

4



WHEN ENCOUNTER
BECOMES CONFLICT: JUST
WAR AND JUST PEACE

MODULE FOUR

JUST WAR AND JUST PEACE

4.1 INTRODUCTION

4.1.1 STRUCTURE OF THE TEACHER'S BOOK

This teacher's book is a didactic package that elaborates on the following theme: "when encounter becomes conflict: just war and just peace". It has been developed for a 13- to 15-year-old group and offers the teacher or supervisor of a learning group the opportunity to develop this theme at the level of their class group.

In this module, we direct our focus to a better understanding of the causes of conflicts that can result in wars. We will attempt to demonstrate how personal experience of peaceful conflict resolution may help us to cultivate nonviolent social discussion on emerging challenges.

We must start from the students' point of view, from their own experience. For 75 years, Europe has been without war, and yet we are surrounded by news of wars and violence around us daily. How to address the tragedy of war, present its devastation and the toll of bloodshed? By directing attention to conflicts of our daily lives. There is a correlation between a personal approach in resolving conflict and social dimension of dealing with uncertainty. Violence begins from within a person when conflicts are not addressed and resolved peacefully. If we are not aware of ongoing tensions and we do not address them on time, they could have devastating effects for the individual and society.

By means of prompts and didactic suggestions, it is possible to approach this theme from different perspectives. Prompts are elements that the teacher can bring into the classroom to start the conversation. This book contains a diversity of prompts with different levels of difficulty. They aim to contribute to the learning process and exist in different forms. Not all prompts should be used. The teacher can select the most appropriate one based on (the initial situation in) his learning group. The didactic suggestions are concrete proposals to get to work with the prompts and focus on philosophical reflection and communication. This allows the teacher to approach the different prompts in a varied way that suits their learning group.

This teacher's book makes a distinction between "basic material" and "deepening". The basic subject matter is standard in the student's book and takes one hour to complete. In addition, the teacher has the choice to deepen the students' knowledge by means of the extra chapters with accompanying prompts and didactic suggestions, which are provided in this teacher's book. The different chapters:

- The first chapter is an introductory chapter with the first thoughts about conflicts and war and the presenting of the video and the immediate work after watching the video. This chapter is mainly part of the basic teaching material for the students; only the last part is deepening material.
- The second chapter is basic teaching material. In this chapter, the devastating consequences of war are presented and the contemporary challenges in this area. We are facing two approaches to confront injustice: the justified use of arms to protect the common good and nonviolent resistance (pacifism).
- The third chapter also presents the basic teaching material. We present the model of "just peace" that is founded on global justice. We present the initiatives of a global ethic and the UN Sustainable Development goals.
- The fourth and fifth chapters are part of the deepening subject matter; we approach the topic of war and peace from the perspective of arts. In the fourth chapter, we invite students to reflect on the perception of war from the perspective of the winner and from the perspective of victims. In the fifth chapter, we encourage students to engage in a project and to develop a monument to the victims of all wars.

This didactic package deals with the theme "when encounter becomes conflict: just war and just peace". This textbook is based on the 'just war theory'. The students are introduced to the history, context, meaning and perspective of this theory today. It offers the opportunity to reflect together with the learning group on encounter, conflict, war and peace.

The starting point of this didactic package is a video clip enacting a potential real-world scenario from the daily life of the students. This visual fragment is a general introduction to the theme of "just war and just peace" for the learning group, providing the teacher the basis upon which to develop the theme through one or more of the prompts and didactic suggestions prepared in this teacher's book.

4.1.2 MODULE'S OBJECTIVES AND TEACHING TECHNIQUES

The main objectives of this module are:

- To present conflict as a part of our daily lives,
- To demonstrate that there are different ways of resolving conflicts,
- To present the devastating consequences of wars in history and today,
- To engage in discussion about the justification of armed resistance to violence and to value the attitude of pacifism,
- To realize that peace is founded on justice,
- To raise awareness of individual responsibility to ensure a peaceful resolution of social tensions.

To address the module's objectives, we will use the following learning approaches:

- Associations and brainstorming,
- A short animated video as an introduction to the topic for discussion,
- A conversation in pairs and role-play,
- A group discussion,
- Personal reflection,
- Pro et Contra discussion,
- Analysis of works of art,
- Artistic creation.

4.2 INTRODUCTION AND USE OF THE VIDEO CLIP

4.2.1 ASSOCIATION ABOUT WAR

It is very important to start the lesson by reminding students about their own experiences. The teacher can explain with his/her words some introductory thoughts about the conflicts and war. Students can also read the text in the student's book.


Conflicts are serious and lasting contrasts in terms of values, beliefs, interests and attitudes between individuals or between social groups. As such, they are **a part of human life**. They occur in various forms in the family, among friends, on the street, and at school, as well as between nations, countries, and races. They can often develop into **violence** as well.




Figure 4.1
Protest against unjust
Source: © JP Photography
Adobe Stock

Wars are intense conflicts between social groups (classes, races, nations, states, interstate communities...) in which different parties fight to enforce their goals using military weapons. Wars have been a part of human history from the very beginning.

Members of certain social groups **worshipped their soldiers** and their courage and wrote hymns about the military achievements of their community. However, every war leaves its **victims** behind and **deepens the rift** between different social communities. To prevent wars and violence between nations, the most important thing is to establish **a just order** on a global level, which means that we share goods and burdens fairly with each other, thus enabling all people to **live in dignity**.

 After this introductory part, students write down their association about the word “war”. The teacher should invite them to be very spontaneous. They should just follow the flow of their thoughts and write down the words that come to mind when they hear the word “war”. After a few minutes, the teacher invites the students to underline the words that have negative meanings.

 It is possible to exchange their answer with the neighbours or in the whole classroom. They can compare their associations and see if there are differences between them. They can talk about similarities and differences in their perception of war.

4.2.2 VIDEO CLIP

In this lesson, students in the video take a trip to the memorial for the victims of all wars. Pay attention to the spoken words and to the reactions of students and the teacher.

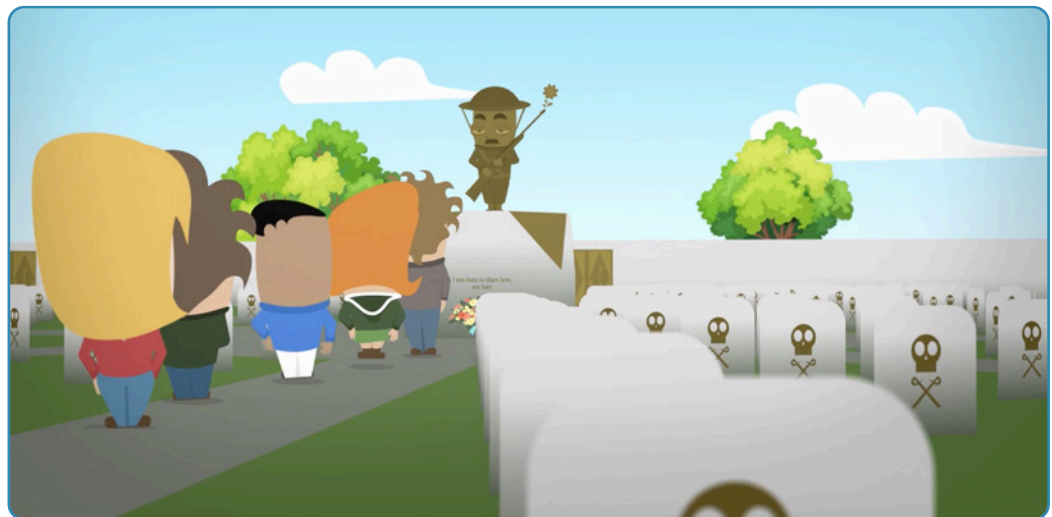



Figure 4.2
Video Clip

During a football match in the schoolyard, Ahmed and Pieter-Jan got into an argument about a foul play. Pieter-Jan claims that Ahmed tripped him just before he could score a goal, Ahmed objects that the foul never happened. The other classmates take sides and schoolmates are divided into two groups. The tension between the divided class rises, is later interrupted by the teacher, and is resolved during the school trip to the memorial for the victims of all wars.

 After viewing the video clip, the teacher encourages the students to write their questions, comments, and ideas that came to them while watching the video. He can continue with one or with more of the prompts following the level of his/her learning group.

4.2.3 QUIZ: CORRECT ANSWERS

Several questions are introduced in the video clip and focus on the outcome and the concluding message of the story. Through these questions, the students will be stimulated to reflect on the content and meaning of the encountering with conflicts. After watching the video clip, these questions can also be a starting point for a class discussion.

Question 1: Why are there tensions and conflicts between people?

- a. Because of the weather and lack of sunshine.
- b. Because people do not have the same political, philosophical, and religious views.
- c. Because people want the same thing at the same time.**

There are two different approaches to answer the question of why people have conflicts. The first argues that conflicts arise because people are different. People fight each other because they are so very different, and they cannot resolve their differences peacefully. A contrasting approach argues that conflict arises not through difference but through similarity. We suffer from each other because we all want the same thing. Because there is a certain degree of scarcity, we clash with each other. We want economic resources, such as money or property, as well as symbolic resources, such as recognition and social status.¹

Question 2: Because of technological progress, in the 21st century, we do not need religious beliefs anymore. Is it true or false?

- a. True, all religions misrepresent reality, and we would advance as a society if we got rid of religions.
- b. True, some religions are peaceful, and others are violent. We should prohibit violent religions.
- c. False, today's technological progress could be attributed to a specific social, cultural, traditional, and religious heritage, which advanced human knowledge and human dignity at the same time.**

¹ Bart Brandsma. 2017. *Polarisation: Understanding the Dynamics of Us versus Them*. Schoonrewoerd: BB in Media, 62–68.

In the 20th century, Europe faced two attempts of social engineering that ended badly. In many communist countries, religion was banned from public life and trust in scientific-technological progress was in the center of the new ideology; however, there were very serious human rights violations. Likewise, fascist ideologies were not based on religion but on radical nationalism and antidemocratic and totalitarian power. Today we can recognize these ideologies as destructive, and as a contradiction of human progress.

However, this does not mean that religions have not had or have no responsibility for violence. Political leaders can misuse religious feelings for their interests in power. No religion is immune to this temptation. However, the core of all religions is to encourage people to create a just and peaceful society. True religious faith fights injustices and stimulates great social works. Today, religious leaders are uniting in a desire for world peace.

For further development of the topic ,follow the first part of section 4. 1. Religions, violence, and a global ethic.

Question 3: Why was Antigone so committed to burying her brother Polynices, who was proclaimed to be a traitor to the state?

- a. Because she had a personal agenda against King Creon, she did it to protest him.
- b. She was willing to sacrifice her life to demonstrate the true value of every human being.**
- c. She had plenty of time on her hands since she was not working.

For the explanation of the answer, see subchapter 3.4. Respect for all the dead and the example of Antigone. **Question 4: What is justice?**

- a. Justice means that all my needs are fulfilled.
- b. Justice means that everyone receives exactly the same share.
- c. Justice means giving each person what he or she deserves or giving each person his or her due. Individuals should be treated the same unless they differ in ways that are relevant to the situation in which they are involved.**

Justice has been part of the central core of Western Ethics from its beginning. There are many different interpretations of justice: some highlight the individual perspective, the others more the perspective of the community. In its broadest sense, is the principle that people receive that which they deserve. It is still valid the fundamental principle of justice defined by Aristotle that “equals should be treated equally and unequals unequally.” Individuals should be treated the same unless they differ in ways that are relevant to the situation in which they are involved. For example, if Jack and Jill both do the same work, and there are no relevant differences between them or the work they are doing, then, in justice, they should be paid the same wages.

Moreover, if Jack is paid more than Jill simply because he is a man, or because he is white, then we have an injustice—a form of discrimination—because race and sex are not relevant to normal work situations. There are, however, many differences that we deem as justifiable criteria for treating people differently. We think, for example, it is fair when those who exert more efforts or who make a greater contribution to a project receive more benefits from the project than others.²

The further development of the topic of justice, especially of global justice, follows in section 4.2 UN and Sustainable Development Goals.

² Manuel Velasquez, Claire Andre, Thomas Shanks, S.J., and Michael J. Meyer. 2020. *Justice and Fairness*. <https://www.scu.edu/ethics/ethics-resources/ethical-decision-making/justice-and-fairness/> (Accessed: September 30, 2020).

Question 5: Have you ever heard about Golden Rule? What is the Golden Rule?

- a. A really expensive measuring tool used by kings and powerful people.
- b. A ratio of conversion between dollar and gold on the stock market.
- c. The ethical principle of treating other as you want to be treated. It is a maxim that is found in most religions and cultures.**

For the further development of the topic, follow the second part of section 4.1 Religions, violence, and a global ethic.

Question 6: How to cope with your shortcomings?

- a. You deny everything, because sooner or later, a problem will be forgotten.
- b. You deny as long as possible. If there is no other way, you just say: “Ok, I’m sorry”, and move on as soon as possible.
- c. You try to get into a dialogue with people involved, and – if necessary – apologize for a mistake, and you learn from it.**

After watching the video, the teacher can invite students to make a role play.

4.2.4 DEEPENING: THE ROLE PLAY

The teacher introduces the role play with the following words:

“Upon boarding the bus, the teacher invited students to discuss in pairs what was needed to be done to prevent new wars. As expected, Pieter-Jan and Sarah sat down together on one side and Ahmed and Lindsay on the other. Together with your neighbour, choose one couple and continue the dialogue. At the end of your conversation, write down some concluding thoughts.”

The following two pages can serve as worksheets for the students. They can choose their favourite pair, or the teacher can divide a class into two groups with different stories. The possibility is also that one or two pairs of students act in front of the class, and the discussion follows their play.

A Conversation between Sarah and Pieter-Jan

Pieter-Jan talks to Sarah with a sour face: "Our teacher doesn't like me at all. Did you see how he approached me when I said there is no point believing in any god nowadays?"

Sarah replies: "I do not know about him, this whole topic can be quite tense, I suppose, and you were pretty upset too. Basically, what we need to do is to be tolerant of one another, and respect our friends, neighbours. We need to love each other, but that doesn't mean we need to accept all the actions and wrongdoings of others. If someone gets violent, we need to address these actions so we can prevent more harm. We also need to be courageous to confront the destructive forces."

Pieter-Jan says: "I agree with you. The fight against Nazism during World War II was entirely necessary. If people hadn't done anything about it, Hitler would have even won the war. Luckily, today we live in a brighter world."



Continue the conversation with your neighbour: someone takes the role of Pieter-Jan and someone the role of Sarah. Try to empathize with the mindset of these two students.



At the end of the dialogue, answer the following questions together:

- Does tolerance have its limits? If so, where are the limits of tolerance? To whom should we not be tolerant?
- Is armed resistance also allowed in certain circumstances? What conditions do you believe must be met for armed resistance to occur? Is it allowed to defend an attacked group of people with a weapon?
- Is it allowed to start a war against the enemy to prevent a possible attack in the future? What kind of war, if any, is legitimate today?



Summarize the answers in a few sentences and write them down.

A Conversation between Ahmed and Lindsay

Ahmed sadly explains to Lindsay: "I didn't make a foul, you know. He was obviously pretending to fall on the grass because he couldn't get through – he is such a sore loser!"

Lindsay comforts him: "I believe you. But there is no need to hold a grudge. It's like with every game, someone bluffs from time to time, right? Do not be upset anymore – I'm sure you guys will be friends by tomorrow."

Ahmed just shrugs.

Lindsay continues: "What do you think about what the teacher has said? What can we do to live in peace?"

Ahmed says: "That is quite a hard one, (uffff).... in my opinion, the most important thing is justice. When we stick to the rules, everyone gets an opportunity for a decent life. On the other hand, if people feel oppressed, exploited or threatened, then they want to free themselves from the difficult situation in any way possible because they have nothing to lose. At that point, violence is just an expression of something really difficult. So, I truly think wars are mainly the result of unjust conditions in society."



Continue the conversation with your neighbour someone takes the role of Ahmed and someone the role of Lindsay. Try to empathize with the mindset of these two students.



At the end of the dialogue, try to answer the following questions together:

- What are the main reasons for wars in today's world? Why do people resort to violence to achieve their goals?
- How could we ensure more just distribution of goods globally and thus prevent the possibility of new conflicts and wars?
- Who is responsible for addressing the unjust situation in today's world?



Summarize the answers in a few sentences and write them down.

4.3 REALITY OF WAR, JUST WAR, AND PACIFISM

4.3.1 REALITY OF WAR

The results of archaeological excavations show that **prehistoric societies** were already quite **violent**. More than 10% of the deaths were due to homicide by another person. Wars have marked the entire history of mankind.

Between 136 and 148 million people died as a result of wars in the twentieth century. World War I resulted in about nine million dead and more than 21 million severely wounded. There were many more victims of the Second World War: 15,600,000 soldiers and 39,200,000 civilians. In the Concentration Camp in Auschwitz, more than 1.1 million prisoners were murdered. In February 1945, 135,000 people died in the bombing by the Allies in Dresden in just 14 hours. On August 6, 1945, an atomic bomb exploded in Hiroshima, killing 140,000 people. From 1945 to 2000, 41 million people died in hundreds of wars around the world.

At the beginning of the last century, nine out of ten victims of war were soldiers, but today the situation is completely reversed due to the development of weapons technique and the way of warfare: **nine out of ten victims of war are civilians**. The vast majority of them are women, children, and the elderly.

From a military standpoint, modern weapons are very effective as they can kill a crowd of people in an instant. The media often present the war as a spectacle, heroism, victory and sing the praises of modern technology. In fact, while war is different today, it retains all its horrors. Just think of those physically handicapped because of war, orphans, and many refugees. **The number of people displaced** from their homes due to conflict and persecution in 2020 was **79.5 million** (26 million are refugees).



Figure 4.3
Little child standing
on ruins of destroyed
buildings in a war zone
Source: © ruslanshug /
Adobe Stock

The world military budget is about \$ 1.8 million per minute. Expenditure on the military is one of the leading **causes of world poverty**. In the 1990s, more people died of starvation in the world than were killed in both world wars combined.

Today, conflicts within countries prevail (civil wars, terrorist attacks, ethnic persecution and cleansing), although there are also wars between countries. In 2020, there are military conflicts in 69 countries around the world, of which 15 are wars, 23 are limited wars and 196 are violent conflicts. Today, **countries no longer have a monopoly** on the use of weapons that are easily accessible to various groups on the world market. Even the goals of modern wars are not entirely clear, as they are a mix of different motives and causes: greed for property, power, ideological beliefs, ethnic and cultural conflicts, corruption... All this makes it difficult to end wars and establish lasting peace. It is much **more difficult to reach a peace agreement than in the past**, as it must be respected by all groups that have access to violent means in a given society.

4.3.2 JUST WAR

The international community (UN) is committed to intervene in countries where there is a clear **violation of human rights**. In such cases, the UN Security Council has the task of authorizing military intervention to prevent further human rights violations, e.g., genocide, ethnic cleansing, use of weapons of mass destruction. The main elements of the theory of just war continue to serve as the basis for the use of military means against acts of violence.

The theory of just war argues that **under certain conditions it is moral to use military means** to bring about justice. In the course of history, six basic principles of a just war have been formed:

- 1. Just cause:** Just cause has long been among **the basic considerations** in determining whether the recourse to military force is justified. In the past, the main cause was the correction and /or punishment of an injustice that has been done or the prevention of an injustice that is about to happen. Today the justified reasons are self-defense, defending others, protecting human rights (genocide, ethnical cleansing). The war cannot be justified to acquire wealth or power. Also, the so-called pre-emptive strike cannot be seen as a just cause.
- 2. Right intention:** Right intention is related to the just cause principle and stresses the moral motivation of the action. The right one intention is to promote good and avoid evil with the aim of restoring justice and peace, and not to achieve other goals, e.g. economic interests, or dominant geopolitical positions.

- 3. Last resort:** Violence and war should be avoided as much as possible. Only when all alternatives and other peaceful solutions have been tried and failed, can one proceed to war. First, all non-military means must be exhausted (diplomatic consultations, political pressure, economic sanctions, etc.).
- 4. Probability of success:** The chance of success must be real; it is not permitted to send soldiers on a mission for an unattainable goal. A short, powerful and limited military intervention, as war is often announced, all too often escalates into a prolonged armed conflict.
- 5. Proportionality:** The evil consequences of war must not be greater than the evil to be fought by the war. In doing so, one must look at the loss of human life, material destruction, financial costs and non-material drawbacks, both in the short and long term.
- 6. Competent authority:** Military action must be based on a legitimate political authority, which is responsible for the common good. After the Second World War, the primary responsibility was given to the United Nations Security Council.

To be able to speak of a just war, therefore, **all conditions must be met**. Military means are sometimes necessary to protect life and human rights. The problem with the theory of just war is that it is often difficult to determine whether all conditions are met.

No war is just; that's why it's hard to talk about just war. However, we can talk about **the justified use of weapons** to protect human rights in some extreme cases.

4.3.3 PACIFISM

Many representatives of different religions and non-believers argue that peace can only be achieved by nonviolent means. **Pacifism** is a movement that refuses to use weapons and violence to achieve its goals. According to them, no war can be justified. In its radical form, pacifism also rejects the defence by force against violence. Violence is totally unacceptable. It allows only nonviolent defence.

An example of nonviolent resistance was the struggle for Indian independence led by **Mahatma Gandhi** (1869–1948). He defended the posture of **ahimsa** (non-injury), which means “the avoidance of harm to any living creature in thought, word or deed.” He organized the **satyagraha** (truth- or love-force) campaigns of non-violence which led to Indian independence in 1947. Gandhi's repudiation of war was absolute, and the practice of non-violence was in his opinion the only practical and effective way of eliminating war.

from human experience. Millions of followers resisted the British by non-cooperation with laws they considered unjust. Their nonviolent way of fighting for justice has triggered movements for civil rights and freedoms around the world. However, Gandhi did not advocate absolute pacifism in the sense that the use of force is never justified. He defended the position that if one's family was threatened with armed robbers it was better to resist with physical force than to be a coward.

What follows is the description of how Mahatma Gandhi understood his personal mission.

Mohandas K. Gandhi: Non-Violence

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis³ and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For satyagraha and its off-shoots, non-cooperation and civil resistance, are nothing but new names for the law of suffering. The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence, in its dynamic condition, means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the pitting of one's whole should against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for that empire's fall or its regeneration.

I do justify entire non-violence and consider it possible in relation between man and man and nations and nations, but it is not a resignation from all real fighting against wickedness'. On the contrary, the non-violence of my conception is a more active and more real fighting against wickedness than retaliation whose very nature is to increase wickedness. I contemplate a mental, and therefore a moral, opposition to immoralities.

³ Hindu sages or saints.

I seek entirely to blunt the edge of the tyrant's sword, not by putting up against it a sharper-edged weapon, but by disappointing his expectation that I would be offering physical resistance. The resistance of the soul that I should offer instead would elude him. It would at first dazzle him, and at last compel recognition from him, which recognition would not humiliate him but would uplift him. It may be urged that this is an ideal state. And so, it is.

The position of radical pacifism that reject any use of violence is very difficult to keep in practice. It is not easy to defend a position that it is unethical to use violence to rescue an innocent person who is being attacked and might be killed. However, pacifism has an important prophetic voice that reminds humanity that violence is not a correct way to solve the conflicts. Pacifists use other means to fight against injustice like nonviolent resistance, strikes, peaceful protest, civil disobedience, and similar.

4.3.4 RESPECT FOR ALL THE DEAD AND THE EXAMPLE OF ANTIGONE

Every society has its own narratives that constitute the foundation of the mentality of the entire community. Many people are not aware of the content of these foundational stories but, nevertheless, they are (unconsciously) influenced by them. One of the well-known ancient myth that can inspire our confrontation with conflict and war is the story of Antigone, written by Sophocles in 442 BC. Interestingly, Sophocles himself was a military general, but there is no hint of any military propaganda in his drama. On the contrary, it clearly shows the tragedy of war and violence. In connection with our topic, we will highlight above all the duty of civilization to bury all the dead who fell in the war. A man is capable of killing a fellow human being only if he sees him as a criminal, an enemy, a traitor, as a source of evil. War and violence are possible only because members of the second group are not recognized as human beings. With burial, dignity is restored to the victims. Therefore, the consecration of the dead is one of the fundamental values of humanity, as it restores the possibility of peaceful coexistence.

Antigone represents the ideal of a human being who is willing to pledge his whole life to resist the unjust laws of the ruler. State law is not absolute, and that civil disobedience is justified in extreme cases.

The following is a summary of the whole story of Antigone as written by Sophocles.⁴

The action of "Antigone" follows on from the Theban civil war, in which the two brothers, Eteocles and Polynices, died fighting each other for the throne of Thebes after Eteocles had refused to give up the crown to his brother as their father Oedipus had prescribed.

⁴ Classical Literature. 2020. Antigone. https://www.ancient-literature.com/greece_sophocles_antigone.html (Accessed: July 20, 2020).

Creon, the new ruler of Thebes, has declared that Eteocles is to be honoured and Polynices is to be disgraced by leaving his body unburied on the battlefield (a harsh and shameful punishment at the time).

As the play begins, Antigone vows to bury her brother Polynices' body in defiance of Creon's edict, although her sister Ismene refuses to help her, fearing the death penalty. Creon, with the support of the Chorus of elders, repeats his edict regarding the disposal of Polynices' body, but a fearful sentry enters to report that Antigone has, in fact, buried her brother's body.



Figure 4.4
Antigone in front of
the dead Polynices by
Nikiforos Lytras, 1865
Source: National Gallery
of Athens Collection via
[Wikimedia Commons](#)

Creon, furious at this wilful disobedience, questions Antigone over her actions, but she does not deny what she has done and argues unflinchingly with Creon about the morality of his edict and the morality of her deeds. Despite her innocence, Ismene is also summoned and interrogated and tries to confess falsely to the crime, wishing to die alongside her sister, but Antigone insists on shouldering full responsibility.

Creon's son, Haemon, who is betrothed to Antigone, pledges allegiance to his father's will but then gently tries to persuade his father to spare Antigone. The two men are soon bitterly insulting each other and eventually Haemon storms out, vowing never to see Creon again.

Creon decides to spare Ismene but rules that Antigone should be buried alive in a cave as punishment for her transgressions. She is brought out of the house, bewailing her fate but still vigorously defending her actions, and is taken away to her living tomb, to expressions of great sorrow by the Chorus.

The blind prophet Tiresias warns Creon that the gods side with Antigone, and that Creon will lose a child for his crimes of leaving Polynices unburied and for punishing Antigone so harshly. Tiresias warns that all of Greece will despise him, and that the sacrificial offerings of Thebes will not be accepted by the gods, but Creon merely dismisses him as a corrupt old fool.

However, the terrified Chorus beg Creon to reconsider, and eventually he consents to follow their advice and to free Antigone and to bury Polynices. Creon, shaken now by the prophet's warnings and by the implications of his own actions, is contrite and looks to right his previous mistakes.

But a messenger then enters to report that, in their desperation, both Haemon and Antigone have taken their own lives. Creon's wife, Eurydice, is distraught with grief over the loss of her son and flees the scene. Creon himself begins to understand that his own actions have caused these events. A second messenger then brings the news that Eurydice has also killed herself and, with her last breath, had cursed her husband and his intransigence.

Creon now blames himself for everything that has happened, and he staggers away, a broken man. The order and rule of law he values so much has been protected, but he has acted against the gods and has lost his child and his wife as a result. The Chorus closes the play with an attempt at consolation, by saying that although the gods punish the proud, punishment also brings wisdom.

4.3.5 DIDACTIC SUGGESTIONS

- The number of victims of war in the 20th century is given to highlight the devastating consequences of wars. The presentation aims to shock the students. New military technology, such as drones and guided missiles, enable attacks without the physical presence of combatants. The teacher can introduce a discussion in class about the new reality of wars in the contemporary world (terrorism, no monopoly of the state, civil victims, refugees, international interventions, etc.). What are the differences between war in the past and the war today? What are the main reasons for starting a war today? What is the role of the state and the international society?
- The students read the six conditions for a just war. They can be invited to comment on each of the criteria. The teacher can ask the student the following question: Was the war against the cruel dictatorship of Hitler's Nazi regime during World War II a just war? The students go through the criteria for entering a war and try to find out the justification for resistance.
- After this first step of knowing the conditions for a just war, students are confronted with deepening questions:
 - o Can any war be considered just?
 - o Are the conditions for a just war still valid today? Why?
 - o Which criteria do you find unnecessary? Which additional criteria do you suggest?
- The class of students can be divided into two groups, and the discussion PRO & CONTRA the theory of just war can follow. Some first arguments for both sides are listed below.

PRO	CONTRA
Just War theory defines the conditions under which violence may be used, and it combines the wisdom of thinkers and philosophers from many centuries.	Just theory says that violence is permitted, but morality must always oppose deliberate violence.
It recognizes the necessity of action against an aggressor.	The conditions are too simplistic and ambiguous to apply in practice.
It allows defense of the defenseless.	Weapons of mass destruction demand a different approach, as they break all the basic rules.

- The students are invited to express their opinion about pacifism. Is the use of force always wrong? Even in self-defense? Are all wars wrong? How should people fight against injustice and violence? Should a country remain passive and inactive when it is (unjustly) attacked? What about the responsibility of the politicians to protect the life of the citizens?
- The students can continue the discussion PRO & CONTRA in two distinct groups on the pacifism. Some first arguments for both sides are listed below.

PRO	CONTRA
Pacifism is consequent thinking – it opposes all forms of violence.	Pacifism is wrong because it denies the right of self-defense.
Pacifism promotes the absolute value of human life – it is always morally wrong to kill a human being.	The state has a duty to protect its citizens.
Pacifism highlights nonviolent means of solving conflicts.	Pacifism allows evil to dominate.

- The other possibility to discuss just war and pacifism is to divide the class into two groups. One group is assigned the theory of just war theory, the other group the theory of pacifism. The groups should explain the arguments for their position and enter into debate with each other.
- In the Student's Book are some thoughts about war and peace. Students are invited to choose one thought or to write down their own sentences about war and peace.
 - o "In peace, sons bury their fathers. In war, fathers bury their sons." (Herodotus, 484–425 BC)
 - o "I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality... I believe that unarmed truth and unconditional love will have the final word." (Martin Luther King, Jr., 1929–1968)

- o “An eye for an eye only ends up making the whole world blind.” (Mahatma Gandhi, 1869–1948)
- o “Never think that war, no matter how necessary, nor how justified, is not a crime.” (Ernest Hemingway, 1899–1961)

The teacher may invite students to comment on the phrases and to explain why they chose a particular sentence.

4.4 GLOBAL JUSTICE AND PEACE

Peace is not just being without war, but it represents a way of life that allows everyone in society to live **a dignified human life** and **develop their potential**. At the global level, peace is threatened by various processes. In addition to terrorism and the proliferation of weapons of mass destruction, which are often cited as the greatest threat to world peace, we must by no means overlook **the various aspects of global injustice** that are the source of conflict and violence. Let us think of the economic exploitation of developing countries, the consequences of climate change, the hunger and poverty that push many individuals and social groups into the struggle for survival. If we want to ensure world peace, then it is essential that we strive for global justice and respect for the rights of every human being and every human community.

4.4.1 RELIGIONS, VIOLENCE, AND A GLOBAL ETHIC

We often hear that religions, which are supposed to encourage the use of weapons to achieve their goals, are primarily to blame for wars and violence. Almost all religions are accused of justifying violence when it comes to asserting their own interests. More thorough historical studies, however, show that **religions themselves were largely not the source of wars**, but politicians and military leaders abused religious sentiments in promoting military action. So, religions are not to blame for wars, but politicians have often exploited religious sentiments for military purposes. Today, leaders of different religions unite in the pursuit of **world peace**.



Figure 4.5
Together strong
Source: © Jürgen Fälchle
Adobe Stock

Efforts are also being made to create **a global ethic**, which should serve as a basis for peaceful coexistence between different nations, religions and cultures. The initiator of the movement for a global ethic, **Hans Küng** attempts to find the fundamental and **connecting elements** of all religions and non-religious people. In the 1980s he wrote:

“No peace among nations without peace among religions.
No peace among religions without dialogue between the religions.
No dialogue between the religions without fundamental research into the
religions.”

The Global Ethic Project does not attempt to create new ethical values or norms but rather draws attention to values that all people, regardless of religion, worldview or nationality, already share in their traditions. All world religions and philosophical teachings share fundamental values and moral concepts. For example, the “Golden Rule” and the need for the humane treatment of each other can be found in many traditions, as well as values such as non-violence, justice, truthfulness and partnership.⁵

One of the common elements in all religions and cultures is the golden rule:

- Confucius: “What you do not wish for yourself, do not do to others.”
- Buddhism: “Do not hurt others in ways you yourself would find hurtful” (Udanavarga 5:18)
- Hinduism: “This is the sum of duty: do nothing to others that would cause you pain if done to you.” (Mahabharata 5:117)
- Rabbi Hillel (Judaism): “Do not do to others what you do not want them to do to you.”
- Jesus Christ: “Treat others as you want them to treat you. This is what the Law and the Prophets are all about.” (Mt 7:12)
- Prophet Mohamed: “Not one of you truly believes until you wish for others what you wish for yourself.”
- Immanuel Kant: “Do so that the maxim of your will could at any time be considered a principle of general law.”

⁵ Global Ethic Foundation. 2020. <https://www.global-ethic.org/> (Accessed: September 13, 2020).



Figure 4.6
Golden Rule Poster
Source: © Scarborough
Missions

The basic prerequisite of the **Declaration Toward a Global Ethic** (1993) challenges all people to commit themselves to:

- a culture of non-violence and respect for life,
- a culture of solidarity and a just economic order,
- a culture of tolerance and truthfulness,
- a culture of equal rights and partnership between men and women.

4.4.2 THE UNITED NATIONS AND SUSTAINABLE DEVELOPMENT GOALS

The **United Nations** proclaimed the first decade of the 21st century and the third millennium, the years 2001 to 2010, as the **International Decade for a Culture of Peace and Non-Violence for the Children of the World**. The promotion of the Culture of Peace should be done in eight spheres:

- To reinforce a culture of peace through **education**
- To promote economically and socially **sustainable development**
- To promote the respect of all **human rights**
- To ensure the **equality between women and men**
- To support **democratic participation**
- To develop **comprehension, tolerance** and **solidarity**
- To support **participation in communication** and the **freedom of movement and of information and knowledge**
- To promote **international peace and safety**

In 2015, UN members adopted 17 goals for sustainable development, which the countries are expected to achieve by 2030. The Sustainable Development Goals are the blueprint for achieving a better and more sustainable future for all. They address the global challenges we face, including poverty, inequality, climate change, environmental degradation, peace and justice.



Figure 4.7
Sustainable
Development Goals
adopted by the UN in
2015 to be reached on the
global
Source: © UN

One of the goals is also **peace, justice and strong institutions**. Sustainable development is possible only within communities that live based on **just relations and in mutual respect**, which are the foundation of peaceful coexistence. This also requires efficient and trustworthy institutions at local, national and transnational levels.

Work for peace and justice **begins with each individual**. We must know how to **resolve conflicts peacefully** and that we seek **just and sustainable solutions**. Conflicts occur because different parties want the same thing, such as economic resources, money, power, recognition, or social status. We see others as obstacles to enforcing our desires. If we deal with conflicts in a nonviolent and constructive way, we become more creative and more fully human. Conflicts can also be **an opportunity** to clarify the views of individual parties and deepen cooperation between different actors. Bart Brandsma defined peace as follows: "Peace is a long series of conflicts that we have dealt with successfully." We will never be able to avoid conflicts completely, but we must know **how to deal with them in a peaceful and civilized way**.

4.4.3 DIDACTIC SUGGESTIONS

As important as it is to raise awareness of issues such as global justice, ethics and peace, it is difficult to tackle the topic from a teacher's perspective. By making connections between personal conflicts and global injustices, we empower students to gain a broader understanding of the issue, we facilitate a holistic learning curve; a student can recognize the ongoing global challenges in his/her environment.

Is global justice merely wishful thinking on the part of good will, or must the international community continue to promote world peace? This question not only arises for students in the classroom but remains relevant for all citizens of the world. If we stop striving for world peace, are we not in some way giving up our common civilization?

Here are some suggestions for the activities in the class. The links to the website with educational material are proposed.

Global Ethic

For the topic of a global ethic, some valuable approaches can be found on the following website: <https://www.global-ethic.org/international-teaching-materials/>

Here are two workshops that the teacher may use in the class:

- Poetry Slam Workshops: With a little bit of imagination, students can write poems and read them in front of the class. Who will win the

- contest let the magnitude of and applause to decide. <https://www.global-ethic.org/poetry-slam-workshops-in-schools/>
- The Eye Contact Experiment: What about two students looking at each other's eyes for two minutes in silence? Such a task places barriers and prejudices in the background and brings forward a shared human connection. <https://www.global-ethic.org/the-eye-contact-experiment/>

World peace

- The teacher can ask students to envision a world of peace – what would it look like? What can we do at this moment that can lead us to this vision?
- September 12 is the International Day of Peace, was established by the United Nations to encourage the world to work together toward the goal of worldwide peace. Here are proposals for some activities:
 - Have your students research Peace Day activities around the world and discuss how different cultures celebrate peace. (Source: <https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html>)
 - Head over to Peace One Day where you can download lesson plans, watch videos, and learn more about Celebrating Peace Day. (Source: <https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html>)
 - Join Teachers without Borders to gain ideas and build your own community. (Source: <https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html>)
 - Create an arts-filled day of Peace – including Poetry Slam, music, paintings about peace, plays, comedy skits, and more. Encourage the creativity among the students. (Source: <https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html>)

Sustainable Development Goals

- The UN had prepared a fun and engaging way to learn about the Sustainable Development Goals through various games. Following the link below, you can discover interactive approaches for every student: <https://www.un.org/sustainabledevelopment/student-resources/>

4.5 WAR IN THE ARTS

This teacher's book makes a distinction between "basic material" and material for "deepening" student understanding. This chapter can be used as deepening by the teacher and is not part of the basic package.

Throughout history, triumphal arches and monuments to the victors of wars have been built, they have been depicted in magnificent paintings, hymns have been written in their honor, and powerful musical works have been composed. In ancient times, the war victories of generals were declared as victories of the whole people. The most important virtue of the ruler was to win the war. Rulers were often depicted in military attire.

Monuments are usually erected by the victors and thus reflect their interpretation of history while neglecting the fate of the victims. Art was also often used for propaganda purposes. The person who commissioned the works of art determined the message of the depiction.

4.5.1 COMPARISON OF TWO PAINTINGS

The objective of the activity is to highlight the power of art to venerate the military leader or to portray the innocent victims of the terror of war. Both pieces of art are from the same period – the beginning of the 19th century. They both depicted the soldiers of Napoleon's Army, they both have one person in the center of the painting, but they have very different messages.

Before students start describing and comparing selected paintings, the teacher needs to encourage them to approach the task step by step so as not to draw conclusions too quickly. First, they must take time for detailed observation of each painting. The teacher should encourage students with additional questions to observe the work of art as closely as possible, considering the principle of gradualness: from a precise description of everything in the picture, without content interpretation, through recognition of design elements to content explanation.

The description of the painting strictly adheres to the visible world, meaning that we only describe what we see. In this first step, we should not interpret the picture. That why the identification of people, substantive explanation of events, warning of symbols and their interpretation are not part of the description. We just describe what is in the picture: a flag, many soldiers, a drum, a tree, and so on. Let us imagine that we should describe it in such a way that it can be perceived or felt by a blind man. Our description should make the picture visible.

We describe slowly, gradually, accurately. In doing so, we can opt for a system of description, but we can also start the description with an event that seems to us to be crucial and central to the whole picture. We can also start with recognizing the levels: first, we describe the first level, what is happening in the foreground, then the second level, what is happening a little behind, then the third level. We can also start the description from the lower right corner of the picture and then continue through the whole picture. However, we can start the description with what is happening, which we think is crucial for the whole picture. It is essential that we focus on describing the whole picture.

Once the students have described the individual picture well, they can compare them with each other. In the case of two selected paintings, the students should pay attention to the content and message of the depictions and explain by what means (art elements, content details, objects, symbols, etc.) the author portrayed this, what the painter was particularly attentive to, whether his position in relation to the depicted is evident. The students can also express their feelings and thoughts that were provoked by these paintings. Finally, the students are asked to write down the title of each image based on what they have observed.

If the teacher wants to learn more about the interpretation of works of art, a guided interpretation on a website can help: <https://drawpaintacademy.com/analyze-art/> or <https://www.studentartguide.com/articles/how-to-analyze-an-artwork>.

Here are the questions for the students that they can follow.

1. What do you see in the pictures?
 - b. Who is the central person? Who are the other people? What is the relationship between them?
 - c. What role do light and color play in both images? What kind of atmosphere do they create?
 - d. What is the setting of the scene?
2. How do you feel when you look at the picture? What emotions overwhelm you?
3. What is the main message of the pictures? What is the difference between them?
4. Write what title you would give to the first and second pictures.

4.5.2 INFORMATION ABOUT PAINTINGS

Napoleon returns from Elba (Steuben)



Figure 4.8
Charles Baron von
Steuben: Napoleon's
Return from Elba
Source: Wikimedia
Commons: [https://
commons.wikimedia.
org/wiki/File:Retour_
de_Napoleon_d%27_
Isle_d%27Elbe_by_
Charles_de_Steuben.jpg](https://commons.wikimedia.org/wiki/File:Retour_de_Napoleon_d%27Isle_d%27Elbe_by_Charles_de_Steuben.jpg)

A short explanation of the painting. “A regiment of French soldiers were sent by King Louis XVIII to intercept Napoleon once he escaped from his exile on Elba. When he saw them, Napoleon dismounted and offered himself to them. Instead of killing him, the soldiers rallied around their former emperor and marched with him back to Paris. This ushered in the period called the Hundred Days, in which Napoleon briefly resumed power before he was finally defeated at the Battle of Waterloo.”⁶

A longer explanation of the painting: “Royalist troops barred the way. The 5th Infantry Regiment had taken their positions as the enemy approached, and as the vanguard of Napoleon’s forces came to a halt, a tense silence fell. As the sun set, lighting up the western horizon, Napoleon strode out into the open. He was unarmed, yet he showed no fear as he surveyed the line of gleaming rifles before him. For a moment he stood quite still, his face inscrutable. Then, without taking his eyes away from the royalist regiment, he seized the front of his coat and ripped it open. “If there is any man among you who would kill his emperor,” Napoleon declared, “Here I stand!” The 5th Infantry Regiment joined Napoleon on the spot. Some accounts differ as to exactly what happened next, but most agree on the fundamentals of the event itself. After a moment of silence, voices within the ranks of the 5th Regiment began shouting: “Long live the Emperor!” As the cry spread, it was taken up by more and more of the royalist soldiers. Before long they had

⁶ WorldCat Identities. 2020. Steuben, Charles (1788-1856). <http://www.worldcat.org/identities/viaf-66735737/> (Accessed: September 20, 2020).

lowered their weapons and, en masse, the entire regiment joined Napoleon's army. The following day, the 7th Infantry Regiment joined the cause, followed by an ever-increasing number of soldiers. Marshal Ney, a high-ranking royalist commander, promised the King that he would bring Napoleon to Paris bound inside an iron cage. With 6000 men at this back, Ney then proceeded to march against the Imperialist army – only to swear his allegiance to Napoleon upon their meeting. By the time the army reached Paris, they were able to enter the capital city unopposed. The royalists had fled before the Emperor's advance and, once again, Napoleon Bonaparte had reclaimed his throne.”⁷

⁷Higgins, Malcolm. 2017. Napoleon's Return From Exile, Rallying an Army With His Words Alone. June 21. <https://www.warhistoryonline.com/napoleon/100-days-napoleon-returns-exile-rallying-army-words-alone-m.html> (Accessed: September 20, 2020).

Figure 4.9
Francisco de Goya: The
Third of May 1808
Source: Wikimedia
Commons: [https://
commons.wikimedia.
org/wiki/File:El_Tres_de
Mayo_by_Francisco_de
Goya_from_Prado_in_
Google_Earth.jpg](https://commons.wikimedia.org/wiki/File:El_Tres_de_Mayo_by_Francisco_de_Goya_from_Prado_in_Google_Earth.jpg)



The Third of May (Goya)

A short explanation of the picture: Goya commemorated Spanish resistance to Napoleon's armies during the occupation of 1808 in the Peninsular War. The Third of May 1808 is set in the early hours of the morning following the uprising and centres on two masses of men: one a rigidly poised firing squad, the other a disorganized group of captives held at gunpoint. Executioners and victims face each other abruptly across a narrow space.⁸

A longer explanation of the picture: "We see row of French soldiers aiming their guns at a Spanish man, who stretches out his arms in submission both to the men and to his fate. A country hill behind him takes the place of an executioner's wall. A pile of dead bodies lies at his feet, streaming blood. To his other side, a line of Spanish rebels stretches endlessly into the landscape. They cover their eyes to avoid watching the death that they know awaits them. The city and civilization are far behind them. Even a monk, bowed in prayer, will soon be among the dead.

Goya's painting has been lauded for its brilliant transformation of Christian iconography and its poignant portrayal of man's inhumanity to man. The central figure of the painting, who is clearly a poor laborer, takes the place of the crucified Christ; he is sacrificing himself for the good of his nation. The lantern that sits between him and the firing squad is the only source of light in the painting, and dazzlingly illuminates his body, bathing him in

⁸ Wikipedia. 2020. The Third of May 1808. https://en.wikipedia.org/wiki/The_Third_of_May_1808 (Accessed: September 20, 2020).

what can be perceived as spiritual light. His expressive face, which shows an emotion of anguish that is more sad than terrified, echoes Christ's prayer on the cross, "Forgive them Father, they know not what they do."

Close inspection of the victim's right hand also shows stigmata, referencing the marks made on Christ's body during the Crucifixion. The man's pose not only equates him with Christ, but also acts as an assertion of his humanity. The French soldiers, by contrast, become mechanical or insect-like. They merge into one faceless, many-legged creature incapable of feeling human emotion. Nothing is going to stop them from murdering this man. The deep recession into space seems to imply that this type of brutality will never end.

4.5.3 DIDACTIC SUGGESTIONS

/.../ Goya's central figure is not perishing heroically in battle, but rather being killed on the side of the road like an animal. Both the landscape and the dress of the men are nondescript, making the painting timeless. This is certainly why the work remains emotionally charged today."⁹

- Some didactic suggestions may be found above. It is very important to make the process step by step and not to explain the content of the paintings in advance. The students should discover on their own what was the position of the artist and how art can be used or misused for different purposes: for propaganda and for protest against violence and war.
- The teacher can lead the students through the process, asking them questions to stimulate the detailed observation of the picture and to present it in an objective way (what they see). The next step is to ask them about their feelings: which emotions are provoked in them when looking at each painting. After these steps, the debate in the class about the comparison of the two paintings can start. Only at the end does the teacher explain the historical background, the authors, and the content of both paintings. The information from above or additional information from the internet can be helpful for that.

⁹ Zappella, Christine. 2015. Francisco Goya, The Third of May, 1808. August 09. <https://smarthistory.org/goja-third-of-may-1808/> (Accessed: September 25, 2020).

4.6 CREATING A MONUMENT TO ALL VICTIMS OF WAR

This teacher's book makes a distinction between "basic material" and material for "deepening" student understanding. This chapter can be used as deepening by the teacher and is not part of the basic package.

4.6.1 FOUNDATION OF CREATIVE LEARNING

Including **creative tasks** into the learning process is important as it allows students to develop different skills: for example, to be mentally and emotionally active, to develop critical thinking and creativity. Sensed and embodied thinking are essential for any creative activity. If we organize a creative activity in a group, then we add additional benefits such as learning of cooperation, confrontation of opinions, individual and group responsibilities, the ability to create different roles in the group, etc.

The educational process should not be kept at the level of memorization and reproduction of knowledge but has to encourage students to think creatively and critically. The **creative group work** can be an appropriate method to strengthen this attitude.

Such creative tasks enable students:

- to enter in more genuine contact with his/her inner world,
- to deepen the experience with others and to create a community,
- to encourage creativity,
- to promote long-life knowledge.

According to Finnish architect Juhani Pallasmaa, in our culture, intelligence, emotions and embodied intuitions continue to be seen as separate categories. The body is regarded as a medium of identity as well as social and sexual appeal but neglected as the ground of embodied existence and silent knowledge, or the full understanding of the human condition. Prevailing educational and pedagogic practices also still separate the mental and intellectual capacities from emotions and the senses, and the innumerable dimensions of human embodiment. In today's age of mass industrial production, stunning consumption, euphoric communication and virtual digital environments, we still live in our body; human existence is an embodied state.¹⁰

Some of the further reasons for including artistic creation are summarized on the following website: <https://www.learningliftoff.com/10-reasons-arts-in-education-important-kids/>

¹⁰Juhani Pallasmaa. 2017. Embodied and Existential Wisdom in Architecture: The Thinking Hand. Body & Society 23, No. 1: 96–111.

4.6.2 DIDACTIC SUGGESTIONS

Based on the findings in this module, the class can be divided into groups of four to six students, with the task of making a draft for a monument to all the victims of wars.

The teacher should create a space for group discussion before starting the process of artistic creation. This is how students can develop dynamics for coordination of different opinions, and find a common solution on how to design the chosen idea. The following questions might be helpful in this process:

- What could be the central thought?
- What symbols could you use?
- In what environment would you place the monument? Do you have a specific place in mind?

The students should consider the shape of the monument and the materials from which it would be made. They can make a draft or model of the monument.

One of the important steps in the creative task is the phase of ignorance and uncertainty through which student learns perseverance and emotional flexibility. In this phase, a person feels vulnerable and insecure, as well as attentive and alert. Different approaches and strategies are being tested. The teacher should pay attention to this stage of the process and to encourage students to go through this phase.

The teacher also encourages students to be aware of the usefulness of art in both personal and social life. Students will learn how to creatively express themselves in the language of art. For some further ideas on how to use art in the classroom, the following website may be consulted: <https://www.goshen.edu/art/ed/artlsn.html>.

4.7 TRANSCRIPT OF THE VIDEO

1. ON THE SCHOOL PLAYGROUND

Students are playing football on the school playground. During the game, Pieter-Jan falls on the ground claiming Ahmed committed a foul.

Pieter-Jan claims: "You tripped me!"

Ahmed raises his hands, objecting: "Not true. I didn't even touch you."

Two different interpretations divide the rest of the players. Some of the children side with Ahmed protesting there was no foul play, while others side with Pieter-Jan demanding the foul. Both parties are trying to persuade each other by yelling. During the heated situation, the teacher arrives and calls the students to head towards the bus stop. The students are on their way to the memorial to the victims of all wars. On the way to the bus stop, they are still arguing whether there was an offence or not, and who is right.

2. ON THE BENCHES – WAITING FOR THE BUS

While waiting for the bus, the youngsters are sitting on benches.

The teacher asks: "What happened?"

Pieter-Jan starts: "I almost scored a goal, and Ahmed tripped me!"

Ahmed replies: "Man, you know better than this. You threw yourself to the ground. There was no foul!"

Again, some of the class members side with Pieter-Jan, and the others support Ahmed.

From the back of the group, Sarah speaks out loud: "I saw Ahmed intentionally pushing Pieter-Jan. Ahmed always plays rough."

David murmurs in a low voice: "... so typical of Muslims..."

The teacher calms the situation: "Well, slow down now everybody, not so hasty. You need to cool down your heads and leave this issue aside. Or better still, we can use this dispute as an introduction for today's trip to the monument to the victims of all wars."

He continues with the question: "Why are there tensions and conflicts between people?"

Ahmed says indignantly: "Because some people are unfair, they cheat, and can't stand defeat..."

Lindsay tries to calm things down: "People are different, and sometimes we can't get along. Everyone wants to be right – just like Pieter-Jan and Ahmed at football today."

The teacher continues: "let us look more broadly at who or what you think is to blame for the conflicts and wars in the world?"

Sarah says confidently: "I think religions are to blame for most wars. Religions have always encouraged wars. They used weapons to expand their power. Just look at what Muslim terrorists are doing today because of their faith in Allah."

Ahmed is still upset, as he is sure he didn't foul Pieter-Jan, and now these people condemn all Muslims for all the wars in the world, so he also responds emotionally: "Are Muslims now to blame for everything? What about the Crusades? At that time, Christians killed a lot of people in the name of the Christian God!"

In defense of Ahmed, Lindsay says: "Yesterday I saw the news on the internet that Hindus had set fires to Muslim homes in India. Some time ago, there was also talk of Buddhist violence against the Muslim minority in Myanmar. Muslims are victims of violence in those countries."

Pieter-Jan had calmed down a bit and feels like sharing his thoughts on the subject with confidence: "It's clear from history that religions are the cause of most wars to date. Christians, Muslims, Hindus, Buddhists - they are all violent. Therefore, it would be best if we all turn atheist! Don't you think it is foolish to argue about different gods for there is no evidence whatsoever they exist?! We live in the 21st century, and with all the technological progress, we should stop believing in things that are not scientifically proven. Those who believe in gods and supernatural power today are stupid!"

The teacher tries to reason with Pieter-Jan: "Pieter-Jan, I see your point, but don't you think your idea can be disrespectful towards people with different religious beliefs? Just as you have the right to hold your opinion and beliefs, so have your other classmates the same right to believe according to their tradition, world view or personal faith. Wouldn't you agree? Now, I don't believe faith in God in itself leads to violent acts. Our beliefs can, however, be manipulated when someone is trying to use violence to reach their goals."

3. CONVERSATION ON THE BUS

The bus is approaching, and the teacher encourages the students to talk in pairs on their way to the memorial.

Teacher: "We have a half-hour drive from here to the monument. During this time, you can talk to the person sitting next to you about what should be done to prevent

new wars. What are the necessary steps if we want to maintain peace between us?"

Students get on the bus. On one side of the bus, Pieter-Jan sits together with Sarah; on the other side, Ahmed talks with Lindsay. You can hear the children's chatter in the background.

4. VISIT THE MEMORIAL DEDICATED TO THE VICTIMS OF ALL WARS

The students get off the bus and walk towards the hill where the memorial is located. On the memorial, we read the inscription: "I was born to share love, not hate" (Antigone). Below: "Dedicated to the victims of all wars."

The teacher breaks the silence: "This monument has been made to cherish the memory of those who have fallen in war and to all who have suffered as a result of the war. It is a place of remembrance and a living memory for us that we should never go to war again. Who will read the inscription out loud?"

Lindsay reads: "I was born to share love, not hate"

The teacher asks: "Who said these words?"

Ahmed replied first: "Antigone."

The teacher replies: "We have already talked about Antigone in class, haven't we? Why do you think this idea is on this monument?"

Lindsay says: "Because, despite the king's ban, she buried her brother who had fallen in the war."

David adds: "In the war, her brothers Eteocles and Polynices fought and finally killed each other. King Creon buries Eteocles as a hero and declares Polynices to be a traitor to the state. The king issues an order threatening the death penalty to anyone who would bury Polynices."

Sarah continues: "Despite the ban, Antigone courageously buries her dead brother, and the king sentences her to death. Antigone takes her own life in prison. Her fiancé Haemon, who is the king's son, also takes his own life. In the end, the king's wife Eurydice also committed suicide."

The teacher sums up: "You see how the decision to sentence Antigone to death led to other deaths! Violence always gives birth to new violence. As you know from your own experiences, a violent act does not solve the problem, but on the contrary, it makes things worse."

The students now reflect on the teacher's words, some

of them nod in agreement. Pieter-Jan, on the other hand, stands still.

The teacher continues: "Antigone resisted hatred and pledged her whole life to resist the king's unjust laws. If we want peace, we must strive for justice. However, we must also be careful not to allow hatred towards others to spread inside us, but to resolve our conflicts promptly and peacefully. Let's not forget: 'I was born to share love, not hate.'"

The students walk towards the bus.

5. ON DEPARTURE FROM THE MONUMENT:

Pieter-Jan approaches Ahmed and stops him.

Pieter-Jan: "I'm sorry. You were right. There was no foul, I was really eager to score a goal, and I couldn't get through."

Pieter-Jan offers Ahmed his hand. The class is closely watching to see what will happen next.

Ahmed shakes his hand saying: "No worries, mate, I'm glad we can put this behind us."

There is silent relief for everyone in the group. Everyone is happy Ahmed, and Pieter-Jan have reconciled. Lindsay hugs Ahmed, Sarah taps Pieter-Jan on his shoulder: "You see, tomorrow is another game to be happy about."

4.8 GLOSSARY

Conflict is a serious and lasting contrast in terms of values, beliefs, interests, and attitudes between individuals or between social groups.

Democracy is a form of government in which the people have the authority to choose their governing legislature.

Ethnic cleansing is the systematic forced removal of ethnic, racial and/or religious groups from a given territory by a more powerful ethnic group, often with the intent of making it ethnically homogeneous.

Genocide is the deliberate killing of a large group of people, especially those of a particular nation or ethnic group.

Global justice is a principle that requires just distribution of benefits and burdens throughout the world.

The Golden Rule is a principle that is found and has persisted in many religious and ethical traditions of humankind for thousands of years. It requires: "What you wish done to yourself, do to others."

Human rights are fundamental rights to which a person is inherently entitled simply because she or he is a human being and which are inherent in all human beings regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948.

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. For sustainable development to be achieved, it is crucial to harmonize three core elements: economic growth, social inclusion, and environmental protection. These elements are interconnected, and all are crucial for the well-being of individuals and societies.

The United Nations (UN) is an intergovernmental organization that aims to maintain international peace and security, develop friendly relations among nations, achieve international cooperation, and be a center for harmonizing the actions of nations. It was established in 1945 and has 193 member states.

War is an intense armed conflict between states, governments, societies, or paramilitary groups. It is generally characterized by extreme violence, aggression, destruction, and mortality, using regular or irregular military forces.

4.9 REFERENCES

- Armstrong, Karen. 2015. *Fields of Blood: Religion and the History of Violence*. New York: Anchor Books.
- Brandsma, Bart. 2017. *Polarisation: Understanding the Dynamics of Us versus Them*. Schoonrewoerd: BB in Media.
- Burggraeve, Roger, Johan De Tavernier and Luc Vandeweyer, ed. 1993. *Van rechtvaardige oorlog naar rechtvaardige vrede: katholieken tussen militarisme en pacifisme in historisch-theologisch perspectief*. Leuven: Universitaire pers Leuven.
- Classical Literature. 2020. Antigone. https://www.ancient-literature.com/greece_sophocles_antigone.html (Accessed: 20 July, 2020).
- Fukuyama, Francis. 2019. *Identity: The Demand for Dignity and the Politics of Resentment*. New York: Farrar, Straus and Giroux.
- Global Ethic Foundation. 2020. <https://www.global-ethic.org/> (Accessed: 13 September, 2020).
- Heidelberg Institute for International Conflict Research. 2020. *Conflict Barometer 2019*. <https://hiik.de/wp-content/uploads/2020/03/CoBa-Final-%C3%BCberarbeitet.pdf> (Accessed: 08 September, 2020).
- Hoag, Robert. 2020. *Armed Humanitarian Intervention*. <https://iep.utm.edu/hum-mili/> (access 02.20. 2020)
- Jakson, Arn. 2019. *How Goya's "Third of May" Forever Changed the Way We Look at War*. 02 May. <https://www.artsy.net/series/stories-10-art-historys-iconic-works/artsy-editorial-goyas-third-may-forever-changed-way-war> (Accessed: 08 September, 2020).
- Jenkins, Joe. 2002. *Contemporary Moral Issues*. 4th Ed. Oxford: Heinemann.
- Küng, Hans. 1992. *Weltethos*. München: Piper.
- Leitenbreg, Milton. 2006. *"Death in Wars and Conflicts in the 20th Century"*. https://www.clingendael.org/sites/default/files/pdfs/20060800_cdsp_occ_leitenberg.pdf (Accessed: 05 September, 2020).
- Higgins, Malcolm. 2017. *Napoleon's Return From Exile, Rallying an Army With His Words Alone*. 21 June. <https://www.warhistoryonline.com/napoleon/100-days-napoleon-returns-exile-rallying-army-words-alone-m.html> (Accessed: 20 September, 2020).
- Oliphant, Jill. 2007. *Religious Ethics for AS and A2*. 2nd Ed. London & New York: Routledge.
- Palmer, Michael. 2001. *Moral Problems: A Coursebook for Schools and Colleges*. Cambridge: The Lutterworth Press.
- Parliament of the World's Religions. 1993. *Declaration Toward a Global Ethic*. <https://www.global-ethic.org/declaration-toward-a-global-ethic/> (Accessed: 13 September, 2020).

- Pirola, Luca. 2019. *Napoleon: a biography through the propaganda paintings*. February 25. <https://medium.com/@prof.pirola/napoleon-a-biography-through-the-propaganda-paintings-cf144af9860f> (Accessed: September 08, 2020).
- Roser, Max. 2016. "War and Peace". <https://ourworldindata.org/war-and-peace> (Accessed: September 05, 2020).
- Schockenhoff, Eberhard. 2018. *Kein Ende der Gewalt? Friedensethik für eine globalisierte Welt*. Freiburg: Herder.
- Sophocles. 2020. *Antigone*. Written 442 BC. Translated by R. C. Jebb. <http://classics.mit.edu/Sophocles/antigone.html> (Accessed: 20 July, 2020).
- UN. 2009. *International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010*. <https://digitallibrary.un.org/record/642984> (Accessed: 08 September, 2020).
- UN. 2015. *Sustainable Development Goals*. <https://www.un.org/sustainabledevelopment/> (Accessed: 13 September, 2020).
- UN. 2020. *Culture of peace*. <https://www.un.org/en/ga/62/plenary/peaceculture/bkg.shtml> (Accessed: 08 September, 2020).
- UNESCO. 2017. *Education for Sustainable Development Goals: Learning Objectives*. <https://unesdoc.unesco.org/ark:/48223/pf0000247444/PDF/247444eng.pdf.multi> (Accessed: 13 September, 2020).
- UNHCR. 2020. *Figures at a Glance*. June, 18. <https://www.unhcr.org/figures-at-a-glance.html> (Accessed: 05 September, 2020).
- Wars in the World. 2020. *Daily News on Wars in the World and on New States*. 02 September. <https://www.warsintheworld.com/?page=static1258254223> (Accessed: 08 September, 2020).
- Wikipedia. <http://en.wikipedia.org> (Accessed: 10 September, 2020).
- Zappella, Christine. 2015. Francisco Goya, *The Third of May, 1808*. 09 August. <https://smarthistory.org/goya-third-of-may-1808/> (Accessed: 25 September, 2020).

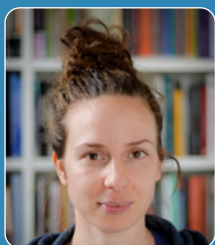


University of Ljubljana



Vojko Strahovnik (Slovenj Gradec, Slovenia, 1978) is an associate professor of philosophy at the Faculty of Arts, University of Ljubljana, and senior research fellow at the Faculty of Theology, University of Ljubljana, Slovenia. In his research, he focuses on the areas of moral theory, practical ethics, and epistemology. The impact of his work ranges from new and important theoretical insights into the nature of normativity (the role of moral principles in the formation of moral judgments, the authority of the normative domain, epistemic virtuousness) to considerations related to practical dimensions of our lives (e.g. the role of guilt and moral shame in reconciliation processes, the importance of intellectual and ethical virtues in dialogue and education, global justice, animal ethics).

Roman Globokar (Novo mesto, Slovenia, 1971) holds the Chair of the Department of Moral Theology at the Faculty of Theology, University of Ljubljana. He was a teacher of Religious Education in secondary school and for 12 years director of the largest Catholic School in Slovenia. He is a member of the National Medical Ethics Committee and participates in the National Experts Council for general education. He holds courses in the field of theological ethics, bioethics and social ethics. He is also responsible for international exchange at his faculty. He is co-author of the textbooks for Religious Education in Slovenian Catholic Schools and has written a monograph on Educational Challenges in the Digital Age.



Mateja Centa (Ljubljana, Slovenia, 1983) is a researcher at the Faculty of Theology, University of Ljubljana, where she primarily deals with philosophy and theories of emotions, gestalt pedagogy, and experiential and holistic learning. In 2021 she will start her research a two-year postdoctoral project titled Outlining an extended cognitive theory of emotions in the context of a theology of emotions: Bodily sensations, cognition, and morality. She also works on international projects in the field of ethics, research integrity, education, and prevention of youth radicalization.

Matej Purger (Ljubljana, Slovenia, 1983) researcher at the Faculty of Theology, University of Ljubljana is a Catholic theologian with special interests in psychology and applied ethics. His professional career has led him from theoretical studies of ethics to work in content review and knowledge transfer to young entrepreneurs in a business accelerator. When faced with a theoretical approach, he always looks at ways to implement it and when observing practices, he discerns theories behind them.



 **DUC8 Consortium**



This book was funded by the European Union's Internal Security Fund – Police.



9 789464 449327 >