

PLENARY and OUTCOMES REPORT

International Institute on Peace Education 2004 “Human Security: Building a Culture of Peace”

August 1-7, 2004
Sabancı University
Istanbul, Turkey

The following report is a general summary of the plenary sessions and outcomes of the 2004 International Institute on Peace Education hosted and co-organized by Sabancı University in Istanbul, Turkey. The Institute, a multicultural and cooperative learning opportunity in which participants learned from each other about substantive issues and interactive teaching approaches, was also a forum for networking and community building among those who educate and work for a culture of peace in the region and internationally. This year's institute brought together more than 65 people from over 22 nations including Afghanistan, Albania, Azerbaijan, China, Estonia, France, Georgia, Greece, Hungary, India, Iraq, Israel, Kazakhstan, Korea, Kurdistan, Lebanon, Lithuania, Palestine, Pakistan, Romania, Turkey, Ukraine, USA, and Zimbabwe. Participants represented various professions and sectors of global society, ranging from academics, activists, publishers, students, musicians, artists, and educators.

The overarching theme of the institute was the concept of human security as a means for working towards a culture of peace. Lack of human security is both a cause and a consequence of the many conflicts that engulf the Middle East, the Caucasus and the Balkans. If human security is to be achieved, issues of militarization, human rights abuses perpetrated by state and non-state actors, the virtually universal discrimination and oppression suffered by women, and the cultures of conflict that produce prejudice and hatred must be confronted by educators and policy makers. The Institute explored these issues and ways to educate toward human security in formal and non-formal settings.

The program consisted of plenaries, workshops, reflection groups, and visits to places of relevant interest in Istanbul. The main intent of the institute was to develop practical approaches to turn “human security” into a workable concept and framework in the host region and the world at large. Outlined specifically here are synopses of the plenary sessions. Information about the content of the various workshops is listed in the index at the end of the report. Descriptions of what took place in each dialogue group have not been included here as these were personal spaces of reflection.

THEME 1: Human Security for a Culture of Peace

- Betty Reardon (USA), Founding Director of the Peace Education Degree Concentration and Center at Teacher's College, Columbia University
- Dale Snauwaert (USA), Associate Professor of Educational Theory and Social Foundations of Education and Chair of the Department of Foundations of Education at the University of Toledo
- Ayşe Gül Altınay (Turkey), Professor of Anthropology, Cultural Studies, and Gender Studies at Sabanci University

Betty Reardon began the opening plenary by challenging the mainstream notions of security, maintaining that they have in fact militarized global society and undermined human well-being. She asserted that true human security occurs when everyone can be fully human – to be alive, to believe, and to do – something that should be reflected in both the conditions of and expectations we have of our societies. Since states are currently more concerned in managing the conditions in which we live, people are actually impeded from the possibility to create what is necessary for true human security and universal well-being. As a result, it is imperative to design a new system of security, one in which humans can apply their imagination to real problems. She concluded that this new design, based on imagination, would allow for people to access the full range of their humanity.

Dale Snauwaert continued to define human security as something that is, by its own definition, opposed to the idea of national security, as it suggests something that is cosmopolitan rather than tied to the state. This cosmopolitan conception views security as a basic human right. If a society perceives security as national security however, it is an affront to human dignity. Since societies shape their institutions based on the way that they perceive security, this contradiction needs to be recognized and resolved in order to truly ensure universal human rights. Snauwaert proposes a “Democratic Peace Proposition” in which there is a non-violent and cosmopolitan conception of security. Fundamental to this peace proposition is the existence of a liberal, democratic society. Through the spread of true liberal democracy, he believes that human rights will fundamentally be spread and peace will ultimately ensue. He contended that this is empirically true as historically liberal democracies have never been at war with each other (while they have been liberal democracies). Furthermore, in order to achieve true democracy, education must also be democratic and should provide the moral resources to cultivate voice and authentic participation.

Snauwaert further explored the ethical dimension of human security in the context of a culture of peace. He ultimately concluded that security is a basic right in the sense that a peaceful and just social order, or a culture of peace, is a necessary condition for the enjoyment of all other rights. Hence, the articulation and an understanding of the cosmopolitan ethics that frames the fundamental significance and organizing power of the idea of human security is essential for the development of a culture of peace.

Ayşe Gül Altınay closed the panel reflecting on the historical link between nationalism, security, and gender in Turkey. The construction of nationalism in Turkey, instituted by the state through the military, created two classes of citizens through its articulation of gender differences: men, who were willing to sacrifice for the country, and women, who give birth to the men who are willing to sacrifice for the country. Although women were clearly the second-class citizens of this paradigm, their active participation was required in order to sustain and perpetuate it. She insisted that as a result, we do not only need a new concept of security, but also a new concept of gender.

THEME 2: Education: Reforming for Human Security, Educating for Peace

- George Mchedlishvili (Georgia), Instructor at the American Academy in Tbilisi and Lecturer/Program Specialist at the UNESCO Chair for Culture of Peace and Democracy at Tbilisi State Pedagogical University
- Sami Al-Kilani (Palestine), Director of the Public Relations Department at An-Najah National University in Nablus and Director of the UNESCO Chair on Human Rights and Democracy
- Sakeena Yacoobi (Afghanistan), Founder, president and Executive Director of the Afghan Institute of Learning, a teacher training program for Afghan women

George Mchedlishvili opened the plenary by outlining the way by which education in the Caucasus under the Soviet Union cultivated an image of the “other”, the enemy, to create a national, uniform identity in preparation for the Third World War. He juxtaposed this historical context with the possibilities of creating pluralistic societies in the Caucasus under the tenets of the UN and UNESCO’s International Decade for a Culture of Peace (2001-2010).

Mchedlishvili began by explaining how Caucasus have witnessed a multitude of ethnic conflicts and tensions over the last decade. He maintained that the insurmountable difficulty that the societies of the Caucasus region have experienced (which can be extended on the entire former Soviet Union) resides in the 45 years of exposure of these societies to the patterns and practices of the Cold War. This in fact created a culture of preparation for the Third World War, through the cultivation of enemy images and the “other” and national unified construction of the “we.” By analyzing some of the prevalent narratives within the countries today, he asserted that historical paradigms of “national unity” are being reinforced by educational curricula. These paradigms, however, are not conducive at all to mitigating differences between the countries as well as ethnic and religious groups internally. He concluded that in order for the Caucasus to embrace the tenets put forth by the UN and UNESCO, there needs to be a major shift in current educational policy to truly cultivate social stability and security within a relatively homogeneous group.

Sami Al-Kilani explored community organizing in the Palestinian context in the following presentation. He considered how community organizations in Palestine, as tools of community development, work in an “unusual” environment characterized by a political, social and economic instability. This situation puts community organizations in a “multi-dimensional space,” where it is essential to find a suitable path in the midst of a number of competing factors. To implement community programs in a professional and efficient way, Al-Kilani contended that it is crucial to keep the basic elements of a spacial framework of Advocacy-Participation-Empowerment. This space is shaped by a set of axes that are defined pairs of extreme points (polarities). Such a space is characterized by the following set of polarities, specific to the Palestinian context.

Outcome – Process:

In the Palestinian context, community work has suffered from gravitating towards one of these two polarities. For most of the national movement parties, process was undermined for the benefit of one main outcome: political support for the national Palestinian cause. In such an approach, national political parties have looked at community work as a framework to attract a new support base and to provide channels with the masses. For international NGOs and helping agencies that work in Palestine, “quick” outcomes have been revealed in statistical data. The numbers of participants and meetings, for example, were the determining criteria for success when evaluating community work in fields of civic education and helping services. Yet, community workers engaged in projects sponsored by these agencies have paid little attention to the process of change and follow-up. This issue has now been addressed in many workshops and studies, highlighting that NGO initiatives need to bring community work to a balance point between the two extremes, realizing the importance of both process and outcome.

National rights - Human and social rights

National rights for independence and self-determination constitute a commonality for an overwhelming majority of Palestinians. Human and social rights are interpreted in different ways according to ideologies and internal politics. The opposition trends towards human and social rights stem from external and different sources and often these ideologies are seen as western ones that do not suit Palestinian society. In addition, others rank these rights below national rights, thus justifying the postponement and/or even the violation of them. Conversely, some human rights activists look at human rights abstractly, ignoring any relation to the political situation and under-estimating their interaction with national rights.

Many Palestinian organizations working in human rights believe that a balance point on this axis can be achieved by the following principles:

- Both human and national rights are interrelated and essential to the development of the society and establishment of a democratic Palestinian state. Any ranking process that privileges one over the other will in fact undermine both of them.
- The struggle for national rights put forth by the government (Palestinian National Authority-PNA) or its agencies cannot justify the violation of human rights. Policy that is created to support this justification will in fact weaken the national struggle by creating and increasing the gap between the government and the people, ultimately harming the PNA's credibility.
- If, for an objective reason, application of certain social rights is not affordable for PNA in this early stage, then the burden of this fact should be the responsibility of the society as a whole, with the economically disadvantaged paying the least and the advantaged paying the most.

Traditions – Change:

Al-Kilani suggested that the ultimate aim of any community work is social change, and extended this to the Palestinian context. According to Al-Kilani, this perspective is frightening to many people, particularly to the conservative. He noted that change is not a “slogan” carried by “revolutionaries” but rather a continuous slow and often difficult process. Community organizers, who seek change, perceive their contribution to change as a result of their engagement in working with the disadvantaged to achieve incremental gains that accumulate towards transformation. One of the strongest factors that affect this subject is religious ideology. A balanced understanding of this dimension is indispensable for community organizers, so that they are both accepted and positively understood by their communities. This importance stems from two origins: the possibility to include religion in the organization's approach to the community and the validation of the strong relations between religion and heritage. The struggle between change and tradition can not be stopped or avoided, and it can be led in a way that avoids unwanted suffering and losses.

Service Offering – Advocacy:

The pressing needs for certain services make needy people impatient and in a hurry to receive what they need. This situation makes it difficult to adopt methods that include their participation and engage them in self-advocacy for their cases. The mission of community organizations however is that of a charitable society, despite the fact that advocacy includes service offering as a vehicle to educate, include, empower and make the needy less independent and have initiatives. To avoid being at one extreme of this axis, service can be offered in an advocacy framework by working to make the constituency active partners rather than passive recipients.

Independence – Affiliation to another institution:

Many community organizations are under the umbrella of a bigger organization or a political party. This fact affects the ability of the smaller organization to implement initiatives.

Democracy - Efficiency:

This axis is a general one in community work and striking a balance here is fundamental to making the work of community organizing a fruitful process. Democracy is understood, some times, as a set of formalities that can be represented by vote counting. This understanding however, will lead to a static vision that produces a paralyzed organization. What is important in

democracy is its role in giving the opportunity to the constituency to actively participate in an efficient way. This axis may look as another form of the “process – outcome” polarity. This is a legitimate similarity, but highlighting it in this form, as a separate dimension, is important because of the wide daily use of Democracy and its appeal, especially in light of the wave of democracy dissemination and civic education programs in Palestine.

Sakena Yacoobi closed the plenary with a reflection on the contemporary situation in Afghanistan. She began by sharing the historical context of Afghanistan, in which its people have suffered 25 years of war and civil strife and continue to suffer from poverty, hunger, and lack of employment, education, and healthcare. She asserted that reconstruction efforts have been severely hampered by inadequate funding and ongoing insecurity. Amidst these difficult circumstances, Professor Sakena Yacoobi and the organization she founded, the Afghan Institute of Learning (AIL), have been able to educate women and girls and inspire hope for a peaceful, just and gender equitable future. For example, in one rural Afghan community that has historically resisted education for women and girls, AIL has been particularly successful in introducing not only women and girls' education but also a wide range of education and health programs in partnership with the community. Given grand obstacles, Professor Yacoobi and AIL have been able to implement this and other educational programs because of their grassroots method of community development. Despite these successful efforts, the continuation of such programs is threatened by the increasing instability in the region. Yacoobi concluded her presentation with an impassioned plea to the international community. She argued that it is more important now than ever for the world to intervene in Afghanistan in an authentic and meaningful way.

THEME 3: Human Security: Perspectives on Turkey

- Tosun Terzioğlu, President of Sabancı University
- Ayşe Buğra, Founding Chair of the Boğaziçi University Social Policy Forum
- Ipek Gürkaynak, Founding Co-Director of the Gürkaynak Institute for Citizenship
- Arus Yumul, Chair of the Sociology Department at Bigli University

The third theme was a public plenary at which several prominent Turkish scholars presented perspectives on human security.

THEME 4: (De) Militarization

- Haggith Gor Ziv (Israel), Director of the Center of Critical Pedagogy at Kibbutzim College of Education in Tel Aviv
- Olena Suslova (Ukraine), Founder of the Empowerment Education Program
- Uğur Yorulmaz (Turkey), an anti-militarist activist and Co-Organizer of the Militourism Festival in Istanbul

Haggith Gor Ziv gave a lively multi-media presentation about the role of images and propaganda in the perpetuation of militarism and gender stereotypes in contemporary Israel. She demonstrated how militarism participates in structuring sexism and other forms of racism in many intricate ways. Via formal and informal education girls are conditioned to appear pretty, naïve, delicate, compassionate and sensitive, they learn to believe that matters of power, authority, defense and security are male preserved issues. Cultural connections between the military and objectifying women are powerful hidden mechanisms of women's oppression. Militaristic education, she contended, participates in conserving the same social order in which women and other groups are kept in the margins of society. Anti-militarist feminist peace activists,

nonetheless, have asked how the preparation for enlisting to 2-3 years mandatory military service and the military character of the society acts to stratify girls and boys into the traditional social structure where men have most of the power. She concluded her discussion by raising the following questions to the participants: What was the process of conscious building that antimilitarist individual and groups went through in building their understanding and resistance to militarism? How is it possible to raise awareness to the presence of militarism in our life, to militarism in education to the way militarism works to marginalize group? What are the ways to integrate demilitarization into peace education programs? How is it possible to educate people for activism against militarism? Can work for demilitarization enhance social change?

Olena Suslova built upon Gor-Ziv's theme of gender and militarism to examine how people, based on gender, are targets of militarization. She argued that structural violence is impossible to see or hear, which makes its consequences more dangerous for people who are its targets. Women and men suffer differently from different kind of structural violence. Militarization as a global structure covers all regions, however it brings different effects. Recent changes in the region of the former Soviet Union reflect militarization syndromes in a gender aspect.

Uğur Yorulmaz concluded the plenary with an examination of the conscientious objection and anti-militarism movement in contemporary Turkish society. While conscientious objection has a short history in Turkey, in recent years it has been making an important impact on debates regarding war and militarization. His presentation focused on the Militourism Festival organized in Istanbul in May 2004. The tour identified sites of militarization in Turkish society, including corporations, government offices, and public monuments. Captured in a documentary made last year, Yorulmaz screened a film that chronicled the activities of the event. He appealed to the International Community to conceive of and conduct similar events.

THEME 5: Rights: Abuses and New Tactics

- Müge Sökmen (Turkey), Co-founder and Editor in Chief of Metis Publishers and Chair of the Writers in Prison Committee (WIPC) of PEN Turkey
- Asha Hans (India), Political Science Department at Utkal University
- Peter Lucas (USA), Peace Education Program in the Department of International and Transcultural Studies at Teacher's College, Columbia University

Müge Sökmen outlined the establishment and development of the global project for a World Tribunal on Iraq. She described how this project has brought together diverse groups of individuals, organizations and initiatives worldwide, and addressed the failure of international organizations to document the war and to search for peaceful solutions in Iraq. The process started with the session "Project for a New American Century" in Brussels in April 2004, and will end in a final tribunal in Istanbul sometime in the late summer of 2005 after a series of sessions worldwide.

The tribunal raises the question of where legitimacy for war is derived. This is embedded within the context of the current war of aggression launched on Iraq despite the opposition of people and governments all over the world. Since it was soon understood that there existed no court or authority that could judge this aggression, the grassroots tribunal was then launched. Its' premise is the idea that if official authorities fail to stop an immoral war, then authority derived from universal moral and human rights principles can legitimate a war crimes tribunal held by individuals and peace movements, originated simultaneously in different parts of the world. An international coordinating committee has successfully been working to bring these efforts together for the last year.

Asha Hans examined women's human rights in conflict areas in the following presentation. Centering on women's rights in conflict zones, the discussion was framed in the context of

masculinity and femininity. Hans asked: How do these two different concepts pose a challenge to women's human rights? She maintained that every society has roles assigned to men and women and it is these roles that become the cause for violation of human rights. Under these circumstances initially an inquiry into masculinity is essential. Nonetheless, understanding conflict and peace situations from a patriarchal sense should not mean reading wars from a male perspective alone. The discussion was framed from the viewpoint of feminist scholarship the traditional masculine version of what works in war and peace is not always conceptually accurate. As women rarely figure in these frameworks, the basis of any such social construction is questionable and therefore needs to be challenged.

She contended that the notion that all male warriors are ever ready to face the rigours of battlefield is also questionable. An understanding based on this premise therefore needs change. Men's 'natural aggression' is often invoked as a defining characteristic of an essential gender difference and as an explanation for the gendered hierarchical arrangements in the political and economic lives. It may be useful, she suggested, to look not merely at the violence of men but at the violence that lies at the heart of masculinity's hierarchizing of difference and the misogyny, homophobia and racism that are embedded in discourses of masculinity. In this sense, a development response to the connections between men, masculinity and violence should address issues of human rights and discrimination.

Hans' based her presentation on field research in Kashmir. She believes that an exploration of gendered identities in regions of conflict and how they are socialized will enable us to clarify the reason for masculine versions of war and warriors. Military as a male institution has always existed. Masculinity, which is part of this institution, is not essentially militarized. Men and women grow up and socialize differently. It is this socialization process that enables us to understand that the situation of war is not only a masculine device and can be changed. This understanding will enable us to put women's rights as human rights in conflicts in its proper perspective.

Peter Lucas closed the plenary with an examination of community-based small arms disarmament movements in Brazil. The homicide rate caused by weapons in Rio de Janeiro ranks among the worst conflict zones in the world. His presentation discussed the human security issues associated with the proliferation of small arms in and the many innovative disarmament strategies currently being practiced by human rights NGOs in Rio. He also used powerful photographs to document the extremes of the living conditions within the favelas, in which the majority of gun violence occurs.

Institute Outcomes

Following is a general summary of the peace education developments that came out of the 2004 International Institute on Peace Education. As with past IIPE's 2004 was extremely productive in the development and dissemination of peace education in the host region as well as inter-regionally. Much of the extensive preparatory work lead to very specific results from the exchanges and discussions that took place around the scheduled program events and other planning sessions. In addition to the particular outcomes described below, there was as great deal of networking that is not so easily documented.

Networking

Participants have maintained active contact through the IIPE 2004 list-serve. According to one participant, Phyllis Kotite, this ongoing dialogue has a "opened up a new network of 'peacemakers' in different regions, including Eastern Europe, Asia, Africa, and enlarged my existing contacts in the countries undergoing conflict in Arab world, the Middle East, as well as Turkey and Afghanistan." Ms. Kotite has been able to link various groups dealing with disarmament, conscious objection and anti-war movements with her work at UNESCO. As a result, ideas and materials have been exchanged for projects of mutual interest, future workshops and training.

Adaptation of Institute Methodology

Eva Nagy, a participant from Hungary, organized an IIPE-inspired conference in Budapest entitled "Emotions and Quality." The conference focused on ways to improve the Hungarian educational system, embedded within a framework of the emotions in the education. Using Andy Haergraves' (Canada) theory of the Emotional Geography of Teaching, participants explored ways in which interactions between teachers and students/children produce both positive and negative emotions. This theory, based on new positive psychological research, assumes emotions are motivators for learning and should therefore be the heart and core of the teaching-learning process. Since the school is an institution that focuses on learning achievement, cognitive knowledge and the market element of the functioning institution, the original goal of education, which is the development of the child, is lost.

Nagy participated in the last two Institutes and was able to recommend the same structure for her conference, including the plenary session, the workshops and most importantly the innovative reflection groups. She noted that this structure was incredibly effective and successful, especially as it was completely new for the Hungarian participants.

Rasa Askinyte & Liutauras Degesys were also able to organize a conference in Lithuania inspired by some of the work at the IIPE. Sponsored by their organization the Lithuanian Educational Center Philosophy for Children and the Lithuanian Ministry of Education and Science, they invited many IIPE presenters to participate in their conference, "Overcoming Enemy Images through Lifelong Learning and Peace Education" which took place from December 15-18, 2004.

Rasa & Liutauras also employed the daily triple structure of the IIPE, the plenary session, where the theoretical and methodological basics were discussed, the workshop session, where the practical applications of methodical recommendations were employed, and reflection session, where problems and methodical recommendations were discussed and summarized. Their conference also expanded upon many of the emergent themes of the IIPE, including the incorporation of the peace education into both the school curriculum and the daily life of school and society by the means of human rights education. The intent of the conference was to show how Peace Education promotes the ideas of lifelong learning and foster a culture of peace.

Projects in development

In addition to what has already been described, there are other developments in the initial planning phases, including an internet exchange project between Iraqi and American youth and a

human rights education initiative, initially titled “the human rights education for peace teacher education project.” The members of the project are especially interested in the particular substance of human rights and on the particular methodology for teaching in which teachers will need to be trained to educate for the realization of human rights as a means to peace. One goal of the human rights teacher education project would be to prepare teachers to analyze and evaluate the texts they are assigned for use in their classes in terms of their implications for human rights.

**International Institute on Peace Education 2004
Program (Plenary & Workshop Descriptions)**

Day 1 – Aug. 1 (Sunday): Orientation & Welcome

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|----------------|---|
| 2:00-3:00 p.m. | Meeting of Reflection Group coordinators |
| 3:30-4:30 p.m. | Registration |
| 4:30-5:45 p.m. | Orientation <ul style="list-style-type: none">▪ Facilitator: Tony Jenkins▪ Informal welcome and house guidelines (Tara Hopkins & Ayşe Gül Altınay)▪ General Orientation (Tony Jenkins)▪ A Peace Educator's Statement on Personal Responsibility, Human Rights and the Pedagogy of Reconciliation (Betty Reardon)▪ Directions for reflection groups (Tony Jenkins) |
| 6:00-7:00 p.m. | First meeting of Reflection Groups
Introductions and Learning Goals
(See reflection group assignments for meeting locations) |
| 7:30 p.m. | Welcoming Dinner |

Day 2 - Aug. 2 (Monday): Human Security for a Culture of Peace

Plenary Panel 1

Moderator: Haggith Gor Ziv (Israel)

Toward a Definition of Human Security (Betty Reardon - USA)

A proposal for defining and assessing human security will be offered, challenging the present concepts of security that have militarized global society and undermined human well-being.

Ethics and Human Security (Dale Snauwaert - USA)

This presentation explores the ethical dimension of human security in the context of a culture of peace. "Human," as opposed to "national," security signifies a cosmopolitan conception of security – an understanding of security as a basic human right. It will be argued that security is a basic right in the sense that a peaceful and just social order, a culture of peace, is a necessary condition for the enjoyment of all other rights. It will be argued that the articulation and an understanding of the cosmopolitan ethics that frames the fundamental significance and organizing power of the idea of human security is essential for the development of a culture of peace.

Human Security and Gender Security (Ayşe Gül Altınay - Turkey)

To what extent has "national security" meant "gender security"? With examples from Turkey and other parts of the world, this presentation will explore the impact of nationalism and militarism on gender security, and discuss the potential of "human security" in addressing gendered forms of violence.

Concurrent Workshops:

1) Human Dignity (Tara Hopkins and Ömür Kula – USA/Turkey)

This workshop will look at the concepts of Human Dignity as they relate to Human Security, with a focus on how we are addressing these issues with children. This project came out of our work with children living in extreme poverty and violence. Human Dignity is hands-on project based on rights, understanding, dealing with violence in non-violent manners, all in methods and manners accessible to children. We will walk the participants through our philosophy, how we arrived at this point, as well as some of the activities we are using.

2) Where Will It End? The Human Costs of War (Saima Anwer - Pakistan)

More than five decades after independence, Pakistan and India continue to be arch military rivals. They have fought three wars, two of them over the status of Kashmir. They have been on the brink of war on several other occasions, including in Siachen in 1987 and in Kargil in 1999. From December 2001 to October 2002, the nuclear-armed protagonists came close to war once again when India mobilized along its international border with Pakistan following the terrorist attack on the parliament in New Delhi. With their defense budget going up every year, both countries continue to build their military arsenals even though approximately 30% of their total population lives below the poverty line and with the majority population having only limited access to basic health, sanitation and education facilities.

This workshop will highlight the human costs of this conflict and the benefits of peace. From their own experiences of such chronic conflicts in other parts of the world, participants will be engaged in exploring the root causes of such conflicts and also creative solutions to them. The workshop will begin by presenting a short video clip that will present a visual summary of the whole scenario followed by a discussion on the obstacles to peace and suggestions to overcome these hurdles.

3) Reframing Human Security: A Topography of Safe Spaces

(Linda Longmire, Timothy Smith and Laurie Johnson - USA)

This interdisciplinary session will explore basic principles, processes and strategies for reframing our understanding of human security. Attention will be devoted to the creation of safe spaces within which dialogue, personal narrative and trust building can take place and insecurities can be transformed into positive capacities. This topography of peace building will include footprints of Northern Ireland, Cyprus, and Mexico. The workshop will include several exercises focusing on conflict resolution, meditation and mediation.

4) Human Security as a Conceptual Framework for Peace Education

(Janet Gerson - USA)

Conceptual frameworks are used in peace education to organize the analysis of crucial obstacles to peace and to provide a foundation for developing alternatives for action. In this workshop, we will inquiry into the use of conceptual frameworks using human security as the organizing core. Through shared dialogue, we hope to also develop a deeper understanding of the implications of human security as a basis for education, policy and governance. Although distinct and independent, this workshop is intended to complement the workshop on day 5, session B: Human Rights, Demilitarization and Human Security.

5) Conflict of Cultures and Culture of Conflicts

(Rasa Askinyte & Liutauras Degesys - Lithuania)

This workshop will start with a short theoretical introduction and will then suggest practical procedures on how to clarify the very abstract idea of stereotypes of cultures. The presentation will focus on a problem of Differences and Similarities of Multicultural Europe. Several key issues will be highlighted: discrimination, assimilation and conflict of different cultures. The particularities of these problems will be presented in the light of different socio-cultural contexts of participating countries in the attempt to find differences and similarities. Some temporal communities of inquiry will be created acting in attempt to ground or may be dismiss the subject of privileges of multicultural society. The participants-driven inquiry will reveal how questions of cultural

stereotypes are sensitive to a different socio-cultural context, to the differences of circumstances and of perspective from which individuals involved in disputation tend to work. This workshop will consist of four – to five activities and a short final discussion.

3:30 – 4:00	Break
4:00 – 5:30 p.m.	Reflection Group Meetings
5:45 – 6:15 p.m.	Reflection Group Conveners Meeting
6:15 p.m.	Dinner

Day 3 - Aug. 3 (Tuesday):

Education: Reforming for Human Security, Educating for Peace

Plenary Panel II

Moderator: Olena Suslova (Ukraine)

Education: Reforming for Human Security (George Mchedlishvili – Georgia)

The year 2000 was proclaimed by UN and UNESCO as the International Year of the Culture of Peace, to herald the International Decade of the Culture of Peace, 2001-2010. The first of the 8 principal areas in the implementation of the International Decade is education. In the first part of my presentation I am going to highlight the major tenets of the UN/UNESCO Program and its implications for the Caucasus Region, which over the last decade has witnessed a multitude of ethnic conflicts and tensions. I am arguing that the principal, insurmountable difficulty that the societies of the Caucasus region experience (and this can be extended on the entire former Soviet Union) resides in the 45 years of exposure of these societies to the patterns and practices of the Cold War, that is to the culture of preparation for the Third World War, the culture of cultivation of enemy images. I will analyze some prevalent narratives within the countries which are being reinforced by educational curricula and which are not conducive at all to mitigating differences between the countries as well as ethnic and religious groups within the major countries. I would like to make a few policy proposals and will encourage the participants to discuss them as well as to come up with their own proposals. I will also dwell on the role of education in the cause of attainment social stability and security within a relatively homogeneous group.

Community Organization: the Palestinian Context (Sami Zaidalkilani - Palestine)

Community organizations in Palestine, as tools of community development, work in an “unusual” environment characterized by a political, social and economic instability. This situation puts community organizations in what can be described as a “multi-dimensional space,” where it’s very essential to find a suitable path in the midst of a number of competing factors. To implement their programs in a professional and efficient way, it is very important to keep the basic elements of a framework of Advocacy-Participation-Empowerment. This space is shaped by a set of axes that are defined pairs of extreme points (polarities). Such a space is characterized by following set of polarities, which is very determining in the Palestinian context: 1) Outcome – Process, 2) National Rights – Human and Social Rights, 3) Traditions – Change, 4) Service offering – Advocacy, 5) Independence – Affiliation to another institution, and 6) Democracy – Efficiency. Each of these polarities within the Palestinian context will be explored as well as possibilities and approaches to for achieving balance.

Education of Women for Reconstruction of Society (Sakena Yacoobi - Afghanistan)

Afghanistan and its people have suffered 25 years of war and civil strife and continue to suffer poverty, hunger, and lack of employment, education, and healthcare. Reconstruction efforts have been severely hampered by inadequate funding and ongoing insecurity. Amidst these difficult circumstances, Professor Sakena Yacoobi and the organization she founded, the Afghan Institute of Learning, have been able to educate women and girls and inspire hope for a brighter future. In one rural Afghan community that has historically resisted education for females, AIL has been particularly successful in introducing not only women's and girls' education but also a wide range of education and health programs in partnership with the community. Professor Yacoobi and AIL have been able to implement this and other education programs despite obstacles because of their grassroots method of community development. This method, its application, and results from its use will be presented and discussed.

Concurrent Workshops A

1) Textbook Reform Projects in Turkey (Mutlu Öztürk & Ayşe Gül Altınay - Turkey)

In the last three years, a number of civil society initiatives have problematized different aspects of the education system and national curriculum in Turkey. This workshop will provide information on two of those initiatives: Alternative History Textbook Writing Project and the Human Rights in Textbooks Project. The participants will be asked to discuss different aspects of these projects and provide comparative perspectives to textbook reform. There will be a specific emphasis on the potential of developing “human rights criteria” in re-writing textbooks.

2) Infusing Peace Education: Challenges of a Proscribed Curriculum (Shyrl Matias - USA)

It is important to facilitate a discussion considering the issues in creating a healthy human community and human security through the exploration of the often proscribed content of education, as well as the maintenance of healthy, humane, secure classrooms. Many educators are not allowed direct access to teaching peace education/studies and may need to do it within a proscribed curriculum. Looking for ways to connect peace education to the content we have been hired to teach becomes an important mandate, as well as creating a classroom environment that reflects that connection. It may be easier to infuse peace education into certain disciplines, such as the social sciences and literature areas, but it can be done in math and science as well. Within content disciplines, certainly at the tertiary levels; and even more problematic at the secondary level for countries such as Japan or others with a national curriculum; meeting the challenge in whatever way possible, no matter how small, advances the transforming militarism into a culture of peace. In this workshop we will look at various approaches connecting peace education to content areas in general, and we will demonstrate a specific application, such as the Shakespeare/Mediation model.

3) International Assistance in Education: Asset or Obstacle for Human Security? (Meg Gardinier–USA/Albania)

The relationship between education and human security is especially complex in that it spans the local to the global. At the local level, peace education, school reform, and educational governance can contribute to creating a climate and culture of peace within the school and community. At the national level, governments and ministries of education are responsible for achieving and/or maintaining security for all in their educational systems. At the same time, many governments are accountable to international agreements, donors, or other actors that provide assistance and/or frameworks for the education sector of their country. While questions of human security are not always at the forefront of government decision-making in education, issues that impact human security are never far behind.

This workshop aims to explore these inter-related issues and to examine, in particular, the role of international actors in contributing to or detracting from people's security. We will discuss cases based on my current Fulbright research in Albania, focusing on the role of the World Bank and other donors, lenders, and educational agencies. Participants are also encouraged to bring and

share cases and examples from their own countries or research. We will look at the kinds of educational assistance taking place, the changes they are bringing, and the affect these changes may have on various aspects of human security. Through exchange and analysis, we will then define strategies and/or recommendations for enhancing the impact of international assistance and educational change in terms of human security.

4) Who's Gonna Get the Chocolates? (Haggith Gor Ziv - Israel)

In this workshop we will play a simulation game which serves as a metaphor to problematize critical social issues in education, through a praxis informed by critical pedagogy and feminist theory. The process will include discussion of how the simulation coincides with critical practice. The simulation will attempt to expose some of the hidden ways in which education systems stratify children to the social status they were born into, how it preserves the marginalization of certain groups in society and how we can apply education for social change. This demonstration is designed to address the issue of how critical pedagogy is transformed into practice in teacher's preparation.

5) The fairness committee: a Restorative Justice Model (Maria Hantzopoulos - USA)

The Fairness Committee is a non-traditional restorative justice model of school discipline. This practice places emphasis on the violation of community norms and values rather than the breaking of rules, and it seeks to create, through dialogues, appropriate consequences for those violations rather than meet out prescribed punishments. In this workshop participants will watch a "live performance" of a Fairness Committee meeting and discuss what the process was like, how it works, and the school-wide implications of the practice. Participants will be invited to reflect on the utility of such a structure to their own school situation, and to share of their own related experiences.

Concurrent Workshops B

1) Winpeace Peace Education Program: A study conducted with secondary and high school students in Turkey (Güliz Kurt - Turkey)

The presentation will cover a general overview of theoretical background and contents of peace curriculums across different nations, a presentation of the Winpeace Peace Education Program, sample activities, results and suggestion for future studies.

2) A University Project: "Our Bodies, Our Sexualities" (Esin Düzel & Nilgün Bayraktar - Turkey)

This workshop is derived from a university project "Our Bodies, Our Sexualities," which aims to collect, interweave, and disseminate women's stories of themselves and their sexuality in Turkey. The project explores different methods of expressing these stories and the experiences gained through interviews, such as scripts to be read especially in women-only spaces; and a creative workshop which fosters collaborative work with regional women's NGOs and women centers at universities designed mainly around sexuality. In this workshop, we aim to use these stories and experiences culled from feminist methodology of interviewing focusing on some particular and controversial issues such as virginity, honor, etc. Thus we will be using these stories as indirect (but empowering!) mirrors to reflect upon the workshop participants' experiences and on the social values that we are embedded in. All the stories belong to women with various backgrounds – especially in terms of culture, class, age; thus we believe empathy is an important component of the workshop atmosphere. We hope the stories belonging to women will not impede men to participate, as we believe that there is a great need for more dialogue and collaboration between different genders in order to elucidate the gender differences and break them.

3) Visions and Methods for Teacher Training Toward Conflict Transformation in Zimbabwe (Bessie Fadzai Nhandara - Zimbabwe)

In-service teacher training is perhaps the most appropriate approach if we are to achieve sustainable improvement in the educational system of Zimbabwe. In this way it is appropriate to integrate new approaches into the methodology of teaching / learning process. In this workshop

we will discuss the pedagogical habitus being explored in Zimbabwe toward teacher trainings for peace education and the specific skills and competencies that can be improved toward this goal, including: 1) Subject skills - These skills constitute more than the ability to know the existing knowledge of the subject but includes the ability to arrange, weigh and select this knowledge. 2) Pedagogical and didactic skills - the ability to teach the content of conflict transformation or didactic skills, to plan, implement and evaluate the entire pedagogical process down to the teaching unit. Teachers should be able to deal with community groups and at the same time meet the needs of individual learners. This includes the competence of reflecting and evaluating the educational process as a whole. 3) Organization and management skills - A third vision and method for teacher training towards Conflict Transformation must include organisational competencies. A trainee teacher must not only organise his/her own teaching and work in the classroom but must create condition within the learning institution towards a safe and peaceful school. 4) Social competencies - pedagogical qualities also include the awareness, empathy and the ability to reflect on one's own social role as a teacher on the basis of one's professional ethos. 5) what every teacher needs today is the ability to dream and reflect the present situation in the country and to contribute actively to social change and cohesion. Future change has become a necessary element of any change. This requires transformational skills of the teachers and the ability to assist their students to develop these skills themselves.

4) Strategies for Empowerment Education (Olena Suslova - Ukraine)

Human Security is a cross-cutting issue including not only level of state however all its institutions - family, school, arts, economy and "non-institutional" ones - personal and nature. The issue will be discussed in a participatory way using Empowering Education program approaches and activities related to human security, peace, and non-violence through gender lens. Activities from "Family Budget" and "What Is It?" will be presented.

5) Youth Competition on Peace Education (Emese Csiki - Romania)

Emese Csiki established an organization in the Csik region in central Romania for promoting the development of local society. The Csik region is inhabited by a national minority people and Transylvania is considered a multiethnic society, where Romanian, Hungarian, Roma, Saxon, Serbian, Slovakian and Russian people live together in peace. A new and successful peace education method was initiated and spread in four countries (Romania, Hungary, Serbia and Montenegro and Ukraine) demonstrating that a series of youth activities can be organized that promote understanding and tolerance among different nationalities. Colorful pictures and photos, and interesting program agendas elaborated by young students, show the atmosphere of such activities/campaigns and also the effectiveness of these programs. Presenting the result of the "Csiki civic educational" method is the best way to share these experiences and know-how of the program.

3:30 – 4:00	Break
4:00 – 5:30 p.m.	Reflection Group Meetings
5:45 – 6:15 p.m.	Reflection Group Conveners Meeting
6:15 p.m.	Dinner

Day 4 - Aug. 4 (Wednesday): Public Plenary and Field Trip

8:00 – 9:00 a.m.	Breakfast
9:45 a.m.	Bus leaves for Sabanci University downtown campus
11:00 – 1:00 p.m.	Public Plenary Human Security: Perspectives on Turkey

- (Sabanci University, Karaköy)
Moderator: Betty Reardon (USA)
- Tosun Terzioğlu – Sabanci University, President
 - Ayşe Buğra – Boğaziçi University Social Policy Forum, Founding Chair
 - Ipek Gürkaynak – Gürkaynak Institute for Citizenship, Founding Co-Director
 - Arus Yumul – Bilgi University, Department of Sociology, Chair

1:00 – 9:00 p.m.

Group activities, sight-seeing,
and dinner in the historical Sultanahmet area

Day 5 - Aug. 5 (Thursday): (De) Militarization

Plenary Panel III

Moderator: Janet Gerson (USA)

Militarism, Sexism and Education – the case of Israel (Haggith Gor Ziv – Israel)

Anti militarist feminist peace activists ask how the preparation for enlisting to 2-3 years mandatory military service and the military character of the society acts to stratify girls and boys into the traditional social structure where men have most of the power. Militarism participates in structuring sexism and other forms of racism in many ways. Via formal and informal education girls are conditioned to appear pretty, naïve, delicate, compassionate and sensitive, they learn to believe that matters of power, authority, defense and security are male preserved issues. Cultural connections between the military and objectifying women are powerful hidden mechanisms of women's oppression. Militaristic education participates in conserving the same social order in which women and other groups are kept in in the margins of society. In my discussion I will raise the following questions: What was the process of conscious building that antimilitarist individual and groups went through in building their understanding and resistance to militarism? How is it possible to raise awareness to the presence of militarism in our life, to militarism in education to the way militarism works to marginalize group? What are the ways to integrate demilitarization into peace education programs? How is it possible to educate people for activism against militarism? Can work for demilitarization enhance social change?

Gender: Militarization Targets (Olena Suslova – Ukraine)

Structural violence is impossible to see or hear which makes its consequences more dangerous for people who are its targets. Women and men suffer differently from different kind of structural violence. Militarization as a global structure covers all regions, however it brings different effects. Recent changes in the region of the former Soviet Union reflect militarization syndromes in a gender aspect.

Conscientious Objection and Antimilitarism in Turkey (Uğur Yorulmaz – Turkey)

Conscientious objection has a short history in Turkey. Yet, especially in recent years, it has been making an important impact on debates regarding war and militarization. This presentation will discuss conscientious objection and antimilitarism in Turkey, focusing on the Militourism Festival organized in Istanbul in May 2004.

Concurrent Workshops A

1) Social Roles on the Way to Militarism (Hilal Demir & Hülya Üçpınar - Turkey)

Occupation in Iraq has clearly shown us that militarism is not a concept of men's world. Compounds of the concept shape us and form our social role from the beginning of our lives. We

will be exploring what “gender,” “femininity,” “masculinity” and “militarism” mean in our lives together with the participants in the workshop. Proposed methods will be brainstorming, small group sharing and barometer.

2) Peace and disarmament education in Albania: achievements and challenges (Elton Skendaj - Albania)

In this presentation, we will explore the steps of a peace education project development in Albania. Furthermore, in order to better understand the mental disarmament process, we will take a close look at the main project activities and also consider achievements and challenges of this program. The participants will be encouraged to visualize creating a peace project of their own that would reflect specific local possibilities.

3) The disarmament game (Alina Taralunga - Romania)

This is a simulation game of the decision-making in a small group when confronted with another potentially hostile group. The issue to decide on is to what extent your own group should arm/disarm, knowing that your “success” depends also on the moves of the other part, which are unknown to you. The exercise illustrates to what extent security is a matter of perception, fear and trust and the deterrence logic behind militarization. The objectives of the game are: to learn about one’s behavior in a group environment and about the decision-making in a small group, particularly when that group is potentially in conflict with another one; to explore some of the dynamics of trust and suspicion between groups; to practice skills of bargaining and negotiation; and to raise awareness of intercultural differences. The following discussion will also aim to explore peaceful alternatives to similar military conflicts in real-life situations.

4) Globalization and Militarization (Tony Jenkins - USA)

This workshop will engage participants in an inquiry into the relationship between militarization and globalization. In particular, it will examine global priorities in terms of gross expenditures, and participants will be asked to consider differences between “needs” and “wants” in both the global and local context, and how understanding and appropriately acting on these distinctions can lead to responsible global citizenship. Adaptive pedagogical applications will also be discussed.

5) Violence of Representation – or - Remedial Approaches to Representations of Sexual Violence (Hulya Adak - Turkey)

In this workshop, we will explore representations of sexual violence, particularly rape in contemporary cinema. Watching and discussing excerpts of rape scenes in movies such as Accused, Last Exit to Brooklyn, Breaking the Waves, Gegen die Wand, and Kill Bill I, we will identify sexist, misogynist representations of rape which objectify and enfeeble women as victims. We will explore of how rape scenes are enacted more as male fantasy rather than as acts of violence which need to be condemned. One key debate, which has been on the agenda of most feminists focusing on the topic of rape, will be whether or not rape should be visually represented. Lastly, we will explore ways of representation that empower women, while broaching the question of whether this empowerment is possible through non-violence.

Concurrent Workshops B

1) Women and Refugees (Nailya Velikhanova - Azerbaijan)

Description coming soon

2) Militarization of Everyday Life (Uğur Yorulmaz - Turkey)

This workshop will use a variety of exercises, role play and discussion to create an awareness of the militarization of everyday life in different parts of the world. The participants will contribute their own experiences with militarism and reflect on each other's stories.

3) Armed Conflict (Asha Hans - India)

This workshop will form a discussion around armed conflict and the process of militarization of society from a children's view point. It will ask how does armed conflict impact children, and what do children feel and how do they express their views? I will discuss this from two parameters one how do we collect data from the field and what actions do we take in the context of this militarization and children's viewpoint. How do we create spaces for children's viewpoints and bring them to the notice of the international community in general and peace activists in particular.

My work has centered around children on borders and in this case I will look at the children from the borders of Kashmir in India. How uninterrupted shelling has affected their lives making education their right a casualty of war. The loud sounds and environmental problems dictate their lives and over which neither they nor their parents have any control. They have nothing to do with the war, but suffer the most. The war is never over when the battle is done. The scars run deep. The enemy is not only the booming guns but hunger and poverty. Orphaned and finally a complete loss of innocence and trust. As we listen to their voices what can we do, what actions can we take? How can we disseminate their thoughts and their anguish to an insensitive world? What can peace studies do about it? Can we view their problems from the paradigm of human security? The workshop will raise many questions and hopefully the answers will come from those who participate.

4) International Dialogue for Human Security (Peggy Ray - USA)

If demilitarization is to succeed, mental and emotional structures as well as military hardware must be dismantled. For example, belief systems based on the notion that some people are superior to others must be replaced by an appreciation of cultural diversity. Fear of "others" who are different must be laid to rest. Grief and rage resulting from war and injustice must be acknowledged and hope restored. The Center of International Learning attempts to address these needs and promote intercultural understanding by facilitating dialogue among international grassroots groups. In such dialogues, group members examine questions of common concern through personal, community and global lenses. In this workshop, participants will engage in dialogue to explore those aspects of our respective cultures that promote peace and those that foster aggression.

5) Human Rights, Demilitarization and Human Security (Betty Reardon – USA)

Human security, like most of the goals that comprise a vision of a culture of peace, will result from confronting violence, its causes and manifestations, and striving actively and nonviolently toward a transformation of the world social order. This workshop will offer teaching approaches that employ human rights standards as indicators for assessing goals and processes of demilitarization and progress toward the transformation of the global security system from one based on military power and hierarchy to one based on human dignity and equality. Although distinct and independent, this workshop is intended to complement the workshop on day 2: Human Security as a Conceptual Framework for Peace Education.

3:30 – 4:00 p.m.	Break
4:00 – 5:30 p.m.	Reflection Group Meetings
5:45 – 6:15 p.m.	Reflection Group Conveners Meeting
6:15 – 9:00 p.m.	Dinner & Cultural Night

Day 6 - Aug. 6 (Friday): Rights: Abuses and New Tactics

Plenary Panel IV

Moderator: Tara Hopkins (USA/Turkey)

Iraq Tribunal (Müge Sökmen – Turkey)

This presentation will outline the establishment and development of the global project for a World Tribunal on Iraq. This project brings together very different individuals, organizations and initiatives worldwide, and addresses the failure of international organizations to document the war and to search for peaceful solutions in Iraq. The process started with the session "Project for a New American Century" in Brussels in April 2004, and will end in a final tribunal in Istanbul starting March 2005, after a series of sessions worldwide.

Women's Human Rights in Conflict Areas (Asha Hans – India)

This discussion will center on women's rights in conflict zones. The discussion will be in the context of masculinity and femininity. How do these two different concepts pose a challenge to women's human rights? Every society has roles assigned to men and women and it is these roles that become the cause for violation of human rights. Under these circumstances initially an enquiry into masculinity is essential. Understanding conflict and peace situations from a patriarchal sense should not mean reading wars from a male perspective alone. The discussion will be around the factor why from a viewpoint of feminist scholarship the traditional masculine version of what works in war and peace is not always conceptually accurate. As women rarely figure in these frameworks, the basis of any such social construction is therefore questionable and therefore needs to be challenged.

All male warriors ever ready to face the rigours of battlefield is also questionable. An understanding based on this premise therefore needs change. Men's 'natural aggression' is often invoked as a defining characteristic of an essential gender difference and as an explanation for the gendered hierarchical arrangements in the political and economic lives. It may be useful, to look not merely at the violence of men but at the violence that lies at the heart of masculinity's hierarchizing of difference and the misogyny, homophobia and racism that are embedded in discourses of masculinity. In this sense, a development response to the connections between men, masculinity and violence should address issues of human rights and discrimination.

This presentation is based on field research in Kashmir. An exploration of gendered identities in regions of conflict and how they are socialized will enable us to clarify the reason for masculine versions of war and warriors. Military as a male institution has always existed. Masculinity, which is part of this institution, is not essentially militarized. Men and women grow up and socialize differently. It is this socialization process that enables us to understand that the situation of war is not only a masculine device and can be changed. This understanding will enable us to put women's rights as human rights in conflicts in its proper perspective.

Conflict and Weapons in Brazil: A Case Study of Small Arms Disarmament (Peter Lucas – USA)

The homicide rate caused by weapons in Rio de Janeiro ranks among the worst conflict zones in the world. This presentation will discuss the human security issues associated with the proliferation of small arms in Brazil and the many innovative disarmament strategies currently being practiced by human rights NGOs in Rio.

Concurrent Workshops A

1) Women's Security and the Right to Well-being (Selima Salamova - Kazakhstan)

As Peter Wallace rightly noted in his Political/Cultural Identity, social scientific inquiry begins when private concerns coincide with public issues. Therefore, the workshop will draw upon an empirical study the facilitator conducted among the Internally Displaced Women in Russia, as well as other participants' experiences. The proposed argument for the discussion is that difference and salience of different identities are produced by discrimination. The discrimination works along the private/public axes and reveals itself both at the household and state levels. The discursive cultural/natural divide exonerates human rights violations on the part of the state. Displaced persons are particularly vulnerable to an undemocratic state manipulation in which political consideration take precedence over human rights. Moreover, the "private matter"

treatment obstructs the implementation of relevant international protective instruments. Such interactive techniques as sequential questions and force-field analysis will be used to ensure participation and relevance of the workshop. Also, a power-point presentation and handouts will be offered to the participants.

2) Minority Rights: Working against Prejudices (Eva Nagy - Hungary)

"Curiosity about the object of knowledge and the willingness and openness to engage theoretical readings and discussions is fundamental... I advocate the unity between theory and practice."- Freire (Paolo Freire: Pedagogy of the oppressed. 30th Anniversary Edition, 2000. Continuum New York, p. 17). According to Freire, in order to understand the meaning of dialogical practice, I would like to present through discussion how we can work together for equal participation, mutual understanding and respect of Roma minority and the majority in Hungary. We will explore how it is possible to use this fundamental educational approach in school practice and in the classroom activities.

Questions: The dialogical practice cheap and effective but why the power does not like it? Why it is difficult to apply in the education system? Why one reduce the meaning of the Freire pedagogy to a simple methodology?

3) A Race to the Bottom: Globalization (Barbara Barnes - USA)

Race to the Bottom is a simulation activity based on The Transnational Capital Auction developed by Bill Bigelow of Rethinking Schools. The workshop enables participants to experience the dynamic nature of capital with its own needs and inclinations and concludes with a discussion of potential ways to divide money and resources more equitably within countries and throughout the world.

4) Coexistence and mediation in Al Andalus--a model for today? (Phyllis Kotite and Betty Reardon – Lebanon/USA)

This workshop will explore how Muslims, Christians and Jews created a brilliant civilization through an early form of conflict prevention; respect for human rights and women; complementarity between religion and philosophy; development of law and justice; holistic medicine and education; and support for the arts. Considering techniques for peace education and conflict transformation, the impact of Andalus on today's problems and international development will be assessed. An inquiry model for process learning about several of the core concepts integral to the experience of Al Andalus will be presented in participatory demonstration.

5) Participatory Methods in Human Rights Education for Urban School Reform (Doris Brosnan - USA)

The New York City Education system has been cited for failing children, parents and communities in providing an adequate education to all students. Given issues that range from particular incidents of violence to larger accusations of institutionalized racism, a mechanism for dialogue and participation needs to be established. The Dakar Framework for Action articulates the right and necessity for parents and civil society to participate in planning and monitoring public education. The newly formed Independent Commission on Public Education in New York City addresses specific problems of students and families as it works to broaden awareness of and challenge the ideological premises upon which the education system is structured. Based on its "Principles of Unity" and a Human Rights approach, the Commission provides "Vision Dialogue" sessions for parents and community members to voice their concerns and embrace their human right to a dignified and nurturing educational environment for their children. Participatory methods for community learning and capacity building used in the dialogue sessions may serve as a model for other grass roots organizers. This workshop will provide background on the New York City Education system and on the work of the Independent Commission on Public Education to date. Participatory methods and planning strategies used in the organization's "Vision Dialogues" will be shared, and input from session attendees will be welcomed in the workshop model setting.

Concurrent Workshops B

1) World Tribunal on Iraq (Müge Sökmen - Turkey)

World Tribunal on Iraq (WTI): Where do we get our legitimacy from? A war of aggression was launched on Iraq despite the opposition of people and governments all over the world. However, it was soon understood that there exists no court or authority that will judge this aggression. The idea that if official authorities fail, then authority derived from universal moral and human rights principles can legitimate a war crimes tribunal held by individuals and peace movements, originated simultaneously in different parts of the world. An international coordinating committee has successfully been working to bring these efforts together for the last year. A series of hearings and associated events have been realized in different parts of the world, and the process will end in a Final Tribunal session in Istanbul starting March 20th, 2005. I would like to discuss in a participatory way the "legitimacy" of such projects, and issues of representation / agency that may arise.

2) New Poverty and Social Rights (İpek Özgül-Turkey)

This workshop will consist of two parts: First we shall discuss the different ways that people learn to live with this new poverty, these peoples' perception of the different social assistance mechanisms. Understanding the ideas, beliefs and doubts that constitute obstacles to the acceptance of formal social policy measures targeted at the poor is key to overcome the difficulties that lie ahead of us and come up with powerful solutions. We are going to read stories of people who struggle with different kinds of poverty in different, singular ways and discuss about the different assumptions and attitudes that we all hold when dealing with these different forms of poverty. Here, the concept of social rights will offer a very powerful perspective that will enable us to look critically at the different formal and informal social assistance mechanisms. We will discuss about where do social rights and social policy issues stand within the global new social movements by looking at examples of such mobilizations in different parts of the world. We will include the story of different service provider groups such as social services workers and profession organizations in Turkey who are active participants within the policy-making discussions and how they use social rights arguments. We will then brainstorm on what could be some of the concepts, ideas that give people powerful tools to voice their concerns and mobilize them as active agents influencing policy making.

3) New Ideas for Peace Education Curriculum: Blood Diamonds (Peter Lucas - USA)

This workshop will discuss the online human rights curriculum projects developed by the Teachers College, Peace Education Center. Using our recent curriculum addressing the human security issues associated with conflict diamonds in Africa, this presentation will discuss the design of the learning module, the integration of peace education values, skills, and objectives into curriculum projects, and the emerging virtual landscape for peace education teaching and learning.

4) Repeating the Patterns: Unconscious Processes in Peace and Human Rights Organizations (Rolly Rosen & Ronit Heyd - Israel)

Peace and human rights organizations work to change the world. The people working in these organizations tend to be high committed and emotionally involved in their work. Often, their motivation for joining these organizations stems from a deep personal involvement in the issues they are working to advance. Thus, many of the members, staff and board of organizations working to promote the rights of minority groups are members of these same communities. They contribute their valuable personal experiences to their work. In turn, this affects the internal, subconscious organizational processes in the work of these organizations. In working as organizational consultants for these organizations, repeating patterns in how organizations interact with the outside world could be noted. These interactions are part of the organizations' internal and unconscious, organizational process. Thus, the staffs of protest organizations often stage 'demonstrations' or other protest activities to solve internal differences; organizations addressing acceptance and rejection of particular groups find themselves dealing with these questions among their membership in a highly intensive way; and organizations dealing with

conflict resolution are highly conflictual themselves. The staff of human rights organizations often feel their rights are not respected by their board, and women's organizations working to protect women from sexual harassment feel they are being 'attacked' by their members. The paper describes these phenomena, and the organizational development work that is being done with these organizations to help them deal with these highly emotive issues.

5) Human Rights and Humanitarian Law (Levon Isakhanyan - Georgia)

At first I will review in general human rights and humanitarian law. Human Rights and Humanitarian Law have many similar points; both are adopted/directed to persons. There are general differences between them - human rights is applied in all contexts at all times; humanitarian law is generally applied only toward armed conflicts (international and national). However, Article 3 of the 1949 Geneva Conventions regulating non-international armed conflicts requires a general adherence to the unity of universal human rights. Thus, both are legal possibilities for concrete individuals with different jurisdiction.

Day 7 - Aug. 7 (Saturday)

8:00 – 9:00 a.m.	Breakfast
9:00 – 9:45 a.m.	Reflection Group Meetings
9:45 – 10:00 a.m.	Coffee break
10:00 – 12:00 p.m.	Reflection Group Presentations Summary & Closing
12:00 p.m.	Lunch
1:00 p.m.	Bus leaves for the city FREE AFTERNOON
7:00 – 10:00 p.m.	Dinner & Closing Celebration Dinner cruise on the Bosphorus
10:00 p.m.	Bus leaves for the campus

Aug. 8 (Sunday): Departure Day

Participants scheduled for departure

**REPORT DRAFTED BY:
Maria Hantzopoulos
March 1, 2005**