EXAMINING HUMAN RIGHTS AND PEACE IN EDUCATION THROUGH PARTICIPATORY ACTION RESEARCH IN NEPAL

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Thesis
entitled

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Amy Argenal

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ABSTRACT

This research is an examination of human rights and peace as they are implemented through educaiton. It examines current practices in both fields and identifies gaps existing between them. It attempts to bring the two fields together through a Participatory Action Research project conducted with Nepali youth at a school in Kathmandu, Nepal.

Through the project conducted in Nepal, the youth worked on issues of discrimination, child abuse, and drug addiction as a way to implement values taught through human rights and peace. The process encouraged the youth to participate and take action in their community and help connect theories to social realities that Nepali youth at HVP face.

The right to education as guaranteed in various human rights treaties specifically stresses the importance of education instilling values of peace and respect for human rights. In order to properly do this, curriculums of human rights and peace education must be implemented and should be connected with each other. Theoretically, human rights education and peace education remain two separate pedagogies, human rights focusing on international standards, and peace on theories related to conflict resolution and negotiation. This research looked at how youth are able to connect human rights and peace through the values behind them, and the necessity for peace and the respect of human rights to lead a good life. It showed the importance for human rights and peace in education and how engaged the youth were in this project.

KEY WORDS: HUMAN RIGHTS EDUCATION/ PEACE EDUCATION/ PARTICIPATORY ACTION RESERACH / DISCRIMINATION IN NEPAL/ RIGHT TO EDUCATION

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CHAPTER I
INTRODUCTION

1.1 Introduction

Human Rights and Peace are two terms which seem to be obviously connected to each other. Is it possible to have peace, a peace which not only includes the absence of violence but also social justice as well, without a respect for human rights? Can we have a respect for human rights where there is an absence of peace? In beginning to try and understand the role and the relationship between these two fields, I became interested in understanding the education of these two values. If human rights and peace are to be connected and understood together, then this must be done through the educational practices of both. Is this already done and if not then how can education begin to connect these two values so that they are understood as essential for each other?

As a teacher, I wanted to work with youth to help discover how human rights and peace can be connected in a way that is most relevant to them. Due to an opportunity to work at a school in Nepal, I chose to conduct the research there. Nepal was an excellent location due to its current transition to peace.

In looking for a voice and contribution from the students themselves, I chose to conduct a Participatory Action Research (PAR) project with them. I wanted to conduct a PAR project to allow the youth themselves to help answer the questions. The research process itself discovered what problems of human rights and peace exist for Nepali youth and how to connect these problems to the education of human rights and peace in their lives.

This research examines why theoretically human rights education and peace education remain separate fields and attempts to find a way to connect both of these fields of education so that they can begin to address the social realities of Nepali Youth.

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1.2 Statement of the Problem

In a graduate studies class at Mahidol University, a guest lecturer discussing gender and conflict made the comment that traditional peace studies programs do not focus on human rights (Jimenez 2008). I was shocked and questioned this statement. As questioned above, how can peace really exist without the respect and implementation of human rights? In attempting to understand what peace studies entailed, I began to research what a Masters or Ph.D. program in Peace studies consisted of. In researching two different major peace studies programs, I confirmed Ms. Jimenez's statement about the lack of human rights studies offered in Peace studies programs[1]. The main component in many of the programs was conflict resolution, and conflict resolution tends to focus on the political situation in a region. As Harris (2002) writes describing peace studies, peace studies have a "geopolitical focus" and goes on to state that "peace studies tend to focus on the causes of war, and alternatives to war" (p. 18). By focusing on politics and political situations in peace studies, this focus does not give us positive tools to build upon. By incorporating human rights into the analysis, we can begin to see what is needed to maintain peace. Understanding a conflict through a human rights perspective can bring new ideas that will help lead towards possible steps for peace. As past Director-General of UNESCO, Federico Mayor, wrote "the immense value of human rights is that they help people build confidence in themselves. That gives each one of us the strength to work for a more just world, towards a culture of peace" (UNESCO 1998, p. 5).

The gap between human rights and peace studies needs to be connected and this connection needs to be done, not to legally fight the violators of human rights, but to use human rights and legal standards as tools for peace building. Education is a key place for the implementation of peaceful values and a respect for human rights. "A manifesto, written by the winners of the Noble Peace Prize and published in Le Monde on July 2, 1997, states that the only way to fight violence with nonviolence is education" (Harris 2002, p. 21). The problem with current educational systems that deal with human rights education and peace education is that both human rights

[1] http://kroc.nd.edu/programs/phd/index.shtml#Curriculum and http://www.umanitoba.ca/colleges/st_pauls/mauro_centre/peace_conflict/description/descriptions.html

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education and peace education see each other as subset but not as working together towards the same goals (Salomon & Nevo 2002, Tibbitts 2005, & Schirch 2006). Gaps still exists in the pedagogy of trying to bring the content of human rights education and peace education together being taught and understood as a holistic view.

Another problem faced with education of human rights and peace is that many times the teachings and the curriculum designed are irrelevant to the students[2]. The introduction to human rights standards and norms in education takes place from outside the community, using materials and curriculums designed from INGOs or UN Funding agencies like UNESCO and UNICEF. This keeps human rights at a distance from the people.

> Very often lawyers or those with legal background dominate the field of rights-based education, at least in its initial stage. Not surprisingly, a legalistic approach and understanding to children's issues, human rights and gender permeate the practice. There is nothing wrong with this approach per se, but there is always the tendency to reduce all the issues to question of law, and eventually miss the dynamic interplay of social, political and economic forces which underlie the lived experiences of children and adults (Asian Regional Resource Center for Human Rights Education 2003, p. 33).

The curriculum tends to limit a connection into social practices of the community. Human rights standards must be incorporated into the cultural and religious practices of groups to begin to build a respect for human rights. This respect for human rights can be the foundation and building blocks to understand how peace can be achieved in communities suffering from years of conflict.

Also, educators themselves must begin to reflect on their own teaching practices. Teacher oriented and teacher centered practices tend to be the norm and this limits the participation and enthusiasm towards studies on human rights and peace. Human rights education and peace education programs must begin to reflect upon the methodology that is being used.

> Children generally are not viewed as individuals with rights to express themselves and be taken seriously…. Children are discouraged from asking questions and expressing curiosity. Education is seen as a one-way

[2] Observations Notes from Research conducted in Nepal March –May 2009.

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> process of passively receiving information and knowledge, rather than an interactive process (Lansdown 2001, p. 53).

When we look at the context of Nepal, peace education in Nepal focuses on the inner self and inner peace through religious teachings. The pedagogical tools are there but there is little application into the social and cultural context. There is no connection in finding inner peace and using those techniques in relationships and in a broader context. As peace education in Nepal only focuses on the personal, it lacks a human rights component that limits the application of peace and human rights[3]. The same is true with the concept of human rights. Students in Nepal have a basic understanding of what human rights are but have no practical usage. If these two are coherently implemented into school curriculums, they can possibly be a foundation of creating peaceful relationships among members of the society.

The schools in Nepal also focus on teacher centered practices and rarely push for new and innovative methods to incorporate the students to play a more active role. Teachers are not encouraged to develop their teaching methods and focus on the traditional delivery of content.[4]

1.3 Significance of the Study

There is a breadth of research on peace education and human rights education but most of this research tends to remain quite theoretical and does not push for a connection of human rights and peace. There is very little written on the role of education in connecting this gap. There is also a large gap when understanding the difference between the role and purpose of human rights education and peace education. Both human rights education and peace education cite the same aims yet remain two different fields in academia (UNESCO1998, Salomon & Nevo 2002, Navarro-Castro & Nario-Galace 2008, Reardon 1997, & Tibbitts 2005, 2008). The field of human rights education fails to create a common purpose to the creation of a peaceful society. There is also a lack in academic work discussing human rights

[3] This is based on personal observations of moral education classes, and classroom experience. Kathmandu, Nepal, October 2008.
[4] Based on a conversation with Vice-Principal of HVP on September 8, 2009.

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education. As Mihr & Schmitz (2007) discuss in their work on human rights education, human rights education "is rarely taken seriously by academics" (p. 973). This research can begin to open up space within educational studies as well as human rights and peace studies, and to draw attention from stakeholders on the need to connect human rights and peace within formal education and in academia. The work of the students may also be seen as a positive example for other teachers in the school.

There is also a large gap in research discussing teaching practices in human rights education and peace education programs. Most research on human rights education and peace education discusses the aims of both and gives a focus on content. Also the research does gives guidelines for a proper methodology but few explain how to really implement them. The aim for this research is to encourage educators to begin to reflect on their own teaching practices and incorporate more student-centered practices.

This research project will also attempt to contribute to the academic study and work done on Participatory Action Research. There is much written within the field of education but very little done in human rights and peace studies specifically addressing Participatory Action Research. This research project hopes to not only incorporate values of peace and human rights into the local community of Nepal but also offer an example of just and equitable research methods for other academics and researchers in the field of human rights and peace studies.

1.4 Background and Need for the Study

Nepal is currently in a transition period towards peace. It has suffered ten years of violent civil war in the Maoist Peoples War from 1996 to 2007 (United Nations Office of the High Commissioner for Human Rights in Nepal 2007). Nepal is an ideal place for this research project because of the paradox that exists. The word "peace" is a common word in Nepali language, culture and religion, yet there has been ten years of violent conflict with massive human rights violations (United Nations Office of the High Commissioner for Human Rights in Nepal 2007). Now the country is in the transition stage to peace. The youth have an important role to play in helping

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with this transition. They need to be able to find an effective way within their own social practices to understand their transition to peace and how to incorporate human rights into this transition.

Also, through education, respect for human rights can be created. This respect is very important as a foundation for peace. There is the space in Nepal for the community themselves to begin to understand and incorporate human rights in a way that they decide on. There is also a need for human rights education as it is currently lacking in the national curriculum.

> Given the human rights violations, the Ministry of Education and Sports has realized the need for human rights curriculum in secondary school. However, the curriculum that has been developed by the Ministry's Curriculum Development Center (CDC) is just an outline, inadequate and insufficient to serve human rights education (Pyakurel 2005, p. 39).

One other aspect is how best to implement educational programs that can be incorporated into the communities themselves. An effective way to do this is to involve the community. One key problem, leading to the involvement of many Nepali youth in the Maoist conflict was an education that did not fit their lives, and did not offer them hope for the future.

> Nepali education simultaneously prepares the students for bureaucratic and managerial jobs and disqualifies most of them from these jobs…. It is an imposition onto the village communities of an alien system of knowledge, priorities, values, and methods evolved from Western colleges of education. Classroom discipline, examinations, and certification authoritatively determine what is 'true knowledge', and devalue the knowledge, practices, and languages of the villagers…. An immense class of people is presently being schooled in Nepal to despise their own rural background (Mikesell 1993, p. 32).

Many of the Nepali youth interviewed mentioned that they were taught about the United Nations system and International Human Rights Treaties but they did not understand how they related to them or the problems they faced as youth[5].

[5] Youth Interviews conducted March 2009 in Kathmandu, Nepal.

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1.5 Research Objectives

This paper will approach the question of how to effectively instill values of human rights and peace in education through a Participatory Action Research project. The connection and how it is taught needs to be developed in a participatory manner. It gives the research project more practical usage and allows for the empowerment of the youth themselves.

This research conducted a Participatory Action Research project in order to try to understand an effective process to connect the study of peace and human rights in education. It focused on the importance of the right to education in creating human rights education and peace education programs and the necessity of combing the two. It is important to highlight the right to education, not just as the accessibility of schools but also the importance of content and what is being taught. This paper attempts to highlight the importance of human rights and peace education under the right to education. This paper also attempts to understand the role of just and equitable research methods where the students and the researcher are both active participants. Through conducting Participatory Action Research, this paper begins to address the importance of the process, a process that allows for more understanding and incorporation of research findings into the social and cultural practices of the youth.

Overall, this research attempts to create an avenue for the youth to create their own process which aims to connect human rights education to peace education and look at an effective pedagogy for teaching human rights and peace. Through the methodology of Participatory Action Research, students are taking an active part in the research process and the results. Not only did the research hope to understand the process, and contribute to new ways of looking at human rights education but the participants themselves were expected to create a project aimed to create social change which addressed the needs of the community, the youth and the school.

1.6 Research Questions

This thesis is beginning to understand what the connection between human rights and peace should look like through an analysis of human rights education and

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peace education. It focuses on attempting to build a culture of human rights that leads to a peaceful society by working on the development of a project with youth that connects human rights and peace. It attempts to take a small research project as an example to answer the broad question of what is the connection between human rights and peace, more specifically looking at the role of education. It attempts to answer this question by understanding the following:

What is the role of education in connecting these two abstracts?
What is the best process to find this connection?
What should the process of education look like that instills values of human rights and peace in Hindu Vidyapeeth-Nepal School in Nepal?
What role should youth in Nepal play in the creation of their own understandings of human rights and developing of human rights education and peace education?
What role should youth play in research and how can this lead to empowerment?
How effective is Participatory Action Research as a pedagogy?

Youth in this research is defined as middle school and high school aged children. Pedagogy is defined as the art of teaching. In this research it will look at what is taught but more important, how content is delivered.

1.7 Methodology

1.7.1 Participatory Action Research

This project is based on the guidelines for conducting Participatory Action Research. Participatory Action Research consists of four main components which are participation, inquiry, research and action (Hughes & Seymour 2000). A Participatory Action Research project aims at community participation and "embraces the principles of participation and reflection, and empowerment and emancipation of groups seeking to improve their situations" (Hughes & Seymour 2000). To begin the process the community must begin to dialogue about issues they face, try to understand the context of these issues, and their relationship at different levels. In beginning to understand the concepts, a "creative reflection" takes place. In this project there were four phases of questions the students had to address. Phase I questions were to question how the researchers see their world and how the issues are defined. Phase II

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began to bring in the researchers personal lives and how they felt about the issue at hand. Phase III began to break down the issue at hand and looked into who is involved and the consequences or implications. Lastly, Phase IV looked into what sort of change could come from this dialogue. This phase addressed the action part in the research (Reza 2006, p. 7-8). The important point to remember with the questions is that they were meant to guide the group. They were a key to get started in the dialogue but the group was allowed to move where it wanted to go. As Miles Horton states "the thing to do was just find a place, move in and start, and let it grow" (Freire & Horton 1990, p. 53). In order for the researchers to answer many of the questions, they went out and conducted interviews in the community, in their school and in other schools as well. The group always came back to together to share information and reflect upon what they learned through the interviews.

Then, the participants began to work towards creating possible plans of action addressing problems they faced as a community. Once they had created a plan, they then had to take action to implement their plan and then reflect on their own work. The students chose three different action plans, one was to go and visit a drug rehabilitation center to learn from the patients there and create friendships to help support them through their recovery. The second was to lead an awareness program with street youth through the "Feeding the Street Children Program" in Kathmandu[6]. Finally the group conducted an awareness program at their own school and also at the Ashram connected with the school to share what they had learned with their peers. At the very end of the research project, activities were scheduled to come together as a group and reflect upon their experiences, what went well and how they can continue their work in the future.

1.7.2 Hindu Vidyapeeth School in Nepal

I first visited Hindu Vidyapeeth- Nepal School located in the Balkumari District of Kathmandu, in October of 2008, where I volunteered one month to teach the Convention on the Rights of the Child to secondary students. It was through that

[6] For more information, see http://www.streetchildrenofnepal.org/pages/4-Projects_We_Support#childrens_food.

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class where the first contact with the school was made, and students expressed interest for me to return to continue working on human rights education. It was through this request that the idea for a Participatory Action Research project came up. As Participatory Action Research should be for the benefit of the community themselves and since the students requested a project, HVP was the ideal location to conduct the research.

Another reason for HVP being an ideal location, is the positive relationships between the staff and the students, and the staff and the researcher. The school itself was very supportive of this type of program, and due to the limited amount of time I was able to stay in Nepal, a positive and supportive relationship was important to guarantee continuation of the project by the students themselves.

1.7.3 The Co-Researchers

Conducting a Participatory Action Research project means that instead of participants or subjects, I conducted the research along with the students. The group of students that participated were students of HinduVidyapeeth- Nepal school. There was a group of twenty-three secondary school students, eight boys and fifteen girls, aged between 13-16 years old. The students had volunteered to participate as co-researchers over their end-of-the-school-year break. The students had one month of holiday which they committed three to four days a week to work on the project. Since HVP school's core curriculum is taught in English, all students have a high level of English and were able to express themselves verbally and written in English.

1.7.4 The Research

I returned to Nepal in March 2009 and stayed a little more than 6 weeks. I was able to return during the year end holidays so the students had one month free from school where they volunteered to work on the research project. The sessions took place on Sundays, Wednesdays and Fridays from 10am until lunchtime. Towards the end of the month, the group met almost every day except on Saturdays. Many times the afternoons were used to conduct interviews in the community, work on

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preparations of posters and planning for the awareness programs that were held. During the morning sessions, the goals were to come up with ideas for how best to connect human rights and peace into their own culture. Activities were prepared to introduce the different theories behind human rights and peace, and to encourage dialogues between the youth but the students themselves led the directions of the research. My role was that of a facilitator. Most of the activities consisted of dialogues and self-reflections to create a list of research questions and their own objectives to the topic and then to understand the best process. Flexibility in the research design is very important in Participatory Action Research as it must come from the group itself. The students themselves led and organized all of the programs and excursions outside of the school.

1.7.5 Documentation

As the research was conducted as a project, a lot of the documentation of the research was done using photographs. Photographs of all students work, and activities were taken and dated. These photographs were used to analyze student's work, for example, poster boards and displays that were all left at the school. Also, as a researcher, I kept a detailed notebook of the events of each day and all processes. On top of just recording notes, I was sure to journal a reflection after each day.

The students also were asked to keep a journal and reflect daily on the events and activities. These were for them to keep but each student submitted a final reflection at the end of the project. These were kept with the notebook of events and used to analyze student's opinions, reactions and overall feelings towards the project.

1.8 Ethical Issues

Working with children itself is an ethical issue. Permission had to be obtained from all parents and all work done outside of the school always had to be monitored so that it was done safely. For example, when students went to interview in the community, precautions were taken to insure that the students were always working in groups and did not go anywhere unsafe.

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Another concern working with youth is that the project itself encouraged activism, but at times this may not be safe for the students. Constant checks had to happen to be aware of what would be safe with the youth and not lead them to think that activism is always good, that they must always look at each and every situation. Also, as the project caused youth to look critically at situations, at times, this led students to be confused and caused insecurities or doubts. Constant check-ins and reflections took place with the group to make sure that the process was moving in the direction that they felt comfortable with.

The last concern was that the duration of the actual research project was only a short time period. Connections between the research project and the school took place at every level possible to insure that youth would have support for continuation of the project on their own. If there was encouragement of students to continue to work on issues without the support of the staff or the teachers, it would have been unfair to them. By the end of the project, the school administration and teachers demonstrated interest and promised support for the youth to continue to work on these issues. They expressed their commitment to the continuance of the students' work.

1.9 Limitations of the Study

There are a few limitations to the study. The first is that the research project was conducted in a short time period. Although, many of the students already had an introduction to the research topic and had already expressed interest in conducting a research project, there was only two months for this particular aspect of the research. This did not allow for much follow up. It also did not allow much time to spend with all of the teachers at HVP. Most of the time was dedicated to working with only the students. Also, as it was the end-of-the-year break, I was only able to have discussions with the teachers that either lived at the school or came by to visit during the break.

The other problem is that by conducting an isolated case study with just one school, it may be difficult to connect this research to answer broad theoretical

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questions. The entire research design was specific to issues these youth faced personally, and while they did conduct interviews with others in the community, it was still an isolated research design. HVP students are more connected to many international networks focusing on inter-religious dialogue and international education movements pushing for value-based education. Many of the girls from class 8 and 9 had attended conferences in India and Sri Lanka. As it is a school dedicated to value-based education, the students are more comfortable with alternative methods to education and participating in projects such as this one. This limits the findings a bit as HVP is quite a unique school in Nepal.

1.10 Organization of the Thesis

Chapter one of the thesis offers an overview of the research project itself and the key objectives.

Chapter two is a discussion reviewing the literature and has four main components. The first component addresses the gap between human rights and peace in general. By showing that there is a clear gap, this paper hopes to offer insight into how education can bridge this gap and why it needs to be bridged.

The second component addresses the education of peace and the education of human rights. It is a critical analysis of existing theories on human rights education and peace education. It offers a comparison of both through an analysis of content and methodology to understand why new avenues need to be created. By comparing the pedagogies of human rights education and peace education, one can see where the gap that needs to be addressed is.

The third section of the literature review will discuss the process of Participatory Action Research itself, what academics say about Participatory Action Research and why it is important in this project. Human rights standards will be used as well to discuss why youth themselves should have the room to conduct research which is relevant to their education.

Finally, the literature review briefly discusses the role of the facilitator. Key characteristics are discussed from different scholars on education, looking to highlight what is needed from the facilitator for this type of project.

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Chapter 3 gives the specifics of the research project itself, looking at how the project was conducted following the guidelines for Participatory Action Research. It discusses, in-depth, what the students did and how they did it. It also discusses the problems that youth found they faced in Nepal.

Chapter 4 and Chapter 5 offer the overall reflections on the research project. Chapter 4 looks at how the research project was able to address the social realities for Nepali youth, the importance of doing this in human rights education and peace education and how Participatory Action Research can be used as a pedagogical tool to do so. It then looks into the key role the facilitator has in this process. Chapter 5 connects the thesis to the human right to education and how it is important to truly understand this right. It also offers some conclusions for the field of human rights education and peace education.

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CHAPTER II
HUMAN RIGHTS AND PEACE

In the Preamble for the Charter of the United Nations, the mandate for the creation of the United Nations is written in which respect for human rights and living together in peace are both the prime objectives for the creation of the United Nations. The Preamble states “we the peoples of the United Nations determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small” and “for these ends to practice tolerance and live together in peace with one another as good neighbors and to unite our strength to maintain international peace and security” (United Nations 1945). In this statement, there is a clear connection between human rights and peace. The problem is that as we delve deeper into the field of human rights, we can see a clear gap in incorporating human rights into peace studies and the same is true for peace into human rights studies, especially in academia. While the two are clearly interrelated conceptually, in the practice of the two fields, they remain quite separate. This section will first discuss the literature in general on connecting human rights and peace in the practical implementation of the two fields. This is used because many parallels can be seen in beginning to look at the gap between the pedagogies of peace education and human rights education. The second section uses the general gaps and an analysis of peace education and human rights education to begin to understand what is needed in order to be able to incorporate them both into educational practices. The final part of this section will look into an effective process in trying to create change within the field of human rights education and peace education through the methodology of Participatory Action Research. Participatory Action Research is important because it allows a space for the voice of the youth themselves to participate and also encourages activism. If they are to be the future peace makers of our world, then they need to tell us how they will be best able to do that.

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2.1. The Division between Human Rights and Peace

As stated above, when one begins to look at the practical work of peace studies and human rights, there is a large gap between the two. This gap that exists between the two studies seems absurd because, quoting Said and Lerche (2006), "human rights are inextricably linked with peace, and at first glance the relationship might seem straightforward" (p. 129). In beginning to research where the connection lies, this relationship is not so straightforward after all. Recently, authors and scholars have begun to address this disconnection between human rights and peace studies, or rather trying to address the connection that does exist. Even with their own work, for the most part, the two fields remain separate, especially when looking at the practical implementation. While both have the same goals, they speak different languages as Lutz, Babbit and Hannum (2003) describe in their article *Human Rights and Conflict Resolution from the Practitioners' Perspective*. "The two groups make different assumptions, apply different methodologies, and have different goals, values, and institutional constraints" (pp.173-174). This is a problem that must be overcome. To build a lasting peaceful society, these two approaches must come together, "preventing wars and massive human rights violations, and rebuilding societies in their aftermath, requires an approach that incorporates the perspectives of both human rights advocates and conflict resolution practitioners" (Lutz, Babbitt, Hannum 2003, p. 173). The question is, how can this happen?

Julius Mertus and Jeffrey Helsing (Eds)'s work *Human Rights and Conflict* (2006) brings together various scholars addressing issues of human rights in connection with conflict, peacebuilding, and education. As they stated in the introduction, "human rights have largely remained a separate field, not only from security studies and humanitarian law but also from conflict resolution" (Mertus & Helsing 2006, p.8). Their work attempts to bridge this gap in the research. Their work clearly calls for further research to be done between the two and also points out major gaps that still exist. They break down their articles into three different approaches, the "human rights" approach, the "conflict resolution" approach and the "humanitarian law" approach, and state how these three schools of thought are quite diverse and distinct (p. 5).

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The most clear disconnect lies between the "human rights" approach and the "conflict resolution approach" as Lutz, Babbitt and Hannum (2003) showed in their work. Galtung (1996) connects peace studies to conflict resolution as an obvious connection, "a theory of conflict is as indispensable for development studies as it is for peace studies. The same is true of peace, but peace also has that emphasis on violence-reduction and non-violent conflict transformation" (p. 70). Galtung did not connect studies on human rights and the respect for human rights to the emphasis on violence-reduction or on non-violent conflict transformation. Lederach (2003) as well, left out a connection of human rights to his definition of "conflict transformation". He defines conflict transformation as "transformation provides a clear and important vision because it brings the horizon toward which we journey- the building of healthy relationships and communities, locally and globally" (p. 5). He fails to connect this healthy relationship to one which sees the fundamental respect of human rights as the backbone to peace. Galtung and Lederach show that in their definitions of conflict transformation, human rights are not an important aspect. Lederach (2003) does address human rights but in an early definition of conflict transformation and its relationship to justice but fails to expand on how to incorporate human rights. He states that conflict transformation understands "peace as embedded in justice" and that this "emphasizes the importance of building right relationships and social structures through a radical respect for human rights and life" (p. 4). One key tension lying between the discussion on peace studies and conflict resolution is that "human rights are viewed as a by-product of peace, not as a major component for building peace" (Mertus & Helsing 2006, p. 9). The other side of the argument is that human rights workers, as well, do not understand the long term processes to bring about peace. "In addition, most human rights NGOs have honed the skills to respond to short-term needs, but they have little experience applying long-term solutions to correct the underlying issues" (Lutz, Babbitt & Hannum 2003, p. 184). Lisa Schirch's (2006) article *Linking Human Rights and Conflict Transformation: A Peacebuilding Framework* is able to connect the two more so than the other articles. She stresses the importance of the two working together towards peacebuilding but also reiterates what has already been discussed, that the two fields do remain separate in the practical

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aspect. In her article she lays four main principles that connect human rights and peace and then explains the tensions that lie between the two. In her discussion on the connection between the two she writes that, “they share a moral call, they share similar analytical tools for understanding conflict and violence, they pose a similar challenge to state structures, and their strategies for addressing conflict offer strategic alternatives to war” (p. 64). She said that the main tensions between the two lie in how to “treat human rights violators” (p. 79). She writes that conflict transformation practitioners will negotiate with all while human rights activists would like to see those who have violated human rights punished. She goes on to explain that they approach the term conflict differently. “Conflict transformation approaches focus on the ‘conflict’ while human rights and restorative justice approaches focus on the ‘crime’” (p. 80). Human rights activists defend the victim and punish the offender while “conflict transformation values impartial approaches to the parties in conflict” (p. 80). While this is a clear distinction between the practical implementation of human rights and peace work, it still does not take away from the values behind them and their importance to each other. The moral call that they share is important especially when looking into the role education can play and in incorporating these values into the cultural practices of societies. Schirch (2006) calls this moral call “to improve the human security for all people not just for one group” (p. 65). This moral call is important when discussing human rights education and peace education as they can be the tools in which groups can learn to make their claims for what they need. Schirch concludes her article stating the importance of each for the other. She states at the end, that each need the other “each field needs the challenging questions raised by the other, for frustration and challenge are the mothers of innovation and improvisations” (p. 92).

Said and Lerche (2006)’s article focus on the idea of the “the moral call” and give a straightforward analysis of the connection between human rights and peace. They make an argument of peace as a human right,

> so it could be argued that the status of peace as a human right is generally clear: We, the inhabitants of the earth, do have a right to peace, and since this is a right for all “peoples”, then by definition it is a universal human right (p. 130).

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This article makes a positive connection between the two by a discussion of what is termed “positive peace”. “It involves, among other things, equitable, participatory, and stable political institutions, as well as economic, social, and cultural conditions that guarantee diversity and minimal standards of well-being and protection for the vulnerable” (Said & Lerche 2006, p. 134). They also connect peace to human needs, by saying that to give human beings what they need to exist, there must be a peaceful society (Said & Lerche 2006, p. 130). While this is true, the article uses human rights as a tool to implement peace while trying to prove that the right to peace is a human right. There is a very clear connection as the article shows, but they make an incorrect connection to make the right to peace a human right. Instead it is human rights which are needed to bring about peace. Donnelly (2006) as well disagrees with peace as a human right but for a different reason. He states that Said & Lerche are trying to connect peace and human rights together just because both are good things, “peace, like love, is one of those good things that is not a matter of human rights”(p. 153). He goes on to argue in favor of this statement, based on a legal perspective looking at international law and the role of the sovereign nation-state in implementing human rights.

> We might imagine a world in which other institutions- for example, firms, families, regional organizations, or the international community as a whole- had duties to implement and enforce internationally recognized human rights. That, however, is not the system established in contemporary international human rights law (Donnelly 2006, p. 153).

He is correct but this is exactly the problem, especially when understanding the connection between peace and human rights. There must be more of a practical connection but also a need to see change and hope for change in the international legal system. This is where the disconnection begins with human rights and peace. Human rights tend to be so interconnected with international standards that their values get lost and excluded when different hopes for a peaceful society are discussed. They get bogged down in the legal realm of international law. This is where the importance of bringing in human rights and peace as values lies. Moving away from the focus of human rights only as international standards and the UN mechanisms is what will allow values and theories on human rights to be more acceptable to communities who

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may feel no connection or have lost faith in the international system, like the UN and other international legal bodies.

2.2 Human Rights Education and Peace Education

As discussed in the section above, in the practical implementation of human rights work and peace work, there remain many tensions existing between the two fields and there is a clear gap in trying to connect them, especially in academic work. Within the field of education, one will see similar gaps existing between the two schools of human rights education and peace education. It is important to address how this gap exists within education but also to address why it is important that education work on bringing these two schools together.

Education is a key tool of socialization. If the United Nation's main objective is to respect human rights and encourage peace, then education must play a key role in this. In almost every international human rights treaty, the right to education for instilling the values of the treaty is guaranteed. The Universal Declaration of Human Rights gives the basic right to an education that promotes peace. Article 26(2) states

> education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious group, and shall further the activities of the United Nations for the maintenance of peace (United Nations 1948).

Article 26(2) gives a basic framework because it is not only guaranteeing the right of access to education but giving a clear definition of what the purpose of education should be, "incorporating respect for human rights and the maintenance of peace". Many other international and regional human rights treaties and conventions have followed this perspective, even though rarely are these two key points ever highlighted when discussing the right to education. The Convention on the Rights of the Child has especially been able to expand on the meaning of education and give very clear guidelines for achieving a quality education. The impact of the Convention on the Rights of the Child in education is it pushes states to begin to look at education as

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more than just a tool for employment. It can push for an education that helps to build upon peaceful values maintained by the United Nations. This can be termed “positive peace”, meaning “the long-term process of transforming attitudes and institutions to create and sustain a society that is both peaceful and just” (Mertus & Helsing 2006, p. 9).

While the standards are there, a global vision of human rights education as encouraging peace is still lacking and many governments even fail to implement basic human rights education as international standards. As Henry (1990) states in a speech on educating for human rights, “human rights education efforts by governments have lagged despite the strong endorsement of the Universal Declaration of Human Rights in 1948” (p.420). While human rights education has developed more since then there is still a large disagreement on how it should be taught, what to teach and most importantly how to connect it to encouraging peace. Even from a NGO perspective, human rights education is still not used as an important tool for building a culture of human rights (Mihr & Schmitz 2007, p. 976).

The goals are clearly laid out in what education should address, but the problem is understanding how and why human rights education and peace education diverged into two separate fields? In understanding a definition of each, there is still very little difference. As both fields are quite broad, many different definitions exist. Betty Reardon (1997)’s work on peace education defines it as broadly as understanding causes of social injustice, conflict and war and states that “it seeks to prevent the occurrence of the problems which inspire it” (p.22). Others have stated that there is not a single entity for peace education as peace has many meanings and so does violence. The different contexts of how peace can exist and the different social networks all cause difficulties when trying to come up with an overarching definition of peace education (Salomon 2002, p. 5). While human rights education tends to have a more distinct goal as the dissemination of information regarding the human rights treaties, it, as well, has begun to change to a more broad definition. For example, UNESCO’s website states that human rights education “encompasses values, attitudes and behaviors which uphold human rights” and also incorporates action as a

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component as well[1]. The UN High Commissioner on Human Rights also has broadened the definition in stating that human rights education is "training, dissemination, and information to build a universal culture of human rights" (Tibbitts 2008, p. 2). While Tibbitts (2008) herself does recognize human rights education as an international movement, in her own definition she keeps it within the framework of human rights conventions and treaties, as she states that it is "an international movement to promote awareness about the rights accorded by the UDHR and related human rights conventions and procedures" (p. 2). We can see that there is a difficulty in finding an overarching definition for both schools although human rights education does tend to follow a more legal approach. On top of that, again we can see little connection between peace education and human rights education. Some scholars have even stressed specific points to distinguish the two. As Mihr & Schmitz (2007) state, "HRE should not be confused with other educational efforts promoting goals such as communal peace, tolerance, poverty reduction, women empowerment, or civic engagement" (p. 977). The problem here is that the authors fail to discuss clearly why they must be separate and do not acknowledge the relationship between the goals listed above and human rights education. Even now most international organizations do recognize the importance of human rights education in peace building, "by the time of the 1993 United Nations World Conference on Human Rights, HRE was explicitly linked to goals of peace" (Lord and Flowers 2006, p. 439), but fail to reach out more to connect the two officially.

2.2.1 Comparing the Content

As we can see in the definitions, confusion still arises in trying to understand the distinction between human rights education and peace education. These problems continue to arise when we analyze education at three levels. Haaveslrud's (2008) discussion of peace education gives us three levels to look at education: the first being the content, the second being the method of communication and the third, the organizational structure of the educational program (p. 1). When analyzing human rights education and peace education these three levels are a useful

1 www.unesco.org/shs

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tool. Since human rights education and peace education are so varied and do not tend to exist in a structured formal educational institution (Lord & Flowers 2006, Martin 1987, Reardon 1997), the analysis here will remain to discussing the content of each and the method of communication.

Lord and Flowers (2006) offer a very concise understanding of the difference in content between human rights education and peace education. In their explanation of the history of human rights education, they describe the first movement for human rights education implemented into formal schooling in Europe with the sole purpose of disseminating information on the European Convention of Human Rights. They go on to state that “this legal orientation and focus on violations contributed to the growing separation of HRE and peace education” (p. 438). Betty Reardon (1997) does not see this as the difference but that peace education focuses on conflict. She offers a holistic view of human rights education as more than just the legal standards but as a pathway to incorporate social justice and “positive peace” into peace studies.

> Even that strand of peace education that sees itself devoted specifically to learnings about "peace making" has been primarily problem centered, focusing on "negative peace", the reduction, avoidance and elimination of warfare. As such it has been devoted more to a study directed toward eliminating the causes of war than to creating the conditions of peace, more to negative circumstances of what should not be than to the positive possibilities of what could be (p. 24).

She sees human rights education as a way to build on the idea of positive peace in two ways, as a positive way to build on values and a more practical way to understand the theoretical concepts. She writes

> The conceptual core of peace education is violence, it's control, reduction, and elimination. The conceptual core of human rights education is human dignity, its recognition, fulfillment, and universalization. As I have argued elsewhere, human rights is most readily adaptable to the study of positive peace, the social, political and economic conditions most likely to provide the environment and process for social cohesion and non-violent conflict resolution (p.22).

Lord and Flowers (2006) disagree in that they feel her argument underscores the “important distinction between HRE and peace education, namely, the tendency of content, especially law and current events, to dominate HRE, and the process, especially methods of dealing with conflict, to dominate peace education” (p. 441).

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Lord and Flowers (2006) are correct in that, traditionally human rights education's content focuses on international standards and treaties as Tibbitts (2008) recognizes, whereas peace education tends to be much broader in scope. Peace education is not only broader in the sense of what it can cover but also how it is covered in different parts of the world. In Salomon's (2002) work on the different natures of peace education, he stated that peace education must vary depending on the region and suggested classifying peace education into three different categories, "peace education in regions of intractable conflicts, peace education in regions of interethinic tension, and peace education in regions of experienced tranquility" (p. 6). This is an important point as it allows for relevancy within education but it also makes it more difficult to define what the content of peace education is.

As we can see, peace education tends to have a broader scope than human rights education but this doesn't have to be. Human rights education, as Reardon (1997) stated above, can offer positive values which are more than just understanding international standards and mechanisms. She has stressed the importance of values and their impact on the study of peace. These values can help lead to a more holistic vision of peace, one which includes social justice and equality. This research relies heavily on her definition, in stating that human rights education and peace education have more to offer in regards to their content then just understanding international human rights treaties or various theories on conflict. The values behind human rights and peace are a very important aspect of *what* is being taught.

2.2.2 Comparing the Methodology

The second level to look at education is the method of communication (Haavelsrud 2008, p.1). This also leads to a minor difference between the two schools and one in which both Reardon (1997) and Lord and Flowers (2006) do not dedicate much space for. The reason for this being that in discussing methodology of both schools, human rights education and peace education, there seems to be a less marked distinction between the two as both stress very similar methods, such as student-centered practices and the use of creative activities (Amnesty International 1996, Arigatou Foundation 2008, Navarro-Castro & Nario-Gallace 2008, Silan 2004,

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UNESO 1998, Yeban & et all 2003). Overall both studies stress the creation of good societies as a goal but neither devotes much attention to looking at the particulars of how to teach doing this.

Lord and Flowers (2006) give an example of methodology in combining the two through what they term as "transformation education". They state that the major distinction between the two lie not so much in the methods but more on the emphasis of the programs.

> Although most peace education stresses building skills and changing attitudes, whereas HRE focuses more on application of a body of knowledge, both are ultimately directed toward building and maintaining just and peaceful societies (p. 444).

Haavelsrud (2008) addresses the question of how peace education should communicate when he questions the role of action in peace studies. He stresses that action and reflection are key for peace education.

> So far, I have only discussed peace education in terms of reflection. A major choice to make concerning the content of peace education is whether it should include or exclude action for the solution of the problem. If action is included, the timing of it in relation to the reflection process is also important, i.e. is it possible to develop a reflection process about a problem on the basis of some action already undertaken, or is action as part of the peace education content seen as desirable only as a result of a reflection and study process? (p. 3).

This is one key difference between the methodologies written about peace education and human rights education. Peace education tends to focus more on practicing inner peace as well as outer peace but also stresses heavily the importance of the level of involvement of the participants. Navarro-Castro and Nario-Galace (2008) define Participatory Education as a key strategy in peace education. They define it as "allowing learners to inquire, share and collaborate" (p. 143). They go on to stress its importance in achieving peace through developing the skills for effective communication, "the practice of articulating and listening to diverse points of view is an important exercise in broadening perspectives" (p. 143). It is also important, to help bring the curriculum to meet the needs of the particular participants. As Bar-Tal (2002) states, "the nature of peace education is dictated by the issues that preoccupy a specific society, because it has to be perceived as being relevant and functional to the

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societal needs, goals and concerns" (p. 29). Participatory approaches are the only way to adapt to this.

Scholarly works on human rights education tend to focus on the importance of empowerment. The term "empowerment" has now become a key goal expressed continuously in the literature on human rights education, and so it is safe to say that a methodology which encourages empowerment is a major aspect of human rights education.

Amnesty International specifically used the verb empower in their discussion on the pedagogy of HRE as "components of knowledge, skills, and attitudes empower individuals to address oppression and injustice" (Tibbitts 2008, p. 3). Tibbitts (2005) herself, earlier stated the key importance of empowerment, "moreover, as the human rights vision pertains to justice at all levels of individual and state relationships, the term 'empowerment' has special significance" (p. 1). Ely-Yamin's (1993) work was the foremost to begin to push for this and she also addresses the challenges to doing this

> Education, however, also constitutes the most controversial facet of the human rights movement as legal rights and social norms become hopelessly blurred, and seemingly successfully buried philosophical questions about what human rights mean come back to haunt the human rights advocate in the classroom (p. 643).

One important way to do this is through what Aly-Yemin (1993) labels a "dialectical pedagogy of human rights". Alicia Ely-Yamin's (1993) article on the pedagogy of human rights education is one of the more clearly definitive works connecting the importance of critical thought as a tool to move towards transforming societies. She tries to move away from the notion that human rights are just a set of international standards and discuss more the values and underlying theories about relationships with governments and our societies.

> Insofar as the nation-state is the instantiation of coercive control mechanisms in society, the international human rights project, seen from this perspective, represents a radical threat both to internal government domination and to the status-quo of international relations. It is this paradoxical combination of elements- the mind of a dissident with the soul of a prophet- that a human rights education program must strive to animate in students (p. 643).

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She moves through her article clearly laying out the goal of human rights education as empowerment by moving away from just using human rights standards as a curriculum tool. She pushes educators to see them more as a tool for empowerment, "the very core of the concept of human rights, and therefore of human rights education, implicates empowerment" (p. 645). She clearly addressed some of the problems that arise when trying to implement a human rights curriculum that follows the core values of human rights yet she still fails to truly address the goals of human rights education in the peace building process. As students are called to understand their own situations, they must also take into account morality and the role of their inner self. Adam Curle's (1990) work on peace making, peace building and development shows that to make changes in our society, one must first start with the personal. He writes

> I have come to see that the way we perceive human nature, especially our own, is of overarching importance. It is indeed an absurd illusion to consider that we can work for peace, which means to be actively involved with people who are behaving in an unpeaceful way, if we are inwardly turbulent and ill-at-ease; or to help people change their lives for the better if our own existence is disordered and impoverished; or to educate if our own human potential has not been sufficiently led out (p. 17).

Others as well stress the importance of spirituality and peace when trying to understand human rights as well. In trying to understand the connection between human rights and peace, the students must understand that both inner peace and the larger societal peace are both just as important. As Bishop Labayen (Various 1998) writes about work in the Philippines

> my own self-integration is woven right into the fabric that holds the whole cosmos together. It depends, therefore, on the just and harmonious relationship of all that makes up this universe. Self-integration, therefore, can only take place within the patterns and network of my relationships, both human and ecological (p. 145).

They must understand that they can take action but also understand different theories behind what action they should take and be able to reflect upon their actions and their own motives. Peace education clearly addresses this aspect through studies on non-violence, devaluing the other and the roots of violence. Harris' (2002) writings on

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conceptual work around peace education clearly show that this is where peace education can contribute to a more holistic understanding.

> Peace educators try to point out the problems of violence that exist in society and then instruct their pupils about strategies that can be used to address those problems, hence empowering them to redress the circumstances that lead to violence (p. 19).

Ely-Yamin (1993) pushes for a new way to look at human rights education but a dialectical pedagogy still must address the inner self as well. Understanding conflict is an aspect in understanding how it can lead to human rights violations and one must learn to deal with conflict in a peaceful way as addressed in peace education. Other authors in the field of education, clearly state the importance of challenging the status quo, and encouraging critical thought within the classroom to help make this transformation to "positive peace" but they, as well, do not connect their theories to peace education or human rights education. As Bell Hooks (2003) writes "to build a community requires vigilant awareness of the work we must continually do to undermine all the socialization that leads us to behave in ways that perpetuate domination" (p. 36). Ira Shor's (1992) work also stresses the need for critical thought; if students can be taught to think critically and question the system by an empowering educational system then they will begin to challenge other parts of society as well.

> Empowering education invites students to question school and society, to consider some alternatives and to imagine others, and to reject the inequality whose roots lie in the economic system. Society would be very different if education were critical and democratic (Shor 1992, p. 198)

While empowerment is a key strategy within HRE, participation is what is stressed as the key component of PE. While both PE and HRE incorporate both empowerment and participation, participation tends to be stressed more under peace education as empowerment is under human rights education.

Human rights education offers values that are maintained behind the international standards, values of human dignity and empowering those who have been previously excluded from deciding for themselves what they need in their lives to live in peace. Peace education offers theories about understanding conflict and how to move beyond it, as transformative education addresses. Peace education suggests that the best way to do this is through participation of all those involved in the learning.

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These two methodologies are clearly interrelated. This research takes the approach that a dialectical pedagogy, one which teaches the values but also empowers students to look critically at their own situations and take action to improve it, must also take place with the participation and personal reflection stressed in peace education. Peace education also offers the importance of the value of non-violence. As students take action towards improving their situations, they must understand that the action they take must be beneficial for all to live together peacefully.

2.3 Participatory Action Research

This research is looking at the role of PAR as a way to connect human rights education and peace education. One must understand what Participatory Action Research is to understand how as a process it can connect the two.

Participatory action research came about in the 1970s as researchers and academics felt the need to break away from the traditional scientific outlook towards research as it was neither helping to explain human suffering nor helping to offer suggestions to stopping it. Many academics were beginning to leave traditional academia to work on real issues at the local and regional level on emancipatory educational, cultural and political processes (Borda 2001, p. 27). Academics and activists began to work on new ways to fighting oppression. Borda's (2001) article gives an excellent overview of the origins to PAR, and also shows how during the 1970s many movements were taking place but in separate regions, such as India, Columbia, Tanzania and Brazil. Paulo Freire's work on education in Brazil is one example of this push towards new ways to work with communities (Freire 1970).

As this new research paradigm came about, it had very specific goals. Participatory Action Research is a research process that is attempting to reform research in knowledge in a systematic way by looking for "innovative cognitive procedures like doing research work with collectivities and local groups so as to lay foundations for their empowerment" (Borda 2001, p. 28). Participatory action research pushes to restructure scientific research but more so to "obtain knowledge for what we judged to be worthy causes". Borda (2001) goes on to write

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> we therefore declared that the common people deserved to know more about their own life conditions in order to defend their interests, than do other social classes which monopolized knowledge, resources, techniques and power; in fact, we should pay attention to knowledge production just as much as the usual insistence on material production, thus tilting the scales towards justice for the underprivileged (p. 29).

He clearly laid out the first goal of Participatory Action Research in that it must be participatory, conducted by the community, and incorporate into academic research previously marginalized groups. As Navarro, Prevost and Romero (1995) suggest

> research is conducted with a community rather than on a community. Research methods are based on community participation, education, and action. In contrast to traditional research, participatory research's activist orientation places a higher value on the generation of new ideas and strategies, and on the actions taken by a community, rather than on the documentation of a community's condition (p. 18).

Robin McTaggart's (1997) work outlining some important points on PAR states that "careful attention to ensure that otherwise unheard voices (for example, disenfranchised groups) are given expression" (p. 14). Her article also questions how this is done. One problem that can exist is that there is an assumption that just by including previously excluded groups, that the research is participatory. This is not true. As McTaggart goes on to write

> authentic participation in research means sharing in the way research is conceptualized, practiced, and brought to bear on the life-world. It means ownership: responsible agency in the production of knowledge and the improvement of practice. Mere involvement implies none of this, and creates the risk of co-option and exploitation of people in the realization of the plans of others (p. 6).

This is very important in looking at the how local groups can connect human rights and theories on peace into their everyday practices. As one of the three criteria for transformative education given by Lord & Flowers (2006) is that the community must be involved. "Outsiders may be involved in planning and supporting programs at their inception, but ultimately human rights education and peace education need to be grounded in local people and local needs" (Lord and Flowers 2006, p. 445). It is also extremely important in beginning to understand the role the youth can play in creating their own spaces. In understanding how children best learn and adapt information and

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knowledge into their lives, Participatory Action Research allows them to play a pivotal role in the creation of knowledge. As Borda writes "participatory research was then defined as a vivencia (life experiences) necessary for the achievement of progress and democracy" (p. 31).

The second goal of Participatory Action Research is that it must lead to social change. This social change can be small but there must be some sort of change, not only with the community but also with the researchers as well. The process of encouraging social change and helping communities understand this change is properly addressing the role of empowerment through research. As Ely-Yamin (1993) pushes for a human rights education to challenge current systems and push the youth to critically think about their own power relationships as the process of empowerment. In peace education, a push for action is also discussed as Bar-Tal (2002) shows. "Peace education in schools without a wider social campaign is fruitless and disconnected from social reality" (p. 31). McTaggart (1997) gives the key definition in that to call research participatory action research, "we are suggesting that it is likely to have improved the lives of those who have participated" (p. 26). She then goes on to discuss some basic ideas of PAR. First, PAR is research not just activism. It must be a study of a situation in order to understand and produce knowledge (p. 27). Participatory action research is about creating equal relationships. While it is clearly political in its nature to create social change, it can be conducted by anyone. "Participatory Action Research is an obligation undertaken by all people at all levels and in all kinds of institutions who seek to develop the quality of their work and the symmetry and reciprocity of their relationships with others" (p. 6). One important thing to remember is that while PAR can be conducted by anyone or anywhere, it also has a very specific goal to incorporate previously marginalized groups.

As McTaggart (1997) states "individuals cannot accomplish change of much note by themselves, and they cannot change anything unless they change themselves at the same time" (p. 6). The researcher must not only challenge their own knowledge but also challenge how that knowledge was produced. They must understand this own relationships with their institutions and communities.

> Questioning within the study about ways in which both the research question and the methodology used are framed by the relationship between

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> researcher/author and his or her institutional obligations (McTaggart 1997, p. 14).

Lastly, PAR must attempt to create positive social change, not only within the community but, as was written above, with the researcher as well. Dona's (2007) work on participation in the context of refugee studies clearly links the two goals together and their importance. "Intrinsically linked to the term participation is the adjective 'participatory' which in social sciences and development studies has come to define a distinctive approach to research, which is collaborative and aims to achieve social change from below" (p. 214). This second goal to create social change meets the second criteria of transformative education by Lord and Flowers calling for a long-term commitment. Unless the community can change and develop programs themselves to work on this change, then the long-term commitment will not be possible. As Lord and Flowers (2006) write, "although factual knowledge may be conveyed in a short course, transforming attitudes and mastering skills require time, repetition, and reinforcement" (p. 445). This is important for social change to occur and a project which incorporates the community to change themselves and then continue the process on their own is the only way to guarantee this.

Participatory Action Research must be critical, transformative, flexible and reflexive. In order to guarantee this, steps should constantly be taken to ensure the process meets its goals. One of the most important characteristic is that constant reflection must occur. "Overlapping of action and reflection was designed to allow changes in plans for action as people learned from their own experience" (McTaggart 1997, p. 27). Freire (1970) describes this process as essential to fight oppression.

> Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it (p. 51).

Olitsky and Weathers (2005) work on ethical issues with student researchers, stressed the importance of reflection and flexibility because it allows the research design to constantly check to be sure the process is in line with the participants true objectives.

> Part of what is driving this collaborative approach is the search for a research process that is more ethical, in that it is empowering rather than

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> exploitative and meets the needs of the researched rather than the interests of the researcher (p. 1).

PAR as a process is what can be used to help bridge the two schools of HRE and PE. It takes the key components, empowerment, participation, action and reflection as its guidelines, and allows for a connection to the social reality of the communities. In following these guidelines, a complete study and understanding of both human rights education and peace education can take place.

Participatory Action Research is also important in a project on human rights education and peace education because it is following a rights-based approach to research on education.

When understanding how a rights-based approach to research must be adapted, one must understand one of the key principles of the Convention on the Rights of the Child which is the respect for the child's opinion and the right to be heard (dela Cruz, et. 2001, p. 12). Article 12(1) of the Convention on the Rights of the Child states that

> State Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child (United Nations 1989).

Youth should be involved in the process of creating their own curriculums. If researchers are working on projects related to what a curriculum contains or how it should be taught, the youth have the right to participate in the process and voice their opinions. Participatory Action Research allows the space for this to take place as will be discussed further in this research.

2.4 The Role of the Facilitator

One final aspect must be addressed when discussing a PAR project to connect human rights and peace education. The role of the facilitator in the project is very important to recognize, not only as an educator of human rights and peace, and as a researcher but as a teacher showing compassion and care. Different literature acknowledges the importance of the facilitator in how a project will be carried out.

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The ‘quality’ of the educator/facilitator makes all the difference in the learning experiences” (Arigatou 2008 p. 24). Within literature and studies on education, the role of the facilitator/ teacher is widely addressed and clearly defined. Most of the ideas of an active and compassionate facilitator date back to George Count’s (1969) work where he stated first that teachers must be friends of their students but also teachers should be active members in their community to serve as positive role models for the youth. Counts went on to say that teachers should use their power to be leaders and it was the role of teachers to use their power to push for activism in the community. Valenzuela’s (1999) work with immigrant youth in Texas, United States as well showed how schooling must be compassionate. She found that youth rejected schooling because it was not caring or compassionate to their needs. In different discussions on HRE and PE, there are also very clear statements about trust, positive role modes, respecting the rights of the students and encouraging critical thinking (Amnesty International 1996, Arigatou 2008, El-Yemin 1993, Navarro-Castro & Nario-Gallace 2008, & Yeban et. all 2003,). Curle (1990) stresses the importance of a good relationship as a facilitator in an education that fosters peace.

> Nevertheless, relationships within the formal structure are very important. For one thing, they constitute the setting within which genuine education can take place. Teachers who respect, love and value the great potential within their students teach them far more than the arithmetic, history, science, ect; they also teach them about themselves and the world. They teach them that within each of us there is something worthy of trust and affection (p. 155).

The role the educator of peace and human rights plays is a very important one. As they must be seen as a positive role model, and adapt the values needed to help connect human rights and peace education.

It is also the role of the facilitator to reflect upon their own practices. One of the key areas lacking in the research is work written by educators and teachers reflecting on their own practices. While there are, most likely, many educators working with both the field of human rights and peace education, we do not find their stories. The sharing of personal reflections on how educators are defining human rights and peace education or teaching practices more at the local level would also

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offer insights and create more dialogues about how to push for a more holistic view of peace and human rights education.

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CHAPTER III
CONDUCTING PARTICIPATORY ACTON RESEARCH

Chapter three will describe the research process itself. It will take the reader through the six-weeks in Nepal, incorporating details on the process of Participatory Action Research and also details of the students' work. This section is important for two reasons. First, it describes the research project in detail giving the reader an in-depth look at the research project, what was done and what the students felt. Second, it is key to highlighting, not only the process of PAR, but also its importance as a pedagogical tool. Participatory Action Research is not discussed just as the research methodology but also as its major impact as a teaching methodology to help bridge the gap between human rights education and peace education.

3.1 Participatory Action Research as a Process

The PAR process has four major phases, reflection, planning, action and observation. The first phase of reflection must be the understanding of the problem, and an understanding of the researchers' position in relation to that problem. The planning phase consists of group problem solving to identify what are the possible steps that can be taken. The action stage consists of implementing a project within the community. The final stage of observation is reflecting upon the process and understanding what went right and what went wrong (Kemmis and McTaggart 1988). This research at HVP was conducted following these four phases. It was important to give as much space and flexibility as possible to the students. A definition of human rights education methodology from Silan (2004) was also very helpful in designing the activities that took place. It is defined as "an educational or a teaching and learning methodology or pedagogy that facilitates the processes for the participants to articulate their thoughts, opinions, and feelings, describe and analyze their experiences, formulate strategies for action, and evaluate these actions" (p. 14).

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Upon arrival in Nepal, mid-March 2009, I immediately began to meet with students and a voluntary informational meeting was scheduled to discuss who was interested to commit to working on this project. While I knew that many were interested from feedback given from my first visit in September- October 2008, an official group needed to be formed. I was surprised to have such a large attendance. On the first day, 28 students attended the meeting, nine from Year 8 and nineteen from Year 9. Overall, there were 23 students who attended and actively participated throughout the whole month. There were fifteen girls and eight boys, with only two boys and five girls from Class 8. I found that the girls in both Class 8 and 9 were particularly active but the principal explained that as it is more difficult for the girls to get out of their homes during holiday, they are much more willing to participate in activities at the school. With all of this taken into account, the girls were still much more active than the boys and played a very large leadership role.

As the process was to be owned as much by the students as it was by me, we had to democratically decide on everything. As a group, the students decided what days of the week they would work on the project. Initially they chose three days a week, Wednesday, Friday and Sunday. More days were added later in the project.

It was extremely important that the group choose what days to work together and how to proceed forward. All decisions had to be made in a democratic fashion. As following the criteria and definition given by Kemmis and Wilkinson (1998),

> PAR offers an opportunity to create forums in which people can join one another as co-participants in the struggle to remake the practices in which they interact- forums in which rationality and democracy can be pursued together, without an artificial separation ultimately hostile to both" (p. 22).

Bishal, a quiet boy from Class 9 even commented on that point during his reflection on how the project was handled, "the way you handled the class is very inspiring, since it is always democratic, interactive and interesting. I can't think of anything that went wrong right from the first day"[1]

[1] Student reflection from Bishal Baaniya dated April 28, 2009.

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Once the group and the times were decided, I explained the process of Participatory Action Research and background about why I was there. Initially, it was not so easy, as the students had no previous knowledge of this sort of process. The students at HVP are definitely exposed to more alternative teaching methods than average Nepali students due to the large international network the school maintains and the schools focus on a value-based education, but they still had no prior experience working on a research project, nor projects related to human rights. To explain the process, I wrote all the steps down, and went over in detail what each step would contain. I constantly asked for feedback and possible suggestions for how we could move through each phase. Throughout the project, I also checked-in regularly with the students to remind them at what phase we were in the process and to elicit their feedback throughout.

The next meeting time was to begin working on defining human rights and peace in their own terms so they could begin to understand what problems exist for youth in learning about human rights and peace. As a facilitator, I had to encourage the group to use their own experiences to help find meanings to these terms. "Human rights education facilitated through participatory methodologies starts with an understanding of prior experiences of the participants. These experiences of the participants become the starting points for introducing discussions on human rights principles and human rights instruments" (Silan 2004, p. 14). As peace is a term discussed a lot through many different projects and a main value taught at the school, the students had a number of different and creative ways to define peace but in defining human rights, most answers remained similar. For example the definition for peace varied from "its all depend upon one's feelings" to "it is the state of non-violence" to "in the morning you can see the beautiful rays of sun, birds flying, soft fog but what you understand and feel there is peace"[2]. The definitions for human rights tended to remain quite close to each other, such as "the rights given to a human no matter where, when or by whom s/he is born is known as human right" and "rights

[2] Photo entitled "Students' Work from Activities Brainstorming Peace Definitions. Activities held at HVP-Nepal, Balkamari, Kathmandu, Sunday, April 5, 2009". Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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given to humans by the state or the world so that they could improve their status"[3]. One thing I failed to do was encourage the youth to move away from the terms. While I wanted students to come up with their own meanings for "human rights", we often still relied on using the term itself.

3.2 Defining Human Rights and Peace in the Project

Beginning to look at how youth define human rights and peace shows that the connection between the two is a natural one. Lisa Schirch (2006) discusses a similar observation in her work on conflict transformation. She found that "at the community level, many of these practitioners see no contradiction between human rights advocacy and conflict transformation working for social change and thus blend the two approaches" (p. 64). The students did not initially see any key differences between peace and human rights. In the beginning, they often used phrases and statements interchanging the two terms or stating how both were needed for a good society.

The students divided themselves into three groups to begin to find meanings for peace and human rights. The three groups were entitled, Human Rights in Nepal, Human Rights for Youth and Peace for Youth. The Human Rights in Nepal group had the most boys with seven boys mostly from Class 9 and only four girls almost all from Class 9. The Human Rights for Youth was almost all girls with only one boy from Class 8, Sanjaya, who was very well spoken and mature. The Peace for Youth was a mix of Class 8 and 9, but was all girls. Although more initially came, these numbers represent the students who showed up consistently throughout the project. The groups immediately went to work on how to define these terms from the perspective of their communities. They went out to find the answers through questioning and interviewing themselves and others in their communities.

As Kemmis & Wilkinson (1998) explain PAR is important because it is allowing for researchers to look at social practices. In order to change social practices,

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[3] Photo entitled "Students' Work from Activities Brainstorming Human Rights Definitions. Activities held at HVP-Nepal, Balkamari, Kathmandu Sunday, April 5th, 2009". Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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it must be done as a social practice. It must be done as a "collaborative social process of learning" (p. 22). The students had to understand how others in their community defined their realities to begin to understand how to address the problems they faced. As Kemmis and Wilkinson (1998) go on to write

> To be sure, one person may change so that the others are obliged to react or respond differently to that individuals changed behavior, but the willing and committed involvement of those whose interactions constitute the practice is necessary, in the end, to secure the change (p. 22).

The Human Rights for Nepal group conducted interviews with their teachers. Each of the members invited teachers to the school. They split into pairs and interviewed three different teachers on April 2, 2009. They asked different questions to each teacher and their questions were as follows:

> What is human right?
> Is Human Rights followed by everyone?
> Is there a guarantee for human rights?
> In which states its easier to achieve human rights?
> Why is human rights necessary?
> What is the main reason for creating human rights?
> What is the condition of human rights in Nepal?
> How can we improve the condition of human rights in Nepal?
> How can we bring awareness in the people about human right?
> Is there any negative aspect of human right?
> Why is human rights important?
> Are people aware about human rights?[4]

From the boards produced by the students explaining their interviews, it appeared that most of the teachers interviewed felt comfortable with the questions. Although one teacher, Jaganaath, one of the younger teachers and an alumni of the school, did comment that the questions were challenging. I had to inform him that it was the students themselves who created the questions.

The Human Rights for Youth group first came up with their own definitions for human rights and peace as a group. Some of the girls asked me for

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4 Photo entitled "Human Rights in Nepal Display Board on interviews with teachers at HVP. Interviews conducted Sunday, March 29, 2009 at HVP-Nepal, Balkamari, Kathmandu. Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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some books or reference material to help them with their definitions. I gave them a few fact booklets from the U.N. that I had. They used these to help them. Again, if I had moved away from the term "human rights" itself, they may not have felt the need to look up outside information. They then wanted to understand how other youth compared to their own definitions and how other youth learned about human rights and peace. They decided to conduct interviews with youth from SOS Children's village in Sanothimi[5]. SOS is a well known organization in Nepal working for orphan children. It provides accommodation and schooling for orphan children and also provides scholarships for their students to continue into university after they have graduated from SOS schools. It was Sahara's idea to interview orphan children. Sahara is a very active girl in Class 8 and also in her community. She dreams of becoming a social worker. She was familiar with SOS through one of her weekend programs that she participated in. The SOS Children's village was also located within walking distance of the school. As they wanted to try and understand a perspective from marginalized youth, SOS Children's Village was a good place because all of the youth in the Children's village are orphans or from disadvantaged backgrounds. They were able to schedule an interview time with permission from the Director. On April 2, 2009, in the afternoon, three members of the group, Sahara, Sony, and Sanjaya, and Jeevan, one of the borders staying at the school, conducted interviews with four young men who grew up in the Children's village. They asked the following questions:

What is Human Rights for them?
How can you connect Human Rights and Peace?
How can you spread this type of project to youth?
What type of education did you get in school about human rights?
What is the problem of human rights for you in the present?[6]

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[5] More information can be found at www.sos-childrensvillage.org/where-we-help/Asia/Nepal/Sanothimi/Pages/default.aspx

[6] Photo entitled "Human Rights for Youth Display on Defining Human Rights and researching youth issues. Interviews with SOS youth conducted April 2, 2009". Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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The young men felt comfortable with the questions and had a lot to say. They felt strongly that the way they studied about human rights in school was not helping them now but they did feel at ease with the use of the term "human rights".

The Peace for Youth group also decided to conduct interviews with the outside community. On Friday, April 3, 2009, seven members, including Aashrita, Pranayanki and the twins Ritu and Rupa, along with myself, walked around the neighborhood of the school conducting interviews with youth they came across on the streets. They asked a mix of different questions but the three main questions were as follows:

> What do you know about human rights?
> How do you define Peace?
> What problems do you face in your life in regards to human rights and peace?[7]

The Peace for Youth had the most difficulty with their interview. As they were just approaching people on the street, some people did not want to talk with them. There were also two incidences where the interviewees walked away after hearing the questions. When we returned to the school after, we had a short discussion session to reflect on the interviews. Aashrita mentioned that maybe people felt intimidated by not knowing or having answers. I asked them if this showed that some people were unaware of human rights. They mentioned that they must not have learned about human rights in school. We did not offer an alternative way to speak about human rights in the interviews. If we had done so, we may have received different reactions.

All three groups then put together display boards to share with each other. A follow up class was given for the whole group to come together to share and also to reflect upon what they were learning. They also reflected on the experience of interviewing. In a PAR project, reflection must take place throughout the entire process. Kurt Lewin, a social psychologist known for the creation of "action research" used a spiral to describe how constant reflection must take place. His use of constant

[7] Field notes dated April 3, 2009.

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reflection was “designed to allow changes in plans for action as people learned from their own experience” (McTaggart 1997, p. 27).

3.3 Discovering Youth Issues

As Participatory Action Research calls for the group themselves to research issues related to their own community, the group came up with a list of problems they felt affected the implementation of human rights and prevented peace. As the group was divided into three subgroups, each subgroup, through discussion, research and their interviews came up with one major problem or issue that affected them. It could be related to a conflict that existed in their school or in their community, like discrimination or just an issue that they felt concerned youth, like the use of drugs. In each group, definite leaders existed and they also had a clear mind of what issue they wanted to discuss. The Human Rights in Nepal group had Anish, Sujita and Pratik, all three who were class leaders. Anish was really interested in addressing the political problems related to the violence caused by the different political parties while the others in the group were more interested in looking at discrimination. A large reason for this being is that it was a more comfortable topic to address. HVP, being a school dedicated to value-based education, constantly stresses the idea of non-discrimination while discussing politics is still a lot more risky. As the majority of the members in his group decided on discrimination, Anish tried to connect discrimination to political power and political violence when he did his analysis.

The other groups were more unified in their selection of what issues affected youth and what they wanted to spend time working on. In the Human Rights for Youth, Sony and Sahara were both very interested in talking more about child abuse and very quickly were able to influence their group. They were able to understand the situation of the orphans and relate it to their project through the issue of child abuse. They felt that abandonment also was a form of child abuse.[8]

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8 Based on a conversation with Sony and Sahara while returning from the interviews at SOS on April 2nd, 2009.

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The same dynamics existed with the Peace for Youth group. Ritu and Rupa, twins from Class 9 really wanted to understand how drugs affected the youth and learn more about the drug addiction. They said that they felt it was a becoming more and more prevalent among youth and have been interested in understanding more for some time.[9] The rest of their group willingly and excitedly followed their enthusiasm. Some also found that one of the problems affecting youth in Nepal is lack of opportunities; lack of opportunities led to boredom which also allowed youth to experiment with drugs.

It was through this that they were able to begin to connect human rights and peace, through the practical aspect of understanding how each group's problem exists in various levels. Each group was given a sheet with the five dimensions of conflict and had to break down their own issue into a chart. The five questions they were given to answer were

> Who or how many parties are involved?
> What are the sources of conflict? What is it about?
> What types of relationships exist between conflicting parties?
> What is the history of the conflict?
> How are parties dealing with the conflict? (Farell & Seipp 2008, pp. 6-8)

As these issues that each group chose were problems that existed for them, they were easily able to break the problem down and analyze it. They found that in their analysis and in answering the questions, there was always a relationship between both human rights violations and peace in their own communities.

3.4 Addressing Problems for Youth

After each group decided on what problem they wanted to address, after they analyzed each problem and learned more about the various aspects of each situation, they then had to decide how to address the problem they decided on. As a whole group, activities were prepared to facilitate brainstorming possible solutions and to create dialogue to discuss possible solutions. Each group prepared a short drama in how they visualized their own possible solutions. The Human Rights in Nepal group

9 Student reflection from Ritu Sapkota on April 28, 2009.

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did a drama about caste discrimination. This drama showed how with awareness and understanding that one caste is not better than another caste, people could work together. The Peace for Youth group did a short skit that showed how if youth are bored and pressured by friends they are more likely to use drugs and the Human Rights for Youth group did a drama showing a child advocate who came and spoke with a family about child rights. Role plays and dramas are very useful in understanding issues related to human rights and peace. As the Amnesty International Human Rights Education Manuel states "role-plays can improve understanding of a situation and encourage empathy towards those who are in it" (Amnesty International 1996). After each drama was performed, there was time for the whole group to discuss what they saw and give feedback on each possible solution. Once this was done, each group then came up with a possible action plan that we would all do.

3.4.1 Discrimination

The group of Human Rights in Nepal chose discrimination as a major problem affecting the implementation of human rights and peace in their community. As briefly discussed previously, the school regularly preached values of non-discrimination with relation to caste-discrimination and religious discrimination. It was a topic quite comfortable for the students and was also mentioned and stressed in many of their interviews when discussing the idea of human rights for all and equality. Anish continually tried to connect the political violence to caste-discrimination but the majority of his group did not want to discuss the political problems of Nepal. Through the discussions around discrimination, they were able to understand the difference between structural violence and physical violence. They were also able to connect this to one of the basic underlying principal of human rights, non-discrimination, which they found in their interviews. For example, in an interview with one of their younger teachers, Jaganaath, who teaches Social Studies, when asked the question of why human rights are created, he answered, "to ensure the life, liberty and persued of

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happiness that each human should get, no matter when they are born, how they are born and what religion the follow."[10]

The group decided to work with the Feeding the Street Children Program run by Dr. Sudya Reiner at Bhal Boja in Katmandu, Nepal. The group felt that street children often suffered from discrimination and also they were unable to receive the same opportunities to learn about human rights and peace. First, they were able to invite the Feeding the Street Children Program to their school for lunch. The kitchen staff at the school cooked and all of the groups participated, helped to serve lunch to the children, and helped to lead games and activities. After lunch they shared songs and dances with each other. The next step was to make a trip to Bhal Boja to visit where the Feeding the Street Children Program took place and where they offered morning classes before school time. Nisha from Class 9, a very active girl and strong leader in her group recruited Sony and Sahara from the Human Rights for Youth group to go with her to make the initial visit to the program. Sony, Nisha, Sahara and I made the visit to the center of Katmandu and spent a morning with the program. The girls helped the children with their homework, spoke with them about their lives and helped them with their English. At the end of the morning, they scheduled a time where the whole group would return to offer an awareness program. All three groups prepared posters about Child Rights, information on drugs, and causes of discrimination and child abuse. They returned to Bhal Boja on April 21, 2009 and conducted a two hour-awareness program that took place on three different floors with three different groups. At the end of their program, they donated all the posters that they created to decorate the rooms at Bhal Boja. All of the children were very happy and they ended the sessions with songs and games in Nepali.[11] As Sujita, a very expressive girl from

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10 Photo entitled "Human Rights in Nepal Display Board on interviews with teachers at HVP. Interviews conducted Sunday, March 29, 2009 at HVP-Nepal, Balkamari, Kathmandu. Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

11 All photos of display work, the lunch visit to the school, the visit to Bhal Boja and the visit to Maya Nepal are available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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Class 9 wrote in her reflection, "we had a nice time in Bhal Boja. We gave speech about child right to those street children. There were very much happy to get something from us. We gave our work on chart paper to them and make them aware about child abuse and discrimination also".[12]

3.4.2 Drug Addiction

The group Peace for Youth focused on drug addiction as a problem affecting peace for youth in Nepal. They felt that this was a problem affecting youth, which related directly to their inner peace but also to their right to education. They wanted to learn from recovering drug addicts to help pass information to their peers about drug addiction. As Sony summarized in her reflection,

> we were giving priority to child abuse and drug addiction so we went to the rehabilitation center to learn more about drug addiction and to give awareness to children of next generation as well as to get information, knowledge about drug addiction.[13]

They also wanted to find out if there was anything that they could do to help with the recovery and rehabilitation process. They decided to visit Maya Nepal, a drug rehabilitation center where one of the teachers, Mr. Laxman Panthi, worked part time. The teacher was able to arrange a visit and some time for the students to interview the men there. On April 17, 2009, fourteen students, from all three groups and all girls except Bishal, went to Maya Nepal. They prepared interview questions and held small group interviews and discussion groups about drugs. The men were very open to share their life experiences. The students were all very compassionate, as a few of the men cried during the discussions. Sony described this in detail in her reflection, "they speak very slowly and in small voice, we as well as they were going to cry, they were so kind and helpful and answered all the questions properly."[14] At the end the students sang a few songs to share with the men. The group not only took information and

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12 Student reflection from Sujita Bhandari dated on April 28, 2009.

13 Student reflection from Sony Shakiya dated on April 28, 2009.

14 Ibid

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learned about the men's experiences but also provided friendship with a group of men who are socially isolated and excluded.

3.4.3 Child Abuse

The Human Rights for Youth group labeled child abuse as a major problem in their community. This is clearly addressed in the Convention on the Rights of the Child and they were able to find a quick connection to peace due to the physical violence. Here the youth were most able to see how protecting human rights is also promoting peace and there were many opportunities to discuss the difference between negative and positive peace. What the students found harder in this group was how to address the problem. They knew that the problem existed and it was a violation of human rights but they also didn't know how to address it. They felt that through awareness and encouraging positive relationships was all they could do for this project. They decided to create an awareness program on Child Rights and also work on reducing violence in the children's lives when they play with each other. They decided to spend time at the Helping Children Study Club at the Shanti Sewa Ashram. The Helping Children Study Club is an after school program provided to the neighborhood children that have nowhere to go after school. Most of the children come from poorer family backgrounds and many live in single-parent homes. The group, led by Sony and Sahara from Class 8 and with the help of Nisha from the Human Rights in Nepal group, dedicated one afternoon a week to spend time with the children and help them with their homework. Only Nisha, Sahara and Sony visited regularly. They prepared many friendship games and activities designed to help with cooperation and learning how to live together peacefully. The three girls have also continued to visit weekly or bi-weekly.

3.5 Reflecting on the Process

In a PAR project, reflection is a key aspect of the research. As the facilitator, I had to give time for the group to come together and discuss what they learned from the activities. This was done in two class sessions and also individually.

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In final two class sessions, the group came together and each person had to share how they changed either in their thinking or in their own personal lives. As Kemmis and Wilkinson (1998) discuss, how each participant changed is how to measure the success of the project.

> The criterion of success is not whether participants have followed the steps faithfully, but whether they have a strong and authentic sense of development and evolution of their practices, their understanding of their practices, and situations in which they practice (p. 21).

The students also had to reflect on not only what they learned but how they now see the change in themselves. They were asked to share what they enjoyed the most and what they had difficulty with. All students were also asked to write a written reflection on what they felt of the entire process. Bishal from Class 9, really looked into to understand himself in his reflection. He wrote that

> talking about myself, I am just like toad, I never want to get detached from my home and I only participate in rare programs in my free time and even when I do participate, most of the times, I don't find them fruitful at all……. but in this project, I got a chance to prove myself and it was very interactive and very interesting.[15]

The final class was about conducting activities about working together. I was also able to organize a small trip to the zoo as a treat for working so hard over their holiday. All students attended and it was a very nice time to see everyone enjoying with each other. Aashrita even commented on that in her final reflection

> every part of the package was out of my imagination. And our last program picnic in zoo was with lots of fun. In funny temple, I enjoyed a lot. Once again, I would like to thank you for this program.[16]

I enjoyed as well, it was a time to spend with the students and enjoy their company. I also felt quite happy to receive such wonderful feedback from them and to know that they were able to participate in something fruitful for them over their holiday.

I left Nepal shortly after the final class. Each student was rewarded a certificate saying that they participated in the project. I returned to Nepal for a short

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15 Student reflection from Bishal Baaniya dated on April 28, 2009.

16 Student reflection from Aashrita Satyal dated on April 28, 2009.

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follow up visit in September 2009. I received feedback from students who did not participate in the program that they were able to learn from their classmates. I also received a lot of requests to return next year to continue with the project. Due to the support of the teachers and the administration, the students have been able to return to Maya Nepal twice since I have returned. I regularly email with a few people in the school but I did not get much of an opportunity to work and spend time with all of the teachers. Also the close relationship between the school's founder, Dr. Chintamani Yogi and the founder of the Street Children's Program, Dr. Sudya Reiner, allow for the students to have continuous contact.

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CHAPTER IV
"BRINGING IT INTO ACTION"

This section is an analysis and discussion of the research process itself. It contains four sections, the first discussing how the research project design was able to connect theories to the social realities that Nepali youth at HVP face. The second section shows that through this connection, it allows for the practical implementation of respect for values of human rights and peace. It is through this practical implementation that one can see the importance of teaching and educating both human rights and peace together. The third section suggests that as the research methodology of Participatory Action Research was conducted in this project, the research found that Participatory Action Research is also a very important pedagogical tool to allow for this connection to occur. The final section addresses how, even though there are some drawbacks, the role of the facilitator is key to address some of the drawbacks that PAR as a pedagogical tool will bring into the classroom.

4.1 Addressing Social Realities in Education

As Chapter three demonstrated, the students themselves chose what issues they felt were problems youth faced in their communities. Human rights and peace education should be addressing the needs that the community themselves face. As Silan (2004) states, "good human rights education for the disadvantaged, marginalized and vulnerable is human rights education based on their own realities" (p. 39). It is the same of peace education. In Bar-Tal's (2002) work on the nature of peace education, he states that "it is thus imperative that peace education be related to concrete, current concerns and social issues" (p. 32). The problem that an educator normally finds is that in following the content from either human rights education or peace education, there would not have been space for what the students needs were. As one of the SOS youth stated in their interview, human rights education was only a formality, and only

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a study but they didn't do anything.[1] They were able to discuss what the UN is and say that they had heard of the UDHR but that was it. Many programs that provide human rights education usually come in with a specific goal to address even before they meet the youth. My first trip to Nepal, I came to the school with a very specific goal of conducting a workshop on child rights. I used the Convention on the Rights of the Child as the main curriculum tool for this. For this project, following the guidelines of PAR, I had to move away from the idea of planning what will be done. For example, the topics that the groups chose in this project were not topics that I expected as research connecting human rights and peace, but as I was following the guidelines for PAR project, I had to follow what the group wanted. I expected the youth and was mentally preparing to discuss the Maoists and the political conflict taking place in the country but the students did not want to address those issues specifically. In trying to connect human rights and peace together, the youth were able to focus on the problems first that they faced and then connect the theories to these problems. This made the theories much more relevant to them. Another example is looking at the discussion of drug addiction which normally is not seen as a violation of one's human right, but it was an issue affecting the inner peace of people in their community. The youth felt that the younger children had a right to understand drug addiction to help keep them safe in the future and they also believed it was a right to a proper education. Allowing students to first address their social realities and then connect theories from both human rights education and peace education offers a more holistic vision of education that builds on values and skills the youth will need to help maintain peaceful societies in the future.

As Ritu, one of the twins from Class 9, wrote about her experience visiting the drug rehabilitation center, she found that she was able to offer support to those in need. Ritu wrote about the patients at Maya Nepal that

> what I believe is they are in need of good friends. Once they had forgotten their path and again in the right track now. They don't wish to forget the path again. They want the same respect, same love, and same support they

[1] Human Rights for Youth Display on Defining Human Rights and researching youth issues. Interviews with SOS youth conducted April 2, 2009.

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had before being an addict. They are in need of unremitting support.[2]

A tiny act like this, are the values that are preached and stressed with the content of human rights and peace education, yet the practical experience of it is lacking. As Harris (2002) expresses in his article entitled *Conceptual Underpinnings of Peace Education*, "peace as a positive force implies the process of blessing others, respecting them, cooperating with them, and reducing violence of all kinds" (p. 17). He goes on to write "inner peace concerns a state of being and thinking about others, such as holding them in reverence; outer peace processes apply to the natural environment, the culture, international relations, civic communities, families and individuals" (p. 17). Human rights values as well teach about respect among other key traits. UNESCO (1998) makes a clear connection between human rights and values stating that "as values, human rights represent an ideal and a supreme goal which, although never fully reached, can give meaning to life in society" (p. 22). UNESCO (1998) goes on to make the connection to other traits such as freedom, equality and justice as well. Teaching values is quite difficult but through actions, the students were then able to understand what the values really mean. This project allowed for that. It allowed them to understand the values, values like compassion for others, equality and justice, through the practical experience of having the opportunity to make connections and help those in their community who are in need of compassion and equality.

Having the students address their own problems and coming up with their own solutions is the practical component that is lacking in education. As Sahara stated "all the activities we did were so practical. Frankly speaking in Nepal these sort of practical study is not done".[3] The practical part of education is one of the most important aspects. Both human rights education and peace education stress the importance for work in the community and a practical application but yet in the literature on both human rights education and peace education, they do not address how to bring this into curriculums. Aashrita, an extremely bright girl from Class 9 really felt that not only did she learn about the theories but she also got to learn about

[2] Student reflection from Ritu Sapkota dated April 28, 2009.

[3] Student reflection from Sahara Pandey dated April 28, 2009.

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her community. She wrote in her reflection that the practical part of conducting interviews in the community was not only about the interviewing process but also about connecting values and beliefs towards positive relationships in the community. She wrote

> interviewing to the unknown people in the community was the most important to me because I think it is the way to build up the friendship with other which can help to establish peace and harmony in the community and whole nation.[4]

Another way this PAR project was able to address social realties was through connecting the students to groups that are currently working in the community. By choosing to work with street children, recovering drug addicts and children from less wealthy families then their own, they were able to also connect with groups working with these communities. They were able to see the positive examples as role models. Human rights education and peace education is also about learning from examples. Students must see how changes are being made in the community by seeing others actually doing something. For example, Navarro-Castro and Nario-Galace (2008) give a very concise definition of a peace educator which specifies the importance of a role model.

> The teacher of peace is a responsible global citizen, an intentional agent of a culture of peace, a person of vision, capable of hope and the imaging of positive change. S/he understands that education should be a means toward constructive change. S/he is motivated by service and is actively involved in the community. A teacher of peace sees himself/herself as a person responsible to society (p. 151).

Feeding the Street Children Program, Helping Children Study Club and Maya Nepal all offer examples of how to help in the community. This connection, not only allowed students the opportunity to see examples of non-formal education, but also positive role models for people working in the community on long term projects. The students saw examples from networks already created with their school. The project allowed the students to utilize those connections but also encouraged the students to participate more. The Feeding the Street Children Program, the Shanti Sewa Ashram and Maya Nepal have always been connected with HVP school but after

[4] Student reflection from Aashrita Satyal dated April 28, 2009.

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the project, the students are now motivated to use these connections. They have returned twice to Maya Nepal and are still visiting the Shanti Sewa Ashram. Thy are always asking their teachers if they can return. This is a positive motivation that the project was able to bring out in them.

4.2 Importance of Human Rights and Peace Education

As discussed briefly in the introduction, education is a key place for socialization. Historically, education has been used by the state to impose the dominant cultures views but has also been important in many liberating movements as well. Carnoy (1989) explains how schools in the United States have constantly used education to impose the dominant ideology on groups who are resistant to this.

> Young people from subordinate groups, in that model, are implicitly relegated to whatever role the dominant class has in store for them- they are separated from a culture (and knowledge) that they understand and control and are reintegrated into a set of necessarily alienating norms and values that are unknowable and uncontrollable (p. 3-4).

This does not mean that other views or ideology cannot be learned, social change and positive values benefitting all can be implemented as well. This is a key goal of human rights and peace educators. "Educators make conscious choices to use education either for confirmation of the status quo, or for instigating social changes" (Yeban, et. al 2003, p. 26).

Schools are also a place where youth spend the majority of their time, to socialize and play. At HVP, the school itself organized many cultural functions and celebrations for various religious festivals from all faiths. Youth learn from their classmates as well from the teachers. As HVP is a school focused on value-based learning, it is appropriate that values behind human rights and peace also be addressed in their learning. They should be addressed side by side with learning about cultural values.

> Education in human rights and in respect for human rights can instill in the mind of any individual the basic elements of a culture of peace…… Merely to desire peace and to abhor war and be moved by the suffering it causes are not enough. It is important to realize that knowledge of and respect for human rights can lead each individual and the human race as a whole towards the universal peace to which we all aspire (UNESCO 1998,

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p. 16).

The understanding that both HRE and PE should be instilled as values is very important. As the first section in this chapter showed by "learning through doing", the youth were able to see the product of their work. They were able to understand how by treating others and themselves with respect and dignity really helped lead to a peaceful society.

> A culture of peace, constructed in the minds of each human being and in all corners of the world, must necessarily be accompanied by human rights education. These rights can testify to universal values such as freedom, justice and equality for all. They express principles and values that enable the members of the human community to live together, settle their conflicts and regulate social life. They are the essential ingredients of a culture of peace(UNESCO 1998, p. 17).

This research project has not only attempted to show that human rights education and peace education are important but that they also should be taught together. The students connected the studies of human rights and peace through different ways. The first, and most important way is through the values that both human rights education and peace education represent. As discussed above, how one treats him or herself and others are a main value in both human rights and peace education. The students, through working with marginalized groups in society, were able to understand the importance of human dignity and how others should be treated, either by the states, or governments but also how individuals treat others too. In Sony's reflection, she discussed her trip to Maya Nepal. She stated how at first she was a little afraid to visit because "I thought that they were very scary, dangerous or something else but it wasn't, I thought this because our society gives us feeling about".[5] By visiting them, she was able to realize that they weren't scary and actually was able to develop friendships and treat them with human dignity. She goes on to write, "we played games with them and during the play time one brother laughed and laughed so deeply,

[5] Student reflection from Sony Shaikya dated April 28. 2009.

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he said, I haven't laughed like this in my lifetime so their words are very heart touching".[6]

The youth through their work with street children, patients in a drug rehabilitation center and younger children attending an after school program, followed through with values taught through human rights and peace education. By understanding the value of equality as expressed through a various numbers of articles in international human rights treaties, they wanted to do their part, and help offer children opportunities and information that they would not normally have the opportunity to learn. Inequality can also serve as a negative force pushing towards violence. "Inequality easily becomes an energetic force driving feelings of reactance, anger, and frustration that stand in the way of trying to relate positively to an adversary's narrative. Under such conditions, peace education and political action become fused" (Salomon 2002, p. 11). The youth were able to address inequality by actually trying to combat it through helping other youth. This helps for peace in the future. The students are acting on the values that are being taught.

The youth also made a connection between human rights and peace through the idea of "development". The term "development" constantly came through in their work. In defining human rights, the students stated that human rights were "necessary for development and better condition of the country" and they also said that human rights are "basic condition for personality development."[7] In their definitions on peace, students stated that "peace is the real concept to develop a country and one's character. It also helps ones mind to think positively" and that "peace is the foundation of development".[8] The students found that both were necessary for personal development but also for that of the country. They did not

6 Ibid

7 Photo entitled "Students' Work from Activities Brainstorming Human Rights Definitions. Activities held at HVP-Nepal, Balkamari, Kathmandu Sunday, April 5th, 2009". Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

8 Photo entitled "Students' Work from Activities Brainstorming Peace Definitions. Activities held at HVP-Nepal, Balkamari, Kathmandu, Sunday, April 5, 2009". Photos available at http://picasaweb.google.com/amyargenal/ParticipatoryActionResearchProjectConnectingHumanRightsAndPeaceInNepal#

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connect the term development to social and economic rights but they did connect both as human needs. They found in many of their interviews that the lack of opportunity was a reason for youth violence and drug addiction. With more time, the students could have made the connection to social and economic rights as well and delved deeper into a critical analysis of why poverty exists.

The importance of learning both human rights and peace together is clearly stated through the understanding of values and the idea of development or growth of a person and a society. Youth can learn a more holistic vision if the two are taught together. The content may remain different in the sense that human rights education must teach the international standards and peace education must address theories of conflict and mediation but by addressing them through the same process, then all important aspects from both can be stressed together. The question we must ask is not *whether* they should be incorporated together but rather *how* to do so. As the content is different then it is the methodology that must bring them together and this so far is not stressed in the curriculums and the literature addressing HRE and PE.

4.3 Participatory Action Research as a Pedagogical Tool

One other important thing to take from this project is allowing for the voice of the youth in human rights and peace education. Participatory Action Research is a process which allows the space and the flexibility for the youth to participate in what is relevant to their world. It does this through three main points. It allows a relevant connection for youth, from the theory of human rights and non-violence to be connected to the realities that they themselves face everyday. It also encourages active learning not passive learning. Last of all it pushes for activism, the youth themselves must be responsible for the change they want to see. As Mahatma Gandhi speaks "you must be the change you wish to see in the world". Participatory Action Research allows the youth an opportunity to be this change. As Bishal stated "I got to learn a lot about the ideas of yours, my friends, my teachers and finally myself. I leant that I've a lot hidden inside of me. I just need to bring it into action."[9]

[9] Student reflection by Bishal Baaniya dated April 28, 2009.

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PAR also allows for the creation of meanings within peace education and human rights education. What peace and human rights mean should be something fluid and the youth should be active in participating in the debate about what these mean. In Galtung's work (1994) on the universality of human rights, he states that ultimately they are supposed to serve basic human needs but that their meanings should be fluid. As he is speaking about other cultures adding to the meanings of human rights, youth shall also be able to participate in this dialogue.

> In the process there will be other normative sources such as human needs and values from other civilizations. And the UNGA may not forever retain monopoly as universal norm-sender, nor the states as norm-receivers. In short, the human rights field remains open, meaning it is alive (p. 3).

PAR allows for this, it pushes for the generation of new ideas. As Bishal states below, PAR not only allowed him to learn new ideas, but it also helped him to learn more about himself. This is an important aspect of peace education but also should be tied to human rights education. Students must begin to understand how they construct meanings for their societies and how they live in them. As Galtung (1994) calls for new meanings to emerge with human rights, students must be challenged to reflect upon themselves and how they interact with themselves and those around them in term of respect for human rights. As Bishal goes on to write

> I only participate in rare programs in my free time and even when I do participate, most of the times, I don't find them fruitful at all since Nepalese programmes are the synonymes of tedious lectures (one sided talk) and the same boring songs but in this project, I got a chance to prove myself, and it was very interactive and very interesting.[10]

Bishal stated that he got a chance to prove himself and bring it into action. This is the self-confidence that past Director-General of UNESCO, Federico Mayor, was speaking about in Chapter 1, "the immense value of human rights is that they help people build confidence in themselves. That gives each one of us the strength to work for a more just world, towards a culture of peace" (UNESCO 1998, p. 5). Bishal proved this in his reflection and it is an important aspect that also moves back to El-Yamin's "dialectical pedagogy". These ideas of building confidence and

[10] Student reflection by Bishal Baaniya dated April 28, 2009.

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understanding the values behind human rights are what is pushing for the youth to take action for change.

Another aspect that is important to address is the flexibility required in "transformative education". Peace Education also calls for a flexibility that allows for change depending upon the circumstances of that place. As Salomon's work on peace education was discussed in the literature review, peace education has different characteristics depending upon what region in the world it is taking place. This is needed, but it also makes it difficult to come together as a school of thought when there are such wide variants. Participatory Action Research allows for the methodology to come together but also allows for the flexibility to meet the needs of the region. For example, Nepal is a *Region of Intractable Conflicts*. In the project the students did not only focus on discrimination and collectively held animosities but also wanted to understand other issues such as child abuse and drug addiction. PAR allowed that the *process* deal with what they wanted. We can not narrow a region either to one type of study or another as the youth themselves may see other issues affecting peace in their lives not just peace in the political sphere.

Overall, PAR allows for the youth to have a voice in what their education is but also should be encouraged to take action. They have a right to learn about human rights and peace in a manner that is relevant to them but also so that they can be active members. As the Peace for Youth group shared in their conclusion,

> By handling the project we can understand the state of condition of the society. We can influence the youth in a positive way. We can be an example which immensely helps them in overcoming with this sort of project so far. Moreover, if each and every youth are responsible towards their society, understand their rights and their problems with the solution then they can obviously lead their life in peace. [11]

The students made the connections between peace and human rights by understanding the values behind them and being able to put them into practice. They were able to do this because they were given the room to make the connections. PAR is important because for social changes to occur they must involve all parts of the society. PAR allowed for many to participate and work on issues of human rights and peace.

[11] Photo titled Peace for Youth Display Board completed April 3, 2009 Photo 4.

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Human rights education and peace education was not fitting their needs, they found it irrelevant to their lives and impractical to the problems they faced. This type of project allowed the students to create a program that was relevant to them.

4.4 The Role of the Facilitator

As students were leading the project, deciding on what should be done and how, a drawback to the using PAR as a pedagogical tool is that at times, theoretical concepts may be brushed over or not covered in-depth. For example, through the project we were able to understand how protection from discrimination is guaranteed in many articles in international human rights treaties but the students did not spend any time understanding the mechanisms behind how the treaties worked. Also, while they did analyze causes and effects of discrimination, they did not look at different comparisons of discrimination in their communities and connect to discrimination as it takes place in other communities, countries and globally. As a teacher, being able to prepare the content guarantees that all the theories will be covered, again the other side is that it does not guarantee that it will be understood and incorporated by the youth. This moves into the role of the facilitator. It is a key role in using this pedagogy as the facilitator must be able to find the balance to help youth understand and incorporate theories that they find relevant to them through the practical implementation throughout the project.

Different literature on the role of the facilitator was addressed in Chapter 2, and I found the role of the facilitator a very important aspect in being able to use Participatory Action Research as a teaching pedagogy. Trust and compassion were very important in my relationship with the students. I was able to move so quickly into this project because I had already developed trust with the students from my first visit to Nepal in September 2008. Also, I took the time to get to know everyone's name from the very beginning which is a small way to show respect for the students. They appreciated how I treated them and in turn they treated me and others with the same respect.

Apart from being a positive role model and demonstrating values of peace and human rights as a facilitator, there is one key role that the facilitator also must

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play which is being able to balance the project. In the literature on the role of the facilitator there is a lack of discussion on the balance that the facilitator must maintain between practice and theory. In a PAR project, it is extremely important that the participants lead the direction and the researcher take a step back. In work on PE, participation of the students is also extremely important, but the participants must also be sure to understand theories and critically analyze them. Borda's (2001) work shows that there must be as social transformation and an understanding of why and how things happened. The facilitator must bring in critical questions and theory as much as possible without taking over or falling into "banking education" (Freire 1975). For example, once the group decided on their problems, following the guidelines for PAR, they then had to understand the social context of these problems. In order to push them to look at these problems from a peace educator's perspective, I gave them a list of questions to help them break-down each problem by looking at the five dimensions of conflict (Farell and Seipp 2008, pp. 6-8). While these were questions taken from a prepared lesson plan, I only used them to introduce questions related to theories on conflict and through these questions I was able to encourage critical thinking. Then as each group was working on the questions, they continued to ask me for clarification on what they didn't understand. As a teacher, it is very difficult not to just teach from a prepared lesson plan to ensure that all the necessary content is covered. I had to hope that by giving the questions, the students would then try to find the answers through questions.

It was a very thin line between teaching the content and allowing the participants the room to discover the content and learn theory on their own. A good facilitator will encourage students, question them but also learn to step back when needed. "The educator/facilitator is not instructing but rather guiding and structuring the learning process by organizing learning activities, whose process helps everyone, students and teachers, to develop together and question their knowledge, attitudes and behaviour" (Arigatou 2008, p. 24). It is also very difficult to find the right balance. Human rights and peace education, while giving good guidelines on what a facilitator/teacher should do, should also address this difficult balance.

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Finally, as briefly discussed in Chapter 2, reflections from other educators would be very useful to read. I found myself often questioning if I was doing wrong by not incorporating more theory. I worried about leaving out or passing over information, or not addressing certain aspects. It was during the defense of this thesis itself that new ideas about how to look at the terminology and theories around human rights and peace education came out. I was reassured that the focus on the terms "human rights" and "peace" were not so necessary. As my goal was to help the youth create their meanings, it is okay to move away from the dialogue over the terms themselves. This was a large dilemma for me during the project and I used the terminology a lot through the project out of fear that I had a responsibility to do this. Afterwards, speaking with other educators, I was reassured that it is okay to use other ways to define human rights and peace. Being able to read about examples of other projects and hear other educator's views on how to bring theory into practice would have been helpful. Facilitators need to start to collaborate with one another more and create a space for educators to reflect upon their work and share it with others.

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CHAPTER V
A FINAL REFLECTION

This paper has continually attempted to show the importance of connecting human rights and peace and the role education should play in that. It has done so by analyzing a Participatory Action Research project done with youth in Nepal. The analysis up until this point has focused on the methodology of PAR as a useful tool to work with youth on human rights education and peace education. Not only are PE and HRE important for the maintenance of peace and should be incorporated into formal schooling through participatory methods, but this is also a basic human right. The first section offers a personal reflection of the project then moves to an overview of the right to education to express the importance of peace education and human rights education as a necessity for meeting state's requirements under the right to education. The final two sections will offer some concluding notes and look at where we need to go.

5.1 My Final Reflection

Conducting the PAR project at HVP from March-May 2009 was a unique opportunity to spend time with Nepali youth. I enjoyed every minute that I was there and I really go to know and develop positive relationships with the students I worked with. As we conducted a PAR project, I, as the researcher, must reflect on the process, just as I asked the students to do so. I must understand how I have changed and what difference this project made in my life, as an educator but also as a person.

As mentioned earlier, I struggled at times with my own notion that I must balance the project with the theory and the practice, I had to struggle with the idea that I must still *teach* human rights and peace. While I often challenged the students to think critically about the institutions, I never challenged them to think critically about the terms "human rights" and "peace". It was them who taught me, who showed me

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the simple connection between the two, that both human rights and peace are things that people need to live a good life. I constantly tried to connect them theoretically and feared I had to do so for this thesis. I brought this notion into the project, and I feel that after the project, I have left that notion behind.

This project also has confirmed my thoughts on the role of education. Education can and should be the key tool for empowerment. Schools have so much potential to help students build the confidence and the motivation they need to be leaders whom will support both peace and the respect for human rights. Through this project I saw happy youth, excited to be at school over their holiday. I saw confident young women not afraid to walk into a room of unknown men and ask them questions. I saw compassionate teenagers take a deep breath and wait patiently while one man stopped to cry. Conducting this project reaffirmed that these images are the role of education. Peace and human rights as the values they represent are what education should and is supposed to be about.

5.2 Understanding the Right to Education

One of the research questions addressed the role of education and what role should education play in connecting human rights and peace. As stated above, through the research I found that education has a key role. Through my own reflection on the work done with the students and seeing how engaged they were with issues concerning both human rights and peace, I realized that education is not only where this connection must take place but also how it is guaranteed as a part of the right to education.

The Universal Declaration of Human Rights (UDHR) is the basic stepping stone for the right to education and gives the base for education not only as a right to receive an education but also its role in teaching human rights and peace. Seen now as customary international law, the groundwork that the UDHR has left for other treaties to expand on is very important. Article 26(2) of the UDHR not only guarantees education but gives the beginning framework for what education should look like. It states

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> education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious group, and shall further the activities of the United Nations for the maintenance of peace (United Nations 1948).

This article gives a basic framework because it is not only guaranteeing the right of access to education but giving a clear definition of what the purpose of education should be, especially by incorporating respect for human rights and the maintenance of peace. "Promoting tolerance and friendships", "the full development of the human personality", all of these are values stressed in human rights and peace education and are values that are important for youth to see in education. The problem is that while many other international and regional human rights treaties and conventions have followed this perspective, rarely are these key points ever highlighted when discussing the right to education.

Like the UDHR and the ICESCR, the CRC stresses the role of the child in preparation for a responsible life, but it goes much further. Article 29 (1) incorporates an education that is directed to "the development of the child's personality, talents and mental and physical abilities to their fullest potential (United Nations 1989, Art. 29 (1a)),

> the development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own"(United Nations 1989, Art. 29(1c))

and "the development of respect for the natural environment"(United Nations 1989, Art. 29(1e)). These articles are important because they guarantee a certain quality of education under international law, not just the availability of education. They are new because they push states to provide more than just reading, writing and arithmetic. They encourage a value-based education that respects diversity, by developing a respect for children's own culture even if it is different from that of their country. This is a new idea in formal education, and a difficult one for nation-states to want to implement.

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The second aspect of the right to education is how the right is guaranteed as a tool to combat discrimination and also falls back again to the basic values behind human rights, non-discrimination is one of the major values stressed in all human rights treaties. The work of the youth focused on the issue of discrimination. This constantly reminded me of how human rights treaties address discrimination and how many articles under these treaties use education as a tool to combat discrimination. This is related to the role HRE and PE can also play in combating discrimination. This aspect of the right to education is clearly addressed in the Convention on the Elimination of Racial Discrimination (CERD), the Convention on the Elimination of Discrimination Against Women (CEDAW) and International Convention on the Protection of all Migrant Workers and Members of their Families (CMW). Both CERD (United Nations 1965, Art. 5c(v)) and CEDAW (United Nations 1979, Art. 10) protect individuals against discrimination of access to education but they also guarantee that education shall work towards eliminating discrimination as well. Article 7 of CERD states that state parties must adopt policies to combat prejudices which lead to discrimination. They state that this should be "particularly in the fields of teaching, education, culture and information" (United Nations 1965, Art. 7). This same article also says that the promotion of understanding, "tolerance and friendship among nations and racial or ethnical groups" (United Nations 1965, Art. 7) is a duty of the state. This is clearly stating what education should cover but addressing it through the lens of combating discrimination. In CEDAW, a similar article addresses the same issue in regards to discrimination against women. Article 5 states that state parties shall

> take all appropriate measures to modify the social and cultural patterns of conduct of men and women, with a view of achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or superiority of either of the sexes or on stereotyped roles for men and women (United Nations 1979, Art. 5).

The difference with Article 5 of CEDAW is that it does not specifically address the role of education to take these measures as CERD does but it implies this.

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These treaties are hardly addressed when referring to the right to education and more so when referring to HRE and PE but they should be. This is an explicit call for HRE and PE to address combating discrimination.

This is also important because under international development programs, they tend to focus on access to education, rarely if ever, they address human rights and peace education. The Millennium Development Goals, Goal 2 & 3, are examples of this. Goal 2-Universal Primary Education for All- only focuses on quality education in literacy and numeracy. "Achieving universal primary education means more than full enrolment. It also encompasses quality education, meaning that all children who attend school regularly learn basic literacy and numeracy skills and complete primary school on time" (United Nations 2008, p.1). There is no mention of any of the other values stressed in the CRC, especially human rights education or peace education. The Development goals also tend to focus on what needs to be done in terms of resources and not so much of content. While availability is important, and before the quality of education can even be discussed, a school must exist, but one must also note that if the education is not acceptable to the youth, it will be difficult to keep them in school or get them to attend regularly. It is important as well to keep this in mind, when discussing universal education. These are the important qualities of Article 29 of the CRC that need to be incorporated more into international and domestic educational programs. Article 29 shows how education should represent the values of the community, and to learn and teach those values based upon a respect for human rights and a respect for others which teaches a respect for diversity as well. As Lansdown (2001) expresses in his work on *Children's Rights in Education,*

> the spirit of the Convention suggests the creation of schools which are child-friendly and in which children are encouraged to be curious, to argue, to challenge, to be creative, to explore and find out, to be listened to and respected (p. 50).

Human rights and peace education are important aspects of the right to education under many international human rights treaties. They may not always be explicitly stated within an article, but states and educators must be called on to reflect more on what a holistic view of the right to education implies. Education is a key

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place for learning values leading towards the respect of human rights and peace. The various treaties imply this, as articles on combating discrimination implied.

As Landown stated above, the creation of schools which means that as schools are being provided, they should be created with these goals. Seeing the youth respond to the PAR project as they did shows what is possible by just following the true goal of the right to education.

5.3 A New Perspective on the Right to Education

This research is an examination of how a small Participatory Action Research project in a school in Kathmandu, Nepal can address the role education should play in connecting human rights and peace. It also attempted to show that there is a connection between human rights and peace and how Participatory Action Research is an effective pedagogical tool to help students illicit the connection through addressing their own social realities. Through the work that the students did in their own communities, like working with the Feeding the Street Children's Program, visiting Maya Nepal and spending time with the children at the Helping Children Study Club, they were able to implement values stressed behind the international human rights treaties. They were able to make the connection that these values are also important to help develop a peaceful society. They were able to connect human rights and peace at the most basic level- what people need to develop their lives in a good way. They focused on equality and non-discrimination as values to put into practice by working with groups that are marginalized in their own communities.

By understanding more in-depth a specific issue in the lives of the youth at HVP, they could see it from different perspectives. This led to a holistic view of how to address problems that youth will face in their lives. They were also able to develop a better understanding of a value, like non-discrimination by seeing how discrimination exists in their societies. PAR allowed for this. For example the students were not only able to understand caste discrimination but economic discrimination as well, they were able to see what facilities are offered to street children and understand how different it was from theirs. As Bishal and one of the youth at SOS stated, human rights education and programs were not relevant to them.

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The students have an understanding of what discrimination is but through this project they were able to go more in-depth, see how discrimination works, hear it from the people who are facing it and work on how to address it as youth. They have meanings for peace but not the practical implementation to make steps toward creating peace in their own communities. By the involvement of youth in trying to understand where the connection between human rights and peace lie, they themselves were able to make their own connections as they did through the development of a better person and society.

Towards the end of completing this research, I attended a conference on peace in Japan. I had one free day to visit Hiroshima as the conference was located near there. I was able to visit the Peace Memorial and the Peace Museum, both places which remind us constantly of the effects of war. While walking through the Peace Park and reflecting on the horrible sights seen at the Peace Museum, a group of Japanese school children approached me to ask some questions. They wanted to know what I thought of Hiroshima, where I came from and if I liked it. They asked to take my picture with them and gave me a bag of peace cranes as a gift, thanking me for visiting and telling me to please return again. I was filled with happiness by their warmth, especially in a moment where I was feeling quite discouraged about the lack of peace in our world. Four young school children were able to fill me with happiness in the middle of a place with so much sorrow, and they were able to do so with a small gesture of friendship. I tell this story as a concluding note for two reasons. The first is these young school children were filled with hope and happiness, even in place of sorrow. They had the energy to try and encourage others. This is what peace educators and human rights educators need to tap into. The youth have a role to play that sometimes we, as adults, overlook. Working with the youth in Nepal, I felt the same way. The students in Nepal were able to take small gestures and connect them to big problems. They were able to create tiny friendships which may seem small to many people but it highlights the underlying values behind peace and human rights. They were able to put into practice, values and theories that we often attempt to teach through a book or a lecture. The students felt so happy after their trips to Maya Nepal and Feeding the Street Children's Program. After visiting the Ashram, they wanted to

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share how they were able to help the other children with their homework and sing songs with the men at Maya Nepal. This energy is the energy needed to help make change in societies suffering from violence. This energy is needed to help make the transformation from a community which is lacking peace and the youth have this. It is very important that they be encouraged to take a part in their communities and through education this can be encouraged. Changing societies is what transformative education as discussed in Chapter 2 is about. Confidently taking part in their communities is what empowerment is about. Not only were they able to practice the values, but the students were able to bring the two schools together through their actions, through their work with others.

5.4 What We Can Do Now

Human rights education and peace education are two stepping stones for building a peaceful world. If we are to hope that the youth of tomorrow will not continue to make the same mistakes that we have made, then we must hope for an education that builds peaceful values in our societies. Encouraging youth to take active roles in their societies are values stressed in peace education and human rights education. We need to bring these two schools together so that they pedagogically meet the needs of all students, and also so that there can be one movement working on implementing relevant curriculums into formal schooling.

Human rights educators and peace educators need to begin to work together towards their common goals. The content may be different but both contribute to the other and are more than compatible to be taught together. In understanding the right to education and the goals of human rights education and peace education, both have the same aim. As educators, both fields must come together to share ideas and work together.

We must also begin to look for news ways of teaching and teacher training. As Lansdown (2001) states in his work on the right to education, “teachers need training on human rights and help in learning how to teach about rights. This will also involve learning to understand that their behavior must be consistent with respect for the rights being taught”(p. 56). Schools also must play more of a role in

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encouraging human rights and peace education within their own school practices. They must begin to allow the space for programs which will allow students to conduct projects that connect to their own worlds and which they can learn about problems in the communities and also understand how to begin to address these problems. Human rights education is about empowerment. School communities must allow the space for empowerment and begin to incorporate human rights and peace education into the formal structure of schools. Teacher training is a very important aspect to help schools be able to implement new teaching methods which support the learning of human rights and peace. While this research did not get much time to work with the teachers, it showed the importance of the facilitator and the need for future research working with teachers.

Within Nepal, there is a large need for a peaceful movement from the youth but we must not force our own goals onto the youth. The youth are facing problems that exist on top of the political situation occurring in the country. Allowing the youth an opportunity to work out these problems, will be the experience that they need to be active and peaceful leaders in the future.

On a global level, there needs to be more research looking into how students themselves can plan and learn. Students are able to carry out and implement projects. Schools should give them more room to do so. This research was able to show the role youth can play if given the space to do. They were able to bring the values of human rights and peace into action, actions that will help develop their own lives as well as the lives of others in their communities. This is an example to other schools and other projects, and not only in Nepal but as an international movement to push for an education which instills the values stressed in the international human rights treaties addressing education. This is what these standards exist for, to help offer examples of what is needed to give people the skills that they need to create a good life for themselves and do so peacefully.

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