

Nobel Peace Laureates Mentoring Youth to Change the World Ages 14-19









Adult Advisors Guide

PeaceJam.org



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Dear Educator or Adult Advisor:

The PeaceJam Foundation is proud to bring you the PeaceJam Ambassadors curriculum for youth between the ages of 14 and 25. This comprehensive service-learning curriculum introduces young people to the lives and work of Nobel Peace Laureates in an exciting, interactive format that fosters 21st century skills, leadership development, and global citizenship It is designed to stand alone or be integrated into existing curricula or programs in schools or out-of-school settings.

PeaceJam Ambassadors is one of several unique Programs developed by the PeaceJam Foundation to create young leaders committed to positive change in themselves, their communities and the world. The PeaceJam Foundation is an international education organization that was founded in Denver, Colorado in 1996, and has since expanded to regions throughout the USA and to several countries across the globe. Among other honors, the PeaceJam Foundation was nominated for Nobel Peace Prize multiple times and awarded the Man of Peace Award for its efforts to promote peace through education. In addition, PeaceJam received the Outstanding Service-Learning Award for this innovative approach to engage youth in service.

PeaceJam Ambassadors explores issues related to peace, violence, social justice and oppression. Youth study the lives and work of 13 Nobel Peace Laureates and the strategies they use to address pressing global issues. Participating youth create and implement their own PeaceJam Global Call to Action projects, becoming creative leaders who are committed to solving the most difficult problems facing our world. In many regions, the program also includes an annual PeaceJam Youth Conference where youth spend a weekend with a Nobel Peace Laureate, giving them an unprecedented opportunity to share with, learn from, and be inspired by a world leader for peace. The core ideas embedded in the Ambassadors Program are:

- Connection to Nobel Peace Laureates through case study method and Youth Conferences
- Apprenticeship in peacemaking through action inspired by Nobel Peace Laureates
- Spirit of inquiry, exploration and open-mindedness
- Collaboration, social innovation, cooperation, and civil discourse
- Youth as 21st century leaders and positive change agents

The PeaceJam Foundation and its local offices (see www.peacejam.org for listing) are available to support you in the implementation of this exciting curriculum.

MEMBERS OF THE PEACEJAM FOUNDATION

The Dalai Lama • Betty Williams • Rigoberta Menchú Tum • Oscar Arias Desmond Tutu • Aung San Suu Kyi • Máiread Corrigan Maguire • Adolfo Pérez Esquivel José Ramos-Horta • Jody Williams • Sir Joseph Rotblat (Emeritus) •Shirin Ebadi • Leymah Gbowee



Youth To Change The World

With two decades of experience around the world, the PeaceJam Foundation is the global leader in developing young leaders and engaging them in their local and global communities.

The mission of the PeaceJam
Foundation is to create young
leaders committed to positive
change in themselves, their
communities, and the world through
the inspiration of Nobel Peace
Laureates who pass on the spirit,
skills, and wisdom they embody.



PeaceJam youth with Nobel Peace Prize Winner, Desmond Tutu



EDUCATION:

Award-winning and flexible service-learning programs for youth ages 5-25 that provide 21st century and leadership skills that youth need to create positive change.

INSPIRATION:

13 Nobel Peace
Laureates – heroes
of peace and
activism who share
their stories and
skills with youth
through PeaceJam
programs.

ACTION:

A global 1 Billion
Acts of Peace
campaign led by our
Laureates and youth
to engage the world
in addressing the
most pressing
issues facing our
planet.

Overview of PeaceJam Foundation

PeaceJam Mission

The mission of the PeaceJam Foundation is to create young leaders committed to positive change in themselves, their communities and the world through the inspiration of Nobel Peace Laureates who pass on the spirit, skills, and wisdom they embody.

PeaceJam Organization

Nearly half of the world's population is under the age of twenty. Most youth do not yet identify themselves as people who can generate greatness in the world and many young people are plagued with overwhelming feelings of hopelessness and powerlessness that transcend racial, political, and economic boundaries. The PeaceJam Foundation was founded in 1996 in Denver, Colorado to address this need.

PeaceJam provides year-long, ongoing educational programs for youth ages 5-25. The participating Nobel Peace Laureates are directly involved in developing the curriculum and the program itself. PeaceJam is the only organization in the world which has so many Nobel Peace Laureates working together long-term for a common cause – the leadership development of our youth.

Since the PeaceJam Program was launched in 1996:

- More than **one million young people** worldwide have participated in the program.
- **Hundreds of Youth Conferences** have been held around the globe connecting youth with Nobel Peace Laureates.
- Youth engagement averages over **40 hours with an adult leader** including teachers, mentors, community leaders, and/or PeaceJam staff.
- Nearly **two million new service projects** have been developed by PeaceJam participants
- PeaceJam has created **thousands of new leadership and volunteer opportunities** for youth and young adults.
- Evaluations have shown that youth who participate in PeaceJam programs show statistically significant gains in academic skills and knowledge as well as increased school and community engagement as a result of their participation in PeaceJam programming.
- Evaluations have shown that **incidents of violence decrease in schools** and communities-based organizations where PeaceJam programs are implemented.

[The PeaceJam Foundation is a Colorado 501(c)(3) non-profit organization with no political or religious affiliations.]

MEET THE NOBEL PEACE LAUREATES WHO ARE PART OF PEACEJAM

To learn more about the Nobels, visit PeaceJam.org



The Dalai Lama was awarded the Nobel Peace Prize in 1989 for his nonviolent efforts to resolve the Tibetan conflict and for his worldwide role as a man of peace and advocate for the environment.



Betty Williams, along with Máiread Corrigan Maguire, was presented with the Nobel Peace Prize in 1976 for her efforts to create a grassroots movement to end the violence in Northern Ireland. She currently serves as the president of World Centers of Compassion for Children.



Rigoberta Menchú Tum was awarded the Nobel Peace Prize in 1992 for her work as a peaceful advocate of Indigenous people's rights in Central America and for her leadership among Indigenous peoples worldwide.



President Oscar Arias Sánchez, former President of Costa Rica, was awarded the Nobel Peace Prize in 1987 for his efforts to negotiate a peaceful resolution to the years of conflict and war in Central America.



Archbishop Desmond Tutu was awarded the Nobel Peace Prize in 1984 for his courageous leadership in efforts to find a nonviolent solution to the conflicts over the policy of apartheid in South Africa.



Aung San Suu Kyi was awarded the Nobel Peace Prize in 1991 for her nonviolent leadership of the democratic opposition in Burma, following the principles of Gandhi. She was under hourse arrest four times from 1989-2010.



Máiread Corrigan Maguire, along with Betty Williams, was presented with the Nobel Peace Prize in 1976 for her efforts to create a grassroots movement to end the violence in Northern Ireland. She continues to work for peace and understanding in Ireland and around the world.



Adolfo Pérez Esquivel was awarded the Nobel Peace Prize in 1980 for his leadership for human rights and true democracy for the people of Latin America.



President José Ramos-Horta was presented with the Nobel Peace Prize in 1996 for his sustained efforts to end the oppression of the East Timorese people.



Jody Williams of the International Campaign to Ban Landmines (ICBL) was awarded the Nobel Peace Prize in 1997 for her work in creating an international treaty to ban landmines and for the clearing of anti-personnel landmine fields.



Sir Joseph Rotblat and the Pugwash Conference on Science & World Affairs were awarded the Nobel Peace Prize in 1995, for their efforts to diminish the part played by nuclear arms in international politics and, in the longer run, to eliminate such arms.



Shirin Ebadi was awarded the Nobel Peace Prize in 2003 for her efforts for democracy, peace, and women's rights in the Middle East.



Leymah Gbowee was awarded the Nobel Peace Prize in 2011 for her nonviolent efforts to end the civil war in Liberia.

PeaceJam Ambassadors Curriculum

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 Rigoberta Menchú Tum, 1992 Nobel Peace Laureate 	
o Oscar Arias Sanchez 1987 Nobel Peace Laureate	

- o Oscar Arias Sanchez, 1987 Nobel Peace Laureate
- o Desmond Tutu, 1984 Nobel Peace Laureate
- o Aung San Suu Kyi, 1991 Nobel Peace Laureate
- o Mairead Corrigan Maguire, 1976 Nobel Peace Laureate
- o Adolfo Pérez Esquivel, 1980 Nobel Peace Laureate
- o José Ramos Horta, 1996 Nobel Peace Laureate
- o Jody Williams, 1997 Nobel Peace Laureate
- o Sir Joseph Rotblat, 1995 Nobel Peace Laureate
- o Shirin Ebadi, 2003 Nobel Peace Laureate
- o Leymah Gbowee, 2011 Nobel Peace Laureate

II. Components of PeaceJam Ambassadors Program

The PeaceJam Ambassadors Program centers on the lives and work of 13 Nobel Peace Laureates, exploring issues related to peace, root causes of violence, and oppression through a critical thinking and case study based curriculum. The program aligns with best practices in the fields of service-learning, leadership development, citizenship education, and 21st Century education.

Key Educational Concepts

The PeaceJam Ambassadors Program explores concepts relating to history, political science, geography, social justice, human rights, citizenship, language arts and so much more. It enhances academic skills through historical analysis, research, formal report and letter writing, public speaking, analysis of source documents, group projects, reflection, service-learning, and other engaging activities. We encourage you to align the curriculum to your education standards as part of the planning process. For assistance in aligning the curriculum to your local education standards, and for a listing of U.S. and International PeaceJam Affiliates, visit www.peacejam.org.

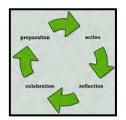
Conflict Resolution

PeaceJam Ambassadors is a conflict resolution curriculum that intentionally builds the skills and dispositions to allow young people to manage conflict situations that arise or exist in their interpersonal relationships and their communities. The Nobel Peace Laureates believe that fundamental skills such as active listening, civil discourse, cross-cultural understanding, and nonviolent problem-solving are the cornerstones of conflict resolution. Throughout the curriculum you will find references to these skills.



21st Century Skills & Leadership Development

21st Century skills are abilities that are essential for youth to master to be successful in our changing world. The essential skills fostered through the PeaceJam Ambassadors Curriculum include: critical thinking and problem solving, cross-cultural awareness and understanding, communication and collaboration, creativity and innovation, information literacy, and self-direction -- including leadership, personal responsibility, a work ethic, and self-advocacy.



Service-Learning Connections

Service-learning is a teaching methodology that combines academic learning with community service. Youth of all ages assess the needs of their community (school, campus, neighborhood, or world) and design and carry out service projects that address those needs. Teachers use service to teach new concepts and skills or to provide an authentic context for applying newly

learned knowledge. Youth are encouraged through journaling and discussion to develop their own service-learning activities. In 2008, the PeaceJam Nobel Peace Laureates launched the Global Call to Action with the youth of the world, which guides the service-learning activities in this curriculum.

III. Curriculum at a Glance

Overview of Concepts & Skills Taught

Chapter	GET INSPIRED	EDUCATE YOURSELF	TAKE ACTION	TAKE IT FURTHER
		TOOKSELL		TORTHER
	Motivation, Role Models, Wisdom of Laureates	Educational Concepts & 21 st Century Skills	Citizenship & Service	Learning Extensions
Getting Started	PeaceJam's Story and the Nobel Peace Laureates	Organization Group Norms Civil Discourse Goal Setting	Collaboration; PeaceJam's Global Network	Research charities and agencies
Alfred Nobel & the Nobel Peace Prize	The Alfred Nobel Story & Taking Responsibly for Your Actions	Historical Analysis	Intro to the Global Call to Action & Service- Learning	Letter to Editor, Laureates' Work, Information Literacy
Exploring Identity & Difference	Perspective on Identity through Stories of Laureates & PeaceJam Youth	Dimensions of Identity & Cross-Cultural Awareness	Using Personal Passions and Interests for Action	Mission Statements, Music Festivals, Personal Role Models
Exploring Privilege and Power	Defending Human Rights Nonviolently	Exploring Prejudice & Understanding Systemic Oppression	Power Dynamics of Civic Groups & Project Selection	Personal Prejudices, Oppression in History
Exploring Peace & Violence	Laureates' Wisdom on Peace & Violence	Dimensions of Peace & Violence	Writing Service- Learning Plans	Media Images of Peace & Violence, Letter writing, Song Lyrics
Nonviolence & The Global Call to Action	Moving Beyond Emotion to Action	Exploring the Meaning of Nonviolence & Nonviolent Strategies	Implementing Global Call to Action Projects	Steps to Completing Projects

Chapter	GET INSPIRED	EDUCATE YOURSELF	TAKE ACTION	TAKE IT FURTHER
Dalai Lama 1989 Nobel Peace Prize Winner	Protecting the Environment	Environmental Justice	Compassion towards Others & the Earth	Study of Tibet Buddhism Ecology
Betty Williams 1976 Nobel Peace Prize Winner	Overcoming Prejudice	Moving Beyond Prejudice & Hatred	Creating a Peace March	Study of N. Ireland Women's Rights Sectarianism
Rigoberta Menchú Tum 1992 Nobel Peace Prize Winner	Importance of Community	Overcoming a Violent History	Telling Your Story	Study of Guatemala Contributions of Indigenous Peoples
Oscar Arias 1987 Nobel Peace Prize Winner	Investing in Human Security	Setting Priorities	Eliminating Violent Systems	Study of Costa Rica Eco-Tourism Investing in Education
Desmond Tutu 1984 Nobel Peace Prize Winner	Eliminating Oppression	Racism & Systemic Oppression	Reconciliation	South Africa Apartheid Restorative Justice
Aung San Suu Kyi 1991 Nobel Peace Prize Winner	Holding Your Ground through Adversity	Perseverance	Using Democratic Systems	Study of Burma Military Junta Democratic process
Máiread Maguire 1976 Nobel Peace Prize Winner	Solidarity	Celebrating Differences	Standing with Groups in Need of Support	Study of N. Ireland Sectarianism Protecting Basic Rights
Adolfo Pérez Esquivel 1980 Nobel Peace Prize Winner	Using Creativity to Promote Human Rights	Power of Art and Words	Breaking the Cycle of Violence	Study of Argentina Human Rights Amnesty International
José Ramos-Horta 1996 Nobel Peace Prize Winner	Ensuring all Have Adequate Resources	Overcoming Extreme Poverty	Speaking Up for Oppressed Persons	Study of East Timor Colonization Public Speaking
Jody Williams 1997 Nobel Peace Prize Winner	Convening Allies to Tackle a Common Goal	Collaboration	Developing Partnerships	Banning Landmines Developing Treaties Forming Coalitions
Joseph Rotblat 1995 Nobel Peace Prize Winner	Taking Responsibility for Your Actions	Responsibility	Analyzing Future Impacts	WWII The Holocaust Nuclear weapons
Shirin Ebadi 2003 Nobel Peace Prize Winner	Understanding Your Rights and Rights of Others	Human Rights	Working for the Rights of Others	Study of Iran Citizens' Rights Judicial Systems
Leymah Gbowee 2011 Nobel Peace Prize Winner	Understand Your Role in Ending Conflict	Resolving Conflict	Watching for "Early Warners"	Child Soldiers Civil War Slavery

IV. Using the Ambassadors Curriculum

The **Youth Guide** is comprised of Chapters 1-5 of the Ambassadors Curriculum.

Getting Started with PeaceJam

Chapter 1: Alfred Nobel & the Nobel Peace Prize

Chapter 2: Identity & Difference

Chapter 3: Power & Privilege

Chapter 4: Peace & Violence

Chapter 5: Nonviolence & the Global Call to Action.

Chapter 5 also provides a step-by-step guide for completing a Global Call to Action project.

Laureate Chapters are case studies on each of the Nobel Peace Laureates who are members of the PeaceJam Foundation. We recommend that groups study at least one of these Laureate Chapters (groups attending a PeaceJam Conference are expected to study the chapter of the Laureate hosting that event). Each Laureate Chapter contains:

- Biography of the Nobel Peace Laureate
- Interviews with the Nobel Peace Laureate
- The work that led to the Laureate winning the Nobel Peace Prize
- Overview of their current work & strategies they use in their work
- List of resources and additional information on the Laureate and their work
- Connection between the Laureate's work and PeaceJam's Global Call to Action

Features of Each Chapter: Each chapter of the curriculum contains specifically structured and sequenced activities to foster skill development, team building, and critical reflection:

- <u>Critical Thinking & Discussion Questions</u>: Each chapter provides youth with the opportunity to think, write, and talk about the concepts and issues they have explored in the chapter through journal writing, artistic expression, discussion, or sharing.
- <u>Data & Source Documents</u>: Each chapter includes news sources, data on issues, published articles, speeches, and interviews to provide new information from diverse sources.
- <u>Leadership Skill Builders:</u> Each chapter engages youth in a leadership building activity that relates to the life and work of the Nobel Peace Laureate.
- <u>Citizenship & Service</u>: Service-learning is a central component to the PeaceJam curriculum and each chapter asks youth to apply their knowledge and skills to real issues in their local and/or global community by creating a Global Call to Action project.

Make Copies of the Youth Guide Section of the Curriculum for Your PeaceJam Group/Class

The Ambassadors Youth Guide starting in the next section is designed to be a stand-alone document that can be copied and handed out to the youth in your group/class. There are areas for them reflect, write, and document their progress on their Global Call to Action projects.

Preparing for a PeaceJam Youth Conference

PeaceJam Youth Conferences are two-day events for youth ages 14-18 who participate in the PeaceJam Ambassadors program. Youth spend two days interacting with a Nobel Peace Laureate and university-age mentors, participating in service projects and workshops and presenting their Global Call to Action projects to the Laureate Visit www.peacejam.org to find a PeaceJam Youth Conference near you.

VI. Group Facilitation Strategies

There are a great number of forces today—including the media, music and corporations—that try to mold the opinions and behaviors of youth. It is therefore critical that youth gain experience in thinking through issues themselves, weighing the evidence and coming to their own thoughtful conclusions. PeaceJam believes that this is especially important because the world will need new ideas and perspectives to build peace in the 21st century. The Nobel Peace Prize winners have a great deal to teach about peacemaking, but they too are humans with their own opinions and ways of seeing the world. Youth need to know that and be encouraged to thoughtfully challenge whatever they are reading or hearing.

PeaceJam Ambassadors is a youth-centered curriculum designed to empower youth to take on leadership roles in their schools, communities, and the world. Thus the role of the adult advisor,

facilitator or educator is critical to the success of the program. Your role is to "lead from behind," scaffold their experience, and provide necessary support and encouragement while allowing the youth to take on active leadership roles within the group.

Be a PeaceJam Role Model: Your role is to guide your group and facilitate their interactions. Encourage the youth to form their own opinions which means checking your own beliefs and opinions and instead continually asking them what they think and why – and in many cases, playing the "devil's advocate" so they get used to hearing diverse perspectives.

- Set Clear Norms for Interacting: Chapter One provides an activity to help the group establish guidelines so that they can both voice their opinions and be listened to respectfully, as well as be good listeners who can challenge others' ideas respectfully. In doing so, be ready to help youth think of issues that may arise such as, someone getting upset or not feeling safe to share. Because these norms will be set by the youth, they are responsible for adhering to them. If a problem arises, you can refer the group back to their group norms and decide whether to change them or go back to following the norms that they
- PeaceJam is About "Civil Discourse": Civil discourse is about speaking in ways that follow a set of rules that honor each person and their contributions. Civil discourse is comprised typically of three types of discourse: brainstorm, dialogue/discussion, debate and decision making. It is important that your group understands the difference among the three and the behaviors and goals of each. This will help them communicate effectively.
 - o <u>Brainstorm</u>: goal is to get many ideas out on the table. All responses are good ones.
 - o <u>Dialogue</u>: goal is to explore a few ideas by talking them through. This is the time for people to explain ideas.
 - o <u>Debate</u>: goal is to defend an idea. This the time for people to pick a position on an idea and defend their position using examples, etc.
 - o <u>Decide</u>: goal is to come to consensus or "sufficient consensus" (agree to a decision although it is not their top choice, etc.) so that the group can move forward.

PeaceJam Tip

We recommend reading "Giving Voice to the Leader Within" by Donna Gillen, Marlys Johnson, & Jackie Sinykin for creative ideas on working with youth (available on amazon.com)

have set.

Brainstorm what can happen if the rules for group discussions are not clear and some people are brainstorming, while others are trying to dialogue and others are debating – and why it is important to eventually come to some kind of consensus.

- Youth Leadership and Voice: PeaceJam may be one of the few opportunities that youth have to be leaders, where they can direct their own learning and exploration, assess the needs of their community and plan and carry out service projects that address those needs. Your role will be to foster youth voice and youth action. Authentic youth leadership and voice includes:
 - o Fully valuing youth contribution and input
 - o Encouraging youth ownership of the group and projects
 - o Involving youth in all levels of decision making
 - o Providing the necessary training for youth
 - o Valuing youth input with the same weight as adult input
- Use Diverse Sources: As a group, examine a variety of sources about the issues you are exploring. Rather than seeking out only sources that reinforce their own positions, help them find a range of information about the issue.
- **Explore Diverse Opinions**: Expose your group to a variety of opinions about both the source of the problem and possible solutions. For instance, if you are studying the threat of nuclear weapons to peace, review the arguments used both by those who favor disarmament and by those who favor a strong national military to justify their respective approaches to peacemaking.
- **Encourage Originality**: Encourage youth to select or come up with their own position on the issue, regardless of what their classmates, peers, or others think. What is important is their ability to thoughtfully express and support their own ideas.
- Supportive Facilitation: Use these strategies when building a team, establishing rapport with a team, diagnosing problems, building on diversity or trying to get people to appreciate differences, and when people's points of view are as important as completing a task. Supportive behaviors include:
 - Involve and draw out other people
 - Seek to understand before being understood
 - Ask questions that lend themselves to critical thinking
 - Use Active Listening techniques
 - Allow youth to explore consequences and choices
 - Use praise appropriately
 - Ask youth to help determine expectations
 - Explore common ground
 - Be understanding/caring
 - Be positive
 - Allow youth to solve problems on their own
 - Refrain from offering solutions
 - Refrain from using your expertise to influence decisions
 - Refrain from stating your role as authority figure

PeaceJam Tip

"I lead the PeaceJam group at my school and I am also a Civics Teacher. So I find it helpful to remind myself of these guidelines before we start our group so the young people understand that my role is different. I have also started to incorporate some of these tips into my classroom teaching and I am surprised by how my students have really started taking more ownership of their learning."

~ PeaceJam Adult Advisor

■ <u>Tool Bag for Solving Problems</u>: Be sure to have tools ready to head off any potential issue that may arise in your group. Here are few to get you started:

<u>Issue</u>: One or two people dominate the conversation.

O Tool: Give everyone five objects (e.g., paper clips, coins, pebbles) at the start of each discussion. Explain that they have to use one of the objects every time they want to talk and they cannot talk any more once their five objects are used up.

<u>Issue</u>: people interrupt or talk over one another.

o <u>Tool</u>: Use a talking stick or other object and pass it around the circle and only the person holding the object can speak. The talking stick has been used for centuries by many cultures as a means of just and impartial hearing.

The talking stick was commonly used in council circles to designate who had the right to speak. When matters of great concern came before the council, the leading elder would hold the talking stick and begin the discussion. When he finished what he had to say he would hold out the talking stick, and whoever wished to speak after him would take it. In this manner the stick was passed from one individual to another until all who wished to speak had done so.

<u>Issue</u>: No one in the group is sharing.

- O Tool: Move around the circle asking each person in turn to comment on the question or conversation. Each person can pass if they would like but they only get one "pass" per discussion.
- o <u>Tool</u>: Do "think, pair, share" by getting the group into pairs to share about a topic or discussion question and then one person in the pair can share out to the group.
- O Tool: Do "write & read" by having everyone write their ideas down on a strip of paper and put them in pile. Then have each person pick out one slip of paper randomly from the pile and read it aloud to the group.
- Create a Safe Space: Creating a safe space for all youth who are in the group is crucial to their involvement. Define with the group what a Safe Space is and how they will ensure that their group is a safe space for all participants. Some elements of a Safe Space include:
 - o Establish yourself as an adult ally
 - o Create clear norms/culture of respect and openness for all participants
 - o Draw participants and speakers from diverse backgrounds
 - o Vocally stating that your space is safe for all who wish to participate
 - o Stress importance of confidentiality (aside from your reporting requirements)
 - o Ask permission before sharing group member's stories or experiences



SAMPLE CHAPTER



Chapter Four: Exploring Peace & Violence

<u>Chapter Overview:</u> In this chapter, you will explore issues of peace and violence and how they relate to your lives as well as to issues locally and globally.

Objectives

- 1. Youth will be able to define the concepts and dimensions of violence and peace.
- 2. Youth will discuss the prevalence of violence and peace in their own lives, their families, their neighborhood, town, state, country and the world.
- 3. Youth will be able to generate a list of the causes of violence and peace from a local to a global level.
- 4. Youth will begin brainstorming strategies by which violence can be addressed using peace strategies.

Our Goals for this Chapter

Sample Standards

- 1. How economic, political, cultural, and social processes interact to shape patterns of human populations, interdependence, cooperation, and conflict. (US, History)
- 2. Students will question and reflect on different ideas, opinions, assumptions, and values when exploring topical and controversial issues and problems. (UK Citizenship Key Process 2.1a)
- 3. Recognize, express and support opinions orally and in writing.
 (International School, Thinking and Viewing)
- 4. Know how to form independent views and challenge what is heard or read on the grounds of logic, evidence or argument. (UK Reading & Writing Key Concept1.4c)
- 5. Students will understand causes and effects of interaction among societies, including trade, systems of international exchange, war, and diplomacy. (International School, Social Studies)

EXPLORING PEACE & VIOLENCE

<u>Chapter Overview:</u> In this chapter, you will explore issues of peace and violence and how they relate to your lives as well as to issues locally and globally.

Chapter at a Glance

Inspiration: Choosing peace over violence, nonviolence as a strategy, and

Laureates' wisdom on peace and violence.

Education: Researching and defining dimensions of peace and violence.

Action: Exploring the prevalence of peace and violence in your own

lives, your communities, and the world.

Opener: Is it "Nature" or "Nurture"?

Imagine that there is a line on the floor. If you believe that violence (violent behaviors) is something we are born with line up on the left end of the imaginary line. If you believe that violence is NOT something you are born with but is something you learn, stand on the right end of the imaginary line. Line up in near the middle of the line if your belief is between these two. Starting on the left, have each person share why he/she chose to stand on that area of the line.

GET INSPIRED

Perspectives on Peace & Violence

As a group, read through the following quotes [check out the Laureate Chapters for more on each of these amazing world leaders].



Oscar Arias, 1987 Nobel Peace Laureate

"I firmly believe that war is seldom a solution. Most often, wars create more problems that are more complex and difficult to solve than those they sought to combat."

In 1948, Costa Rica abolished its military after the end of its bloody civil war. Today, Costa Rica maintains small law enforcement forces and foreign peacekeeping, but has no permanent standing army. Unlike its neighbors, Costa Rica has not endured a civil war since 1948. Oscar Arias Sanchez was elected president of Costa Rica for two terms and is most proud of his country's commitment to peace.

Betty Williams, 1976 Nobel Peace Laureate

"It is not a choice between peace and violence but a choice between peace and nonexistence."

Growing up in Belfast, Northern Ireland, Betty experienced community members gunning each other down in the streets due to long-standing political, socioeconomic, historical and geopolitical disagreements between the Catholic "Nationalists" who wanted Northern Ireland to be part of the Republic of Ireland and the Protestant "Unionists" who wanted Northern Ireland to remain part of Great Britain. After 500 years of conflict, the people of Northern Ireland realized that peace and stability could not be achieved with violence.



Jose Ramos Horta, 1996 Nobel Peace Laureate

"As a Nobel Peace laureate, I, like most people, agonize over the use of force. But when it comes to rescuing an innocent people from tyranny or genocide, I've never questioned the justification for resorting to force.

The small island nation of East Timor declared independence from Portugal in 1975, and for the next 25 years experienced shocking oppression and brutality by the Indonesian army. Finally, with United Nations support, East Timor became a free country in 2002. Jose Ramos Horta was one of the country's "founding fathers" and served as its second President.

Activity 1: Stirring Things Up (15 minutes)

Step 1: <u>Journal Reflection</u>: Take a few minutes to silently reflect and journal about the 3 quotes.

	Critical Reflection/Journal:
	Which of the Laureates' quotes "stirred you up the most" was most at odds with your
6	current beliefs, what you had been taught, or thoughts about the world and why?
	·

- <u>Step 2:</u> <u>Three Corners</u>: Have each corner of the room represent one of the Laureates' quotes (Betty's quote will be designated to one corner, Jose's a different corner, and Oscar's another corner).
- <u>Step 3</u>: <u>Move to Your Corner</u>: Then each person can move to the corner of the room that is represented by the Laureate's quote that "stirred them up" the most (the quote they journaled about above).
- <u>Step 4</u>: <u>Share Out</u>: In each corner of the room -- have group members share why they chose to stand where they did.

Activity 2: Line Up (10 minutes)

EDUCATE YOURSELF

Activity 1: Violence and Our Own Lives (15 minutes)

It is important to take a look at violence and its impact on our own lives. For this activity, have your adult advisor or a group member read each of the statements below. After he/she reads each statement, have group members stand up if they have had that experience. Please withhold any

dialogue or conversation until the activity is completed. It is a silent activity. Also please remember that trust is important for this activity and not to share other people's personal experiences outside the group without their permission.

"Please Stand If..."

- You have felt that it was not always safe in the neighborhood around your schools.
- You have made changes in your daily life (changing friends, avoiding certain parks and playgrounds or changing routes home) to avoid violence.
- Someone has threatened you personally in the past three years.
- Someone you know has stayed home from school because of fear of violence.
- Someone has threatened a family member or friend of yours in the past year.
- Someone has picked a fight with one of your family members or friends.
- Someone has picked a fight with you.
- Someone you know personally has been in a situation where a knife was used in a threatening way.
- Someone you know personally has been in a situation where a gun was used in a threatening way.

Critical Reflection & Discussion Questions

- 1. What did you notice from our pattern of standing up? What does this tell you about violence your society?
- 2. What does this tell you about your own lives?
- 3. How do you think teenagers in other parts of your country or other parts of the world would respond to these statements?

Now repeat the activity using the following prompts:

"Please Stand If..."

- You have felt safe in the neighborhood around your schools.
- You have done something to stand up for someone in the past month.
- You have an adult (teacher, parent, relative) that cares about you.
- You attend school or graduated from school.
- You have access to food and have enough to eat.
- Someone has done something nice for you in the past week.
- You have a place you can go in your community that feels safe and peaceful.

Something to Ponder

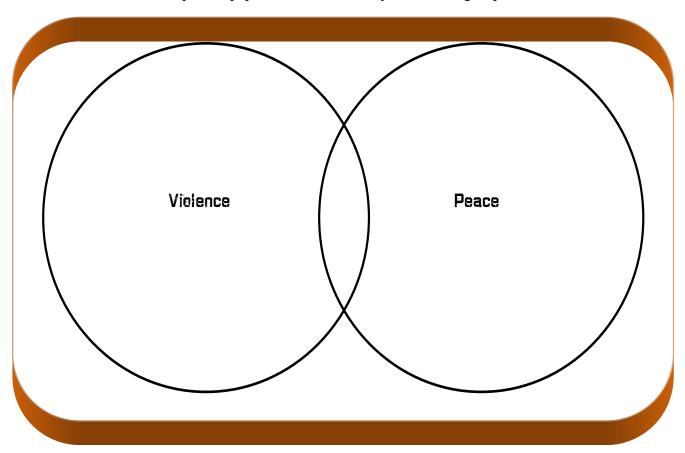
On a recent Skype call, PeaceJam youth in Afghanistan were eager to know how the security situation was in the USA because two of their community leaders had been assassinated that week and they had not been able to go to school because of the violence. How does this relate to the "security situation" in your community? Is it safe for you to go to school, etc.?

Critical Reflection & Discussion Questions

- 1. What did you notice from your group's pattern of standing up? What does this tell you about peace in your society?
- 2. How do you think young people in other parts of your country or other parts of the world would respond to these statements?
- 3. What does this tell you about the relationship between peace and violence in your lives?

Activity 2: Mind Maps of Violence & Peace (15 minutes)

Do this activity either individually or in small groups: Inside the VIOLENCE circle, brainstorm and write all of the words that come to mind when you think of the word "violence." Then do the same activity with the word "PEACE". In the space where the circles overlap you can write words that relate to both to peace and violence. Once everyone is finished with their mind maps, ask each individual or group to share all of the words they came up with. . [Option: Draw the circles on the board or flip chart paper and do the activity as a whole group].



Critical Reflection & Discussion Questions

- 1. What did you discover when you created your mind maps?
- 2. What are some of your concepts and ideas about violence?
- 3. What are some of your concepts and ideas about peace?
- 4. Do the concepts of violence and peace overlap in any way? How?

Activity 3: Data on Violence (20 minutes)

Read through the following statistics on violence around the world.

<u>Violence against Self:</u> The suicide rate among youth ages 15-24 is highest in New Zealand (26.7 suicides per 100,000 youth), followed by Finland (22.8 suicides per 100,000 youth). The USA rate was 13.7 out of 100,000 youth, while the UK was 6.7 and Italy 4.3 out of 100,000 youth.²

<u>Think, Pair, Share</u>: In pairs, discuss these questions (have the person who is younger share first - remember to use your intentional listening skills!): What do you think the suicide rate is among teens in your city/country? What do you think are the main reasons that teens engaging in this kind of violence against themselves?

<u>Interpersonal Violence</u>: According to the World Health Organization, "interpersonal violence is the third leading cause of death among youth aged 10–29 years around the world. Youth interpersonal violence can take several forms: Verbal, psychological, and sexual forms of

assault, gang violence, bullying, gender harassment, and the use of child soldiers within armed conflicts.

Murders committed by youth worldwide were highest for Brazil with 20,386 youth committed murders, followed by Columbia with 12,834. The USA had 8,226 while the UK had only 139 and Israel was one of the lowest with only 13 youth committed murders.³

- Youth murder rates increased by 22.4% from 2006 to 2008 in South Africa.⁴
- Over 15,000 young Europeans are murdered each year, 4 out of 10 of them by a knife. Poorer young males are much more at risk of violence than those better off.
 - 80% of murder victims are male.
 - 90% of homicides occur in low- and middle-income countries.
 - Regardless of a country's wealth, poorer young people are at much more risk from violence than their wealthier peers. 5
- 31% of children in the UK experience bullying by their peers during childhood. A quarter of children bullied by their peers reported that they suffered long-term harmful effects lasting into adulthood. These statistics were similar among countries that track this data.
- 1 in 5 young people (20%) 11 to 19 year olds had experienced bullying or threats via email, internet chatroom or text message. Bullying using text messaging was the most common of these three forms, experienced by 14% of young people. Almost three quarters (73%) of young people who had been bullied by email, internet chatroom or text message said they knew the person who bullied or threatened them. ⁶

Check it Out!

A PeaceJam group from the UK selected knife crime as their Global Call to Action Project and created a rap to educate the pubic about the issue. Visit the link to watch: http://www.peacejam.org/videos/Lives-Not-Knives-155.aspx

5/28/2014

² [Source: http://www.nationmaster.com/graph/cri sui rat in age 15 24-suicide-rates-ages-15-24]

³ [Source: http://www.nationmaster.com/graph/cri mur com by you-crime-murders-committed-by-youths

⁴ [Source: http://www.cjcp.org.za/crimestats/violentcrimesdetailed.htm]

⁵ [Source: http://www.euro.who.int/en/what-we-do/health-topics/disease-prevention/violence-and-injuries/activities/violence-prevention/youth-violence]

⁶ [Source: http://www.vmad.com/joomla/index.php?option=com_content&view=article&id=60&Itemid=90]

Critical Reflection & Discussion Questions

- 1. What were your initial reactions to these statistics?
- 2. Was there anything that surprised you about these statistics? What?
- 3. Why do you think the youth murder rates are so different for Brazil and the UK?
- 4. How do you think these figures compare with your own community?
- 5. Which of these forms of violence have you or a friend personally experienced?

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8	-
8	18
9	-

Critical Reflection/Journal

The number of children ages 5-18 out of school worldwide was highest for Pakistan (6 million) and the Sudan (2.5 million). The USA had 1.6 million, Armenia: 18 thousand and the UK: 1 thousand [Source: www.nationmaster.com] Do you think that the lack of access to basic education is a form of violence? Why or why not?

Activity 4: Data on Peace (20 minutes)

What would you consider to be indicators of "peace"? As a group, brainstorm a list of the types of data that would show that a community, city or nation was peaceful. Once you have created a list of the types of data (e.g., literacy rates, % with healthcare, access to clean water) see if you can find that specific data on your community and other areas of the world that are of interest.

Peace Indicators

<u>Intrapersonal Indicators of Peace</u>: behaviors toward oneself (e.g., % of people who exercise daily)

<u>Interpersonal Indicators of Peace</u>: behaviors between people (e.g., % of people who mentor youth or volunteer)

<u>Institutional Indicators of Peace</u> behaviors of institutions or between them and the people (e.g., % of students who receive secondary education; number of public libraries or community support groups)

Other types of indicators that might exemplify peace.

Dur Group's Definition of Violence

Critical Reflection & Discussion Questions

- 1. How do your indicators for peace relate to some of data on violence provided above?
- 2. How do the interpersonal and institutional levels of peace relate to one another?
- 3. Which aspects of peace do you have in your own life?

Activity 5: Defining Violence & Peace (30 minutes) Defining Violence

Now as a group, come up with a 2-3 sentence definition of violence based on the mind maps you created and the data you explored. Once you have your definition, do a quick check to see if it captures all the dimensions of violence.

- 1. Would graffiti be a form of violence according to your definition? Do you think it should be?
- 2. Is harming oneself through use of drugs or an eating disorder be a form of violence according to your definition? Do you think it should be?
- 3. Is pollution a form of violence according to your definition? Do you think it should be?
- 4. Is talking badly about someone behind their back even if they do not hear it a form of violence according to your definition? Do you think it should be?

Defining Peace

Now as a group, come up with a 2-3 sentence definition of peace based on the mind maps you

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the data you

explored. Once you have your definition, do a quick check to see if it captures all the dimensions of peace.

- 1. Would peace be merely the lack of violence or do other conditions need to exist? If yes, what are they?
- 2. According to your definition of peace, would inner peace or peace on a personal level be included? Do you think it should be?
- 3. According to your definition of peace, are justice and equity necessary components of peace? Do you think they should be?

Our	Group's Definition of Peace	
		_

Critical Reflection & Discussion Questions

- 1. Which was more difficult to define, peace or violence? Why?
- 2. What do your definitions of peace and violence have in common?
- 3. How do other groups and organizations define peace (e.g., United Nations definition of a "culture of peace": http://cpnn-world.org/resolutions/resA-53-243A.html]?

Activity 6: Mapping Peace & Violence (38 minutes)

For this activity, your group will need 3 maps: 1) a map of your town or city, 2) a map of your country, and 3) a map of the world. You can use wall maps, atlases, or online maps like Google Earth. It is ideal if your group can write on the maps, place sticky notes, or highlight areas on the maps as you address the questions below. The group can think about their own personal experiences as well as what they see in the news and other media when doing the activity.

SHOW A MAP OF YOUR TOWN

- 1. <u>Draw a circle</u> (or yellow highlighting, etc.) around the areas where violence exists in your school, neighborhood, and city.
- 2. <u>Put a star</u> or sticky note on the area that has the **most** violent activity.
- 3. <u>Draw a square</u> (or green highlighting, etc.) around the areas of your city or community that are peaceful.

Debrief: As a group, brainstorm and write down your answers to the following questions [remember to follow the rules for *brainstorming* -- the idea is to capture as many ideas as possible]:

- What makes these areas peaceful or violent?
- What problems do you think contribute the most to violence in your city or community?
- What are some things you could do as a group to address the violence in your city or community and increase the peace?

Keep in Mind

Some researchers talk about the difference between "hot" violence which is physical, often face-to-face violence (e.g., shootings) and "cold" violence which is more institutional and non-confrontational (e.g., death rate from malnutrition). Keep these in mind as you do this activity.

SHOW A MAP OF YOUR COUNTRY

- 1. <u>Draw a circle</u> (or yellow highlighting, etc.) around the areas where violence exists in your country.
- 2. Put a star or sticky note on the area that is **more** violent than others.
- 3. <u>Draw a square</u> (or green highlighting, etc.) around the areas of your country that are peaceful.

Debrief: As a group, brainstorm and write down your answers to the following questions:

- What makes these areas peaceful or violent?
- What problems do you think contribute the most to violence in your country?
- What are some things you could do as a group to address the violence in your country and increase the peace?

SHOW A MAP OF THE EARTH

- 1. <u>Draw a circle</u> (or yellow highlighting, etc.) around the areas of the world where there is violence today.
- 2. <u>Put a star</u> or sticky note on 2-3 areas that are **more** violent than others.
- 3. <u>Draw a square</u> (or green highlighting, etc.) around peaceful countries or areas of the world.

Debrief: As a group, brainstorm and write down your answers to the following questions:

- What makes these countries or regions peaceful or violent?
- Do you think the types of violence differ between poor and wealthy countries? How is it the same and how is it different?
- How does the violence around the world relate to the violence in your country and your community? How is it the same and how is it different?
- What are some things you could do as a group to address the violence around the world and increase the peace?

Critical Reflection & Discussion Questions

- 1. What generalizations did you make about violence and peace in the world?
- 2. Are there any places that were both highly violent and highly peaceful? What does this tell you about the nature of peace and violence in our world?
- 3. What ideas or strategies for reducing violence and increasing peace did your group generate that you think are most promising and why?

Activity 7: Choices (30 minutes)

Dr. William Glasser is a psychiatrist who believes that all human behavior is motivated by a desire to meet basic needs and that people are born with no choice but to feel bad when their needs are not met. He also believes that people choose their actions to meet their needs. This framework can be helpful when exploring why people may in engage in violent or peaceful behaviors.

Glasser believes that the five basic human needs are:

- **Survival--**safety and reproduction, food, clothing, shelter (for self and family).
- Belonging & love--feeling valued, appreciated, and knowing you are a member of a close group of people.
- **Power--**this means having a way to get what you want. It can be caring or selfish. It can mean having power over yourself and also wanting power over others to dominate them.
- **Freedom-**-being able to make choices that give you some control over your life.
- **Fun--**enjoying activities and life in general.

Explore the following scenarios:

1. A person steals a car even though they know that if they get caught, they will probably go to jail.

How could the theft have helped meet the need for survival?

How could the theft have helped meet the need for belonging and love?

How could the theft have helped meet the need for power?

How could the theft have helped meet the need for freedom?

How could the theft have helped meet the need for having fun?

2. A young person joins a gang.

How could joining the gang have helped meet the need for survival, belonging and love, power, freedom, and fun?

3. A young person volunteers at the animal shelter

How could volunteering have helped meet the need for survival, belonging and love, power, freedom, and fun?

4. A young person stands up for someone being bullied

How could this have helped meet the need for survival, belonging and love, power, freedom, and fun?

Critical Reflection & Discussion Questions

- 1. Do you agree with Glasser's five basic human needs? Why or why not?
- 2. Is there anything you would add to this list? What?
- 3. Is there anything you would take away from this list? What?
- 4. What do you think is the result if people don't feel that their basic needs are being met?
- 5. What do you think is the result if people do feel that their basic needs are being met?
- 6. What does this tell us about the possible roots of violence and peace?

Activity 4: What Causes Violence? (30 minutes)

Read the excerpts below which explore different papers and articles on the causes of violence. Rate each statement on a scale from 1 to 5 with 5 being "strongly agree" and 1 being "strongly disagree". If you do not have adequate knowledge to make a decision, go with your first reaction.

Agreement	Perspectives on Causes of Violence
Rating	Rate each statement below with 5 highly agree to 1 highly disagree
	The root cause of violent crime is bad genes or bad morals. ⁷
	"Regardless of the evolutionary or neurological factors said to underlie aggression, "biological" simply does not mean "unavoidable."
	"We tend to make generalizations about the whole species on the basis of our own experience. People in a highly warlike society are likely to overestimate the propensity toward war in human nature and the United States, [other developed nations] are some of the most warlike societies on the planet, having intervened militarily around the world more than 150 times since 1850."
	"A brave new field of genetic research is unearthing evidence that the propensity for violence is, in fact, an elemental human traitone of which some people just happen to have more." 10
	"'Biology is not destiny.' Genetic studies indicate only a predisposition to violence, not a predestination to it. To become a violent criminal, they say, the genetic predisposition must be fostered by the right environment." ¹¹
	"Multiculturalism in Europe has failed and diversity is in some sense a seedbed for terrorism and violence." ¹²
	"Political classes in Europe continue to pursue the scapegoating of racial groups that sows the seeds for further violence." ¹³
	"The high levels of violence in Latin America stem from the extreme social inequality in most Latin American countries and minority groups that use violence to fulfill their needs." 14
	"The reason for these violent clashes can be traced to the differences between tribal culture, still very much present in rural areas of West Africa, and the modernized governmental structures reminiscent of the colonial era." ¹⁵

⁷ Monahan, John. The Causes of Violence. Blog Posted *02/19/10* on http://www.sodahead.com/united-states/the-causes-of-violence/blog-263921

⁸ Kohn, Alfie. Human Nature Isn't Inherently Violent. Detroit Free Press, August 21, 1988

⁹ Kohn, Alfie. Human Nature Isn't Inherently Violent. Detroit Free Press, August 21, 1988

¹⁰ Sileo, Chi Chi. Current Controversies: Crime. Viewpoint Paul A. Winters. Greenhaven Press 1998

¹¹ Sileo, Chi Chi. Current Controversies: Crime. Viewpoint Paul A. Winters. Greenhaven Press 1998

¹² Galloway, George. Fanning the flames of hatred. The Morning Star. Friday 05 August 2011

¹³ Sileo, Chi Chi. Current Controversies: Crime. Viewpoint Paul A. Winters. Greenhaven Press 1998

¹⁴ Berkman, Heather. Social Exclusion and Violence in Latin America. Inter-American Development Bank. 2007

¹⁵ http://www.oneafricanow.com/

	Critical Reflection Journal Question
6	Which of the comments did you rate the highest and why? Which of them did you rate
	the lowest and why? What does this say about your views on violence?
	<u> </u>
=	

Critical Reflection & Discussion Questions:

- 1. After reading the research excerpts, what is your opinion on whether or not violence is human nature?
- 2. Are there any scenarios in which you do not have control over your decision to use violence versus nonviolence?
- 3. How do interpersonal, economic, social and political factors influence the prevalence of violence in certain communities or areas of the world?

TAKE ACTION

Activity 1: Action on Violence (20 minutes)

As a group, brainstorm ways to address the violence in your homes, school, community, and the world.

- 1. What types of violence are the most common in your community?
- 2. What are the root causes of those forms of violence?
- 3. What groups or organization are already working on these issues? How could you find out more about these groups?
- 4. What can you do as a group to address the root causes of violence in your community (you can look back at your notes from earlier activities and remember that you can support existing groups and their work)?
- 5. How does this relate (or could you relate this) to your Global Call to Action project if you are have already started working on one?

Activity 2: Writing Service-Learning Global Call to Action Plans (30 minutes)

Turn to Chapter 5: *The Global Call to Action* and do the activities related to writing up your project ideas and your Global Call to Action plan (use the worksheet in Chapter 5 to document your answers and to write up your plan). Guiding questions to keep in mind include:

- 1. What "real" <u>community need(s)</u> will you be working on? How will you be sure that this is really a need? How does it connect to the Global Call to Action?
- 2. What will you <u>learn</u> by doing this project? What class or academic subject does your project connect to?
- 3. How will you take leadership roles in the project? What might some of those roles be?
- 4. What kinds of <u>preparation</u> will you need to carry out your project successfully? What skills and knowledge will you need (e.g., interviewing skills, math skills, knowledge about your issue, and what groups make decisions about your issue).

TAKE IT FURTHER

Use this table for additional activities if your group wants to explore an area further or if your group meets over multiple years and would like fresh ideas.

	Extended Learning Activities
More Ways to Get Inspired	Look & Listen: Between PeaceJam group sessions, watch for examples peace and violence in your family, school, and community. Ask family members and friends what "peace" means to them. Share your observations with the rest of the group.
More Ways to Educate Yourself	Laureate Chapters: Read and explore the separate <i>Laureate Chapters</i> for Oscar Arias, Betty Williams and José Ramos Horta and learn more about their lives and their work.
	 Media Images of Violence & Peace [30 minutes]: As a group, bring in articles, pictures and even short video clips from the news or other media that portray problems of violence in your community and world – and others that portray peace. Critical Reflection & Discussion Questions: How does your picture or article portray violence or peace? What do you think is going on in the minds of the people in this picture or article? Imagine that it is five minutes before the scene in the event photograph or video occurred. What is happening? What are people doing? What are they saying? Is there anything that you could do in the five minutes before the scene to change what happens in this picture? What causes of violence are predominant in the pictures or articles? What aspects of peace are predominant in the pictures or articles

Song Lyrics: Bring in the lyrics to your favorite songs and compare the messages portrayed in the music. Explore artists from around the world who sing about the issues of violence and peace specifically. Then write your own songs, raps, etc., expressing your feelings on peace and violence.

Reasons for Violence: [15 minutes] The Search Institute has come up with six causes of violence.

- loss of connectedness
- lack of family support and control
- erosion of values
- alcohol and other drugs
- problems in school
- violence in the media

Write each of the six reasons for violence on a separate large sheet of paper and tape them up around the room. Have each member of the group choose what they think is the single root cause of violence and stand next to their choice.

Critical Reflection & Discussion Questions:

- 1. Why did you choose what you did as the root cause of violence?
- 2. Were there any causes from the Search Institute that were not chosen as a root cause of violence? Why?
- 3. What would you add to the list and why?

Improve your Conflict Resolution Skills

These organizations provide additional strategies to deescalate, manage, and transform conflict as well as your relationship with it.

- The Third Side- thethirdside.org
- Rosenberg's Nonviolent Communication-cnvc.org,
- The Conflict center- theconflictcenter.org.

More Ways to Take Action

Amnesty International: Write letters for prisoners like Adolfo Pérez Esquivel who was released from prison due partly to the pressure the Argentina government received from the international community - specifically from the thousands of letters sent through Amnesty International (go to www.amnesty.org).



SAMPLE CHAPTER



AMBASSADORS CURRICULUM

Case Study of 2003 Nobel Peace Laureate Shirin Ebadi

This chapter explores the life and work of 2003 Nobel Peace Laureate Shirin Ebadi. The chapter is divided into four sections. Section One explores her country of Iran. Section Two discusses the struggle for peace, democracy, and human rights in Iran. Section Three provides information about the life and work of Shirin Ebadi. Section Four details her Global Call to Action to the youth of the world. The resource section at the end of the curriculum includes book titles, videos links, websites, and extension articles.

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Section One: Exploring Iran

Objectives

- 1. Youth will be able to briefly summarize the history of Iran.
- 2. Youth will be able to articulate the struggles for human rights in Iran, both past and present.
- 3. Youth will be able to discuss social, cultural, economic, and political situations that exist in Iran today.
- 4. Youth will demonstrate knowledge of Iranian culture.
- 5. Youth will demonstrate knowledge of the life of Shirin Ebadi and her work to defend the rights of women and children.
- 6. Youth will be able to explore and discuss Shirin Ebadi's views on human rights, violence, and oppression.
- 7. Youth will explore Shirin Ebadi's love for her country despite her objections to its policies.



Opener Activity: What We Know About Iran

Take 10 minutes to do a brainstorm session about Iran. On a piece of flip chart paper, write the following categories:

- 1. What We Know
- 2. What We Wonder/Want to Learn
- 3. What We Learned

Begin by writing a brief list of what the group already knows about Iran. Then make a list of things the group wants to know and learn about Iran. Then have each member of the group select one item from the list to research (e.g., Iranian history, music, political leaders, current events) and report back to the group at a later session. As you near the end of the chapter, have each person share what they learned and write it on the board under the header, "What We Learned about Iran."

Activity 2: Iran Today

In small groups or pairs, read the following facts about Iran. Watch for any biases in reporting or interpreting the facts presented. Work together to create an "Iran" binder or PowerPoint complete with graphics such as maps, photos, etc.

[Source: https://www.cia.gov/library/publications/the-world-factbook/geos/ir.html]

Location: Middle East, bordering the Gulf of Oman, the Persian Gulf, and the

Caspian Sea, between Iraq and Pakistan

Area: total: 1.6million sq. km

land: 1.5 million sq. km water: 116,600 sq. km

Climate: Mostly arid or semiarid, subtropical along Caspian coast

Terrain: Rugged, mountainous rim; high, central basin with deserts; small

PeaceJam Ambassadors Curriculum

Shirin Ebadi Chapter

discontinuous plains along both coasts

Natural Petroleum, natural gas, coal, chromium, copper, iron ore, lead,

resources: manganese, zinc, sulfur

Natural Periodic droughts, floods, dust storms, sand storms, and earthquakes

hazards:

Environment Air pollution from vehicle emissions; deforestation; desertification; oil

& current pollution in Persian Gulf; drought

issues:

Population: 81,824,270 (July 2015 est.)

Age structure: 0-14 years: 23.69%

15-64 years: 71.03%

65 years and older: 5% (2015 est.)

Life total: 71 years; male: 69 years; female: 72 years

expectancy: (2015 est.)

Ethnic Persian 51%, Azeri 24%, Gilaki and Mazandarani 8%, Kurd 7%, Arab 3%,

groups: Lur 2%, Baloch 2%, Turkmen 2%, other 1%

Religions: Muslim 98% (Shi'ite 90-95%, Sunni 5-10%), other 2% (includes

Zoroastrian, Jewish, Christian, and Baha'i)

Languages: Persian and dialects 58%, Turkic and Turkic dialects 26%, Kurdish 9%, Luri

2%, Balochi 1%, Arabic 1%, Turkish 1%, other 2%

Literacy: Total: 86.8%; male: 91.2%; female: 82.5% (2015 est.)

Government: Theocratic republic: Islamic Republic of Iran proclaimed in 1979.

Discussion Questions

1. What facts surprised you, and why?

- 2. How do some of these facts about Iran compare to facts about your country? (Visit https://www.cia.gov/library/publications/the-world-factbook/docs/profileguide.html to find facts on countries around the world).
- 3. Based on these facts, what do you think are some of Iran's strengths?
- 4. Based on these facts, what do you think are some of Iran's problems?

Activity 3: Iranian History- A Chronology

Review the chronology below to learn how Iran has changed over the past 80 years. The timeline includes key events in Shirin Ebadi's life and work as reference points. Be sure to look for patterns, cause and effect, and possible ways that Iran's history influenced – and was influenced by – Shirin's history.

Iran is home to cultures and settlements dating back to 4,000 B.C.E. These individual cultures were unified under Cyrus the Great in the 6th century B.C.E, creating the largest empire of its day (known as Persia). Genghis Khan ruled during the 13th century and the Safavid Dyanasty ruled in the early 16th century. More than 200 years of invasion and conquest was followed by a Shi'a Islamic state. After various dynasties, Iran established its first parliament in 1906. After Persia changed its name to Iran in 1935, it experienced power

struggles and abuses of human rights. The chronology below begins with the changing of the country's name to Iran ("Land of the Aryans") in 1935.

Chronology of Iran:

- **1935:** The country officially changed its name from Persia to Iran.
- **1941:** The Soviet Union (including modern day Russia) and Britain invaded Iran because they feared that the Iranian king, Reza Shah Pahlavi, would side with Nazi Germany in World War II. The invading forces replaced the former king with his oldest son, 21-year-old Mohammad Reza Shah Pahlavi.
- **1947:** Shirin Ebadi was born in Hamedan, Iran on June 21st.
- 1950: Pahlavi appointed Ali Razmara prime minister in June.
- **1951:** Razmara was assassinated on March 7th because he opposed a plan to nationalize oil meaning that the government would own and profit from Iran's oil supply instead of private companies. Razmara was replaced by Mohammad Mossadeq, who nationalized oil that same month.
- **1951:** A power struggle ensued between the young Pahlavi and the older, more politically established Mossadeq.
- 1953: Pahlavi tried to remove Mossadeq from power in August, but Mossadeq's followers forced Pahlavi to flee Iran. A few days later, Pahlavi's followers and British and American intelligence services led a coup that overthrew Mossadeq and imprisoned him for treason. Pahlavi returned to Iran and reversed Mossadeq's work to nationalize oil.
- **1963:** Pahlavi modernized and westernized Iran with the help of the United States. He launched the "White Revolution," a land reform and social-economic program that built roads and eradicated diseases like malaria.
- **1969:** Shirin graduated from university.
- 1971: Shirin received a master's degree in law.
- 1975: Shirin became the first female judge in Iran at the age of 24.
- **1978:** The Iranian religious clergy disagreed with Pahlavi's policies and authoritarian rule. Riots, strikes, and mass demonstrations occurred, and the government responded by implementing martial law.
- **1979:** The deteriorating political situation forced Pahlavi and his family into exile in January.
- **1979:** Ayatollah Ruhollah Khomeini, an Islamic fundamentalist, returned to Iran after 14 years of exile in Iraq and France for opposing Pahlavi. Khomeini wanted to increase religious authority and decrease power held by women.
- **1979:** Khomeini returned to the Iranian capital of Tehran in February to lead a revolution that took control of Iran four days later. Conservative religious figures took power, executed hundreds of people who had worked for Pahlavi's government, required women to wear veils, banned Western music and alcohol, and reinstated strict punishments ordered by Islamic law.
- **1979:** After the revolution, women were not allowed to be judges. Shirin was demoted to a secretary for the court she used to lead.

- **1979:** Islamic militants took 52 Americans hostage inside the U.S. embassy in Tehran. They demanded the United States bring Pahlavi, who was in the country for medical treatment, to face trial in Iran.
- **1980:** War between Iran and Iraq started in September. Iraq President Ṣaddam Ḥussein wanted control of an oil-producing region on the Iranian border and believed Iran's revolution would incite rebellion in Iraq.
- 1981: The American hostages were released after 444 days in captivity.
- 1982: Iraq withdrew its forces from Iran and wanted a peace agreement, but Khomeini continued the war to overthrow Ḥussein. The war became a standoff with heavy losses and the use of chemical weapons against Iranian troops and Iraqi-Kurdish civilians.
- **1985**: The U.S. offered secret weapons deals to Iran for the release of hostages in Lebanon a scandal that became known as the Iran-Contra affair.
- **1988:** The USS Vincennes, a U.S. Navy vessel, mistakenly shot down an Iran Air Airbus flight that killed 290 passengers and the crew.
- **1988:** Iran accepted a ceasefire agreement with Iraq.
- **1989:** Khomeini issued a religious "fatwa" that ordered Muslims to kill British author Salman Rushdie for his novel *The Satanic Verses*, considered blasphemous to Islam.
- 1989: Khomeini died.
- 1990: Iran remained neutral after Iraq invaded Kuwait.
- **1993:** Shirin was able to practice as a lawyer.
- **1995:** U.S. imposed oil and trade sanctions over Iran's alleged support of "terrorism," attempts to acquire nuclear weapons, and hostility toward countries in the Middle East and their allies. Iran denied the charges.
- **1998:** Iran deployed thousands of troops on its border with Afghanistan after the Taliban admitted to killing eight Iranian diplomats and a journalist.
- **1999:** Pro-democracy students at Tehran University demonstrated following the closure of the reformist newspaper *Salam*. Clashes with security forces led to six days of rioting and the arrest of more than 1,000 students.
- **2000:** The Iranian government banned the publication of 16 reformist newspapers.
- **2002:** U.S. President George W. Bush described Iraq, Iran, and North Korea as an "axis of evil" because of the long-range missiles being developed in those countries. The speech caused outrage in Iran and was widely condemned.
- 2002: Russian technicians began constructing Iran's first nuclear reactor.
- **2003:** Thousands attended student-led protests in Tehran against clerical regime.
- **2003:** Shirin received the Nobel Peace Prize for her courageous efforts for democracy and human rights, especially for advocating the rights of women and children.
- **2004:** The International Atomic Energy Agency rebuked Iran for failing to fully cooperate with an inquiry into its nuclear activities. Iran agreed to suspend most of its uranium enrichment after a deal with the European Union.
- **2005:** Mahmoud Ahmadinejad, Tehran's ultra-conservative mayor, won the presidential election. Tehran announced it had resumed uranium conversion, but insisted the

- program was for peaceful purposes. IAEA cited Iran in violation of the nuclear Non-Proliferation Treaty.
- 2006: Iran announced it had succeeded in enriching uranium at its Natanz facility.
- **2006:** Shirin's book *Iran Awakening: A Memoir of Revolution and Hope*, offering a look at her remarkable life and Iran's struggle, was released in the United States.
- **2006:** Iran hosted a controversial conference about the Holocaust, including delegates who denied that the genocide of Jewish people and political dissidents ever happened.
- **2007:** Diplomatic stand-off with Britain after Iran detained 15 British sailors and marines patrolling the Shatt al-Arab waterway separating Iran and Iraq.
- **2008:** Shirin received intensified threats against her and her family's lives.
- 2008: Iran test-fired a long-range missile it claimed was capable of hitting targets in Israel.
- **2008:** United Nations Security Council unanimously passed a new resolution reaffirming demands that Iran stop enriching uranium, but imposed no new sanctions.
- **2008:** Defenders of Human Rights Center and Law Offices of Shirin Ebadi were raided and shut down.
- **2009:** Iranian government violently suppressed peaceful public demonstrations that disputed the results of a presidential election.
- **2009:** Shirin held meetings with European Parliament and joined with other Nobel Laureates to petition the United Nations about the post-election violence and human rights abuses in Iran.
- **2009:** Iranian authorities seized Shirin's Nobel medal from her safe-deposit box.
- **2009:** Shirin could not return to Iran because of threats from the Iranian government.
- 2010: Shirin forced to live in exile while her husband remains in Iran.
- **2013:** Religious cleric Hassan Rouhani won the presidential election, gaining slightly more than 50% of the vote through the support of political reformists.
- **2014:** Russia agreed to build up to eight nuclear reactors in Iran.
- 2015: Iran and world powers agreed to nuclear deal and some sanctions against Iran lifted.

Discussion Questions

- 1. What are your reactions to the chronology of Iran? What surprised you most?
- 2. What questions do you have about Iran and its history? How do you plan to find the answers to those questions?
- 3. What are some patterns or trends you see in this timeline?
- 4. How did Iran's recent history influence Shirin Ebadi's life?

Activity 4: PeaceJam Journal

Write the following quote from Shirin Ebadi on the board:

"Democracy doesn't recognize East or West; democracy is simply people's will. Therefore, I do not acknowledge that there are various models of democracy; there is just democracy itself."

Have youth write in their PeaceJam Journals for 5-10 minutes about what this quote means to them. When they finish, ask if anyone would like to share what he or she wrote.

Activity 5: Iranian Cultures-Research

Iran is an Islamic Republic with 89% of the population Shi'a and 9% Sunni. Iran is also host to Zoroastrian, Jewish, and Christian faiths, as well as one of the largest populations of the Bahá'í faith in the world, with more than 350,000 followers. In Iran, the Bahá'í have been subjected to unwarranted arrests, false imprisonment, beatings, torture, unjustified executions, confiscation and destruction of property owned by individuals and the Bahá'í community, denial of employment, denial of government benefits, denial of civil rights and liberties, and denial of access to higher education (International Federation of Human Rights). Examining the recent history of the Bahá'í in Iran provides insight on human rights in Iran.

In small groups, research one Iranian culture/religious denomination or one aspect of Iranian culture such as art, food, customs, crafts, or beliefs. Remember to focus on both historical and contemporary Iranian culture. Find creative ways to share that aspect of Iranian culture with the rest of the group (Examples: bring in foods, music, pictures; Persian literature, and guest speakers).

[Source: The above report can be found at: http://www.fidh.org/IMG/pdf/ir0108a.pdf]

Activity 6: Keeping Current on Iran

Research the current situation in Iran on the Internet, in books, or in the library. Pay attention to Iran's nuclear programs, recent elections, and human rights cases that continue to make the news.

 To get started, watch short videos from a recent CNN episode of "Anthony Bourdain: Parts Unknown" that discussed political tension in Iran and misconceptions about Iranian people. (http://www.cnn.com/2014/12/11/travel/iran-parts-unknown-season-4-ep-6/index.html)

Section Two: Working for Human Rights in Iran

The struggle for peace, democracy, and human rights in Iran has been long and difficult. It is still an ongoing struggle. Shirin Ebadi has particularly advocated for the rights of women and children throughout Iran and the world. The following chapter outlines the struggle for women's and children's rights in Iran as well as on a global scale.

Activity 1: Shirin Ebadi Speaks on Women's Rights

Read the following speech given by Shirin Ebadi to the Third World Social Forum in 2004.1

"...Extreme poverty is a violation of human rights since people are deprived from the rights to healthcare, education, food or housing. It also results in further human rights violations since, without resources, many rights become pure theory – rights to a fair trial, freedom of expression and opinion, right to free and fair election.

Women are the first victims of extreme poverty. In addition, they face discrimination in law and in practice in many countries in the world. We have to struggle against a patriarchal culture. Women and men should work hand in hand against that culture, which denies equal rights for women and men. In my country, Iran, patriarchal attitudes are prevalent: many women are high level graduates, but men occupy the decision-making positions. The legislation discriminates against women as well: under criminal law, a woman's life is worth half of a man's; the legal value of a woman's testimony is half of a man's testimony."

Discussion Questions

- 1. Do you agree that extreme poverty is a violation of human rights? Why or why not?
- 2. What does Shirin mean by "patriarchal culture"?
- 3. How do the patriarchal attitudes in our society, our city, or our school compare to those in Iran? What impacts do these attitudes have on our daily lives?
- 4. Do men occupy most of the decision-making positions in our city/town or our school? If yes, why do you think that is?

The slogan of the 1979 Iranian revolution was "independence and freedom for Iran."
According to Shirin, "with the revolution we gained our independence but have yet to gain our freedom."
What does she mean by freedom in this context?

Activity 2: Children's Rights

Read the following section of the United Nations Fund for Children (UNICEF) report on the rights of women and children.

"Rights are not luxuries. Although rights cannot be realized if needs are not met, simply meeting needs is not enough. The problems facing vulnerable women and children have immediate, underlying and structural causes and many have common roots. These could be discrimination in various forms, including gender bias, unsafe environments or chronic poverty. The root causes of preventable death and illness, for example, are often a violation of civil and political rights. A poor child dies not simply from disease or a poorly functioning health system. [Other factors include:] the mother's access to education, health care, credit, jobs, participation in public life and ultimately power over food and other resources. Rights, therefore, cannot be separated from needs."

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http://www.fidh.org/article.php3?id_article=452

Discussion Questions

- 1. Do you think it is correct to say that rights cannot be separated from needs?
- 2. What do you think the "root causes of preventable death and illness" are?
- 3. What do children's and women's rights have in common?
- 4. What do you think the phrase "rights are not luxuries" means?

Activity 3: Research on Children's Rights in Iran

Research children's rights in Iran. You may focus on specific issues related to children's rights including but not limited to:

- Child Labor
- Education
- Military Service

- Abuse
- Child Trafficking
- Children's Rights in Divorce

Activity 4: The Role of Social Media in Iran

In February 2010, *Wired Magazine* nominated the Internet for the Nobel Peace Prize because of its ability to promote dialogue, debate, and communication. Shirin Ebadi publically supported this nomination because of the role that the Internet and social media

played in Iran during the election protests in 2009 – and its continued role in Iran's struggles. The June 2009 protests in Iran were nicknamed the "Twitter Revolution" because the protesters' relied on Twitter and other social-networking sites to communicate with each other. According to the *Washington Times*:

"What we are seeing is the flickering flame of freedom. People are willing to risk their lives to protest a system that oppresses them and denies them fundamental human dignity...These events were brought to the world in real time through social-media networks and online video."² Click this BBC News link to watch amateur video shot on a cell phone during the protests following the Iran elections in June 2009:

http://news.bbc.co.uk/2/ hi/8099579.stm

Journal Reflection:

- 1. How does the Internet affect your life? How is it positive and how is it negative?
- 2. How can you use social media to affect the issues that you care about?

Activity 7: Arab Spring

The wave of demonstrations and protests that occurred in the Arab world beginning in December 2010 was called the Arab Spring. It included revolutions in Tunisia and Egypt, a civil war in Libya, civil uprisings in Bahrain, Syria, and Yemen, major protests in Algeria, Iraq, Jordan, Morocco, and Oman, and minor protests in Kuwait, Lebanon, Mauritania, Saudi Arabia, Sudan, Western Sahara, and other countries. The protests were similar because they used civil resistance that involved strikes, demonstrations, marches, and rallies, as well as the use of social media to organize, communicate, and raise awareness despite government attempts to repress dissent and censor Internet and mobile phone access.

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² http://www.washingtontimes.com/news/2009/jun/16/irans-twitter-revolution/

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Shirin Ebadi Chapter

According to Shirin Ebadi (May 2010), "In the end, the government has only two options. It will either listen to the will of the people, or it will fall."

- **Step 1:** As a group, create a <u>list of five current issues</u> in your country where you think your government has not listened to the will of the people.
- **Step 2:** Next to each issue write what you think could be done about each issue and how "the people" can influence the issue using civil discourse and peaceful action.
- **Step 3:** Find one thing on the list that your group could do to help change one of these issues (e.g., educating others, writing government officials, etc.).

Section Three: Life & Work of Shirin Ebadi

Activity 1: Who is Shirin Ebadi?

Read the following brief biography of Shirin Ebadi. Before beginning, show a map of Iran and the location of the cities of Hamedan where Shirin Ebadi was born and the capital city of Tehran.

Biography of Shirin Ebadi

"I maintain that nothing useful and lasting can emerge from violence."

- Shirin Ebadi

Shirin Ebadi was born in northwest Iran in 1947, in the city of Hamedan. Her family is Muslim. She has two sisters and a brother. Shirin's family moved to Tehran, the capital of Iran, when she was a baby. In Farsi, the primary language spoken in Iran, Tehran means 'warm mountain slope.' On warm summer evenings, Shirin and her siblings moved their beds outside to take in the sweet-smelling air and the clear night sky.

Shirin's parents treated her and her brothers as equals growing up. She did not realize that her female friends, like most Iranian girls, were treated differently than their brothers at home. In Iran, most boys received more attention from their fathers. They were disciplined less frequently and enjoyed more affection from aunts and female relatives, especially around mealtime.



Shirin did well in school and went on to Law School. She received her law degree in three-and-a-half years then took the entrance exams for the Department of Justice. After a six-month apprenticeship in adjudication, Dr. Ebadi started serving officially as a judge in March 1969. She was only 23 years old and the first woman in Iran history to serve as a judge. She continued her education and received a doctorate in law from Tehran University in 1971.

"Not only is a woman a citizen, but she is also a mother who nurtures future generations. Therefore, if women are educated to their potential, they will have the ability to affect the future not only for themselves but for everyone." ~Shirin Ebadi

In the 1970s, the Iranian people revolted against the government and started the Islamic Revolution. In 1979, the shah (emperor) was overthrown and the Ayatollah Khomeini became the new ruler of Iran. Unfortunately, many of the Iranian people did not foresee that the Ayatollah and his ruling party would take away most of the rights of women and other groups in Iran. For example, they believe that Islam forbids women to serve as judges — so all female judges were dismissed from their posts and given clerical jobs.

Shirin was outraged by the situation and requested an early retirement. For several years she stayed at home taking care of her two daughters, writing books, and working to get her job back. The new laws in Iran also required women to cover their heads in public. That meant that every time she left her house, Dr. Ebadi and the other women in Iran had to wear a head scarf called a "hijab." Dr. Ebadi had never worn a hijab before.

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Shirin Ebadi Chapter

After many years of trying to return as a judge, Shirin obtained a lawyer's license and set up her own practice in 1992. Shirin took cases that involved the unfair treatment of women and children because neither group had many rights under Iran's new laws. For example, a man's life was considered worth twice as much as a woman's life. If a man was killed, his family received twice the money as they would have if his wife or daughter had been killed.

Dr. Ebadi defended many high-profile cases. She represented the families of serial murder victims and Ezzat Ebrahiminejad, a university student who was killed during an attack by police on her university dormitory. She also took on a large number of social cases, including child abuse. For example, she agreed to represent the mother of Mrs. Zahra Kazemi, a photojournalist killed in Iran.

"From childhood, I fell in love with a phenomenon I later learned was justice. When I was a child and saw other children fighting I would go aid the underdog, without even knowing what they were fighting about, which would also cause me to get in the middle and get beaten. That is why I later became a student of law. And later, because of this feeling, I became a judge, as I thought I could help execute and bring about justice. When the Islamic Revolution came about and said a woman could no longer be a judge, I changed my job, and became a lawyer. It was the same feeling that encouraged me to become active in defending human rights." ~ PeaceJam Interview with Shirin Ebadi

The Iranian government has repeatedly threatened Dr. Ebadi for her work challenging unjust laws in Iran. They threatened to kill her, arrested her, and put her in prison for several months because of her work.

In 2003, Shirin Ebadi received the Nobel Peace Prize for her efforts for peace and women's rights in Iran and across the Middle East. Even though her husband and family live in Iran, Shirin lives in exile and cannot return to Iran without endangering her life and the lives of her family.

In 2008, Defenders of Human Rights Center and Law Offices of Shirin Ebadi were raided and the center was shut down. Some speculate that it was the government's attempt to silence many of the human rights groups in Iran before the presidential elections. In June 2009, Iranian people disputed the presidential election and led peaceful public demonstrations that were violently suppressed by government. Shirin Ebadi held multiple meetings with European Parliament and joined with other Nobel Laureates to petition the United Nations to bring attention to the post-election violence and human rights abuses in Iran. Shirin has not been able to return to Iran since the summer of 2009 because she fears that she will be imprisoned if she returns. Despite the government's efforts to silence her (including the arrest and torture of her husband and sister), Shirin continues her efforts to bring world pressure against human rights violation in Iran.

Discussion Questions:

- 1. What are your reactions to the brief biography of Shirin Ebadi? What seem to be the main themes and values of her life?
- 2. Shirin Ebadi was the first female judge in Iran. What does this tell you about the kind of person she is?
- 3. Shirin Ebadi is the only Iranian person to have won the Nobel Peace Prize. How do you think other Iranian people felt when she received the prize?
- 4. How did the experiences in Shirin Ebadi's life lead her to win the Nobel Peace Prize?

Activity 2: Shirin Ebadi's Nobel Lecture

Read excerpts from Shirin Ebadi's Nobel Acceptance Speech. Discussion questions are embedded throughout to break up the reading.

"In the name of the God of Creation and Wisdom,

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

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

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

At the same time, in the past two years, some states have violated the universal principles and laws of human rights by using the events of 11 September and the war on international terrorism as a pretext. The United Nations General Assembly Resolutions... set out that all states must ensure that any measures taken to combat terrorism must comply with all their obligations under international law, in particular international human rights and humanitarian law. However, regulations restricting human rights and basic freedoms, special bodies and extraordinary courts, which make fair adjudication difficult and at times impossible, have been justified and given legitimacy under the cloak of the war on terrorism.

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

Discussion Question

How does Shirin feel about the decisions and resolutions of the UN Security Council and the role of the Universal Declaration of Human Rights on the "war on terrorism"?

"Ladies and Gentlemen, allow me to say a little about my country, region, culture and faith.

I am an Iranian. A descendent of Cyrus the Great. The very emperor who proclaimed at the pinnacle of power 2500 years ago that '...he would not reign over the people if they did not wish it.' And [he] promised not to force any person to change his religion and faith and guaranteed freedom for all. The Charter of Cyrus the Great is one of the most important documents that should be studied in the history of

documents that should be studied in the history of human rights.

I am a Muslim. In the Koran the Prophet of Islam has been cited as saying: 'Thou shalt believe in thine faith To read more about Cyrus the Great, see the summary at the end of the chapter or go to: http://www.farsinet.com/cyrus/

and I in my religion. That same divine book sees the mission of all prophets as that of inviting all human beings to uphold justice. Since the advent of Islam, too, Iran's civilization and culture has become imbued and infused with humanitarianism, respect for the life, belief and faith of others, propagation of tolerance and compromise and avoidance of violence, bloodshed and war. The luminaries of Iranian literature, in particular our Gnostic literature, from Hafiz, Mowlavi [better known in the West as Rumi] and Attar to Saadi, Sanaei, Naser Khosrow and Nezami, are emissaries of this humanitarian culture. Their message manifests itself in this poem by Saadi:

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

Discussion Question

Why do you think Shirin chose to share this poem?

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

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

Discussion Question

According to Shirin what power does the first word of the Koran have and how does it challenge the view that "human rights are not compatible with Islamic teachings?"

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Shirin Ebadi Chapter

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

Discussion Questions

- 1. Who does Shirin say has control over how women are treated in the Islamic states?
- 2. Why is it important to understand where the control and root causes come from?
- 3. Why does Shirin Ebadi specifically discuss her culture and religion in her speech?

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

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

In anticipation of that day. With much gratitude, Shirin Ebadi."

[Source: The speech in its entirety can be found at http://nobelprize.org/nobel prizes/peace/laureates/2003/ebadi-lecture.html

Discussion Questions

- After reading Shirin Ebadi's Nobel Peace Prize Acceptance Speech, what did you learn about her?
- 2. What are Shirin Ebadi's main messages to the world?
- 3. Which parts of Shirin Ebadi's lecture were the most meaningful for you?
- 4. Are there any parts of Shirin Ebadi's lecture that you strongly agree or disagree with?

Activity 3: Reflect on Shirin Ebadi's Speech

After reading Shirin Ebadi's Nobel speech, choose one of the following activities for students:

Option A: Write an essay responding personally to the interview.

Option B: Respond to the interview by creating a collage, painting, or drawing.

Option C: Respond to the interview by writing a play and producing it for their school or community.

Option D: Interview friends, parents, grandparents, and siblings about the Declaration of Human Rights and which human rights they value most and why?

Activity 4: Iran Awakening

Read excerpts from Shirin Ebadi's autobiography, *Iran Awakening* (published by Random House, 2007).

"This is a moving, inspiring memoir of one of the great women of our times, Shirin Ebadi, winner of the 2003 Nobel Peace Prize and advocate for the oppressed, whose spirit has remained strong in the face of political persecution and despite the challenges she has faced raising a family while pursuing her work." (Amazon Book Review).

- **Option A:** Assign *Iran Awakening* as outside reading and ask students to write a book review, blog post, etc.
- **Option B:** Break students into groups and assign a chapter of *Iran Awakening* to each group. Then have each group find a creative way to present their chapter to the rest of the class.
- **Option C:** Create a class/group PowerPoint that compares life in your country with Shirin's life. Include major historical events, cultural norms, and how women's rights have changed over the past 40 years.

Activity 5: Videos on Shirin Ebadi

- Watch the PeaceJam Interview video with Shirin Ebadi from We Speak as One: http://www.youtube.com/watch?v=ZAp28-Q12QM
- Watch the 2006 Interview with Shirin Ebadi on YouTube: http://www.youtube.com/watch?v=xDBa44vI-vU
- Watch the 2010 Interview with Asia Society about Sanctions on Iran: http://asiasociety.org/policy-politics/social-issues/human-rights/ebadi-warns-against-sanctions

Discussion Questions

- 1. After watching the interviews, what else did you learn about Shirin Ebadi?
- 2. Did the videos reinforce or change any thoughts you had of Shirin Ebadi?
- 3. What values did she exhibit or reinforce in the videos?
- 4. Were you surprised by anything she said?
- 5. How would you summarize the life and work of Shirin Ebadi in one or two sentences?

Activity 6: One Teenager's Life in Iran

Read this account of a young woman growing up in Iran [Source: PeaceJam Interview]

"Growing up in Iran in the midst of a war and revolution is an experience I will never forget. I was born in 1982 in the capital city of Tehran. My first memories of life are of bombs falling around our home while my parents held me tight.

My first day of school was no day to celebrate. It was one of the most heartbreaking days of my father's life as he begged that I not have to wear a head covering when the school bus was picking me up. He kept repeating "but she is just a child, she is only six". Up until then, my parents had raised my sister and I in a beautiful loving home. My father taught us music. and the importance of learning humanity and integrity first in life. He never taught me that I was different from the boys in our neighborhood, in fact he taught me that anything my

friend Saman from next door was doing, I could do better as a girl because I had dignity. That is why his world was shattered when he watched me leave our house at age six, and enter the oppressive society of Iran by starting school.

I didn't understand why I had to wear a covering, and frankly didn't even know how to walk or breathe in it since the head scarf felt so tight around my neck. I then watched that Saman from next door and all the other boys got in their school bus wearing what they always wear. I didn't understand why we were separated and picked up in separate busses since we spent every day playing in the yard together and sat in the same car when we went out with our parents. Little did I know that our schools were segregated, our public busses filled with men in the front, allowing women only to sit in a segregated area in the back.

By the time my sister and I got to middle and high school, everything we had ever known to be true, to be dignified, and to be our right, was taken away from us. Everyday we were forced to stand in assembly lines for an hour in the morning, rain or snow, repeating "death to America," "death to Israel" slogans and some days burning American flags while marching the school vard.

As if that was not awful enough, there were days that the sirens would go off in the middle of a school day and we all had to be shoved in to the underground bomb shelters often stuck in there for hours waiting for the bombing to stop. We were in an eight year war with Iraq. It was terrifying. That is all I remember of first grade: Bombs, scary school staff, feeling choked by my head scarf, my feet and legs hurting as we stood in the yard for an hour each morning repeating hateful words.

That is what our twelve years of school were like in Iran. The imposed Islamic moral codes made life impossible for young girls and women. As young girls, we could not walk with a boy our age or a man who was not our father or brother. If caught, we would be arrested and could be forced to marry. We could not laugh out loud, listen to music, play a musical instrument, sing, and dance, play sports or go to sporting events.

In fact we couldn't leave the house without a covering from head to toe, leaving only our face out, and did not have the right to wear make up, nail polish, or pluck our eyebrows. At school each morning we were placed in a holding area and patted down. Our backpacks were searched for anything illegal such as lipstick, perfume, a Michael Jackson tape, a diary, pictures, or maybe just a notebook or hair clip that was simply too fancy. If any of those things were in our possession they would be confiscated. If we had plucked our eyebrows or died our hair (though it was covered under our scarf) we would get a school write-up, and most often be admitted to the Islamic Morality Police for proper punishment ensuring that we learn a good lesson, which could have easily led up to receiving 30 lashes.

There is much that I miss about Iran such as Pahlavi Street (the longest street in the middle east) with its more than 100 year old trees that create a beautiful canopy of green and yellow in the fall...Most of all I miss the nights at our home filled with traditional Iranian music played by my father and his underground musician friends.

Looking back, I realize what a struggle it has been for me to not hate men or hate Islam. How does a person withstand this kind of brainwashing and abuse and still maintain their dignity as a human being? This is something I must come to terms with everyday when I look in the mirror."

Discussion Questions

- 1. What are the biggest differences between how this young woman grew up and how you grew up?
- 2. What are some similarities between teenagers in Iran and teenagers in your country?
- 3. What are some rules or laws in your country that you feel are not fair to teenagers?
- 4. The young woman talked about being brainwashed. Have you ever felt like you were being repeatedly told to believe or act a certain way? How did you deal with it?
- 5. Have you ever had a hard time keeping your dignity after a humiliating experience? How did you deal with it?

Activity 7: A Citizen's Responsibility for a Country's Faults

Read Shirin Ebadi's speech at the 14th World Summit of Nobel Laureates, where she apologized for Iran's human rights violations in Syria and Yemen: Go to http://ewn.co.za/ and search for Ebadi.³

PROMPT: Should an individual person apologize for the hurtful things their country does, even if that person isn't responsible for those wrongdoings?

Step 1: Ask students to brainstorm controversial events and actions that your country participated in, and discuss whether those situations would improve if a prominent citizen apologized for it publically.

Step 2: Over the next few days, have students post the prompt on social media outlets (Facebook, Twitter, Instagram, etc.). Then have each student select 2-3 comments to the post and evaluate the responses, look for trends, common wording, and how informed the responses are.

Step 3: Then separate students into two groups. Assign one group to argue in favor of an individual apologizing and the other group to argue against an individual apologizing, and ask them to debate using the comments from social media posts. Assign 1-2 volunteers to evaluate both arguments.

Activity 8: Keeping Current with Shirin Ebadi

Do some research on the Internet, in books, or in magazines and journals to find out what Shirin Ebadi is currently doing.

³ Or click this link: http://ewn.co.za/2014/12/13/Ebadi-apologises-for-atrocities-in-yemen?utm_content=buffer18d0d&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer.

Section Four: Shirin Ebadi's Call to Action

Read about Shirin's commitment to protecting the rights of women and children and their roles as leaders as part of PeaceJam's Global Call to Action.

Rights for Women and Children, and their Role as Leaders

It is essential to bring an end to the exploitation of children, and to defend the basic human rights of women around the world. This includes the right to a decent education. The role of women and youth as leaders in local communities, in developing creative solutions to problems, must be fostered and encouraged.

A Deeper Look at the Issue

Women and children around the world often do not enjoy the same basic rights and freedoms as men. However, the problem is more than unequal rights, it is also the brutal exploitation and oppression that women and children face. Child labor, slavery or near slave conditions for women and children, forced marriages, prostitution, and domestic violence are suffered by millions.

Children are subject to abusive treatment all over the world. In 2006, it was estimated that 218 million children between the ages of 5 and 17 were working. Children are bought and sold, forced into prostitution, or work without pay. Besides the direct brutality of these

conditions, children who are forced to work cannot go to school and thus are often doomed to remain poverty-stricken.

Women are also bought and sold as slaves, for labor and for the sex trade. Not only are they denied basic democratic rights such as the right to vote, they are banned from attending school, holding jobs, owning property, and traveling by themselves. Women in some countries may be legally beaten or abused by their husbands.

The United Nations Convention on the Rights of the Child is an international agreement that is supposed to protect the rights

Nobel Laureate Shirin Ebadi on the rights of women and children and their role as leaders.

"Ensuring women's rights is the best way to begin to create a true and lasting system of democracy in a country."

of children. The two countries in the world that have not signed the agreement are Somalia and the United States. Why hasn't the U.S. signed? Among other reasons, because the Convention says that parents should not use corporal punishment (physical violence) against their children and that governments should not sentence youth under the age of 18 to life in prison.

It is crucial that people everywhere work to ensure that all women and children can be safe and free. In addition, we must also work to cultivate and promote leadership roles for women and children in their communities. When women and children have a voice in what happens in their communities and lives, they can help make sure that their rights will continue to be protected. Women especially have shown leadership in promoting the economic growth in ways that strengthen families and communities and protect the environment.

Discussion Questions

- 1. What are tangible things that your group could do to help deal with the issue of the rights of women and children and their role as leaders either locally or globally?
- 2. How can your group connect this issue to your PeaceJam project?

Resource Section

Books & Publications

Ebadi, Shirin & Moaveni, Azadeh. <u>Iran Awaking: One Woman's Journey to Reclaim Her Life and Her Country</u>. Random House Trade Paperbacks, 2007.

Ebadi, Shirin. <u>The Golden Cage: Three Brothers, Three Choices, One Destiny</u>. Kales Press, 2011.

Hubbard-Brown, Janet. Shirin Ebadi. Chelsea House Publications, 2007.

Websites

- The Nobel Peace Prize site has a concise biography of Shirin Ebadi at: http://nobelprize.org/nobel_prizes/peace/laureates/2003/ebadi.html
- Iran Fact book: <u>https://www.cia.gov/library/publications/the-world-factbook/geos/ir.html</u>
- Headlines from the *Iran Daily* <u>http://www.iran-daily.com</u>
- Iran Chamber Society http://www.iranchamber.com/
- Nobel Women's Initiative http://www.nobelwomensinitiative.org/
- Iranian National Anthem (words and music) http://www.nationalanthems.info/ir.htm
- Death Threats Against Shirin Ebadi: http://www.fidh.org/spip.php?article5444

Video/DVDs

- Animated tale of a girl's experiences in the 1970s during the Islamic Revolution <u>Persepolis: The Story of a Childhood</u>. Directors: Marjane Satrapi, Vincent Paronnaud, DVD, Sony Pictures, 2008.
- Documentary on Iran customs and culture: https://www.youtube.com/watch?v=D61uriEGsIM
- Documentary on Ayatollah Khomeini: https://www.youtube.com/watch?v=Ka-Wu1jYY9U

Music List

http://www.iranian.com/music.html

In Depth

IRAN Who holds the power?



Iran's complex political system



Iran's complex and unusual political system combines elements of a modern Islamic theocracy with democracy. A network of unelected institutions controlled by the highly powerful conservative Supreme Leader is countered by a president and parliament elected by the people.

For much of the last decade, Iranian politics has been characterized by continued wrangling between these elected and unelected institutions as a reformist president - and, at times, parliament - struggled against the conservative establishment.

[Source: http://news.bbc.co.uk/1/shared/spl/hi/middle_east/03/iran_power/html/default.stm]



Iran Human Rights Concerns

The June 2013 election of Hassan Rouhani as President raised hopes that his administration would introduce much needed human rights reforms, but little had been achieved by the end of 2014. Attempts by the administration to relax official controls on academic freedom, for example, prompted a backlash from conservatives within parliament.

Freedoms of expression, association and assembly

The Iranian authorities continue to curb freedom of expression and the media by jamming foreign satellite broadcasting and closing media outlets. Authorities retained the mandatory dress code for women and the criminalization of dress code violations under the Islamic Penal Code. Scores of prisoners of conscience were serving prison terms for peacefully exercising their human rights. Among them were government critics, journalists, lawyers, trade unionists, student activists, and minority and women's rights activists. The authorities continued to target journalists, who faced arrest, detention, imprisonment and flogging for critical reporting of the authorities. In May, a Revolutionary Court in Tehran convicted eight people on charges including "insulting religious sanctities" and "insulting the authorities" for posts on the website Facebook, and sentenced them to prison terms of between seven and 20 years. Although the Supreme Leader, President Rouhani and other senior officials all used social media websites such as Facebook, Twitter and Instagram to communicate, the authorities continued to filter such websites. In September, a senior judiciary official instructed the Minister of Communications and Information Technology to take measures within a month to "block and effectively control the content" of social media websites after the circulation of jokes deemed offensive to the former Supreme Leader, Ayatollah Khomeini.

Women's Rights

Women remained subject to widespread and systematic discrimination in law and practice. Personal status laws giving women subordinate status to men in matters such as marriage, divorce, child custody and inheritance remained in force.

Two draft bills under parliamentary consideration threatened to reduce women's access to sexual and reproductive health services, thereby affecting their rights to life, privacy, gender equality and the freedom to decide the number and spacing of their children. One draft bill aimed to prevent surgical procedures aimed at permanently preventing pregnancies by imposing disciplinary measures on health professionals who conducted such procedures. The other bill sought to reduce divorces and remove family disputes from judicial decision-making, hence prioritizing preservation of families over addressing domestic violence. Neither law had been enacted by the end of the year. Authorities failed to take steps to address violence against women and girls, including early and forced marriages, marital rape and domestic violence. Women also faced restrictions on employment. Official statistics showed that the number of women in employment had fallen by 100,000 annually over the previous eight years. The Head of the Public Buildings Office of the Police said that no women should be employed in coffee shops or traditional Iranian restaurants except in their kitchens, out of public view. In July, the Tehran Municipality reportedly prohibited its managers from recruiting women to secretarial and other administrative posts. Official efforts to create gender-segregated workplaces intensified.

Source: https://www.amnesty.org/en/countries/middle-east-and-north-africa/iran/report-iran/

Iran Chamber Society

Copyright © 2001-2012 Iran Chamber SocietyCyrus The Great: Cyrus II, Kourosh in Persian, Kouros in Greek

Cyrus (580-529 BC) was the first <u>Achaemenid</u> Emperor. He founded Persia by uniting the two original Iranian Tribes- the Medes and the Persians. Although he was known to be a great conqueror, who at one point controlled one of the greatest Empires ever seen, he is best remembered for his unprecedented tolerance and magnanimous attitude towards those he defeated.

Upon his victory over the Medes, he founded a government for his new kingdom, incorporating both Median and Persian nobles as civilian officials. The conquest of Asia Minor completed, he led his armies to the eastern frontiers.



Hyrcania and Parthia were already part of the Median Kingdom. Further east, he conquered Drangiana, Arachosia, Margiana and Bactria. After crossing the Oxus, he reached the Jaxartes, where he built fortified towns with the object of defending the farthest frontier of his kingdom against nomadic tribes of Central Asia.

The victories to the east led him again to the west and sounded the hour for attack on Babylon and Egypt. When he conquered Babylon, he did so to cheers from the Jewish Community, who welcomed him as a liberator- he allowed the Jews to return to the Promised Land. He showed great forbearance and respect towards the religious beliefs and cultural traditions of other races. These qualities earned him the respect and homage of all the people over whom he ruled.

The victory over Babylonia expressed all the facets of the policy of conciliation which Cyrus had followed until then. He presented himself not as a conqueror, but a liberator and the legitimate successor to the crown. He also declared the first **Charter of Human Rights** known to mankind. He took the title of "King of Babylon and King of the Land". Cyrus had no thought of forcing conquered people into a single mould, and had the wisdom to leave unchanged the institution of each kingdom he attached to the Persian Crown. In 539 BCE he allowed more than 40,000 Jews to leave Babylon and return to Palestine. This step was in line with his policy to bring peace to Mankind. A new wind was blowing from the east, carrying away the cries and humility of defeated and murdered victims, extinguishing the fires of sacked cities, and liberating nations from slavery.

Cyrus was upright, a great leader of men, generous and benevolent. The Hellenes, whom he conquered regarded him as 'Law-giver' and the Jews as 'the anointed of the Lord'.

Prior to his death, he founded a new capital city at Pasargade in Fars and had established a government for his Empire. He appointed a governor (satrap) to represent him in each province, however the administration, legislation, and cultural activities of each province was the responsibility of the Satraps. ... His doctrines were adopted by the future emperors of the Achaemenian dynasty.