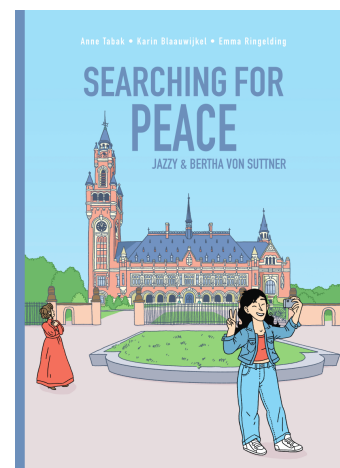


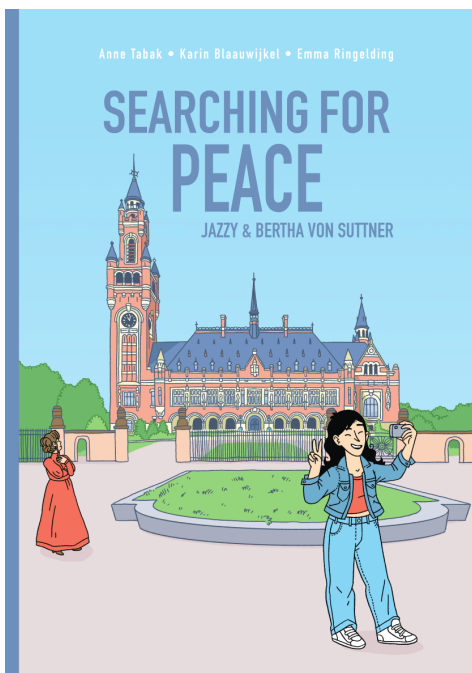


# Picturing Peace

Educational toolkit for teachers in  
Secondary Education in addition to the graphic novel:

[Searching for Peace. Jazzy & Bertha von Suttner](#)





Educational toolkit for teachers in  
Secondary Education

In addition to the graphic novel:

[Searching for Peace. Jazzy & Bertha von Suttner](#)

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The worksheets marked with an \* have a close reference to the graphic novel *Searching for Peace. Jazzy & Bertha von Suttner*, helping to picture peace.

The worksheets marked with an \* are introducing **models as thinking and talking tools** to deepen the understanding of peace, helping to become peace-literate.

# I. Introduction to this Educational Toolkit

## additional to the comic book

### 'Searching for Peace. Jazzy and Bertha von Suttner'

By: Jan Durk Tuinier – Peace Education Projects / Stichting Vredeseducatie

***When we ask people what peace means to them, we usually immediately hear: no war. This is soon followed by: rest, enjoyment, no arguing and everyone is sweet and kind to each other. If we google peace under 'images', we mainly see rainbows, a smiling sun in a blue sky, flowers, clasped hands with different skin colours and fluttering white doves with a palm branch in their beak.***

#### *Peace is the normal human mode*

In visual language, peace is sometimes quite abstract and sometimes a bit corny or even boring. That's because we in Europe have become so accustomed to peace. We actually should congratulate each other with this, as peace proves to be the normal mode of people.<sup>1</sup> Wars, violence and injustice are exceptions. And this is strangely enough the reason why we're so concerned about war. Doesn't this sound incredible in a world where the media wash images of war and violence over us every day? War is not a natural phenomenon, it due to human actions. Now this also applies to making peace. And making peace is what people usually do. It's barely noticeable. We just think it is normal.

#### *War belongs in a museum*

It's true, war is exciting for many people. We have an abundance of stories and images such as tanks, guns, fighter planes, bombs and grenades. And we know the consequences of war: destroyed houses, people fleeing, burning cities and hospitals full of wounded. All this is also accurately described in history books and on display in hundreds of war museums around the world. But how many museums for peace do we have?

#### *Educational objectives*

We claim that the ability to make peace and work together is part of our human DNA. Still, we need a family, school, village or urban neighbourhood where we can *practice* peace. Peace education means that people can learn peace. This can be done by reading and processing the graphic novel about the experiences of Jazzy and her friends linked to the legacy of the peace activist Bertha von Suttner. The main educational objective of the comic book is: 'To explore the concept of peace and its many aspects, the everyday peace around us and the possibilities of young people to add to peace'.

#### *Learning peace*

In cooperation with children and young people, we have developed a simple working definition of peace: 'Where people care for each other and for the earth, there is peace. Wherever people resist injustice and fight for justice, there is peace.' With this description, we make peace concretely visible and we pull it away from the realm of utopia. It's not in the distant future, it's not heaven on earth, instead it's close to home. Therefore, making peace also lies in the circle of control of children and young people. They too can make a positive change - and even contribute to world peace. The conclusion could

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<sup>1</sup> Tuinier, J.D. (2019). Teken voor vrede: 100 manieren om de wereld mooier te maken. Utrecht, Stichting Vredeseducatie.

be that there is much more peace among us than war and violence, thanks to people from everywhere and of all ages who make our world more beautiful and peaceful every day.

### Relationship with Citizenship Education

Peace education is cross-disciplinary, much like Citizenship Education, and the two are closely connected. Citizenship education focuses on the knowledge, skills, and experiences students develop in relation to a diverse, democratic society.<sup>2</sup> Peace education addresses that same context, but from the perspective of fostering peace and putting a culture of peace into everyday practice. In our view, they support and strengthen one another.

### The Peace Matrix

We have brought together the theoretical insights of Johan Galtung – his *triangle of violence* and concepts of *positive peace* and *negative peace* – with the *holistic peace* model of Linda Groff and Paul Smoker.<sup>3</sup> A result is presented below. In the toolkit it is fleshed out further and referred to as *The Peace Matrix*.<sup>4</sup> It is the backbone of this educational toolkit and additional projects like *Peace People at Work*. It helps us to explore the different aspects of peace and also to justify the way they are interconnected on a more theoretical level. It is key to understand these different aspects and connections, so we can recognize the manifestations of (non)peace and the many people that actively are involved in these processes everywhere.

NO PEACE Direct violence	NEGATIVE PEACE Structural violence	COLD PEACE Cultural violence	POSITIVE PEACE
<p>Visible and physical violence.</p> <p>For example: genocide, military intervention, civil war, gang wars, violently putting down of protests, torture of prisoners.</p> <p>But also on a smaller scale, such as domestic violence or self-mutilation.</p> <p>We should also think about our current overexploitation of the planet.</p>	<p>The fragile balance in which repression provides "stability", but which can easily turn to outbursts of direct violence.</p> <p>For example: autocratic governments, corruption, inequality and systematic exclusion in legislation.</p> <p>In education: distrust among students and teachers. It is mainly rules that facilitate collaboration.</p> <p>On the world stage: peacekeeping by external organizations.</p>	<p>A society with an undercurrent of latent violence.</p> <p>Racism, sexism and other forms of discrimination and exclusion are the norm, for example because it is supposedly a tradition or 'life just isn't fair'.</p> <p>Hiding in greed, revanchism, cynicism, victimhood and us-them thinking deprives people of the courage and compassion needed to aim for holistic peace.</p>	<p>A society that intentionally, actively and collectively dismantles polarisation, inequality and power structures, that do not help (anymore) when aiming for the well-being of the planet, states, communities and ultimately the individual.</p> <p>Also: actively aim for taking away trauma and fighting impunity as remains of past conflicts. Human-rights are crucial here. The urge for retaliation is not justified.</p> <p>Smoker and Groff call this <i>holistic peace</i>. Here, we refer to it as <i>sustainable positive peace</i> in order to highlight the efforts needed, but also the longer-term effect and widespread impact on society.</p>

*Schematic representation of a continuum, running from direct violence to positive peace.*

<sup>2</sup> Conceptkerndoelen Burgerschap en digitale geletterdheid. Pag. 11 SLO, Amersfoort

<sup>3</sup> Galtung, J. *Violence, Peace and Peace Research*, International Peace Research Institute, Oslo 1969, p. 30-36. And: Paul Smoker en Linda Groff, 'Creating Global-Local cultures of Peace', in: *Peace and Conflict Studies Journal*. Nova Southeastern University Florida, 1996.

<sup>4</sup> Tabak, A. (2023). *Een heldin voor de vrede: Bertha von Suttner en het concept vrede*. VNG Kleio pag. 18-22 64/2

## II. How to Use This Toolkit

This toolkit offers 28 worksheets for students aged 12-18. It is designed for teachers, not as a textbook. Unlike a pastoral approach - where peace education might be embedded within a mentoring program - we propose a more academic and conceptual framework. Our goal is for students to understand the various dimensions of peace and to become 'peace-literate': familiar with the key concepts of positive peace and capable of using them in their reasoning.

These activities can be used to explore different aspects of peace and to discover how we can be part of peace processes ourselves. Some worksheets are linked to the graphic novel *Searching for Peace: Jazzy & Bertha von Suttner* which we hope you read with your students to ignite wondering, thinking and discussing about peace. These worksheets are marked with an \* in the table of content.

### Your role as teacher

Let's start by clarifying that these worksheets are **not meant to be assigned as homework**. The objective is to use them in class, with you, the teacher, acting as the crucial facilitator of discussion. Most of the questions included are intended to be debated in the constructivist tradition and do not have a single right or wrong answer. Instead, the desired outcome is to stimulate critical thinking among your students.

Most worksheets have three or four sections.

While this structure may not be obvious to students, you will recognize it easily:

1. The first section is often a 'self-starter' to get students active and engaged. This gives you time to take attendance, check in with the student who was sick the other day, and attend to other tasks before moving into a more plenary mode.
2. Next, there is usually an activity or a set of questions designed to trigger conversations between students, either in pairs or in table groups. It should be easy to gather their ideas and discuss them together afterward.
3. A following section may focus on developing a more conceptual understanding. Again, your role as the teacher is to guide the discussion and introduce any additional prompting questions you see fit. Of course, it is up to you to judge what is appropriate for your class, situation, or moment.
4. The final section of the worksheet serves as an outro. It is often something students can doodle on while listening to the class discussion or when they feel impatient or bored. It also tends to tap into a more creative mode of thinking, helping students process the more academic content using other parts of the brain.

For the worksheets no. 6, 9, 10, 11 and 21, keys are given in VIII.

There you can also find steps for preparing the class activities in worksheets no. 13 and 19.

### What subject is it?

Who should use these worksheets, how to plan and timetable this? There are some activities that specifically aim at **literature and visual arts**. Others are better to use in the setting of **social studies** like Humanities, Individuals & Society, History, Global Politics or Citizenship. Some activities are more **generic**. They might be done by more than one specific subject teacher.

### **In what order?**

The order of the worksheets is not set in stone. They are loosely organized around questions that we have found particularly intriguing with our students in this age group. This is why the table of content is organized the way it is. But it is not our intention or ambition to offer a comprehensive course covering all aspects of peace education.

### **You do not have to do it all**

So, you can just do one worksheet. Or all, or a selection: it is all up to you – as is the order, setting and subject in which you'd like to use them. Should you need to limit the time devoted to peace, you could look into worksheet no. 27 to see what model you would like to focus on and choose the worksheets referred back to (worksheets 9, 10, 13, 20, 21 and 23) to introduce your students to that specific model. This might suit you when working with 14+ students. These worksheets are marked with an \* in the table of content. Or you choose to do only the worksheets marked with an \* after your students read the graphic novel. This might be a good approach for younger students.

### **And you can extend**

You can decide to use a portfolio in which students keep their worksheets together. You can choose to add exit tickets or journaling prompts in addition. You can decide to create a wall with good examples of student work to emphasize the idea that you as a class are on a shared learning journey. For English-spoken students, we especially recommend [this source](#).

Regardless what you choose, we hope that the graphic novel in combination with this educational toolkit provide a meaningful and engaging starting point. Many other organizations are involved in peace education. If you do not find what you are looking for in this toolkit, or you want to extend your learning journey, we encourage you to explore their expertise as well.

Being teachers ourselves, we emphasize that it is only natural to adapt these activities at your own discretion so they work well in your school or institution. We would also love to hear from you if you develop a version that works particularly well and could be shared with us and other teachers using these resources in peace education. Please feel very welcome to email us at [info@denkroutes.nl](mailto:info@denkroutes.nl).

**We wish you many inspiring moments exploring the different aspects of peace  
and our graphic novel!**

### III. Discussion triggers in the comic book

The comic book we trust you will use in class to introduce the topic of peace in an accessible, relatable, and youth-friendly way raises several questions that remain unanswered. This is intentional, and we hope it will spark classroom discussions.

We believe in a good balance between you, as the teacher, introducing clarifying concepts and a more constructivist approach. In the latter, students create meaning by connecting their prior knowledge to new ideas and understandings.

You facilitate your students' learning by guiding them with prompting questions, helping them explore the implications of statements, asking follow-up questions, paraphrasing what is being said, and ensuring that all voices in the class are heard.

Below, you will find some frames from the comic book that can be used to start this conversation.

However, we advise you to let the students read the comic quietly first. Afterwards, you may want to be selective about which frames to discuss; otherwise, it might take away from the immersive effect a comic book is meant to have.

We hope the overall conclusion of this kick-start activity is that peace has many aspects and that it will be worthwhile to explore them further with the help of the rest of this educational toolkit.

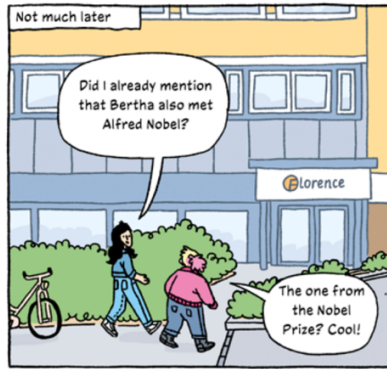
- p. 3      What does it feel like, if you are not being taken seriously?



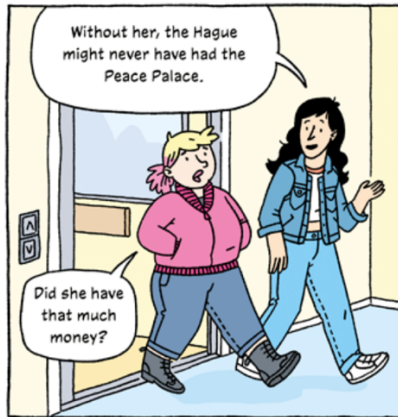
- p. 5      Why does Orlando automatically think the celebrity is a man?



p. 7 The Nobel Price for Peace: what is it?



p. 7 The Peace Palace: what is it?



p. 8 How can a novel like 'Lay down your arms!' be impactful?



p. 8 Pacifism: What is it?



p. 8 How is violence made appealing by the entertainment industry?



p. 10 Do you know other examples of 'like father, like son'?



p. 12 How can these kinds of religious justifications affect a society?



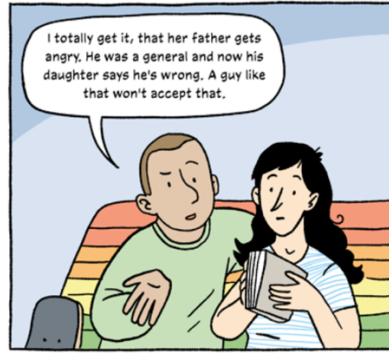
p. 12 Is fighting for the fatherland a good cause for war?



p. 13 What is 'the cycle of violence' or 'conflict spiral'?



p. 14 Is it just to condemn the choices of an older generation?



p. 14 What is a more constructive way to discuss ideologic choices with your friends?



p. 15 How common is it to join the military?



p. 16 What are the pros and cons of war games?



p. 16 What happened in Hawija and what was the aftermath?



p. 17 What is the difference between an armistice and 'real peace'?



p. 21 What could be reasons to appreciate the army and police force in a civilization?



p. 24 Have you even been in a situation where you felt as if you were fighting against 'a dragon'?



p. 25 Why would Semmy's classmate salute at the headstones of soldiers?



p. 28 Demanding compensation after someone caused you harm seems reasonable but can cause issues. Which ones?



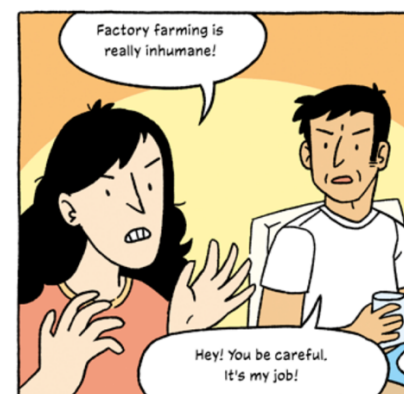
p. 29 The arms race can be caused by wanting to use weapons only as defense. Can you think of weapons that are 100% defensive?



p. 30 In what cases can 'fighting for a collective just cause' be the same as 'fighting for your own interests'?



p. 34 Have you ever been in a situation where economic interests clashed with humane choices?



p. 36 Resilience in a democratic society, that is to cooperate in order to fight injustice, may look different than in the army or a war. How?

Well, you have to do it together. I mean, to be ready to fight against unjust, that's clear.



But now, I really need to finish that book about Martha today. In four days, this photo shoot must be done.

p. 46 Hiding away from 'inconvenient truths' may at first make you feel good but later makes you feel desperate. What alternatives are there?



p. 47 Shying away from arguing with loved ones may at first make you feel good but later makes you feel desperate. What are alternatives?



p. 48 What are ways to deal with the indifference of people about issues you feel are very important?



p. 48 Do you know someone you admire for the choices they made?



p. 49 Polarization and cancelling people with another opinion than you may seem justified but does not work well on the longer term. What could be alternative ways to deal with disagreement?



p. 54 How can one avoid 'mansplaining'?



p. 58 Bertha von Suttner devoted her life to peace. Can you think of other heroes that made such uncompromising choices?



p. 66 Do you think Jazzy's father is doing the right thing to compromise?



p. 66 Looking for 'Common Ground' may be a good way to build friendships. What other ways do you know?





## Fostering a peaceful school culture is also appreciating different opinions

Still, it might be nice to find the cherry on top!

(And be aware that there may be a difference between having a peaceful school culture and intentionally and explicitly teaching for the understanding and practice of peace.)

On the bottom layer of the cake, write the numbers of the statements that were only true for one or some of you. In the second layer of the cake, write the numbers of the statement(s) that more of you agreed upon.

Did you have any statement that most or maybe all of you agreed upon?

Write it around the top of the cake. Or on the cherry :)



The common ground you found, is the place to start when working towards designing education based on these shared values. A next level could be to ‘bring this home’ in your classes and teaching.

### The next page has a ‘placemat’

- Preferably, you make an A3 copy of it. Put it on a table and go sit around it. It is best if you do not talk during this activity.
- In your quadrant, write how you can teach peace by approaching students, designing your curriculum, do extra-curricular activities, change school policies or anything else you now found as important and feasible.
- When everyone is finished, rotate the placemat one position so you can read the next quadrant. Do not be judgmental or tell others how you would approach the ideas mentioned. Instead, in silence, add to your colleague’s thoughts by writing compliments, questions, and perhaps a bit of advice—or an invitation to have a follow-up conversation. You can repeat this for two more rounds.
- When done, take a picture and when preparing your next class or having a next staff meeting, have a peek to remind yourself.

TEACH  
PEACE

## V. The WHY of Peace Education



This article by Anne Tabak was first published in the March issue 2023 of *Kleio*, the magazine for Dutch History Teachers. It was translated by Jiayi Weng and Eva Nijssen.

### A Heroine for Peace

#### Bertha von Suttner and the concept of peace

Failing as an opera singer, raising love-interest of one of the richest men in the world but then decide to marry your forbidden love, fleeing from your family-in-law, being invited by a princess of Mingrelia, travelling through the Caucasus mountains and writing about war out of poverty... Are these scenes from a romantic movie?

This could well be, but this film won't be found on Netflix yet. This is only the beginning of the eventful life of Bertha von Suttner. She was born as Countess Kinsky von Wchinic und Tettau in Prague in 1843 and was to become an influential Austrian-Hungarian writer, at a time when socially engaged novels were the most significant means to aim for social change. Bertha von Suttner became especially famous with her novel *Lay Down Your Arms!* (*Die Waffer Nieder!*). This provocative title certainly covers the ambitious content.

In the Netherlands, her life and legacy are not commonly known, but in Germany and Austria, many streets, squares and also schools were named after her. Still, she left her marks in the Dutch society as well. Who was she, what did she do and why would that be relevant in today's history classroom? Or, like one of my students asked after seeing her picture, 'What on earth can we learn from that old crone?'

This might become a bit clearer when the graphic novel 'Searching for Peace. Jazzy & Bertha von Suttner' will be published. In this article a small preview, but first a brief analysis of why thinkers like Bertha von Suttner are typically not often mentioned in our history curriculum.

## **Interest in war**

War seems to be the norm in our history methods. And when the term pacifism is dropped, many history teachers already turn their heads away. Not only they, but also students seem to be more interested in war: the exceptional conditions on the battlefield, specific details about weapons, uniforms, battle strength, technical feats, speed, means of communication and strategic manoeuvres: all this makes the hearts of many historians beat faster. When it comes to war, it is not only the heroism but also the destructive force itself that fascinates.

And even when this is not the case, when one has more capacity to see the misery, boredom, hopelessness, upheaval, inhuman dilemmas, humiliation, exploitation, rapes, hunger, betrayals and long-lasting traumas, even then it seems wise not to engage with pacifism. War is a reality, we cannot avoid it. The idea of pacifism seems broken. Putting your money on military defence seems more effective and legitimate. It is not surprising, then, that our history books are devoted to wars, chapter after chapter.

When there is peace, another war seems to be looming. What's more, wars have a definable beginning point, often a definite end, we usually experience them as a watershed in time and logically enough as aid in chapter division. Peace is brought up, but mostly to explain where things went wrong. For example, that the revanchism built into the Treaty of Versailles caused an even greater vindictiveness; that Wilson did not get the Congress to acknowledge the League of Nations and it turns out to be a toothless organisation; that Chamberlain in 1938 Munich tries to buy time and as a result Hitler did not only take the inch but the whole yard; that the European Union alienates itself from its citizens and instead of being an institution that brings peace, it seems to be mostly a source of conflict; that the blue helmets are powerless when it comes down to preventing mass murder.

In this way, the insight that meanwhile, gradually, the norm has shifted, with the pursuit of diplomatic solutions becoming increasingly professional, is easily to be overlooked. In history class, it is more engaging to discuss sudden changes compared to what seems to be continuity. Moreover, teaching about the slow shifting of norms - with the hard-to-trace incubation period of ideas - is often rather conceptual and institutional and seen as not age-appropriate for our students.

## Not a cool story

This outlines reasons why we in secondary education spend less time on social improvements - and the many people who work towards them, day in and day out. That throughout all times countless people have worked for peace is, in short, not immediately a 'cool' story.

Of course, we dwell upon peace, also in schools. For example, during commemorations, with religious festivals or during the UN International Day of Peace in September. Last autumn, when being in the jury of a peace poster competition, rainbows, hearts and doves graced most of the submissions. This is in stark contrast to reality. It also shows that our students really lack an articulated understanding of the concept peace.

We can do better than that. And we should, because teaching our students to actively think about peace has become a lot more imperative since the war in Ukraine. We should start with a clearer definition of what pacifism entails, clarify our understanding of peace, and, in the process, learn to understand the concepts of resilience and militancy beyond a purely military perspective.

Usually, peace is understood as the absence of direct violence. Johan Galtung calls this *negative peace*, e.g., in the context of peace negotiations after a war. These often require a lot of effort and long-term success is not guaranteed, as Frans Groot also explained in *Kleio* (7, 2022).

With the five questions he raises in his article, he introduces the realist and liberalist paradigms. This is excellent material that our students certainly can work with. In addition, one could see a continuum (a sliding scale summarising a scope) running from violence to peace-making; to peacekeeping in a balance of power where a *cold peace* prevails; to actively peace-building by taking away structural and cultural violence, so eventually we come to positive, holistic peace. Introducing this continuum to our students would be a great tool to help them see connections. It might even help them getting a better sense of their own circles of control, influence and concern when it comes down to peace.

<b>NO PEACE</b> Direct violence	<b>NEGATIVE PEACE</b> Structural violence	<b>COLD PEACE</b> Cultural violence	<b>POSITIVE PEACE</b>
<p>Visible and physical violence.</p> <p>For example: genocide, military intervention, civil war, gang wars, violently putting down of protests, torture of prisoners.</p> <p>But also on a smaller scale, such as domestic violence or self-mutilation.</p> <p>It can also include our current overexploitation of the planet.</p>	<p>The fragile balance in which repression provides "stability", but which can easily turn to outbursts of direct violence.</p> <p>For example: autocratic governments, corruption, inequality and systematic exclusion in legislation.</p> <p>In education: distrust among students and teachers. It is mainly rules that facilitate collaboration.</p> <p>On the world stage: peacekeeping by external organizations.</p>	<p>A society with an undercurrent of latent violence.</p> <p>Racism, sexism and other forms of discrimination and exclusion are the norm, for example because it is supposedly a tradition or 'life just isn't fair'.</p> <p>Hiding in greed, revanchism, cynicism, victimhood and us-them thinking deprives people of the courage and compassion needed to aim for holistic peace.</p>	<p>A society that intentionally, actively and collectively dismantles polarisation, inequality and power structures, that do not help (anymore) when aiming for the well-being of the planet, states, communities and ultimately the individual.</p> <p>Also: actively aim for taking away trauma and fighting impunity as remains of past conflicts. Human-rights are crucial here.</p> <p>Smoker and Groff call this <i>holistic peace</i>. This article refers to it as <i>sustainable positive peace</i> in order to highlight the efforts but also the longer-term effect.</p>

### Positive Peace

Our students are very interested in the systemic racism that was addressed by the Black Lives Matter movement and the cultural sexism that has been highlighted in #metoo. Social media (and probably discussions in class) help them to stay tuned in. If they understand how inequality and violence can be part of the social fabric, it becomes easier to explain that there are alternatives: systemic or structural peace prevails where laws and institutions are established and observed to prevent discrimination. A cultural peace arises if we no longer think it is normal for celebrities, the rich or the powerful to "take whatever they want" including sexual oppression.

Both sorts of peace are referred to by Johan Galtung as 'positive peace' and are therefore two additional steps whereas 'negative peace' is only the first fragile step leading away from violence. That these two forms of peace precede (and are conditional for) lasting peace in a family, at school, the workplace, society and ultimately between states, is then suddenly easier to understand. And also that economic cooperation and a democratic culture (however fallible political structures can be) antidotes to the idea that wars 'just happen'.

Maybe students will even experience that contributing to positive peace is within reach, for example in their circle of peer, by not taking racist, homophobic or sexist remarks for granted and by questioning their origin.

Structural and cultural peace together form the key ingredients of sustainable peace. And this brings me to a definition of pacifism that hopefully does not cause aversion to even the strongest realists among us: pacifism is the intentional, conscious and well-founded knowledge to build towards positive, lasting peace. Nonviolence can be a part of this, but is above all a method of exposing injustice, as Gandhi and Martin Luther King demonstrated.

Introducing these understandings and exploring them together with students gives them thinking tools with which they can understand society better. It sheds a different light on the concepts *resilience* and *militancy*, as well as the possibilities of defending 'home and hearth' – more about this later. And it also provides access to those slow societal improvements that often go understudied in our history books.

### **Bertha as a tool**

For some of our students, this approach is too fluffy or too conceptual. Others may get lost in polarizing when launching class discussions. In these situations, it is always nice to bring a hero on the scene: a historical 'agent' who helps to explore these kinds of connections with a little more distance, while still providing a 'face', making it relatable.

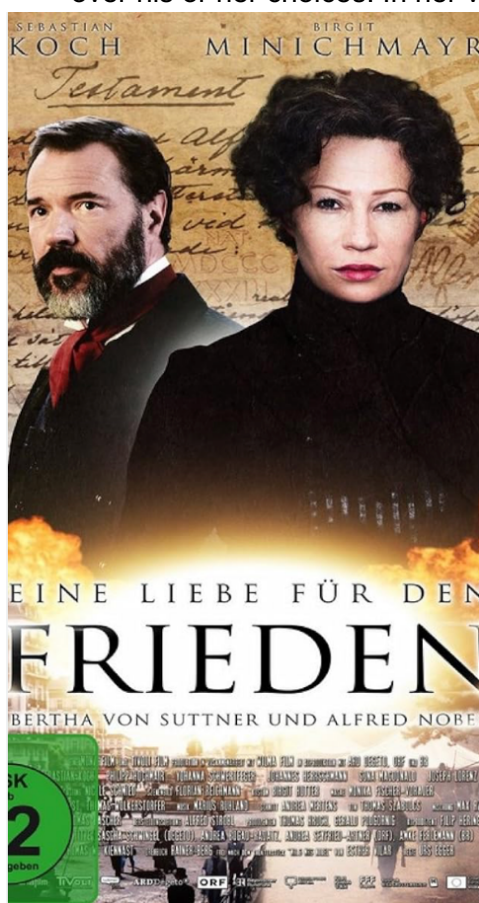
Bertha von Suttner, with her intriguing life and her admirable legacy, can fulfil that role. Her book *Lay Down Your Arms!* is a perfect starting point for exploring preconceptions about war and peace. Her nineteenth-century upbringing was extremely nationalistic, militaristic, misogynistic and devoid of religious dogma. These four characteristics formed a seemingly inextricable knot of fallacy in which war was presented unavoidable, women were silenced, the terrible consequences of military intervention were denied, and each war carried within it the seeds of the next.

One would hope we have grown beyond this in the twenty-first century. Yet the glorification of war in media reports, social media and especially in the entertainment industry show that this is far from reality. We therefore can admire Bertha von Suttner for the way she criticized this whole package. And unravelled the knot! Her autobiographical-like novel *Lay Down Your Arms!* reads like a coming of age, in which the protagonist Martha makes short shrift step by step with violence as the norm. Raised in the military elite, she naturally marries a high-ranking military man. But then he leaves her very young as a widow, and the scales fall from her eyes.

## Home and hearth

After this, Martha stands up to her father the general when he states that women should keep quiet about warfare. After all, they have never been on the battlefield. They shouldn't rack their sweet, beautiful civilian heads about international politics, rather be happy that home and hearth are protected! Martha sees that this very attitude can be a source of violence and eventually threatens this very home and hearth: the Austro-Hungarian army arms itself out of precaution, justifies this defence with exaggerated enemy images and therefore triggers another war. Against the destruction that follows, women and other citizens cannot defend themselves.

Martha also rebels against her pious aunt who says that God intended it this way and that there is no point in eliminating war. Martha contrasts this with the agency each person has over his or her choices. In her view, war is human work and those involved cannot hide



behind the orders of those higher up. In other words, the main character of this novel is treading on sacred ground, dissects the crooked reasoning of family members, hones her skills in history, philosophy and international law, seeks allies and takes action through tireless writing, networking, traveling and speaking out against normalization of war and in favour of peace.

*The German movie that was released in 2014 about the lifelong friendship between Alfred Nobel and Bertha von Suttner*

Just like Bertha herself. The steps she takes, mentally and in action, can serve as an example in today's society. She was in a privileged position, but instead of hiding from the misery that was happening far away, she sought it out, observed it, analysed the background and could not remain indifferent. And consequently, she became a leading force

in the international peace movement, argued for international arbitration to deal with conflict between countries and attended the two important peace conferences in The Hague in 1899 and 1907.

The agreements made there resulted in the construction of the Peace Palace, now the home of the Permanent Court of Arbitration, the United Nations International Court of Justice, the Hague Academy of International Law and the famous library of the Carnegie Foundation. Through her many years of correspondence, she also had a hand in the creation of the

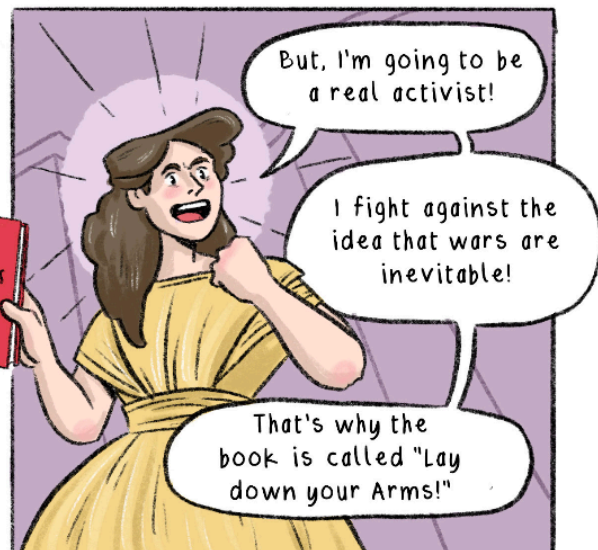
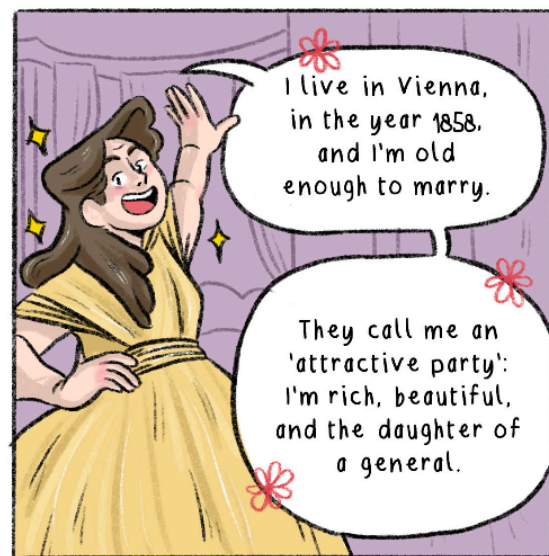
Nobel Peace Prize. A very fascinating chapter about this is devoted in the Dutch biography 'Bertha von Suttner, vredesactivist, feminist en Nobelprijswinnaar' by Greta Noordenbos.

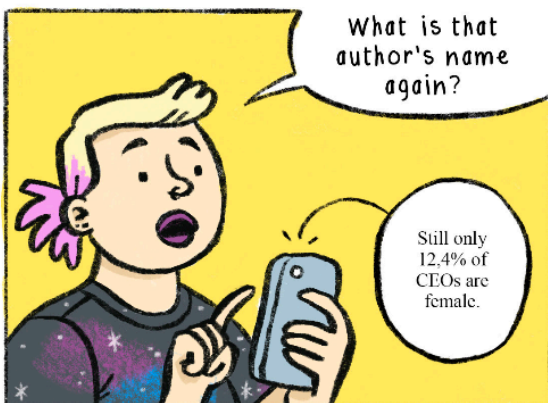
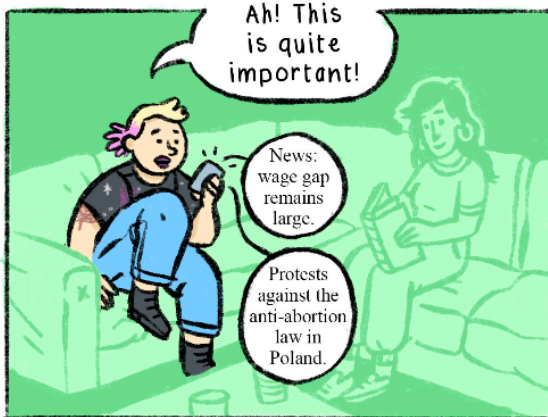
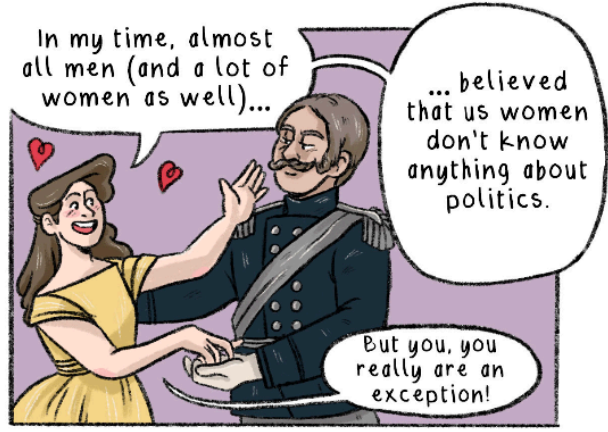
Without giving too many spoilers about the eventful life of our heroin, it can be mentioned that Bertha von Suttner published many books and articles in many languages, that she shook hands with two U.S. presidents, was both celebrated and reviled, and finally died disillusioned. Why? Because seven days after her death, the First World War broke out. Something she and many with her saw coming and yet could not prevent.

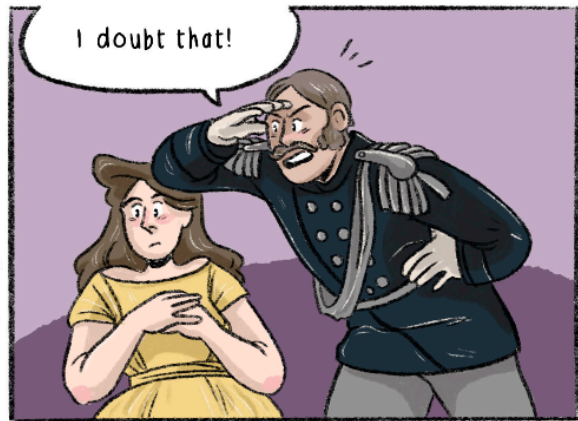
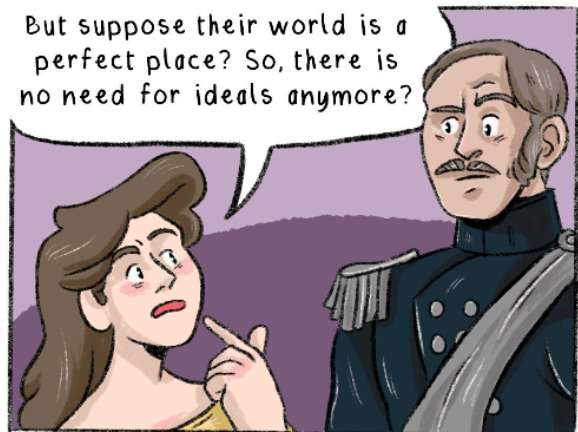
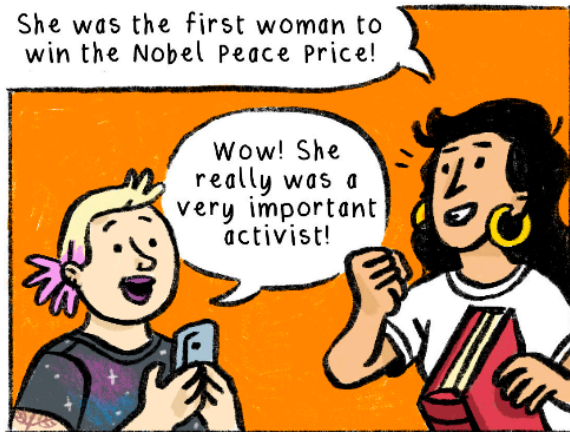
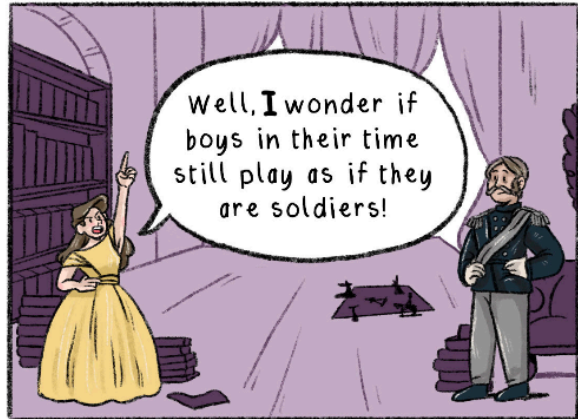
And this makes her in our history classrooms even more an interesting person. It leads to questions like how enduring a legacy actually is. Did her ideas survive the terrible battlefields to give peacebuilders the much-needed progressive insights afterwards on how to work again towards sustainable peace? How much difference can one person make? Who else were active in this context and who contributed to the legacy of International Humanitarian Law, medical provision, truth commissions, reconciliation and diplomacy? And to what extent have these ideas now become commonplace? Exploring these questions is relevant for teachers and students as they navigate today's world and try to find their way into the future. And when they try to make sense of the ever so-often devastating news reports.

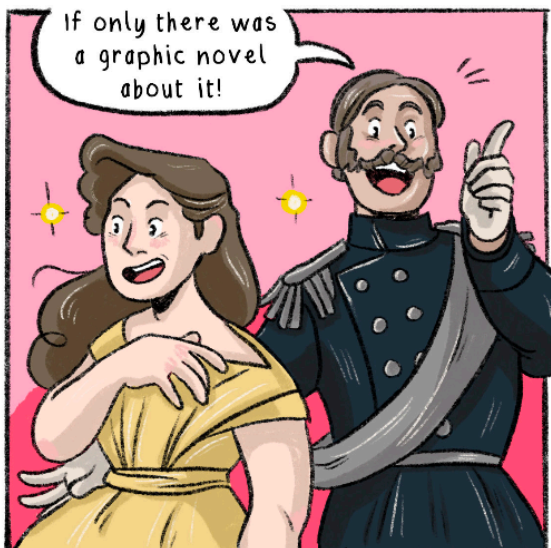
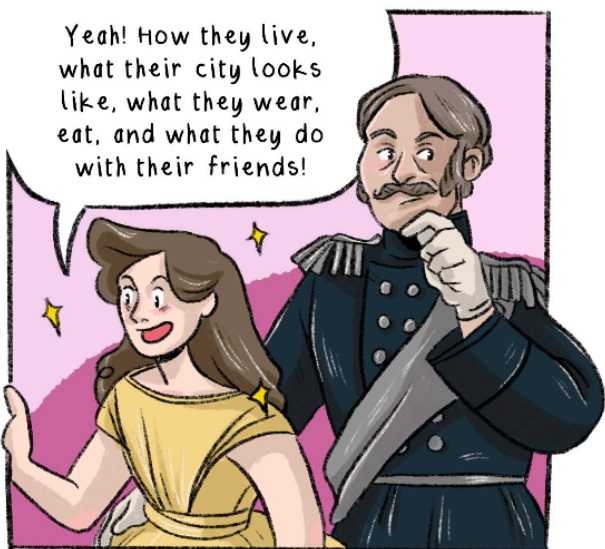
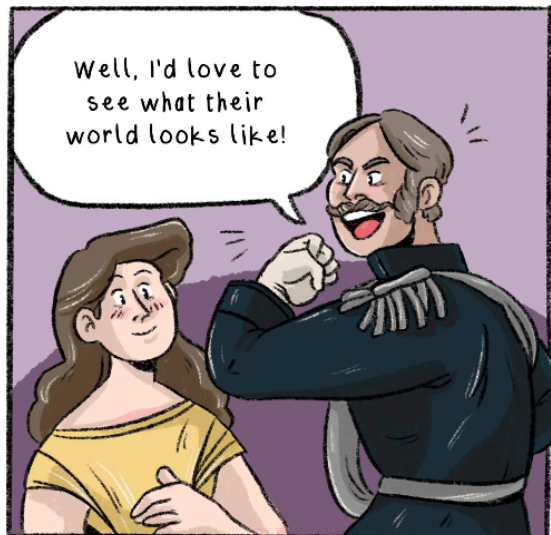
Whereas institutions and gradual shifts in societal norms are difficult to grasp in the classroom, we can explore a more articulated and deeper understanding of the concept of peace and give it a face by introducing the courageous and sensible go-getter Bertha von Suttner. And as a bonus, she certainly had a life one could watch a spectacular movie about.

*The next pages with a short comic story about Jazzy & Lot (in the 21<sup>st</sup> century – by Emma Ringelding), Martha & Friedrich (in the 19<sup>th</sup> century – by Karin Blaauwijkl) was made as a taster to raise interest and funding for the project 'Picturing Peace – inspiration, idealism and identity' by the foundation Stichting Denkroutes. Meanwhile, the actual graphic novel was published in September 2024: 'Searching for Peace. Jazzy & Bertha von Suttner'*





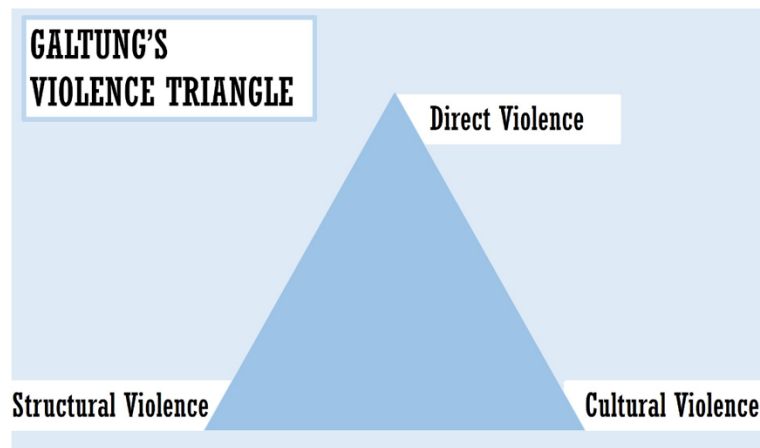




## VI. The HOW of Peace Education Galtung and the Peace Matrix

Johan Galtung, a famous Norwegian sociologist who was an expert on violence and peace, defined different types of violence: direct violence, structural violence and cultural violence. Today, we might recognize these ideas when we talk about systemic racism (structural) and sexist beliefs (cultural). Galtung even considered poverty as a form of violence. He explains the basics in this video:

Short video of Johann Galtung explaining his concepts of violence. [Professor Espinoza](https://www.youtube.com/watch?v=QPugNKYwAAc&t=12s). YouTube, 26 February 2021, <https://www.youtube.com/watch?v=QPugNKYwAAc&t=12s>



He also introduced the concept of '*negative peace*' in which direct violence is absent, but cultural and structural violence linger beneath the surface, making outbreaks of direct violence more likely. With this concept in mind, one can see that when we or authorities leave these less visible forms of violence unchecked, they neglect their responsibilities as guardians of civilian safety: peace is therefore not properly maintained.

The opposite of negative peace is *positive peace*: a state that frees societies from all three forms of violence and ensures inclusive safety. Nowadays, many people prefer to call this '*sustainable peace*', not only because it lasts longer, but also to emphasize the idea that only nature-inclusive peace will benefit humankind in the long term. But how do we get there?

	A	B	C	D	E
	<b>DIRECT VIOLENCE</b>	<b>NEGATIVE PEACE</b> There is no visible fighting but <b>structural and cultural violence</b> are looming under the surface	Opponents in a conflict are equally strong but still hostile towards each other	Structural violence is dealt with but there is still <b>cultural violence</b> that can lead to the other two kinds of violence	<b>POSITIVE PEACE</b> Conflicts do occur but are solved without violence
1	War with the planet	1B	1C	1D	Peace with the planet
2	War on a global, international scale	2B	2C	2D	Peace on a global, international scale
3	War between two countries	3B	3C	3D	Peace between two countries
4	War inside a country	4B	4C	4D	Peace inside a country
5	War in regions, cities, neighborhoods	5B	5C	5D	Peace in regions, cities, neighborhoods
6	War in workplaces and schools	6B	6C	6D	Peace in workplaces and schools
7	War in nature <i>between people and plants, wildlife, domesticated animals and pets</i>	7B	7C	7D	Peace in nature <i>between people and plants, wildlife, domesticated animals and pets</i>
8	War in families <i>between generations, between parents and children and between siblings</i>	8B	8C	8D	Peace in families <i>between generations, between parents and children and between siblings</i>
9	War in relationships <i>between partners and friends</i>	9B	9C	9D	Peace in relationships <i>between partners and friends</i>
10	War with yourself <i>with your own body, mind and spirit</i>	10B	10C	10D	Peace with yourself <i>Inner peace with your own body, mind and spirit</i>

## The Peace Matrix

In cooperation with students from the International School The Hague and the Bertha-von-Suttner Gymnasium in Oberhausen, this Peace Matrix was designed. It is based on Galtung's concepts, as introduced above, and on Figure 2 from the 1996 article by Paul Smoker and Linda Groff on 'Global-Local' cultures of peace.



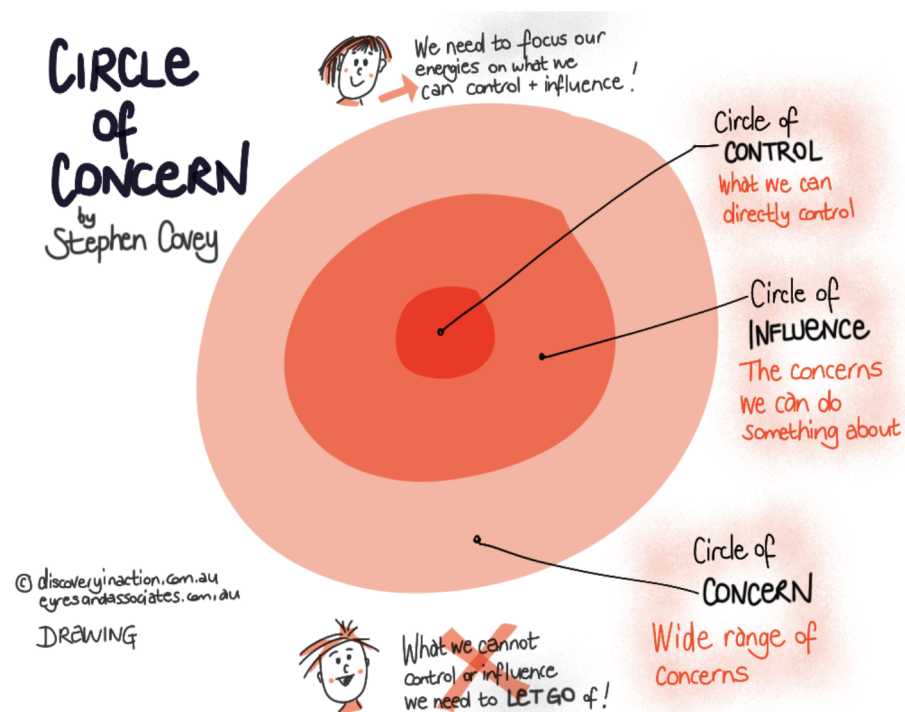
See:  
<https://www3.gmu.edu/programs/icar/pes/smoker.htm?gmuw-rd=sm&gmuw-rdm=ht>

The Peace Matrix proved to be a very clarifying model for students.

Worksheet no. 10 in this educational toolkit presents several situations which they can connect to a 'field' in the matrix. This is a way to explore this model. Another way is to ask students to pair up, pick one row and together make little drawings of the different stages towards positive peace (see worksheet no. 28).

The empowering quality of this model lies in the fact that it connects the circles of control and influence to the circle of concern. In other words: it shows how students - who are worried about war and often feel powerless to do anything about it - can find domains where they CAN make a positive difference. It helps them to see that their efforts within their circles of control are not futile. Because it connects to other domains of our shared planet. It visualizes that it is worthwhile to push for more peaceful norms.

And it shows that once a community has worked their way towards a more peaceful culture, that this therefore needs permanent maintenance and understanding how to do this: all members of a society need to be 'peace-literate'.



picture taken from: <https://discoveryinaction.com.au/circle-of-concern-v-circle-of-control/>

Even though humankind may never get permanently to full positive peace in all domains of human existence, this model also shows how the ideal situation is an inspiration to aim for it. We might call this idealism.



## VII. Embedding peace education in your school – A deeper grassroots exploration with colleagues

### Introduction

Whenever a new trend is going around in the educational field, teachers or school managers are likely to read about it, get courses offered or maybe talk about it in meetings: “should we adopt this?”. Often it feels like an extra burden because you can’t just let go of all the other obligations the school has.

Especially if you do not have a place on the decision table and new policies or approaches are introduced top-down, it feels as if it is imposed on you, sometimes even in a coercive way.

This does not add to peace.

So, we’d rather propose a more grass-root approach. If you as a teacher or school manager feel that peace education is important for our future, the skills your students should have and the culture of your school, then we want to invite you to do two things:

- 1) Talk about it! With your colleagues, students, parents and other stakeholders *and assume expertise...*
- 2) Explore this expertise by using a qualitative investigation mode, hence interviewing and ‘mapping’ what good practices are already happening in your school community.

### Narrative evaluation

The proposed interview questions and way of ‘mapping’ below has been tried out and found of great value on the International School of The Hague (Spring 2024). It was based on the method of Jan Durk Tuinier of Peace Education Projects (Stichting Vredeseducatie) used in the school community Pantarijn in Wageningen.

### These are the steps to get started:

- 1) You talk to your colleagues at the coffee machine or in any other informal setting.
- 2) You tell them that you think peace education is important but want to hear their thoughts about it - as you think they actually have quite some of experience, given their role. Your colleague may say they do not feel like an expert at all, but think about it: talking about literature, teaching them the rules of a game in the PHE-lessons, helping the students to find a place to volunteer, being a mentor or year leader taking care of conflicts or misbehavior.... Isn’t that all a start of peace education?
- 3) So, it is all about looking through a specific lens and valuing the good things that are already happening. The next steps are to acknowledge the different perspectives and types of expertise. And if you feel things are missing? Get in focus what it is!
- 4) Once you’ve got this established, invite colleagues to talk to you for around 45 minutes. You can send more information about the set-up, like the [blue bullet pointed list](#) below. We advise you to not send the interview question via mail or have them answering in an email. Or do a digital survey. Nor ask them to prepare. There is a lot of value in the actual meeting, the actual conversation and the openness in it.
- 5) Make sure the two of you have a time and space where you will not be bothered by other things, people or tasks.
- 6) Take audio-recording and know that it will take approximately twice the time you used for the interview to process the outcomes in text. If you do not have the brain space or time to do this in your working hours, first make an arrangement with your line-manager. Or just do not use this approach...

- 7) Present the outcomes to your interviewees first. Are they happy with it, so they recognize what is being said? If so, ask them if you can present the outcomes to management as well. Tell them that it will be in the context of more interviews.
- 8) To management, it is useful to get the results presented per question. You and them will find out that a school counselor might have a very different idea about what peace education might look like compared to let's say a history teacher that has to 'educate' students about violent conflicts all the time.

**Disclaimer:**

- The [two blue tables](#) below are based on what was happening in 2023-2024 at the International School of The Hague. Obviously, your school might have different 'building bricks' for peace education - or places & times where nothing or even the opposite are happening.
- For instance: What about the school's policy regarding school trips and flying or taking a train or bus? How is flying to let's say Barcelona adding to peace with Planet Earth? Do students get the chance during school trips to really meet people from another culture or do they just 'look at them' as if they were in a zoo?
- So, adjust these 'maps' to your needs...

[Introduce to the interviewee:](#)

- Context of the interview: we are trying to get a cross-section, mapping expertise, good things that are already happening, expectations, opinions and possibilities.
  - Purpose of the project at large: make peace education more visible and more intentional (without sugar coating the world for ourselves or our students. We can't. Teachers should not simplify the world but scaffold students to find their way in this complex world.)
  - We aim to embed peace education in both pastoral and curriculum approaches – in ways that are reinforcing.
  - You will see that the 10 questions are loosely structured with a SWOT-analysis in mind. (SW = Q3 / OT = Q7+8)
  - Even though you are one of many and different people in the organization we will interview, the outcomes might not be comprehensive, we consider this more as a departing point.
  - We consider you as one of the experts on (aspects of) the topic, having a crucial role in the school, so your insights are very valuable for peace education.
-

## THE QUESTIONS

Q1: What are your **first thoughts** when hearing the concept 'peace education'?

Q2: What **expertise** have you gained so far in your different roles about this topic?

Q3: What do you feel **the school is currently doing** - or **missing out** - on this topic?

Q4: Is this merely **pastoral, in the curricular or extracurricular** activities?

Q5: Given **your roles** in school, where could you make a difference? And what **are you doing already**?



Q6: With aid of this overview (see below, you do not have to fill out anything), can you tell in more detail what you think is happening – or should be happening? And what is the **allocation** of these activities over the **year groups**? Is that how it should be?

Q7: What **indicators** would tell us we are doing the right things in the right way?  
How do you picture peace education on an everyday level?

Q8: What would be **helpful** when aiming for this? What could be **a threat or a pitfall**?



Q9: What question was not (yet) in this interview that you wanted to answer anyhow?

Q10: Who would you recommend me to talk to next?

## CURRICULUM

	Y7	Y8	Y9	Y10	Y11	Y12	Y13
Physical Health Education							
Language acquisition							
Language and Literature							
Arts: Visual Arts							
Arts: Theater							
Arts: Music							
Design: product design							
Design: Digital design							
Mathematics							
Science: Biology							
Science: Physics							
Science: Chemistry							
Science: Environmental Systems and Societies							
Individuals and societies: Geography							
Individuals and societies: History							
Individuals and societies: Psychology							
Individuals and societies: Business Management							
Individuals and societies: Economy							
Individuals and societies: Global Politics							
Theory of Knowledge (TOK)							
Interdisciplinary Units (IDUs)							
Other options?							

PASTORAL – EXTRA-CURRICULAR

	Y7	Y8	Y9	Y10	Y11	Y12	Y13
Inner-peace							
Conflict prevention and resolving							
Inclusion & Solidarity							
Traveling and exchange							
Sense of belonging (connecting actively to the local world around you)							

## VIII. Key and other useful information for teachers

### KEY to 6

John Green. *War & Human Nature. Crash Course World History 204. Crash Course. YouTube, 31 July 2014*, <https://www.youtube.com/watch?v=2NlqqS47m5k>

Q1	0:20	The 'Me-from-the-past' is stating: "That is all history is: a series of wars". What reason does Mr. Green give for this misconception?	Because many history classes are organized that way.
Q2	1:15	Why is the question "Is making war part of human nature?" easier to answer than the question in the title of this worksheet?	Because it might be <u>a part</u> of human nature but that doesn't mean it <u>IS</u> human nature.
Q3	1:50	These complicated questions are simplified by thinking in opposites. Which two philosophers are mentioned here?	Hobbes & Rousseau
Q4	3:40	The <i>Thought Bubble</i> ends with the sentence: "Well ... It might be evolution". What is mentioned as 'an innate trade in humans'? And how is this different to war?	Aggression - does not have to mean someone dies...
Q5	5:00	Mr. Green uses a classic reasoning why humans are competitive and thus 'need' to fight: Something is scarce and so you have to steal it from the other. What are the two scarce things he is mentioning?	Food & sex
Q6		What are other (and on the longer term more effective) ways to make sure you get enough from both?	Grow food Love your partner(s)
Q7	6:25	What is meant by 'fighting has a tendency to breed more fighting' and 'the cycle of violence'?	Killing is causing damaged people and collective trauma. With this, people can easily step into the pitfall of retaliation: "Like, you kill my friend, it makes it more likely that I'm going to kill you."
Q8	7:30	The video is quoting an author about soldiers in the Vietnam war: "There is a deep savage joy in destruction" and "It gets the adrenaline pumping". What other ways (less damaging for society and other civilians) can be used for that?	Sport Adventurous thinks like bungy jumping

Q9		<p>Other reasons to fight are given:</p> <ul style="list-style-type: none"> <li>- Fighting out of loyalty for other soldiers</li> <li>- Use violence to protect someone against intended or implied violence.</li> </ul> <p>What could be ways to avoid being in such situations in the first place?</p>	<p>Protecting your comrades from going to war.</p> <p>Make sure you do not add to violence, so you free yourself from it instead of getting tangled into it.</p>
Q10	9:05	At this point, the video comes with a reason why we might want to search for a biological explanation for war.	It seems to be a nicer idea compared to that some humans just take pleasure in fighting for its own sake.
Q11	9:50	But what seems to be the problem with giving biological explanations for war?	<p>It can lead to a fatalistic conclusion that war is inevitable.</p> <p>It might overlook that human choices go far beyond just food and sex and very often – and with much effort – they choose to break from that cycle of violence.</p>

John Green. *Nonviolence and Peace Movements: Crash Course World History 228*. *Crash Course*. YouTube, 13 Mar 2015, <https://www.youtube.com/watch?v=eP-mv5ljFzY>

Q12	0:15	Why does non-violence protest sadly often not mean that no one gets killed?	Peaceful, non-violent protest is often just peaceful on the one side. The other side might use violence even so.
Q13	0:30	Why is it easy to assume that humans are naturally violent and prone to warfare?	In recent human history, especially during the 20th century, the two world wars and many other nasty large-scale and destructive wars and genocides happened.
Q14	0:45	What speaks against this assumption?	<p>20th century had an incredible number of peace, non-violence, and anti-war movements.</p> <p>What makes the 20th century unique in history is that Gandhi wasn't unique.</p>
Q15	2:15	What was the connection between Tolstoy and Gandhi?	<p>In 1908, Tolstoy wrote "A Letter to a Hindu" to Mohandas Gandhi, in which he explained that Indians needed to confront British imperialism with love and non-violence.</p> <p>Gandhi not only read that letter, he also published it in his South African newspaper "Indian Opinion" in 1909.</p> <p>And Tolstoy's ideas in this correspondence with Gandhi marked the beginning of an informal</p>

			dialogue between the advocates of non-violence from around the world that spanned the 20th century.
Q16	2:40	What was the connection between Gandhi and the Jain community?	Gandhi grew up in the Gujarat region of India where there's a sizable Jain community.  And through the Jain monks Gandhi was exposed to the idea of Ahimsa: non-violence or non-injury to life.
Q17	3:40	What do the concepts "Ahimsa" and "Satyagraha" mean?	Ahimsa = non-violence or non-injury to life Satyagraha = adherence to truth
Q18	4:00	One of the most famous campaigns Gandhi launches is the Salt March. Use the WH-questions to summarize what happened: What, When, Where, Why, Who  (you might need to find additional information on the internet)	What: A foot march of 240 miles / 24 days  When: 1930, almost for two months  Where: From Gandhi's home Sabermati (in Ahmadabad, Gujarat) to Dandi, a city on the coast  Why: The British rule (raj) had placed taxes on salt, and since salt is necessary to live, Gandhi saw these laws as a perfect example of how British despotism affected all Indians.  Who: First Gandhi and followers. As an effect, millions of Indians began their own protests against the salt law.  It got massive media attention worldwide. It affected the British rule severely.
Q19		What does the concept 'civil disobedience' mean and what effect had it in the case of the Salt March?	Civil disobedience means: refusal to obey governmental demands or commands especially as a non-violent and usually collective means of forcing concessions from the government.  This March quickly gathered media attention from around the world.  As civil disobedience spread across India, the British began to arrest people and the

			<p>international media focused even more on the protests and popular opinion began to see British rule as unjust.</p> <p>By refusing to meet violent British rule with violence of his own and highlighting the injustice of British rule, Gandhi was able to use non-violence as an effective tool in undermining the colonial regime on the longer term.</p>
Q20	5:15-9:20	What other examples are listed in this video where non-violence was used as an approach?	<p>1900: Phan Chu Trinh, Vietnam</p> <p>1919-1922: Egyptian boycott of British goods</p> <p>1914: USA: A.J. Musty, Kirby Page, Dorothy Day (FOR = Fellowship of Reconciliation)</p> <p>1925: Richard Gregg: "The Power of Nonviolence"</p> <p>1937: The huge mural painting Guernica by Pablo Picasso to protest against Franco's bombing of that city</p> <p>1943: Rosenstrasse protest against Nazis</p> <p>During WW2 – 1948:  Bayard Rustin protesting against racism in US army + imperialism  Bayard Rustin taught Martin Luther King Jr + Civil Rights Movement about non-violent tactics</p> <p>1968:  Alexander Dubcek, the Czech Communist Party's first secretary, began a series of reforms to communist rule in Czechoslovakia in January 1968 that would become known as the Prague Spring.</p> <p>1969  two Czech students burned themselves to death in a Prague square to protest the Soviet occupation</p>
Q21	6:25	What is a 'conscientious objector'?	A person who is opposed to serving in the armed forces and/or bearing arms on the grounds of moral or religious principles.

Q22	9:20	What is the quote from Martin Luther King after he visited India?	[He was] “more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity.”
Q23	10:35	What is the title of the book published by Gene Sharp and how was it influential after the year 2000?	“Politics of Nonviolent Action” It was reportedly read by a lot of the original protesters in the Arab Spring of 2011
Q24	11:20	Why are wars still so appealing to historians?	Wars are traumatic and they have relatively straightforward narratives that allow us to focus on human dramas.
Q25	11:40	What makes it according to Mr. Green hard to remember that most people live under peaceful regimes?	Because the news focuses mostly on death and destruction (so it can be hard to remember that more people are living under peaceful regimes than ever before and that, at least between nations, inequality and injustice are diminishing).
Q26	11:30-11:50	What is a conclusion John Green ends this video with?	That the 20th century - while it featured intensely destructive wars - was by many measures the least violent century ever.  And that the nonviolent struggles against oppression in the 20th century have been just as dramatic as it has borne fruit - not just in the US and India.  “The stories, as usual, are complicated. So the next time we think about the 20th century merely as a century of war and genocide and nuclear weapons we need to remind ourselves that it was also a century in which hundreds of millions of people emerged from poverty and fewer people died as a result of violence.”

## KEY to 9:

16.1	G	REDUCE VIOLENCE AND RELATED DEATH RATES EVERYWHERE
16.2	E	PROTECT CHILDREN FROM ABUSE, EXPLOITATION, TRAFFICKING AND VIOLENCE
16.3	D	PROMOTE THE RULE OF LAW AND ENSURE EQUAL ACCESS TO JUSTICE
16.4	A	COMBAT ORGANIZED CRIME AND ILLICIT FINANCIAL AND ARMS FLOWS
16.5	I	SUBSTANTIALLY REDUCE CORRUPTION AND BRIBERY
16.6	B	DEVELOP EFFECTIVE, ACCOUNTABLE AND TRANSPARENT INSTITUTIONS
16.7	C	ENSURE RESPONSIVE, INCLUSIVE AND REPRESENTATIVE DECISION-MAKING
16.8	H	STRENGTHEN THE PARTICIPATION IN GLOBAL GOVERNANCE
16.9	F	PROVIDE UNIVERSAL LEGAL IDENTITY INCLUDING BIRTH REGISTRATION

## KEY to 10:

1	Unconditional self-love, seeing oneself as a part of humankind, the planet and the universe, being able to recharge and connect	10E
2	Deliberately hurting your own body, for instance by cutting or an eating disorder.	10A
3	The believe that the mind needs the body to be healthy, so taking good care of it. But being impatient when not recovering quick enough to go to work again.	10C
4	Humans are overexploiting the planet in a competitive scramble for vital resources. In fear of shortage, we are looking for other planets and moons to exploit.	1A
5	We trying to decrease air pollution but do not want to give up the luxury of flying.	1B
6	People realise that they are part of nature - totally depending on its thriving - and act like this. This means that agriculture is regenerative, animals are not exploited, the use of water is in balance with the seasons and poisonous chemicals are banned.	1E
7	In a country, people are ridiculing the inhabitants of their neighbouring country because they are less wealthy.	3B/C
8	Two countries speak the same language, families might have roots in both countries or their daily living is dependent on a vivid exchange, which is driven by a sense of fairness and equity. Still, they do not want to merge into one bigger country because there is difference in religion they can not or do not want to overcome.	3D/E
9	There are public libraries and public schools and public networks – paid by public money - accessible for all, so each member of this country can develop to their capacities and also give back to the community.	4E
10	Overall, police and other authorities are maintaining order. The neighbourhoods where the gangs ‘rule’ are not accessible to outsiders, but the gangs are not a threat to the civilians in other parts of the city.	5B/C
11	In school and on social platforms, bullying is seen as normal. People post messages that are intentionally harming and offensive.	6B
12	Industrial livestock farming to ‘produce’ animal-based protein for human consumption is causing extreme suffering for millions of cows, pigs, sheep, goats and chickens.	7A
13	A kid thinks it is funny to step on as many ants as possible.	7A
14	When you are completely in sync with nature around you.	7E
15	Calling someone from another generation ‘just teens’ or ‘boomer’ and therefore not taking them really seriously.	8C
16	An owner is abusing their pet (beating, lack of food, lack of shelter)	8A
17	The awareness that we all once were children and we all might get old, recognizing the wisdom that sits in every stage of life.	8E

## KEY to 11:

C	Start of American Civil War: Southern States fights against Northern States. Privateer ships are part of the warfare on sea.	1861
B	British shipyards build the <i>Alabama</i> , one of the ships that attack Northern merchant ships and cause huge damage.	1862
D	The Northern States won. They complain to Britain about the damage caused by the <i>Alabama</i> and other British-built ships. It causes a lot of tension between the two countries.	1865
E	The USA and Britain agree to solve the problem by asking a group of international judges to decide who is right.	1871
A	Judges from five countries meet in Geneva and decide that Britain should pay the USA \$15.5 million in gold for the damages caused by the <i>Alabama</i> and other ships.	1872
F	This successful arbitration shows the world that international disputes can be solved without war, encouraging other countries to use arbitration.	

# 13. To prepare this activity

## Task 4: discussing as a class:

- Here we are mimicking that there are two warring countries in the room.
- Appoint to the three table groups at the left side of the classroom Group 1-3
- The other half are groups 4-6.
- Ask them to think as a table group what they would need from table groups at the other side of the classroom ('the other country'). They should be able to justify.
- Give turns to put forward the requests.
- Pay attention when these turn into accusations. If this happens, make students aware of it.
- Wrap up with a plenary question: how long do you think the 'aftermath of a war' might take?

## Task 6: discussing as a table group:

- Now each table group is a traumatised community.
- Each person thinks about what they need from the other.
- They can make their request in turns.

## More guidance for the teachers:

Post-war restoration processes are multi-dimensional and very elaborative, not only on a global and national level, but also on the level of communities:

- Restoration payments could be part of a peace agreements
- Criminals should be removed from society and put on trial
- Dislocated people should be brought home again
- Disarmament should be part of pacification
- Militarized masculinity should be dismantled or broken down
- Traumatized victims (civilians and veterans) should be heard
- Victim-shaming should be addressed explicitly and should be condemned
- Commemoration should be constructive (and not cause resentment), in due time preferably done together with the former enemy
- Victims and perpetrators should meet and speak openly about their pain (truth committees, reconciliation)
- Perpetrators should find their way back in society (probably after circle sentencing, reintegration)

# 19. To prepare this activity

**Prepare for Task 1:** In order to mentally prep the students for task 2, you can show these feel-good pictures about the value of reading:



**READING IS GOOD FOR YOU**

On average, readers have better:

- Physical Health
- Empathy
- Mental Health

**Did You Know? Reading Books...**

- Sharpens your brain
- Better your writing skills
- Expands your vocabulary
- Builds a critical mind
- Prevents memory loss
- Increases empathy
- Improves concentration
- Can be contagious



**#boekquote**

**READING IS AN EXERCISE IN EMPATHY; AN EXERCISE IN WALKING IN SOMEONE ELSE'S SHOES FOR A WHILE**

~ Malorie Blackman



## Prepare for Task 2:

1. Beforehand, make sure there is enough space on a wall, window, door or white board.
2. Make sure the students make groups big enough to get the answering in motion, but not too big, so people will lean in too much.
3. Allocate different questions and three different colours of sticky notes + provide the groups each with slightly different questions:
  - **What makes a good story?**
  - **What are the features of literature?**
  - **What makes a good book?**
4. After the students shared, compared, ranked and put their answers on the wall, you hand each pair a fourth colour of sticky notes and ask them the next question:

### Can comic books and graphic novels be art and / or literature?

#### Justify your answer with an example.

(In this activity, we consider literature as one of the forms of art.)

5. Ask the students to again rank their answer in the spectrum of “totally not” upto “definitely yes” while sticking them up the wall.
6. When wrapping up this activity, you can show some examples of the comic stories depicted. Or other examples you are fond of.



# KEYS to 21

## Task 3:

- Phenomena of the time period 1843-1914
- Circumstances Bertha von Suttner lived in
- Her personal choices

1. A rich and young baron fell in love with her
2. An acceleration of technical innovations
3. Asked Nobel to fund her journeys to peace conferences
4. Austria was a militarized society
5. Belief in social progress (the legacy of Enlightenment)
6. Her father was a general
7. Decline of economic and political power of nobility
8. Did not change the content or title of her novel *Lay down your arms!* when this was advised to her.
9. Founded the Austrian Peace Association
10. Her book *Lay down your arms!* became a huge success
11. Her opera career failed because of stage anxiety
12. In the 19<sup>th</sup> century, there were very specific gender-based and class-based expectations
13. Industrial revolution
14. Married Arthur von Suttner
15. Quick communication through telegraph, pamphlets and journals
16. She decided to write about war
17. She experienced the effects of battles in the Turkish-Russian war (1877-1878)
18. She had access to the library of her guardian from early age
19. She had no children
20. She kept on writing with many friends she met in her youth.
21. She learned to sing and play piano
22. Went to Paris and met Alfred Nobel in 1876
23. She was born in Austria-Hungary
24. She read a lot of books about social change and how to aim for peace
25. She was part of the high class but not totally accepted by nobility
26. Started writing for a living while living in Georgia
27. The emerging of Parliamentary democracy
28. Her cousin introduced her to writing stories
29. Her mother spent all their saving money to gambling
30. The feminist movement called for suffrage of women
31. She was exposed to many books and languages and mastered German, French, Italian and English
32. The peace movement was founded in Europe and the USA
33. There was a new elite of very rich industrial entrepreneurs
34. Together with Arthur, they left for Georgia
35. Transport revolution as the result of industrialization
36. She was loved by the daughters of the Von Suttner family
37. She was smart and charming
38. Visual art and literature engaged in critique on the status quo
39. Was invited by Ekaterina Dadiani, princess of Mingrelië in Georgia
40. Worries amongst civilians and governments about arms race

### Task 6: Crossword

- 1 The peace prize which Bertha von Suttner got in 1905
- 2 The name of the hotel in Scheveningen that Bertha von Suttner often went to
- 3 The wealthy American industrialist who paid for the construction of the Peace Palace
- 4 The first court that was housed in the Peace Palace: the Permanent Court of ...
- 5 The social movement that fights for the emancipation of women
- 6 The means of transport with which Bertha traveled to The Hague
- 7 Title of the statesman who took the initiative for the organization of this peace conference
- 8 The name of the main character in Bertha von Suttner's most famous novel

N	O	B	E	L	P	R	I	Z	E	
K	U	R	H	A	U	S				
C	A	R	N	E	G	I	E			
A	R	B	I	T	R	A	T	I	O	N
F	E	M	I	N	I	S	M			
S	T	E	A	M	T	R	A	I	N	
T	S	A	R							
M	A	R	T	H	A					

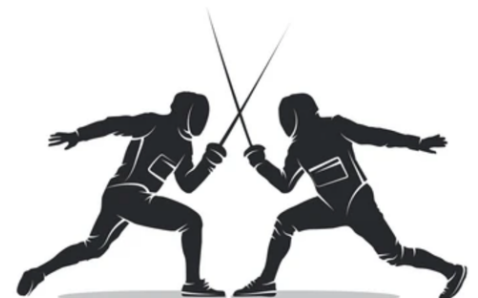
Answer: de social movement aiming for peace that started in the 19<sup>th</sup> Century:

P	A	C	I	F	I	S	M
---	---	---	---	---	---	---	---

**Is humankind.. kind?**

# 1. Fighting is fun

Q1: Draw lines between the names of the sports and the right pictures.



Wrestling

Boxing

Karate and Taekwondo

Kendo

Fencing

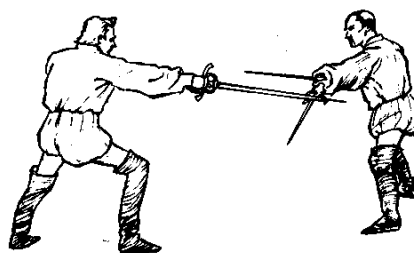
HEMA

Krav Maga

Jujutsu and Judo

Capoeira

Tai chi



Q2: Discuss with your classmates:

- Have you tried any of these sports? If so, which ones?
- Why are fighting and competition in sports so important?

### Q3: Gaming

Movies, TV series, and even bedtime stories often have a 'bad guy' - something to fight against. This gives purpose to the plot and often unites 'the good guys.' An enemy character also adds excitement when playing computer games.

Find out what you need to do in the games pictured below.



You win this game when .....



You win this game when .....



You win this game when .....

Annotate the images by pointing out the weapons, and write next to it what you could do with these weapons in real life.

Discuss: Why isn't that a real issue when playing a game?

#### Q4: Card- and Board games

Competition is a key element, not only in sports, but often also in board games and card games. Write down any non-digital game or games you play with your family or friends.

.....

.....

Discuss with a classmate: which ones are competitive? How?

.....

.....



#### Did you know..

That the board game **Monopoly** was designed by **Lizzie Magie** in 1904 to show the problems of **capitalism**: one person can control most property and becomes very rich while others struggle.

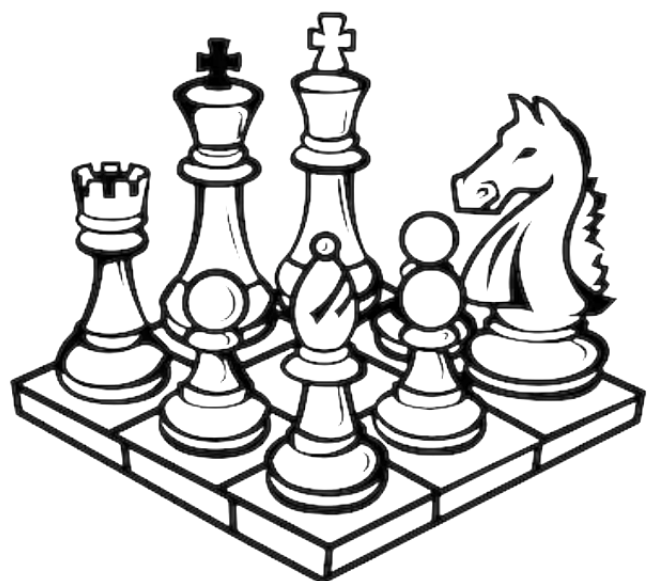
Later, it was changed by **Parker Brothers** to actually celebrate capitalism, with the winner being the player who bankrupts their opponents.

#### Did you know..

That **Chess** has its roots in India, where around the 6th century it was called **Chaturanga**, and it spread to Europe through Persia (present-day Iran).

The game represents a battlefield: each piece symbolizes a part of the army. The king, queen, knights, rooks, bishops, and pawns all move differently, like different types of soldiers.

The goal is to trap the enemy king, called **checkmate**. Because of this, chess is often seen as a game of strategy and planning, similar to how generals think during war.





**Q5: Merging and Cooperation – Alternative Games**

Read the descriptions below. Per game, discuss the purpose of the games.

**Paco Sako** (Esperanto for ‘peace chess’), is a chess variant created in 2017 by Dutch designer Felix Albers. Instead of capturing pieces, players **merge their pieces with their opponent’s**, forming shared units that both can move together. The goal is to **‘embrace’ the other player’s king**. The game is promoting peace, unity, and creative strategy rather than violent conflict and ‘destroying’ the opponent. The game keeps all pieces on the board and encourages collaboration and smart planning while still being fun and strategic.

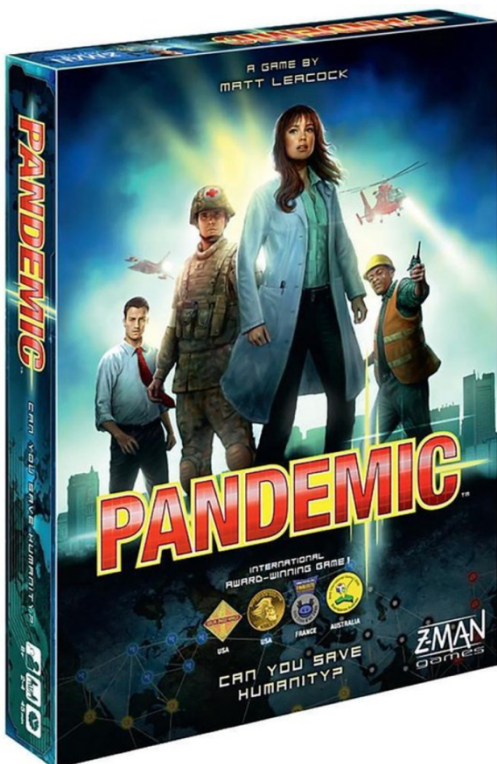
The winner of this game is the one who:

.....

**Pandemic** is a cooperative board game where players work as a team to stop four deadly diseases from spreading across the world. Each player has a special role, like Medic or Scientist, with unique abilities. On each turn, players travel between cities, treat infections, and collect cards to discover cures. The game ends if the team cures all diseases (everyone wins) or if too many outbreaks occur (everyone loses). Pandemic was released in 2008 and teaches teamwork, planning, and problem-solving, making it exciting and challenging for players who love strategy and collaboration.

The players are fighting against:

.....





**Q6: Escape!**



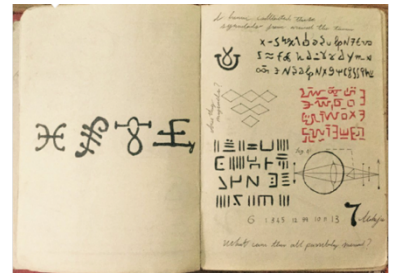
Did you ever try an escape room?

The challenge of an escape room is to get out of a threatening situation in a given time, often an hour. You do this by finding clues, solutions to puzzles and riddles, matching information together and unlocking all kind of locks, suit cases and doors. All these challenges are connected to a central theme. Cooperation is key and you're winning together.

That is... if you manage to escape!

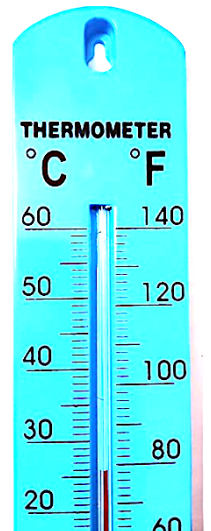


<p>As a very special school task, you are assigned to create an escape room for younger students.</p> <p>The topic is <b>how humankind is fighting global warming</b>. How to get out of this?</p>	
<p>What puzzles and challenges can you design for this escape room?</p>	<p>How do they relate to the theme?</p>



Suppose you have to time it not for an hour, but for how long it takes to get out of the situation in reality.

How many years would you give 'the players'?



## 2. War or Peace – What do Philosophers say?

**Q1: What do you see?**

Can you see both words at the same time?

We tend to simplify the world around us in opposites.



Why do you think we do this?



**Q2: Heaven and hell**

An important 'opposite' is between heaven and hell. In many different cultures around the world, heaven is a place you earn to go to after a good life. And a hell is to be feared after a life full of bad deeds. The heaven is peaceful, calm and light, the hell is full of horrors, ruled by fire, monsters, or worse.

Describe: what do you think heaven looks like? .....

.....  
.....

And what would be hell for you? .....

.....  
.....

**Q3: Thinking in opposites**



Throughout history, people have wondered which is stronger: the devil or the angel, good or evil. The answer to that question has not yet been found. How we perceive the world depends on our mood, our personality, and the circumstances in which we live.

What do you think is stronger: the good or the evil? Explain your answer. ....

.....  
.....

It is important to keep in mind that our perception is a lens through which we see reality, but it is not reality itself. Still, what we believe defines our choices and actions, shaping reality.

Can you give an example of that? .....

.....  
.....

#### Q4: Hawks and Doves



Also in politics, we see a divide in thinking:

People who say you should always be prepared for war or wage it yourself in order to have the first powerful strike are called the **Hawks**.

People who say you can shape the world by always start with assuming good intentions and work towards peace are called the **Doves**.

In the picture above the hawk seems to be the strongest.  
What could be a weakness of this stance though?

.....

.....

In the picture, the dove seems to be the most vulnerable.  
What could be their strength though?

.....

.....

## Q5: Philosophers



When it comes to war and peace, most people look to two philosophers of some centuries ago: Thomas Hobbes (1588-1679) and Jean-Jacques Rousseau (1712-1778). They - and many more writers and thinkers - were discussing a lot about war, peace and how people should govern themselves. Here is a summary:

### **Hobbes said: humans are naturally violent**

- Humans are naturally competitive and selfish
- Without rules, life would be full of conflict and war
- Violence comes from our evolution and survival instincts
- Even animals like chimpanzees show aggressive behavior
- To keep peace, we need a strong government or leader

### **Rousseau said: humans are naturally peaceful**

- Humans are naturally kind and peaceful
- War and violence come from society, not nature
- Things like inequality, technology, and culture cause conflict
- Early humans ('noble savages') lived more peacefully

Below, make two drawings of how society looks like according to these two 'lenses':

Hobbes:	Rousseau:
---------	-----------



UPDATES MONDAYS

# EXISTENTIAL COMICS

A PHILOSOPHY COMIC ABOUT THE INEVITABLE ANGUISH OF LIVING A BRIEF LIFE IN AN ABSURD WORLD. ALSO JOKES.

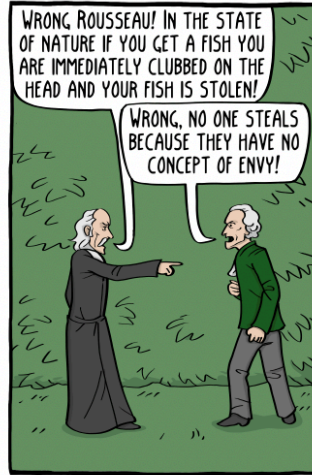


**875**  
DAYS WITHOUT A KANT/CAN'T PUN

« «PREV. **RANDOM** NEXT» »

The State of Nature: Hobbes vs Rousseau

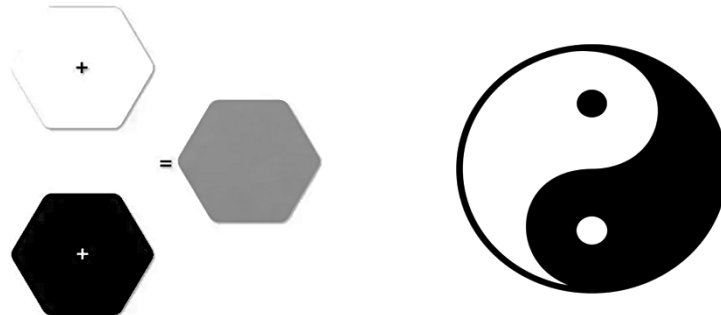
**MERCH!**



Here, it is good to keep in mind that In Western society, we often see 'conflict' as a synonym to violence or even war. But of course, there are other ways to deal with conflict!

## Q6: Nuances

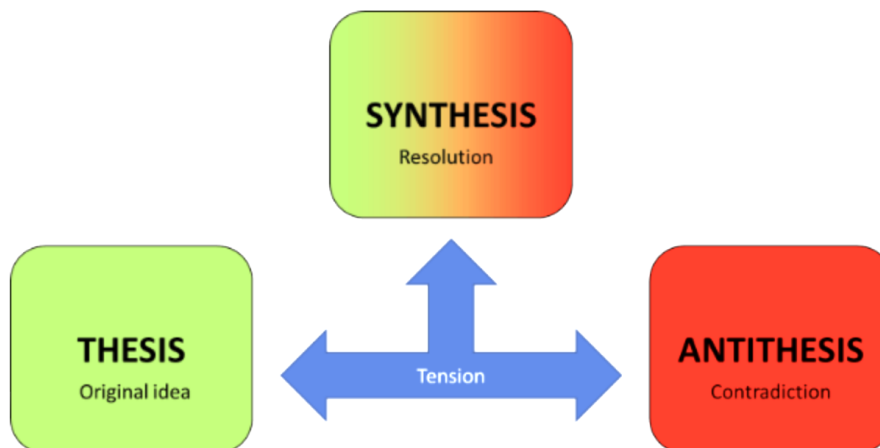
Most people understand that reality is not black nor white.  
We say: "reality is more nuanced, you should see the grey-tones".



The Yin-Yang sign is a symbol that captures this understanding too:  
In every dark half, there is a bit of light.  
And in every light half, the darker features are present.

There is another European philosopher that can help us to see things in a more nuanced way too: George Wilhelm Friedrich Hegel (1770-1831)

Hegel stated that with every new idea, the opposing idea emerges with it.  
And because this causes a conflict in our minds, out of these two ideas, a third one is born.  
This is what keeps our thinking (and scientific research) in motion.



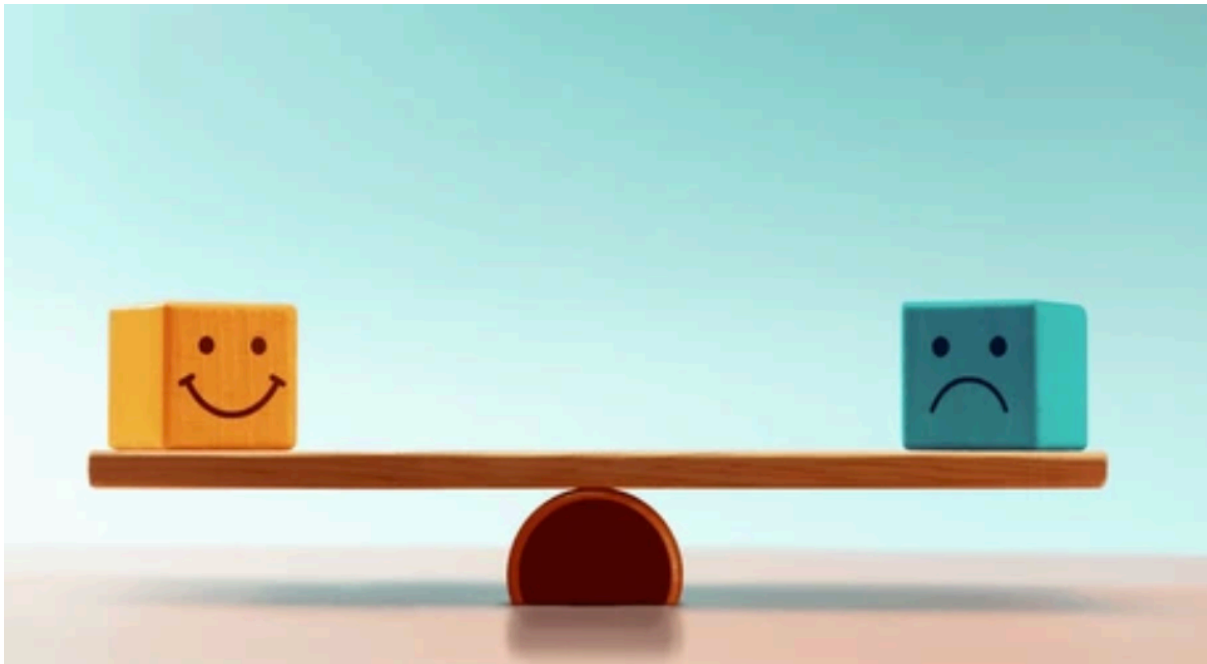
How can this idea of nuance help us in the question of how to aim for peace?

.....

.....

.....

### 3. War or Peace - What does Psychology say?



#### Q1: Compliments vs. Criticisms

How many compliments have you received today?

How many criticisms have you received today?

Also include things like 'good morning', smiles, positive feedback, or simple confirmations that you're doing something right.

Also count eye rolls, corrections, or suggestions for improvement.

Write down the number:



Which one has colored your day more: compliments or critique?

#### Discuss with a partner:

- Which do you remember more clearly?
- Which has a bigger impact on your mood?
- Do you think we notice criticism more than positivity?



We tend to think the world is a violent and unsafe place. We might even think there is more war than peace.

People - and other animals - have a common habit: we remember bad experiences better than good ones. This actually makes sense when you look at how our brains are wired.

**Brain wire 1:** Luckily, bad experiences don't happen all the time. But because they're rare, they stand out more and feel more intense.

And when something bad happens, more of your senses are involved, and more parts of your brain become active. That's why these moments stick in your memory so strongly.

Our brains might work this way to help us survive: if we remember something bad really clearly, we're less likely to end up in the same dangerous situation again.

**Q2: Discuss with your neighbour:**

Can you think of examples where a bad experience stuck in your memory more than a good one? Write it down.

.....  
.....  
.....



**Brain wire 2:** Because bad experiences stand out more, we often remember them like a story, with a clear beginning and end. This is called *episodic memory*.

Stories (or 'episodes') are easier for our brains to remember than random moments.

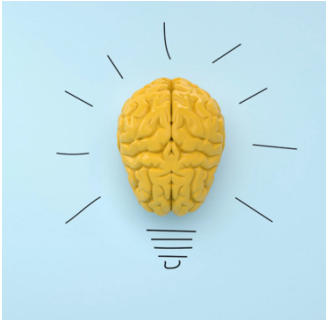
**Q3: Discuss with your neighbour:**

Can you think of examples of this?  
Write down the two clearest examples you come up with.

.....  
.....

How do you think do these two reasons of *negative bias* apply to war versus peace?

.....



**Brain wire 3:** When a lot of people go through the same bad event - like a war or a disaster - they often need to talk about it together.

Sharing these experiences can bring comfort. This is can be called *trauma bonding*.

Because these stories are told again and again, the memories become stronger and harder to forget. That's why people often remember exactly where they were and what they were doing when they heard about a big or shocking event. These are called *flashbulb memories*.

**Q4: Look at the pictures below.**

Which traumatic events are depicted? Try also to find out what years they happened.

.....



.....



.....

.....

Obviously, when we share these stories, we also make memorials and have commemorating dates. How do you think *commemorating* increases the chance that we think there is more war than peace?

.....

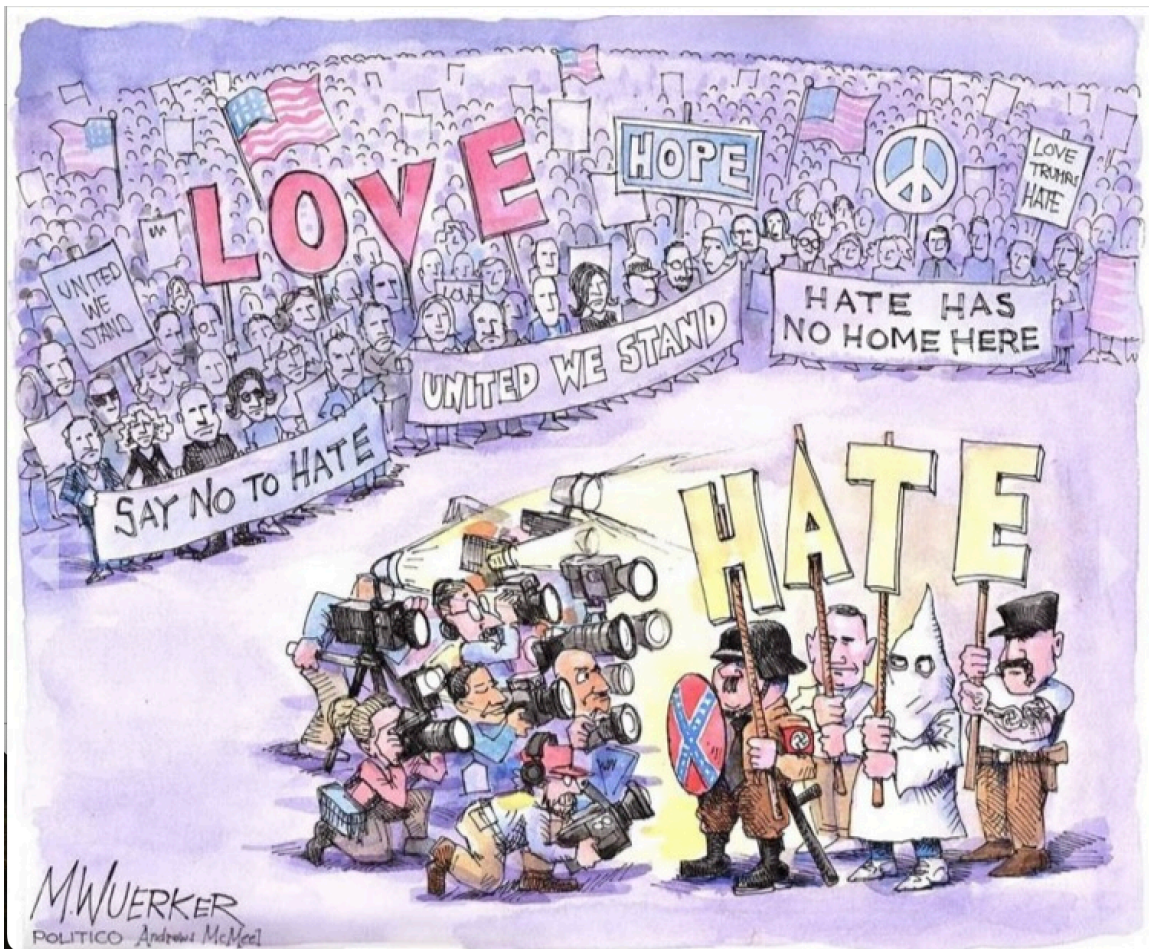
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**Brain wire 4:** News often focuses on the weird or unusual stuff because normal, everyday things don't seem exciting enough to report.

Even serious newspapers and TV shows that try to avoid fake news can still end up showing a *distorted picture* of what's really happening.

Because of this, it can feel like the world is a worse place than it actually is, making us think we need to protect ourselves (for instance with defensive weaponry) just to get by.

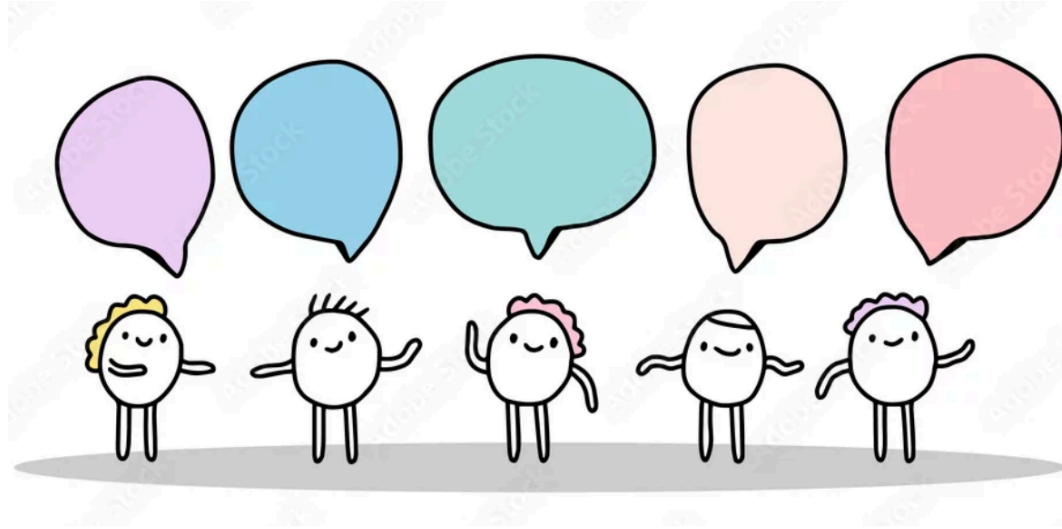


Q5: How do you think these reasons of *negative bias* apply to war versus peace?

.....

**Q6: Do you agree?**

Due to the way our brains are wired, our memory focuses more on bad experiences than on good ones ...



Jessie says:

*... therefor we might start to believe there is more war than peace."*

Alexander says:

*"This is a good thing: our brains are warning us to not get into dangerous situations. So, we do not start violence or war."*

Rebecca says:

*"This is a bad thing because as a result, violence and war may seem normal to people."*

Demir says:

*"This brain wire idea is not very helpful. War is happening because 'the others' are attacking us and we need to defend ourselves."*

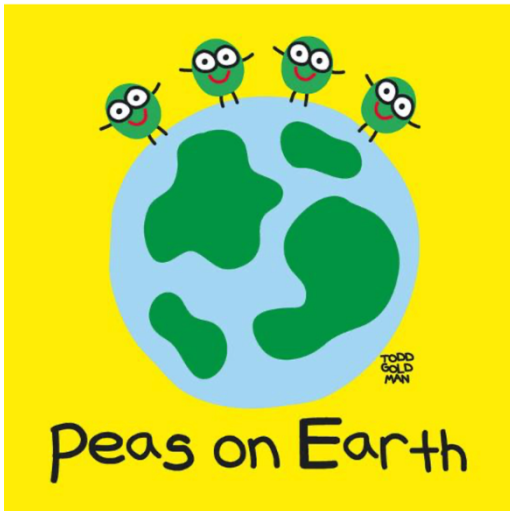
Benjamin says:

*"This is interesting, because it means we tend to overlook peace as just too much an everyday thing. Maybe we should appreciate it more.:"*

Which character is voicing your opinion the most? Or are there more than one? Please explain your answer.

.....

## 4. Is peace just ... boring?



A quote from Georg Wilhelm Hegel:

*'The periods of happiness in history are the blank pages in the history book.'*

Is peace just boring?

Is peace 'nothing happened'?

**Q1: Describe or draw a peaceful day:**

# All eyes on Peace

Here are some other suggestions of what that 'nothing' could look like:



Is peace too much of an everyday thing?  
Or is it too abstract to really grasp, because it only exists in an ideal world?

Well, just try to get it in focus anyhow! Go on a 'Peace Safari'.

Take your camera and put your 'lens' for a day on everything you see as peaceful.

**Q2: How many pictures did you take?**  
And your classmates?  
How do they link the pictures to 'Peace'?





War is symbolized here by concrete objects, things you can touch – or that can hurt you.



The symbols for peace are more symbolic and abstract:  
a heart, an olive branch, a dove, a rainbow, a scale..

Maybe, because it is hidden in all other efforts aiming for improvement?

Let's look into a framework for these shared efforts for improvement: the SDGs

The Sustainable Development Goals of the United Nations are:

**'A shared blueprint for peace and prosperity for people and the planet, now and into the future.'**





**Q3: Hidden peace efforts**

Choose one or two of the SDG no. 1-15 and explain how they are connected to SDG no. 16



.....

.....

Before the SDGs, the UN used the Millennium Development Goals (2000-2015).

The Sustainable Development Goals have guided us since 2015 when aiming for a better world. The end date the UN-members set was 2030.

The UN-member states are already working on a new set of goals.

What do you think should be the name of these new goals?

- NextGen Goals
- The Future Pact
- Planet Progress Plan
- Planet Promise
- Earth Goals
- Green Future Goals
- Project Future
- The Global Reset
- Next World Goals
- Fix the Future
- Planet First
- World Upgrade
- Your own idea: .....

And what do you think should be in it?

.....

.....

.....

.....

.....

## 5. Are weapons to defend or to attack?



**Q1: What is your first thought ...**

... when looking at the paper model of a castle: war or peace?

Explain your answer

.....

.....

.....

.....

### Q2: Human evolution

We know many funny pictures, T-shirts, posters, and more that depict human evolution from apes to modern humans. Here is one that shows how weaponry has evolved alongside us. But how can a phone be a weapon?

Discuss with your classmates the possible situations in which phones are used to defend or attack. List them below.



to defend:

to attack:

**Q3: Arms race**



Suppose you noticed some kids in school start wearing a knife. They claim they do this for feeling safer. School leadership does not know or is not doing anything about it. Would you also bring a knife to school the next day? Explain your answer.

.....

.....

Explain why both soldiers say 'I'm not safe enough yet'. Use the word 'defend' and 'attack' in your answer.

.....

.....

.....

.....



What is an Arms Race?

A rapid increase in the number or quality of weapons between nations.

Why it happens: It is usually driven by fear, suspicion, and the desire for security or superiority.

Explain how this can not only happen between people but also between countries.

.....

.....

.....

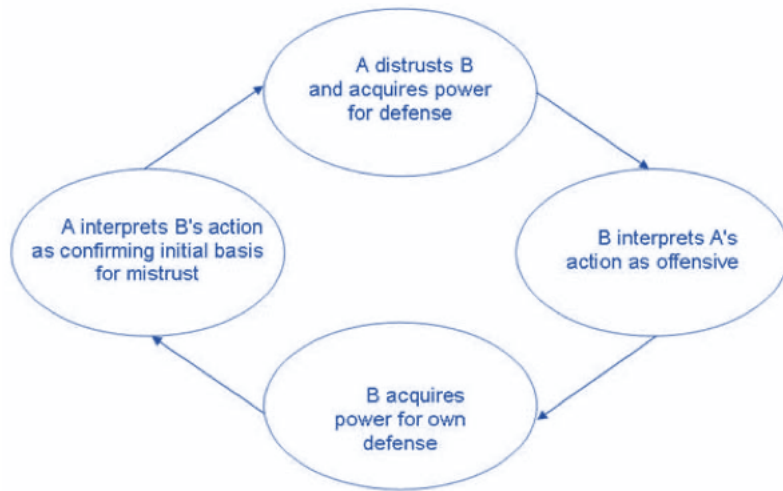
.....

Should we go along in this arms race? That is a dilemma.

Military experts call it 'the security dilemma'.

**Q4: Security dilemma**

When Country A builds weapons for defence, Country B sees this and fears a future attack. Country B then builds even more weapons, which makes Country A build more. It is a cycle of action and reaction.



Former UN Force Commander Kees Matthijssen about the arms race between Russia and the NATO:

***“This is a vicious circle that brings the question where and when this will end. In international affairs this is called a security dilemma.***

***This dilemma is caused by uncertainty between actors about each other's intentions bringing big worries or fear even on both sides about one's own security and thus bringing the desire on both sides to be able to defend oneself against the other.***

***In other words: the increase in one state's security through military strength leads other states to fear for their own security causing the other to do the same.***

***Consequently, security-increasing measures might lead to tensions, escalation or even conflict, producing an outcome which no party truly desires.”***

(Quote was taken from his post on LinkedIn on 21 January 2025)

Explain what a ‘vicious circle’ means: .....

.....

Why does the security dilemma lead to ‘an outcome no party truly desires’? .....

.....

Can you think of an industry who would actually love to see an arms race, because they will make a lot of money?

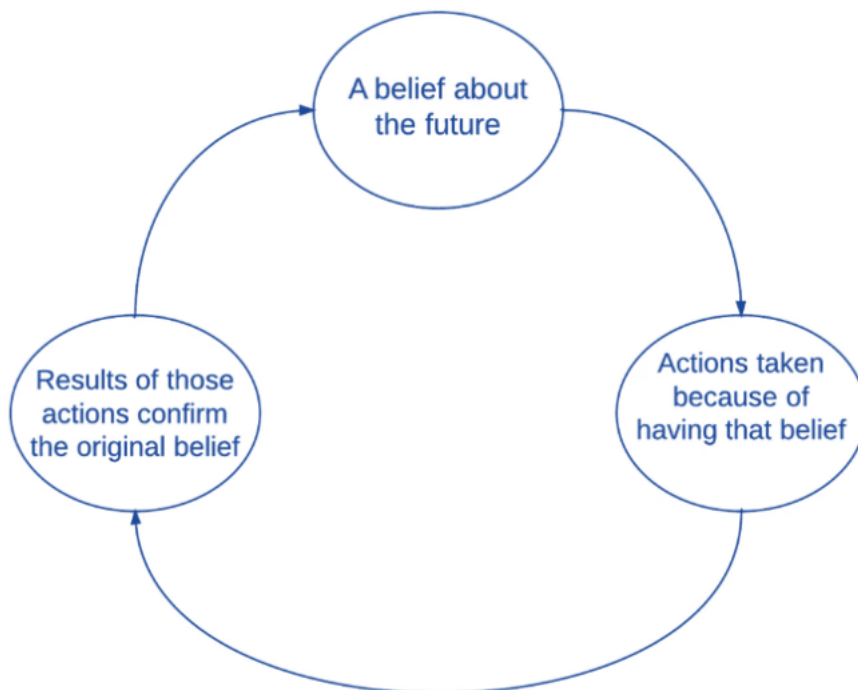
**Q5: Self-fulfilling prophecy**

Find the meaning of the word 'Self-fulfilling prophecy'. This means: .....  
.....

Put the word **SELF-FULFILLING PROPHECY** in the middle of this diagram.

You can also add words like **FEAR / DISTRUST / SUSPICION / WANTING TO BE SAFE**

Around it, describe or draw situations that are examples of the words in the bubbles.  
You can think of things you experienced yourself or situations linked to a military arms race.



## 6. Crash Course on War & Peace

These two videos may give you some food for thought, and the guiding questions will help you engage with them more effectively.



### Q1: First video:

John Green. *War & Human Nature*. *Crash Course World History 204*. *Crash Course*. YouTube, 31 July 2014, <https://www.youtube.com/watch?v=2NlqqS47m5k>



Q1	0:20	The 'Me-from-the-past' is stating: 'That is all history is: a series of wars'. What reason does Mr. Green give for this misconception?	
Q2	1:15	Why is the question 'Is making war part of human nature?' easier to answer than the question 'Is warfare in human DNA?'	
Q3	1:50	These complicated questions are simplified by thinking in opposites. Which two philosophers are mentioned here?	
Q4	3:40	The <i>Thought Bubble</i> ends with the sentence: 'Well ... It might be evolution'. What is mentioned as 'an innate trade in humans'? And how is this different to war?	

Q5	5:00	Mr. Green uses a classic reasoning why humans are competitive and thus 'need' to fight: Something is scarce and so you have to steal it from the other. What are the two scarce things he is mentioning?	
Q6		What are other (and on the longer term more effective) ways to make sure you get enough from both?	
Q7	6:25	What is meant by 'fighting has a tendency to breed more fighting' and 'the cycle of violence'?	
Q8	7:30	The video is quoting an author about soldiers in the Vietnam war:  'There is a deep savage joy in destruction' and 'It gets the adrenaline pumping'.  What other ways (less damaging for society and other civilians) can be used for that?	
Q9		Other reasons to fight are given: <ul style="list-style-type: none"> <li>- Fighting out of loyalty for other soldiers</li> <li>- Use violence to protect someone against intended or implied violence.</li> </ul> What could be ways to avoid being in such situations in the first place?	
Q10	9:05	At this point, the video comes with a reason why we might want to search for a biological explanation for war.	
Q11	9:50	But what seems to be the problem with giving biological explanations for war?	

**Q2: Second video:**

John Green. *Nonviolence and Peace Movements: Crash Course World History 228*. *Crash Course*. YouTube, 13 Mar 2015, <https://www.youtube.com/watch?v=eP-mv5lJFzY>



Q12	0:15	Why does non-violence protest sadly often not mean that no one gets killed?	
Q13	0:30	Why is it easy to assume that humans are naturally violent and prone to warfare?	
Q14	0:45	What speaks against this assumption?	
Q15	2:15	What was the connection between Tolstoy and Gandhi?	
Q16	2:40	What was the connection between Gandhi and the Jain community?	
Q17	3:40	What do the concepts 'Ahimsa' and 'Satyagraha' mean?	
Q18	4:00	One of the most famous campaigns Gandhi launches is the Salt March. Use the WH-questions to summarize what happened: What, When, Where, Why, Who  (you might need to find additional information on the internet)	

Q19		What does the concept 'civil disobedience' mean and what effect had it in the case of the Salt March?	
Q20	5:15-9:20	What other examples - where non-violence was used as an approach - are listed in this video?	
Q21	6:25	What is a 'conscientious objector'?	
Q22	9:20	What is the quote from Martin Luther King after he visited India?	
Q23	10:35	What is the title of the book published by Gene Sharp and how was it influential after the year 2000?	
Q24	11:20	Why are wars still so appealing to historians?	
Q25	11:40	What makes it according to Mr. Green hard to remember that most people live under peaceful regimes?	
Q26	11:30-11:50	What is a conclusion John Green ends this video with?	



# **What actually is peace?**

# 7. Traffic Light List



Q1: What exactly is peace?

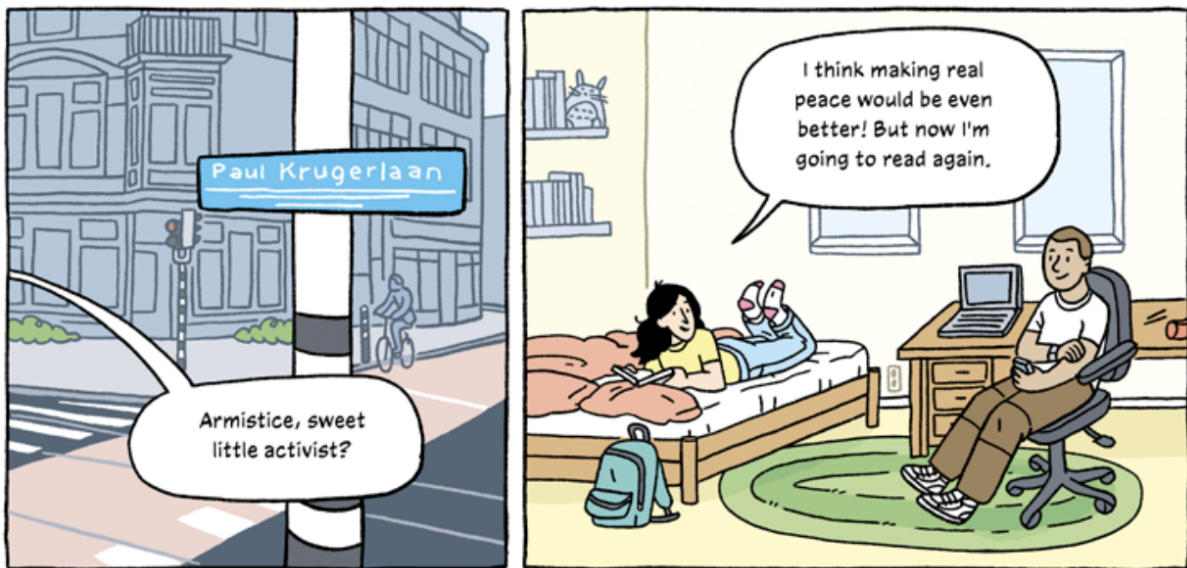
In the graphic novel, Jazzy is arguing with her friends and her dad about being a vegetarian. At first, Carl is not very helpful in 'keeping the peace'. Find the page and frame where he is teasing Lot.

What would bother you the most:  
Disagreeing with your parents or disagreeing with your friends? Why?

.....

In what way is Jazzy dealing with these conflicts?  
Tip: see pages 4, 14 and 34-35 of the graphic novel.

.....



What do you think Jazzy means when she wants to make 'real peace'?

.....

What does 'armistice' mean? How is this different from peace?

.....

**Q2: What do you think peace is?**

And how do other people look upon that on a global scale?

Let's find out with the traffic light list.

Tick the box to show how much you agree with the statements.

Be prepared to also share the reasons of your choices.

I fully agree	I kind of agree	I disagree	Tick the ones you have the same as your classmate
---------------	-----------------	------------	---

1. Peace is when there is no war.
2. Terrorism is war.
3. When two states cannot agree, there is war.
4. There is no violence in peace.
5. Peace is more than the absence of war.
6. Any dispute between states can turn into war.
7. In a war, the civilian population always comes to harm.
8. War always involves violence.
9. War and peace are opposites.
10. You will never reach eternal peace, but aiming for it is the least we can do.
11. Peace is a state in which there are no more conflicts.
12. War always requires a declaration of war.
13. The main task of soldiers is to contribute to global peace.
14. Peace is not a state, but a process.
15. War involves the participation of several states.


Compare the outcomes with only the person sitting next to you. And fill out the results in the grey column.

**Q3: Finding peace is also appreciating differences**

Still, it might be nice to find the cherry on the cake!

On the bottom layer of the cake, write the numbers of the statements that were only true for one of you.

In the second layer of the cake, write the numbers of the statement(s) that you both agreed upon.

Now turn to another pair in your class.

They also compared the outcomes of the traffic light list.

Which of the statement(s) do the four of you agree upon?

Write it in or around the cherry.



And now that you are sitting in a group of four people, let's switch back again to the level of family and friends.

**Q4: The next page is a 'placemat'.**

Choose whose placemat will be put in the middle on the table.

In silence, write in your quadrant, what peace with friends, your siblings and parents can look like. And how you can work towards this. If you are done, you still remain silent.

After 2 minutes, turn the placemat clockwise, so you can read what your teammate wrote in the next quadrant. Do not talk. Add your comments. Do this twice more.

Now discuss the outcomes.

Any interesting comments that you'd like to copy in your own placemat?

And anything you'd like to bring home to a dinner table conversation?

**PEACE AT HOME**

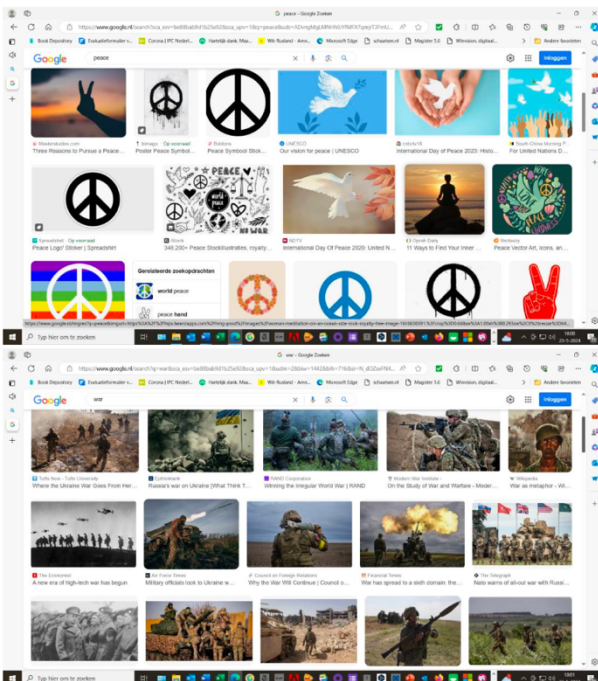


# 8. Symbols of Peace

Why are they cutesy instead of serious?



Q1: Discuss with your neighbor: When Googling for pictures of 'peace' and 'war'



What do you see?

What is the dominant color(s) of peace?

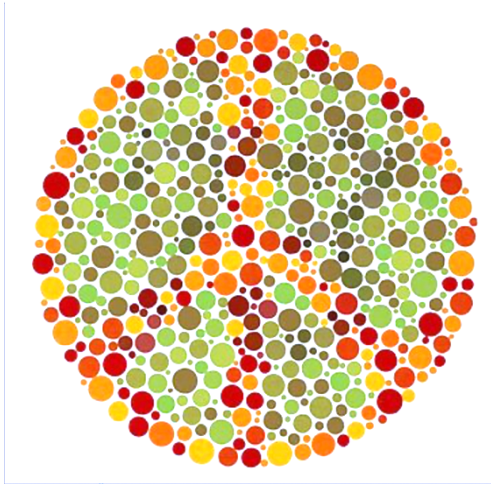
What is the dominant color(s) of war?

Why do we see more people in the war-section?

Why are the symbols for peace so abstract?

What would someone look like when bringing

peace to others?



**Q2: What do you see in the circle?**

Would it be possible to just see chaos?

**Q3: Link the statements to the words or pictures**

Ohm expresses the peace and unity with everything in the universe



This means Shalom, peace in Hebrew



This symbol can also mean 'the Holy Spirit' in the Christian tradition

This means Salam, peace in Arabic



This animal became a worldwide symbol for peace after the First International Peace Conference in 1949

This sign became popular in the 1960's and was used in the massive protests against the war in Vietnam.





**Q4: Do the same with less known peace symbols from around the lifetime of Bertha von Suttner and beyond.**

Print on the cover of the first edition of Bertha von Suttner's book *Die Waffen Nieder!* with weapons on the ground, overgrown with flowers



The cover of the Dutch translation of Bertha von Suttner's book in 1891



The Greek peace goddess Eirene

A pin of two hands breaking a rifle, symbol of the disarmament movement between the two World Wars



The statue made by Evgeniy Vuchetich (1959) in front of the United Nations in New York, referring to the Biblical text 'Let us beat swords into ploughshares'

A throne made out of discarded weapons, collected after a civil war in Mozambique, by Cristóvão Canhavato in 2001



A picture of Bertha von Suttner, who herself became an icon of the peace movement in the time period 1889-1914



**Q5: What are 'ploughshares'?**  
How do these relate to times of peace?

**Q6: When thinking about her success, do you think it was important that Bertha von Suttner was a woman? In the 19<sup>th</sup> century?**

**And in our time?**



**Q6: Discuss and write down your conclusions:**

Why are peace signs often sugar coated and cutesy – even though achieving peace is a painstaking and serious matter?

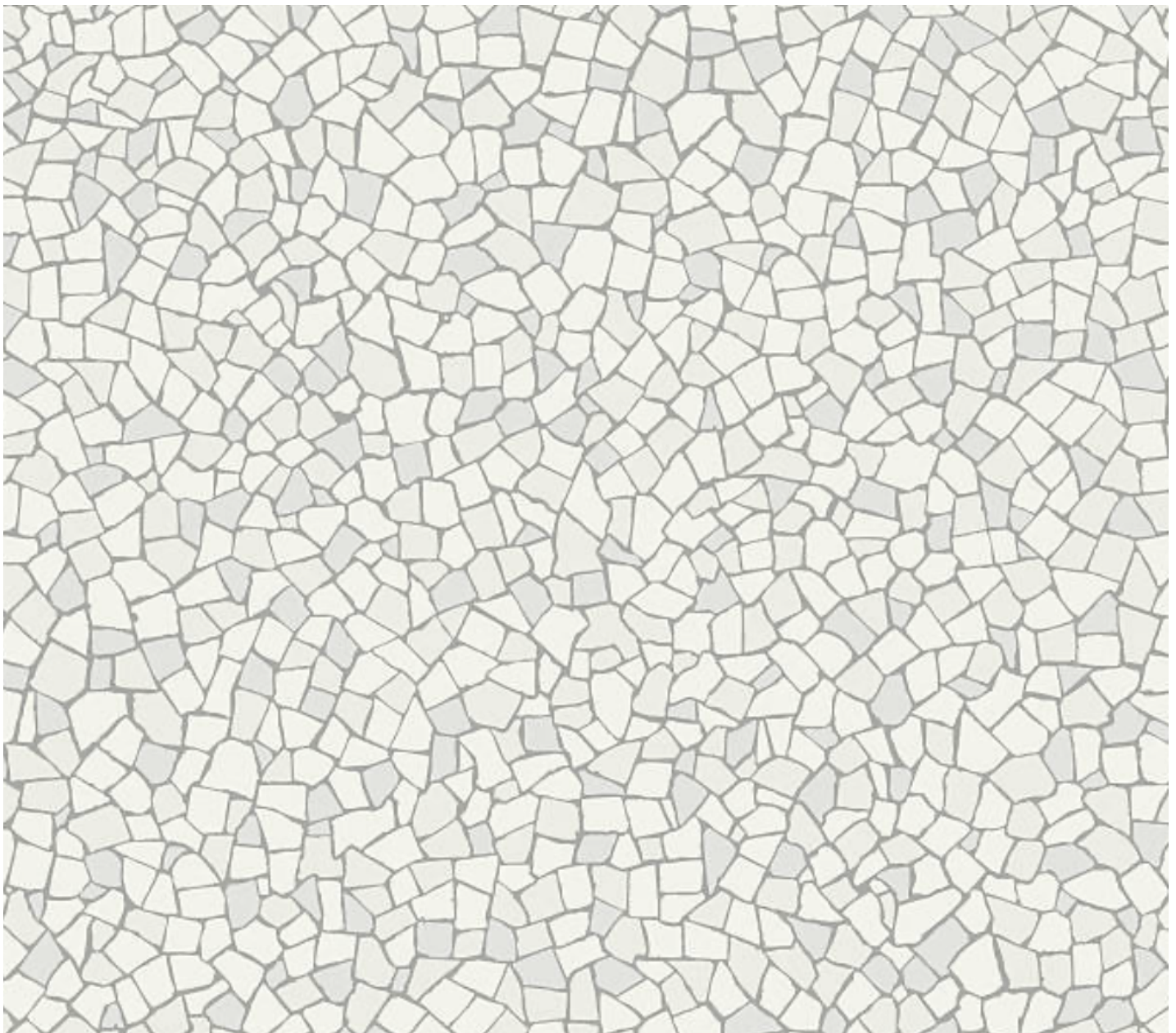
.....

Are peace symbols defined by culture and religion? Explain your answer.

.....

**Q7: Peace at your doorstep**

You are being asked to design a mosaic tile for the entrance of the school, with the requirement that it should express that your school community wants to work towards peace every day. What would be your design?



## 9. Can you measure the features of Peace?

### Q1: An afternoon in the park

Since she retired, Marie has been going to the park every afternoon to listen to the birds, hear the trees rustle and admire the flowers. She used to be the proud owner of a farm. She owned the most and largest chickens in the neighbourhood. On this April day, she also makes her way to the park. What a beautiful day! The sun is shining on the freshly blossoming trees and the tulips too. They light up the whole park in a beautiful red colour.

Marie sits down on the bench where she always sits. From there she can see the whole park. She lets her thoughts come to rest. But what is that? A couple of kids are running across the playground, shouting loudly. They are holding sticks and all kinds of toy weapons in their hands. They dart past Marie and then she sees some older kids hitting two little ones. Marie immediately makes her way over to them and shouts: 'What a cruel thing you've done!'

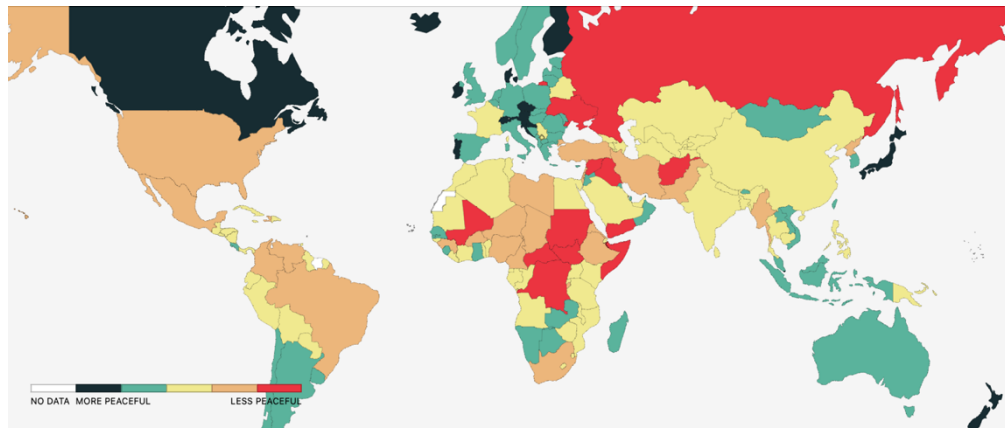
The group of kids gathers round and look at Marie sheepishly. She continues: 'Are you going to beat them to death?' The kids reply: 'But no, we're just playing.' Marie becomes puzzled and asks what the game might be called. 'We're playing war', the kids reply. Marie shakes her head and replies: 'War, war - you should be playing peace!' She continued to shake her head. You could see the disappointment in her eyes. She made her way back to her bench.

The group of kids fell silent and put their heads together. Suddenly, one of the kids ran after Marie, tugged on her blouse sleeve and asked: 'Please explain to us: how do you play peace?'

**Write down the answer Marie would give... Or draw what could this look like.**

## Q2: The Global Peace Index

What features can peace have? And where is it the most present?  
On a global scale, this is made visible on a map on the next page.



RANK	COUNTRY	SCORE CHANGE	RANK	COUNTRY	SCORE CHANGE	RANK	COUNTRY	SCORE CHANGE	RANK	COUNTRY	SCORE CHANGE	RANK	COUNTRY	SCORE CHANGE	RANK	COUNTRY	SCORE CHANGE							
1	Iceland	1324	↔	29	Poland	1634	↓ 6	57	Moldova	1873	↑ 4	84	Angola	2.02	↓ 9	112	Djibouti	2.196	↑ 1	138	Niger	2.625	↑ 2	
2	Denmark	1.31	↑ 1	30	Bulgaria	1.643	↓ 5	58	Chile	1.871	↓ 5	84	Morocco	2.02	↓ 1	113	Republic of the Congo	2.21	↑ 1	139	Cameroon	2.66	↑ 5	
3	Ireland	1.312	↓ 1	31	Romania	1.649	↑ 4	59	The Gambia	1.888	↓ 8	86	Uzbekistan	2.033	↓ 2	114	Philippines	2.228	↑ 4	140	Venezuela	2.693	↑ 5	
4	New Zealand	1.313	↑ 2	32	Spain	1.649	↔	60	Greece	1.89	↓ 6	87	Guinea-Bissau	2.045	↑ 12	115	Mauritania	2.229	↑ 6	141	Colombia	2.699	↑ 2	
5	Austria	1.316	↓ 1	33	Taiwan	1.649	↑ 2	61	Bosnia and Herzegovina	1.892	↓ 4	88	Bangladesh	2.051	↑ 8	116	Belarus	2.248	↑ 4	142	Chad	2.699	↓ 5	
6	Singapore	1.332	↑ 4	34	Italy	1.662	↓ 2	62	Jordan	1.895	↑ 6	90	Rwanda	2.051	↑ 3	117	Rwanda	2.248	↑ 4	143	Israel	2.706	↓ 8	
7	Portugal	1.333	↑ 1	35	Kuwait	1.669	↑ 3	63	Zambia	1.898	↓ 4	91	Côte d'Ivoire	2.053	↑ 18	118	Kenya	2.254	↑ 2	144	Nigeria	2.713	↓ 3	
8	Slovenia	1.334	↓ 4	36	Lithuania	1.671	↓ 2	64	Zimbabwe	1.898	↓ 4	92	Tanzania	2.058	↑ 2	119	Mozambique	2.259	↓ 2	145	Myanmar	2.741	↓ 7	
9	Japan	1.336	↔	37	United Kingdom	1.693	↓ 1	65	Cyprus	1.904	↑ 1	93	Thailand	2.061	↑ 13	120	Saudi Arabia	2.26	↑ 5	146	Pakistan	2.745	↑ 2	
10	Switzerland	1.339	↑ 1	38	North Macedonia	1.713	↓ 1	66	Serbia	1.921	↓ 7	94	Gabon	2.068	↓ 6	121	Honduras	2.265	↑ 5	147	Türkiye	2.8	↑ 5	
11	Canada	1.35	↑ 2	39	Costa Rica	1.721	↑ 2	67	Armenia	1.929	↑ 3	95	Georgia	2.071	↑ 1	122	Egypt	2.267	↑ 5	148	Iran	2.8	↓ 1	
12	Czechia	1.379	↓ 5	40	Albania	1.745	↔	68	France	1.939	↔	96	Azerbaijan	2.09	↑ 15	123	El Salvador	2.279	↓ 6	149	North Korea	2.848	↑ 4	
13	Finland	1.399	↑ 3	41	Vietnam	1.745	↑ 4	69	Panama	1.942	↓ 8	97	Ecuador	2.095	↓ 24	124	Nicaragua	2.294	↔	150	Burkina Faso	2.868	↓ 3	
14	Croatia	1.45	↑ 1	42	Botswana	1.762	↑ 6	70	Paraguay	1.942	↑ 12	98	Papua New Guinea	2.095	↓ 8	125	Zimbabwe	2.3	↑ 3	151	Ethiopia	2.872	↓ 2	
15	Germany	1.456	↑ 2	43	South Korea	1.763	↑ 2	71	Trinidad and Tobago	1.946	↑ 1	99	Cuba	2.103	↑ 1	126	Uganda	2.3	↑ 1	152	Central African Republic	2.934	↑ 2	
16	Netherlands	1.49	↑ 5	44	Mongolia	1.765	↓ 5	72	Kazakhstan	1.98	↑ 21	100	Turkmenistan	2.107	↑ 3	127	India	2.314	↑ 2	153	Mali	2.963	↓ 4	
17	Bhutan	1.496	↓ 5	45	Montenegro	1.772	↑ 5	73	Liberia	1.946	↑ 8	101	Kyrgyz Republic	2.11	↓ 16	128	Guinea	2.359	↑ 2	154	Sudan	3.006	↑ 3	
18	Hungary	1.508	↓ 4	46	Laos	1.779	↑ 3	74	Cambodia	1.947	↓ 4	102	Haiti	2.114	↓ 8	129	Burundi	2.393	↑ 7	155	Iraq	3.023	↔	
19	Malaysia	1.513	↔	47	Sierra Leone	1.792	↔	75	Malawi	1.97	↓ 4	103	Tajikistan	2.13	↑ 2	130	Haiti	2.395	↑ 17	156	Somalia	3.036	↑ 2	
20	Belgium	1.523	↑ 4	48	Oman	1.794	↑ 18	76	United Arab Emirates	1.979	↑ 3	104	Peru	2.13	↓ 1	131	South Africa	2.405	↓ 8	157	Ukraine	3.043	↓ 14	
21	Qatar	1.524	↑ 1	49	Timor-Leste	1.796	↑ 3	77	Kazakhstan	1.98	↑ 21	105	Guatemala	2.13	↑ 4	132	United States of America	2.448	↔	158	Russia	3.142	↓ 3	
22	Australia	1.525	↑ 4	50	Uruguay	1.798	↓ 5	78	Jamaica	1.986	↑ 3	106	Guatemala	2.13	↑ 4	133	Brazil	2.452	↔	159	Democratic Republic of the Congo	3.214	↔	
23	Mauritius	1.546	↑ 5	51	Ghana	1.799	↑ 8	79	Bolivia	2.001	↓ 1	107	Sri Lanka	2.136	↑ 18	134	Eritrea	2.505	↔	160	South Sudan	3.221	↔	
24	Norway	1.55	↓ 6	52	Senegal	1.827	↑ 4	80	Nepal	2.006	↓ 5	108	Bahrain	2.145	↑ 1	135	Palestine	2.538	↓ 4	161	Syria	3.294	↔	
25	Estonia	1.563	↑ 1	53	Indonesia	1.829	↓ 12	81	China	2.009	↑ 6	109	Lebanon	2.168	↑ 17	136	Lebanon	2.581	↑ 1	162	Yemen	3.35	↔	
26	Slovakia	1.578	↓ 6	54	Argentina	1.837	↑ 10	82	Tunisia	2.01	↑ 1	110	Eswatini	2.177	↑ 1	137	Libya	2.605	↑ 14	163	Afghanistan	3.448	↔	
27	Latvia	1.582	↑ 3	55	Madagascar	1.846	↔	83	Equatorial Guinea	2.013	↓ 19	111	Lesotho	2.191	↓ 13									
28	Sweden	1.625	↑ 1	56	Namibia	1.859	↑ 6																	

Ranking of 2023

(source: <http://visionofhumanity.org/indexes/global-peace-index/>)

Discuss with your partner:

- Which countries are in the top 5?
- Which country are you in? What ranking does it have?
- Which country is at the bottom of the list? How can you find out why?
- This monitoring tool was developed by the Institute for Economics and Peace (IEP). Why do you think economy and peace are seen as connected to each other?
- A conclusion about 2023: The overall average level of global peacefulness went down with 0.42% compared to the previous year: 84 countries recorded improvements in peacefulness, while 79 countries experienced deteriorations.
- Are you surprised by this? Explain your answer.

**Q3: How does one measure peace?**

List the things you think are important when making a ranking like this.

- 
- 
- 
- 
- 
- 
- 

In order to track down peace, the IEP uses 23 indicators, which can be clustered in these three domains:

1) Safety and Security in a society

(the extent to which countries are involved in internal and external conflicts, as well as their role in and the duration of their involvement in conflicts.)

2) Domestic and International Conflict

(for example: low crime rates, minimal terrorist activity and violent demonstrations, harmonious relations with neighbouring countries, a stable political landscape and a small proportion of the population that is displaced or has become refugees).

3) Degree of Militarization

(for example: data on military spending as a percentage of GDP and the number of armed officers per inhabitant, how much weapons are exported from that country and how much they (financially) contribute to UN peacekeeping missions).

**Compare this list with your answer.**

**Were you on the right track?**

#### Q4: Unpacking SDG no. 16

*"A shared blueprint for peace and prosperity for people and the planet, now and into the future"*



Do you know all 17 goals? (See also worksheet no. 4)  
How do they all contribute to sustainable, positive peace?



Each goal (SDG) is broken down into targets.  
What are the features of peace according to these pictograms?

Find out by linking these targets to the pictograms 16.1 - 16.9.  
You can write the letters next to them or fill out this table:

		NO. OF THE TARGET
A	COMBAT ORGANIZED CRIME AND ILLICIT FINANCIAL AND ARMS FLOWS	
B	DEVELOP EFFECTIVE, ACCOUNTABLE AND TRANSPARENT INSTITUTIONS	
C	ENSURE RESPONSIVE, INCLUSIVE AND REPRESENTATIVE DECISION-MAKING	
D	PROMOTE THE RULE OF LAW AND ENSURE EQUAL ACCESS TO JUSTICE	
E	PROTECT CHILDREN FROM ABUSE, EXPLOITATION, TRAFFICKING AND VIOLENCE	
F	PROVIDE UNIVERSAL LEGAL IDENTITY INCLUDING BIRTH REGISTRATION	
G	REDUCE VIOLENCE AND RELATED DEATH RATES EVERYWHERE	
H	STRENGTHEN THE PARTICIPATION IN GLOBAL GOVERNANCE	
I	SUBSTANTIALLY REDUCE CORRUPTION AND BRIBERY	

## 10. The Peace Matrix

When you were a child, maybe you also liked to write down your address in this way:



My bed  
My room  
My street  
My city  
My province  
My country  
My continent  
Planet Earth  
Solar system  
Universe



Today, one can ask AI to generate a picture of that.

**Q1: Where do you feel at home the most?**

Even when you feel at home in your family, amongst friends or at school, you sometimes have conflicts. When you love each other, you probably can solve these conflicts.

But sometimes, frustration and anger can build up.  
And suddenly you burst out and have a fight!



**Q2: What are things that irritate or frustrate you?**

Write these on the base of the volcano.

What are triggers that could cause you bursting out?

Write it around the top.

### Q3: Tip of the iceberg

In a society, this idea can also be applicable. Here we take an iceberg instead. The top of the iceberg represents what is visible: violence between people, really fighting and physically hurting each other. But what is under the surface?

In and around the iceberg, write down issues in a society that are less visible but can lead to fighting. Discuss with the people sitting next to you to get more ideas.

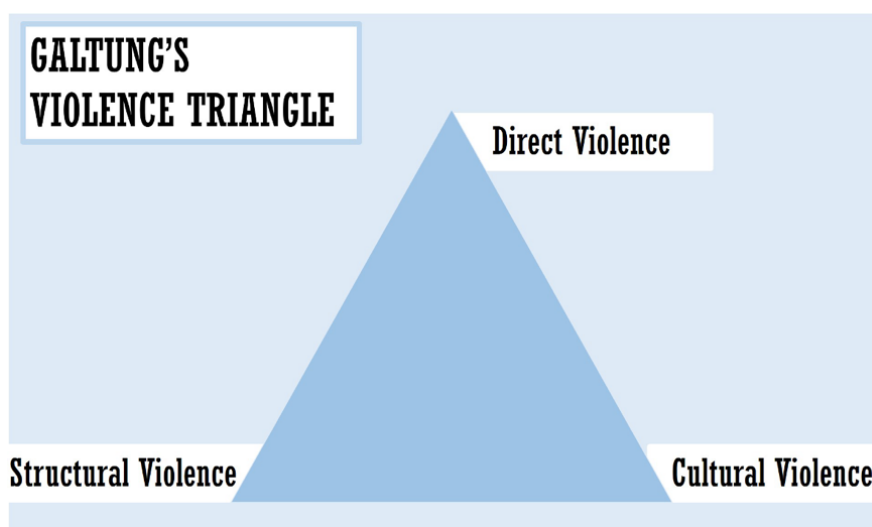


Suppose there is no visible violence, but still, the situation is 'cold'. You can call this 'a cold war' or 'negative peace'.

Johan Galtung, a famous Norwegian sociologist who was an expert on violence and peace, changed this iceberg into a triangle. He made a distinction between real fighting (direct violence), excluding systems and laws that are oppressing groups of people (structural violence) and norms and expectations that are coercive to people (cultural violence).

### Q4: The Triangle.

Write the underlined words in the blue points of this triangle. Can you think of examples? Below (and in your iceberg) you can find some inspiration. Which number goes where?



1. it is illegal for women to vote – 2. racist jokes are supposed to be funny – 3. girls are nerdy if they like math and science – 4. nobody dares to stand up against the mafia – 5. people living in poverty is seen as just normal – 6. when the police are allowed to do ethnic profiling – 7. if you pay more money, you get access to better education – 8. when you see someone kicking a dog on the streets – 9. a factory gets legal permits to discharge harmful waste – 10. 'boys don't cry'

	A	B	C	D	E
	<b>DIRECT VIOLENCE</b>	<b>NEGATIVE PEACE</b> There is no visible fighting but <b>structural and cultural violence</b> are looming under the surface	Opponents in a conflict are equally strong but still hostile towards each other	Structural violence is dealt with but there is still <b>cultural violence</b> that can lead to the other two kinds of violence	<b>POSITIVE PEACE</b> Conflicts do occur but are solved without violence
1	War with the planet	1B	1C	1D	Peace with the planet
2	War on a global, international scale	2B	2C	2D	Peace on a global, international scale
3	War between two countries	3B	3C	3D	Peace between two countries
4	War inside a country	4B	4C	4D	Peace inside a country
5	War in regions, cities, neighborhoods	5B	5C	5D	Peace in regions, cities, neighborhoods
6	War in workplaces and schools	6B	6C	6D	Peace in workplaces and schools
7	War in nature <i>between people and plants, wildlife, domesticated animals and pets</i>	7B	7C	7D	Peace in nature <i>between people and plants, wildlife, domesticated animals and pets</i>
8	War in families <i>between generations, between parents and children and between siblings</i>	8B	8C	8D	Peace in families <i>between generations, between parents and children and between siblings</i>
9	War in relationships <i>between partners and friends</i>	9B	9C	9D	Peace in relationships <i>between partners and friends</i>
10	War with yourself <i>with your own body, mind and spirit</i>	10B	10C	10D	Peace with yourself <i>Inner peace with your own body, mind and spirit</i>

This Peace Matrix was developed in close cooperation with students at the International School of The Hague and tested by students on the Bertha von Suttner Gymnasium in Oberhausen. It was based on 'Six concepts in the evolution of peace' by Groff & Smoker [1996] <https://www3.gmu.edu/programs/icar/pcs/smoker.htm?gmuw-rd=sm&gmuw-rdm=ht>

## Q5: The Peace Matrix

On the other page, we combined the places you may call your home (from planet earth to yourself) and the different kinds of violence and peace in one model. We call this the Peace Matrix.

A model is of course a simplification of reality. Still, it can help to understand complex situations. Here, it can show that working towards peace in school or in a city may connect to world peace or peace towards nature and the planet. This way, building peace seems more feasible and impactful.

You can also see that the fields have 'coordinates':  
In this model, a civil war for example, has the coordinate 4A.

Let's test if you can find the other coordinates when looking into these statements:

1. Unconditional self-love, seeing oneself as a part of humankind, the planet and the universe, being able to recharge and connect.
2. Deliberately hurting your own body, for instance by cutting or an eating disorder.
3. The believe that the mind needs the body to be healthy, so taking good care of it. But being impatient when not recovering quick enough to go to work again.
4. Humans are overexploiting the planet in a competitive scramble for vital resources. In fear of shortage, we are looking for other planets and the moon to exploit.
5. We try to decrease air pollution but do not want to give up the luxury of flying.
6. People realise that they are part of nature - totally depending on its thriving - and act like this. This means that agriculture is regenerative, animals are not exploited, the use of water is in balance with the seasons and poisonous chemicals are banned.
7. The United Nations are acting as a kind of 'world government' and when states are acting in breach of their resolutions, they can send their army to stop the violence.
8. In a country, people are ridiculing the inhabitants of their neighbouring country because they are less wealthy.
9. Two countries speak the same language, families might have roots in both countries or their daily living is dependent on a vivid exchange, which is driven by a sense of fairness and equity. Still, they do not want to merge into one bigger country because there is a difference in religion they can not overcome.
10. There are public libraries, public schools and public networks – all paid by public money - accessible for all, so each member of this country can develop to their capacities.
11. Overall, police and other authorities are maintaining order. The neighbourhoods where the gangs 'rule' are not accessible to outsiders, but the gangs are not a threat to the civilians in other parts of the city.
12. In school and on social platforms, bullying is seen as normal. People post messages that are intentionally harming and offensive.
13. Industrial livestock farming to 'produce' animal-based protein for human consumption is causing extreme suffering for millions of cows, pigs, sheep, goats and chickens.
14. A kid thinks it is funny to step on as many ants as possible.
15. When you are completely in sync with nature around you.
16. Calling someone from another generation 'just teens' or 'boomer' and therefore not taking them really seriously.
17. The awareness that we all once were children and we all might get old, recognizing the wisdom that sits in every stage of life.

### Discussion questions:

**Can you picture column E?**

**Do you think we will ever get there?**

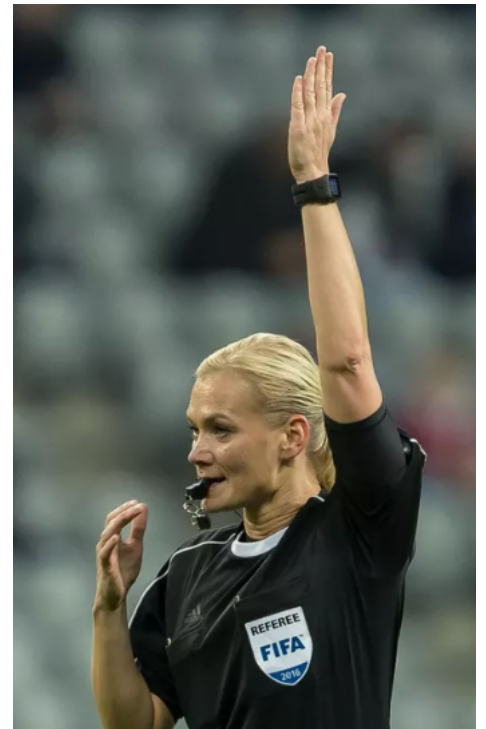
**And if not, is it worthwhile to think it could exist?**

**Are there rules for peace?**

# 11. Rules before a war starts

## Q1: Rules and referees

This is Bibiana Steinhaus, a football referee in the German Bundesliga. Her job is to make sure a football match is going according to the rules.



Write down a rule the football players must obey to.

.....

What can a referee do when someone acts in breach of this rule?

.....

Why do football players obey to rules anyway?

.....

Is this applicable for other kinds of sports?

.....

What could happen if there was no referee? .....

## Q2: A final without a referee

Imagine a situation in which a major football match is taking place. It is the final, so a great deal is at stake.

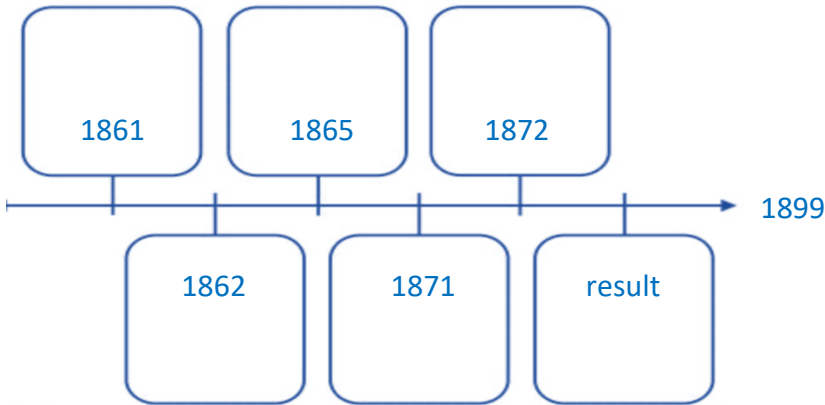
There is no referee or arbitrator. Instead, every time a conflict arises, a few of the players step in to decide what should be done. If that fails, some spectators enter the field to settle the dispute. Everyone involved is determined to ensure that the match is played according to the rules they personally believe are obvious.

List some pros and cons of this situation:

PROS (possible advantages)	CONS (possible disadvantages)
-------------------------------	----------------------------------

**Q3: What could this picture be about?**

Reconstruct the timeline by writing the right letter in the box with the years



- A Judges from five countries meet in Geneva and decide that Britain should pay the USA \$15.5 million in gold for the damages caused by the *Alabama* and other ships.
- B British shipyards build the *Alabama*, one of the ships that attacked Northern merchant ships and cause huge damage.
- C Start of American Civil War: Southern States fights against Northern States. Privateer ships are part of the warfare on sea.
- D The Northern States won. They complain to Britain about the damage caused by the *Alabama* and other British-built ships. It causes a lot of tension between the two countries.
- E The USA and Britain agree to solve the problem by asking a group of international judges to decide who is right.
- F This successful arbitration shows the world that international disputes can be solved without war, encouraging other countries to use arbitration. The *Alabama* claims were a turning point in the history of international law and peace keeping efforts.

**Q4: The Permanent Court of Arbitration**

At the First Hague Peace Conference in **1899**, the delegates agreed on the value of arbitration as a way to settle disputes and in this way **prevent war**.

But organizing a court for every single conflict takes a lot of time and is risky: it might cause even more disagreement! So, they decided to establish a court that would be **permanently** available for countries having a conflict: The Permanent Court of Arbitration (PCA).

Both countries must go to the **PCA** out of free will and once the arbitrators decided, they have to act upon this final ruling. Often also confidentiality is one of the conditions the two countries agree upon before it all starts. No one wants to lose face while dealing with delicate matters...

The location of the PCA: left wing of the Peace Palace in The Hague (under the big tower)  
 Number of cases in 2023: 700 (and still counting...)

**It's tragic fate:** hardly anyone knows WHAT cases were taken care of! What is the reason for that, do you think?



One of the cases that are known comes from 1928:

**The Island of Palmas case**

was a disagreement between the United States and the Netherlands over who owned a small island in the Pacific Ocean. The PCA was asked to decide who was right.

The USA said they owned the island because Spain had given them the Philippines, including the island, after the Spanish-American War. Moreover, they claimed that they discovered the Island of Palmas first.

The Netherlands argued they had been taking care of the island for a long time.

Arbitrator Max Huber decided that the Netherlands owned the island. This case taught everyone that to own a place, a country needs to show they are actually managing and looking after it, not just finding it first. The island now belongs to Indonesia.

**What if...**

... the Netherlands and the USA would not have decided to ask the PCA to help out? Would this have caused violence, damage and casualties?



**Can you think of...**

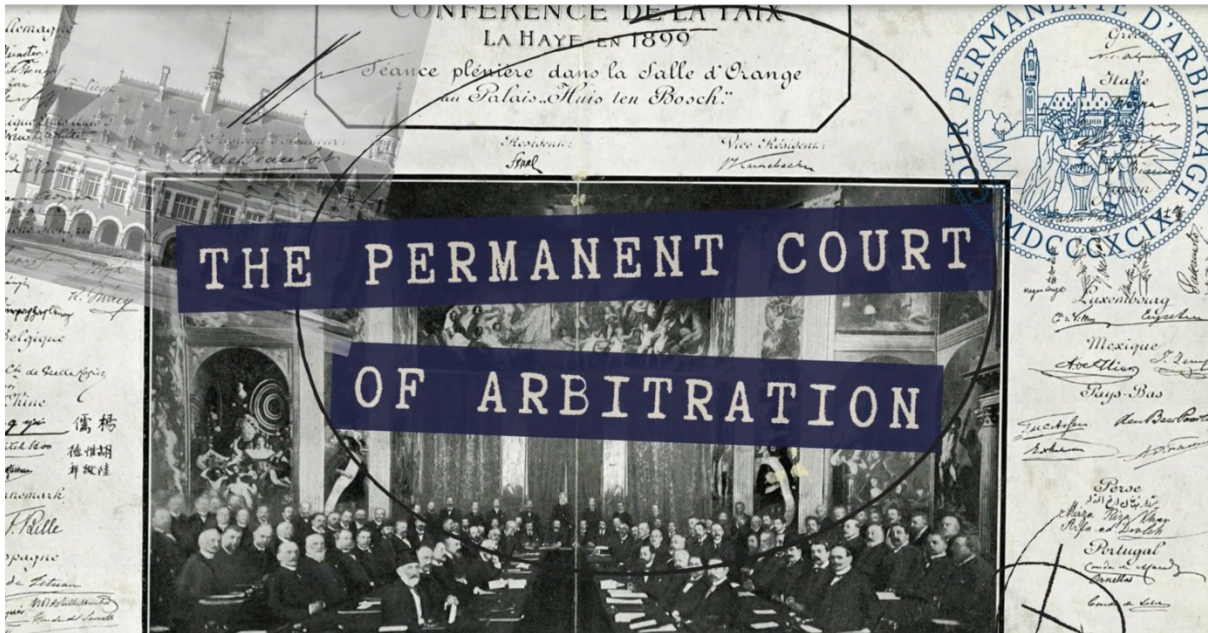
... a case where you'd wish an arbitrator of the PCA could have decided who is right? How would that prevent violence, damage and casualties?

**Q5: "What if history"**

It is intriguing to think about what happened in the past and how this could have been different, if only... Choose one of the phrases below and try to think how things could have escalated instead of prevented by arbitration. You can write an alternative history entry for Wikipedia or make an alternative timeline.

**What if ...** Denmark in 2013 had waged war to other countries of the EU because of fishing rights (instead of bringing this case to the PCA)?

**What if...** The Netherlands in 2013 had sent naval ships to free the Dutch people of Greenpeace on the *Artic Sunrise* that were arrested by Russia (instead of bringing this case to the PCA)?



**Q6: What if... you were the arbitrator!**

And you are on a recent case:

The Indus Water Treaty – a dispute between India and Pakistan

The Indus Water Treaty is an agreement between India and Pakistan, signed in 1960, to share the water from the Indus River, which flows through both countries. The treaty allocates the use of six rivers: three to India and three to Pakistan. This arrangement ensures that both nations get a fair share of the water for drinking, farming, and other essential needs.

In 2016, India and Pakistan had a disagreement about how the Indus Water Treaty was being implemented, leading to a case at the Permanent Court of Arbitration (PCA). The conflict centres around two hydropower projects India builds on rivers that flow into Pakistan. Pakistan claims these projects violate the treaty.

**What information do you need to know more about in order to come to a just decision?**

Sources:

<https://pca-cpa.org/home/>

<https://pca-cpa.org/en/cases/284/>



## 12. Rules for War – the IHL

**Q1: Test yourself: when is it okay to go to war?**

Mark the box corresponding to your own opinion.

A country is allowed to wage war...	Completely disagree	Disagree	Agree	Completely agree
... if it is attacked and wants to defend itself.	4	2	1	0
... if it wants to reclaim its territory.	4	3	2	1
... to free oppressed people from their dictator.	3	2	1	0
... always and including using nuclear weapons.	6	5	1	0
Never.	0	1	3	6

Add up the number of points you have marked. .... + .... + .... + .... + ..... = .....

2 to 6 points	According to you, there will always be wars. That's why you think an army is necessary. The army can also use nukes.
7 to 11 points	You believe that a world without war is impossible. According to you, war is sometimes necessary to free people and defend a country.
12 to 17 points	You want to prevent war. Only when all peaceful solutions have failed can you accept war.
18 points or more	You are a pacifist and against violence because it always leads to grief and destruction. With war, you never really can free people.

Do you agree with the conclusion?

Compare with one classmate: what outcome did they have?

If you have different outcomes, can you explain why?

**Q2: Rules to start a war**

The Permanent Court of Arbitration in The Hague Peace Palace is only one of the many ways to solve international conflicts without using violence. The United Nations and embassies are all set up for international diplomacy.

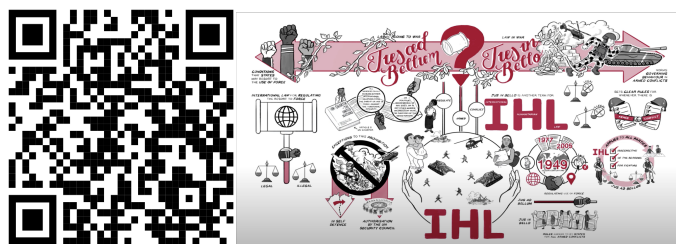
Countries or groups that are not capable of finding a peaceful solution, often have a violent culture themselves, where violence is embedded in their norms and values. Sometimes direct violence is normalized or even glorified (for instance, in the weaponry economy, entertainment, or religion), but more often this form of violence is suppressed by authorities (such as the police, army, or secret police), leaving structural and cultural violence in that society unchecked.

When countries or groups feel entitled to put their self-interest first and use violence in order to do so, they often claim that they do this out of retaliation or self-protection. One might claim that when countries, groups and civilians are peace-illiterate like this, they are a huge danger to the rest of the world.

And some other countries, groups or minorities might not be able to use peaceful ways because someone else is attacking them. Peace alas always needs to come from two sides, whereas violence can be one-sided.

So, in this last case, is it just to go to war? Watch this video to find some answers:

<https://www.youtube.com/watch?v=jCOgepwYEhY>



What do these Latin phrases mean:

**Jus ad Bellum**

**Jus in Bello**

Cross out: true or false?	TRUE	FALSE
The international community thinks it is just to use violence when you have to defend yourself.		
Soldiers are allowed to use violence when they wear a blue UN helmet because they are on a UN mission.		

**Q3: Discuss in your class what these words mean and how it connects to violence:**

- When soldiers are caught in the *fog of war* and make bad decisions.
- When a society is *militaristic*.
- When the *military-industrial complex* in a country is economically profitable.

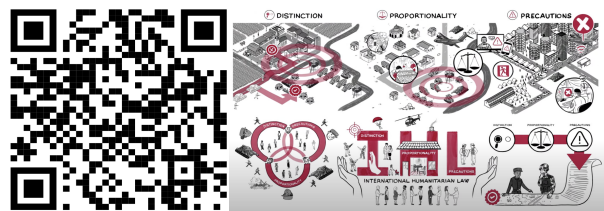
So, wars happen....

They cause destruction, hatred and transgenerational trauma, not only for civilians, but also for the soldiers involved. In the first video, there was a distinction made between these two groups of people: soldiers and civilians.



This second video will help you to look into that more closely:

[https://www.youtube.com/watch?v=ESwfxu\\_1Ko0](https://www.youtube.com/watch?v=ESwfxu_1Ko0)



International Humanitarian Law (IHL) or Jus in Bello, so the rules HOW to fight wars, is based on these three main concepts:

*Distinction*  
*Precaution*  
*Proportionality*

**Q4: Discuss with your classmates what they mean.**



**Q5: The Red Cross and Humanitarian help**

The videos listed here are both made and released by the Red Cross.

- What kind of organisations are the Red Cross, the Red Crescent and the Red Diamond?
- Why do you think the Red Cross took the effort (so has interest in) to inform the public about IHL?
- Can you think of situations when the humanitarian work done by Red Cross people is made impossible?
- Can you think of situations where it is not easy to make a distinction between soldiers and civilians?

**Q6: Discuss this statement:**

*'Soldiers are only human. They all have a mother. And a father.*

*So, they too should be considered to be civilians that need protection, just like any other person.'*



Playing games where you are invincible can be fun. The most popular one of course is Fortnite. You shoot your way to victory...

**Q7: But what if you had to clean up the mess you made?**

If you had to restore all the buildings and infrastructure you demolished?

If you had to take care of all the relatives of the victims you made?

Imagine yourself in this role:

Tim Sweeney, the CEO of Epic Games has decided to better his life and wants to give you and your team of game designers the chance to pitch a set-up of a new version of Fortnite: one that is about restoration after violence, street fights and war.

Will you win this assignment?

Write a pitch for the first presentation: describe in detail at least two challenges that would be fun to play. Or: Think of the graphics: what would this game look like? Draw at least two scenes that will be part of this version of the game.

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# 13. How to deal with post-war pain

## Task 1

Do this warm-up activity together with the teacher & the class. Do think-pair-share

What is the difference between...

- stalemate & cease fire
- cease fire & peace agreements
- peace agreements & long-lasting peace



## Task 2

Write down for yourself: what do you think happens in a society the first years after a war?

.....

.....

.....

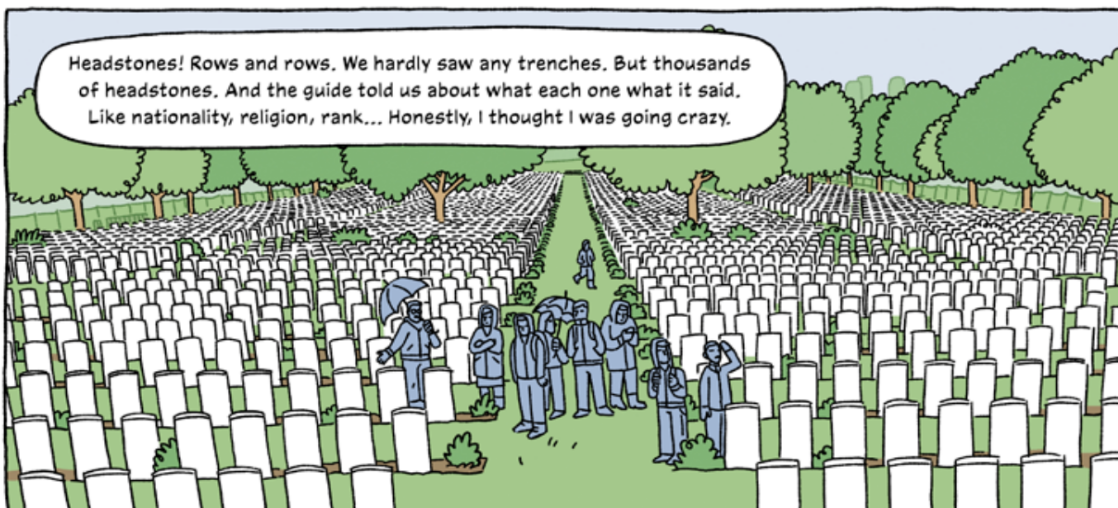
.....

.....

And what would be your personal worries or aims in such a situation?

.....

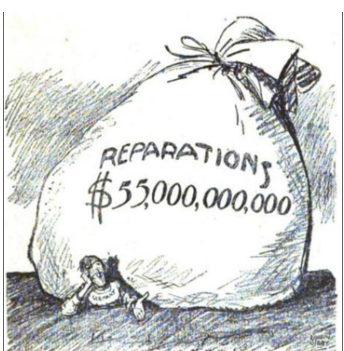
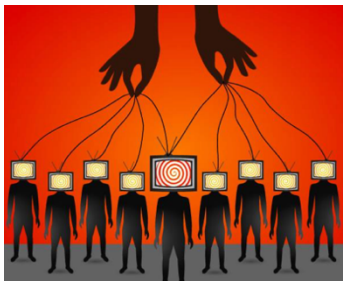
.....



### Task 3

Below, you find statements from different people who survived a war. They are not real quotes from real people, but still based on real stories.

First, read them carefully and match them to the pictures. After this, your teacher will tell you what the group task will be.



#### Group 1

For years our beautiful city was in the frontline. It was completely destroyed. The enemy has been looting our houses. Our economy is in shatters, our factories destroyed, the harbours used for the marine, the roads are impassable because of left landmines. It will cost us a fortune to rebuild everything again. How to get out of this misery?

#### Group 2

Even though the enemy's government called for a ceasefire, lots of army regiments just kept on fighting, causing senseless casualties. We do not trust these generals, corporals, captains, teenagers that became soldiers... Will they comply with a newly formed democratic government or throw them out and start fighting again? How to prevent that?

#### Group 3

Yes, of course we welcomed them! Poor kids, mothers, grandmothers. You do not leave your home unless your life is in danger. So, we helped, raised money, offered them houses, clothes, food, company. And when enlisted men crossed our border, we also provided them shelter – they were on our side because not fighting for them. Now the war is over, we have our own worries to take care of. How to make them leave?

#### Group 4

The new rulers first silenced us and then committed terrible crimes. But not in my name! I want to see them in court. These are war criminals. How do we ensure that they do not go unpunished?

#### Group 5

So... we lost this war. And our army caused a lot of suffering to our neighbours. The deaths, the destruction: I get it. But what do you think of our country? We can never pay the reparations that are part of the peace agreement. This will mean that many more of our people will die of disease and hunger. On the longer term, it will cause even more hate. How to get out of this loop?

#### Group 6

When the army took over, they dismantled our justice system, using the prisons for awful things. The judges and also the members of Parliament were sent home or worse. Police officers had to obey or were sent to camps. Management of online services, television stations and schools were replaced by friends of the new government. How do we get all these important institutions purged and up and running again?

### Task 5

You will repeat this routine: first read the quotes below carefully. Connect the texts to the matching pictures.

After this, your teacher will have a group task again

#### Person 1

During the Civil War, the illegal market flourished, and so did the profit makers! They set prices as high as my weekly wage for just a few apples or a piece of bread. I could barely feed my family. Where did they get the food from, you might wonder... Connections up high, nepotism and bribery! And now that order has been restored, I see them driving around in fancy cars, eating in fancy restaurants... Meanwhile, our lives are at odds, our future destroyed. We have to build up again from scratch.

#### Person 2

Our allies were very eager to support us militarily. Not with soldiers, but with ammunition, weapon systems and intelligence. Anyone who could fight was enlisted in the army. To defend the city, also civilians were given weapons: they were provided with handguns, grenades and explosives to sabotage the enemy's infrastructure. Now that we finally could finish this war with a cease fire, still many are fighting – against each other: armed gangs are running neighbourhoods and they have plenty weapons to do so.

#### Person 3

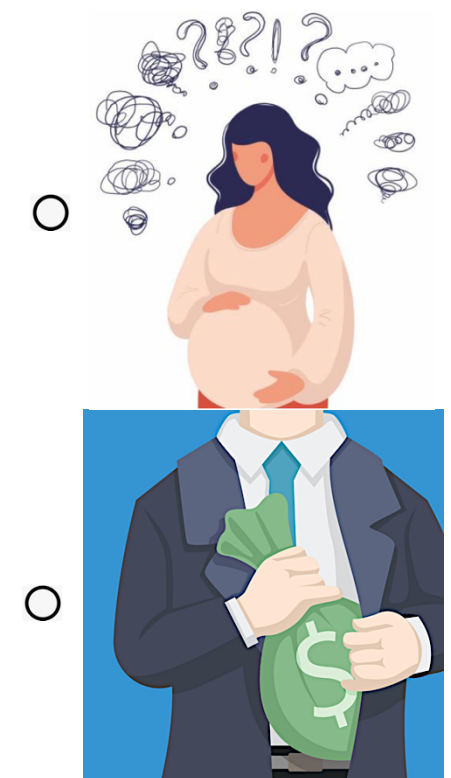
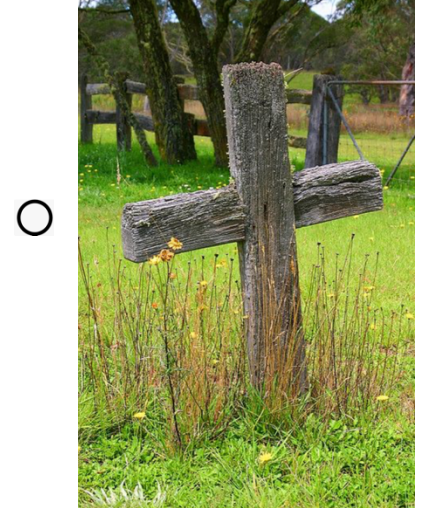
In the chaotic last months of the war, my sister got forced into a relationship by one of the soldiers. She got pregnant. Now, none of our neighbours want to talk to her. She feels as if she is punished twice.

#### Person 4

I was joining the army in the very first weeks of the occupation. Never did we imagine the war going on and on like this, so many years! I spend most of the time at the frontline. I saw things I did not speak about when I was on leave and visiting my family. I can't speak about it now. Only my friends that also were in the army understand.

#### Person 5

When they started bombing my city and my little son was crying all night, we fled to the countryside. My aunt offered a little holiday cabin that we could use. It was hard to sustain ourselves: I lost my job and when Winter came, it was just too cold. We then decided to leave the country. Now we are back. Our house was plundered. But I fixed the front door and the windows. Many of our friends and family are gone though. My aunt is one of them and I do not even know where she got buried. It is as if people around us just don't care, being indifferent to our loss.



**Task 7**

After a war, breaking this 'cycle of violence' or 'conflict spiral' is easily said but hard to do.

All people involved need to show bravery, meaning they should not hide in enemy images, fear or cultivated victimhood.

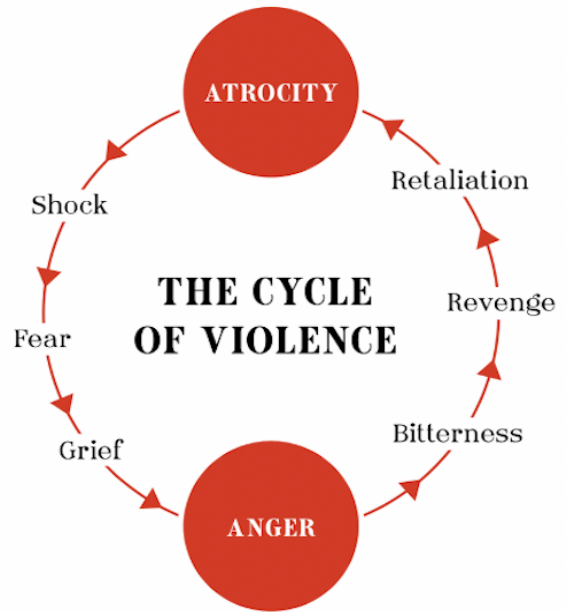
Which of these steps do you feel would be the best place to break out of the cycle and find a more healing direction?

.....

.....

.....

.....



Draw arrows leading out of the circle.  
Give name to possible alternative actions.

How could people help each other to do that?

.....

.....

**Task 8**

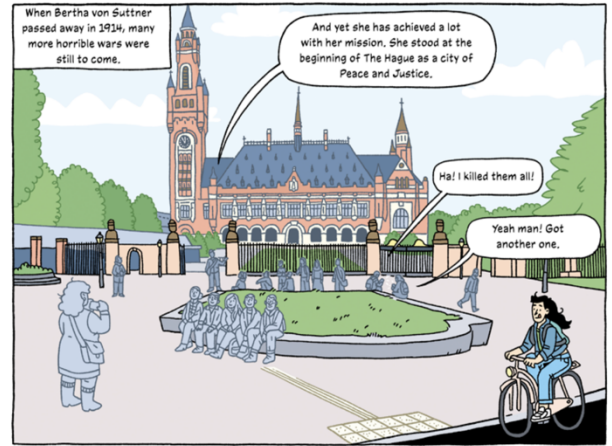
Out of these 18 AI-generated drawings, Anouska wants to make two 'Spot the 9 differences' pictures: one of a peaceful society (1) and one where bitterness is still present (2).

Which 9 drawings can she merge together for type 1? And which 9 drawings for type 2?



# 14. The Hague

## The City of Peace and Justice



Part of a script of the American breakfast show [‘Today with Hoda and Jenna’](#) in 2022.

*We were in The Hague, which - I’ll be honest, I’m naive - I did not know what that was. I thought it was going to be like West Point, like a building. Like: “there is The Hague, where they have trials” But it is the most beautiful town. It’s a town!.*

About The Hague, Bertha von Suttner wrote in her diary in 1899:

*Farewell, lovely city of parks and gardens! May this place, where the first international arbitration court was created, become a place of pilgrimage for future generations.*

Anecdote, experienced when visiting Gambia on the Westcoast of Africa. When taking a cab, the driver asks where we come from. We say ‘The Hague’ and to our surprise he starts smiling and shouts:

***“The Hague!  
That’s were our dictators end up, in prison!”***

So, ‘The Hague’ is a symbol for something bigger. It is known worldwide. But for what?

Here are the three main ideas we will focus on:

- Arbitration
- Peace through justice
- Justice through peace

**Q1: Watch this 6-minute video:**

“Carnegie Foundation Peace Palace”

<https://www.youtube.com/watch?v=vJZlqGxRHYA&t=30s>



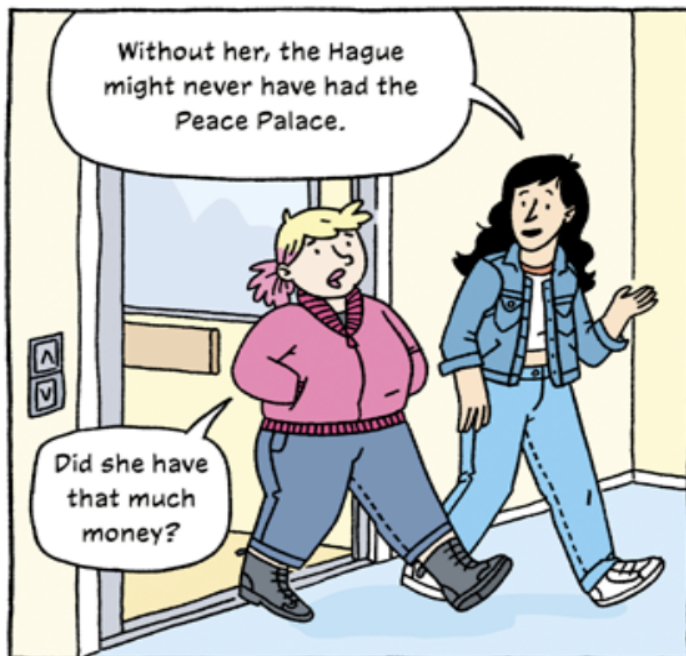
Q1: According to the video: how many people died because of a conflict in the 20<sup>th</sup> century?

Q2: According to this video (from November 2018), how many conflicts were settled in the Peace Palace?	
Q3: Prof. Yves Daudet tells about The Hague Academy of International Law and the many young people from different countries meeting each other. What does he claim to be the basic idea?	
Q4: In 1913, the Peace Palace was inaugurated. The main founder paid most of the costs: Andrew Carnegie. Google him and write down four things that you find remarkable.	
Q5: The former General-director of the Carnegie Foundation Peace Palace, Erik de Baedts says that they have to issue 'the root causes of conflict'. Which three causes does he list?	
Q6: Explain how these three things can cause conflict and violence.	
Q7: Explain how poverty and hunger can not only be a <u>cause</u> of direct violence, but also be the <u>effect</u> of direct violence.	
Q8: Summarizing this video (but you can also Google for the answer) what three institutions are housed in the Peace Palace?	
Q9: Four times in the video, you could see phrases starting with #. List them.	
Q10: Explain how justice is a condition for peace.	
Q11: Explain how peace is a condition for justice.	



Want to know more about the Peace Palace?  
Then read this digital booklet:

[https://www.vredespaleis.nl/wp-content/uploads/2021/04/Spreekbeurt-boekje\\_EN-1.pdf](https://www.vredespaleis.nl/wp-content/uploads/2021/04/Spreekbeurt-boekje_EN-1.pdf)



Who are Jazzy and Lot talking about?  
And what was her connection to the Peace Palace?

See also p. 13 in the booklet (scan the QR-code above)

Is it true what Jazzy is stating?  
Explain your answer.

In 1899, The Hague hosted a first International Peace Conference. This resulted in the founding of the Permanent Court of Arbitration. Since that year, The Hague is referred to as 'City of Peace and Justice.' Today, it is housing many more organizations that work toward Peace. It is even in the city's coat of arms. The graphic novel is telling you in bits and pieces how this came to be.



On the next page, look into the names and of the institutions in the 'City of Peace and Justice'. Per organization, find on the internet what they are doing.

**Q2: Discuss with your classmates:**

Why do you think it is hard to get into these buildings to learn more about what they are doing?  
And if it would be possible to visit these, which one(s) would you want to go to the most?

# Explore Peace and Justice in The Hague



Full programme available at: [justpeacethehague.com](http://justpeacethehague.com)

## Organisations:

- 1 Nationaal Monument Oranjehotel
- 2 International Criminal Court
- 3 Kosovo Specialist Chambers
- 4 International Residual Mechanism for Criminal Tribunals
- 5 Hague Conference on Private International Law (HCCH)
- 6 Asser Institute
- 7 Peace Palace (Carnegie Foundation, ICJ, PCA)
- 8 International Esperanto-Institute
- 9 Initiatives of Change Nederland
- 10 OSCE High Commissioner on National Minorities

KIDS FRIENDLY

- 11 House of Europe
  - International Commission on Missing Persons
  - Eurojust
  - Representation of the European Commission in the Netherlands
  - Liaison Office of the European Parliament in the Netherlands
- 12 Het Nutshuis
  - Atlantische Commissie
  - Justice & Peace
  - Human Security Collective
  - Netherlands Helsinki Committee
  - Global Human Rights Defence
  - Perspectivity
  - IRC Wash

KIDS FRIENDLY

- 13 Rijksmuseum De Gevangenpoort
- 14 The Hague humanity Hub
  - Organisation for the Prohibition of Chemical Weapons
  - The London Story
  - PAX for Peace
  - International Development Law Organization
  - UN International Organization for Migration
  - Equal Trade Alliance
  - Dr. Denis Mukwege Foundation
  - Colors for Peace
- 15 Netherlands Institute for Multiparty Democracy

# **What is the power of art?**



# 15. Picturing Bertha

On p. 67-68 of the graphic novel, you will find an account of Bertha's life and travels in a nutshell. Quite an exciting life it was!

In the time period Bertha von Suttner was writing her novel *Lay Down Your Arms!*, making social engaged books was seen as an impactful way to change the world for the better. You can read more about that in the graphic novel on p. 71.

In present days, in order to communicate for a large audience, it might be more impactful to visualize it: movies!

### Task 1:

On the next page, you will find templates for story boards.

On it, you write the name of a scene, make a sketch of what the movie scene could look like and add underneath what the audio should sound like.

You can also add info like what kind of shot you need (long shot, medium or close up + perspective) and the location.

Name of the episode

What is to be seen?  
Who is in it? What are they doing?  
Where is it?

Scene:

Optional: extra info about what and how should be in the frame (position and angle of the camera) + location

What does the audio tell us ?  
(dialogue, voice over, background noises, music)

You can of course also make a digital storyboard, for instance on [www.storyboardthat.com](http://www.storyboardthat.com)



# **BERTHA'S LIFE BEFORE 1889**

<b>Scene:</b>	<b>Scene:</b>	<b>Scene:</b>

<b>Scene:</b>	<b>Scene:</b>	<b>Scene:</b>

<b>Scene:</b>	<b>Scene:</b>	<b>Scene:</b>

<b>Scene:</b>	<b>Scene:</b>	<b>Scene:</b>

# BERTHA'S LIFE

## AFTER 1889

Scene:	Scene:	Scene:

Scene:	Scene:	Scene:

Scene:	Scene:	Scene:

Scene:	Scene:	Scene:

In 2014, a movie about Bertha von Suttner was made. It focusses on her relationship with Alfred Nobel. The German release had the title *Eine Lieber für den Frieden* and in English, it got the title *Madame Nobel* – even though Bertha von Suttner never married him but... Arthur von Suttner of course!



Birgit Minichmayr (Bertha von Suttner), Philipp Hochmair (Arthur von Suttner).

Scene from Bertha and Arthur in Georgia

## Task 2: Elevator pitch

Suppose you are in a hotel or office and you step in an elevator. Inside the elevator stands this famous producer of Netflix movies!

You have 60 seconds to explain to them that there should be a new movie about Bertha von Suttner – this time focusing on her time in The Hague.

The title:

## Bertha was here

How do you convince this person that this is the perfect timing for such a movie?  
How do you describe the crucial scenes it should have?

.....

.....

.....

.....

.....

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.....

.....

# 16. Comic stories

## Q1: How can a comic story be effective?

Suppose, in the year 3095, archaeologist find a snippet with these smiley-stickers.

Do you think they would understand that these are happy faces? Why? Why not?



## Q2: More details

This page from the graphic novel uses at least four of the classical 'ingredients' of comic stories:

*Voice over*

*Gutter*

*Panel*

*Speech Bubble*

With arrows, link them to the relevant places in the picture.

The 'gutter' may seem just a space between pictures, but if you look closely, a lot is happening – or at least suggested.

How much time is there between frame 3 and 4?

And between frame 5 and 6?



Page 28-29 in the comic story is called a 'splash':  
 'A page that is mostly or entirely taken up by a single image or panel'.

**Q3: How do you think the message of this page is supported by this lay out?**

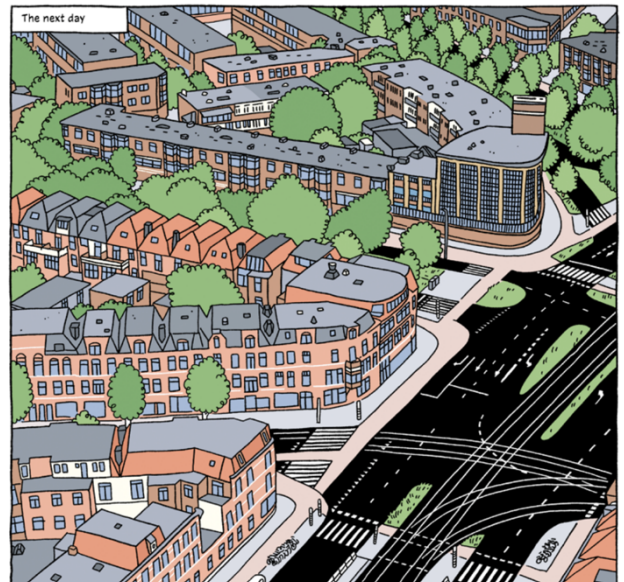
.....

.....

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.....

Page 17, with an example of a change of perspective:  
 from a bird's eye view  
 to a more usual perspective.



In this page, again four ingredients  
Of comic stories are used.

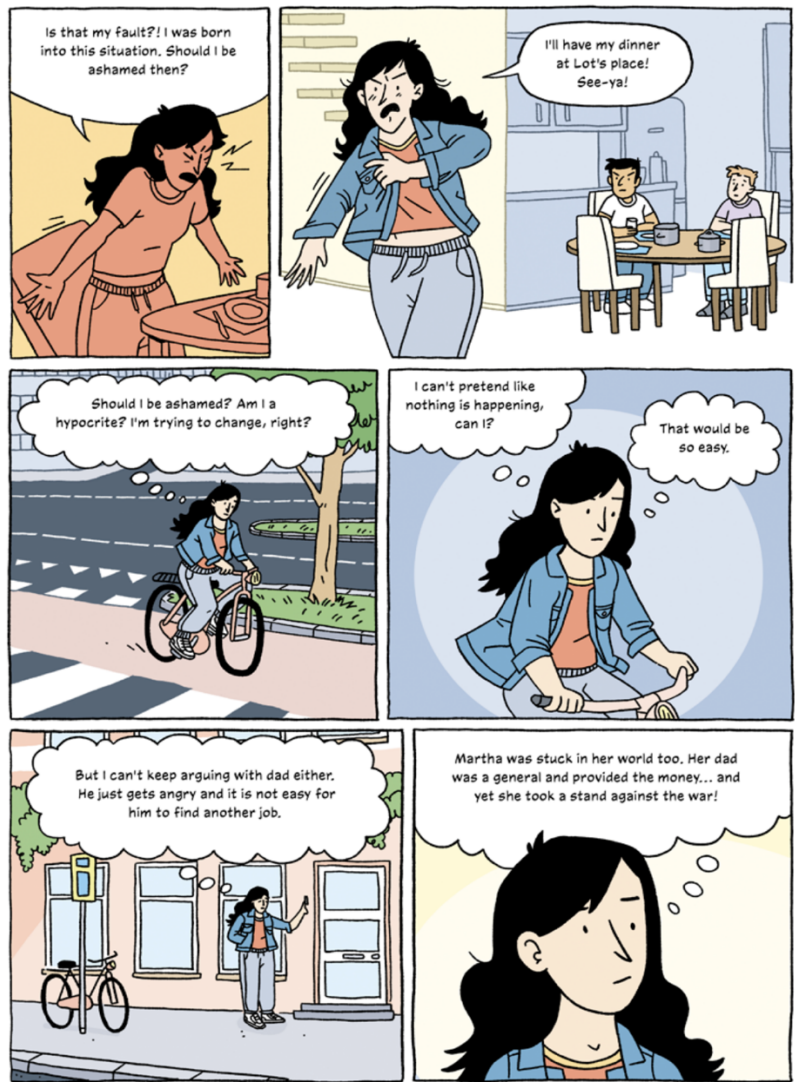
Q4: Link them to the right places:

*Change in facial expression*

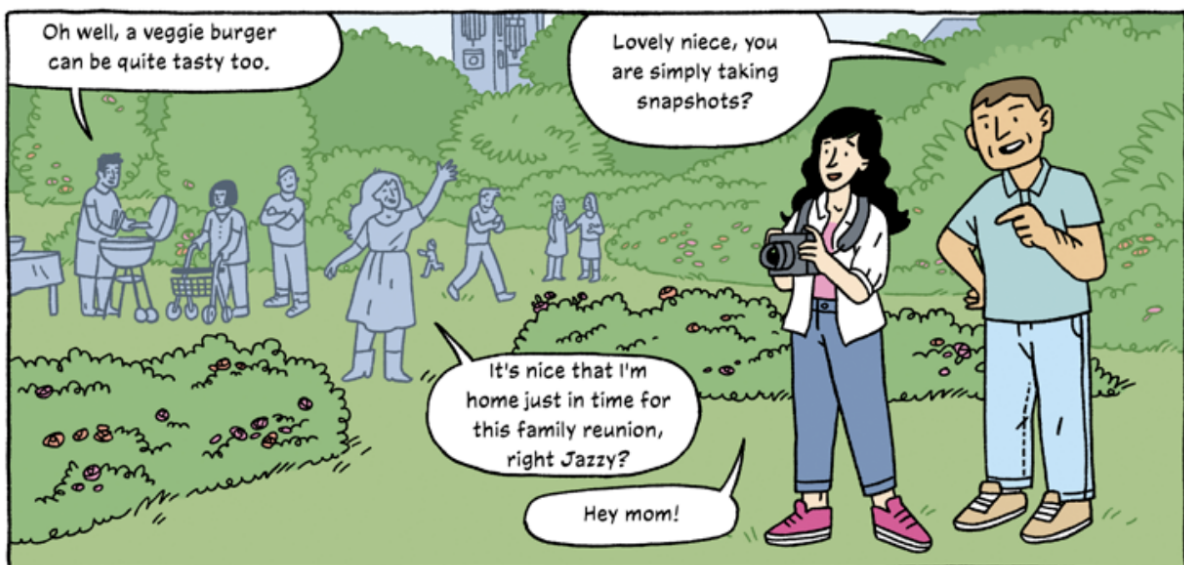
*Change in body language*

*Emanate*

*Thinking Bubble*



An example of a panel that makes use of foreground and background to communicate different bits of information:



In the book, two different styles were used:



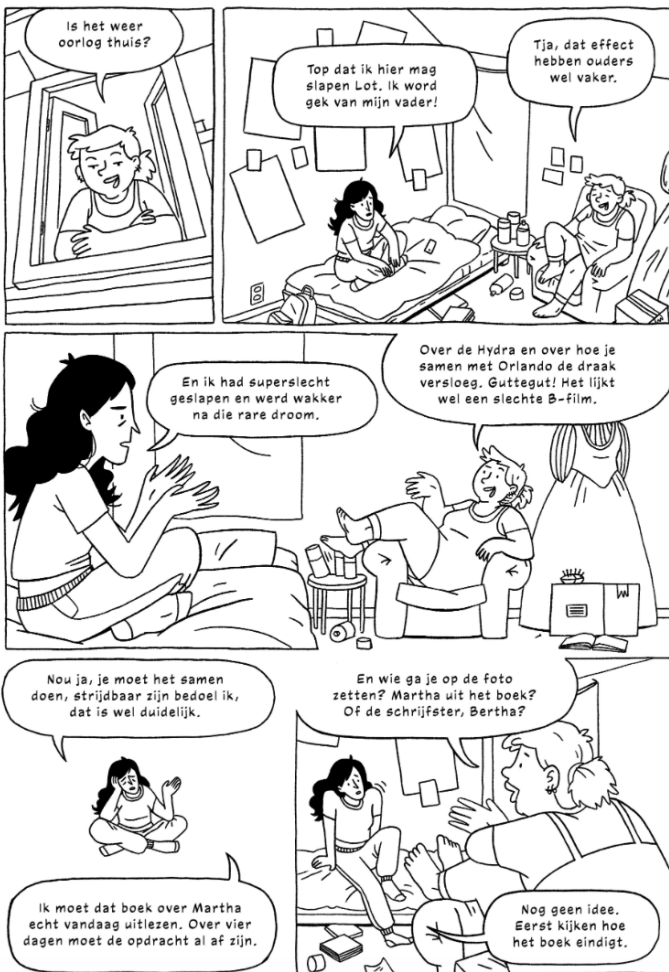
Emma Ringelding drew all the panels about Jazzy and her friends in our time.



Karin Blaauwijkl drew all the panels about Martha and her life in the 19<sup>th</sup> century.

**Q5: Discuss with your neighbor:**

- What differences do you see in how they used the 'ingredients' mentioned above?
- Which style do you like the most? Why?
- Apart from their styles, in what other way is it made clear that the story switches from the 21<sup>st</sup> century to the 19<sup>th</sup> century and back?
- How did the two of them still made sure you can read it as one coherent story?
- Which of these 'secret ingredients' of comic stories surprised you the most?
- If you would make a comic story, which ingredients are you definitely going to use?



This is the version of p. 36 before coloring.

**Q6: Use different colors than in the original story.**

What effect do these different colors have on how you feel about the story?

# 17. Picturing Peace as a statue



## Design a monument of peace

Enemies reaching for each other's hands or a revolver with a knot: all over the world, people make monuments to express their longing for peace. Try it yourself: design a monument for a peaceful future.

### Task 1: Choose a subject

Think of peace, war, freedom or unfreedom, friendship, violence, reconciliation. Or choose something you have experienced yourself.

Try to be positive and creative in your choices, because there are already a countless number of monuments around the world that refer to war heroes and normalize war as a way to resolve conflicts.

### Task 2: Sketch the design

Some ideas in case your creativity is not flowing today: huge flowers. Big letters. People shaking hands. Happy, angry or scared faces. People

Mourning. Broken walls. Curved bars. Two fingers for Victory. Animals symbolizing peace, freedom and loyalty.

### Task 3: Ready with your draft?

Flesh it out in miniature, maquette or model with clay, Lego, papier-mâché or other material. Maybe class can organize an exhibition of all your models? Or you can post them on social media.

*Imagine Peace Tower, Reykjavik Iceland - Martin Luther King in front of Peace Palace in The Hague*



*The Knotted Gun, UN buildings New York, USA - Hand Across the Divide, Derry, Ireland*

# 18. Peace and Music

Q1: Watch the clip: [‘A little Girl gives a coin to a Street Musician and gets the best Surprise in return’](#)

What song is being played? .....

What is its meaning? .....



Don't you think it would be cool to organize your own flash mob to promote peace?

Ask yourself and your classmate:

- What would be a good moment?
- What would be a good place?
- How many people would have to join?
- What would you do?
- What impact would you like to have?

## Q2: Dancing or humming along?

Music always has a way of reminding us of what matters most.

It's worth remembering that some of the most hopeful, enduring protest anthems have come from especially tense moments in history.

While the 60s had many of the most famous peace and protest songs, one can list music from all kinds of eras and styles. And believe it not, these songs have helped to stop wars, fueled the fight for racial equality, and inspired the world to keep reaching for higher ground.

Some of these songs are tied to specific issues, others are more universal; some are angry, while others are healing. But every one of them has a message that the world could still use:



*Matisyahu – One Day*

Can you think of throwing a dance party with just music about peace? Or a chill afternoon by yourself to celebrate you are living in peace? What would be on your playlist?

Try to list least ten songs. Share these with the people around you.

Some websites for inspiration:

<https://www.musicgrotto.com/songs-about-peace/>

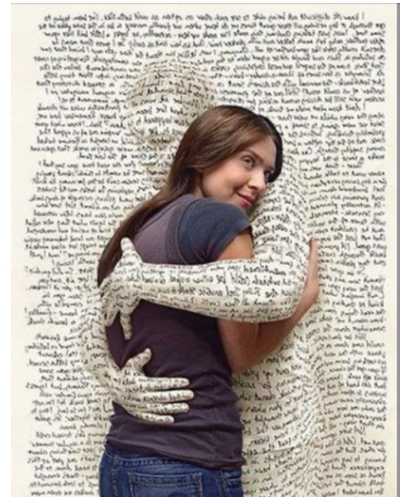
<https://www.brooklynbowl.com/blog/detail/15-amazing-songs-that-symbolize-world-peace>

<https://www.udiscovermusic.com/stories/best-peace-songs/>



# 19. The power of storytelling

**Task 1: Literature:** Why do people like stories? Why do they tell and write stories already for thousands of years? What emotions are involved? Around the question, write down as much reasons you can think of.



**WHY DO PEOPLE TELL STORIES?**

**Task 2: Post it on the wall**

- 1) Organize yourself in groups of 3-5 people.
- 2) Get a couple of sticky notes from your teacher.
- 3) In silence, write down your answers on the question *the teacher gave to your group*.
- 4) After the signal the teacher gives, share & compare your answers.
- 5) After this, rank your sticky notes from left to right to show how many group members agree with the answer (left the most).
- 6) In the order you together established, put the sticky notes on the place the teacher appointed for it.
- 7) Read what the other groups put up the wall, specifically on the left side. You will notice that the questions answered in the other groups are slightly different from yours.
- 8) As a class, you can discuss features of good stories, books and literature (and how the difference in questions gave you the opportunity to come up with more).
- 9) The teacher will add another question, which you now answer in pairs.
- 10) Put your note on the scale from left ('yes, totally!') to right ('no definitely not!')



## 20. The stories we tell ourselves: The Polak Quadrant

There are many ways to view our world and our lives. Surely you know the example of the glass of water that can be seen as either half full or half empty:

**Q1: What do you think: empty or full?**

Put a circle around that glass.

Or does it depend on the day we ask you?

When it comes to issues like the violence we inflict on Planet Earth - pollution, global warming, over-exploitation - what do you think? Will everything turn out all right in the end, and will we find solutions? Or are you worried that we will never learn to care for our only home? Or do you believe that humankind will discover new technologies, digital ways of living luxuriously, and new resources - whether in the Earth's crust or in outer space?

**Q2: In this case, are you an optimist or a pessimist?**

Explain your answer.

.....

.....

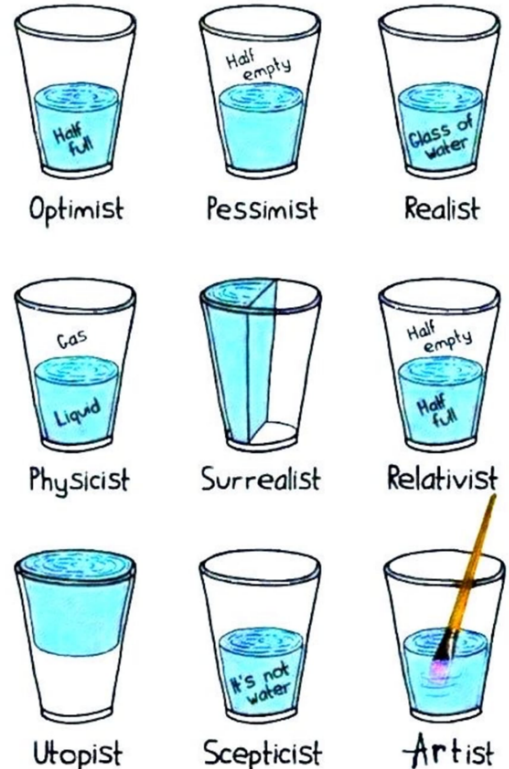


**Q3: War or Peace?**

The same questions can be asked when it comes to war and violent conflict: will we ever learn how to stop hurting each other? Can we aim for a peaceful life for at least some periods of time? Or is violence engrained in the human DNA and just a part of life?

In this case, are you an optimist or a pessimist? Explain your answer. ....

.....





It might surprise you that what you take for granted - or even as the truth - can be viewed very differently by other people. And yet, the stories we tell ourselves about the future are highly influential: they shape our actions and can become self-fulfilling prophecies. If you believe in something, you are willing to invest effort in it. If you believe something is pointless, you are unlikely to spend time or energy on it.

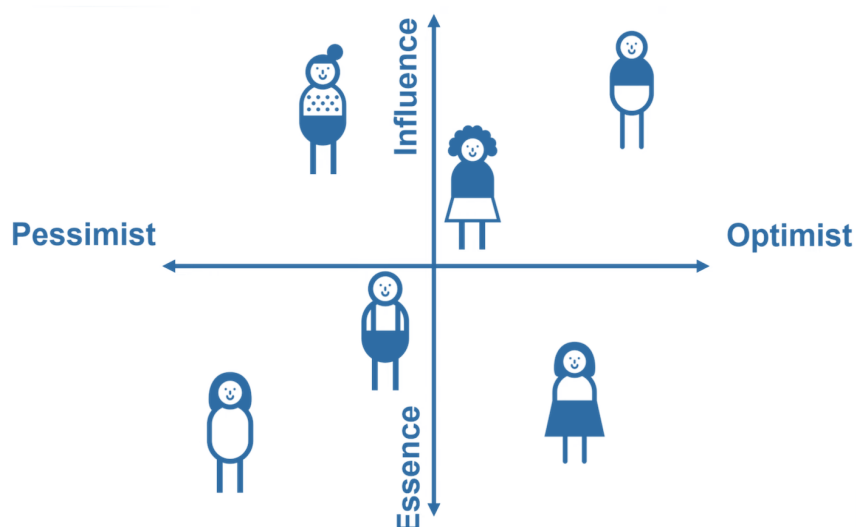
As early as 1955, Fred L. Polak was already aware of this. In his book 'The Image of the Future,' he wrote that civilizations rise or decline depending on the strength and positivity of their shared vision of the future.

He also designed a thinking model to explore these different perspectives:  
**The Polak Quadrant.** In Futures Studies, this model is often used to create scenarios.

The model is called a 'quadrant' because it has four sections.

People positioned above or below the x-axis either believe that they **do have influence** on the future as individuals or **do not believe they have agency**. The term 'essence' here means: *'It is simply the way things are; I cannot change anything about life.'*

Suppose you are an **essence optimist**. In that case, you believe everything will turn out fine, and that you personally do not need to do anything - because humankind or the world is simply destined to have a bright future.



**Q4: You can try this as a class activity**

Draw two imaginary lines across the classroom.

For each of the changes below, choose a position in the room that reflects your opinion:

1. Protecting people from the damage caused by earthquakes
2. Solving the causes of river flooding
3. Fighting racism in the school community
4. The chances of solving the problem of 'plastic soup' in the oceans
5. Solving the many wars in West Asia

**Q5: You can try this for yourself**

Bullet-point the steps of your morning routine, from waking up to arriving at school:



Now write four super short stories about the same morning:

A pessimist essence version:

.....

.....

An optimist essence version:

.....

.....

A pessimist influence version:

.....

.....

An optimist influence version:

.....

.....

**Q6: Discuss with your classmates:**

- How do the beliefs shown in the Polak Quadrant that are most common in a society, a school, or a group of friends relate to what you like to watch on social media?
- How do the beliefs that are common in a society influence how we can contribute to peacebuilding?

What colours do you think are appropriate for the four sections of the Polak Quadrant?  
You can use them to colour the model on the second page of this worksheet.

Which parts of this collage belong to which section of the Quadrant?  
What colours do you think would fit best?



**Do we have agency?**

## 21. Bertha von Suttner – was she a hero?

**Task 1:** Write in between the two portraits what is the same and what are the differences. You can focus on what you see and focus on what you know or assume.



Bertha as teenager (ca. 1860, Venice)

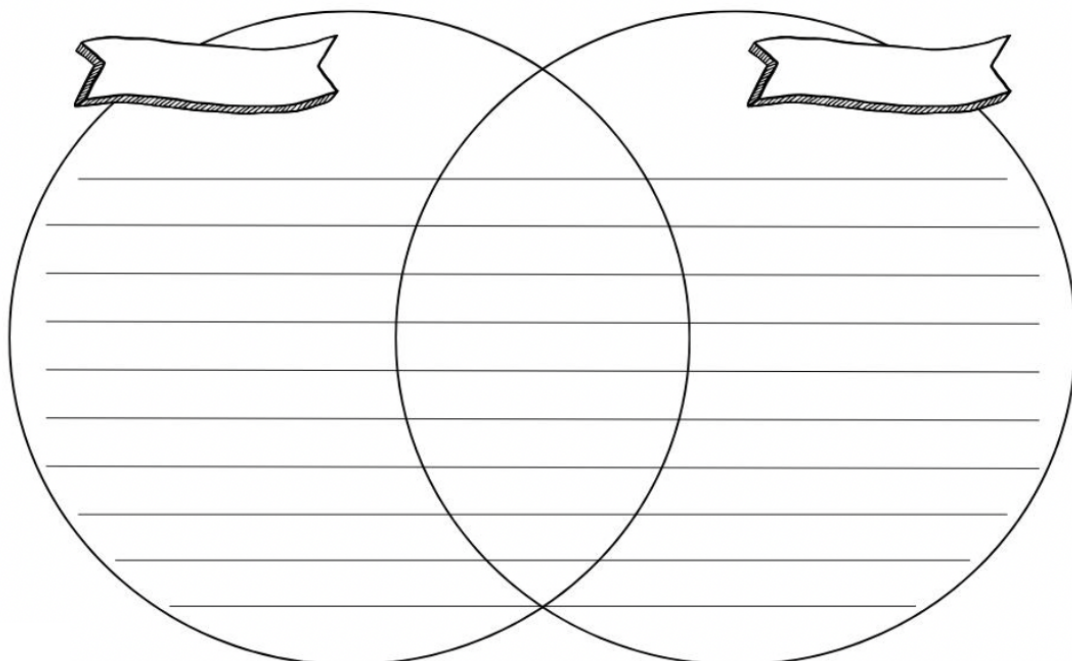


Bertha von Suttner in 1906  
How old was she in that year?  
What was a major event in her life the year before?

In the graphic novel, Jazzy is reading the famous book by Bertha von Suttner: *Lay down your Arms!*. She explains to her friends that the main character Martha is like Bertha.

**Task 2:** Put these things in the middle of the Venn-diagram. But of course, there are also some differences. Put these toy je sides and label which side is about who: Martha or Bertha.  
Tip: see p. 7, 9, 15, 67-68 and 71-73 of the graphic novel.

### Compare & Contrast



**Task 3:** To what an extent can an individual make a positive change?

This depends on the phenomena of the time period they live in, their circumstances and personal choices. Read the statements with information about Bertha von Suttner below and divide them in three categories.

Take three different highlighters and start with coloring the key. Then mark the sentences in the according colors.

**KEY:**

**o Phenomena of the time period 1843-1914**

**o Circumstances Bertha von Suttner lived in**

**o Her personal choices**

1. A rich and young baron fell in love with her
2. An acceleration of technical innovations
3. Asked Nobel to fund her journeys to peace conferences
4. Austria was a militarized society
5. Belief in social progress (the legacy of Enlightenment)
6. Her father was a general
7. Decline of economic and political power of nobility
8. Did not change the content or title of her novel *Lay down your arms!* when this was advised to her.
9. Founded the Austrian Peace Association
10. Her book *Lay down your arms!* became a huge success
11. Her opera career failed because of stage anxiety
12. In the 19th century, there were very specific gender-based and class-based expectations
13. Industrial revolution
14. Married Arthur von Suttner
15. Quick communication through telegraph, pamphlets and journals
16. She decided to write about war
17. She experienced the effects of battles in the Turkish-Russian war (1877-1878)
18. She had access to the library of her guardian from early age
19. She had no children
20. She kept on writing with many friends she met in her youth.
21. She learned to sing and play piano
22. Went to Paris and met Alfred Nobel in 1876
23. She was born in Austria-Hungary
24. She read a lot of books about social change and how to aim for peace
25. She was part of the high class but not totally accepted by nobility
26. Started writing for a living while living in Georgia
27. The emerging of Parliamentary democracies
28. Her cousin introduced her to writing stories
29. Her mother spent all their saving money to gambling
30. The feminist movement called for suffrage of women
31. She was exposed to many books and languages and mastered German, French, Italian and English
32. The peace movement was founded in Europe and the USA
33. There was a new elite of very rich industrial entrepreneurs
34. Together with Arthur, she left for Georgia
35. Transport revolution as the result of industrialization
36. She was loved by the daughters of the Von Suttner family
37. She was smart and charming
38. Visual art and literature engaged in critique on the status quo
39. Was invited by Ekaterina Dadiani, princes of Mingrelië in Georgia
40. Worries amongst civilians and governments about arms race

**Task 4:**

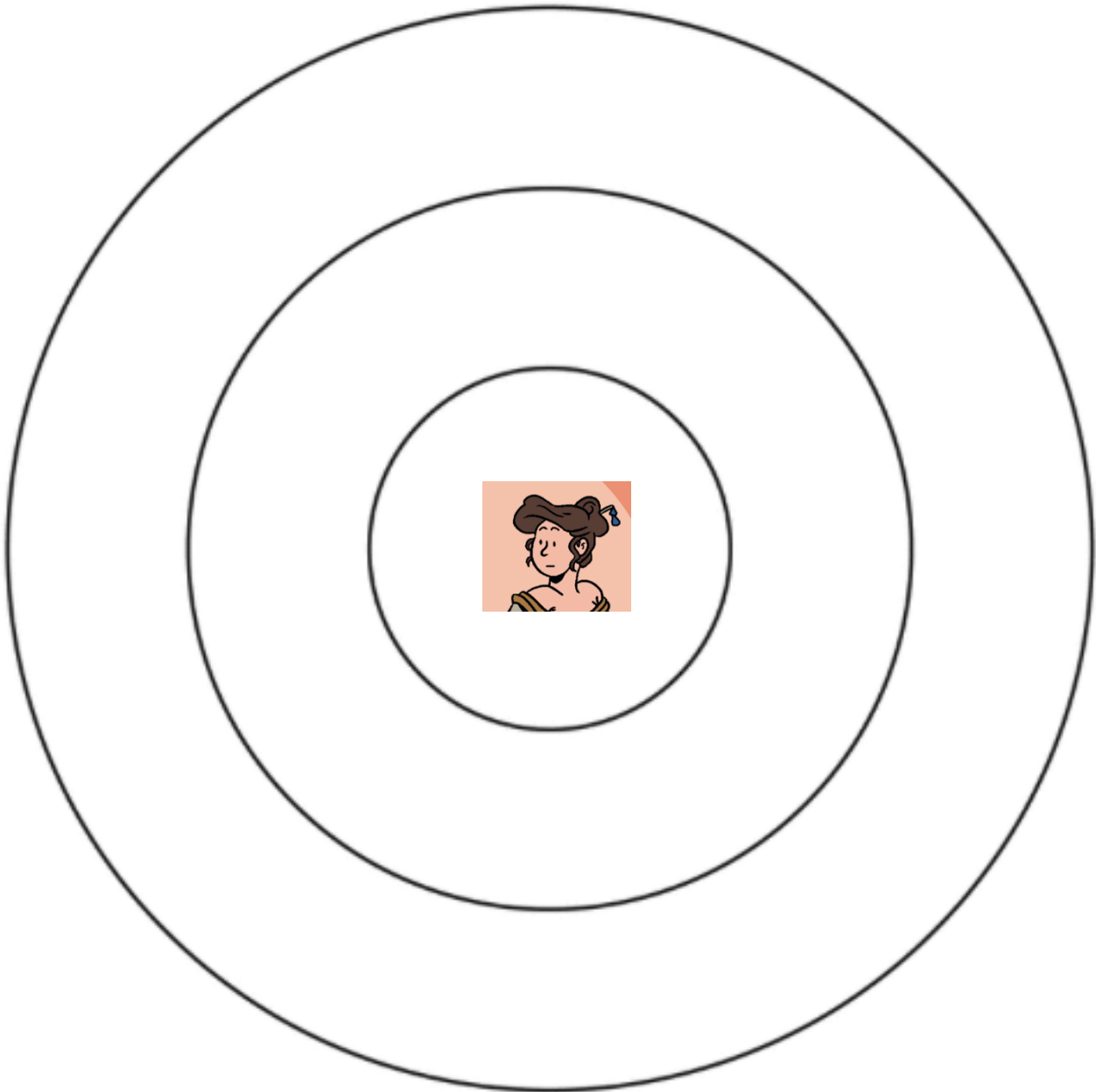
A graphic organizer can be used to visualize what goes where.

In each of the three circles, write down the numbers that belong together:

Inner circle: Her personal choices

Middle circle: Circumstances Bertha von Suttner lived in

Outer circle: Phenomena of the time period 1843-1914



**Task 5:** What do you think after this activity:

Was Bertha von Suttner a hero? Or just someone who was brave and honest? Or maybe very much helped by the situation she was in? Explain your answer.

.....

.....

**Task 6:** To what extent can you as an individual make a positive change?

The three concentric circles are also used in this model.

If you think about your own circles of concern, influence and control, what things go in the red middle section?

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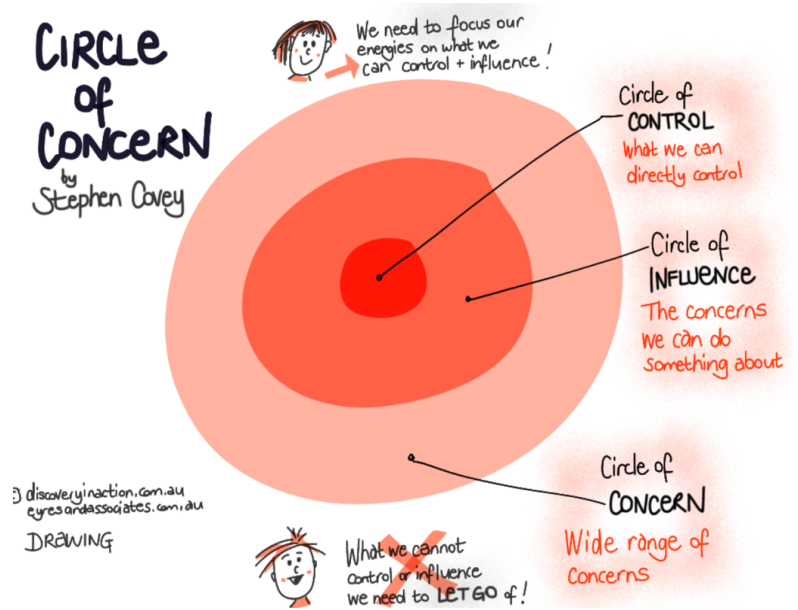
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**Task 7: Crossword**

- 1 The peace prize which Bertha von Suttner received in 1905
- 2 The name of the hotel in Scheveningen that Bertha von Suttner often visited
- 3 The wealthy American industrialist who paid for the construction of the Peace Palace in The Hague
- 4 The first court that was housed in the Peace Palace: the Permanent Court of ...
- 5 The social movement that fights for the emancipation of women
- 6 The means of transport with which Bertha traveled to The Hague
- 7 Title of the statesman who initiated the organization of this peace conference
- 8 The name of the main character in Bertha von Suttner's most famous novel


Answer: de social movement aiming for peace that started in the 19<sup>th</sup> century:

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## 22. Idealism and polarization

### Idealism – how far would you go?

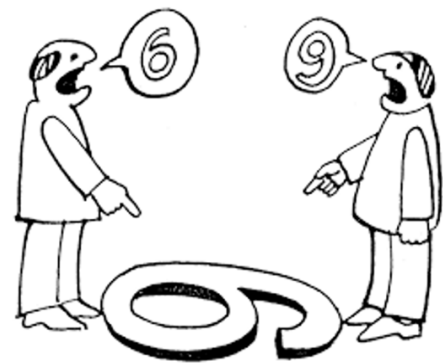
Jazzy is upset about her dad who does not seem to care about her choice to eat vegetarian. But after a while, it becomes clear that he probably *does* care, but feels her choice is objecting against him personally.



### Task 1: Helping questions

Which of the questions below would help you the most to explore idealism? Tick them.

- If you empathized and looked from the point of view of your 'opponent', would you understand more?
- Is it always a good idea to try and step in someone else's shoes?
- Or is it a good idea to stick to your truth? When is it, how do you know?
- Are you standing up *against* something? Or are you fighting *for* something?
- Does that make a difference to you? And for the people around you?
- Can the frustration you feel about injustice fuel your power?
- Or is it destructive? And if so, for whom?
- Can you still be friends with people you disagree with?
- What would be the conditions to make it work?
- Can you find things you *do* agree upon?
- Can you find common ground? Is that enough?



## Task 2: Who is right?

Jazzy may be the main character of this comic story, but that does not mean you need to agree with her. Maybe you want to voice Orlando's and Lot's opinion? What would they say as reaction to the green text? Write this around their heads.

Meat is very unhealthy. It causes cancer and it is packed with disturbing hormones.

Animals can't stand up for themselves, so we humans have to do this.

Even biological meat, dairy and eggs are causing animals to suffer.



The meat industry is causing a lot of CO2-emmission, other pollution and pandemics.

### ORLANDO & LOT



Most flexitarians are eating on average more meat because they are overcompensating on their meat-days. It is better to quit completely.

It is cool to go against group pressure. And it is a normal drive to aim for changing the world for the better.

It costs a lot of agricultural land to produce meat. When there are still hungry people on this world, it is better to grow vegetables and grain to feed us all.

To fight climate change, we need more forests, not more farm land.

Or maybe you want to give Jazzy and Carl a voice?  
What would they say in reaction to the blue statements below?

Meat is just too good to not eat it!

People are on top of the food chain and we can't help being carnivores.

Factory farming is animal-friendly because efficient

The meat business is important for the economy.

**JAZZY & CARL**

I already skip meat some days. We should worry more about people in China.



Steak, burgers and BBQ: I just love how typically manly that is!

Growing soja beans causes a lot of deforestation.

But you vegetarians wear leather shoes and still drink milk!

Would you force your dog or cat to become a vegetarian?

Carl tells Jazzy that she needs to find ways to fight together with others – just like Bertha von Suttner did. How can she do this? What would you advise her?

.....

In the end, Jazzy's father is compromising and Lot finds something they agree upon. What are other ways to build towards peace and yet fight for the things that are important to you?

.....



When working on the last two pages, did your classroom feel like one of these pictures?



**Polarization**

What do the Poles have to do with polarization? In this picture, the ice bear and penguin can't see or hear each other – there is a whole world between them.

Polarisation in a society happens when people move toward different ideological or political views, with fewer people remaining in the middle. Groups tend to identify with only their own side. This leads to a sense of 'us versus them' and enemy images.

Social media and algorithms reinforce this effect by showing only content that aligns with existing views. In highly polarised societies, people may only listen to opinions similar to their own – staying in their own 'bubble' - which increases division and misunderstanding between groups.

This can make discussions emotional and less respectful. People may find it harder to agree or compromise, even on simple issues. Polarization can affect politics, media, and everyday conversations in the classroom, in families or groups of friends.

**Task 3: Discuss with your partner:**

How can idealism lead to polarization?

.....

Why should an idealist aiming for peace be extra careful with polarizing a discussion?

.....

Does that mean that they have to compromise when others are suggesting violent ways to solve conflicts? Explain your answer.

.....

## 23. Escalation and de-escalation

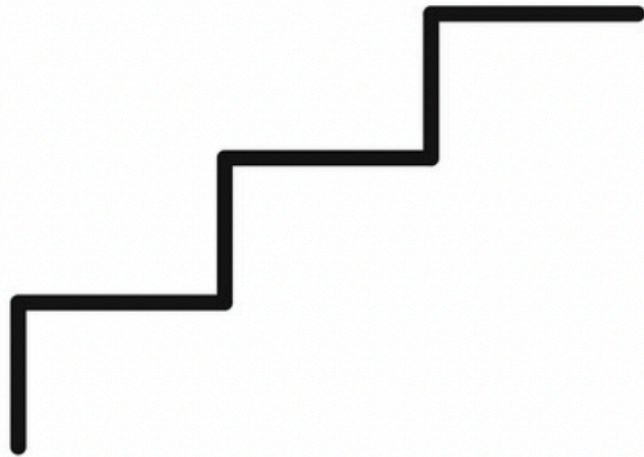
When people care deeply about an idea and want to convince others, discussions can sometimes get heated. They might also become frustrated and stop listening or talking to each other.



In these situations, we can use the well-known ‘escalation model’ developed by the Austrian economist Friedrich Glasl.

‘Escaliers’ means ‘stairs’ in French. And an escalator also takes people to a higher level. In this model, though, ‘escalation’ is not a positive thing - it means a conflict is getting worse.

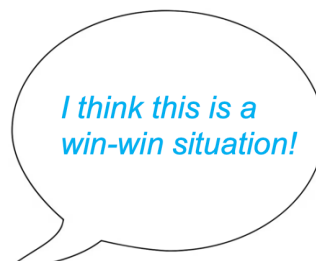
**Task 1:** On these stairs, draw or describe the different stages of a conflict as it grows. This could be something you have experienced yourself or a more general situation.



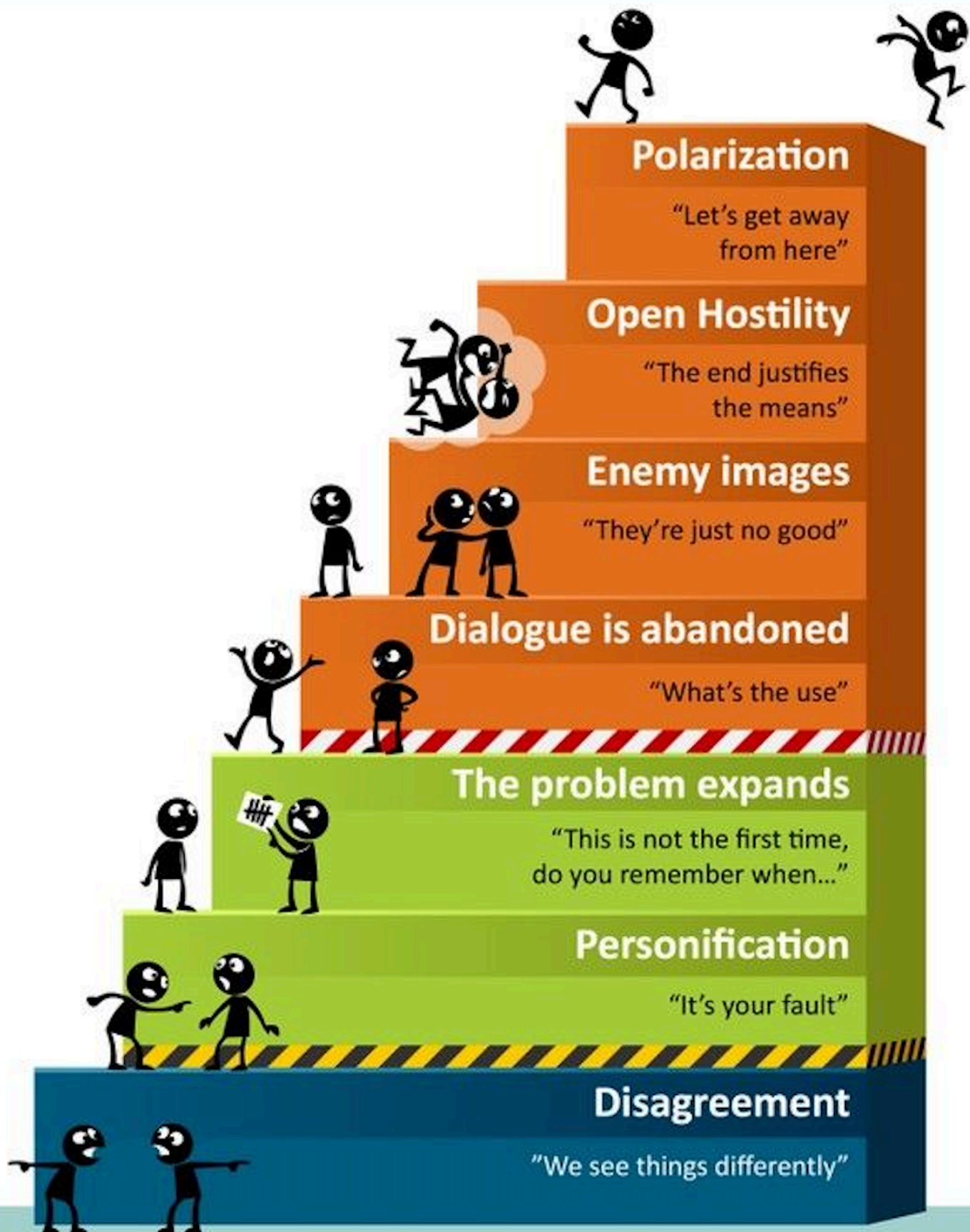
Glasl mainly studied these kinds of situations in workplaces. For example, when colleagues start gossiping and forming groups against each other.

Today, many different professionals use this model, from lawyers dealing with difficult divorces (*who gets the child, who gets the house?*) to high-ranking soldiers thinking about strategies in a war (*is there still a peaceful solution possible*).

You may already be familiar with some of Glasl’s ideas without realizing it. What about:



# CONFLICT ESCALATION



The Danish Centre for Conflict Resolution

## Task 2: Acting escalation

Together with a classmate, act out what the little black figures on the poster are doing. Start in with the blue zone. Be careful with 'open hostility'!

How does it feel?

To what extent does the body language you're mimicking seep into your actual mood?

.....

The poster of the Danish Centre for Conflict Resolution is based on Glasl's escalation model, but some things are lacking. In the version below, you can see things are going downhill as the conflict is getting worse.



The lowest stage occurs when people are so angry that they no longer care if they are harmed, as long as the other person is hurt as well.

This stage is called 'together into the abyss.'

**Task 3: On the internet, find the meaning of these words. Also give examples.**

	What the word means	Example
Abyss		
Zero-Sum Game		
Win-win situation		
Mediation		

Compare the situation 'together into the abyss' in a personal conflict with that of two countries at war. What are the similarities and differences?

.....

.....

#### Task 4: How can you get out of this escalation?

It is easier when only one person is upset and the other can stay calm - or is brave enough to respond with care, even when the other person is very angry or hurtful.

If that is not the case, a mediator can help: someone who supports both sides in resolving the conflict by encouraging mutual understanding.

Even without this help, the people involved can still de-escalate the situation themselves. To 'de-escalate' means to reduce or reverse the escalation.

Police officers are often trained in de-escalation strategies. Why do you think that is?



.....

Here are two methods that have been shown to work to de-escalate.

Non-violent communication	Deep canvassing
based on Marshall Rosenberg	developed by Dave Fleischer and Lily Hu
1. <b>Say what happened:</b> Stick to the facts, no judging or blaming.	1. <b>Start with respect:</b> Be friendly and curious, not pushy.
2. <b>Share your feelings:</b> Say how it made you feel (e.g. sad, angry, confused).	2. <b>Ask open questions:</b> Invite the other person to share their thoughts.
3. <b>Say what you need:</b> Explain what's important to you in that moment.	3. <b>Really listen:</b> Pay attention without interrupting or judging.
4. <b>Make a clear request:</b> Ask for something specific and doable.	4. <b>Reflect back:</b> Show you understand by repeating their ideas in your own words.
5. <b>Listen to the other person:</b> Really try to hear their side.	5. <b>Share a personal story:</b> Explain your view through your own experience.
6. <b>Look for a solution together:</b> Find something that works for both of you (a win-win situation).	6. <b>Find common ground:</b> Focus on what you both care about.

**Which method would work the best for you? Explain your answer.**

**What could work between two warring states? Explain how**



# 24. Peace builders in focus

Here are some people – out of many! – that are seen as peace builders. Find out for each of them why.



Name of peace builder	What were the issues they fought against?	What were their methods / strategies?	What was their impact?
1. Lev Tolstoy			
2. Henri Dunant			
4. Andrew Carnegie			
5. Jane Addams			
6. Mahatma Gandhi			
7. Martin Luther King Jr.			
8. Dag Hammarsjöld			
10. Thich Nhat Hanh			
11. Desmond Tutu			
12. Leymah Gbowee			

Did you come across things they have in common?

.....

## 25. Peace People at Work an interview project



You may look for peacebuilders in the news, on social media, or in museums. But in fact, many people are peacebuilders: your mum, your neighbour, the police officer in your town, or a local activist. Some do it as a profession and others as a passion - and often both. Sometimes, they do not even realize that they are helping to build peace on a daily basis.

But how do you find them? And how do you get to know more about the inspiring things they do?

See below for 20 steps you and your teachers can take to find 'Peace People at Work'.



If you want to read [some examples](#) first, scan the QR-code:

STEP	What the students do	what the teachers do
1	Recruit interested students for a 'after school club'. Make a poster, publish in the school newsletter or post on Instagram.	Ask one or two students to start. Start with looking for people in your network that could become interviewees. List also possible organisations, preferable local ones.
2	Match your motivation / expectations of the others in the group.	Facilitate the first meeting(s) by finding a time slot and a venue. Invite the students that showed interest.
3	Discuss your ideas about the concepts of violence, conflict, peace.	Ask guiding questions like: <ul style="list-style-type: none"> <li>• What would an ideal peaceful world look like for you?</li> <li>• Look at the differences between your ideal and others.</li> <li>• Can you explain why you think that?</li> <li>• How does this relate to your previous experiences with peace?</li> </ul>

STEP	What the students do	what the teachers do
4	Explore Galtung's triangle of violence together. Then move to the Peace Matrix. Discuss situations that could be linked to the different fields of the matrix.	Make sure the materials are ready to use. Guide the conversation where needed. Ask the students if they also can visualize the situations. See worksheet no. 10.  See if the people you listed are interested in being interviewed.
5	With this matrix in mind (and hence the different ways to work towards peace), think of people that you consider peacemakers. If needed, your teacher might help here to propose some people.	Hopefully, you'll get a mixed list: their and your proposals. The more possible interviewees and the more diverse, the better.
6	With the whole group of students, make a generic set of interview questions.	Prompt where needed, for instance follow-up questions
7	Team up in pairs	
8	Each team chooses an interviewee. Research their background further.	Help with the research by pointing towards ways to research and sources to investigate.
9	In your pairs, you review the generic questions and personalise them for your interviewee.	Prompt possible more elaborated questions.
10	You email the interviewee to introduce yourselves. Propose to come and visit or do the interview online. It should not take more than 30 minutes.  It might take a while before you can make an appointment.	Make a generic template-text to help the students get started with the email.  Ask the students to CC you in. Keep an eye on the communication.  If needed, help them with phoning the interviewee (they probably shy away from that).
11	Make an appointment. Some interviewees might propose to just send the list of questions, so they can answer per email. But it is much nicer and clarifying to meet and have an actual conversation.	If you are using Google meet, please ensure that students have access and edit rights.  Be prepared for setbacks, a long wait before people respond, you need to push and at the same time keep the students motivated.
12	With another pair, do role-plays to practise listening & asking follow-up-questions at the same time. At the end give each other tips and tops.  This is also helping to get the tech in place.	This is an important - and also very funny - step. Make sure that not only one student takes the lead, but push for a better allocation of initiative.

STEP	What the students do	what the teachers do
13	Have the interview and record it. Best to have a back-up by also recording it with your phone. Of course, ask the interviewee in advance if they agree with this.	Maybe be stand by but let them do their thing!
14	Make a transcript of the recording.	This takes a lot of time, at least four times more than the whole interview. The job can be divided in two, so each student does a half. Find ways to share the audio digitally amongst you.
15	Edit the text. You can summarise the transcript into a text of app. 800-500 words and discuss with the whole group a certain format (do you include the questions or not? Should all interviews start or end with more or less the same question?)	Proofread and help with editing.
16	Present the result to the interviewee. Are they happy with it? Should things be changed or clarified?	
17	Present the results in the whole group. Discuss how the different interviewees defined peace. Are there similarities and differences? How can these be explained? Discuss where in the Peace matrix the interviewees could be situated.	Lead the discussions.
18	Decide how you want to publish the outcome. It is relatively cheap to print a 'magazine' on demand. See if you want to illustrate with pictures of maybe even painted portraits.	Use your position as teacher to find the right channels.
19	See if you can find an audience by officially handing over the results to the student council, parents' association, the principal of the school or organise an exhibition in the central hall of the school. There might be a specific date that is appropriate (Peace Day, Week of Democracy etc.)?	
20	Be proud of the results and see if there is a (partly) new batch of students that want to be part of another round.	

## 26. Nine Case Studies of Peaceful Change

After all these explorations of the different aspects of peace and peacebuilding, it is possible that you have become a bit impatient or wary: *'What about the real world?'*

The funny thing is that we tend to see newsreels or content on social media as *the real thing* - the thing that counts - whereas we often perceive the world directly around us - our family, friends, pets, school, sports club, house, and neighbourhood - as the petty parts of life.

That of course is a strange way of looking at it. Nevertheless, it is important to explore world famous examples and stories we can share with others. So here is a way to explore the more political aspect of peace: the kind of peace we often think of first when the word is mentioned. Below you will find several case studies. What they have in common is that they all refer to change - to transitions within a society.

### *The overarching questions are:*

- To what extent were these peaceful transitions?
- Was the process peaceful?
- Was the outcome peaceful?

This list of case studies is obviously not comprehensive; you may know many more, better, or more recent examples!

### **This is how you work with these case studies:**

**Task 1:** Work on these case studies in small groups.

**Task 2:** Explore which sources in the library or on the internet are useful and reliable.

**Task 3:** Create a timeline of the course of events.

**Task 4:** Apply one or more of the models: when looking through the lenses of Galtung, Glasl, or Polak, does this clarify or deepen their understanding?

**Task 5:** Answer one or more of the overarching questions.

**1974** *Portugal: The Carnation Revolution*

**1975** *Spain: The Pact of Forgetting*

**1989** *Estonia: The Singing Revolution*

**1990** *Costa Rica: Eco-tourism*

**1992** *Guatemala: Maya Mundo*

**1992** *Mozambique: Transforming Arms into Tools*

**1996** *South Africa: Truth and Reconciliation*

**2011** *Senegal: Y'en a marre*

**2012** *Worldwide: The Ocean Cleanup*



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### **1974 – Portugal: The Carnation Revolution**

On 25 April 1974, a group of young Portuguese army officers decided to end the dictatorship that had ruled the country for almost 50 years. The movement was led by officers such as Salgueiro Maia and Otelo Saraiva de Carvalho. During the night, a secret signal was sent on the radio: the song “Grândola, Vila Morena.” Soldiers then took control of important places in Lisbon.

Thousands of citizens came into the streets to support them. A woman named Celeste Caeiro handed red carnations to the soldiers, who placed them in the barrels of their guns to show they did not want violence. The dictator Marcelo Caetano surrendered later that day.

The revolution was almost completely peaceful and quickly led to democracy and free elections in Portugal.

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### **1975 – Spain: The Pact of Forgetting**

In 1975, the Spanish dictator Francisco Franco died after ruling the country for nearly 40 years. Spain had been deeply divided since the Spanish Civil War (1936-1939), and many feared that old conflicts could return.

To avoid violence, political leaders from different sides made an informal agreement called the ‘Pact of Forgetting’. Politicians such as Adolfo Suárez and Santiago Carrillo supported it. They agreed not to investigate or punish crimes from the dictatorship or the civil war, focusing instead on building a democratic future.

This helped Spain transition peacefully to democracy. In 1978, the country adopted a new constitution and became a parliamentary monarchy under King Juan Carlos I. However, the trauma of political prisoners, orphaned children, and other victims still required recognition to heal, and debates about this continue today.

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### **1989 – Estonia: The Singing Revolution**

During the 1980s, Estonia was part of the Soviet Union. Many Estonians wanted independence. Instead of fighting with weapons, they used music and peaceful protests.

From 1987 to 1991, hundreds of thousands of people gathered at huge song festivals in Tallinn. They sang traditional national songs that had once been banned by the Soviet government. Important leaders included Edgar Savisaar and other independence activists.

In 1989, people in Estonia, Latvia, and Lithuania also formed a 600-kilometre human chain called “The Baltic Way” to demand freedom.

These peaceful protests helped Estonia regain independence in 1991.





### 1990 – Costa Rica: Eco-tourism

In the late 20th century, Costa Rica decided to protect its forests instead of cutting them down. The government created many national parks and nature reserves. Leaders such as President Óscar Arias Sánchez supported policies that protected the environment while also helping the economy. Making peace with nature was acknowledged as important.

The country began promoting eco-tourism: travel that respects nature. Visitors from around the world came to see rainforests, volcanoes, and animals like sloths and monkeys. Parks such as Manuel Antonio National Park became famous.

Local communities earned money by guiding tourists, protecting wildlife, and running small hotels. Still, there are a lot of foreign investors and companies that profit behind the scene. Does this make it greenwashing?

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### 1992 – Guatemala: Rigoberta Menchú and the Maya Mundo

Rigoberta Menchú is an Indigenous Maya woman from Guatemala. During the Guatemalan Civil War (1960-1996), many Indigenous communities faced violence and discrimination, and several members of Menchú's family were killed.

She began speaking worldwide about the rights of Indigenous peoples. Her life story was published in the book '*I, Rigoberta Menchú*', and in 1992 she received the Nobel Peace Prize for her peaceful struggle for human rights and justice for Maya communities.

On one hand, this recognition helped many mestizos stop viewing 'Indians' as the scum of the nation and instead respect them as heirs of the once-great Maya Empire. It also boosted the self-esteem of Maya communities, encouraging them to celebrate their traditions more openly.

On the other hand, the Guatemalan government used the attention as an opportunity to promote the 'Maya Mundo', inviting foreign investment in tourism, which often disrupted local economies. Still, Rigoberta Menchú's efforts marked a turning point toward greater respect for Indigenous rights in Guatemala.

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### 1992 – Mozambique: Transforming Arms into Tools

After a long civil war in Mozambique ended in 1992, many weapons were still spread across the country. Churches and peace groups started a creative project called "Transforming Arms into Tools" (TAE).

The project was supported by the Christian Council of Mozambique and artist Gonçalo Mabunda later became famous for similar work.

People were encouraged to hand in guns and ammunition. In exchange, they received useful items such as farming tools, bicycles, or sewing machines.

Many of the collected weapons were turned into sculptures and artworks showing the horrors of war. The project helped reduce weapons in society and symbolized turning instruments of violence into tools for rebuilding life.

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## 1996 – South Africa: Truth and Reconciliation Commission

After the end of Apartheid in South Africa, the new government faced a difficult question: how should the country deal with past crimes?

President Nelson Mandela created the Truth and Reconciliation Commission (TRC) in 1996. It was led by Archbishop Desmond Tutu.

Victims of violence could tell their stories in public hearings. People who had committed crimes during apartheid could receive amnesty (legal forgiveness) if they fully confessed what they had done.

The goal was not revenge but truth and healing. Although the process was painful and controversial, it helped many South Africans learn what had happened and move forward together.

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## 2011 – Senegal: Y'en a marre

In 2011, young activists and musicians in Senegal started a protest movement called 'Y'en a marre', which means 'We're fed up!' in French.

Rappers such as Thiat and Kilifeu from the group Keur Gui helped lead the movement. They protested against corruption and President Abdoulaye Wade, who wanted to change the rules so he could stay in power longer.

Young people organized concerts, demonstrations, and voter campaigns. They encouraged citizens to register and vote.

In the 2012 election, Wade lost and Macky Sall became the new president. The movement showed how youth activism and music could strengthen democracy.

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## 2012 – Worldwide: The Ocean Cleanup

In 2012, a student named Boyan Slat presented a new idea to remove plastic from the oceans. At 18 years old, he started the organization 'The Ocean Cleanup'. Taking care of the oceans is a contribution to peace.

His team designed long floating barriers that use ocean currents to collect plastic waste, especially in places like the Great Pacific Garbage Patch. The collected plastic can then be recycled.

The project began testing systems in the ocean in 2018 and continues to improve its technology.

The Ocean Cleanup also works on rivers, where much plastic enters the sea. Slat's idea inspired many young people worldwide to take action against plastic pollution.



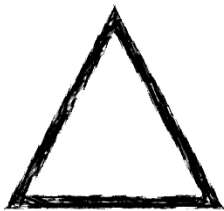
# Summarizing

## 27. Seven models that help to understand Peace

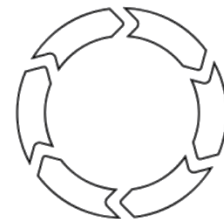
Throughout the worksheets, you have come across several models that explained some processes that are important when building towards peace.

Models are always simplifications of reality and in that sense, they can be 'true'. They are just thinking tools to visualize and analyze complex situations. And here, they can serve as a way to summarize what you learned about conflict, violence and peace.

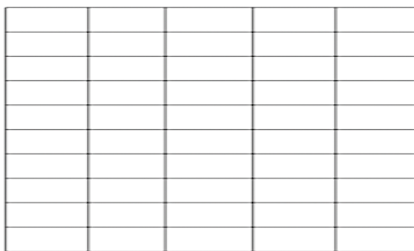
**Q1: Link the drawings to the names of the models:**



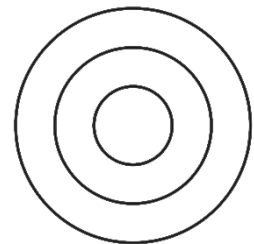
*Circle of Violence/Conflict Spiral*



*Triangle of Violence (Galtung)*



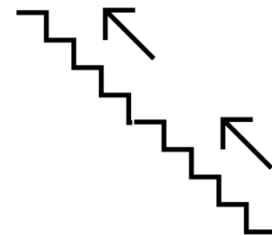
*Peace Matrix*



*Circles of control, influence and concern (Covey)*

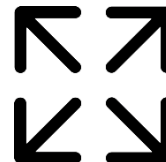


*Steps in (de)escalation (Glasl)*



*Sustainable Development Goals*

*Polak Quadrant(s)*



On the next pages: complete these models with words, labels and/or explanations

**Q2: Name of the model:**

Write inside or around the six arrows, the steps that together form a vicious circle, which can easily spiral out of control through a self-enforcing dynamic. You can have a look at worksheet no. 13.

Describe in words what the model is showing.

.....  
.....  
.....  
.....



How is this model related to peace?

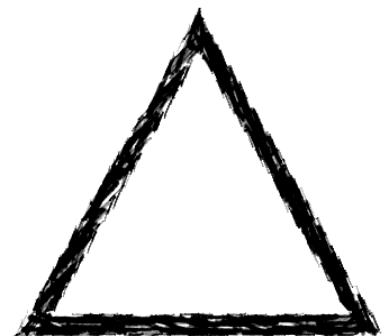
.....

**Q3: Name of the model:**

At the corners, add the three types of violence. You can have a look at worksheet no. 10.

Describe in words what the model is showing.

.....  
.....  
.....  
.....  
.....



How is this model related to peace?

.....

**Q4: Name of the model:**


What are the ten domains where we can work towards peace?  
And what is in the column at the left?  
And what at the column at the right?  
You can have a look at worksheet no. 10.

Describe in words what the model is showing.

.....

.....

.....

.....

.....

How does this model help to make choices for peace?

.....

**Q5: Name of the model:**

Have a look at worksheet no. 9.  
Goal no. 16 shows the peace dove. And yet, the symbols are also about progress and peace.

Explain how and give examples.

.....

.....

.....

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other

**Q6: Name of the model:**

What goes in the inner circle and the other two?  
You can have a look at worksheet no. 21.

Describe in words what the model is showing.

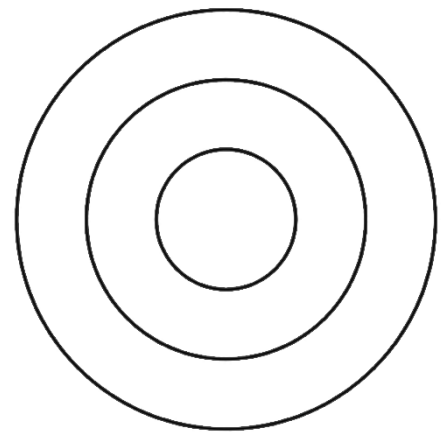
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How is this model related to inner-peace?

.....

.....

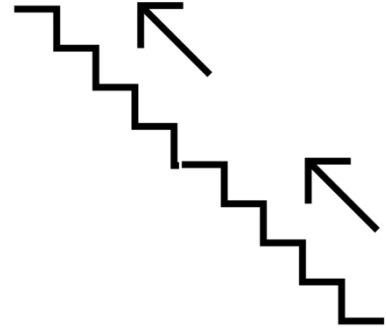
.....

**Q7: Name of the model:**

How can the nine steps be divided in three different stages?  
You can have a look at worksheet no. 23.

Describe in words what the model is showing.

.....  
.....  
.....  
.....  
.....



This model can be seen as 'going-upstairs' or 'going down-stairs'. What is the difference?

.....

**Q8: Name of the model:**

This Quadrant was also shown with a smiley and a sad face. Why is this? .....

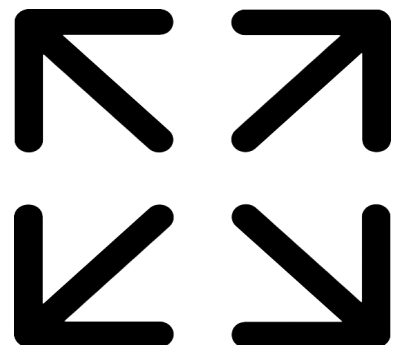
.....

What are the other two indicators? What do they mean? You can have a look at worksheet no. 20.

.....  
.....  
.....

Describe in words what the model can be used for.

.....  
.....  
.....



We can use this model for any issue we struggle with in society.  
How can it be related specifically to peace?

.....  
.....

## 28. Picturing Positive Peace illustrating the Peace Matrix

In these worksheets, no. 10 was devoted to The Peace Matrix.  
As a class, it is fun to make an illustrated version of it!  
And by doing this, you'll summarize much of what you learned.

Each little group gets one domain, running from you yourself to Planet Earth.  
In steps, you can draw the stages, going from direct violence to positive peace.

Print ten times table like this on A3 paper (landscape):

Number of row	A	B	C	D	E

When you all are done, you can put the strips together as one big poster.

Together, you now pictured peace: visualized the steps we can take to work towards positive peace.

You can discuss how the other six models issued in this booklet are resonating in this model, for instance:

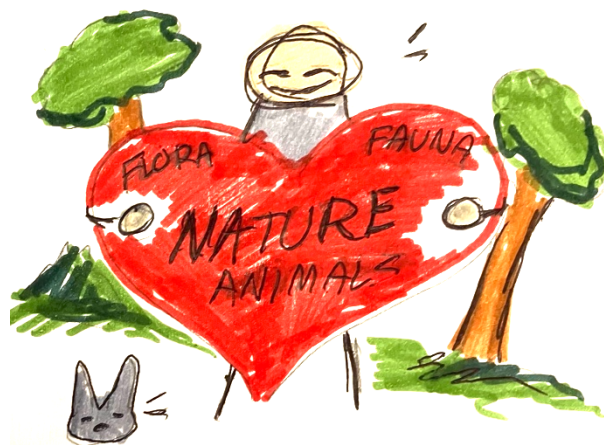
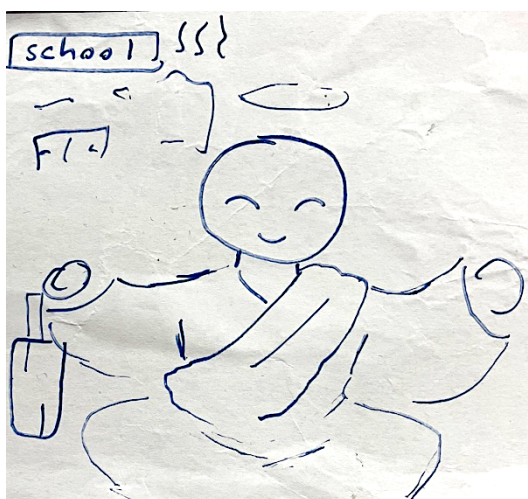
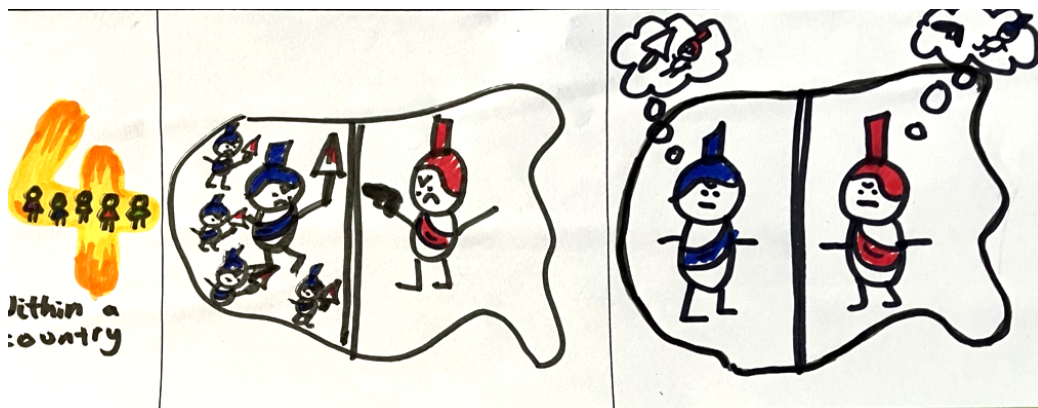
- Where could the symbols of the SDGs be positioned?
- Which rows of the Peace Matrix Poster belong to your circle of control?
- Where can we recognize the steps to de-escalate?
- How does it relate to Polak's Quadrant?

And we - as makers of this booklet - hope you feel empowered to say:

**Yes, I am also a peace builder!**



Illustrations of the Peace Matrix  
 by students in Year 9 of  
 the International School The Hague.



## 29. Glossary

**Agency** – The ability to make your own choices and act on them.

**Ahimsa** – A belief in nonviolence and not harming any living being.

**Arbitration** – Solving a conflict by letting a neutral person or group decide the outcome.

**Armistice** – An agreement to stop fighting, often temporarily.

**Arms race** – When countries compete to build more and stronger weapons.

**Blue helmet** – A peacekeeping soldier working for the United Nations.

**Cease fire** – A temporary stop in fighting.

**Circle of concern (Stephen Covey)** – Things you care about but cannot control.

**Circle of influence (Stephen Covey)** – Things you cannot control fully but can affect.

**Circle of control (Stephen Covey)** – Things you can directly control, like your actions.

**Citizenship** – Being a member of a country, with rights and responsibilities.

**Civil disobedience** – Peacefully breaking laws to protest something unfair.

**Civil war** – A war between groups within the same country.

**Commemoration** – Remembering and honoring important past events like peace treaties.

**Common ground** – Shared ideas or interests between people.

**Conflict** – A disagreement or struggle between people or groups.

**Conflict spiral** – When a conflict grows worse step by step.

**Conscientious objector** – Someone who refuses to fight in war for moral reasons.

**Cooperative games** – Games where players work together instead of competing.

**Cultivated victimhood** – When people hide away in seeing themselves as victims, ultimately using this as a justification for inflicting violence on others.

**Cultural violence** – Beliefs or traditions that justify harm or inequality.

**Cycle of violence** – When violence leads to more violence over time.

**De-escalation** – Actions that reduce tension in a conflict.

**Deep canvassing** – A method of discussing societal issues, talking deeply with others to understand and change views.

**Diplomacy** – Managing relations between countries through discussion.

**Direct violence** – Physical harm done to people.

**Distinction (IHL)** – Rule that fighters must separate civilians from soldiers.

**Domestic conflict** – Conflict within a country.

**Doves and Hawks** – ‘Doves’ prefer peace whilst ‘hawks’ support strong military action.

**Enemy images** – Seeing others as bad, dangerous, or less human.

**Entertainment industry** – Businesses that create movies, games, music, and shows.

**Episodic memory** – Memory of personal life events.

**Escalation** – When a conflict becomes more intense.

**Essence (Polak Quadrant)** – What something truly is and will remain.

**Flashbulb memories** – Very clear memories of shocking events.

**Fog of war** – Confusion and lack of clear information during war.

**Graphic novel** – A long story told with pictures with deeper themes (in contrast with a comic strip is short, which is simple, and usually focused on a quick joke or moment).

**Holistic peace** – Peace that includes safety, fairness, and well-being.

**Idealism** – Believing in high values and aiming for a better world.

**International Humanitarian Law (IHL)** – Rules that limit harm during war.

**United Nations (UN)** – An organization of countries working for peace and cooperation.

**Influence (Polak Quadrant)** – The ability to shape what something may become.

**International Criminal Court (ICC)** – Court in The Hague that tries people for serious global crimes.

**City of Peace** – The ‘nickname’ of The Hague in The Netherlands, as a place known for promoting peace and justice.

**International Court of Justice (ICJ)** – Court that settles disputes between countries.

**Jus ad Bellum** – Rules about when it is right to go to war.

**Jus in Bello** – Rules about how war should be fought.

**Justice through Peace** – Achieving justice by maintaining peace.

**Militaristic** – Supporting strong military power and values.

**Militarization** – Increasing military presence or influence in society.

**Military-industrial complex** – Close link between military and companies making weapons.

**Negative bias** – Tendency to focus more on bad experiences.

**Negative peace** – Absence of war, but not necessarily fairness or justice.

**Nobel Prize for Peace** – Award for important work promoting peace, initiated by Alfred Nobel.

**Non-violent communication** – Speaking honestly without blaming or hurting others.

**Weaponry, Offensive** – Weapons designed mainly for attacking.

**Weaponry, Defensive** – Weapons designed mainly for protection.

**Pacifism (the legacy of)** – The lasting impact of rejecting war and violence.

**Peace agreement** – A deal to end conflict.

**Peace builder** – A person who helps create or maintain peace.

**Peace education** – Learning about resolving conflict and building peace.

**Peace Matrix** – A model to understand different aspects of peace.

**Peace Palace** – A building in The Hague for international law courts.

**Peace safari** – A learning journey to places and situation, picturing peace.

**Peace through Justice** – Achieving peace by ensuring fairness.

**Peaceful transition** – A change of power without violence.

**Permanent Court of Arbitration (PCA)** – Organization helping countries solve disputes peacefully.

**Polak Quadrant** – Model about how people see present reality and future possibilities.

**Polarization** – Growing division into opposing groups.

**Positive peace** – Peace with fairness, equality, and good conditions.

**Precaution (IHL)** – Taking care to avoid harming civilians in war.

**Proportionality (IHL)** – Using only necessary force, avoiding excessive harm.

**Red Crescent** – Humanitarian organization, similar to Red Cross, used in some countries.

**Red Cross** – Neutral organization providing help during wars and disasters.

**Red Diamond** – Humanitarian organization, similar to Red Cross, used in some countries.

**Resilience** – Ability to recover from difficulties.

**Satyagraha** – Nonviolent resistance based on truth and firmness.

**Security dilemma** – When one country's defense makes others feel unsafe.

**Self-fulfilling prophecy** – When a belief causes itself to become true.

**Stalemate** – A situation where no side can win.

**Structural violence** – Harm caused by unfair social systems.

**Sustainable peace** – Long-lasting peace supported by fairness and stability.

**Global Peace Index** – Ranking of countries by their level of peace.

**Transgenerational trauma** – Trauma passed from one generation to another.

**Trauma bonding** – Strong emotional attachment formed through harmful experiences.

**Treaty** – A formal agreement between countries.

**UN mission** – A task carried out by the United Nations, often peacekeeping.

**UN Sustainable Development Goals (SDGs)** – Global goals to improve life and protect the planet, a deadline for 2030.

**Vicious circle** – A situation where problems keep making each other worse.

**Violence triangle** – Model coined by Galtung, showing direct, structural, and cultural violence.

**Win-win situation** – When all sides benefit.

**Zero-sum game** – A situation where one side's gain is another's loss, a perspective where not cooperation but competition alone defines the way people interact.

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# Picturing peace



**The devastation of violence and war are part of our students' lives.** In the best case, it gets to them through the media, socials and entertainment. In the worst, they worry about their future, their peers and sometimes their closest family or themselves.

**Picturing peace is an empowering activity for both students and teachers.** When we explore what peace looks like, learn about it, and find words to describe its different aspects, we begin to see how we can take part in peacebuilding ourselves.

By making peace visible and concrete, we bring it out of the realm of utopia. It is not something far off in the future or an abstract ideal - it starts close to home. This also means that **children and young people have a role to play**. They can make positive changes in their own environments and by doing so, contribute to world peace.

This toolkit offers practical support through ready-to-use worksheets designed for secondary students aged 12-18. Some of the worksheets connect to the story of Jazzy and Martha in the graphic novel ***Searching for Peace: Jazzy & Bertha von Suttner***, which we encourage you to read with your students to spark curiosity, reflection, and discussion. Others are more general, but all are grounded in the idea of positive, sustainable, and holistic peace. The materials are visually engaging and designed to be age-appropriate, offering meaningful challenges.

This is a toolkit for teachers rather than a traditional textbook. It will be especially useful for those teaching social studies, visual arts, and language & literature. Instead of a primarily pastoral approach - where peace education might sit within mentoring or well-being programs - it offers a more academic and conceptual framework. **The aim is to help students understand the many dimensions of peace and become 'peace-literate.'**

Guiding students through these discussions and helping them build understanding will be a rewarding experience for you, teaching peace.

*'Where people care for each other and for the earth, there is peace.'*

*'Wherever people resist injustice and fight for justice, there is peace.'*