

WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO



**GULU UNIVERSITY**



**INSTITUTE OF PEACE AND STRATEGIC STUDIES (IPSS)**

**COMMUNITY OUTREACH PEACE PROJECT (COPP)**



*Peace Education Radio Programme*

**User's Manual**

**By**

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## WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO

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**Project Manager, COPP**

## **WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO**

### **INTRODUCTION TO THE MANUAL**

This module is designed for a weekly radio peace education programmes for twelve weeks with 12 programmes. Each presentation lasts for about 40 minutes and 20 minutes are allocated for commercial breaks and phone-in time. The objectives of the programme are:

- a. To produce manuals for basic conflict management skills for community radio education programme;
- b. To reach out to the community with basic conflict management skills through radio education on a weekly basis;
- c. To provide an opportunity for non-formal peace education to the community.

### **Facilitators**

Apart from Gulu University Institute of Peace and Strategic Studies (IPSS) staff; some people from out will be invited to facilitate but these should be within the themes identified as spelt out in this manual to avoid diversion to other issues. Students of IPSS may also be invited for brainstorming during clarification of terms and concepts at the beginning of the sessions.

The facilitators are advised to comprehend the issues in the manual and talk off-the-cuff to sound unscripted and natural; hence the manual is meant to be a broad outline of the issues to be covered.

### **Themes**

The following themes, mainly borrowed from Toh Swee-Hin (2004) are covered in the manual:

1. Introduction of Terms and Concepts
2. Dismantling the Culture of War and Violence
3. Living with Justice and Compassion
4. Promotion of Human Rights and Responsibilities
5. Inter-cultural Solidarity and Reconciliation
6. Living in Harmony with the Earth
7. Inculcating Inner Peace
8. Creating Culture of Peace in School

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### SESSION 1: INTRODUCTION OF TERMS AND CONCEPTS

#### **SESSION 1.0: INTRODUCTION AND WELCOME OF PARTICIPANTS**

*(This is the time for the introduction of the radio moderator and the panelists/radio tutor(s)).*

##### **1. Session Objectives**

By the end of the session, the radio listeners shall be able to:

- State the role of the Gulu University Institute of Peace and Strategic Studies Community Outreach Peace Project (COPP) in Peacebuilding in Northern Uganda;
- Define the following key concepts: *peace, conflict, violence, conflict resolution, conflict transformation, negotiation, mediation and peace-building*
- Apply the key terms and concepts in conflict resolution in their contexts.

##### **2. Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- ✓ pens;
- ✓ writing pads.

##### **3. Time :** 1 Hour

##### **4. Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

##### **5. Steps in the presentation**

The session begins with introducing Gulu University and the Institute of Peace and Strategic Studies (IPSS) Community Outreach Peace Project (COPP) to the community. COPP's mission, vision and activities are outlined as below:

*COPP mission* is “a peace project to transform communities in Northern Uganda for positive and sustainable peace through research, documentation, dissemination and outreach programmes.

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*COPP vision* is a community enjoying sustainable peace and development.

The set of activities so far are:

- Baseline survey
- Peace education movie series
- Public debates and dialogues
- Story Telling
- Community exchange
- Community radio education
- Conflict analysis workshops

The organizations that sponsor the radio programme should also be acknowledged – in this case German Development Service, *ded*, through its Civil Peace Service programme, *zfd* and radio Mega FM, the host radio station.

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### **SESSION 1.1: TERMS AND CONCEPTS**

The important terms and concepts that we are likely to use in this radio education programme include peace, conflict, violence, conflict resolution, conflict transformation, negotiation, and mediation, peace-building and peace education. This section begins with sound bites from a brainstorming session with students from IPSS or live coverage of the brainstorming session.

#### **Peace**

- Peace may be defined as the absence of war or open conflict.
- In 1960, Johan Galtung thought this definition of peace was narrow so he broadened it to include situations where there is justice, economic security, social security, involvement in political affairs and decision-making.
- Social security includes such things as good health, good housing, good education, access to safe water etc.
- Economic security includes good income that is well distributed and therefore affordability of basic needs.
- Galtung described the absence of these things that **may not** lead to tranquility or peace of mind as **structural violence**. So poverty is structural violence.
- Galtung also realized that the problem of poverty may be because people do not uphold the values of justice and compassion. There may be plenty of food in some parts of the world or some parts of the country, yet people starve in other parts. If the food were to be given out to those who need it, then they would not starve. So source of peacelessness to some people may be because we have not learnt how to share as fellow humans. Source of peacelessness may be because other people are greedy and selfish.
- Galtung called the kind of peace that prevails when there is no war but other factors of peacelessness such as poverty still prevail as **negative peace** and then the broad idea of peace where there is no war and people are able to get most of what they need and live in harmony as **positive peace**.
- We need to ask ourselves, is it possible to achieve positive peace?

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### **Conflict**

- Conflicts occur when interests and goals are incompatible.
- People may struggle for power and that is conflict. They may struggle for resources. They may not agree about certain ideas and practices.
- Conflict is not necessarily open. They may begin in the surface, in the minds of individuals and later come into the surface. Conflict can translate into violence.

### **Violence**

- Violence may be physical or psychological.
- It may be looked at as an act meant to produce physical harm to another, e.g. boxing, kicking, pinching, and killing somebody with a gun.
- Actions by the LRA in the past like cutting people's lips, ears, and limbs; what is popularly known as maiming are acts of physical violence.
- Psychological violence includes such things as a man refusing to talk to his wife, a father always threatening to beat up his children etc.
- Violence may also be sexual, for example rape, defilement etc. Violence may therefore lead to physical, psychological (mental suffering) or even social damage to a person.
- So violence may be used to kill, injure, or coerce (threaten somebody to do as he/she wants).

### **Conflict Resolution**

- Conflict resolution means an agreement is struck between groups or individuals whose goals or interests are not compatible, that is, agreement between parties in conflict.
- In the efforts to resolve conflict, we try to identify the sources or causes of the conflict. Once the sources or causes of the conflict are identified, there can then be negotiation or proposals with possible options of what can be done to resolve the conflict.
- Conflict resolution is an attempt to build a new and lasting relationship between conflicting parties.
- Conflict is normally said to have been resolved when there are no more violent behaviours between the conflicting parties.

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### **Conflict Transformation**

- Conflict transformation is the efforts to arrive at a long lasting solution to a conflict.
- Conflict transformation looks very broadly at the root causes or sources of the conflict; the wider political, social, cultural and economic factors that influence the conflict and how these can be transformed or changed into something that can bring a long lasting peace.
- Unlike conflict resolution, conflict transformation is not just about reaching an agreement between conflicting parties. It goes beyond that and tries to look broadly to plug all loopholes that may again spark conflict.
- However, many scholars use the words conflict resolution and conflict transformation interchangeably. Conflict transformation involves deep transformation in the institutions, attitudes or viewpoints that can reproduce violence.
- Conflict transformation efforts may begin when the conflict is still in the surface.

### **Phone in and Commercial Breaks: 10 minutes**

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### **SESSION 1.2: NEGOTIATION**

- Negotiation may be defined as a process of dialogue between conflicting parties about issues on which their opinions differ.
- It is a bargaining relationship between parties who have perceived or actual conflict of interest.
- In negotiation, the conflicting parties voluntarily educate each other about their needs and interests. They may be willing to exchange specific resources and may agree on how they should relate in future.
- They may also agree how future problems should be solved.
- Negotiation may be without the involvement of a third party but in some cases, a mediator may be necessary to facilitate the negotiation.

#### **Tips on Negotiation**

1. Share different viewpoints/ideas about the conflict which means openness.
2. Agree on the problems or issues involved.
3. Focus more on the problem; not the people. Blaming the other party may lead him/her to become defensive and resist co-operation.
4. The questions raised should target concerns, fears, needs and interests.
5. Explore alternatives for addressing the problem
6. Accept to give up some of your needs and interests where necessary.
7. Evaluate the costs and benefits of alternatives to address the problem and prioritize them.
8. Formalise agreement;
9. Plan for a review of the agreement (Adapted from Fisher et al, 2000).

#### **Some Issues that Influence/Undermine Negotiation**

- Multiple issues to be sorted;
- Time constraints
- Deep rooted distrust, dishonesty, unwillingness to share information and poor listening.
- Disputants may not be serious about an agreement; they may only be manipulative.
- Extreme demands;

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- **Bad faith negotiating:** For example, a party may enter negotiation with the intention of getting information that it uses for its advantage;
- **Lack of authority:** The person with whom you enter negotiation may be lacking the power to make decisions.
- Inaccurate information/data may also undermine negotiation.
- Insisting on own interests and not willing to accept the other party's interests.

### What Makes a Competent Negotiator?

A competent negotiator should:

- Listen attentively;
- Be patient;
- Be fair, firm, friendly;
- Be open minded;
- Be a good communicator;
- Have excellent skills in paraphrasing, summarizing the other party's stories/point of view;
- Possess good interviewing techniques, especially in asking clear questions.
- Be willing to give and take;
- Be as objective as possible about which options are fair or reasonable [and] generate many options for resolving the issues (Adapted from UNICEF, 1997, p. 162) in Turay (2003).

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### **SESSION 1.3: MEDIATION**

- Mediation is an attempt by a third party to assist parties in conflict to reach an agreement.
- Mediation usually takes place when the parties in conflict have failed to negotiate on their own and require the intervention of an **impartial** third party.
- Mediation can be learnt from real life experiences or through formal training in mediation skills.
- Mediation is not always voluntarily taken up. The parties to a conflict may approach a mediator or mediators to assist them settle their disputes. In some circumstances, they may be imposed by law.

#### **Mediation Principles**

There are some general principles that are desirable in mediation. These include:

- Mediator(s) need to be acceptable to all parties;
- Mediator(s) should be impartial and willing to work with all sides;
- Objective truth may be necessary but agreed solution is most important.
- The mediator should be willing to guide and control. This means freedom should be given to the parties to come up with contents for discussion and options for resolving the conflict.

#### **Qualities of a Competent Mediator**

Turay (2003) lists the following qualities for a competent mediator:

- Patient;
- A good listener;
- Fair, firm, friendly and consistent;
- Non-judgmental;
- Sincere and honest;
- Able to summarise the parties' stories;
- Able to create trust-worthy climate;
- Encourages parties to be frank and open;
- Knowledgeable;
- Trust-worthy/credible;
- Able to maintain confidentiality;
- Flexible;

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- Observant and attentive;
- Knowledgeable and experienced in interviewing techniques (e.g. probing);
- Sensitive to parties' cultural differences;
- Capable for taking responsibility for the mediation process;
- Capable of ensuring that parties take control of the content and outcome of the mediation.
- Wise

### Possible Mediation Steps

Fisher et al (2003) suggests the following possible mediation process:

1. **Preparation by mediator(s)** involves consensus building meetings with conflicting parties first separately for introductory purpose and to offer an explanation of the possible process and roles.
2. **Opening statement by mediator(s).** This should include welcoming introductions and words of encouragement, inquiry about expectations and possible time frame.
3. **Encouraging parties' commitment to** the rules that may be established and to the time frames.
4. **Freedom to parties to tell their stories.** Each party should be allowed to tell their stories and their understanding of the conflict while the mediator(s)' role would be to guide and control the process, repeat and/or summarize the main points; to seek clarification from speakers and to ensure that all stakeholders have heard from a speaker.
5. **Identification of Issues and Agenda Setting.** This involves clarifying issues of disagreement and conflict as derived from the statements and stories and also agreeing on the agenda.
6. **Direct Exchange and Generating Options.** This involves encouraging direct exchange between the parties about their needs and fears on each issue; asking them to suggest options for addressing or resolving their differences. The mediator(s)' role is to list all options suggested without judgment.
7. **Building Acceptable Alternatives.** This involves evaluation of alternatives in relation to the needs and interests of both or all sides and encouraging creativity in combining options and seeking common ground.
8. **Finalising an Agreement.** This involves testing and clarifying points of possible agreement. In involves guiding the parties to decide on the form of

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agreement (written or verbal) and setting a time frame for monitoring its implementation.

9. **Closing Statement by Mediator(s).** This involves reviewing what the parties have accomplished and agreed upon, congratulating them and clarifying the need for follow-up or future review meeting.

### ***SESSION 1.4: PEACE-BUILDING***

- These are several kinds of interventions to bring about peace. They are programmes designed to address the causes of conflict and to find long term solutions.
- It may include humanitarian assistance or emergency assistance, conflict transformation initiatives and developmental activities to lift people from poverty and other sources of peacelessness. It maybe through peace education that pertains to formal, informal and non-formal education creatively conducted through critical pedagogies that can enable transformation of consciousness and world views towards a culture of peace and non-violence. Peace education rests on developing a critical understanding of the root causes of conflicts and violence and strategies towards action to dismantle them. It aims at building a peaceful self and world.

**Phone in and Commercial Breaks: 10 minute (END)**

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### SESSION 2: DISMANTLING THE CULTURE OF WAR AND VIOLENCE

*(The session should begin with sound bites about what is meant by “dismantling” and the concept “culture of war” and “culture of violence” taken from students of IPSS then the facilitators views on the concepts then progress to the lessons).*

#### 1. **Session Objectives**

By the end of the session, the radio listeners shall be able to:

- Identify the different indicators of war and violence
- Identify ways of promoting the culture of peace and non-violence;

#### 2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- ✓ pens;
- ✓ writing pads.

#### 3. **Time :** 1Hour

#### 4. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

#### 5. **Steps in the presentation**

This is one of the themes of peace education developed by Toh Swee Hin and it is concerned with the following:

- Changing values, attitudes and beliefs against war and violence.
- It supports advocacy towards non-violent resolution of armed conflicts and disputes. These can be through peaceful negotiation and mediation and not through military solution as was popular in Uganda at some stages.
- Under the theme it is argued that militarism can be eliminated with no negative effects. There are at least 18 countries without the army including Costa Rica, Haiti, Grenada, Tuvalu and Surinam. Yet Costa Ricans are rated amongst the happiest people in the world.
- It is argued under this theme that the idea of teaching people about the use of the gun as it happens during political education (mchaka mchaka) in Uganda is

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uncalled for because the gun has a tendency of promoting militarism or the culture of violence.

- It is also argued under this theme that war toys production and sales promote the culture of violence. War toys such as gun toys, helicopter gunships, or tanks etc. tend to be popular with children. It is believed that this helps to promote the culture of war and violence.
- The same applies to war movies or films that are full of violence. It is argued that such films make war and violence popular and they should be discouraged.
- Under this theme it is also argued that such things like possession of private guns promote culture of violence and should be discouraged as much as possible. It is argued that such are the things that promote school shootings. There have been many examples of such school violence in the USA and Canada, one of the latest being the Virginia Tech School shooting of 2007 in the USA where 32 people were killed by a student.
- It is argued under this theme that things such as non-violent disarmament or voluntary handover of weapons for destruction should be encouraged. For example, mechanisms need to be put in place to disarm the Karimojong of Uganda using a non-violent approach.
- The theme also supports advocacy about discouraging the sale or trafficking of arms, the destruction of weapons of mass destruction as well as small arms and light weapons. It is argued that such measures can go a long way in the efforts to dismantle the culture of war and violence.
- It is also argued under this theme that media coverage should be in such a way that it does not fan war or violence. Instead the media should be used carefully to promote the culture of peace and non-violence.
- It is further argued under the theme that the recruitment of child soldiers socializes children into the culture of war and violence, therefore it should be discouraged as much as possible.

**Phone in and commercial breaks: 10 minutes**

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### ***SESSION 2.2: WHAT CAN HELP IN PROMOTING THE CULTURE OF PEACE AND NON-VIOLENCE?***

- Government can come up with policies against violence and the culture of war and specific policy against recruitment or conscription of child soldiers.
- It is also argued that when you want peace, begin with the children. Children and Youth Peace organizations should be encouraged.
- Women too are known to be naturally peace lovers. Creation and strengthening women peace organizations can be one of the good approaches in promoting the culture of peace and non-violence.
- There is also need to involve both religious and traditional leaders in promoting the culture of peace and non-violence.
- In our circumstance in Northern Uganda, rehabilitation of traumatized children can greatly contribute towards the creation of the culture of peace.
- Peace loving Non Governmental Organisations and the Civil Society should play their role in advocating and campaigning against the culture of violence and war.
- To address family violence, appropriate laws that can help curb domestic/family violence should be lobbied for. In our conflict analysis workshops carried out in Amuru and Pader districts, Sexual and Gender Based Violence (SGBV) was ranked second after land disputes as the major types of conflict.
- Other traditional approaches that can promote peace and reconciliation should as well be promoted.

**Phone in and commercial break: 10 minutes**

**END**

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### SESSION 3: LIVING WITH JUSTICE AND COMPASSION

#### SESSION 3.1: INTRODUCTION

*Introduce members, affiliate institutions, acknowledge DED, the sponsor then continue with the programme:*

##### 1. Session Objectives

By the end of the session, the radio listeners shall be able to:

- understand the value of living with justice and compassion
- Apply what has been learnt in their contexts.

2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- writing pads.

3. **Time :** 2 Hours

4. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

##### 5. Steps in the presentation

Today's theme; **Living with Justice and Compassion** is the third part of our Radio Peace Education. The first part concerned terms and concepts related to peace and conflict. We tried to make our listeners to understand that peace is a very broad concept that includes not only the absence of war but also social, economic, political and spiritual security as well as environmental soundness. We also tried to make listeners to understand more about conflict; that it comes about as a result of clashes of interests and goals; that it begins from the minds of individuals and that it may not necessarily be open. We also learnt that conflict can easily translate into violence; violence being acts that can bring about hurt or harm or pain like pinching, kicking, cutting, shooting down with a gun etc. We tried to make listeners understand that violence can also be psychological, for example, a man refusing to talk to his wife for days on end.

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Further, we tried to make listeners to understand concepts such as conflict resolution, conflict transformation, negotiation, mediation and peace-building.

We were back to the radio talked about the theme; **Dismantling the Culture of War and Violence**. We picked from the teaching of Toh Swee Hin, who discouraged militarism, the use of toys that promote violence, the watching of films full of violence, the recruitment or use of child soldiers, possession of private guns, and the trafficking in guns as some of the ways to dismantle the culture of war and violence.

### ***SESSION 3.2: PRESENTATION***

Today we come to you with yet another important theme; **Living with Justice and Compassion**. At the end of this session, we expect listeners to be able to understand the value of living with justice and compassion. In simple terms, justice implies fairness or fair dealing, reasonableness or righteousness. It implies redress for those who have been wronged and may imply appropriate and not excessive punishment for those who have wronged others.

Compassion implies sympathy, empathy, concern, kindness, consideration and care. The opposite of compassion is coldness. Accordingly, to have compassion for others is to care about the needs of others, to be kind towards them and probably share with them what we may be having.

It implies that justice and compassion are sources of peace. When we live with justice and compassion at the family level, at the society level, at the national level, regional level and global level, then we are likely to have some peace.

At all the above levels we may be having different attributes, different luck and resources may not be distributed equally amongst us. We may be afflicted by different kinds of disability or different kinds of diseases. The questions are, how do we make sure that we share what we may be having with others; how do we ensure that we have harmony with the disabled and those who may be lacking in different areas? The following questions may be useful.

- Do we have a helping heart and share with others?

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- How do we care for the disabled, the elderly, the sick or other disadvantaged; do we empathize with them?
- Do we stigmatise against those who may be infected with HIV/AIDS and do we give them the support they deserve?
- Do we support HIV/AIDS orphans and other orphans?

If we do these, then we are upholding some values of living with justice and compassion. Other questions that we need to ask are:

- Do we have time for our children, give them enough parental love and care? What about disadvantaged children who may be on the street; what care do we and our institutions extend to them?
- Do activities of the NGOs and the Civil Society benefit the poorest of the poor or instead it benefits the workers more than the poorest who are purportedly targeted in the first place?
- Do the NGO works empower beneficiaries to be self reliant?
- Are the NGO works sustainable?
- Are the government's policies pro poor more than the rich?

The answer to these questions are that parents should have time for their children and extend to them the love and care they deserve. NGO activities should target to benefit the poorest of the poor and should empower beneficiaries to be self reliant. They should put strategies in place to ensure that their activities are sustainable. Government should also have policies that are pro the poor more than the rich.

**Phone in and Commercial Break: 10 Minutes**

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### ***SESSION 3.3: HOW TO LIVE WITH JUSTICE AND COMPASSION***

To live with justice and compassion also requires the following:

- Our education system should address critical issues about poverty. It should help us to develop a spirit of living with justice and compassion.
- We normally hear about the world increasingly becoming one village with improved communication, transportation and transfer of capital or investment where it is profitable. This process is called globalization. Mechanisms however need to be put in place to ensure that globalization is fair, inclusive and democratic. It should provide tangible opportunities and benefits for all countries and peoples.
- We always hear of opening up to foreign investors but the investors should have the spirit of justice and compassion. Globalization should not be driven by the spirit of profit, greed and consumerism.
- There are countries that are rich such as the Democratic Republic of Congo but warlords and other foreign interests do not allow them to develop because of greed. This negates the spirit of living with justice and compassion.
- Many developing countries live under the burden of debts. In the spirit of justice and compassion, these debts should be forgiven.
- Lastly, mechanisms need to be put in place to fight against corruption. Corruption negates the principle of living with justice and compassion.
- There is need to strengthen the Inspectorate of Government (IGG), Auditor General's Office, the Public Accounts Committee (PAC), and the anti-corruption civil society.
- Our Parliaments too should be empowered to fight corruption from top to bottom. How do we do this?

**Phone in and Commercial Break and Closing Remarks: 10 Minutes**

**END**

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### SESSION 4: PROMOTION OF HUMAN RIGHTS AND RESPONSIBILITIES

#### **SESSION 4.1: INTRODUCTION:**

*Introduce members, affiliate institutions, and acknowledge DED, the sponsor then highlight the session objectives.*

#### **1. Session Objectives**

By the end of the session, the radio listeners shall be able to:

- Outline the human rights declarations;
- State their human rights;
- Identify human rights issues which they feel should be addressed.

#### **2. Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- writing pads.

#### **3. Time : 2 Hours**

#### **4. Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

#### **5. Steps in the presentation**

In the previous session, we talked about living with justice and compassion. We tried to make our listeners to understand that in simple terms, justice implies fairness or fair dealing, reasonableness or righteousness. We told listeners that justice may also imply redress for those who have been wronged and that it may also imply appropriate and not excessive punishment for those who have wronged others.

We also tried to make listeners understand that compassion implies sympathy, empathy, concern, kindness, consideration and care and that the opposite of compassion is coldness. We noted that to have compassion for others is to care about the needs of others, to be kind towards them and probably share with them what we may be having.

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We further tried to make listeners to understand that living with justice and compassion is a major source of peace and that living with justice and compassion can be at different levels; inter-personally, at the family level, at the community level, at the national, regional as well as global levels. We also tried to make listeners to understand that such bodies such as the Civil Society or NGOs would be very important agents of living with justice and compassion if only they are people centred; and if they could only empower people to be self sufficient. We also learnt that now that the world is becoming one with better transport and communication and more freedom of movement and investment opportunities, it would be a better place if all nations had genuine hearts of sharing what they have with those who do not equitably.

Today we are going to talk about promotion of human rights and responsibilities. To realize peace and to avoid conflicts, human rights have to be observed. However, humans also need to exercise their rights responsibilities. They should strike a balance and not compromise certain rights over others. For example, a child's right to play does not mean the child should play until mid-night or cause nuisance for others. To exercise the right to play goes with certain responsibilities. Playing up to mid-night for example may interfere with time to wake up and go to school in time. If the child cannot get to school in time because he/she has played so deep in the night, then he/she would be compromising the right to education.

### ***SESSION 4.2: Universal Declaration of Human Rights***

On 10<sup>th</sup> December, 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights in the bid to promote human rights globally. It spells out the rights which belong equally to every person. The declaration has 30 articles recognizing amongst others that all human beings are born free and equal in dignity and rights. It recognizes that everyone is entitled to rights and freedoms regardless of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The declaration emphasizes the following rights:

- Right to life, liberty and security of person
- The rights not to be held in slavery; in other words freedom from slavery

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- The right not to be subjected to torture or to cruel, inhuman or degrading treatment or punishment
- Right to recognition before the law and equality before the law/equal treatment and protection before the law.
- Right not to be subjected to arbitrary arrest, detention or exile e.g. the 1991 Tinyefuza operation in Northern Uganda was an abuse of such rights for some people. This author was detained in Bwobo Gele for three days without food or water for no crime at all.
- Right to public hearing by an independent and impartial tribunal in the event of a charge of criminal act.
- Right to be presumed innocent until proved guilty according to law in a public trial that provides one guarantees for defence.
- Right not to be subjected to a heavier penalty than the one that was applicable by the time the penal offence was committed.
- Right not to be subjected to arbitrary interference neither with ones privacy, family, home or correspondence, nor to attacks upon his/her honour and reputation and the right to protection against such interference or attacks. This does not, however, give one a leeway to deal with his/her family as he/she wishes. There are responsibilities that have to be observed. For example, this year, a man in Austria was reported to have “imprisoned” his daughter in a secret basement of his house for over 20 years and had four children with her; one of whom was 19 years old and had not seen the sun. This was gross violation of human rights and lack of responsibility.
- Right to freedom of movement and residence within the borders of each state.
- Right to leave any country, including his/her own and to return to his/her country.
- Right to enjoy other country’s asylum for acts cognizant with the purposes and principles of the United Nations.
- Right to a nationality.

Listeners I end here and pass you over to my colleague for more of the provisions of the UDHR.

**Phone in, Commercial Break: 10 minutes**

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### ***SESSION 4.3: Cont' Universal Declaration of Human Rights***

Listeners, the UDHR also provides for the following rights:

- Right to marry and found a family without limitation due to race, nationality and religion.
- Equal rights to spouses to marriage, during marriage and at its dissolution.
- Right to enter marriage with pre-condition of full consent of the intending spouses.
- Right to own property alone as well as in association with others.
- Right not to be deprived of ones property.
- Right to freedom of thought, conscience, religion; freedom to change religion or belief, freedom to manifest ones religion or belief in teaching, practice worship and observance.
- Right to freedom of opinion and expression; freedom to hold opinions without interference and freedom to seek, receive and impart information and ideas through any media and regardless of frontiers.
- Right to freedom of peaceful assembly and association.
- Right not to be compelled to belong to an association.
- Right to take part in the government of ones country, directly or through freely chosen representatives.
- Right to equal access to public service in our country.
- Right to participate in periodic and genuine elections by universal adult suffrage held by secret vote or by equivalent free voting procedures.
- Right to social security.
- Right to work, free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- Right to equal pay for equal work.
- Right to just and favourable remuneration worthy of human dignity and supplemented, if necessary, by other means of social protection.
- Right to form and join trade unions for the protection of his/her interests.
- Right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

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- Right to a standard of living adequate for health and wellbeing of himself and of his family, including food, clothing, housing and medical care and necessary social services.
- Right to security in the event of unemployment, sickness, disability, widowhood, and old age or other lack of livelihood in circumstances beyond his/her control.
- Motherhood and childhood entitled to special care and assistance.
- Right to social protection of children regardless of whether or not they are born out of wedlock.
- Right to education; free one at least in the elementary and fundamental stages; elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- Education to be directed towards the full development of the human personality and to strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship amongst all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace.
- Right of parents to choose the kind of education that shall be given to their children.
- Right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- Right to protection of the moral and material interests resulting from any scientific, literary or artistic production of which he/she is the author.

This is derived from a publication of the United Nations Department of Public Information, a special edition to mark its 60<sup>th</sup> Anniversary in 2008 and it covers most of the materials in the 30 articles of the UDHR. However, the wordings have been edited and entries made more gender responsive/neutral for example by adding he/she where necessary.

**Phone in, Commercial Break: 10 minutes**

## WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO

### **SESSION 4.4: PROMOTION OF HUMAN RIGHTS AND RESPONSIBILITIES**

#### **SESSION 4.4.1: INTRODUCTION**

In the previous session, we tried to make our listeners know about the issues contained in the Universal Declaration of Human Rights of 1948. Today we intend to pose a few questions that should provoke us to think whether or not we are doing enough to promote those rights and responsibilities.

#### **SESSION 4.4.2: PRESENTATION**

If our country is to be rated highly in observance of human rights, we should think of incorporating most provisions of the UDHR into our law. The law should apply in ensuring that our soldiers do not violate human rights and in case they do so, they should face appropriate punishments. The civil society or NGOs should be encouraged to freely advocate for human rights and they should reach the grassroots.

Human rights education should also be incorporated into our curricula. Non-formal or informal human rights education should as well be encouraged. Non-formal education are the kind of education we get through workshops or sensitization seminars while informal education may be through stories, parables etc told in such places as home settings or fire places.

It is also important to observe rights of the vulnerable like the disabled, women, children etc. A popular saying is that disability is not inability. There are always potentials of the disabled that should be tapped. Even people who are born as invalids should be taken as God's gifts and they deserve care, love and compassion as their right. Women should be looked at as equal partners to men in social, economic, political and cultural issues/developments. Children and orphans have their rights to care, protection and several other rights that must be observed. They must not be subjected to labour that is not befitting their age.

Lastly, violators of human rights deserve to be punished after a fair trial. In our traditional system of *mato oput*, there could also be the element of compensation of the person wronged which in a way is punishment. Another question that we may pose is, is it

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alright to have *mato oput* without punishment? Are repentance and forgiveness after gross violation of human rights enough? Listeners are invited to give their views on this.

### SESSION 4.4.3: QUESTIONS ON HUMAN RIGHTS

Listeners, it is important to pose some of these questions concerning human rights basing on your personal experience of living in Uganda:

- Does Uganda uphold these rights as enumerated in the UDHR?
- Does observance of human rights rank high in Northern Uganda?
- Which security organization record the highest number of human rights violations?
- How effective are the human rights oriented organizations, for example, Human Rights Focus (HURIFO), Acholi Religious Leaders Peace Initiative (ARLPI), Human Rights Commission (HRC) in the promotion of human rights in Northern Uganda?
- Have we integrated human rights education in our schools?
- Are most people aware of their responsibilities to promote human rights?
- Do we respect rights of the vulnerable like women, children, orphans, the disabled and the elderly?
- Do we take care of the disabled?
- Do we take care of the elderly?
- Traditionally our extended family systems took care of orphans, is the practice still the same?
- Are girls in Northern Uganda assisted to have equal access to education with boys?
- Do we use child labour?
- Are there cases of sexual exploitation of children?
- Do we have arranged marriages?
- Do we have forced marriages?
- Do we have cases of marital rape?
- Do we have wife beating or husband beating?
- Do we give equal opportunities for women to own property including land?
- Do we give the women equal opportunities to participate in decision making on issues that affect them?
- Do we give the women equal opportunities to participate in business?

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- Do we allow women to freely access health facilities or permission should most of the time be granted by the men?
- Do we allow the women to vote freely without the influence of men?
- Should the LRA commanders face trial for alleged violation of human rights or they should be forgiven?

Answers to many of the above questions will tell us whether or not we are respecting or upholding human rights. We would realize for instance that we still have few human rights oriented organizations so they get overwhelmed. We also know that human rights education is not adequately integrated into our curricula. Sexual and gender based violence is still a big problem. Education still favours boys more than girls. When it comes to elections, many men still want to influence the way their women vote. Child labour exists. Many women are not free to own property of their own. They still do not have equal opportunities with men to participate in business and in decision making on issues that affect them. Some disabled and the elderly still do not get the care and attention they deserve. All these are issues of human rights violations that need to be addressed.

**Phone in for 10 minutes**

## WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO

### SESSION 5: INTER-CULTURAL SOLIDARITY AND RECONCILIATION

*(This session requires two days for presentation. It has been divided into two days so that it is adequately covered)*

#### 1. Session Objectives

By the end of the session, the radio listeners shall be able to:

- Comment about our cultural diversity
- identify how culture can be a source of conflict
- appreciate cultural diversity as a resource for peace

2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- Writing pads.

6. **Time :** 2 Hours

7. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

#### 8. Steps in the presentation

### SESSION 5.1.0: INTRODUCTION

In one of our last sessions, we tried to make listeners to know more on the issue of promoting human rights and responsibilities as part of peace. We concluded our talk about the 30 articles in the Universal Declaration of Human Rights of 1948 and recommended that there should be need to domesticate all the issues into our law. We learnt that to realize peace and to avoid conflicts, human rights have to be observed. We however, emphasized that humans need to exercise their rights responsibly. We said there was need to strike a balance between rights and responsibilities and not to compromise certain rights over others. One example we gave was that a child's right to play does not mean the child should play until mid-night or cause nuisance for others. We noted that if a child has to play up to mid-night for the sake of rights, it might interfere with time to wake up and go to school in time thereby affecting the right to education.

## **WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO**

Today, we expect that at the end of the programme, listeners will be able to know more about the importance of inter-cultural solidarity and reconciliation as another major source of peace. Culture has been variously defined but also as simply as “a total way of life of a particular people.” That means culture concerns the kind of food a particular people eat, how they prepare it, the way they dress, sing, dance, carry out certain rituals and worship etc. The concept of inter-cultural solidarity therefore implies harmonious inter-face of the different lifestyles as shaped by our different cultures. It is also important to note that culture is not static, rather it is dynamic to the extent that most of what we think are our culture may be an hybridization of different cultures. This therefore means we should be adaptable in the event of cultural interface. This does not, however, mean we should lose our good cultures and adopt what may not be appropriate in our circumstances.

The idea of reconciliation in this context means we should be ready to reconcile the different cultures more so in this era of globalization where easier migration allows people of different cultural backgrounds to interface. It also implies that in case of any past inter-cultural conflicts, this is the era when people should dialogue and chart out a more harmonious co-existence.

### **SESSION 5.1.1: CULTURE**

It is important to note that people come from different cultural backgrounds. When people from these different cultural backgrounds meet, there is bound to be a clash in the way they do things, the way they perceive things, their attitudes towards certain issues and their behaviours which may not be the same. Each of them may be more proud of their identity and culture and even imagine that their culture is superior to others. Even here in Northern Uganda, we have stereotyped our neighbours. In Nebbi I have heard people abusing each other “*iming calo Madi*” meaning “you are as stupid as the Madi.” One may pose a question; does it mean all Madi are stupid? The answer is of course no and such stereotypes may come from cultural differences.

In this session, we want to impress it upon listeners that it is good to recognize that since we come from different cultural backgrounds it is important to understand how the different cultures have shaped the way the other people do their things, how the cultures

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have shaped their outlook, or their attitudes and behaviours. Once we recognize those differences, then we would realize the need to be accommodative despite differences. Sometimes, we realize that what we perceive as bad in our own cultural lenses may in fact be good. For example, the Acholi despise the Lugbara for mixing their beef stew with *otigo* vegetables but in reality that helps the Lugbara community in balancing their diet.

### **SESSION 5.1.2: CULTURAL DIVERSITY**

The message today is that despite our cultural differences, we need to work together in harmony as members of the world community who all have interest in peace and development. We need not emphasise our differences, rather we should strive for solidarity. In other words, we need to work towards reconciling our differences. The same goes to the different religions, many of which are still springing up. Almost all these religions preach the same thing; love one another, share, oneness as children of God etc. There should therefore be solidarity amongst the different religions. There should be inter-faith dialogues, multi-faith projects etc. given the common cause of the different religions. In Acholi here, we have witnessed the different religions; Orthodox, Muslims, Catholics and Protestants, under the umbrella of Acholi Religious Leaders Peace Initiative (ARLPI) working together towards achieving peace.

**Phone in and Commercial Break, 10 minutes.**

## **WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO**

### ***INTER-CULTURAL SOLIDARITY AND RECONCILIATION***

#### **SESSION 5.2.0: INTRODUCTION**

In our last session, we tried to make our listeners to know more about the importance of inter-cultural solidarity and reconciliation as another major source of peace. We said one could simply define culture as “a total way of life of a particular people” but we also noted that culture is not static, rather it is dynamic. We tried to make listeners to know that inter-cultural solidarity implies harmonious inter-face of the differences in our lifestyles as shaped by our different cultures. We cautioned that we need to be adaptable in the event of cultural interface and that this does not mean we should lose our good cultures and adopt what may not be appropriate in our circumstances.

Today, we want to emphasize that it is important to recognize that what upholds our identity is our culture and that it is important to be proud of our culture and to promote it. However, there are some cultures, which may not be good. What are some examples of these? Our main presenter will try to answer this question.

#### **SESSION 5.2.1 BAD CULTURAL PRACTICES**

In this era of HIV/AIDS for instance, it would be unrealistic to uphold the culture of wife inheritance. It would be unrealistic to marry off girls below 18 years much as our culture is not specific about marriage age. The world has also come up to strongly oppose practices such as female genital mutilation practiced amongst some tribes. It is important to note, however, that since these are cultural issues, if we are to condemn them, we need to be quite peaceful in our approach. It is good for instance to help the people who practice female genital mutilation to explore alternatives to the practice. If the practice is to initiate females into womanhood, there could be other alternatives to the mutilation, itself and you need to peacefully convince the people about the viability of such alternatives.

Some of the questions we may need to ask ourselves are:

- Are people proud of their identity as Acholi for instance?
- Is there harmony between the different tribes in Uganda, for example, between the Acholi and Bantu, between Acholi and Langi, between Acholi and Madi etc?

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- Is there harmony between the different religious groups in Uganda?
- Is multi-cultural or inter-cultural education integrated into our curricula or there are only strands about multi-cultural education?
- Is our politics free of tribal sentiments?
- Is our politics free of religious sentiments?
- Are we allowed to promote our identity; for instance in Gulu University, are the different tribes free to showcase their culture?
- Do we have inter-clan conflicts?
- Do we feel free to interact with the *bazungu* for instance? Does our education system prepare us for that kind of interaction? We learnt during our presentation on human rights and responsibilities that we should feel free even to inter-marry across races. Do we appreciate the idea of inter-marrying other tribes and other races?
- Do we feel free to go and study in a multi-cultural setting, for examples in some mixed race universities abroad?
- Can we easily accept different lifestyles so long as they do not grossly violate our own rights?
- In case of inter-cultural conflict, are we ready to sit down and reconcile our differences amicably?

### SESSION 5.2.2: CULTURAL IDENTITY

If answers to most of those questions are affirmative then we are on the right track. We should be proud of our own culture and identity as a people but at the same time, we should be ready to appreciate other people's culture however strange they may appear to us. We should give them freedom and space to practice their culture. To better understand our differences, we should encourage inter-cultural exchange and dialogue. It was in that light that the Institute of Peace and Strategic Studies through its Community Outreach Peace Project is in the process of opening up inter-cultural dialogue and exchange between Acholi and Langi; between Acholi and Karimojong; between Acholi and Madi. Hopefully such exchange may result into joint activities that are intended to promote solidarity between the tribes.

Acholi Religious Leaders Peace Initiative (ARLPI) has also demonstrated that the different religions can work together. Such initiatives need to be encouraged. In the

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absence of a specific multi-cultural education curriculum, we should also think of how to incorporate multi-culturalism into teaching and learning.

Politics should as well be free from tribal sentiments. People should treasure the qualification of people no matter what tribe or cultural background they come from. The same applies to religion. When electing our political leaders, we should as well treasure their qualification regardless of their religion.

Gulu University should be praised for allowing people from the different regions of Uganda to showcase their culture as happened recently during their cultural gala. However, when electing students representatives, they should bury their tribal sentiments and look for good qualities in the person.

If we are to have peace, we should also focus on mechanisms to resolve inter-ethnic or inter-clan conflicts. The traditional leaders could be very useful here. There are some traditional mechanisms for conflict resolution that should not be ignored since they tend to promote reconciliation.

Lastly, the world is increasingly becoming one in this era of globalization with improved communication and transportation. People should be free to mix up with others from different cultural background and to inter-marry. The Universal Declaration for Human Rights of 1948 supports inter-cultural and inter-racial marriages. We should be free to interact and share viewpoints no matter what colour we are.

**END**

**Phone in and Commercial Break, 10 minutes.**

## WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO

### SESSION 6.0: LIVING IN HARMONY WITH THE EARTH

*(This session requires two hours which is fit for “Te Yat”<sup>1</sup> Programme)*

#### 1. Session Objectives

By the end of the session, the radio listeners shall be able to:

- Appreciate the value of living in a healthy environment
- identify the challenges facing our environment;
- identify ways in which we can live in harmony with the environment

#### 2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- writing pads.

#### 3. **Time :** 1 Hour

#### 4. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

#### 9. Steps in the presentation

### **SESSION 6.1: INTRODUCTION**

In the last session, we concluded our presentation on inter-cultural solidarity and reconciliation with emphasis that it is important to recognize that what upholds our identity is our culture and that it is important to be proud of it and to promote it. We also noted the importance of understanding our diversity and the need to respect each other's culture. We noted the need to discard bad cultures and for the adoption of good ones. We noted the need to try and fit in diverse cultures if our circumstances demand so. We noted that inter-cultural solidarity and reconciliation is a major source of peace.

Today, we have come with yet another important theme of peace education, that is Living in Harmony with the Earth. The concept of living in harmony with the earth

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<sup>1</sup> *Te Yat* is a programme offered by 102 Radio Mega FM, which runs every Saturdays from 10:00 am – 12:00 noon on, issues driven topics.

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concerns how we can take care of mother earth and not destroy it through our activities. There are currently a lot of concerns about the destructive way by which we are relating to mother earth. We hear of things like global warming, depletion of the ozone layer, rising sea levels, hurricanes, tornadoes etc that are associated with our unsustainable use or misuse of the earth's resources.

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### **SESSION 6.2: CHALLENGES FACING OUR ENVIRONMENT**

Some statistics and facts as enumerated by Patricia Mische in 2005 may be an eye opener to the potential problem we face in respect to environmental issues:

- In 20<sup>th</sup> Century, humans inflicted more damage on the environment than in all previous history.
- Human population multiplied almost four times; from 1.6bn in 1900 to 6bn in 1999; the population is expected to reach 10bn by the middle of the 21<sup>st</sup> century.
- Some estimates: the Earth community cannot support more than 2.5bn at the economic level now enjoyed by the 24 most developed countries; yet most people aspire to this standard of living.
- There was tremendous growth in the 20<sup>th</sup> Century but its benefits were not evenly distributed; most going to one-fifth of the world's population while another one-fifth struggles to survive with no or little access to safe water, or adequate nutrition, shelter, education, or employment.
- In the 20<sup>th</sup> Century, the world lost close to 50% of its original forest area.
- Loss of forest increased flooding, soil erosion and depletion of aquifers and diminished capacity to absorb carbon emissions that cause global warming.
- A five-fold increase in fossil fuel use since the 1980s has contributed to atmospheric concentrations of CO<sub>2</sub>, beyond the capacity of nature to absorb. As a result, world temperatures are rising.
- Whereas soil formation exceeded soil erosion throughout most of Earth's history, in the 20<sup>th</sup> century, a combination of over plowing, over grazing, and deforestation reversed the relationship.
- The 20<sup>th</sup> Century saw more pollutants and toxic chemicals dumped into air, soil and water than in all previous centuries. Radioactive emissions from nuclear weapons production, testing and stockpiling entered the air, soil and water and ultimately the DNA and human gene pool affecting the viability of future generations. The chemicals have also been blamed for the spread of cancer.
- The 20<sup>th</sup> Century saw the greatest human caused extinctions. Scientists estimate that the normal rate of extinctions should be 1-10 extinctions per year but the 20<sup>th</sup> Century loss is estimated at 1,000-27,000 a year; all these related to human activities.

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### **SESSION 6.3: ENVIRONMENTAL CONSERVATION**

Importance of Mische statistics and facts:

- Reawakening towards the need to protect, conserve and preserve the environment;
- Reawakening about the need to control populations;
- Reawakening about world inequality and the needs to redress these issues for the good of all humanity;
- Reawakening to the fact that the looming ecological crises are mainly human induced and a clarion call to change for the better;
- Articulates the various environmental issues and their linkages to the need for wise resource use and their implications to peace and security.

Some of the other destructive human activities include the following:

- Over-fishing leading to depletion of some fish species
- Not respecting other community of life and/or doing enough to save some animal and plant species
- Failure to reduce, recycle, reuse and renew resources
- Engaging in war economies and supporting resource induced wars.

What should then be done to save the situation?

The world is heading for doom if good practices are not adopted to tackle the above problems. In schools, colleges and universities, there is urgent need to promote environmental education and sustainable development education. The linkages between these to world peace and security should be made clear for all. Has a University like Gulu University effectively integrated environmental issues into teaching and learning? Does the University give good example by taking simple measures like having separate dumping bins for plastic, papers and bottles and for researching on simple recycling technology? Do our schools bring up children to plant trees and to avoid littering their environment?

Universities schools and other institutions should take the lead in environmental education and sustainable development education as a priority. They should act as models in environmental care by introducing simple mechanisms of reusing, reducing,

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renewing and recycling. They should be models in researching on clean energy sources like the use of solar and wind energy. They should take the lead in popularizing these alternatives.

These roles should not be left to educational institutions alone. There are still fewer NGOs directly involved in sound environmental campaigns. NGO could play very crucial roles in non-formal education on the environment.

Where there are alternatives, we should avoid the use of toxic chemicals as much as possible. Organic farming could be more environmentally friendly than farming with a lot of inputs of toxic fertilizers and other chemicals used to control pests and diseases.

At the household levels, there are some good practices we can adopt. We should cook just enough food and avoid wastage through dumping what we do not need. We should avoid wasting water, wasting energy. We should make sure that water taps and lights are turned off when we do not need them. It is not realistic to have a fleet of polluting vehicles when we could do with one or two. We should also learn to reuse, renew, recycle and reduce whenever necessary. By doing that we would be avoiding wastes.

The world should also wake up against people who intend to profiteer from war economies through creating territories and lawlessness that allow them wanton exploitation of natural resources such as in the Democratic Republic of Congo. The ICC is known to have taken interest in such issues. This should attract global support so that people who may be involved in those unscrupulous acts can face the law.

**END**

**Phone in and Commercial Break, 10 minutes.**

## WEEKLY ONE-HOUR COMMUNITY PEACE EDUCATION ON RADIO

### SESSION 7.0: INCULCATION OF INNER PEACE

#### 1. Session Objectives

By the end of the session, the radio listeners shall be able to:

- Define the concept “inner peace”;
- Outline practices that help in cultivating inner peace;
- Apply the concept of inner peace to northern Uganda;
- Identify obstacles to inner peace;
- Suggest ways in which the obstacles to inner peace can be overcome.

2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- writing pads.

3. **Time :** 1Hour

4. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

### **SESSION 7.1: INTRODUCTION**

Just as conflicts begin in the minds of individuals, peace values too spring from the minds of individuals. When we are at peace with ourselves, we are likely to be at peace with others. Our own peaceful minds are the ones that can ably radiate peace to others. It is therefore important to cultivate inner peace.

#### **How can we cultivate inner peace?**

There are practices that can help us to cultivate inner peace.

- **Meditation:** One such practice is meditation. Through meditation which involves deep thought or reflections, we can take stock of the goodness that abounds us and rejuvenate inner peace.
- **Contemplation:** Contemplation involves not just reflection about the past but also weighing up issues concerning the future and planning for it. Good contemplation can also be a source of inner peace.

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- **Spirituality:** Different faiths or religions preach similar things: love, sharing, justice, compassion, faith, kindness, generosity etc. Most of them are against materialism, greed and avarice. Our faiths or spirituality be they modern or traditional help us to cultivate inner peace.

### **7.2 HOW DOES NORTHERN UGANDA FARE IN INNER PEACE?**

We have had 22 years of war; there is a lot of trauma. In the process, the traditional worship system including the altars (*abila*) have been abandoned, burnt or even forgotten. These used to be a source of inner peace for many people because they were means through which they purify their spiritual beings and gain psycho-social support. We need to carry out research on these issues but we would like to hypothesise that these are some of the factors that have led to numerous mental breakdown in this region and the numerous people in need of psycho-social support. Some elders today associate some mental health problems with the abominable act of burning down the *abila*. Unfortunately, there are very few medical workers specialized in mental health issues and there are very few NGOs involved in psycho-social support or rehabilitation.

### **7.3 SEARCH FOR ALTERNATIVES**

Northern Uganda just like the rest of Uganda embraced the different religions as a source of inner peace. It is consequently possible that in the search for inner peace, our churches or mosque are currently fuller. There are, however, also several mushrooming Pentecostal and Baptist churches as well as those with a blend of traditional and modern religions. In the Catholic Church, we have the Charismatic Renewal whose ways of worship are in many ways similar to the Pentecostals. We also have some cults, which are out of the ordinary or strange ways of worshipping attracting people. All these are becoming popular to sections of the population in search for inner peace than ever before.

The unfortunate thing is that some leaders of these churches, especially the mushrooming ones are driven by other motives such as deceit and greed or profit out of assistance that they may get and this leads to the frustration of some of their followers. Practices of some of the church leaders are questionable and contrary to what they

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preach bringing some of their institutions. Consequently, the very institutions that are expected to help us cultivate inner peace have left many frustrated and even mentally broken. Nevertheless, the churches still remain a source of inner peace for many people.

### **7.4: DRUG ABUSE AND ALCOHOLISM**

There is also believed to be an increase in drug abuse such as smoking marijuana, chewing *mairungi* (khat) etc. The former is outlawed but people still take the risk. Alcoholism is also believed to have escalated. Drinking hours are hardly restricted and many brands of cheap waragi are on the market; some as cheap as only 100/= per sachet. To some people these may be searches for inner peace but they are very dangerous ways that are as well associated with many cases of other social and psycho-social problems.

#### ***Disco***

Some people seek solace in disco or night dance places some of which operate everyday of the week. To some people, these places have become what they adore as sources for inner peace but this is another dangerous alternative.

### **7.5 Recommendations**

- Practices such as meditation and contemplation that lead to inculcation of inner peace should be promoted. These can be at the personal level and also through religious institutions, schools and colleges. People should, however, be made to know that as individuals, they are responsible for promoting their inner peace.
- God has provided you with a mind to weigh the good things that you can get for your personal peace through the different religions, faiths or spiritual institutions. You should have the mind to reflect on what is good for you since not everything that comes from those institutions are good.
- Avoid or cut on drugs or alcohol if you are a victim of drug and alcohol abuse. Some counseling centres and counselors are increasing in Northern Uganda. You may need them.
- The authorities could think of enforcing some by laws restricting drinking time. It happens in some other countries. It can happen here.
- Institutions concerned should ensure that the law takes its course in controlling *marijuana* smoking and these institutions need the community support.

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- Some by-laws also need to be made and enforced to control the disco craze and those by-laws should target not just the youth and children but adults too.

**Phone in and commercial break, 10 minutes.**

## SESSION 8.0: CREATING CULTURE OF PEACE IN SCHOOL

### 1. Session Objectives

By the end of the session, the radio listeners shall be able to:

- Define the term “culture of peace” ;
- distinguish between positive and negative peace;
- identify the causes of peacelessness in our schools systems;
- suggest ways of inculcating culture of peace in school.

2. **Materials:** The following materials should be set for use before the time of introduction at the radio studio:

- pens;
- writing pads.

3. **Time :** 1 Hour

4. **Methodology:** i) Lecture; ii) Structured discussion; iii) Question and answer.

### 10. Steps in the presentation

#### **SESSION 8.1: BRIEF INTRODUCTION**

UNESCO broadly defines a culture of peace thus:

A culture of peace is a growing body of shared values, attitudes, behaviours and ways of life based on non-violence and respect of fundamental rights and freedoms, on understanding tolerance and solidarity, on the sharing of free flow of information and on full participation and empowerment of women.

While it does not deny the conflicts that arise from diversity, it demands non-violent solutions and promotes the transformation of violent competition into co-operation of

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shared goals. It is linked to the development of positive alternatives to, violence, war and militarism.

Toh Swee Hin (2004) notes that similar sentiments were echoed at the Hague Appeal for Peace in May 1999 that culminated into his own six tenets of peace education namely; **dismantling the culture of war and violence; living with justice and compassion; promoting human rights and responsibilities; building cultural respect, reconciliation, and solidarity; living in harmony with the earth; and cultivating inner peace.** Swee Hin uses a flower symbol to illustrate the six tenets, each of the tenets represented by a petal.

These six tenets of peace education can be a good tool for us to make a holistic understanding of the existence of peace or peacelessness in school. However, what is peace?

Johan Galtung categorises peace into **negative** and **positive** peace. **Negative peace** is the absence of war; the kind of peace we talk about when we refer to peace in Northern Uganda. Since the guns have fallen silent, we say there is peace but Galtung would call this **negative peace**.

Galtung refers to “total peace” or **positive peace** as a situation where there is no war but besides there is no poverty, all the structures and institutions are functioning well. People can afford what they need. There is access to social services; there is economic, political, spiritual as well as environmental wellbeing. It is a situation where there is no discrimination and equitable distribution of resources. Is it therefore possible to achieve positive peace? The answer is that it is difficult to achieve positive peace but it is an ideal that we work toward. When there is no war but we still lack the other conditions that lead to positive peace, we are said to be suffering from **structural violence**.

**Is our school having positive or negative peace or no peace at all? Do we have structural violence in our school?**

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### **8.2 Culture of War and Violence in School**

Back to the issues concerning the six tenets of peace education, do we have the culture of war and violence in our school? What promotes the culture of war and violence in school?

The factors that promote the culture of war and violence could include the following:

- Students and teachers spending time watching war or other violent movies or films.
- Students having toy guns, toys of helicopter gunships, tanks and the like..
- Students liking martial arts like kungfu, karate or tae-kwon-do; sometimes even killing their colleagues in the process.
- School administration resorting to the use of armed policemen or military men the moment they suspect there is an impending riot or strike.
- The use of violence to fight violence when there can be some non-violent means.
- Possession and use of guns by students.
- Corporal punishments.

Dismantling the culture of war and violence pertains to changing values, attitudes and beliefs against such practices enumerated above. It concerns non-violent resolution of conflicts through such things as negotiation, mediation, information sharing, discouraging the use of war movies, violent games and toys, and reconciliation etc.

**Phone in and Commercial break, 10 minutes.**

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### **8.3 Living with Justice and Compassion in School**

- When we live with justice and compassion in school; it means we do not have corruption that may be using public funds for private gains. A head teacher who diverts school funds to build a personal house for example would not be having the spirit of justice and compassion.
- A head teacher who favours his/her relatives over others would be practicing what we call nepotism and that is against the spirit of living with justice and compassion.
- A head teacher who does not care about the welfare of fellow teachers would be living against the principle of living with justice and compassion.
- Compassion also means having the heart to love one another and share; it means having the heart of generosity. Having the heart to love does not mean teachers should fall in love with their students. Falling in love with students, however mature the student is would be unethical.
- In the spirit of justice, punishments given to students or teachers should also be proportionate to the wrongdoing.
- Spirit of justice and compassion should also be able to come from other stakeholders in education, for example the Central Government, the Local Government, education officials in their various capacities, development partners and NGOs like Windle Trust and others.

If we are to fight injustice we need to find ways of making the students access basic needs; we need not subject them to forced labour; we need to treat them equally. We need to avoid being greedy. Peace is inseparable from justice. We in Acholi are blessed with a culture of justice and compassion that we need to uphold. Unfortunately the long war in Uganda tended to erode that spirit of justice and compassion.

### **8.4 Building Cultural Respect, Reconciliation and Solidarity in School**

When different cultures, races, ethnic groups or even clans meet, some kinds of disharmony or peacelessness sometimes erupt. This may be because of the following:

- Disrespect of other people's culture; taking it as inferior or strange.
- The feeling that those belonging to a different culture, ethnic groups, religious groups or race do not deserve certain things, that is, discriminating against them.

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We therefore need to promote values and attitudes that enforce non-discrimination, non-racism, mutual respect and understanding across cultures in our schools, locally, nationally and internationally. The same principle applies to the different faiths, many of which are still emerging. Cultural and religious differences/issues are all very serious recipes for conflict but values need to be developed that can enable people to live together in diversity with mutual respect and in dignity while preserving their culture.

### 8.5 Promotion of Human Rights and Responsibilities in School

In the school environment, both students and their teachers should know about their rights and put in mechanisms to uphold them. Rights may be social, economic, civil and political.

- Social rights may be rights to social services like healthcare, good education environment, right to play, right to food and good nutriments. It is not enough to say we are giving our students rights to food when they are not able to get balanced diet. It does not take a lot to improvise balanced diet cheaply.
- Economic rights include rights to gainful employment and good income. There should always be mechanisms to support teachers whose particulars fail to be entered into the Government payroll. **Does your school do this?**
- Political rights include the rights to form associations, to vote and be voted for, to participate in decision making. Dictatorship is often the enemy of political rights. People should be free to associate and express themselves. Meetings need to be inclusive. Structures need to be put in place to support this. **How is the students' voice heard? How are they involved in decision making that affect them? Do they have a leadership structure? In a mixed school is gender mainstreamed? In other words, how are the women/girls involved in political affairs in the school?** These are some of the pertinent questions that if affirmative can contribute to creating a culture of peace in school.

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### 8.6 IMPORTANT QUESTIONS TO CONSIDER

Other important questions are:

- Do we have mechanisms to check corruption and other malpractices?
- Do we uphold the dignity and freedoms of others?
- Do we respect the rights of other marginalized groups, orphans, the disabled, the formerly abducted children, child mothers etc. or do we stigmatize them and call them names?
- Do we have some female friendly facilities in the school?
- Do we give freedom for students to form clubs and associations that are peace oriented? If answers to these set of questions are “yes” then indeed we have some respect for human rights.

Rights should, however, go alongside responsibilities. Within rights there must be limitations. For example in respecting the rights of children to play, they must know that there should be time set for other activities. They should know that freedom of movement should not mean breaking the school regulations and going out any time one wishes and probably coming back drunk in school. School rules and regulations therefore need to be in place and there should be mechanisms to enforce them.

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### **8.7 Living In Harmony With The Earth In School**

This tenet is concerned with using the earth's resources with a mind to conservation and sustainability

Polluting human activities have already resulted into some ecological crises. This is already a global crisis. You might have heard of such concepts as global warming, depletion of the ozone layer, climate change etc. Locally here, those who are trying to go back from camps to their villages claim the rivers they left flowing have dried, wells are no more and in some places a lot of trees have been destroyed by charcoal makers. A sound environment is part of peace. Schools are crucial in inculcating in us values to realize a sound environment. What can schools do to realize a sound environment?

Schools should be models in environment conservation and preservation and could do the following:

- Plan for their compounds, preserve and conserve vegetation.
- Set up a system for waste management and disposal. Have dust bins or waste disposal pits for biodegradable items. This extends to having good latrines. Many schools are not peaceful because of lack of latrines.
- Have a system of recycling, reusing and replenishing to avoid waste.
- Cook just enough food for the students to avoid waste.
- Care about the carrying capacity of your school. If your school has 500 students against two stances of latrines for instance, that is a disaster and a source of peacelessness.
- Let the students realize the waste that result from such practices like leaving the water tap open when we do not need the water or turning power on when we could do without it.

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### **8.8 Cultivating Inner Peace in School**

It is always argued that peace begins in the minds of individuals. There is a basic assumption that core values and root principles of diverse cultures and/or faiths provide guidance and inspiration for developing a culture of inner peace.

It is also argued that the human being has three parts; the body, the soul and the mind. It is soul searching that helps individuals to counsel themselves and derive some inner equilibrium and peace. If we allow ourselves to be controlled by the mind alone without guidance from our spirituality, we may commit suicide.

Practices like meditation and contemplation help to connect people to their spirituality and help them to develop inner equilibrium and tranquility.

It is through a constant cultivation and renewal of such roots of inner peace that individuals can grow spiritually. Since peace begins in the minds of individuals, it is the radiation of our inner peace to the larger society that helps to build relationships and structures based on principles of nonviolence, justice, human rights, cultural respect and solidarity, and environmental care. Hence all the themes or tenets are interconnected. Religious values be they Islam, Christianity or Bhudist all uphold the concept of inner peace and help individuals in that regard.

### **8.9 Curriculum and Instruction Methods that Promote Peace**

Curriculum can be developed to promote the culture of peace. Peace Education is becoming more and more popular. There are also strands of peace education like citizenship education, development education multi-cultural education, sustainable development education that help to promote a culture of peace. Within our traditional subjects like Mathematics, Physics, Agriculture etc. some peace values can be incorporated. **How can we incorporate peace education in Mathematics?**

Teaching also needs to be done in peace. There is a move away from lecture methods to participatory methods of instructions. The assumption that the teacher is a fountain of knowledge and the students mere recipients is no more. It is also increasingly being realized that not all knowledge are text book based. There is a lot of knowledge lying

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within the classrooms that need to be tapped. The most important thing is the approach to tap that knowledge. The answer lies in democratizing the classroom and encouraging students to participate. Participatory methods include role plays, group work, drama, debates, simulation, storytelling, field trips etc.

Assessment methods also need re-thinking. Many students are marginalized or brushed aside as dull because they are not able to pass examinations. If we are to popularize progressive assessment, such students may be able to perform better. Examinations are by nature not peaceful and may not assess the students knowledge and skills accurately

The Thematic Curriculum that has been introduced in the lower primary uses the basic principles of peace education. In the thematic curriculum, progressive assessment is encouraged. In the Thematic Curriculum, teaching is done in themes and values of peace are incorporated in the different themes.

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### 8.10 Other Strategies to Create Culture of Peace in School

- Keep a tab on indicators of peacelessness
- Try to understand the causes or sources of discontent in school before thinking of peaceful settlement
- Call for outside help, other education stakeholders or mediator(s) if need be.
- Formation of peace clubs and other clubs such as debating clubs, drama clubs etc with peace messages
- Formation of peer mediation
- Emphasis on similarity and not differences
- Hear voices of all including the excluded (marginalized). Treat all with dignity and respect.
- Put in place some structures for counseling and guidance. If need be build the capacity of all your teachers in guidance and counseling
- Be in touch with everybody, hold meetings, assemblies, communicate, inform and consult.
- Practicing peace. Know your students by name, greet, talk and smile to them, praise them, correct them nicely when you feel they are wrong, have empathy for the suffering.
- Engage in non-violent activities.
- Have in place realistic rules and regulations.
- Encourage inter-group contact
- Encourage one to one informal talks
- Place a word, which is a caring term on the board daily, e.g. respect, appreciate and help.
- Think positively and speak positively about people, places, and events; avoiding negative comments
- Create a weekly award for the most caring person in class.
- Discuss bullying, teasing and ridicules as part of a lesson.
- Help students analyse conflicts.
- Teachers should have some meals together with the students.
- Find out about students anger and allow them to investigate the situations they are angry about.

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- Develop a school creed, which includes statements of caring, peace, and self-pride which is recited daily and placed on display where students may read it as often as possible. (Rose D, Halloway C. S. & Alfred M. (1997).

**Phone in and commercial break, 10 minutes.**

**END**

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