dead on the cold pavement.

But we continued our journey.

Seeking to register blacks during Freedom Summer in Mississippi, three young civil rights workers were taken from their jail cell, left on a dark country road and murdered in the darkness of night.

But we could not be stopped. Hundreds more students joined us that summer.

In building a new America, we saw a vision then as we do now of the Beloved Community. Consider those two words. “Beloved” means not hateful, not violent, not uncaring, not unkind. And “Community” means not separated, not polarized, not locked in struggle. Beaten and tired but not defeated, our hopes could not be dimmed.

When you stand up to injustice. When you refuse to let brute force crush you. When you love the man who spits on you or calls you names or puts a lighted cigarette in your hair. You come to believe that righteousness will always prevail. Just hold on.

We—and I mean countless thousands and even millions of Americans—changed old wine into new. We tore down the walls of racial division. We inspired a generation of creative non-violent protest. And we are still building a new America—a Beloved America, a community at peace with itself in Beloved Boston, Beloved Cincinnati, Beloved Washington, Beloved Atlanta and in every Beloved city, town, village and hamlet in our nation and in the world. Yes, our world can become a Beloved World. A world not divided but united.

We cannot forget the unsung heroes who cared deeply, sacrificed much and fought hard for a better America. For the brave men and women who stood in unmovable lines because they were determined to vote. For those who expressed themselves by sitting down in Montgomery, in Nashville, in Birmingham and throughout the south, they were fighting for a just and open society. For the black and white freedom riders who rode a bus, faced angry mobs, survived a burning bus and slept for days on the cold floor of a jail cell, they too must be looked upon as the founding mothers and fathers of a new America.

We must move our feet, our hands, our hearts, our resources to build and not to tear down, to reconcile and not to divide, to love and not to hate, to heal and not to kill. I hope and pray that we continue our daring drive to work toward the Beloved Community.

It is still within our reach.

Keep your eyes on the prize.

A LEGACY OF LEADERSHIP IN NON-VIOLENT ACTIVISM AND COMMUNITY ORGANIZING FOR SOCIAL CHANGE

JOHN LEWIS

LESSON GRADE LEVEL: 6–8

HUMAN RIGHTS ISSUES: POLITICAL PARTICIPATION, FREEDOM OF EXPRESSION, AND EQUALITY

TIME REQUIREMENT: 80 minutes

GUIDING QUESTIONS:

- What are the benefits to non-violent activism?
- Does non-violent activism work in achieving long-term sustainable change?
- What tactics did non-violent activists use during the civil rights movement?

OBJECTIVES:

After this lesson, students will be able to:

- Describe a non-violent campaign for social, political, or cultural change.
- Compare and contrast the elements of a campaign that advocates non-violence versus violence.
- Analyze the tactics of non-violent protests.

- What are the arguments for and against non-violent protest? Compare the approach of the Irish Republican Army to the U.S. civil rights movement.
- Reflect on the legacy of John Lewis as a leader and advocate for non-violent social change.

COMMON CORE LEARNING STANDARDS:

The student will be able to:

- Cite specific textual evidence to support analysis of primary and secondary sources. (RH.6-8.1)
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions. (RH.6-8.2)

- Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts). (RH.6-8.6)
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. (RH.6-8.7)
- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. (WHST.6-8.7)
- Draw evidence from informational texts to support analysis reflection, and research. (WHST.6-8.9)

STUDENT ACTIVITIES

ANTICIPATORY SET:

- Write the following on the board and have students write their first thoughts:
 - Social movement
 - Political movement
 - Cultural movement
- As a class, discuss how the term “social movement” includes elements of political change, social change, and in many cases cultural change. Have the class respond to the question: “How do we bring such change to society?” Record answers on the board.

ACTIVITY 1:

Working in small groups, divide the class, assigning each group one of the following tasks:

- 1 Have students research the two non-violent social movements described in the handout and answer the following questions:
 - What segment of the population took a leadership role in the movement?
 - What tactics did they use to try and achieve change?
 - What type of change was desired: social, political, and/or cultural?
 - Were they successful? Why? Why not?

- 2 Have students research the two social movements that advocated or used violence as a means to create change described in the handout and answer the following questions:
 - What segment of the population took a leadership role in the movement?
 - What tactics did they use to try and achieve change?
 - What type of change was desired: social, political, and/or cultural?
 - Were they successful? Why? Why not?
- Groups will share their findings with the large group, and the class will complete a Venn diagram to compare and contrast the outcomes of the social movements that advocated non-violence and those that advocated violence.
- Ask the class to respond to the following: “Which protests were more successful in bringing about social, political, and cultural change? Why do you think so?”

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.
- **14.D.3** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **16.A.3b** Make inferences about historical events and eras using historical maps and other historical sources.
- **18.B.3a** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).
- **18.B.3b** Explain how social institutions contribute to the development and transmission of culture.
- **18.C.3a** Describe ways in which a diverse U.S. population has developed and maintained common beliefs (e.g., life, liberty and the pursuit of happiness; the Constitution and the Bill of Rights).
- **18.C.3b** Explain how diverse groups have contributed to U.S. social systems over time.

MATERIALS:

- John Lewis's March on Washington speech: <http://www.crmvet.org/info/mowjl.htm>

VOCABULARY:

- Non-violence
- Student Non-violent Coordinating Committee
- Civil rights
- Participation

CONCEPTS:

- Justice
- Non-violence
- Change
- Social movements
- Compromise

TECHNOLOGY REQUIRED:

- Computer access
- Internet access

ACTIVITY 2:

- Opening question: Can non-violence be strong?
- Show the class a short video on John Lewis and his work and influence in the civil rights movement.
- Have students read John Lewis's originally prepared March on Washington speech and answer the following questions:
 - Do you think Lewis should have given his speech as originally written?
 - Did the compromise language take away from the power of his speech? Why? Why not?
 - In making the requested changes to his speech, how was Lewis demonstrating his commitment to the civil rights movement?
 - What were the social, political, and/or cultural changes he wanted?
 - Can non-violence be powerful?
- Show students the short video on the March on Washington and the civil rights movement. As a class, respond to the following questions:
 - What were some of the non-violent tactics used during the civil rights movement?
 - Were these tactics successful? Why? Why not?
 - Did the March on Washington help achieve Lewis's goals?
 - What social, political, and/or cultural changes occurred as a result?

CULMINATING ACTIVITY:

Have each group select a current social justice movement. In writing, students should identify the social, political, and/or cultural changes the movement seeks to make, the leader(s) of the movement, and the tactics being used to achieve the desired change(s). Are the individuals involved like John Lewis? Is John Lewis's legacy seen in this event?

- Review the non-violent tactics used during the civil rights movement. Create a T-shirt, poster, lawn sign, song, or movie to bring publicity to a social justice cause important to you.
- Organize a “Non-violence Day” at school. Make a collection of social activist songs to download as a playlist to be played during the lunch periods.
- Design a public education campaign for your school on non-violent responses to pressing social issues.
- Select a current social justice issue that impacts your community. Develop a non-violent campaign to create change on the issue.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

U.S. Commission on Civil Rights:

<http://www.usccr.gov/>

The U.S. Commission on Civil Rights was created to ensure that no one in the U.S. is being denied their civil rights. It attempts to achieve this goal by investigating citizen complaints, collecting information about discrimination, and appraising federal laws and policies with respect to discrimination. Its website provides a space to both learn more about current civil rights issues and file complaints about civil rights violations.

National Civil Rights Museum:

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

The National Civil Rights Museum, housed in the Lorraine Motel, where Dr. Martin Luther King, Jr., was assassinated, is dedicated to chronicling the key moments of the American civil rights movement to inspire participation in civil and human rights efforts globally through their collections, exhibitions, and educational programs. Their website houses information about the museum as well as teacher and student resources.

American Civil Liberties Union:

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

The ACLU is a group of more than 500,000 members and supporters with nearly 200 ACLU staff attorneys working every day on current civil rights cases and issues including First Amendment rights, equal protection under the law, due process and right to privacy. They maintain staffed offices in all fifty states, Puerto Rico, and Washington, D.C.

The White House: Civil Rights:

<http://www.whitehouse.gov/issues/civil-rights>

This page serves to explain how the president is working on civil rights legislation, their overall guiding principles and policy priorities.

African American Odyssey: A Quest for Full Citizenship:

<http://memory.loc.gov/ammem/aaohhtml/exhibit/aointro.html>

This nine-part exhibition from the Library of Congress uses a mix of primary source documents and in-depth scholarship to explore black America’s quest for equality from the early national period through the twentieth century. Culled from the more than two hundred years of the Library’s materials, it examines the drama and achievement of this remarkable story.

Voting Rights Act (1965):

<http://www.ourdocuments.gov/doc.php?flash=old&doc=100>

The Voting Rights Act of 1965, which was passed to enforce the Fifteenth Amendment from ninety-five years prior, was a historic piece of legislation and a huge success for the civil rights movement. On this site you can view scans of the original document and a brief historical background.

Shy U.S. Intellectual Created Playbook Used in a Revolution:

<http://www.nytimes.com/2011/02/17/world/middleeast/17sharp.html>

By Sheryl Gay Stolberg; Published: February 16, 2011

Eyes on the Prize:

<http://www.pbs.org/wgbh/amex/eyesontheprize/>

“THE FUTURE IS NOT
A GIFT: IT IS AN
ACHIEVEMENT. EVERY
GENERATION HELPS
MAKE ITS OWN FUTURE.
THIS IS THE ESSENTIAL
CHALLENGE OF
THE PRESENT.”

— ROBERT F. KENNEDY

JAMIE NABOZNY

Jamie Nabozny grew up in Ashland, Wisconsin, a small town located on the south shore of Lake Superior. By the time Jamie was in middle school, he found himself the target of physical violence and degrading acts by classmates. When Jamie turned to school officials for help, he was told to expect abuse for his sexuality and to stop "acting so gay."

As the attacks continued and school staff looked on with indifference, Jamie lost hope and moved to Minneapolis. Free at last from much of the verbal and physical violence that had dominated his young life, Nabozny realized that he was not alone. Similar acts of abuse were happening to students across the country. Jamie decided to take a stand for his rights and the rights of his fellow students. In 1995, he took legal action against his middle school where he had been so badly beaten by his classmates that he required abdominal surgery to undo the damage.

Although his first attempt at legal action was unsuccessful, his case drew the attention of Lambda Legal, a civil-rights oriented law firm. With their help, Jamie took his case to a federal appeals court for a second trial. His new trial issued the first judicial opinion in American history to find a public school accountable for allowing anti-gay abuse, and the school officials liable for Jamie's injuries. This landmark decision entitled students across the United States to a safe educational experience, regardless of their sexual identity.

Today Jamie travels the country speaking to students and teachers about the dangers of bullying and how they can stop it in their schools and communities. Jamie's story has been turned into a short documentary "Bullied" produced by The Southern Poverty Law Center in 2011.



Jamie Nabozny © TK

"AND THIS LAST FALL WAS A TURNING POINT, I DON'T THINK JUST FOR THE GLBT MOVEMENT BUT FOR THE BULLYING MOVEMENT. BECAUSE PEOPLE STARTED SAYING, 'IF KIDS ARE KILLING THEMSELVES BECAUSE OF WHAT'S HAPPENING IN SCHOOLS WE NEED TO DO SOMETHING ABOUT THAT. IF KIDS ARE KILLING THEMSELVES BECAUSE OF OUR SOCIETY'S ATTITUDES TOWARDS THEM AND WHETHER OR NOT THEY SHOULD EXIST, WE NEED TO DO SOMETHING ABOUT THAT.'"

 Excerpts from a speech given at Bridgewater State University, April 5, 2011

I'd like to start with telling you a little bit of what happened to me when I was in school. The harassment started when I was in seventh grade, and it started with verbal harassment as it often does. Kids were calling me 'fag' and 'queer', and why they targeted me I don't know, but they did. I wasn't interested in girls, I wasn't interested in sports, and so for a variety of reasons I was singled out and targeted. I also happened to be gay, and so the harassment started. I went into the student handbook and looked up harassment and found out what steps I was supposed to take to address the harassment and that involved telling the guidance counselor who directed me to the principal of the school. And in the very beginning the principal said things to me like, 'I'll take care of it', 'I'll deal with it' and nothing changed, the harassment continued.

Until one day in seventh grade I was in a bathroom with my brother and some kids actually ended up pushing us into the stalls and punching us. And I thought, "Okay, now that it's turned violent the principal has to do something." So I went into her office and told her what happened, and she said to me, "Jaime, if you're going to be so openly gay, these kinds of things are going to happen to you." And I was shocked, I left school and was suspended for leaving school without permission. I went home and told my parents and my parents demanded a meeting with these kids and their parents. There were two of the kids, one of the moms came, my mom, my dad, me, my brother and the principal of the middle school. And at that meeting we talked about what had happened. The principal of the middle school actually said, "Mr. and Mrs. Nabozny, boys are going to be boys, and if your son is going to be openly gay he has to expect this kind of stuff." Well as you can imagine, that sent a green light to those kids that it was okay to continue to harass me. And from that episode, the harassment continued to escalate. I attempted to kill myself, was put into an adolescent psych ward and then was returned back to the middle school in the eighth grade.

Partially through my eighth grade year I was in a science classroom, and sitting next to two of the boys who were my biggest harassers and they started groping me and grabbing me and pushed me to the ground and pretended like they were raping me in front of the entire class. The teacher was out of the classroom I got up, my shirt was ripped, I was crying. I ran to the principal's office, expecting, surely she's going to do something now, it's a sexual thing and I know there's a lot of rules about sexual harassment and what you're not supposed to do in school. And she just looked at me and shook her head and said, "Jaime, if you don't have an appointment than I don't have anything to say to you." I left school, and went home and I attempted to kill myself again. I then went back to Ashland and started my freshman year in high school. And my parents tried to assure me that things would be different, the kids who were harassing me were now freshman, and the older kids wouldn't know who I was. Well, in my third week of school I was pushed into a urinal and urinated on. And when I went to tell them at the office I actually

didn't even get to see the principal. The secretary called the principal and I was told to go home and change my clothes, and nothing was done about what happened to me. I quickly realized that I needed to figure out some survival mechanisms to get me through school.

And basically a lot of times I thought I had went numb between my ninth grade year and the last incident that happened to me, because I really didn't show my emotions at school. I'll tell you I showed them at home, I would go home and lock myself in my room and cry, and my parents were at the end of their ropes, trying to figure out what to do and trying to help me.

So in my eleventh grade year, I had found a place to hide in the morning before school started, and that particular day I didn't hide well enough. Some kids found me, and I was sitting cross-legged on the floor and one of them kicked the books out of my hands, and said, "Get up and fight faggot." And when I went to pick the books up, he started to kick me, and he continued to kick me and kick me until the lights in the library went on which meant that the librarian was there and at that point they took off. I had to be taken to the hospital; I had to have emergency abdominal surgery for internal bruising and bleeding. My spleen had ruptured and I had a tear in my stomach. And I knew I wasn't ever going to be safe at school and I knew I had to leave Ashland. I ended up running away to Minneapolis-St. Paul which was the only place I knew gay people existed, and figured I would be safe there. I got down there and quickly realized that there's not a lot that I could do when you're seventeen to survive on the streets, or at least not things that I was willing to do and so I called home and told my parents, "you know how bad it is for me at school, just let me live here and go back to school and be safe." And my mom said it was the hardest thing that she ever had to do, was to let me go. I was only seventeen and I had just turned seventeen at that point.

And so while I was in Minneapolis I ended up going to what was, at the time, the Gay and Lesbian Community Action Council, and I ended up meeting with their Crime Victims Advocate who happened to be a lawyer and she told me that what happened to me was wrong and it was illegal and I needed to sue my school. And I went home and I called my parents and I told them about this crazy lesbian lawyer at the Community Action Council, and her crazy ideas about suing the school. And my mom was silent for a second and I could tell she had tears in her eyes, and she said, "Jaime, you need to do this, too many kids are suffering out there. And you have the ability to stand up and fight back." And she said, "Somebody needs to say this is wrong."

And so I went back to the crazy lesbian lawyer and I said, alright, I'll do it. We ended up finding a lawyer locally; the case was initially thrown out by a federal judge and at that point Lambda Legal stepped in and took over the case and joined up with Skadden Arps, which for any of you who know, it's one of the largest law firms in the world, and it was one of their partners in the Chicago firm who was my lead attorney. And

not only did he take my case, but he came out as a gay, HIV positive man to his entire firm. And he said this is the case that he wanted to be remembered for, not all of the other cases that he had done. And so, just amazing people that were working on my team.

So we won a verdict against the three principals, and not the school district and a lot of people wanted to know, why didn't they find the school district guilty? Well Wisconsin has had a law on the books since the early 1980's that said discrimination against students based on their sexual orientation was wrong. The school had a policy, and as a district, the building and the laws were there to protect me, but the people who were in charge of making sure those laws and policies were followed through on didn't do their jobs. And ultimately I think it was the best possible outcome for the case because what this holds is that school administrators now have a personal responsibility to protect students from harassment and if they do not they can be individually be sued, much like a doctor for malpractice. I've always said I don't care why people do the right thing; they just need to do the right thing. And if it means they're afraid of losing their house or their life savings, then hey, they'll protect kids and that's what needs to happen.

The case sent a message across the country that it was not okay to allow GLBT kids to be harassed and bullied in schools. And one of the things that I think sent that message loud and clear was that there was a settlement reached for \$900,000. I think the message was loud and clear that if you're going to discriminate against GLBT kids then you're going to pay the price. And I naively believed that things would change overnight. And fast-forward fifteen years. This last fall, as you saw on the news there were a lot of suicides and specifically gay suicides because of anti-gay bullying and abuse that kids were suffering. And one of the things that I think is important to realize isn't that suicides and anti-gay bullying isn't on the rise, it's just that someone started paying attention last fall. And I think it's a really important clarification to make. This has been happening for a very long time. And so I started thinking about the fact that I wanted to go back out and talk about this issue, I wanted to tell my story, I wanted to talk about bullying again.

I think there are three main things that need to happen. The first thing is prevention. If you prevent something in the first place, then you don't have to deal with it. It's a pretty simple concept that seems to be forgotten over and over in this country, however, it's going to be something that we are going to have to look at and look at seriously. And some things that I think need to happen in prevention: it needs to start early. It needs to start in grade school and earlier. We need to teach children the skill of empathy; our culture doesn't do a good job of teaching the skill, and unfortunately parents don't seem to be doing a good job of teaching the skill and the reality is that there have been studies done that say you can teach empathy.

We need a comprehensive approach to bullying. What I mean by that is we need to address all the people involved in bullying, we need to train staff, we need to get the victims help so they don't internalize the messages that they hear, we need to help the bullies to understand why they're bullying and make sure that they don't end up living a life of crime, of domestic abuse, all the things that end up happening when we don't address the issue of bullying.

I realize that there's a lot of work to be done, but I'll tell you what I'm hopeful about. We are at a turning point, and this last fall with all the media coverage that was happening, I compare that to, in a lot of ways, what happened at the turn of the Civil Rights Movement when people started getting involved and caring. And what was it? It was media coverage, for the first time they were putting on the TV's pictures of people being hosed down in the streets, beaten in the streets, and America started to care, because I believe America does have a big heart, they just need to see something to get involved. And this last fall was a turning point, I don't think just for the GLBT movement but for the bullying movement. Because people started saying, "If kids are killing themselves because of what's happening in schools we need to do something about that. If kids are killing themselves because of our society's attitudes towards them and whether or not they should exist, we need to do something about that." And so, as much as I'm here to tell you there's a huge problem in this country, I'm also here to tell you that there is hope, and I know that things are changing, and things will continue to change, but it's going to take work and it's going to take all of us.

BULLYING: LANGUAGE, LITERATURE AND LIFE

JAMIE NABOZNY

LESSON GRADE LEVEL: 7–12

HUMAN RIGHTS ISSUE: STANDARD OF LIVING, EDUCATION, FREEDOM FROM PERSECUTION, FREEDOM FROM DISCRIMINATION

UNIVERSAL DECLARATION OF HUMAN RIGHTS:

- **Article 2:** Freedom from Discrimination
- **Article 3:** Right to Life, Liberty, Personal Freedom
- **Article 5:** Freedom from Torture and Degrading Treatment
- **Article 25:** Right to an Adequate Standard of Living
- **Article 26:** Right to an Education

GUIDING QUESTIONS:

- What does it mean to be a bully, victim, bystander and defender?
- How does language usage contribute to our understanding of bullying, our tolerance of bullying, our comfort at stepping in to stop bullying or being a by-stander?
- How has the depiction of bullying changed throughout the years?
- What can we learn from historical portrayals of bullying??

TIME REQUIREMENT:

210 Minutes

OBJECTIVES:

After this lesson, students will be able to:

- Interpret language as a factor in perpetuating or preventing bullying.
- Identify attitude and behaviors that are consistent with bullies, victims, by-standers, and defenders.
- Understand the impact of one person standing up to and speaking out against bullying.
- Examine, through a literary lens, factors that contribute to bullying behavior.
- Develop an understanding of personal language use as a tool to stand up to bullying..

COMMON CORE LEARNING STANDARDS:

Students will be able to:

- **RH.6-8.1:** Cite specific textual evidence to support analysis of primary and secondary sources.
- **RH.9-10.1:** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- **RH.11-12.1:** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from

specific details to an understanding of the text as a whole.

- **RH.6-8.4:** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
- **RH.9-10.4:** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies
- **RH.6-8.6:** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).
- **RH.9-10.6:** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
- **RH.11-12.6:** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.
- **WHST.6-8.8:** Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.
- **WHST.9-10.8:** Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation.
- **WHST.11-12.8:** Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

ILLINOIS STATE LEARNING STANDARDS:

- **14.C.3:** Compare historical issues involving rights, roles and status of individuals in relation to municipalities, states and the nation.

- **14.D.3:** Describe roles and influences of individuals, groups and media in shaping current Illinois and United States public policy (e.g., general public opinion, special interest groups, formal parties, media).
- **14.D.4:** Analyze roles and influences of individuals, groups and media in shaping current debates on state and national policies.
- **14.D.5:** Interpret a variety of public policies and issues from the perspectives of different individuals and groups.
- **16.A.3b:** Make inferences about historical events and eras using historical maps and other historical sources.
- **16.A.4b:** Compare competing historical interpretations of an event.
- **18.B.3a:** Analyze how individuals and groups interact with and within institutions (e.g., educational, military).

MATERIALS:

Text pulled from required reading list

VOCABULARY:

- Passive
- Aggression
- Bystander
- Brave
- Harass
- Harassment
- Insecurity
- Coward
- Panic
- Respect
- Scared
- Shun
- Rumors
- Target
- Tease
- Trust
- Victim
- Wronged
- Intimidate

CONCEPTS:

- Empathy
- Fairness
- Justice
- Values
- Cultural Norms
- Systemic Change

TECHNOLOGY REQUIRED:

- Internet

STUDENT ACTIVITIES

ANTICIPATORY SET:

- 1 Write the word Bullying on the board. Ask the students to come up and write the first thing that comes to their minds when they read that term.
- 2 After the board is filled with the students' responses, ask the students to explain their responses.
- 3 Ask the students the following questions:
 - o What is bullying?
 - o Who does bullying impact?
 - o What does bullying look like?
 - o What roles play out in a bullying situation?
- 4 Identify commonalities and differences among the responses and group emerging themes.
- 5 Present to the students the vocabulary associated with bullying and handout #1.
- 6 Ask the students to identify commonalities and differences among the vocabulary and issues raised in the handout and the class discussion on bullying.
- 7 Based on both discussions, have the class formulate a definition of bullying. Keep this definition posted in the classroom.
- 8 Present the students with handout #2.
- 9 Ask the students to write one thought about the statistics. Share with class and save for use during the culminating activity "write the next chapter."

ACTIVITY 1:

- 1 Provide the students with a selection of readings from course-required textbooks. Choose from books that represent a range of genres and from books that were written in an earlier time period, the classics.
- 2 Have the students select 4 to 5 readings from the list provided.
- 3 Individually, have students explain how the text portrays bullying. This can be from the perspective of the bully, the victim, the by-stander and the defender. Ask the students to capture attitudes, behaviors, language use, means of communicating, and actions.
- 4 In small groups, have the students share their interpretations of the texts. Ask the students to look for similarities and differences in their reading and interpretations, ask the students to share the comparisons.

ACTIVITY 2:

Follow the same steps as Activity 1 however this time, select readings from contemporary books.

ACTIVITY 3:

- 1 In small groups, have the students select one scene, that depicts bullying, from the text they have studied and reviewed.
- 2 Ask the students to share how they would change the scene to an anti-bullying scene. Students can act out the scene, they can use spoken word, or any means they feel will best allow them to demonstrate how they would change the scene.

CUMULATIVE ACTIVITY:

- Compare responses to bullying as portrayed in the selected readings from both the earlier and more contemporary texts. Highlight the commonalities and differences.
- Reflect back on the definition of bullying from the anticipatory set. Drawing on what the students have learned about language use, words and bullying from a literary perspective, and using the class definition of bullying, have the students create "the next chapter" on bullying.
- How would they like to see bullying change, how would they portray bullying in their own language, in their school, through their own means of communication – art, poetry, drama, spoken word, blog.
- Present the final pieces as part of an anti-bullying program or day at the school.

EXTENSION ACTIVITY:

- Have the students compare language use that portrays an aspect of bullying in novels with language used with cyber bullying.

BECOME A DEFENDER

- 1 Map your schools efforts to stop bullying through the following efforts: programs, safe spaces, reporting and support. Include both school-based and cyber bullying in your mapping exercise.
 - o Create a map that shows the impact of the anti-bullying programs, that highlights safe spaces for students, that provides an overview of how a student reports cases of bullying and support systems for both the bully and the bullied.
 - o From what is learned from the mapping exercise, work with teachers, staff and parents to further the efforts to stop bullying in your school. Examples of what you can do include:
 - i. Have each student write and sign an anti-bullying pledge (include school-based and cyber bullying). The pledges can be displayed at varying places around the schools as a reminder of the communities commitment to a bully-free school.
 - ii. Create a handout to include whom you should go to and whom you should contact if you are bullied or see a bullying incident. This should include teachers, administrators, 911, state department of education, if the bullying is based on race, call the U.S Department of Education Office of Civil Rights. Include this information in the student handbook and make it visible around the school.
 - iii. Make sure hotlines and other safety network numbers are visible and available to all students
 - o Share your work with the wider community. In particular, consider hosting a family and/or a community anti-bullying night. Highlight the role that parents, other family members and community members can play in creating a safer place for all children. Have all participants write and sign an anti-bullying pledge.
- 2 Write "the next chapter" on bullying for your social media sites and to share with the Speak Truth To Power program. The "next chapter" can include anti-bullying posts on your social media sites, taking an active role in stopping bullying in your school, and sharing your work with the wider community.
 - o In writing "the next chapter" advance inclusive and community enhancing language.

TELL US ABOUT IT

The Robert F. Kennedy Center for Justice and Human Rights is sponsoring an annual contest honoring a student who submits the best advocacy activity based upon the lesson studied. A goal of the lesson is to inspire in each student the idea that one voice, one person can make monumental changes in the lives of many. Tell us how you became a defender!

THE CRITERIA FOR THE CONTEST ARE:

- A one-page summary of the advocacy activity
- Digitized copies of materials that can be sent electronically
- Photos of the activity (please include a parental consent form)
- A one-page summary of how the activity changed the lives of one or many persons

THE PRIZES INCLUDE:

- A week-long “virtual” internship at the RFK Center for Justice and Human Rights
- An opportunity to meet the defender through a Skype visit
- A visit from Kerry Kennedy or a defender to your school
- A poster of a *Speak Truth To Power* human rights defender
- Donation of a signed copy of the book *Speak Truth To Power* to the winner’s school library

ADDITIONAL RESOURCES

Jamie Nabozny:

http://www.jamienabozny.com/Home_Page.html

This website serves as the center for Jamie’s work against bullying. Through this site, you can read testimonials, find out more about his current activities and even contact him for a possible visit to your school or town.

Anti-bullying activist encourages students to take a stand:

<http://www.cantonrep.com/news/x789275026/Anti-bullying-activist-encourages-student-to-take-a-stand>

An article recounting Jamie Nabozny’s visit with the students of McKinley High School with great student reactions to his presentation.

Not In Our Town: Light in the Darkness:

<http://www.pbs.org/programs/not-in-our-town/>

Not In Our Town: Light in the Darkness is a one-hour documentary about a town coming together to take action after anti-immigrant violence devastates the community. In 2008, a series of attacks against Latino residents of Patchogue, New York culminate with the murder of Marcelo Lucero, an Ecuadorian immigrant who had lived in the Long Island village for 13 years.

Patchogue Plus Three: A Look Back at a Fatal Hate Crime:

<http://www.thirteen.org/metrofocus/news/2011/09/patchogue-plus-three-a-look-back-at-a-fatal-hate-crime/>

This article from Metro Focus examines the case of Marcelo Lucero, who was killed in 2008 after being attacked by a group of teens that made a game out of attacking Latinos in their neighborhood. After this brutal attack, Marcelo’s younger brother Joselo has dedicated his life to criticize the anti-immigrant violence in his hometown of Suffolk County.

It Gets Better Project:

www.itgetsbetter.org

The It Gets Better Project was created to show young LGBT people the levels of happiness, potential, and positivity their lives will reach—if they can just get through their teen years. The It Gets Better Project wants to remind teenagers in the LGBT community that they are not alone — and it WILL get better.

The Megan Meier Foundation:

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

The mission of the Megan Meier Foundation is to bring awareness, education and promote positive change to children, parents, and educators in response to the ongoing bullying and cyberbullying in our children’s daily environment.

The Gay, Lesbian & Straight Education Network:

<http://www.glsen.org/cgi-bin/iowa/all/home/index.html>

The Gay, Lesbian & Straight Education Network strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression.

Alex Holmes—Taking a Stand:

From Bullied to Anti-Bullying Leader:

<http://inspiremykids.com/2010/alex-holmes-making-a-stand-from-bullied-to-anti-bullying-leader/>

Alex Holmes, a teenager in England who got bullied himself, decided to take a stand. He invented a role at his school called a “Student Anti-Bullying Coordinator.” Then he started organizing events, creating videos, running campaigns and getting other students involved as ambassadors, event leaders and bully “patrollers.” This site features a video that tells Alex’s story as well as some ways to bring this message to a classroom or school.

Guidelines and Resources for Social and Emotional Development and Learning in New York State:

<http://www.p12.nysed.gov/ss/sedl/SEDGuidelines.pdf>

This guidance document aims to give New York State school communities a rationale and the confidence to address child and adolescent affective development as well as cognitive development. By attending to the students’ social-emotional brain development and creating conditions where school environments are calmer and safer, teachers can teach more effectively, students learn better, and parents and community can feel pride in a shared enterprise.

NEA’s Bully Free: It Starts With Me:

<http://www.nea.org/home/NEABullyFreeSchools.html>

The NEA’s Bully Free program is a part of the NEA’s Issues and Actions program that is designed to help students and teachers to prevent and deal with bullying across the U.S.

Born This Way Foundation:

<http://bornthiswayfoundation.org>

Led by Lady Gaga and her mother Cynthia Germanotta, the Born This Way Foundation was founded in 2011 to foster a more accepting society, where differences are embraced and individuality is celebrated. The Foundation is dedicated to creating a safe community that helps connect young people with the skills and opportunities they need to build a braver, kinder world.

The Bully Project:

<http://thebullyproject.com>

The Bully Project highlights solutions that both address immediate needs and lead to systemic change. Starting with the film’s STOP BULLYING. SPEAK UP! call to action, The Bully Project will catalyze audience awareness to action with a series of tools and programs supported by regional and national partners.

SPEAK TRUTH TO POWER

VOICES FROM BEYOND THE DARK

A play by Ariel Dorfman

Adapted from *Speak Truth To Power*, a book by Kerry Kennedy

A MESSAGE FROM THE PLAYWRIGHT

It has not been easy for these voices to reach us. First, they had to overcome fear. There is always fear at the beginning of every voyage, fear and its malignant twin, violence, at the beginning of every voyage into courage.

The bodies that housed these voices either suffered that violence personally or they witnessed that violence being visited upon another human being, a group, a nation. Some saw a father or a son or a wife abducted in the night and taken away. Others saw children made into warriors and forced to kill at an early age. Each one of them saw something intolerable: a man killed because of the color of his skin or the color of his opinions, people taken into airless chambers and executed in cold blood, soldiers turning their guns against the people, women hated because of their sexual choices. They saw ancestral lands being stolen from their owners, forests devastated, languages forbidden. They saw books censored, friends subjected to torture, youngsters made into slaves. They saw lawyers jailed and exiled because they defended the victims.

And then something happened. Something extraordinary and almost miraculous. They found a way of speaking out, decided that they could not live with themselves if they did nothing, they could not stain their lives by remaining silent. And as they spoke out, they discovered that not the violence, but the fear, slowly disappeared. When they spoke out and found others on the road with them, other voices, from near and far, they began to find ways of controlling that fear instead of letting the fear control them.

I had been preparing all my life for the chance to become a bridge for them. Ever since I was a child and was moved by the injustices I saw around me, and then as an adolescent as I realized that those outrages existed in far more grievous forms beyond my immediate horizon. Then as a young man when it was my turn to see a dictatorship take over my country, Chile, and watch my friends persecuted and murdered while I was spared, when it became my turn to go into exile and wander the globe and everywhere remark the same inequities mirrored in land after land, when it became my turn to try and figure out how I could write stories and find the words that explored the vast heart of human suffering and the vaster complexity and enigmas of evil, ever since then I had been waiting for the occasion to put my art yet one more time at the service of those who had kept me warm in the midst of my own struggles.

And I have been fortunate enough to have received those voices like you receive a blessing in the dark and to have given them a dramatic form. It took me my whole life to find a voice of my own to accompany these voices.

Take the voices home with you, carry them into the world. It is a world that needs changing. Knowing this, knowing this: the world does not have to forever be the way it is now.



ARIEL DORFMAN, the Chilean-American writer and human rights activist, is a distinguished professor at Duke University and has written books in Spanish and English that have been translated into more than 40 languages. His plays have been staged in more than 100 countries and have received numerous awards, including the Laurence Olivier Award (for "Death and the Maiden," which was made into a feature film by Roman Polanski). His latest novel is *Americanos: Los pasos de Murietta*, and Houghton Mifflin published his memoir, *Feeding on Dreams: Confessions of an Unrepentant Exile*, in 2011. In July 2010 he delivered the Nelson Mandela Lecture in South Africa.

ABOUT THIS PLAY

Speak Truth To Power: Voices From Beyond the Dark is a play for ten actors (preferably five male and five female, though can also be cast, if necessary, with four female and six male actors). Eight of these actors, four male, four female, will represent the human rights defenders. The other two (a man and a woman, or two men) represent evangelists of evil, malicious and sarcastic embodiments of fear and repression first and then, as the play advances, of the indifference which is the perpetual opposite

of love. These oppressors should be dressed differently, lit differently, act differently, and speak differently from the human rights defenders. They are supposed to have more mobility, should be allowed to roam the stage at will, whispering, probing, threatening, determined to undermine the message from the heroes and heroines. This differentiation is crucial to the drama of the play.

LIGHTS RISE ON THE EIGHT ACTORS, FOUR MEN, FOUR WOMEN,
GROUPED SYMMETRICALLY.

FIRST VOICE (MALE)

Courage begins with one voice.
It's that simple.
I did what I had to do.
That is what we know.
You walk into the corridor of death and you know.

LIGHTS RISE ON THE MAN AND WOMAN, TO ONE SIDE,
SEPARATE FROM THE DEFENDERS.

MAN

They know. They can't say they don't know.

WOMAN

They can't say they don't walk into this with their eyes open.

FIRST VOICE (MALE)

You walk into the corridor of death and you know. You know this moment might be your last.

SECOND VOICE (FEMALE)

You walk into the corridor of death. . .

FIRST VOICE (MALE)

. . . and you know, you know this moment might be your last.

SECOND VOICE (FEMALE)

That is what you know.

FOURTH VOICE (FEMALE)

I know what it is to wait in the dark for torture and what it is to wait in the dark for truth. I did what I had to do. Anything else would have tasted like ashes.

WOMAN

They can't say they don't know.

THIRD VOICE (MALE)

I am told that as a child I reached out to others. I befriended pygmies, even though in my community, in the Congo, they were considered to be animals. I cut bread with them, I brought them to our house, I gave them my clothes. It was sick to society that I associated with pygmies, but I saw them as my friends, just like anyone else.

MAN

Guillaume Ngefa Atondoko.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
GUILLAUME NGEFA ATONDOKO APPEARS ON THE SCREEN.

Yes. He befriended pygmies as a child. Yes. Of course.

FIFTH VOICE (MALE)

For a month, I was sentenced to death and I had great fear.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
WEI JINGSHENG APPEARS ON THE SCREEN.

Then I thought to myself, "Wei Jingsheng, you will die anyway. Why die as a laughingstock to my enemies?" So I controlled my fear in that moment of crisis, and that moment passed. If you cannot prepare yourself for death, then you should not decide to defy the regime.

THIRD VOICE (MALE)

You walk into the corridor of death. . .

FIRST VOICE (MALE)

My name is Hafez Abu Seada. These scars across my face are from when they pushed me through a window. They asked me who was responsible for managing everything here at the Egyptian Human Rights Organization. I told them it was me. I wrote the report, I read it, I reviewed it, and I decided to publish it in a newspaper. This is our job, to point the finger at government errors. If we don't do this, who will?

MAN

Hafez Abu Seada, yes. That is his job.

WOMAN

And he was pushed through a window. Yes.

SECOND VOICE (FEMALE)

If we don't do this, who will? My name is Digna Ochoa. I am a nun and a lawyer. My father was a union leader in Veracruz, Mexico. In the sugar factory where he worked, he was involved in the struggles for running water, roads, and securing land certificates. Then he was "disappeared" and tortured—the charges against him, fabricated. And then I myself was "disappeared" and held incommunicado for eight days by the police. Now I felt in the flesh what my father had felt, what other people had suffered. I've always felt anger at the suffering of others. If an act of injustice doesn't provoke anger in me, it could be seen as indifference, passivity. . . One time we filed a habeas corpus on behalf of a man who had been "disappeared" for twenty days. The authorities denied having him in custody and then denied us access to the state hospital where we knew he was being held. During a change in shifts, I slipped in. I got to the door of his room, took a deep breath, opened the door violently and yelled at the federal judicial police officers inside. I told them they had to leave immediately because I was the person's lawyer and needed to speak with him. They didn't know how to react, so they left. I had two minutes, but it was enough to get him to sign a piece of paper proving he was in the hospital. Then the police came back. Fierce. They didn't expect me to assume an attack position—the only position in karate I know from movies, I suppose. Of course, I don't really know karate, but they thought I was going to attack. Trembling inside, I said that if they laid a hand on me they'd see what would happen. And they drew back, saying, "You're threatening us." And I said, "Take it any way you want."

SEVENTH VOICE (MALE)

My name is Doan Viet Hoat.

WOMAN MAKES A GESTURE AND NAME (OR IMAGE OF)
DOAN VIET HOAT APPEARS ON THE SCREEN.

SEVENTH VOICE (MALE)

I spent twenty years in Vietnamese prisons. Four of those were in isolation. I was forbidden pen, paper, books. To keep my spirits up, I sang. I talked to myself. The guards thought I was mad, but I told them if I did not talk to myself I would go mad. I tried to think of my cell as home, as though I had entered a religious way of life, like a monk. Zen meditation helped—with it you turn inside. And I managed to secretly write a report about conditions in the camp. I felt that if I kept silent in jail, then the dictators had won. I wanted to prove that you cannot, by force, silence someone who doesn't agree with you.

I continued to fight, even from within the prison walls. If we don't do this, who will?

THIRD VOICE (MALE)

My name is Abubacar Sultan.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
ABUBACAR SULTAN APPEARS ON THE SCREEN.*

When the war started in Mozambique, I decided to do something about the child soldiers. One particular seven-year-old boy changed my life. He was completely withdrawn from the world. He would be calm one day and cry continuously the next. Finally, he started speaking. He said he was living with his family when a group of rebel soldiers woke him up at night, beat him and forced him to set fire to the hut where his parents were living. And when his family tried to escape from the hut, they were shot in front of him and then cut into pieces. I will never forget his feelings, because he allowed me to kind of go inside him. Most of these kids were on the front, so that's where we went, into the war zones every day. On several occasions, we were almost shot down. But I didn't stop. Part of the explanation lies in religion (I'm a practicing Muslim). Yet there are many people like myself who never considered doing what I did. It must be something deeper, something inside, perhaps a kind of gift.

FIRST VOICE (MALE)

You walk into the corridor of death. . .

FOURTH VOICE (FEMALE)

I want to be free of these memories. My name is Dianna Ortiz. I want to be trusting, confident, adventurous and carefree as I was in 1987 when I came from the United States to the Western Highlands of Guatemala, an American citizen eager to teach young indigenous children to read and write in Spanish and in their native language and to understand the Bible in their culture. But on November 2nd, 1989, the Dianna Ortiz I just described ceased to exist. Now, at this moment, I hardly remember the life I led before I was abducted at age thirty-one. You may think this is strange but even at this moment, I can sense the presence of my torturers, I can smell them, I can hear them hissing in my ears. I remember. That policeman raped me again. Then I was lowered into a pit full of bodies—children, men, women, some decapitated, all caked with blood. A few were still alive. I could hear them moaning. Someone was weeping. I didn't know if it was me or somebody else.

PAUSE

The men who tortured me were never brought to justice. The American who was in charge of my torture was never brought to justice. So now

I know what few U.S. citizens know: I know what it is to be an innocent civilian and to be accused, interrogated and tortured. I know what it is to have my own government eschew my claims for justice and actively destroy my character because my case causes political problems for them. I know what it is to wait in the dark for torture and what it is to wait in the dark for truth. I am still waiting.

MAN

So she can't say she isn't walking into this with her eyes open, that we didn't warn her. She can't say she doesn't know.

THIRD VOICE (MALE)

One night, when I had escaped to Uganda, five people, all masked, kidnapped me and brought me to Kenya. I woke up in a sea of water. I was naked and had been sitting in that basement cell all night. I stayed in that water for about one month. They could freeze it, keep the water cold that you shivered uncontrollably, and then make it so hot you felt like you were suffocating. I was interrogated during the day. They would threaten to throw me off the roof.

WOMAN

A lie. We never threatened to throw him off the roof. Koigi Wa Wamwere is lying. Yes.

MAN

Yes. He lied about the treatment of forest workers in Kenya. And he lied when he wrote about corruption in government-controlled companies in Kenya.

WOMAN

He lies all the time. We should have thrown him off the roof.

THIRD VOICE (MALE)

Being in prison is tough, but it takes less courage to survive it than to come out of prison and continue where you left off, knowing you could go back. And I continued. I continued.

SIXTH VOICE (FEMALE)

We all continued.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
HINA JILANI APPEARS.*

The small successes count for a lot. They may be few and far between but the point is they are significant. We feel that something is there, a light at the end of the tunnel. And we have seen that light many times.

MAN

A lawyer from Pakistan, this Hina Jilani.

WOMAN

As if it wasn't enough to have this Hina Jilani around, there was her sister. Also from Pakistan, also a lawyer, her sister, Asma Jahangir.

EIGHTH VOICE (FEMALE)

My children are very worried about the death threats against me. I have had to sit them down and explain to them and even sometimes joke. "Okay, now what I am going to do is get myself insurance, so when I die,

you will be rich kids." But I know that our families may have to pay the price for our commitment, just like us. Just like us.

FOURTH VOICE (FEMALE)

The phone rang and the voice said, the man said: "I know who you are." I know your name. I know where you are located. I know where you live. And I am going to come with some guys and kill you."

MAN

I know your name, Marina Pisklakova. I know where you live, Marina, my Marina. I am going to kill you, Marina Pisklakova.

FOURTH VOICE (FEMALE)

I started the first domestic violence hotline in Russia in 1993 almost by accident. My son has a classmate and his mother asked me for advice. When a button fell off her husband's suit and it was not fixed quickly, he took a shoe and slapped her in the face. For two weeks she couldn't go out. She called me one evening, really distressed, half her face black and blue. I asked her, "Why don't you just leave him?" And she said, "Where would I go, Marina? I depend on him completely." So I started thinking that I should refer her to somebody. But there was nowhere to go, nobody to help her. So I started the hot line. And then we started a new program training lawyers in domestic abuse cases.

SECOND VOICE (FEMALE)

My name is Rana Husseini. In the name of honor, a sixteen-year-old girl here in Jordan was killed by her family because she was raped by her brother. When I went to investigate the crime, I met with her two uncles. Why was it her fault that she has been raped? Why didn't the family punish the brother? They answered that she had seduced her brother.

MAN

She had seduced her brother, we said to that journalist Rana Husseini.

SECOND VOICE (FEMALE)

I asked them why, with millions of men on the street, would the girl choose to seduce her own brother? They only repeated that she had tarnished the family image by committing an immoral act. The only way to rectify the family's honor is to have her killed.

WOMAN

Blood cleanses honor. Have the girl killed. That was the only way.

EIGHTH VOICE (FEMALE)

The average term served for an honor killing is only seven and a half months. But it's important to know that the people who commit the killings are also victims. If you don't kill, you are responsible for your family's dishonor. If you do kill, you will be a hero.

FIFTH VOICE (MALE)

Many of those who have suffered most grievously in South Africa have been ready to forgive—people who you thought might be consumed by bitterness, by a lust for revenge. We had a hearing at the Truth Commission chock-a-block full with people who had lost loved ones, massacred. Four officers came up, one white and three black. The white said: "We gave the orders for the soldiers to open fire"—in this room, where the tension could be cut with a knife, it was so palpable. Then he turned to the audience and said, "Please, forgive us. And please receive these,

my colleagues, back into the community." And that very angry audience broke out into quite deafening applause. I said, "Let's keep quiet, because we are in the presence of something holy."

PAUSE

My name is Desmond Tutu.

I did what I had to do. Anything else would have tasted like ashes. It would have been living a lie. I could have been part of the struggle in a less prominent position. But God took me, as they say, by the scruff of the neck, like Jeremiah. I have a God who doesn't say, "Ah. . . Got you!" No, God says, "Get up." And God dusts us off and God says, "Try again." God says, "Try again."

SIXTH VOICE (FEMALE)

Because something is there

A light is there

A light at the end of the tunnel.

FIRST VOICE (MALE)

My name is Muhammad Yunus. I started the Grameen program to provide access to credit for the poor. The professionals say development involves multi-million-dollar loans for enormous infrastructure projects. But I work with real people in the real world. The night before a woman is going to get her thirty-five dollars from the bank, she will be tossing and turning to decide whether she is really going to be able to repay the loan. And then she holds the money and she will tremble and tears will roll down her cheeks and she won't believe we would trust her with such a large amount of money. Thirty-five dollars! And she struggles to pay that first installment and the second installment and she goes on for fifty weeks in sequence and every time she is braver. And when she finished her last one, she wants to celebrate. It's not just a monetary transaction that has been completed. She felt she was nobody and she really did not exist. Now she can almost stand up and challenge the whole world, shouting, "I can do it, I can make it on my own."

EIGHTH VOICE (FEMALE)

Courage begins with one voice.

My name is Juliana Dogbadzi.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
JULIANA DOGBADZI APPEARS ON THE SCREEN.*

I am from Ghana. When I was seven years old, my parents took me from our home and sent me to a shrine where I was a slave to a fetish priest for seventeen years. My grandfather, they said, had stolen two dollars. When members of my family began to die, a soothsayer said that my family must bring a young girl to the shrine to appease the gods.

SECOND VOICE (FEMALE)

Twelve of us, four women and eight children, lived in a one-room, thatched-roof house. No windows, no doors. Rain got in. The snakes got in. The ceiling was low, just shy of our heads, and we all slept together on a mat on the floor. A typical day in the shrine: you wake up at five in the morning, go to the stream so far away to get water for the compound, sweep, prepare meals for the priest, not eating any yourself, go to the farm, work until six o'clock, and return to sleep after scrounging for leftovers. At night the priest would call one of us to his room.

EIGHTH VOICE (FEMALE)

I was about twelve when I was first raped. I had to do something that would change my life. Finally, one day, I got my chance. I don't know where my sudden confidence came from, but all my fear had disappeared. With my newborn baby strapped to my back and my first child, Wonder, in my hands, I escaped through the bush.

Now that I have escaped, I help to diminish the women's fears by telling them my story. What I do is dangerous, but I am prepared to die for a good cause. This was my weapon. This is still my weapon.

SEVENTH VOICE (MALE)

My name is Elie Wiesel. I like the weak and small. That's why in every book of mine, there's always a child, always an old man, always. Because they are so neglected by the government and by society. So I give them shelter. I think of the children today who need our voices. I owe something to the people left behind. And I hope that my past should not become your children's future.

FIRST VOICE (MALE)

My name is Gabor Gombos.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
GABOR GOMBOS APPEARS ON THE SCREEN.*

I am from Hungary. One day, doing my work, I visited an institution. There was a relatively young man with severe mental retardation in a cage. We asked the staff how much time he spent there. The answer was all day, except for half an hour when a staffer works with him. And I asked them, why do you keep this person in the cage?

SECOND VOICE (FEMALE)

They needed a voice. And I became their voice.

THIRD VOICE (MALE)

We had some protection. Had I been at greater risk, I cannot claim that I would have proceeded as I did. I do not claim to have innate bravery. Rather, I'm very normal and try to shun danger when possible. In the end, whatever bravery I displayed was an exercise in learning how to live with fears. After a while, I no longer took notice of the danger, in the same way a surgeon becomes accustomed to the sight of blood.

MAN

José Zalaquett. Yes. Of course. That lawyer from Chile who organized the defense of the prisoners after the coup. That lawyer who went into the concentration camps where nobody could go.

WOMAN

That lawyer we jailed twice. Zalaquett. Like that lawyer from Argentina, Juan Méndez—he wanted to find the desaparecidos.

MAN

We disappeared him for a few days, so he could know what it feels like, give him a taste of it, five sessions with him a day, so he could get a quick taste of it.

WOMAN

Lawyers, lawyers! Like—what's her name?—Patria Jiménez, that lesbian

lawyer from Mexico, got elected to Congress. Or like that lawyer from Belarus, you know, that Vera Stremkovskaya—who thinks that courage is like a metal chord inside.

MAN

Like a metal chord inside. Oh yes, they are frightened.

WOMAN

Yes, so frightened. Like that other man...

FIFTH VOICE (MALE)

I got involved in the struggle when I was twelve years old. A group of people knocked on the door of our house in North Ireland and said, "Martin O' Brien, do you want to go on a peace march to demonstrate against violence?" And I said I would go. I remember being frightened. But the worst thing is apathy—to sit idly by in the face of injustice and to do nothing about it. It would be better to die early.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
FAUZIYA KASSINJA APPEARS ON THE SCREEN.*

SIXTH VOICE (FEMALE)

I wouldn't do it. I wouldn't marry that man. I was seventeen and he was forty-five and already had three wives. But my aunt said, "I know you don't love him now, but once you get kakiya, you will learn to love him. Tomorrow will be the day of kakiya." But with the help of my sister I escaped from Togo, I managed to make my way to the United States with a false passport. I told the immigration officer at Newark Airport that I wanted asylum. And I told her everything. Well, not everything because it is so embarrassing. I didn't mention kakiya to her because I knew she probably wouldn't understand. Whether I got asylum or not was up to the judge, she said, so you will go to prison. They put me in chains. In the detention center in New Jersey, I met Cecelia Jeffrey, another prisoner. She treated me like a daughter. When I'd go to bed, she would come and tuck me in. I was so sick, and they gave me no medicine and I thought, "If I am going to die, why don't I go back?" And Cecelia said: "Are you crazy, Fauziya? Do you know what you're going back for? Do you know?"

FOURTH VOICE (FEMALE)

Even in dark times even in very dark times there were people who stood up to protect others. There was at least one person who stood up to protect others. Let it be said that in times like these there was at least one person who stood up to protect others.

SIXTH VOICE (FEMALE)

"Are you crazy, Fauziya?" she said. "You want to go back to Togo?" Next day Cecelia was in the shower and asked me to come and she was standing in there and she opened her legs apart and said, "Look. Is this what you want to go back to?" I didn't know what I was seeing. "Do you know what this is?" I didn't know. It didn't look anything like female genitalia. Nothing. It was just like a really plain thing like the palm of my hand. And the only thing you could see was a scar, like the stitch. And just a little hole. That's it, no lips, nothing. Kakiya. I said, "You live with this?" And she said, "All my life. I cry all the time when I see it. I cry inside. I feel weak, I feel defeated all the time." And I looked at her and saw the strongest woman on earth. Outside you can't really tell that she's suffering. She's the most loving person I've ever met. She made me stay. She made me stay and win my case.

FOURTH VOICE (FEMALE)

Few and far between
We have seen that light many times.

MAN

Have they? Have they really seen that light many times? How many lights have they really seen? How many lives have they really saved? Few and far between, this is what they know: what it is to walk into the corridor of death.

WOMAN

And this is what they really fear: that nobody cares, that people forget, that people watch TV and say these are not their problems and then have dinner and then go to sleep. People go to sleep.

MAN

People go to sleep. That is what they know and fear. They know that three billion people live in poverty and forty thousand children die each day of diseases that could be prevented.

WOMAN

They know that the three richest people in the world. . .

MAN

...have assets that exceed the combined gross domestic product of the poorest forty-eight countries. And that is not going to change by saving one life and then another and then another. Nothing is ever going to change. This is what they fear: that nobody really cares.

FIRST VOICE (MALE)

My name is Óscar Arias Sánchez. And I care.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
OSCAR ARIAS SANCHEZ APPEARS ON THE SCREEN.*

Military spending is not merely a consumer excess; instead it represents a huge perversion in the priorities of our civilization: 780 billion dollars each year invested in instruments of death, in guns and fighters designed to kill people that could be spent on human development. If we channeled just five percent of that figure over the next ten years, just five percent of those billions, into anti-poverty programs, all of the world's population would enjoy basic social services. The poor of the world are crying out for schools and doctors, not guns and generals.

MAN

Yes. Of course the poor of the world are crying out. But who cares?

WOMAN

Who cares?

THIRD VOICE (MALE)

At that time, I stayed in the jungle and observed the terrible lives of the villagers of Burma.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
KA HSAW WA APPEARS ON THE SCREEN.*

In the morning, the villagers took hoes and baskets and were forced to

build things for the military. They didn't get any pay. I talked to one mother whose son had committed suicide because a group of soldiers had forced him to have sex with her. The son killed himself out of shame. It was then that I made the decision to work for these people. In the beginning I had neither pen nor paper to work with. The resistance people told me that this kind of incident happened all the time and that no one cared and that I should take up arms and fight. But I made a decision to continue working on the testimonies, absorb the stories as best I could. It was very cold in the hills and all we had was a sheet of plastic to cover ourselves. Although we hung our hammocks to avoid the leeches on the ground, in the morning we realized the leeches had fallen from the trees and sucked our blood. There was a time when I wanted to shoot myself when there wasn't any water and we had to eat raw rice. But we kept gathering stories. Finally, we met a woman from France who gave us money for paper and mailing. I was so happy that we could finally do something. And yet, one day, I went to another human rights organization that was working on something else. There, in the trash, I saw the documentation that we'd been working so hard on. It was so difficult to get that piece of paper mailed and to document the suffering that the people had endured. It had been scrunched up and thrown away.

MAN

Ka Hsaw Wa. From Burma. Yes. He felt heartbroken. Yes. But we had told him it was useless.

WOMAN

We had told him. We had told him he was wasting his life away. No one listened and no one cared.

SECOND VOICE (FEMALE)

Many women in Kenya did not have firewood. They needed fruits to cure malnutrition in their children and clean drinking water, but the pesticides and herbicides used on farms to grow cash crops polluted the water. We encouraged them to plant trees. We would go and collect seeds from the trees, come back and plant them the way women did with other seeds. Here is the method: take a pot, put in the soil and put in the seeds. Put the pot in an elevated position so that the chickens and the goats don't come and eat the seedlings. We planted more than twenty million trees in Kenya alone. And the Green Belt Movement has started programs in about twenty countries.

*WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) WANGARI
MAATHAI APPEARS ON THE SCREEN.*

SECOND VOICE (FEMALE)

This has not made us popular with the leaders. They attack us, attack me. But fortunately, my skin is thick like an elephant's. My name is Wangari Maathai.

FIRST VOICE (MALE)

My name is Kailash Satyarthi.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
KAILASH SATYARTHI APPEARS ON THE SCREEN.*

When I was five or six years old, the very first day that I went to my school I found a cobbler and his son, sitting right on the doorstep of my school and they were cleaning and polishing shoes of children and as soon as I was entering, there was a lot of joy and happiness. I was carrying new

books and a new bag and new clothes, new uniform, everything new and I saw that child and I stopped for a while because in my knowledge, or in my conscious, it was the first encounter like that, so one thing came to my mind, that why a child of my age is sitting and polishing shoes for children like me and why am I going to school? So I wanted to ask this question to the child but I did not have enough courage, so I entered in and my teacher welcomed me but I did not ask this question though I still had that feeling in my heart that I should, but a couple of hours later I collected all my courage and I asked my teacher, that sir, I wanted to know why this child of my age is sitting right on the doorstep and cleaning shoes? So he looked at me strangely and said, "What are you asking, you have come to study here not for all these unnecessary things and these questions. It is not your business." So I was a little angry. I thought that I should go back home and ask these questions to my mother and I asked and she said, "Oh, you have not seen many children are working. It is their destiny. They are poor people. They have to work." I was told not to worry about it. But one day I went to the father, the cobbler, and I said, "I watch this boy every day. I have a question. Why don't you send your child to school? " So the father looked at me, for two minutes he could not answer. Then he slowly replied, "I am untouchable and we are born to work." So I could not understand why some people are born to work and why some people like us are born to go to school. How does it come from? So it made me a little bit rebellious in my mind, because nobody was there to answer. Whom should I ask? My teacher had no answer. Nobody had a good answer. And I carried that in my heart for years. And now, I am doing something about this. Five million children in India alone are born into slavery. Small children of six, seven years, forced to work fourteen hours a day. If they cry for their parents, they are beaten severely, sometimes hanged upside-down on the trees and branded or burned with cigarettes. And the number of children are going up—parallel to the growth of exports. The export of carpets go up and the children in servitude go up and up. So we conduct consumer campaigns. And direct actions: secret raids that free those children and return them to their families. But when you free them, work has just begun.

SEVENTH VOICE (MALE)

It was extremely difficult for our voice to be heard. We Palestinians...

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
RAJI SOURANI APPEARS ON THE SCREEN.*

...are nearly a forgotten people, consigned to a second-class existence. No one needs peace—a just peace—more than those who are oppressed. I am from Gaza. I started to fight for peace when I was very young. You see the hell of our daily life and you ask: Why are these unfair things happening? Why was our neighbor's house demolished? Why was my brother imprisoned? And I talk about torture, I can't help but talk about torture. We have to have one standard for all people, Israeli and Palestinian. Because all human life is sacred, no matter what nationality, race or religion.

FIFTH VOICE (MALE)

All those disappearances were peasants.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
FRANCISCO SOBERON APPEARS ON SCREEN.*

Andean peasants, whose main language is Quechua, not Spanish. They

are considered second-class citizens, so there was not much attention paid to them.

FIFTH VOICE (MALE)

Nothing is worse for a prisoner than to feel that he or she is forgotten. And usually the tormenter uses that argument to break the prisoner and says, well, you know, nobody cares.

WOMAN

We told him. We said well, you know, nobody cares.

SEVENTH VOICE (MALE)

The first year of my first time in prison in China, I cried almost every day. I missed my family, especially my mother who had committed suicide because I was arrested. I was Catholic, so I prayed. But after two years, there were no more tears. Life only belongs to you once. They broke my back. Later, in exile, people were calling Harry Wu a hero.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) HARRY WU APPEARS ON THE SCREEN.

But a real hero would be dead. If I were a real hero like those people I met in the camps, I would have committed suicide. Now I want to see laogai become a word in every dictionary. "Lao" means labor; "gai" means reform. They reform you. Before 1974, gulag was not a word. Today it is. So now we have to expose the word laogai: how many victims are there, what are the conditions the prisoners endure? I want people to be aware. Aware of the products made in China by prison labor: the toys, the footballs, the surgical gloves. I want them to be aware that today, the Chinese people have the right to choose different brands of shampoo, but they still cannot say what they really want to say.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
ZBIGNIEW BUJAK APPEARS ON SCREEN.*

THIRD VOICE (MALE)

To stay one step in front of the Secret Police, that was what we had to do to survive. The others in the Solidarity movement didn't know where we lived or which people were organizing for us. Every month we had to change apartments and our appearance, disguise ourselves. We put our trust in complete strangers. The reward for selling us out was huge: twenty thousand dollars and a permanent exit visa to leave Poland. But only once was someone betrayed.

SEVENTH VOICE (MALE)

We put our trust in strangers. And only once was someone betrayed.

FIFTH VOICE

We don't have the right to lose hope.

My name is Bobby Muller.

*MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF)
BOBBY MULLER APPEARS ON THE SCREEN.*

One of the things that really pissed me off when we were awarded the Nobel Peace Prize for our work against land-mines, was the romanticized treatment in the media, to make people feel good—inspired. It was horseshit. People think that because there's an international treaty,

that it's done, the job's over. Look, we live our lives largely insulated from the depth of despair of pain and anguish. That's why I feel so strongly in going after laws and making them real—the belief that you cannot allow the genocides, the Cambodias, the Rwandas of the world to play out. Because then it's a breeding ground and sows the seeds of destruction. One day, that degree of madness is going to walk up the block and come into your neighborhood.

FOURTH VOICE (FEMALE)

I wanted to take flowers from the garden and give them to the children.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) SENHAL SAHIRAN APPEARS ON THE SCREEN.

For the children who were in prison in Turkey, being detained for years with no charges. Flowers for them. I wanted to make those children feel close to nature. I wanted those children to feel less alone.

FIFTH VOICE (MALE)

My name is Van Jones.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) VAN JONES APPEARS ON THE SCREEN.

Our organization exposes human rights violations, particularly police brutality, here in the United States. Children who come home with a broken arm or a broken jaw or their teeth shattered. Or a child that has been held in jail for four or five days with no charges. Faces of kids sprayed with pepper spray—a resin that sticks to your skin and it burns and it continues to burn until it's washed off. I mean, this stuff doesn't make our world any safer. It doesn't make law enforcement's job any easier. And Police Watch is trying to stop it.

SEVENTH VOICE (MALE)

My name is Bruce Harris.

MAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) BRUCE HARRIS APPEARS ON A SCREEN.

What we've been trying to do at Casa Alianza in Guatemala is give children back their childhood—if it's not too late. We started just offering food and shelter—but that was naïve. I keep thinking of a priest in Brazil who said, "When I feed the hungry, they call me a hero; when I ask why the people are hungry, they call me a Communist." It's a noble task to feed the hungry, but as an agency we have matured into asking why the children are hungry and why they are being abused and murdered, why the police were killing street children. Soon after that we started getting phone calls and death threats. Until one day... a BMW with no license plates and polarized windows in the middle of Guatemala City came to the crisis center, here at Covenant House. Three men asked for me by name, "Is Bruce Harris here? We've come to kill him." They opened fire with machine guns. When the police came, they took away all the bullets. They took away all the evidence. When Covenant House in New York heard about the incident, they sent me a bullet-proof jacket. It had a money-back guarantee, if for any reason it didn't work!

FIRST VOICE (MALE)

I am a lawyer.

WOMAN MAKES A GESTURE AND THE NAME (OR IMAGE OF) SEZGIN TURIKULU APPEARS ON THE SCREEN.

When I am in court here in Turkey, eye to eye with people that I am accusing of torture, when they look into my eyes and I don't look away, when they look into my eyes and I don't look away, when they look into my eyes and I don't look away, I feel that I have more courage than they do. Of course, I was followed from the moment I stepped foot outside my door every morning. There was nothing to do but find humor in the situation. Most of the time when people are killed they were assassinated with one bullet from behind. At our human rights organization, we joked at the notion of placing mirrors on our shoulders so we could see who was creeping up! So we could see who was creeping up from behind to try and kill us!

SIXTH VOICE (FEMALE)

Every time I felt frightened, I would invite all our friends, other activists, and we would have a good laugh. A sense of humor, and the warmth of the people around, has made me survive. If I was sitting by myself, isolated, I would have gone crazy.

SECOND VOICE (FEMALE)

When a person comes to see you, saying, "I would have died..." ...I would have died if you were not here," that gives us more energy. My name is Kek Galabru and I refuse to leave Cambodia.

EIGHTH VOICE (FEMALE) (from the darkness)

My name is—

PAUSE

MAN MAKES A GESTURE AND NOTHING APPEARS ON THE SCREEN.

My name is. . .

WOMAN MAKES ANOTHER GESTURE AND STILL NOTHING APPEARS ON THE SCREEN. BOTH OF THEM TRY AGAIN AND NOTHING. THE OTHER ACTORS LAUGH. THE EIGHTH VOICE CONTINUES TO SPEAK FROM THE DARKNESS. LIGHTS BEGIN TO FADE ON MAN AND WOMAN.

I cannot reveal my name. I am from Sudan. My parents taught us, as children, how to love our people, however simple, however poor. Our home was always a busy home. We always had somebody who was sick coming for treatment, or giving birth in our house. I learned to regard all the Sudanese as my own family. But I cannot reveal my name. Those whom the government suspects of working on human rights are arrested, often tortured in ghost houses or, if one is lucky, put in prison. If I revealed my name I could not do my work.

FIFTH VOICE (MALE)

If she revealed her name, she could not do her work.

LIGHTS FADE COMPLETELY ON MAN AND WOMAN.

FOURTH VOICE (FEMALE)

My name is Rigoberta Menchú.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) RIGOBERTA Menchú APPEARS ON THE SCREEN.

FOURTH VOICE (FEMALE)

We have to reinvent hope all over again. We are the ones who have, who will have, the last words.

SECOND VOICE (FEMALE)

In America we have more riches than we know what to do with, yet we let millions of children go hungry, without shelter and other basic necessities. In a nation that has been blessed with a nine-trillion dollar economy, poverty is killing children, more slowly, but surely as guns. I am clear that if we do not save our children, we are not going to be able to save ourselves.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) MARIAN WRIGHT EDELMAN APPEARS ON THE SCREEN.

Everybody needs to open up the envelope of their soul and get their orders from inside. And nobody has ever said it was going to be easy. You don't have to see the whole stairway to take the first step. If you can't run, walk, if you can't walk, crawl, if you can't crawl, just keep moving. Just keep moving, Marian Wright Edelman, just keep moving.

SIXTH VOICE (FEMALE)

My name is Helen Prejean.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) HELEN PREJEAN APPEARS ON THE SCREEN.

When I came out of the execution chamber with Patrick the first time I witnessed a man being killed, I was clear, clear inside. You are either paralyzed by something like that or you are galvanized. Galvanized: the resurrection principle of life—overcoming death and resisting evil. Patrick was dead but I didn't have a choice. I would take people there, through my stories. We don't know what else to do, so we imitate criminals' worst behavior with the death penalty, that act of supreme despair. And yet I believe that if we bring people to their own best hearts, they will respond.

SEVENTH VOICE (MALE)

I am Wissa. Bishop Wissa, from Egypt.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) BISHOP WISSA APPEARS ON THE SCREEN.

These are my children. Don't they call me father? If you were at your house and someone were beating up your child, wouldn't you stop them? Wouldn't you stop them? If we don't do this, who will?

FIRST VOICE (MALE)

My name is Samuel Kofi Woods. I am from Liberia.

ONE OF THE ACTORS MAKES A GESTURE AND THE NAME (OR IMAGE OF) SAMUEL KOFI WOODS APPEARS ON THE SCREEN.

You walk into the corridor of death and you know this moment might be your last. I went through this. But when a nation is so consumed in evil,

it's difficult to see alternatives, unless people of conviction stand up. Even if you know this moment might be your last. If we don't do this, who will?

THIRD VOICE (MALE)

If I turn my back and walk away, who is going to do this work? If we don't do this, who will?

SIXTH VOICE (FEMALE)

Did it take courage? I would say instead it took stubbornness. Like a metal chord inside.

FIRST VOICE (MALE)

Courage begins with one voice. If we don't do this, who will?

LONG SILENCE

EIGHTH VOICE (from the darkness)

If we don't do this, who will?

EIGHTH VOICE EMERGES FROM THE DARKNESS.

EIGHTH VOICE (FEMALE)

If we don't do this, who will?

WOMAN (mockingly)

If we don't do this, who will?

MAN

Yes. The names. José Ramos Horta from East Timor and his useless Nobel Peace Prize and the Dalai Lama and that judge from Spain, Baltasar Garzón, and Freedom Neruda, that journalist from Ivory Coast, of all places, and Maria Teresa Tula. . .

WOMAN

Maria Teresa Tula from El Salvador who was arrested so many times and threatened so many times and just wouldn't stop, she just wouldn't stop looking for the disappeared.

MAN

She just wouldn't stop. . .

WOMAN

. . . and meddling Natassa Kandic from Serbia and that tireless, bothersome Jaime Prieto from Colombia and Vaclav Havel and . . . All those names. Names I won't forget, not me.

MAN

Names we won't forget. Others will forget.

WOMAN

Others will forget these names. They're already fading from memory, those names. In spite of the triumphant, defiant finale. If we don't do this, who will? The lights on them now and the applause about to start and surround and caress them, the lights that begin to dim, go out one by one, as the audience goes home, the spectators flick on their TV set back home and a faraway face, perhaps one of these very faces, flares up in pain and then dies down. . .

MAN

...and it's time for dinner and it's time again for sleep, and tomorrow it will be back where it always has been, finally them and us again. . .

WOMAN

Them and us again, them and me, them and me all over again, aware that out there, beyond us, beyond even these dim lights are the others, the ones who have never had a spotlight, whose names even I don't know, the expendable others beyond the lights, their voices never recorded or transcribed, their bodies beyond invisibility.

MAN

Them and me again and again, sharing in the deepest recesses of the night, sharing this one scrap of knowledge. Life only belongs to you once. I am waiting here with this knowledge. I also know how to wait.

WOMAN

I also know how to wait. I also know what it is to wait in the dark. My turn always comes.

AS THE DEFENDERS SPEAK OUT FOR THE LAST TIME, LIGHTS SLOWLY DIM ON MAN AND WOMAN.

FIRST VOICE (MALE)

I don't want to pretend I was a hero
In the beginning I had neither pen nor paper to work with

EIGHTH VOICE (FEMALE)

But you don't live your life in fear
It would be better to die early
Anything else would have tasted like ashes
That's what you know

SEVENTH VOICE (MALE)

Something is there
A light is there
I did what I had to do
Knowing this knowing this
The poor of the world are crying out

SIXTH VOICE (FEMALE)

That is what you know
Anything else would have tasted like ashes
That is what you know
The poor of the world are crying out
For schools and doctors, not generals and guns

FIFTH VOICE (MALE)

I was never alone
That's what you know
We did what we had to do, that's all

FOURTH VOICE (FEMALE)

Did it take courage?
It took stubbornness
Stubbornness
Like a metal chord inside
The feeling of inner strength like a metal chord inside

Anything else would have tasted like ashes
Knowing this knowing this
We owe something to the people left behind

THIRD VOICE (MALE)

And God dusts us off and God says, "Try again."
God says, "Try again." God says, Life will only belong to you once only this once. And so we continue knowing this knowing this if we bring people to their own best hearts they will respond that is what you know we were never alone

SECOND VOICE (FEMALE)

And so we continue
waiting, waiting,
waiting in the dark for the truth
We were never really alone

FIRST VOICE (MALE)

I don't want to pretend I was a hero
I did what I had to do, that's all
It's really so simple
That is what you know
The work has just begun

SECOND VOICE (FEMALE)

That is what we know
We did what we had to do
The work has just begun.

LIGHTS RISE FURTHER ON ALL EIGHT OF THEM FOR THE LAST TIME AS THEY FINALLY FADE ON MAN AND WOMAN.

SOME STAGING SUGGESTIONS FROM THE AUTHOR

It is our hope that the process of staging this play will lead to research into the lives of the human rights defenders who inspired it as well as of the problems they have been trying to solve in their countries and across the globe. It is recommended to try and help those who attend the play or those who stage it read further on these matters. We can offer some suggestions as to further reading which might help and inspire this sort of investigation.

There are, of course, other, more practical, issues to be dealt with as the play is staged and the following pages try to answer some of the possible dilemmas and questions that directors, actors, actresses and others involved in the production may encounter.

Speak Truth To Power: Voices from Beyond the Dark has been written for ten voices and that is the ideal number for its performance. It can, however, be staged with less or more actors. If less, it probably would make sense to have at least five (two male defenders, two female defenders, one male as the Man-antagonist). It is not absolutely necessary, albeit recommended, to have each voice correspond to the gender of the original human rights defender. In a crunch, three actors could do it, but the rhythm of the play might be lost and such an alternative is not endorsed by the author. On the contrary: it is probable that the play would gain immensely from having dozens of voices and participants, as long as those who have the longer speeches also get to speak some of the shorter, more lyrical lines, so that the flow and cadence of the play is not disturbed. If the play is to be staged with only one actor playing the opponent and antagonist to the defenders, it should always be a male (as historically, men have tended to be those who find themselves acting as oppressors), but it is recommended to have these roles filled by a man and a woman.

The play calls for a screen where the names of the defenders are shown and, if there is the possibility, their photographs. This can be substituted by less high-tech means: a blackboard upon which the names are written, large boards that are brought onto the stage, etc: anything that allows the name to be seen and identified and also enhances the power of the MAN and the WOMAN (or SECOND MAN) and, later on, the power of the defenders to name themselves.

The stories told by the protagonists are inherently emotional and do not need to be delivered in overly dramatic (or melodramatic) ways. Let those voices speak for themselves, flow through the bodies of the actors and actresses in a natural manner. In other words, be wary of “acting out” the story. Each actor and actress is not pretending to be that person, but is the channel through which that person is reaching the audience. That is why it is not a good idea to attempt to create accents (Asian, African, Latino, Slavic) to add identity to the voices.

We have found, in our professional stagings, that the character of the MAN and the WOMAN needs some further explanation. They have been conceived by the author as an

almost mythical incarnation, Evangelists of multiple evils, who remind us by their words and presence what the defenders are up against. The start of the play establishes them as dangerous, in the sense of the physical damage they can inflict, a lurking presence in the State and society that is ready to spring into action, but as the voices themselves show that they cannot be stopped by this sort of intimidation (jail, torture, exile), the Man and the Woman become the embodiment of something more perverse and pervasive and closer to home, closer to those who stage this and those who watch it: the forces of indifference and apathy that end up being the worst enemies of the struggle for a better world. And they couch their attack upon the activists less with threats than with mockery and derision. After all, if the world does not care, why should these defenders be sacrificing their lives? In that sense, the Man and the Woman become, in a strange way, a projection of the inner fears of the human rights activists themselves, the doubts they may allow to creep into their souls as they take their stand.

Our protagonists have the courage to face death. The question is, do they have the stamina (and the solidarity among them) to face the deep desolation of unconcern. Those who hold power give lip service to human rights but this theoretical anxiety about the sorry state of the world all too often, when it comes down to the wire, when we need something more than words, does not translate into real action.

So the play asks if the men and women who face physical death in order to further their cause have the courage to face the more hidden death in the human soul that numbs us to the suffering of others? And the play does not give an easy answer to that dilemma, but stages the conflict itself, returning the question to the audience, precisely through the Man and the Woman who should therefore present themselves in a certain matter-of-fact preciseness, saturating their words with both a nightmare and an everyday quality that presumably fits in well with the general lyrical thrust of the piece, its rhythm, etc.

The Man and the Woman can also be staged in an active way. They can be shown directing cameras—if there are cameras—moving people, affixing photos. It is possible, for instance, that they could both roam over the stage space while the victims remain fixed so that when they suffer a transitory “defeat” through humor and solidarity, this can materialize in a visual equivalent. But these Antagonists cannot really be banished from our dreams until we ban this Man and this Woman from our lives, through work for justice in the day-to-day world that surrounds us near and far, that world which could be other and another for each and every one of the human beings that inhabits this planet.

GLOSSARY OF TERMS

ADVOCACY

A political process consisting of actions designed to transform citizen or popular interests into rights; a process aimed at influencing decisions regarding policies and laws at national and international levels; actions designed to draw a community's attention to an issue and to direct policymakers to a solution.

APARTHEID

A system of racial segregation and discrimination imposed by the white minority government of South Africa from 1948 until its abolition following the 1994 national election.

ASYLUM

Any place offering protection or safety.

BULLYING

Bullying is an act of repeated aggressive behavior in order to intentionally hurt another person, physically or mentally. It necessarily implies an intention to harass or act arrogantly toward a colleague, particularly in school, either directly (disturbing physically or psychologically) or indirectly (excluding and isolating.) Today much attention is focused on this issue, especially because of the potentially harmful consequences it can have on character development and well-being of young people. Recent incidents of cyberbullying, the use of the Internet, cell phones or other devices to send or post text or images intended to hurt or embarrass another person, have resulted in deaths and caused authorities to take note and try to address the dangerous trend.

CENSORSHIP

The monitoring and restriction of speech and publication, as well as telecommunications. Censorship is usually done through review and approval mechanisms to ensure compliance with policies of the government in the name of traditional values, national security or morality of the community. Self-censorship is done by press or telecommunications industries in order to conform to government ideologies.

CIVIL AND POLITICAL RIGHTS

Civil and political rights are a class of rights and freedoms that protect individuals from unwarranted action by government and private organizations and individuals and ensure one's ability to participate in the civil and political life of the state without discrimination or repression. These rights are included in the 1948 Universal Declaration of Human Rights (UDHR) and are outlined in the International Covenant on Civil and Political Rights (ICCPR). Civil rights include the ensuring of people's physical integrity and safety; protection from discrimination on grounds such as physical or mental disability, gender, religion, race, sexual orientation, national origin, age, immigrant status, etc; and individual rights such as the freedoms of thought and conscience, speech and expression, religion, the press, and movement.

CRIMES OF APARTHEID

The International Convention on the Suppression and Punishment of the Crime of Apartheid declares apartheid a crime against humanity resulting from the policies and practices of racial segregation and discrimination, and violating the principles of international law, in particular the purposes and principles of the Charter of the United Nations, and constituting a serious threat to international peace and security.

CRUEL OR INHUMAN PUNISHMENT

Article 5 of the Universal Declaration of Human Rights states: "No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment." Cruel punishment is a central concern around the world and is also related to the issue of the death penalty, for claims that prolonged delay before executions constitutes inhuman treatment.

CULTURAL RIGHTS

Culture is the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group, including not only arts and letters, but also modes of life, value systems, traditions and beliefs. Rights to culture are mentioned frequently in international human rights instruments, often in conjunction with economic and social rights.

CUSTOMARY INTERNATIONAL LAW

When a broad consensus forms among states about a norm, it becomes internationally binding, and thus a source of international law.

DUE PROCESS

Primarily a U.S. term that refers to whether a legal proceeding conforms to rules and principles for the protection of the parties' rights. Although the term is not generally used in international human rights instruments, those instruments generally protect the human rights of those who are brought before courts.

ECONOMIC, SOCIAL AND CULTURAL RIGHTS

Economic, social and cultural rights are socio-economic human rights, distinct from civil and political rights. Economic, social and cultural rights are included in the 1948 Universal Declaration of Human Rights (UDHR) and outlined in the International Covenant on Economic, Social and Cultural Rights (ICESCR). Examples of such rights include the right to food, the right to housing, the right to education, the right to health and the right to an adequate standard of living.

GENDER-BASED VIOLENCE

Violence committed against a victim because of his or her gender, for example violence against women such as rape, sexual assault, female circumcision, dowry burning, etc.; violence against women for failing to conform to restrictive social and

cultural norms. The Vienna Declaration specifically recognized gender-based violence as a human rights concern.

GENOCIDE, CRIMES AGAINST HUMANITY, WAR CRIMES AND CRIME OF AGGRESSION

These are the crimes recognized as the most serious, as they threaten peace and security. The International Criminal Court (ICC) was created to prosecute these crimes. The ICC, however, does not exercise jurisdiction over the crime of aggression. Genocide is defined as acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group. Crimes against humanity are attacks or violent acts committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack. War crimes are crimes committed in large scale as part of a plan or policy, involving serious violations of the Geneva Conventions. The crime of aggression is defined as "planning, preparation, initiation or execution by a person able to exercise effective control or direct the political action and a military State, an act of aggression which, by nature, gravity and scale, constitutes a clear violation of the UN Charter."

HUMAN RIGHTS EDUCATION

The dissemination of information aimed at building a universal culture of human rights through knowledge and skills, and the molding of attitudes directed to: the strengthening of respect for human rights and fundamental freedoms; the full development of the human personality and a sense of its dignity; the promotion of understanding, respect, gender equality, and friendship among all nations, indigenous people and racial, national, ethnic, religious, and linguistic groups; the enabling of all persons to participate effectively in a free society and the furtherance of the activities of the United Nations for the Maintenance of Peace.

INDIGENOUS PEOPLES

People who are original or natural inhabitants of a country.

INDIVISIBLE

Refers to the equal importance of each human rights law. A person cannot be denied a right because someone decides it is "less important" or "non-essential."

I.N.S.

Acronym for the U.S. Immigration and Naturalization Service (now called U.S. Citizenship and Immigration Services).

INTERDEPENDENT

Refers to the complementary framework of human rights law. For example, the ability to participate in your government is directly affected by the right to self-expression, to get an education, and even to obtain the necessities of life.

NON-GOVERNMENTAL ORGANIZATIONS (NGOS)

Organizations formed by people outside of government. NGOs monitor the proceedings of human rights bodies such as the Commission on Human Rights at the UN and are the "watchdogs" of the human rights that fall within their mandate. Some are large and international; others may be small and local. NGOs play a major role in influencing UN policy.

POLITICAL RIGHTS

Rights that afford citizens the ability to freely participate in the political processes of a country, which include the right to vote and freedom of political expression, assembly, and association. Political rights are protected by international law as stated in the United Nations International Covenant on Civil and Political Rights.

REFOULEMENT

When a person is forcibly returned to the home country where his or her life or freedom would be threatened; also called forced repatriation.

REFUGEE

A person who flees to a foreign country or power to escape danger or persecution.

RULE OF LAW

Closely tied to the liberal state and the liberal political tradition of the Western nations, rule of law mandates some minimum degree of separation of government powers for the protection of individual rights. An independent judiciary is indispensable in a democratic and pluralist state. Distinguished from "rule by law," a tool used by authoritarian rulers to maintain order without necessarily honoring human rights.

SELF-DETERMINATION

Determination by the people of a territorial unit of their own political future, free of coercion from powers outside that region.

SEXUAL ORIENTATION

Used to denote the direction of emotional attraction or conduct. This can be toward people of the opposite sex (heterosexual orientation), toward people of both sexes (bisexual orientation), or toward people of the same sex (homosexual orientation).

STALKING

A pattern of repeated and unwanted attention, harassment, contact, or any other course of conduct directed at a specific person that would cause a reasonable person to feel fear. Stalking is against the law in every state. Stalking across state lines or in federal territories is illegal under federal law.

TORTURE

The infliction of intense pain, either physical or psychological, generally to punish or to obtain a confession or information, or for the sadistic pleasure of the torturer. Torture is prohibited by the UDHR and the ICCPR and remains impermissible even as a response to terrorism or as a means to investigate possible terrorists. The prohibition of torture is viewed as customary international law and peremptory in nature, and as such is considered an international crime punishable by domestic or international tribunals.

TRANSGENDER

Refers to people who experience a psychological identification with the opposite biological sex which may be profound and compelling and lead some to seek “gender reassignment” through medical procedures. This is generally regarded as an issue concerning a person's gender identity.

TREATY

A formal agreement between states that defines and modifies their mutual duties and obligations. Used synonymously with convention and covenant.

TRUTH AND RECONCILIATION

This term is frequently associated with Truth and Reconciliation Commissions, which have been established throughout the world to provide public forums for victims and perpetrators of crimes to reveal the violence and abuses that were committed during tyrannical regimes and conflicts. It encourages transparency in the process of recording an accurate history of events that is critical to promoting healing and eventual societal reconciliation.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

A “common standard of achievement for all peoples and nations,” drafted by the UN Commission on Human Rights and approved by the General Assembly in 1948. Though not legally binding, it has inspired constitutional bills of rights, human rights treaties, and other mechanisms for international protection of human rights.

XENOPHOBIA

A fear or contempt of that which is foreign or unknown, especially of strangers or foreign people.

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These materials have been adapted from the 'Speak Truth to the Power' curriculum written and developed collaboratively between the New York State United Teachers (NYSUT) and the Robert F. Kennedy Center For Justice and Human Rights (RFKC).

Speak Truth To Power
Director, John Heffernan
Robert F. Kennedy Center for Justice and Human Rights
Washington, D.C.
1367 Connecticut Ave, N.W., Suite 200
Washington, D.C. 20036
www.RFKCenter.org

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Eddie Adams (1933–2004) is winner of a Pulitzer Prize and recipient of more than five hundred international, national, and local awards. Adams encompassed the fields of journalism, corporate, editorial, fashion, entertainment, and advertising photography. His most notable assignment was in Vietnam, where he accompanied both American and Vietnamese troops in more than 150 operations. It was there, in 1968, that Adams captured the indelible image of Vietnamese General Nguyen Ngoc Loan executing a Viet Cong lieutenant at point-blank range. Adams was awarded the Pulitzer Prize for this photograph in 1969. Adams was associated with the Associated Press and TIME magazine and served as a special correspondent for Parade Magazine for twenty years.

“I WANTED TO SEND A
MESSAGE TO THE PEOPLE
WHO WANTED TO FIGHT
FOR FREEDOM THAT
THE DICTATORS COULD
NOT WIN BY PUTTING
US IN JAIL. I WANTED
TO PROVE THAT YOU
CANNOT, BY FORCE,
SILENCE SOMEONE
WHO DOESN'T AGREE
WITH YOU.”

—DOAN VIET HOAT

FEEDBACK FORM

Please tear out and send to:

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Contact details

Age level of learners:

1 In what kind of educational setting did you use this material?

Please check one:

- High School College/Univ. Community Group Home School
 Middle School Lower School Religious Group

2 Where did you first hear about the STTP education and action guide?

Please check one:

- STTP website Friend Colleague Conference
 Professional Development Association Union

3 Have you taught human rights issues prior to using this guide?

Please check one: Yes No

4 Why did you choose to use this guide?

5 What did you find to be most beneficial/helpful about this guide?

6 What did you find to be least beneficial/helpful about this guide?

7 What part of the guide seemed to resonate most with your learners?

8 Did you:

- teach the entire curriculum pull pieces from it

9 Would you be interested in other Speak Truth To Power or RFK Center projects, such as teacher training, hosting the photo exhibit, performing the play *Voices from the Dark*?

Please check one: Yes No

10 Additional comments/feedback:



ALL GREAT QUESTIONS
MUST BE RAISED BY
GREAT VOICES, AND
THE GREATEST VOICE
IS THE VOICE OF THE
PEOPLE—SPEAKING
OUT—IN PROSE, OR
PAINTING OR POETRY OR
MUSIC; SPEAKING OUT—
IN HOMES AND HALLS,
STREETS AND FARMS,
COURTS AND CAFES—
LET THAT VOICE SPEAK
AND THE STILLNESS
YOU HEAR WILL BE THE
GRATITUDE OF MANKIND.”

—ROBERT F. KENNEDY,
NEW YORK CITY,
JANUARY 22, 1963



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