

Our country – Our Rights and Responsibilities



**A Civic Education Guide
for Secondary School Teachers and Students
in Uganda**

John Paul II Justice and Peace Centre



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List of Abbreviations

AIDS	Acquired Immuno Deficiency Syndrome
CAO	Chief Administrative Officer
CBO	Community Based Organization
CSO	Civil Society Organization
FAO	Food And Agriculture Organization
FBO	Faith Based Organization
HIV	Human Immuno Deficiency Virus
IDP	Internally Displaced Person
IGG	Inspector General Of Government
LC	Local Council
MP	Member Of Parliament
NGO	Non-Governmental Organization
PWD	Persons With Disabilities
RDC	Resident District Commissioner
WHO	World Health Organization
UNICEF	United Nations Children Fund

PREFACE

This manual has been prepared under the auspices of John Paul II Justice and Peace Centre (JPIIIPC) with the major objective of enhancing Civic Education in Uganda. It is a training manual for trainers to be used mainly by secondary school teachers and students. Nevertheless, its simple format and presentation means that it can easily be adapted for use by primary school teachers, community based organizations, and any other group interested in spreading Civic Education awareness amongst the people of Uganda.

The content has been sub-divided into six major topics for easy learning and presentation. These are Human Rights and Responsibilities, Leadership, Good Governance, Justice, Peacebuilding and Environmental Conservation. In the spirit of promoting religious tolerance and cooperation, the manual incorporates the relevant aspects of religious teachings on topics from Christianity, Islam, Hinduism and Buddhism.

Due to the fact that Civic Education is not a compulsory subject on the national syllabus, the content under each topic has been simplified and abridged for ease of reference. At the start of each topic, there is a brief summary outlining the key learning points under each topic and the exercises or activities to be undertaken. The approach that has been adopted involves a number of participatory projects that can easily be fitted into the school's timetable or even be done as extra-curricular activities.

This manual is a guide book for teachers and students. It is hoped that, it will act as a starting point to find out more about important issues that affect all citizens of Uganda. Accordingly, teachers and students should feel free to modify and adapt the exercises to their particular needs.

JPIIIPC

FOREWORD

John Paul II Justice and Peace Centre is a consortium founded by six religious Congregations: Jesuits, Mill Hill, Holy Cross, Comboni Missionaries, Missionaries of Africa and Comboni Missionary Sisters with the dream of contributing towards a better Uganda through witnessing, sharing and teaching values, commitment and passion. The commitment aims at bringing a change in the life of Uganda, especially in the new generations, strengthening the human values that found the root in the Good News that Jesus came to bring to us all.

This Manual: *“Our Country-Our Rights and Responsibilities”* is designed to support the work of teachers in secondary schools as peace builders and educate students to be more responsible and better citizens. We believe that young people have tremendous capacity, as individuals and as a community, to learn about and contribute to internal conflict management, and those educators can channel students’ energy and enthusiasm in positive ways. We also wish to provide the youth through this Manual the guidance and materials about the better living in the family, community, Country, inter-cultural realities and with nature too. We have created this Manual and dedicated six sections on the most relevant topics for a better living as responsible citizens namely: Rights and Responsibilities, Leadership, Good Governance, Justice, Peace building and Environmental Conservation from which materials and lessons for teachers of secondary schools and students are provided, interactive exercises, and a discussion forum where one can gain input on the difficult questions that arise in classrooms.

The focus of this Manual is on peace building because we know that peace building must be developed, fostered, and supported. Our goal is to help in the development of young people as peace builders and to raise the visibility of positive examples for nonviolent conflict management. In this Manual we would like to encourage students to think critically about the world around them and their place in it. Lists of virtues have been proposed in the various concepts designed in the Manual which are assumed to be particularly appropriate to this form of living. They include respect for others, co-responsibility for the community, commitment to constitutionalism and human rights, peace and friendship in local and national affairs. It is our belief that the skills presented in this Manual are applicable at multiple levels.

The teachers will be instrumental in this process with their professionalism and expertise but even more with their exemplary life and commitment.

Together we dream for a better Uganda, convinced that it is possible if together we all join hands with passion, commitment and dedication.



+ John Baptist Odama
Archbishop of Gulu and
Chairperson of Uganda Episcopal Conference

TOPIC 1: HUMAN RIGHTS AND RESPONSIBILITIES

Learning Objectives

By the end of this session, students should be able to

- Explain what human rights are
- Describe the importance of human rights and the consequences of human rights violations
- Explain the duties and responsibilities that go side by side with human rights

Activities

- Brainstorming
- Group Work
- Presentation
- Role playing

Understanding the concept of Human Rights

Activity 1: Brainstorming (30 minutes)

- Brainstorm on the definition of human rights and come up with a working description
- Ask students to imagine that they have gone on a ship, and a storm destroys their ship, they are stranded on a desert island. They are now in a new country, and have to start from zero to build their country.
- Split the students into groups of 3. Ask them to pick 5 important rights that they think are necessary for survive on this island, without which they will not survive.
- Ask them to give feedback in their groups and on a board, note down all the rights that they identified. Note down on a flipchart the rights that were commonly identified in the groups and also the rights that were not common to the groups.
- Ask the students to justify their responses.
- At the end of the discussion, explain that all rights are important for human beings to live a meaningful life.

The brainstorming can be concluded by explaining the contents of Notes for Activity 1

Notes for Activity 1: What are Human Rights?

Every human being has rights; they are rights that everyone enjoys by virtue of life. Therefore, human rights are the basic needs that all human beings must enjoy in order to have a meaningful life. Human rights ensure that people can live freely and that they can reach their fullest potential, participate, and contribute in society. All human beings must be treated fairly and with dignity and respect.

Important things to know about Human Rights:

- ☺ Although human rights are given to us by virtue of having life, the Government must ensure that we enjoy these rights by putting in place laws, programs and policies for us to be assured of these rights. This means that government, for example, has to pass laws, set up ministries, courts, hospitals, schools, banks, work places, arrange for elections etc. and ensure a peaceful environment for all people to live harmoniously with each other.

- ☺ Human rights do not have to be bought, earned or given; they belong to people simply because they are humans or by virtue of their humanity. Human rights are the same for all human beings regardless of the following:
 1. **Race:** all nationalities and all races are the same. For instance, a white man is not more important or equal than a black man, and an Indian is not less important than a European. We must respect all people's rights, whether they are Ugandans or non-Ugandans. Some people come into the country as refugees or foreign workers and their human rights are denied because they are not Ugandans. It is important that you understand that they have an equal right to human dignity and rights.
 2. **Social or economic status:** All people, whether rich or poor, physically able or disabled, leaders or commoners; are regarded as equal before the law. It is wrong to discriminate or treat people differently based on factors such as income, physical ability, position in society, or any other economic and social factors.
 3. **Sex:** Boys and girls are equal. Often in our communities men and boys are respected and treated better than women and girls because in some cultures, girls are not considered as important, powerful or respected as boys. Under some cultures, girls undergo inappropriate traditional practices because they are being prepared to be submissive good wives or mothers, and some parents pull girls out of school quite early to marry them off, while others prefer to educate boys and not girls. Unfortunately, in the eyes of God who created all people, men and women are equal, and he commands human beings to love one another as He loves us.
 4. **Religion:** Everybody has a right to practice his or her religion without being persecuted or mistreated or victimized because of that. There are so many religions in the world, and children are born into families that already have a religion they believe in. Christianity teaches love and respect for others, because God is Love, and it does not matter what religion someone practices, we are called to love people from all religious backgrounds. Some people do not practice any religion. They should also be respected.
 5. **Political or other opinion:** People have opinions about politics, social life, religious beliefs and every aspect of life. Everyone has a right to decide what to believe in, without

being punished or mistreated for that belief. For example, we don't all have to agree on the same political party, but we all have a right to vote for the party we believe in or like. If you think that somebody has wrong beliefs or views, the best way to help them is to share your views or give them information, but you must not force your views on people through violence, fighting or hatred for anyone who does not hold your views.

- © No one has the right to withdraw another person's rights, unless the law allows this. Only government officials such as Policemen, Judges, and Prisons Wardens are allowed to withdraw or suspend the enjoyment of your rights, and this must be based on the law. For example, although you may have the right to liberty, to move around freely and live where you want, a curfew may be imposed by the government due to an epidemic or any dangerous situation that it is trying to stop. If you commit a crime, the police has the right to arrest you and put you in jail, and the courts can give you a prison sentence, which will deprive you of the right to liberty and other rights.

What are the different types of Human Rights

Activity 2: Question and Answer

1. Let the students look at their responses again as noted down on the flipchart paper.
2. Ask them which rights they think they can enjoy on their own as individuals without government being involved.
3. Ask them also which rights they feel require government involvement in order for them to enjoy them. Explain that this is what makes human rights to be viewed in types, although they are all equally important.



Notes for Activity 2: Types of Human Rights

1. *Civil and political rights.* These are rights relating to freedom of an individual. They include the rights to: life, liberty and security of the individual; freedom from torture and slavery; political participation; freedom of opinion, expression, thought, conscience and religion; freedom of association and assembly. For you to enjoy these rights, e.g. opinion, or thought or religion or conscience, government should not interfere with your views or actions. Indeed, the government is obliged not just to interfere, but to nurture/ensure an atmosphere of peace and security where citizens can enjoy their civil and political rights without fear of being punished or attacked.
2. *Economic, social and cultural rights.* These are rights that help an individual develop, and they include: work; education; a reasonable standard of living; food; shelter and health care. They also include the right to live in a clean and healthy environment, the right to development, and the right to culture. For you to enjoy these rights, government has to pass laws, budget for programs, employ people in the civil service and put up buildings such as schools and hospitals.

There are other categories of rights, referred to as group rights, which include the right to a clean environment, rights of minorities and the right to development.

Understanding duties and responsibilities

Activity 3: Discussion (1 hour)

Question for discussion: Who has responsibility for promoting and protecting human rights?

1. Divide the students in 3 groups. Assign to each group one question as follows (30 minutes)

Group A: *What is the role of the Government in protecting Human Rights?*

Group B: *What is the role of the Organizations in protecting Human Rights?*

Group C: *What is the role of the Community and individuals in protecting Human Rights?*

2. Ask the students to give feedback in a plenary session, and clarify any gaps that remain after all group presentations, based on the notes below (30 minutes)

Notes for Activity 3:

Government of Uganda: Our government is established at the central level, and we also have the local government system under decentralisation. Elected and appointed leaders and government officials in all public bodies have the main responsibility and duty to guarantee, protect, promote and implement all human rights and freedoms. The Government is supposed to do this by taking all the necessary steps to ensure that people enjoy their rights. Such steps may include making laws, establishing institutions like the Uganda Human Rights

Commission, the Equal Opportunities Commission, Police stations, Courts, Local Council system, the Inspector General of Government (IGG), prosecutors etc. so that people whose rights are violated can report such cases.

Organizations: Organizations exist at the international, regional and local level. The United Nations has several organizations that protect human rights, such as United Nations Children's Fund (UNICEF), World Health Organization (WHO), Food and Agriculture Organization (FAO) and many others. There are international Non-Governmental Organizations (NGOs) such as Amnesty International, World Habitat, Medicines Sans Frontiers (Doctors Without Borders) that give important services to people in Uganda and monitor the activities of governments to ensure that they are fulfilling their obligations to protect all Ugandans. There are other organizations such as NGOs and Community Based Organizations (CBOs) which are doing important human rights work in providing necessary services. The Roman Catholic Church has done a lot of important work in promoting the rights of all human beings, and in particular, the poor, and the needy. It does this through donations, caring for the sick, food supplies, teaching in schools, mobilising communities to help vulnerable people and many other activities.

Communities: All people are part of a community; it may be a school, a town or a village or a district. Human rights violations in communities occur in various public places, such as in schools, hospitals, religious and work places. However, there are several people in the communities who can and do protect human rights. These include the local councils, the elders, chiefs, traditional leaders, responsible youth and parents.

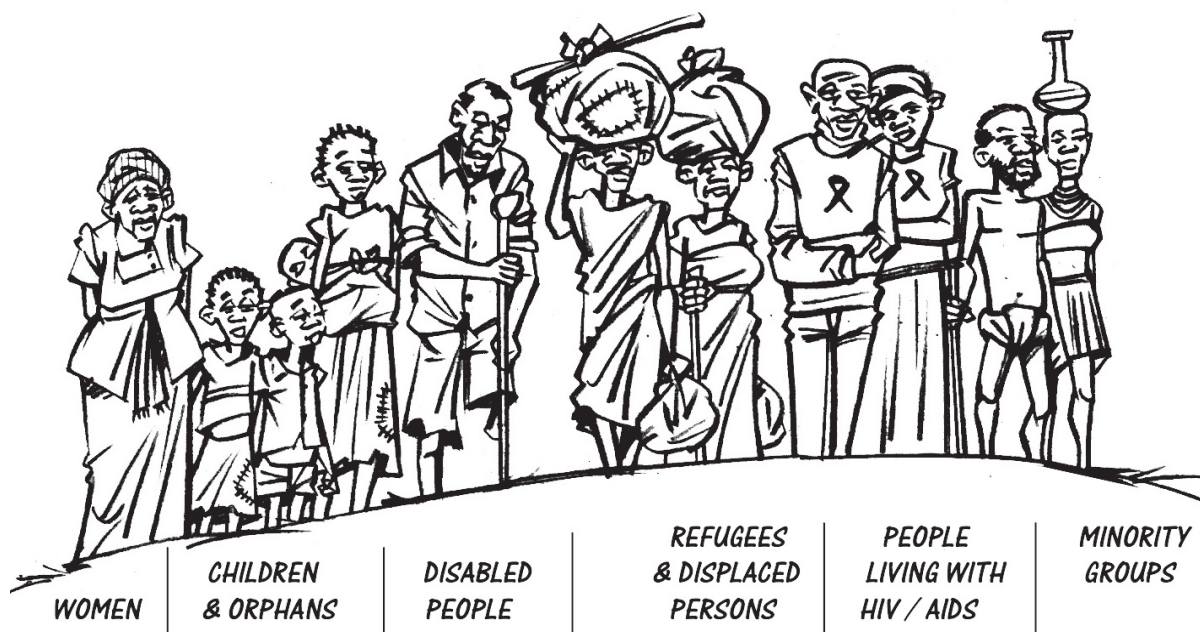
Individuals: All individuals have the responsibility to treat each other with respect and observe each other's human rights. Individuals have a duty under the Constitution to:

- ✓ *Respect the rights and freedoms of others.*
- ✓ *Protect children and vulnerable persons against any form of abuse, harassment or ill-treatment.*
- ✓ *Protect and preserve public property.*
- ✓ *Create and protect a clean and healthy environment.*
- ✓ *Preserve the harmonious development of the family and to work for the cohesion and respect of the family.*
- ✓ *Respect his or her parents at all times and look after them in case of need.*
- ✓ *Serve their country in whatever way, particularly when it is under attack from another country, and*
- ✓ *Work hard to the best of their abilities and pay taxes.*

In African traditions and customs, the concept of responsibilities is very strong, and rights go hand-in-hand with responsibilities. Children, women and men are all encouraged to work hard, respect elders, live in harmony and promote a clean environment. Here are some Alur proverbs that encourage people from that community to develop a working culture.

- ✓ *Jaratich oromo kucul pare - Every worker requires his or her payment.*
- ✓ *Tim kara I dwok cingi idhogi - Work so that you can eat.*
- ✓ *Janyap camo ma jurego kuwer - A lazy person eats while with cry.*
- ✓ *Janyap lake pa ryedi - The lazy person's teeth are as sharp as a razor blade.*

Protecting the rights of the weak, poor and vulnerable in society



Activity 4: Group Work

1. Divide students into 6 groups. Assign the groups according to the corresponding numbers to discuss and report on the following issues:
 - ☞ **Women:** Why do women need special protection in society? What problems do they face and what can be done to improve the lives of women in your community?
 - ☞ **Children and orphans:** Why do children and orphans need special protection? What are some of the problems facing children and orphans in your community? How can their lives be improved?
 - ☞ **Disabled People:** Why do persons with disabilities need special protection? What are some of the problems faced by persons with disabilities in your community? How can their lives be improved?
 - ☞ **Refugees and Displaced Persons:** Why do refugees and displaced persons need special protection? What are some of the problems they face? What can be done to help them?
 - ☞ **People living with HIV/AIDS:** Why do persons living with HIV/AIDS need special protection? What problems do they face and how can they be assisted to live their lives positively?
 - ☞ **Minority groups:** Why do minority groups such as the Batwa deserve special protection?
1. What problems do they face and how can they be assisted to live their lives positively?
2. Ask the group leaders to report back to the classroom.
3. Conclude the activity by summarizing the groups' ideas. If necessary elaborate on what has been said based on the notes below.

Notes for Activity 4

There are some groups of people who need special protection in society because they are vulnerable. They include women, children, disabled people, orphans, refugees and displaced people, persons living with HIV/AIDS and minority indigenous ethnic groups such as the Batwa.

Many religious teachings emphasize brotherly love, and call upon society to protect widows, the sick, the poor, children and strangers who are in need. These are often some of the people who need a lot of care and protection because they lack or are forgotten by friends and relatives and are not treated well or unfairly or unjustly. These categories of people require society to help look after them, pay attention to their special circumstances/needs and protect them from harm. It may be, for example, a fellow student in the school is an orphan, or is disabled or from a poor family. This is not an excuse to bully or tease him or her; instead, such a person should be protected from harm or further marginalisation.

Human Rights of Vulnerable Groups

Certain categories of groups of people often encounter unfair treatment or need special attention to avoid potential exploitation. These populations are referred to as vulnerable groups. When a particular group encounters obstacles because of their weak or disadvantaged status, there is need to pay special attention to such groups. This means that in your community, you must go out of your way to take note of such people and see how to help them wherever possible. For example, if you see a child being mistreated by an adult, or if your neighbour is a widow being evicted from her house by her in-laws, you can report such a case to the police or local council courts. If a student in your school is being mistreated because of being an orphan, or disabled, you must get involved in stopping such abuse and report to the proper authorities in the school or community.

Women

In most societies in Uganda, women are regarded as inferior to men. This can be seen in the social, political and economic life. In homes and communities, boys are considered more important than girls, and so are men to women. Consequently, there are few women appointed to public offices compared to men, and this can clearly be seen in government positions, in parliament and courtrooms and offices. Most land and property is owned by men and not women, and women often do not inherit property from their parents or husbands. However, the Uganda Constitution states very clearly that, men and women are equal. As such, affirmative action policy has been put in place to improve this situation, for example, by creating special places for Women LCs and Members of Parliament. As a responsible citizen, you must respect men and women equally, and make sure that you do not disrespect or abuse a woman or female student or teacher by any of your words or actions.

Children

The Children Act refers to a child as anyone below the age of 18 years. Children need special protection because of their delicate state of development. Children are vulnerable to abuse and neglect and often do not have means to defend themselves against these wrongs. Many children in Uganda are suffering from so many forms of human rights abuse, such as beatings and abuse at home, lack of food, lack of medical care and parental love. Some adults expose children to violence, neglect and exploitation, such as child labour, or forcing them to drop out of school to get married. Some children sometimes also treat their peers badly in schools, at church and in public places.

Yet, all children are special before God and must be encouraged to grow up and become useful citizens. Children also have their own human rights, and must be protected from child abuse if they are to grow up happy, uprightly and productive.

People With Disabilities (PWDs)

A person with a disability is any person who faces a limitation in one way or another in living an independent life, because they have a disability. It is often the case that such people are shunned by society or laughed at or despised, particularly if the disability is severe. People with disabilities face several challenges in attending school, getting jobs, getting married and getting good and affordable health care. Therefore, the government must put in place the right programs and support systems to help people with disabilities to enjoy their civil, political, social and economic rights. For example, students with disabilities should enjoy the right to go to school and be educated, and to ensure this, government should employ teachers who know how to provide special education for such children. Public buildings and facilities should cater for such people, for example, by putting in place ramps and lifts as opposed to stairs. Textbooks and learning materials in Braille should be available for visually impaired persons. Citizens should respect and try to assist other children or adults who have learning, speaking, visual, physical and mental disabilities and not mock or discriminate against them.

Persons living with HIV/AIDS

It is estimated that 6-7% of Uganda's population is HIV positive. Persons living with HIV/AIDS often face stigma and discrimination because the disease is often associated with sexual immorality. However, there are many ways in which HIV is spread, and it may not be the fault of the person who was infected. People living with HIV/AIDS need special medical attention, access to medicine and protection from discrimination at work, at school and in the community in general.

Refugees and Internally Displaced Persons (IDPs)

Refugees and IDPs are people who have been forced out of their home area or home country by armed conflict or natural disasters such as floods, mudslides and drought. Such communities face problems of poverty, lack of clothing and food, poor or no education, and have no houses. Those who migrate to other areas also often find that they are not welcome in their new

places of origin, work or residence. It is often the case that such types of people face many problems and may be unable or unwilling to speak out when they are denied their rights. However, these refugees and IDPs also must have human rights which should be respected by all communities, by governments and individuals within the communities. You can speak up for their rights when you are aware of any human rights violations, and report to government authorities.

Minorities

Minorities are any disadvantaged ethnic, national, religious, linguistic or cultural groups who are smaller in number than the rest of the population and who may wish to maintain and develop their identity. The Batwa of Western Uganda and the Karamojong of North East Uganda are a good example. Persons belonging to national or ethnic, religious and linguistic minorities have the right to enjoy their own culture, to profess and practise their own religion, and to use their own language, in private and in public, freely and without interference or any form of discrimination. Often, people tend to mistreat or despise those who come from minority groups because they are different, and these results in marginalisation or mistreatment, which is a human rights violation. Yet, all human beings are unique and special before God, and we must celebrate the diversity of mankind rather than believe that some tribes or races are superior or inferior to others because of existing differences.

Rights abuses, violations and consequences

Activity 5: Case Study (1 hour)

Distribute copies of the case study in Worksheet 6 below and ask students to answer the questions that follow.

Case Study

Naka is a 15-year-old wife and mother who has been married for 2 years. She has a 14 month old baby. The little girl is unhappy and keeps crying. Her eyes are red and infected.

Naka was married at the age of 13 to a man whom her parents forced her to marry, and he was much older than her. She stopped going to school. Every night she would run away to the bush to hide from her husband. But each time her husband's friends would find her and force her to return. She was meant to be her husband's property and there was no way for her to escape. By the age of 14 she was pregnant. The birth of her child was very difficult, but she was lucky to survive it. Her older sister who was married 2 years before her had died at the age of 14 years while giving birth to her first child.

Naka has recently discovered that both she and her baby are HIV positive. She is desperate and does not know what to do. She has no job and must go back to digging to support herself and her baby, despite the fact that she is weak and often ill.

Last month, Naka was caught up in some protests when she had gone to town to find alternative work. The police were spraying tear gas and firing rubber bullets. Naka's leg was hit by a rubber bullet and she was taken to the hospital where she is now healing slowly. She has no money to pay for her hospital bills and she is extremely worried.



Questions

- ☺ What are the human rights violations and abuses in the above case study?
- ☺ What can Naka do to obtain justice?
- ☺ How can you help her? How should you behave towards Naka, and what human rights principles will you apply?

Notes for Activity 5

In Uganda, there have been many programs and laws passed to improve human rights, but human rights abuses and violations are daily occurrences.

Human rights violations: Occur when a government official has committed an act, or refused to do something to help to protect the rights of a person. For example, if a policeman beats or shoots a person without a good reason, that is an act of a human right violation. If a government official refuses to do something he or she is supposed to do in order to protect a human right, for example, if a doctor in a government hospital refuses to treat a patient, this is a human right violation.





Human rights abuse: If an individual commits an act that has a negative impact on the human right of an individual that is a human rights abuse. For example, if a parent beats a child until he or she is bleeding, that is human rights abuse. A person may also refuse to do something to protect the right of another person and it will also be considered human rights abuse. For example, if a husband refuses to buy food and medicine for his wife and children yet he can afford to, that is human rights abuse.

If a human rights violation or abuse has occurred, this can be reported to the Police, LCs, Courts, IGG or any other relevant body that has the power to hear a case that has been reported to it. Whoever is hearing the case must punish the person who committed the wrong acts in whatever way the law provides.

The Government cannot know what is happening in every community unless it receives a report about what is going on. Many human rights violations are not reported by the victims because some victims are illiterate and do not know what to do, others are helpless, while others may fear the repercussions of reporting. As a citizen, you are expected to protect the rights of the weak and vulnerable, and to report crimes and abuses to the relevant authorities. You may be blamed for not reporting a crime that you witnessed.

As an upstanding citizen, you are not expected to be involved in harming others in any way, so you must practise proper human rights principles and protect other people's rights.

Action Points

-  **Choose to become a good citizen by playing a strong role in knowing your rights and responsibilities. Teach others about their rights.**
-  **Make it a point to observe in your community who is weak and vulnerable and decide how you and others can protect them.**
-  **Determine to protect the environment through your own contributions to your community in your school, workplace, in public places, in your home and village.**
-  **Promote the Christian Principles of love, respect and obedience to God and the authorities.**

Religious Principles on Human Rights and Responsibilities

The idea of human rights is not new, but has been present in most religions. Christianity and Islam have, alongside other religions, contributed greatly to our understanding of human rights, particularly the concept of human dignity. The following Christian principles are relevant to the idea of human rights:

Men and Women are created in God's image and they are unique and special. This ties in well with the concept of human dignity.

- The Ten Commandments – particularly those against killing, stealing, and cheating are about respecting the rights and freedoms of others.

- The greatest commandment is to love God with all our beings and love our neighbours as we love ourselves. Jesus said “Do unto others as you would have them do unto you.” (Matthew 7 v. 12). Paul says “These three remain: faith, hope, and love, and the greatest of these is love.” (I Corinthians 13: 13). All these verses promote the idea that all people everywhere should respect the rights and freedoms of others.
- Helping the poor, the sick and the vulnerable is an important principle in many religions. All the prophets and Jesus as well as the apostles lived their lives helping widows, the sick, the hungry and the poor, and spoke out on their behalf to wicked and selfish rulers.

Human Rights Heroes and Heroines

Many people throughout history have relied on their religious beliefs to promote and fight against human rights violations. Even today, religious faith inspires people to do good continuously and to help their fellow human beings through charity. The next activity will give a few examples of such people.

Activity 7: Role Play¹

Photocopy, cut out and distribute the following role play cards to volunteers in the class. Ask them to act a short scene based on the information on the cards.

You are **Moses**, a Jewish leader and prophet. You lived around 1200 BC. You led the people of Israel out of Egypt where they had been slaves and eventually to freedom in Israel. You were given the Ten Commandments at Mount Sinai and promoted these to your people. You believed that these rules showed people how to behave justly towards their God and towards other human beings.

You are **Jesus Christ**. You lived about **2012 years ago**. You gave the Sermon on the Mount and said “Do unto others as you would have them do unto you.” You told the parable of the Good Samaritan. You believed loving one another was the most important commandment of all, and you taught that the laws of God required us to love each other and do no harm to each other.

You are the Buddha, a teacher and philosopher from India. You lived from 550 to 480 BC, you were the founder of Buddhism. You preached respect for the dignity of life, believed in non-violence and promoted, among others things, the need for ‘right conduct’ towards others.

You are David Livingstone, a missionary who came to Uganda. You lived from 1813-1873. You were a medical, humanitarian and missionary hero, who brought Christianity to Africa and to Uganda. You helped to heal the sick and to build many churches and buildings. You also helped to fight slave trade in Africa

¹ Adapted from Amnesty International Human Rights Training Manual available at amnesty.org.uk/uploads/documents/doc_20103.pdf.

You are the Prophet Mohammed, you were a prophet of God. You were born in the year 570 BC. You were the last prophet of God under Islam and preached that widows, vulnerable children and women should be protected by the strong groups in society. You were generous, truthful and helped to mediate conflicts in society. You opposed injustice and oppression and believed in the human rights of people.

You are **Mohandas Karamchand Gandhi**, A spiritual leader from India. You lived from 1869 to 1948 You were known as Mahatma (the Great Soul). You were a political and spiritual leader in India's struggle for independence from Britain. You used non-violent means of protest such as fasting and boycott of British goods and British institutions to campaign against unjust laws and poor treatment of the Indian people. You also used non-violent protest to bring about peace between the different faiths in India.

1. After the role play, ask the students to name other people in history who have been champions of human rights. Such people include: Martin Luther King Jr, Nelson Mandela, Mother Theresa, Samora Machel, the Uganda Martyrs and many others.
2. Students should name individuals and institutions in Uganda that have promoted or are promoting human rights. Individuals include missionary workers, volunteers, people in the community who look after orphans etc. Institutions include the Church, NGOs and government institutions.

TOPIC 2: LEADERSHIP

Learning Objectives

By the end of this session students should:

- Explain what leadership means.
- Illustrate the different styles of leadership and their advantages and/or disadvantages.
- Describe how leadership is structured and exercised in Uganda

Activities

- Writing an essay
- Lecture / Presentation
- Field trip / Outing to the District Headquarters
- Group Discussion

Understanding the concept of Leadership

Activity 1: Self-Evaluation (2 hours)

In an earlier session, ask students to write a one or two page essay on the following:

- 1) Do you consider yourself a leader? Why or why not?
- 2) What is (are) your main strength(s) as a leader? What is your “leadership style”?
- 3) Identify one new facet of leadership that you would like to develop this term through our class project.

In this session, ask 5 students to volunteer to read out their essays. Take some time to mark and make comments on the other essays. When you return the essays, ask students to exchange their papers with at least 3 other students. This essay is not meant to be graded but rather to guide students on how they can become leaders.

Notes for Activity 1

What is Leadership?

Leadership is a process by which a person influences others to accomplish an objective and directs the organization/ government in a way that makes it more cohesive and coherent. It is also the act of motivating a group of people to act towards achieving a common goal.

Types of Leadership

- ☞ **Formal Leadership:** Formal leadership is the type of leadership which is organized, and a leader emerges either through election or appointment. In a school, some prefects may be elected, or the school authorities may appoint a prefect, head boy or head girl. It is the same in government, e.g. Parliamentarians are elected, as well as LC officials. However, leaders such as the IGG, Ambassadors, Judges, and the CAO are appointed by government bodies.

- ☞ **Informal leadership:** Informal leadership refers to the type of leadership that is not related to a position or structure. For example, a person who has the qualities of a leader may find that people come to him or her for help or guidance. In a family setting, the father and mother in the family are also leaders. Religious institutions have people who may be recognized as leaders and provide leadership as a result of the important role they play.

- ☞ **Traditional Leadership:** In Uganda, Kingdoms and Chiefdoms are recognized under the Constitution. These are traditional institutions with positions and structures of leadership, and are widely respected in the societies they exist. While they may not have formal powers of leadership e.g. to collect taxes, pass laws and policies, they provide important leadership to their communities and the Government of Uganda often works through these leaders to promote important government programs such as maintenance of law and order, community mobilization on social issues such as immunization and care of the vulnerable and poor in community.

- ☞ **Bureaucratic Leadership:** This is a type of leadership that occurs in a very structured way, and this leadership is based on the position one holds, and the rules and regulations of such a position, but not on the qualities one may have.

- ☞ **Charismatic Leadership:** Some leaders are by nature very dynamic and charismatic. They inspire and energize others easily to achieve common goals. Their personality and character makes people want to follow them.

- ☞ **Autocratic Leadership:** This refers to leadership where only one person or structure makes the decision, with little to no participation or consultation of those being led, and the people under the leader have to follow his or her exact instructions or directives.



- ☞ **Democratic Leadership:** Under this type of leadership, those who are being led choose their own leader through participatory and transparent processes, and the choice of the majority wins the day. Leaders consult those they lead, and design programs, activities and policies after seeking views of the population.
- ☞ **Participatory Leadership:** This refers to situations where leaders consult those they are leading quite frequently, and are guided by their views. This kind of leadership also recognizes that leadership is not only for one person, and allows other people to share and exercise leadership and report to an overall leader. It is commonly used where people are working in teams.
- ☞ **Servant Leadership:** This type of leadership refers to situations where a leader serves all the people following him or her, and is common in the Church and in missionary organizations. **Laissez faire Leadership:** This refers to the type of leadership where there is little guidance from the leader, who mostly provides information and required material and financial resources and little else. People are free to make their own decisions, determine the strategies they will use and the goals they wish to achieve, with little or no direction from the top.



Democratic Leadership

Leadership Styles: Two Different Approaches

Activity 2: Types of Leadership

Give a 10 minute presentation on the need for leadership and the different approaches of leadership.

Give the students the hand out on leadership in the Education system in Figure 1 and discuss it in plenary, clarifying the concept of leadership (20 minutes).

Ask Students to brainstorm on the qualities of a good and bad leader (20).

Notes for Activity 2

Why do we need Leadership?

In society, there are many different concerns, problems and needs. This calls for a program or project to address these issues. In addition, every person has a view, opinion and perspective and these differ from person to person. It requires a leader to connect these different ideas and opinions to form a common vision and objective taking into account the views of the majority, otherwise projects would never take off. Leadership can make a project succeed or fail, depending on the qualities of the leaders we choose.

i) Top-down style of Leadership

The most common is the top-down style of leadership—sometimes also known as the “command style.” Here, a group is defined by a single, supreme leader or structure that “rules” over all. The leader’s main responsibility is to direct and command members of a group. To carry out these command functions, the supreme leader must possess multiple skills:

- Serve as spokesperson for the group (through speaking and writing).
- Function as the group’s chief negotiator with other groups.
- Serve as the group’s planner or strategist.
- Promote internal group cohesion and motivating the membership.
- Be the ultimate decision maker.

This is the traditional approach; a leader is a strong and powerful individual —someone who makes decisions, commands others, and speaks with charisma. This is the type of leadership that is found in the police, the army, in Kingdoms and even in some companies and organisations.

Challenges with this type of Leadership

In reality, even in today’s corporations, governments and the military, leadership does not revolve around a single person. It is based on teamwork. A General, an executive director, a school prefect, a local councillor, Minister or even a President becomes an effective leader only if she/he is able to work well with others. Success as a leader depends on being able to work with people from all walks of life and identify how they can contribute to society and inspire them to do it well. The days are long past when a leader is seen as one individual with all the qualities required for leadership.

ii) An alternative concept of Leadership: The grassroots approach of Shared Leadership

Under this model of leadership, people in a community function collectively. There are different levels of leadership, each being able to contribute to the running of the group and managing the various tasks and responsibilities. This type of leadership encourages everyone to be a leader and develop their leadership skills. It does not necessarily involve a long chain of command of various leaders with increasing levels of power but encourages equality, consensus and sharing ideas.

For example, in a school setting, the head girl / head boy does not lead on his / her own, but works with the Prefects’ Council, Class Monitors, Dormitory Leaders and other people to ensure the smooth running of the school. This encourages many more students to develop and exercise their leadership potential.

Shared leadership is the ability of a person to work well with others — as part of a team. Shared leadership requires strengths and abilities not normally associated with the traditional version of leadership: the capacity for caring for others, building them up with the required support to bring out their best attitudes, views, skills and talent.

Shared leadership requires the quality to express compassion for others and educate others on achieving a shared or common objective while upholding one's core values and principles. Shared leadership is based on a commitment to dignity, equality, democracy, and transformation in human beings. In fact, managers of organizations and companies look for the qualities of shared leadership as the number one quality of a good employee and define leadership in terms of the capacity of an individual to work together with others.

It is important to embrace the new model of shared leadership; to constantly recognize the ways that many different leadership styles exist within a group and that all members contribute to the leadership of the group.



Participatory Leadership

What are the Qualities of a Good Leader?

- L--- Loyal, Listener, God fearing, Learned
- E--- Exemplary, Enterprising, Empathetic, Exceptional,
- A--- Approachable, Active
- D--- Determined, Decisive, Dedicated, Disciplined, Dependable
- E--- Educated, Energetic
- R--- Responsible, Reliable
- S--- Social, Simple, Smart, Sees ahead /visionary
- H---Honest,
- I--- Intelligent, Integrity, Inspirational, Innovative
- P---Patient, Presentable, Punctual, Principled

Activity 3: Class Trip/outing to District Headquarters (1 day or one morning/afternoon)

Several weeks in advance, arrange for the class to visit the District Headquarters to see leadership in action. A letter should be written to the Chief Administrative Officer and the District Chairperson asking for their cooperation and assistance in this activity, and a special request should be made for students to be allowed to attend a session of the District Council to see how the District Leaders perform their duties.

Overall Aim of the trip:

To learn about how decentralised governance works and how District Councils and Administration practice Shared Leadership

Specific Objectives:

- ☞ To learn about decentralised service delivery.
- ☞ To learn about the role of the District Chairperson and other councilors.
- ☞ To learn about the various Local Government Committees and their functions.
- ☞ To learn about the role of the Chief Administrative Officer and other District officials such as the Finance Officer, Education Officer, Medical Officer, Community Development Officer, etc.
- ☞ To find out how the District Leadership interacts with the area Members of Parliament.
- ☞ To learn about the problems and challenges as well as the successes and opportunities in the District.

Leadership Challenges

Activity 4: Group Discussion and identifying leaders (2 hours)

- 1) Divide students into groups of 5-10 depending on the size of the class.
- 2) Based on class activities for the coming term, e.g. sports, entertainment, community work, debate, farming etc. ask students to discuss how they can effectively utilize their existing leadership skills and styles, and help them develop new leadership skills and styles?
- 3) Ask the groups to report back to the plenary.
- 4) Choose one of the activities that have been discussed and lead the class to agree on leaders for the forthcoming activity.
- 5) Lead the students in a discussion on misconceptions about leadership and responsibilities of a leader. If possible, give them a copy of the African quotations on leadership

Common Misconceptions about Leadership

The following misconceptions or errors are usually made by people when conceptualising leadership:

- ✘ “There is one—and only one—style of leadership for a group.”
- ✘ “For any group, there is one—and only one—leader. A few members of the group are ‘developing leaders,’ while the rest are ‘followers.’”
- ✘ “Leaders are born, and not trained; a person either has leadership ability or does not”
- ✘ Even when people recognize the existence of different leadership styles, they tend to believe that, one style (usually the ‘command style’) is more important than other styles.

Responsibilities of a Leader

A leader has several responsibilities, each one varies depending on the mandate he or she has. However, there are general responsibilities that leaders will have such as;

- ☞ Organizing the people he or she leads to make a common plan,
- ☞ Giving responsibilities to the different people he or she leads,
- ☞ Supervising tasks that have been assigned to the different people he or she is leading,
- ☞ Making sure that he or she is promoting feedback and communication to all the people and among the people being led,
- ☞ The discipline to ensure that he or she leads by example,
- ☞ The duty to ensure that the weak people in the community are helped by those more able, to fulfill their roles and meet their needs, and
- ☞ Honesty and transparency in everything that he or she is doing on behalf of the community or society.

The Role of Society in Leadership

There is often a wrong mentality in society that leadership involves only the top down approach, and so those who are led should not play an active role. This is not correct, particularly based on the grassroots approach of shared leadership. Leadership is about those who have the ideas, energy, vision and skills working with all people to ensure that certain goals are achieved. This means that we all have a role to play. These roles may include the following:

- ☞ **Making sure that we identify the right leaders.** This can be done by nominating leaders, electing them or supporting other peoples’ nominations to ensure that the right leaders are in place. However, if you support a certain candidate and he or she is not successful, be prepared to work with the leaders who are elected, as they are all working for the common good.

☞ **Participation.** Make sure that you support programs that your leaders have put in place by participating in activities that are agreed on or communicated. Leaders cannot do everything; he or she is relying on you to play your part so that they can play their part.

☞ **Accountability.** Monitor what your leaders are doing, give them honest feedback through the right channels of communication and ask for them to give a proper record of what they have achieved since they became leaders.

Action Point

☞ **Support your leaders by following their guidance, and offering them your views and opinions to improve their leadership capacity.**

☞ **Stand up and be a leader in your school, community or country.**

☞ Religious Principles and Positive African Values on Leadership

Religious principles on leadership emphasize servant leadership, discipline, honesty and integrity.

Christianity

Christianity emphasizes that leadership is equivalent to Servant-hood. Leaders are referred to as servants. Unlike the popular view that leaders are very rich and powerful or influential people in society, under Christianity it is more important to give and serve than to receive and be served. Principles of humility, patience and charity are important elements in Christianity. Also, leading by example through good deeds, hard work and helping the weak in society is encouraged under Christianity. Here are some important quotations from various religions

Titus 1:7

For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

Philippians 2: 3-5

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others.

Buddhist principles and quotes on Leadership

There are ten principles of leadership under Buddhism: Generosity, charity, a high moral character; sacrifice everything for the good of the people; honesty and integrity; kindness and gentleness; austerity in habits; freedom from hatred, ill will and enmity, nonviolence, patience, and tolerance and non-opposition.²

² Rahula, What the Buddha Taught, page 8485.

Quotes

Do try to do good but not to be great, otherwise you will be in danger.

The skilled man does not show off, but the man without knowledge usually shows off.

A man who will be the public leader, must know how to be the public follower.

The simplicity of the good man is hard to follow. The simplicity of the evil man is easy to follow.

Failure teaches a man how to succeed.

Poverty with dignity is better than wealth based on shame.

Islamic ideas about Leadership

The worst of guardians is a cruel ruler. Beware of becoming one of them. Prophet Muhammad (s) as reported in Sahih Muslim, Hadith 846.

Allah loves, when one of you is doing something, that he [or she] does it in the most excellent manner. Muhammad (p) cited in Al-Qaradawi, Yusuf, *Dawr Al-Qiyam Wal-Akhlaaq Fi Al-Iqtisaad Al-Islaami*. Maktabat Wahbah, 1995.

When a man says I cannot, he has made a suggestion to himself. He has weakened his power of accomplishing that which otherwise would have been accomplished.

Muhammad Ali.

Humility

The (true) servants of (God) the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, reply with (words of) peace. The Holy Quran, 25:63.

The Prophet Muhammad (peace be upon him) said “(God) has revealed to me that you should adopt humility so that no one oppresses another” Riyadh-us-Salaheen, Hadith 1589.

The Prophet (s) said, “Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah’s Oath that he will do that thing, Allah will fulfil his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person,” Narrated by Haritha Bin Wahb, in Sahih Al Bukhari, vol 8 hadith 97.

Judaism

What is hateful to you; do not to your fellowmen. That is the entire Law; all the rest is commentary” (Talmud, Shabbat, 31a).

Positive African Values

In most cultures, everybody has a responsibility that is given to them right from the family setting, the community expects children to grow up into responsible leaders. There are several quotations that illustrate African values of leadership:

“It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership.”
Nelson Mandela

A shepherd does not strike his sheep. ~Nigerian Proverb

Madness does not govern a country; discussion does. ~Ethiopian Proverb

Do not be a leader and use it to your own advantage. ~Ugandan Proverb

One does not like to be under a strict leader. ~Ugandan Proverb

Without a leader, black ants are confused. ~Ugandan Proverb

He who is destined for power does not have to fight for it. ~Ugandan Proverb

An army of sheep led by a lion can defeat an army of lions led by a sheep. ~Ghanaian Proverb

Being a leader is like a borrowed garment. ~Ugandan Proverb

Much talking does not make you a leader. ~Ugandan Proverb

A leader does not listen to rumours. ~Ghanaian Proverb

Those exercising good habits and truth are leaders. ~Kenyan Proverb

He who refuses to obey cannot command. ~Kenyan Proverb

A people without a leader ruin the town. ~Ghanaian Proverb

A leader is a donkey for others to ride.

A village without a leader is destroyed by a single enemy.

He who thinks he is leading and has no one following him is only taking.

TOPIC 3: GOOD GOVERNANCE

Learning objectives:

By the end of this topic, students should be able to:

- Explain the concept of good governance and other related concepts such as the rule of law and democracy.
- Describe the different institutions of governance.
- Analyze situations to determine whether good governance is being practiced.
- List indicators of good and bad governance.
- Describe ways of improving the situation when bad governance is suspected.

Activities

- Lecture
- Debate
- Newspaper research
- Case Study
- Discussion

Understanding the concept of Good Governance

Activity 1: Presentation

Prepare a presentation / lecture using the notes below on Good governance (1 hour)

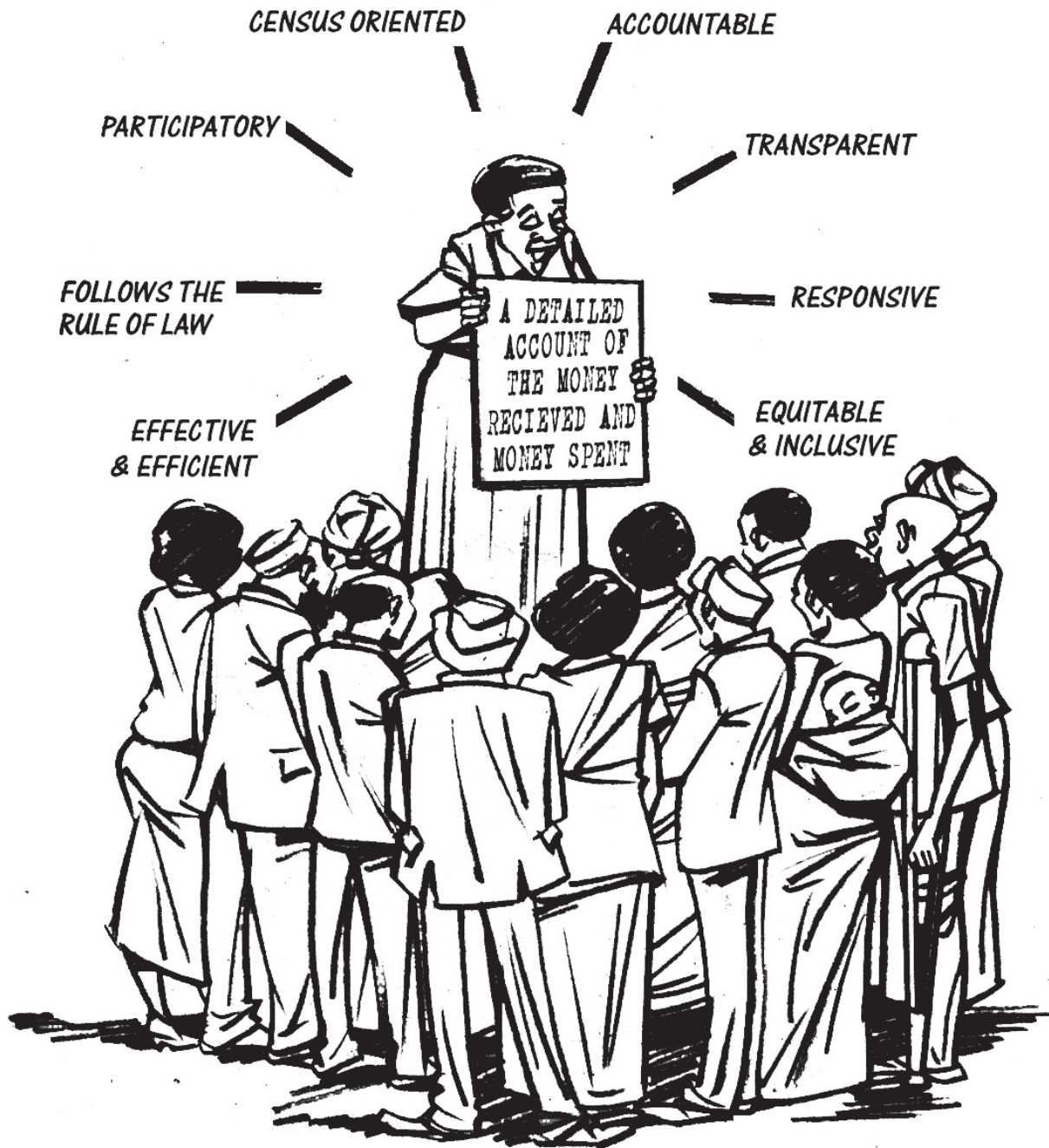
Notes for Activity 1³

What is Good Governance?

Governance can be defined as the act or process of ruling, and the laws, procedures and rules by which rulers or authorities abide. **Good Governance** is the process by which government institutions conduct public affairs, manage public resources and guarantee the realization of human rights in a way that is free of abuse and corruption, and following established laws. The signs of “good” governance are the extent to which civil, cultural, economic, political and social rights are realised. For example, are the institutions of governance effectively guaranteeing, for example, the right to health, adequate housing, sufficient food, quality education, justice and personal security?

³ Adapted from <http://www.unescap.org/pdd/prs/ProjectActivities/Ongoing/gg/governance.asp>

Good governance has 8 major qualities as can be seen in the diagram below



Participation

Participation by both men and women is important for good governance. Participation could be either direct or through legitimate institutions or representatives. Participation needs to be informed and organized. This means freedom of information, association and expression on the one hand and an organized civil society on the other hand. All people and groups, including the vulnerable groups, minority groups, the weak and the powerless, should be involved in ruling or managing the country either directly or through representatives.

Rule of law

Good governance requires fair laws that are enforced impartially by the law enforcement institutions. It also requires full protection of human rights, particularly those of minorities, the poor and the vulnerable. Impartial enforcement of laws requires an independent judiciary and an impartial and incorruptible police force.

All the leadership in place should be appointed or elected according to already existing laws. All decisions taken by leaders and those managing national programs should be based on existing laws. Everybody must abide by the laws of the country and no one is above the law.

Rule of law ensures that corruption and abuse of power is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Transparency

Transparency refers to the way in which matters are conducted. Proper procedures should be followed by all people in authority or power, and should be based on the existing laws or policies. This means that decisions taken and their enforcement are done in a manner that follows rules and regulations.

Information should be freely available and directly accessible to all people who wish to know about existing programs and decisions taken. This information should be easily available and understood.

Responsiveness

National programs and projects in place should be made in such a way that they meet people's needs. To ensure this, people must be consulted on what they need. Needs may differ from community to community, but as much as possible, the priority needs of the community should be met over time or immediately as the situation calls for. Good governance also requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

Consensus oriented

There are several interest groups, needs and viewpoints in any given society. A perfect democracy based on the consent of all the people and operated by way of decisions enjoying the same quality and extent of consent is regarded as very difficult to achieve by any modern government. Nevertheless, many pre-colonial societies in Africa, known as *egalitarian* societies, were based on a consensus oriented model where decisions were discussed and debated until a consensus was agreed upon. In a similar way, good governance requires that the different interests in society be balanced to reach a broad agreement in society on what is in the best interest of the whole community and how this can be achieved. It also requires a broad understanding of what is needed for sustainable human development and how this can be achieved. Decisions made by the rulers or authorities should as much as possible be

based on agreement of all people. In most societies, decisions are made by the majority; for example, when the Uganda Parliament passes a law, it must be agreed to by the majority of the members. However, checks and balances ensure that minority views are not completely over-ruled. For example, before a law is passed by Parliament, it is scrutinised by a Committee which is responsible for ensuring that the law is just and fair for all the people.

Equity and inclusiveness

A society's well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well being. For example, the Uganda Parliamentary structure reserves seats for the women, youth, PWDs, and workers. In this way, the system promotes fairness and respect for the views and participation of all concerned.

Effectiveness and efficiency

The resources that are used to run programs should be correctly identified and used. Resources refer to money, equipment, workers, information and any other assets needed to make a program effective.

Corruption leads to money being wasted and programs not being implemented and do not promote effectiveness nor efficiency. Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. It also covers the sustainable use of natural resources and the protection of the environment.

Accountability

Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. In general an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law. Leaders or rulers in power should explain to the people they are leading how and for what they have used public resources, what programs are in place and how they have promoted people's wellbeing.



Transparency and Accountability

The various Institutions of Governance

There are various institutions of governance in the country. These include:

- ☞ **Political institutions:** These institutions have powers to create and enforce laws, and they represent the people. Here we are talking about institutions dealing with political rights and issues in the country. Examples of these are Political Parties, LC 5 Chairpersons, RDCs, trade unions etc.
- ☞ **Executive institutions:** These are the institutions that handle the governance of the country, and include Cabinet Ministers, Local Councils and Ambassadors.
- ☞ **Judicial institutions:** Judicial institutions refer to formal and informal courts, headed by judges or lay persons. Hence a formal court has judges and magistrates, and the LC courts and other administrative courts such as the Administrator General have ordinary persons or legal officers heading them.
- ☞ **Legislative institutions:** Here we are referring to the Parliamentary body, which constitutes of the Parliament in general, and the Sessional committees as well as permanent committees of Parliament.

- ☞ **Traditional institutions:** Traditional institutions such as kingdoms and chiefdoms are recognized as being institutions of governance only in the social and cultural arena in Uganda.
- ☞ **Academic institutions:** These are institutions that govern how people are educated and what academic qualifications they will receive in life.
- ☞ **Spiritual institutions:** These include churches, mosques, temples etc. They are places where spiritual teachings and principles are highlighted as a way of helping people govern their spiritual lives.
- ☞ **Family:** In a family, the head of the home may be a father or mother or both. The family is the smallest unit of governance as the household head (s) make rules about how the family will be run, utilization of resources and important decision about family members' lives.
- ☞ **Non governmental institutions:** Non Governmental institutions are those organizations that are not part of government, but they are very important in developing people's lives, in getting resources and helping people in decision making. These may be Faith Based Organizations (FBOs), Community Based Organizations (CBOs), Non-Governmental Organizations (NGOs), associations, trade unions and business associations.

☞ **Enforcing the Rule of Law and fighting corruption through transparency and accountability**

Activity 2: Newspaper Research:

In advance of this session, ask students to find as many newspapers as they can or research the New Vision, The Monitor or the Independent on the internet, or help them obtain these newspapers from school archives. Each student should identify and write a brief summary of a news story from the past year involving one of the following elements:

- Corruption by a public official
- Failure by a government department to do its duty
- Demands by citizens for accountability
- Efforts by the government leaders to involve citizens in participation on certain programs

Ask some students to read out or tell the class what they found out.

You may distribute copies of the notes below or just discuss them. Using material from it, engage students in discussing the following points:

- What should be done about public officials who do wrong?
- What should Civil Society do to ensure that public officials are held responsible for wrong doing?
- How can Civil Societies find out which government departments do not perform **their** duties?



Notes for Activity 2

The Rule of Law is the principle that no one is above the law, i.e. everyone must obey the law and not break it. In addition, government power and authority must be exercised only in accordance with the written law. Such law must have been passed by the Parliament according to the procedure laid down in the Constitution, which is the Supreme Law. The principle is very important to good governance and is intended to be a safeguard against dictatorship or mob rule / anarchy, where everyone is a law unto themselves.

The absence of the rule of law is taken as an indicator of bad governance. Bad governance does not merely refer to dictatorship or anarchy. In present day political situations, the most obvious indication of bad governance or absence of the rule of law is **corruption**. Corruption has been defined as the abuse or misuse of public power for private gain. Corruption is morally wrong because it involves lying, cheating and stealing. It is bad leadership because it involves public officials abusing their positions of public trust by acting in their own interests and not in the interests of the public. Corruption is not just morally wrong, it is also a crime under the national law. According to the Anti-Corruption Act of 2010, a person accused of corruption may be imprisoned for up to ten years, or be required to pay back the money or both.

Some people argue that corruption in Uganda has been treated too lightly and that it should be re-defined as a crime against humanity because embezzling of state funds, as well as bribes and kickbacks lower the quality of goods and services leading to massive violations of human rights and robs the population of their most basic rights to adequate food, medical care and education. A crime against humanity is a particularly terrible crime involving inhumane acts that are done to intentionally cause great suffering or serious bodily or mental injury. For example, when funds for HIV/AIDS patients or malaria patients are stolen, this means that

those people are left vulnerable to illness and most likely will die. Many people are advocating for corrupt public officials to be tried before the International Criminal Division of the High Court of Uganda.

Transparency and Accountability are two of the central pillars of good governance which are very important in fighting corruption. Transparency is a necessary pre-condition for accountability since without access to clear, accurate and up-to-date information, it is impossible to judge whether what was promised has been delivered. A government is transparent when the great majority of the information about its activities, policies, etc., is available to the public. Therefore, transparency **occurs when** information is availed to the public. A transparent public institution has visible and accessible information for the people when they require it or even before. Usually, this means not only that the public body is quick at answering requests for information from the public, but also that they publish a large amount of information even before requests are made, for example by publishing on their internet site and in official journals as well as in user-friendly leaflets and reports, radio programs and news paper articles.

Accountability refers to the obligation of an individual or organization to explain the nature of its activities and the results and to disclose the results in a transparent manner and accept responsibility for them. Answerability refers to the obligation of the government, its agencies and public officials to provide information about their decisions and actions and to justify them to the public and those institutions of accountability responsible for oversight. For example, government officials responsible for finance are answerable to the Public Accounts Committee of Parliament, the Auditor General and Local Government Public Accounts Committees. Enforcement means that the public or the institution responsible for accountability can punish whoever has used resources in an illegal way or take other measures such as recommending that a public official should be sacked.

Democracy and Participation

Activity 3: Discussion (40 mins)

Ask the students to discuss in 3 groups and give feedback in plenary:

- i) What are the characteristics of democracy?
- ii) What are the institutions of democracy?
- iii) Conclude the discussion by highlighting the concepts in the 2 worksheet below:

Democracy means “government by people.” This means that all the people should be able to have their say (express themselves) in one way or another in decisions that affect their lives. The right to have a say can be exercised directly;

- i. By every member of a community having the possibility to express personally, his or her position on a particular issue into the decision making process, or
- ii. Through representatives (members of legislative bodies or elected representatives like Local Councils). This second arrangement is then called **Representative Democracy**.

In a **representative democracy**, the representatives should make all their decisions only after consulting their constituencies to obtain clear ideas about the views of their constituents on a particular issue. After this, the representatives should try to accommodate these views as best as possible. Unfortunately, in practice, this does not usually happen. People vote every five years in Uganda for representatives to parliament and to the Local councils but after that they are rarely consulted by their elected representatives.

Participatory democracy strives to create opportunities for all members of a community to make meaningful contributions to decision-making. Technological development is having a great impact on allowing more and more people to participate directly in government, through mobile phone technology and the internet. People can also participate in governance through Civil Society Organisations.



Participation

THE PILLARS OF DEMOCRACY

- Sovereignty of the people.
- Government based upon consent of the governed.
- Majority rule.
- Minority rights upheld.
- Guarantee of basic human rights.
- Free and fair elections.
- Equality before the law.
- The rule of law i.e. governing according to the established law.

Civil Society is the arena outside of the family, the state, and the business sector, where people associate to advance common interests. It means organized groups and institutions that are independent of the state by choice. This includes non-governmental organizations (NGOs) but also independent institutions such as media, universities, FBOs, CBOs, and social and religious groups.

The Role of Civil Society in a Democracy⁴

In a democratic environment, there are individuals or groups who are concerned about how the nation, the district, the community or the kingdom is being governed. These are usually called civil society. Anybody who is promoting these objectives can be called a member of civil society. Civil society members should monitor how state officials use their powers. They should raise public concern about any abuse of power. They can also play the following roles.

- 👉 Civil Society should lobby for access to information, including freedom of information laws, and rules and institutions to control corruption. For example, you can ask your LC Chairman in your home area what he or she is doing to protect children and to prevent crime.
- 👉 Civil Society should expose corrupt public officials and lobby for such officials to face the legal consequences. For example, if the Global Fund allocations to Uganda for treating HIV/AIDS, Tuberculosis and Malaria have been stolen by people you know such as your area MP, a Minister or a government worker, you can write newspaper articles or raise awareness in public meetings about the negative effects of such actions, and not try to protect such people.
- 👉 Civil Society can help to raise awareness. NGOs are civil society organizations, and they can educate people about their rights and obligations as democratic citizens, and encourage them to listen to election campaigns and participate in the voting. NGOs, FBOs and CBOs can also help develop citizens' skills to work with one another to solve common problems, to debate public issues, and express their views.

⁴ Adapted from: "What civil society can do to develop democracy," at http://www.stanford.edu/~ldiamond/iraq/Develop_Democracy021002.htm

- ☞ Civil Society organizations and individuals can encourage people to develop the values of democratic life: tolerance, moderation, compromise, and respect for opposing points of view. Choose to be an example to others by disciplining yourself to have these values.
- ☞ Civil Society also can help to develop programs for democratic civic education in schools as well. They can make suggestions for revising the curricula, rewriting the textbooks, and retraining teachers in order to educate young people about the governance challenges of the past and teach them the right/correct principles and values of democracy. Civil society must be involved as a constructive partner and advocate for democracy and human rights training.
- ☞ Civil Society should lobby the government for the needs and concerns of their members, e.g. women, students, farmers, environmentalists, trade unionists, lawyers, doctors, and so on. NGOs and interest groups can present their views to parliament and provincial councils, by contacting individual members and testifying before parliamentary committees. They can also contact relevant government ministries and agencies to discuss their interests and concerns.
- ☞ Civil Society can strengthen democracy by choosing to work with people of different tribes, religion, nationalities and gender. When people of different religions and ethnic identities come together on the basis of their common interests as women, artists, doctors, politicians, academics, students, workers, farmers, lawyers, human rights activists, environmentalists, and so on, this helps people to appreciate each other's views and be more tolerant and nationalistic.
- ☞ NGOs and other groups can help to identify and train new types of leaders who can deal with important public issues and can be recruited to run for political offices at all levels.
- ☞ Civil Society can help to inform the public about important public issues. NGOs and individuals can also promote public debates on policies or public issues of interest at all levels. They can as well organize marches, demonstrations, and petitions in parliament on issues that affect the public.
- ☞ Civil Society Organizations can play an important role in mediating and helping to resolve conflict. For example, they can find ways to relieve political and ethnic conflict and teach groups to solve their disputes through bargaining and accommodation.
- ☞ Civil Society Organizations have a vital role to play in monitoring the conduct of elections. This requires a broad coalition of organizations, unconnected to political parties or candidates, to monitor in a neutral manner all the different polling stations to ensure that the voting and vote counting is entirely free, fair, peaceful, and transparent. It is very hard to have credible and fair elections in a new democracy unless civil society groups play this role.

In conclusion, Civil Society is a very important part of a democracy. Nevertheless, just because it is independent of the state does not mean that it must always criticize and oppose the state. A democratic state cannot be stable unless it is effective, respected, and supported by its citizens. Civil Society should monitor what the government is doing and can be a vital partner in the relationship between the democratic state and its citizens.

Activity 4: Debate (40 minutes)

Divide the students into 2 groups. Inform them that they are going to have a debate. Each group should discuss for 10 minutes what they will highlight, and identify 2 debaters. In the next 40 minutes, moderate a debate between the two teams on the Question: Is there democracy in Uganda? One group should be supporting the concept, and the other opposing the concept.

The Institutions of Governance

Activity 4: Discussion and group work (2 hours)

1. Divide the class into 3 groups. In 1 hour, respective groups should discuss and prepare a presentation on:
 - The composition, structure, and functions of the Executive Branch of Government.
 - The composition, structure, and functions of the Legislative Branch of Government / Parliament.
 - The composition, structure, and functions of the Judiciary.
2. Each group leader will have 20 minutes for presentation.

Notes on Activity 4

Centralized versus Decentralized Governance

Before 1993, governance in Uganda was centralised. What this meant was that all there was were districts in Uganda, but not local governments. Planning, budgeting and program implementation was done by central Ministries, and all public service officials were employed through the Ministry of Public Service. The Ministries would plan and budget for programs and send officials to the different districts to implement these programs.

During the early 1990s, development organizations such as the World Bank and the United Nations Development Programme started promoting decentralization as one of the ways of promoting good governance, because it was thought that centralised governance had been unsuccessful in bringing about development. This failure was blamed on the fact that central governments were too far away and out of touch with the people at the grassroots. Decentralization, the transfer of authority from the central level of government to lower tiers such as districts, towns or municipalities, was proposed as a solution. The purpose of decentralisation is to:

- improve efficiency in development projects and in the provision of services in communities;
- to support community self-help development initiatives;

- to strengthen the role of regional and district level administration by transferring all key functions for development planning, coordination, and management to the districts and sub-counties;
- to strengthen grass-root participation in governance; and
- to improve the quality of public service delivery, particularly to the poor by involving the people in decision making so as to promote good governance and reduce poverty.

Decentralization focuses on four key areas, namely:

Political, involves:

- Transferring powers to local governments, for example, powers to plan and budget, powers to set the rules for the councils and other organs of the local governments such as committees of councillors.

Administrative, involves:

- Hiring local government staff from the districts instead of the national Ministries;
- Paying staff at the district level; and
- Getting goods and services at the local level.

Financial, involves:

- Granting the local governments more financial powers to collect taxes and raise local revenue; and
- Allowing local governments to make and approve their own budgets according to the local priorities based on local conditions and needs of residents.

Legislative, involves:

- Granting local government powers to make Ordinances governing a particular district. This helps Districts to handle and solve district-specific problems.
- Granting Sub-County and Village Councils powers to make by-laws. By-laws can only be applied in a specific locality, that is, the village council which passed the by-law.

CONCLUSION

From the above discussion it should be clear that good governance is difficult to achieve in a short time. Very few countries and societies have come close to achieving complete good governance in every area. However, to ensure sustainable human development, actions must be taken to work towards establishing good governance with the aim of making it a reality.

Action Points:

- 👉 **Be determined to participate in governance issues at your school, in your community and in other national processes e.g. voting during elections if you are 18 and above, attending public rallies and meetings, and observing in general what is going on around you, listen to and read the news.**
- 👉 **Ask for information from your school leaders, spiritual leaders and government leaders whenever you wish to learn more about what is going on, it is your right.**

Religious Principles on Good Governance

Christianity

Christianity teaches that authority is God given, and rulers are to be obeyed. Examples of such obedience could be paying taxes, participating in a census and obeying the laws in the land

Quotes from Christianity

Those in authority are responsible for choosing good leaders.

“Appoint judges and administrative officials for all the cities the Lord your God is giving you. They will administer justice in every part of the land. Never twist justice to benefit a rich man, and never accept bribes. For bribes blind the eyes of the wisest and corrupt their decisions.” Deuteronomy 16:18-19, TLB

We should obey the governmental authorities that God has placed in power.

“Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow. For the policeman does not frighten people who are doing right; but those doing evil will always fear him. So if you don’t want to be afraid, keep the laws and you will get along well. The policeman is sent by God to help you. But if you are doing something wrong, of course you should be afraid, for he will have you punished. He is sent by God for that very purpose.” Romans 13:1-4, TLB

Believers should cooperate with the authorities wherever possible.

“Remind your people to obey the government and its officers, and always to be obedient and ready for any honest work.” Titus 3:1, TLB

Christians should willingly pay their taxes.

“Obey the laws, then, for two reasons: first, to keep from being punished, and second, just because you know you should. Pay your taxes too, for these same two reasons. For government workers need to be paid so that they can keep on doing God’s work, serving you. Pay everyone whatever he ought to have: pay your taxes and import duties gladly, obey those over you, and give honour and respect to all those to whom it is due.” Romans 13:5-7, TLB

Buddhism Principles of Governance

Under Buddhism, there are four important aspects of governance; these include providing food, shelter, clothing and medicine to all people.

Buddhism socialist principles emphasise that if a government is to be just, it should have rulers who base their rule on morality, who look out for the wellbeing of the people and not their own selfish interests.

Under Buddhism, rulers who rule with tyranny should be eliminated.

Islamic Principles of Governance

Islam teaches that society must be governed based on the will of the people. Sharia is a form of governance in which institutions, the people, and laws are based on the teachings of the Quran.

Quotes

Consultation and participation are key in Islamic governance. There is a saying “There is no khilafah (representation) without consultation.”
(*Kanz al ammal*, vol. 5, and *Hadith number 2354*).

“Whoever among you sees a vice (or wrong), he should change it with his hands; if he is not able to do that, then he should check it with his tongue; and if he cannot do that, then he should consider it bad in his heart (and wish for its removal) and this is the sign of the weakest in faith” (*Prophet Mohammed*)

“The best Jihad is to say what is just (or truth) in the face of a tyrant.” (*Hadith*)

The Quran gives everybody responsibilities to ensure good governance. The Quran provides “You are the best of peoples evolved for humankind, enjoining what is right and forbidding what is wrong...” (*Aal Imran*, 3:110)

Positive African values - Proverbs from Africa

Tomorrow belongs to the people who prepare for it today.

The chief's wealth is his subjects. ~Congolese Proverb

Where there is negotiation, there is hope for agreement. (Somalia)

Moving water makes stagnant water move. (Somalia)

A small shrub may grow into a tree. (Sudan)

Little by little, a little becomes a lot. (Tanzania)

Help me during the flood, and I will help you during the drought. (Tanzania)

When the village chief himself goes around inviting people to a meeting, know there is something wrong with the system. ~Malawian Proverb

A generous chief makes you thankful. ~Ugandan Proverb

A quarrelsome chief does not hold a village together. ~Malawian Proverb

A crazy chief is more noted than ten normal people. ~Ghanaian Proverb

Kingship is like buffalo hunting; everyone joins in the kill. ~Ugandan Proverb

Even the king needs to be taught. ~Somali Proverb

A large chair does not make a king. ~Sudanese Proverb

The king who shuts his eyes during famine in the land will soon see ancestors. ~Nigerian Proverb

Other people's wisdom prevents the king from being called a fool. ~Nigerian Proverb

When a king has good counsellors, his reign is peaceful. ~Ghanaian Proverb

Because he lost his reputation, he lost a kingdom. ~Ethiopian Proverb

TOPIC 4: JUSTICE

Learning Objectives

By the end of this topic, students should be able to:

- Explain what is meant by the term “Justice,” from a legal, social and economic point of view.
- Analyze situations to determine whether or not an injustice has been committed.
- Describe different ways of fighting for and achieving a more just society.

Activities

- Brainstorming
- Video and/or Presentation
- Debating
- Discussion
- Letter Writing

Understanding the concept of Justice

Activity 1: Brainstorming (30 minutes)

1. Ask students what they understand by the term Justice. Note responses down on a flipchart.
2. Conclude the session by distributing copies of or dictating from the notes below on Justice

Notes on Activity 1

What is Justice?

Justice is often used interchangeably with the word “fairness.” It means “giving to each person what he or she is due.” In any given situation, be it in a courtroom, at school, the workplace or at the restaurant, we want to be treated fairly. As discussed in the section on human rights, we are all equal. No one should be judged more harshly because of their skin colour, or paid less at work because of their sex/gender, and the poor should not be treated worse than the rich in any institution or community. For example, in hospital, at the police or in church everyone deserves equal and impartial treatment.

Justice from a Legal point of view

Under the law, there are two systems of justice; civil and criminal justice. Civil justice is when one individual wrongs another and the case is taken to court. Criminal justice is when one individual breaks the law and commits an offence, which may be committed against an individual or the state.

Criminal law exists to ensure that criminal acts are punished. However, in criminal law, while the offender may be taken to jail, the victim is often not helped, e.g. in defilement cases a girl may even become pregnant, but receives no help from the government. When any crime or abuse is committed, there should be justice, both for the offender and for the victim. For the offender, justice means that the punishment fits the crime. Therefore, the system should treat a 13-year-old who steals differently from a grown up man who steals, because the child is considered vulnerable and immature. For a victim, justice may mean seeing a criminal imprisoned, or compensation and apology from the offender.

Retributive Justice is based on the principle of “an eye for an eye” or revenge. In this form of justice, a person who breaks the law must be punished by imprisonment. However, this form of justice does not see the offender as a person with rights and dignity, who can also be helped to change his or her ways and become a good member of society after being released from prison.



Restorative Justice is concerned not so much with revenge and punishment as with making the victim, the offender and society function as a whole. Restorative justice often aims at reintegrating the offender into society. Attempts may be made to bring an offender and a victim together, so that the offender can better understand the effect his/her offense had on the victim, apologises and seeks to change his/her ways. The best example of this is the

Truth and Reconciliation Commission of South Africa that took place at the end of Apartheid starting in 1995. Perpetrators of offences confessed their wrong doing and asked for pardon in order to heal the hurting members of society. In Uganda, there is a community service program in some districts, where offenders who commit light offences e.g. stealing, fighting, instead of being taken to prison, are allowed to work in the community on various projects e.g. building schools, roads and hospitals. They give back to the community by offering free services, and they have to apologise.



In Rwanda, after the genocide, the communities of Hutu and Tutsis decided to have community courts called *Gacaca*. Those who came forward and confessed their wrong acts to these courts would be forgiven and asked to do community service, and the Hutu and Tutsi were able to live peacefully side by side again after the genocide.

Social and Economic Justice

There are systemic forms of injustice that may persist in a society. These are traditions and structures giving rise to injustices that can be difficult to recognize. In some cases, these unfair

conditions are imposed by the rulers, by tradition, or by a colonial government or occupying force. **Social justice** encompasses **economic justice** and refers to the idea of creating a society with institutions based on the principles of equality and solidarity, which understands and values human rights, and upholds the dignity of every human being.

Economic Justice focuses on economic issues such as equal pay for equal work and equal economic opportunities for all. In a country, there are rich people and poor people, and they enjoy different standards of living as a result. If a government does not do anything about this situation, it can result in economic injustice, e.g. the poor may fail to have adequate food, shelter, medical care and education, which will affect their ability to progress as individuals and affect the quality of life that they live. This would result in economic injustice. Economic injustice also arises where corruption exists, i.e. some people obtain unfair advantages and illegal resources by corrupt acts.

Justice is a difficult issue because people often disagree over what they deserve and what other people deserve. Some people feel that the court justice is too light on criminals, and do not agree to criminals being released on bond or bail even though it is a human right. When people feel that they are not getting justice, they may resort to violence to achieve justice, which may lead to mob justice and political instability. In Uganda, riots have increased because people feel that there is injustice. However, riots can result in more injustice, e.g. looting, burning of property and stoning and shooting. It is better for people to use lawful means of protesting against injustice rather than breaking the law in order to express themselves.

Traditional Justice: Traditional justice is also referred to as customary justice. This type of justice is used mainly by Chiefs and Local Council Courts. Customary laws that are not in conflict with human rights and other laws are recognised as being laws, and can be used to settle certain cases, e.g. marriage disputes, property disputes and petty cases. In Acholi land, the “*Mato Oput*” system of reconciliation and forgiveness, for example, has been used to deal with cases of certain criminal offences.

Informal Justice: Informal Justice in Uganda is related to the Local Council Courts. These courts are composed of ordinary citizens who are elected to become local councillors. Every executive committee of the Local Council then becomes a court. The councillors are supposed to provide justice for cases involving children and in petty offences of adults that do not involve a lot of money. They may follow the law, but are also allowed to use common sense and positive cultural practises. These courts can allow cases to be tried in local languages and lawyers are not allowed; the procedures are simple, easy to follow and fast.

Roles of Leaders in addressing Injustice

Activity 2: Video (or where no video is available, discussion)

Obtain and show Video: (2 hours) Gandhi (available on YouTube <http://www.youtube.com/watch?v=27lMS76hGG0&feature=related>). If it is not possible, obtain the story of Gandhi or another leader on the internet and discuss it with students. Examples of other leaders who have fought injustice include Nelson Mandela, Martin Luther King, Rosa Parks, Malcolm X, Steve Bantu Biko, Wangari Mathai, and many others.

The Film of Gandhi's life⁵

The film begins with Gandhi's assassination on 30 January 1948 and his funeral. After an evening prayer, an elderly Gandhi is helped out for his evening walk to meet a large number of greeters and admirers. One of these visitors—Nathuram Godse—shoots him point blank in the chest. Gandhi exclaims, “Oh, God!” (“H Ram!” historically), and then falls dead. The film then cuts to a huge procession at his funeral, which is attended by dignitaries from around the world.

The early life of Gandhi is not depicted in the film. Instead, the story flashes back 55 years to a life-changing event: in 1893, the 24-year-old Gandhi is thrown off a South African train for being an Indian sitting in a first-class compartment despite having a ticket. Realizing the laws are biased against Indians, he then decides to start a non-violent protest campaign for the rights of all Indians in South Africa. After numerous arrests and unwelcome international attention, the government finally relents by recognizing some rights for Indians.

After this victory, Gandhi is invited back to India, where he is now considered something of a national hero. He is urged to take up the fight for India's independence (Swaraj, Quit India) from the British Empire. Gandhi agrees, and mounts a non-violent non-cooperation campaign of unprecedented scale, coordinating millions of Indians nationwide. There are some setbacks, such as violence against the protesters and Gandhi's occasional imprisonment.

Nevertheless, the campaign generates great attention, and Britain faces intense public pressure. After World War II, Britain finally grants Indian independence. Indians celebrate this victory, but their troubles are far from over. Religious tensions between Hindus and Muslims erupt into nation-wide violence. Gandhi declares a hunger strike, saying he will not eat until the fighting stop.

The fighting does stop eventually, but the country is divided by religion. It is decided that the northwest area of India, and eastern part of India (current day Bangladesh), both places where Muslims are in the majority, will become a new country called Pakistan. It is hoped that by encouraging the Muslims to live in a separate country, violence will abate. Gandhi is opposed to the idea, and is even willing to allow Muhammad Ali Jinnah to become the first prime minister of India but the Partition of India is carried out nevertheless.

Gandhi spends his last days trying to bring about peace between both nations. He thereby angers many dissidents on both sides, one of whom assassinates him in a scene at the end of the film that recalls the opening.

As Godse shoots Gandhi, the film fades to black and Gandhi is heard in a voiceover, saying “Oh God”. The audience then sees Gandhi's cremation; the film ends with a scene of Gandhi's ashes being scattered on the holy Ganga. As this happens, we hear Gandhi in another voiceover:

“When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants, and murderers, and for a time they can seem invincible, but in the end they always fall. Think of it. Always.”

⁵ http://en.wikipedia.org/wiki/Gandhi_%28film%29

Questions for discussion after the film or presentation:

- a) What personal injustice did Gandhi experience that motivated him to change things?
- b) What were the general injustices in society that Gandhi was opposed to?
- c) What methods did Gandhi use to fight injustice? Were his methods successful or not?
- d) What lessons can we learn from the film?

Addressing Injustice in society-why do we need Justice?

Activity 3: Presentation by Teacher based on notes below

Notes for Activity 3

Addressing Injustice in society

Political Injustice: Political injustice arises when the political rights of citizens are suppressed or violated. For example, everyone has a right to move freely and assemble with like minded people, or to march to protest against injustice. However, sometimes, the police may beat up people who are marching peacefully, violating their right to express themselves by assembling freely. Sometimes, people may be denied the right to vote, or move freely by imposing curfews, or to speak freely by being arrested. These injustices can be fought by taking cases to court or seeking mediation and dialogue between the citizens and those in political positions.

Social Injustice: Social injustices arise in several ways. It could be individuals harming individuals through negative actions, or it could be groups harming groups through collective actions. For example, sometimes the newspapers report that groups of thieves are robbing households. Other times, you may read in the newspapers that one tribe evicted another tribe from its region, thus displacing them. Actions like wife beating, denial of inheritance to orphans, female genital mutilation, defilement and early pregnancies and marriage are common, but there is rarely any action taken to protect the victims.

Issues of tribalism, ethnic divisions, and discrimination against vulnerable groups such as disabled persons, women and children all may come as a result of social injustice. To avoid this, the public must be educated on the correct standards, behaviour, laws and policies to abide by. The Government must also be ready to promote social justice by monitoring the activities of individuals and using the law to protect those being harmed.

In times of war or armed conflict, it is easy for civilians to be targeted by those fighting, and indeed this has happened several times in Uganda since independence. These actions against civilians by combatants can be called crimes against humanity, or war crimes or genocide, and the perpetrators must be tried by a court and punished. For example, the International Division of the High Court of Uganda has been set up to try among other things the atrocities that were committed in the war in the North.



Social Injustice: Gender discrimination

Economic Injustice: One can easily make the mistake of thinking that the rich are rich because they work hard, and the poor are poor because they are lazy. However, as discussed earlier, people are poor because the government does not create a good environment for all people to have access to education, health and work. If you do not get good health care when you are young, you may suffer from illnesses that affect your education, which will affect your grades and your ability to get good employment, and your ability to earn a good income. This means that although you have a responsibility to work hard to improve your personal situation, the Government must put in place good economic and social programs. e.g. *Entandikwa* scheme, Universal Primary Education, job creation in the public and private sector etc.

👉 **Social injustices caused by various situations**

Activity 4: Picture Slide Show and discussion (1 hour)

Discuss with students whether each picture reflects

- A consequence of injustice?
- A natural disaster?
- The person / people brought it upon themselves?
- It isn't anybody's fault, that is just how life is.

To conclude the discussion, ask students to mention other types of injustice in our society. Examples may include: land grabbing, widow inheritance, child marriages, unfair taxation policies, mob justice and so on.

Conclude the discussion by highlighting the points about improving social and economic justice in Activity 4 above. It is also important to note that natural disasters can have a much worse impact in countries where the leadership is not effective and where there is bad governance, because the response will be slow and inefficient. Rescue and medical services may be ill-equipped and understaffed, and therefore unable to deal with the disaster.

Responsibility and roles of citizens in promoting Justice

Activity 5: Debate (2 hours)

Debate Motion: *Strikes by Teachers are not an acceptable way of promoting Social and Economic Justice.*

1. Divide the class into 2 groups – Proposers of the motion and opponents. Each group should choose a leader/representative to debate on its behalf.
2. Give each group 45 minutes to prepare their points.
3. The proposer should present their arguments for 20 minutes.
4. The opponents should present their counter-arguments in 20 minutes.
5. The proposers will then have 5 minutes to respond.
6. Lastly, the teacher should decide the winning side on the strength of the arguments provided and the oratory skills of the debaters.

Notes for Activity 5

Conclude the session by emphasizing the following:

- ☺ Protesting against injustice is a valid way for citizens to show that they are dissatisfied with governance in particular areas.
- ☺ Protests should as much as possible be done peacefully and not involve violence or illegal activities.
- ☺ There are various options available to citizens who wish to fight for social and economic justice. These include:
 - ✓ **Petitions:** A petition can be written to Parliament or another governing body such as the District Council or Sub-County Council asking for the relevant changes. As many signatures can be obtained from influential people, opinion leaders and ordinary citizens to show that the proposed changes are supported by the people.
 - ✓ **Court:** If there is a violation of human rights, a petition can be made to the Constitutional Court.
 - ✓ **Lobbying:** Groups can lobby members of Parliament to do something. There are some caucuses in Parliament that support different issues. For example, Uganda Women's Parliamentary Association supports women's rights issues, and the MPs representing Workers in Parliament support workers' rights.

- ✓ **Information and Education Campaigns:** Leaflets, posters and other educational materials to create awareness in society about the desired changes.
- ✓ **Media campaigns:** The independent media is a useful ally in trying to bring about change. Issues can be raised in newspapers, on radio and TV to encourage change.

Activity 6: Letter Writing (1 ½ hours)

Ask students to write a one/two page letter to their area Member of Parliament asking them to address a problem of social or economic injustice in their home area. Depending on the time available, ask some volunteers to read out their letters to the classroom.

Action Points

- ☞ **Be determined to speak out against injustice.**
- ☞ **Be determined not to cause injustice by any of your actions.**

☞ **Religious Principles on Justice.**

The Christian Bible has a lot to say about justice, and social and economic justice were major themes of the ten Commandments, the Prophets' and Jesus' teachings. Below is a sample of some important Bible verses on justice:

Zechariah 7:9-10

“Thus says the Lord of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.”

Isaiah 1:17

Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.

Isaiah 61:8

For I, the Lord, love justice; I hate robbery and iniquity

Jeremiah 22:3

Thus says the Lord: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place.

Proverbs 31:9

Open your mouth, judge righteously; defend the rights of the poor and needy.

Psalm 82:3

Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

James 1:27

Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Jeremiah 22:13-17

“Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbour serve him for nothing and does not give him his wages, ... you have eyes and heart only for your dishonest gain, for shedding innocent blood, and for practicing oppression and violence.”

Islamic Principles on Justice

One of the Quran’s major themes is social justice for those whom society disadvantages and compassion for the vulnerable.

The Holy Prophet of Islam said: “A moment of justice is better than seventy years of worship in which you keep fasts and pass the nights in offering prayers and worship to Allah”. (*Jami’us Sa’adat*, vol. II, p. 223)

The Holy Prophet further said: “The deed of justice performed by a leader for one day for his people is better than the deeds of the man who spends fifty or hundred years amongst his family members in the worship of Allah”.

Imam Ja’far Sadiq said: “The supplication of a just leader is never refused”. (*Nizamul Islam as-Siyasi*, p. 71)

Imam Ali said: “Justice is the essence of the people’s welfare as well as the adherence to the Divine path”.

He further said: “Justice is life and cruelty is the death of society”. (*Qisarul Jumal*).

Hence, those who submit themselves before oppression are in fact as good as dead bodies.

The Koran further says: The unjust are in clear error (31:11) and Allah does not guide them (2:258). Allah does not love them (3:57). They are proud people (46:20). The unjust people are friends with each other (45:19). The unjust will not be successful (6:21). The unjust will never prosper (12:23). The unjust turn away from the communications of Allah (swt) (6:157). They make up lies against Allah (swt) (6:93). Allah (swt) does not forgive them (4:168). Allah (swt) forgives the unjust only after they accept their injustice and do good after evil (27:11).

Buddhist Principles

The Dalai Lama has said:

Sometimes we feel that one individual's action is very insignificant. Then we think, of course, that effects should come from channelling or from a unifying movement. But the movement of the society, community or group of people means joining individuals. Society means a collection of individuals, so that initiative must come from individuals. Unless each individual develops a sense of responsibility, the whole community cannot move. So therefore, it is very essential that we should not feel that individual effort is meaningless- you should not feel that way. We should make an effort - *The Dalai Lama's Book of Love and Compassion*.

We can't blame one individual for what happens in our world. I think we should blame our entire society. Society produces our leaders and politicians, and if we try to develop a more compassionate and affectionate society, we will have human beings with a more peaceful nature. Leaders, politicians, and business people coming from such a society would offer hope for a better world. Our long-term responsibility, everyone's responsibility, whether they are believers or nonbelievers, is to find ways to promote a peaceful and compassionate society.

I think one way is quite simple; each individual must try to ensure peace and compassion in his [or her] family. Put together ten peaceful, compassionate homes, or one hundred, and that's a community. The children in such a society would receive affection in their family and in their schools from the educators concerned. We might have one or two setbacks, but generally I think we could develop a sensible society. Sensible here means a sense of community, a sense of responsibility, and a sense of commitment.

Many Ways to Nirvana: Reflections and Advice on Right Living.

African Proverbs and Other Wise Sayings about Justice

Corn can't expect justice from a court composed of chickens. ~ African Proverb

Where there are poor, there are rich. But where there is justice, all are brothers ~ Arab Proverb

Imitate the upright, and you become upright; imitate the crooked and you become crooked.

The Sky is big enough for all the birds of the air to fit. ~ Igbo Proverb

An elephant which kills a rat is not a hero ~ Cameroonian

No matter how powerful one is, one can never make the rain fall only on his own home ~ Cameroonian

The bigger the head the bigger the headaches ~ Cameroonian

*The sound of a drum is not determined by its size nor the skills of a drummer but by his strength ~
Cameroonian*

Dialogue protects life.

Greatness is not achieved through violence.

Equality is difficult but superiority is painful.

Even the best dancer on the stage must retire sometime.

Fear no forest because it is dense.

Hope resides in togetherness.

If the goat roars and the lion bleats, bring out your spears.

*If you want to carry the world, do not tie it with a rope, otherwise the rope will break and the world
will crush you.*

If you want to walk fast, walk alone; if you want to walk far, walk with others.

It is easier to demolish a house than to build it.

Not all winds propel the boat.

One is not great just because one says one is.

Where trust breaks down, peace breaks down.

TOPIC 5: PEACEBUILDING

Learning Objectives

By the end of this session, students should be able to:

- Explain the concepts of peacebuilding and conflict resolution.
- Describe the challenges of peacebuilding and the consequences of conflict.
- Explain and describe the role of individuals and society in peace building and conflict resolution.

Activities

- Brainstorming
- Lecture / Presentation
- Fine Art /Creativity Project
- Research

Causes and consequences of conflict and violence in society

Activity 1: Brainstorming

Ask students to mention

- 1) The types and causes of conflict and violence in society.
- 2) The consequences of violence and war on society.

Note down responses on a flip chart.

Conclude the activity by highlighting the following issues. You may photocopy and distribute the worksheet.

Notes for Activity 1

What is Conflict?

Conflict does not only refer to the absence of peace or violence; actually, the absence of conflict is called negative peace. Conflict refers to disputes and disagreement over crucial issues such as oppression, natural resources, material resources, identities (gender or ethnicity), politics and many other divisive elements. The Free Online Dictionary defines conflict as the disharmony between ideas or interests. In other words, when people have differences in viewpoints, values and priorities, if this is not handled in a manner that can allow people to exist in agreement despite this, clashes can occur and cause violence.

Conflict can occur at the family, community/institutional and national level. At the family level, failure to agree can lead to domestic violence, child abuse and exploitation, as well as neglect of family members. At the community level, several institutions exist that can be a breeding ground for conflict, e.g. schools, workplaces, and political institutions. At the national level,

conflicts can occur between governmental institutions and the citizens, or between the organs and institutions of government. For example, there have been conflicts in Uganda between the judiciary, the legislature and the executive. In addition, certain ethnic groups may attack other ethnic groups over water, lands and resources, leading to armed conflict.

Types and causes of Conflict

Political conflicts: As discussed in the section on governance and justice, failure to ensure good leadership and governance can lead to injustice, and if solutions are not obtained, this can lead to political conflict. For example, the National Resistance Movement went to the 'bush' and waged war against oppression and tyranny caused by bad political governance. Sometimes, an institution may lack good leadership, which may result in anarchy, lack of discipline and order, hence causing conflict. The most extreme form of conflict is violence.

Economic conflicts: Just as in the French revolution, when people are faced with severe economic injustices e.g. poverty, debt and lack, this can result in conflict. Often in some regions, clashes come up between individuals as a result of extreme conditions e.g. lack of land from people who were displaced in Northern Uganda has led to fighting and disputes. There have also been several demonstrations by people who are protesting against harsh economic situations, and these have often resulted in clashes.

Socio-cultural conflicts: When people are treated badly because they are disadvantaged or minorities, this can result in the people revolting. For example, in colonial times, the people who were colonised often rebelled, e.g. the Hehe rebellion. In South Africa, the apartheid system led to conflict that lasted for a very long time. Conflicts have also arisen over issues such as religion and cultural practises between different social groups.

Psychological/individual conflicts: Individuals' characters and traits are also a cause of conflict. Some people by nature are troubled, and they go about causing problems between individuals or within society in general. Such people have anti-social behaviour such as fighting, committing crime or stirring up dissension. Some individuals go about promoting discriminatory behaviour, e.g. hatred for a certain group, on the basis of unjustifiable criteria, for personal reasons. For example, they may promote the views that certain tribes, gender or religions should be targeted for violence, and promote hatred of those groups, based on personal biases.

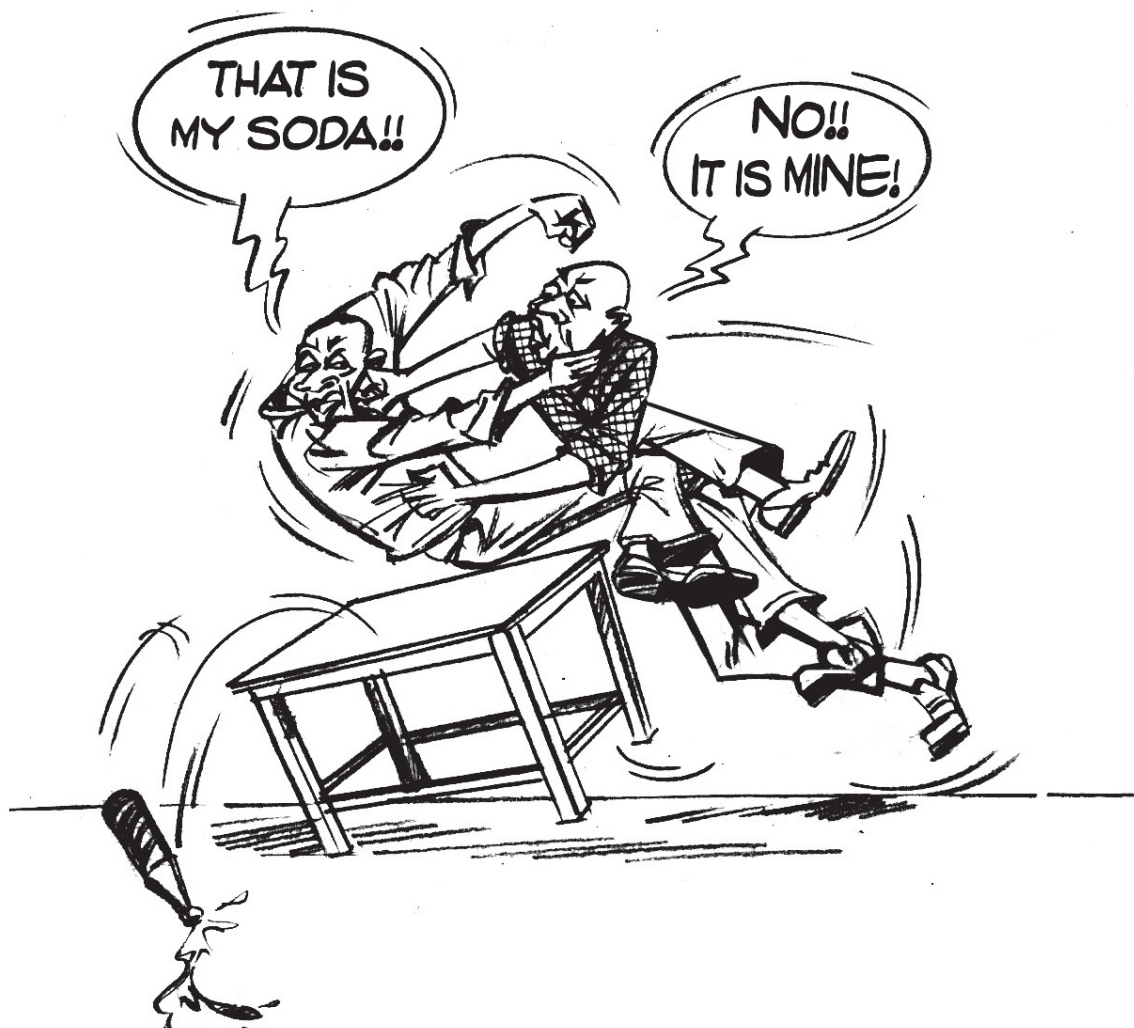
Conflicts can be inter-personal, between individuals, or they can be between groups of people. Conflicts between groups can escalate into civil war, that is, a war that takes place between different groups within the borders of a particular country. Sometimes, conflicts can be international, where fighting is between different countries. Sometimes a civil conflict can turn into an international conflict, for example, the war in the Democratic Republic of Congo begun as a civil war but later other countries like Uganda and Rwanda became involved.

Consequences of conflict

Conflict has negative and harmful effects on society. When there is disagreement and conflict, development is hindered. Conflict between individuals or communities can lead to long and expensive court cases and use up scarce resources to deal with arising problems. Extreme forms of conflict can lead to armed violence such as riots and wars, which are harmful to peoples' lives and society in general, causing people to be internally displaced or become refugees as they flee from danger. In times of armed conflict, fighting groups can target roads, buildings, telephone and electricity infrastructure, crops and important government development projects. All this results in wastage of money, and sets back the development of a community or nation. To prevent such negative consequences requires communities to focus on Peace and Peace building.

As an activity, students can discuss in a group an experience of a conflict they could have faced at home, school etc. and the procedures taken to resolve that particular conflict.

Conflicts dealing approaches



Fighting



Understanding the concepts of Peace and Peacebuilding

Activity 2: Art Project (3 hours)

Liaise with the Fine Art Teacher to ensure that students have access to art materials.

Divide the class into four groups, ensuring a fair distribution of class members who are talented artists. In their groups, ask students to define “peace” by translating from their own languages. Students may use African proverbs, sayings and metaphors, religious texts or quotes. The groups should produce a large size poster with graphic and pictorial representations of their understanding of “peace” to be displayed in their classroom or another part of the school.

Notes on Activity 2

Peace and Peacebuilding

Peace can be taken to be the absence of war, disagreement, hostility and quarrels, arising out of a successful way of handling disputes, quarrels and disagreements; this is positive peace. In the context of conflict resolution, Peace-building refers to the long-term project of building harmonious and, stable communities and societies, hence achieving peace. Peacebuilding and development are also very closely linked. Both have the same goal, which is to help build or repair societies that are broken economically, and socially. Peace-building focuses on the relationship aspect of nation-building. Peacebuilding aims to prevent, reduce, transform, and help people to recover from violence in all forms.

Peacebuilding requires skills in building relationships between different people so that they can manage conflicts without resorting to violence. While conflict is a natural part of all relationships, people can learn skills as children and adults about how to relate to others in ways that increase the quality of life. Communication, dialogue, mediation and negotiation skills are central to peacebuilding processes.

Peacebuilding requires a deep understanding of conflict and violence. Before deciding what to do about conflict and violence, people must first of all, understand its causes.

There are four main categories of peacebuilding:

Waging Conflict Non-violently

This puts civil society at the forefront of causing change, rather than armed or military groups. Civil Society actors seek to gain support for change by increasing a group's power to address the issues of concern. For example, they engage in education campaigns and lobbying to bring about the change they want.

Reducing Direct Violence

Efforts to reduce direct violence aim to stop parties that practice violence, for example, through calling for ceasefire and disarming those who have weapons. Sometimes, an offer of amnesty can assist to end the violence. However, there are many occasions where those who commit war crimes are put on trial. The aim is to end armed attacks and create a safe environment so that peace-building activities can begin in other categories that address the root causes of the violence.

Transforming Relationships

Efforts are made to change people and their relationships using methods such as traditional forgiveness and reconciliation ceremonies or truth and reconciliation commissions. This has been done in societies such as Rwanda, where the Hutu and Tutsi engaged in Truth telling as a way of healing over the past. It has also been done in South Africa and Sierra Leone.

Capacity Building

Longer-term peacebuilding efforts aim to reduce conflict by ensuring that every person's needs and rights are met and that people do not feel that they are being treated unjustly. Efforts are made to prevent violence through education and training about the causes and effects of violence, ensuring development through better service delivery and transforming the military. Such activities help to improve justice in society and to ensure a sustainable culture of peace.



Peace is not just absence of war

The Role of Society in Peacebuilding

Activity 3: Illustration, Lecture/ Presentation and discussion (2 hours)

1. Ask for two volunteers. One of them should role up his hands in fists and the other should try to undo the fists by force. After an unsuccessful attempt, explain to the class that the simplest solution would simply be to ask the other person to open their fists.
2. Give a lecture / presentation on peacebuilding using the material in Worksheet 5.2 below (30 minutes).
3. After the lecture, divide students into groups. Each group should be given copies of Worksheet 5.3. Groups should discuss for 40 minutes and the remaining time should be used to present on the following issues:
 - What peacebuilding activities are happening in your community / nation at present?
 - What processes, institutions, resources, projects, or efforts are required to stop violence and create a culture of peace in your community, region or nation?

Notes on Activity 3

The Role of Society in Peace-building and Conflict Resolution

Society is part of all conflict, either as perpetrators or victims, or observers. It is in everyone's interests to promote peacebuilding and conflict resolution. All people, groups and institutions in a nation are responsible for peace building. The following activities are examples of what can be done to reduce conflict and improve peacebuilding in a society:

This can be done in several ways:

- ☞ **Advocacy:** in advocacy, people speak out against oppression and injustice, even if they are not directly suffering or affected. For example, one does not have to be disabled to promote the rights of disabled persons, or a child to promote the rights of children. In advocacy, we can talk to decision makers and those people in a position of leadership to influence positive changes to adopt peace and avoid conflict.
- ☞ **Monitoring:** people everywhere have the responsibility to monitor how individuals, communities, local and national governments are keeping the peace and mediating conflict. This may be done in a systematic manner, or it may be done whenever any person, group or civil society organization notices that there is a conflict building up. Monitoring should be ongoing to ensure that early signs of conflict are picked up, rather than to wait until conflict breaks out, as prevention is much better than solving the effects of conflict.
- ☞ **Accountability:** where conflict has occurred, there are usually perpetrators and victims. It is important for people everywhere to come forward as reporters of crime, witnesses

and advisers on the best way to resolve conflict and restore peace. Accountability is important in establishing the facts, and helping to prevent future occurrences of conflict by coming up with useful recommendations.

☞ **Mediation and arbitration towards reconciliation:** when a conflict is about to break-up or has already broken up, there is need often for mediation in order to avoid more harmful effects. Mediation refers to peaceful means of solving disagreements with a view to reconciling the individuals or communities who are in conflict, and may involve dialogue, apologies and restoring the situation to the pre-conflict environment if this is possible. Mediators are ordinary people who are interested in promoting peace, and they may be religious people, elders and traditional leaders, NGOs or other nominated go-between. Every effort should be made to have continuous dialogue so that people can freely express themselves and notice when situations require addressing; this is better than waiting for discussions to breakdown.

Action Points:

- ☞ **Take interest in what is going on in your family and community by listening to or reading news and learn how to promote peace.**
- ☞ **Take interest in mediation activities in your community and be determined to always ensure that people who are in conflict get to a point of agreement.**
- ☞ **Avoid promoting conflicts by your words and actions.**

☞ **Religious Principles on Peacebuilding and Conflict Resolution**

Unfortunately, religion has been one of the most common causes of conflict in the world. This is due to misunderstandings between different religions and misinterpretations of religious texts.

Islam

Muslim attitudes to war and peace are based on the Qur'an. There are two ideas in Muslim teaching that relate to war – Jihad (to struggle in the way of Allah) and Harb al-Muqadis (Holy War). However, it is important to note that Islam is a religion of peace in which fighting and war are seen only as a last resort:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. Surah 49:13

There are different levels of Jihad:

- **Jihad** means 'to struggle in the way of Allah'.
- **Greater Jihad** is the way in which every Muslim makes a personal effort to follow the teachings of Allah (God) and to fight evil.
- **Lesser Jihad** is when Muslims fight to protect their religion.

When the Prophet Muhammad was asked which people fought in the name of Allah, he said: *“The person who struggles so that Allah’s word is supreme is the one serving Allah’s cause”*. The idea of Jihad is often misunderstood by non-Muslims who then see Islam as not being a peaceful religion.

Arb al-Muqadis - Holy War

Muslims may fight in self-defence but are forbidden to begin a fight. The aim of fighting is to create a situation where Muslims are free to worship Allah and live in peace. One aim of Holy War may be to create a democracy where people are free to live their lives without beliefs and politics being imposed on them. There must be no hatred or vengeance in the fighting. As soon as peace is offered, fighting must stop. Once peace has been restored the differences between people must be resolved.

Hate your enemy mildly; he may become your friend one day. Hadith

Christianity

The Fifth Commandment (from the Ten Commandments, given to Moses) says, ‘You shall not murder,’ but there are occasions when the Jewish people are told by God to attack people who oppose them. There is a famous Old Testament quotation used to justify war:

But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Exodus 21:23-24

The words are intended to limit revenge, not encourage vengeance. But revenge is not consistent with the later teaching of Jesus in the New Testament. Jesus is often described as a pacifist, meaning he was against violence. He taught that:

Blessed are the peacemakers for they will be called the children of God. Matthew 5.9

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you. Luke 6:26 -35

Most Christians believe that war and fighting are wrong except in the most severe cases when rights are being violated and they base their views on Jesus’ teaching about love. In the past there have been many occasions when Christians have fought wars and when Christian countries have fought each other including:

- the Crusades in the Middle East;
- the First and Second World Wars; and
- wars in Vietnam, Korea, the Falklands/Malvinas, South Africa, and Northern Ireland

Pacifism and Christianity

Some Christians, such as The Religious Society of Friends (Quakers), are totally opposed to fighting and during warfare they are *conscientious objectors* (they take a public position against conflict). They are prepared to go into battle driving ambulances or doing other duties but they will not fight. Other Christians are prepared to fight in the armed services and there are always chaplains attached to military units.

Most Christians today would probably not condone any war that was not fought according to the 'Just War' theory. A war is justified if it is fought for a reason that carries sufficient moral weight. The country that wishes to initiate the use of military force against another nation must demonstrate that there is a 'just' cause to do so.

Christians believe that they should protest when injustice is being done against other people, even though they may not be Christians.

*First they came for the Jews and I did not speak out - because I was not a Jew.
Then they came for the Communists and I did not speak out - because I was not a communist.
Then they came for the trade unionists and I did not speak out - because I was not a trade unionist.
Then they came for me - And there was no one left to speak out for me.*
Pastor Niemöller

Hinduism and Sikhism

Hindu attitudes to war and peace are based on the teachings of Hindu sacred texts such as the Vedas, the Laws of Manu and the Bhagavad Gita. Ahimsa (a very important belief in Hinduism) means trying to fight injustice and evil but without using any physical force.

Many Hindus believe that any violence is always wrong. This includes fighting in a war or killing animals for meat. They believe that actions like this will produce bad karma (meaning all actions have consequences). However, **war is not forbidden in Hinduism**. The gods of the Vedas are asked to send prayers to help in battles and to take soldiers who are killed in battle straight to the afterlife. It is the dharma (duty) of Kshatriyas, the warrior caste, to fight in battles when required.

In the Bhagavad Gita (sacred text) Krishna (an avatar of the God Vishnu) has a discussion with a Kshatriya called Arjuna. Arjuna does not want to fight but Krishna explains that it is his duty.

Think thou also of thy duty and do not waver. There is no greater good for a warrior than to fight in a righteous war. Bhagavad Gita 2:31

Therefore, within Hinduism, there are different opinions about violence and fighting.

Hindu rules of warfare

The Hindu approach to war and peace are found in many of the scriptures, but the Laws of Manu, the Rig Veda and the Mahabharata make important points.

The Laws of Manu tell Hindus about the right ways to behave during war. It says that Kshatriyas should fight out of duty. They must show honour and mercy and not attack the elderly, women or children. Also they must not attack people who are asleep or who have surrendered.

The Rig Veda says:

The warrior should not poison the tip of his arrow, he must not attack the sick or the old, a child, or a woman or from behind. These are sinful acts and lead to hell even if the warrior is the winner. Rig Veda

6

Sikh scripture on peace

Sikhism does not teach total pacifism but approves of any action to promote human rights and harmony. Guru Nanak (the first Guru) wrote:

No one is my enemy. No one is a foreigner. With all I am at peace. God within us renders us incapable of hate and prejudice.

However, Sikhism became more militant from the time of the Guru Arjan (the fifth Guru who was the first Sikh martyr) because of attacks made against Sikh religion. Guru Hargobind (the sixth Guru) taught that military action was sometimes necessary to promote justice and protect the innocent. Guru Gobind Singh (the tenth Guru) formed the khalsa (Sikh community) and told Sikhs that they must fight against oppression. He said that military action was the last resort and that it should not be avoided if it was necessary:

When all efforts to restore peace prove useless and no words avail/Lawful is the flash of steel. It is right to draw the sword.

The Sikh concept of a Just War

Dharam Yudh is a war fought in the defence of righteousness, similar to the concept of a Just War. The conditions of Dharam Yudh are:

- the war must be the last resort, all other ways of resolving the conflict must be tried first
- the motive must not be revenge or anger
- the army must not include mercenaries
- the army must be disciplined
- only the minimum force needed for success should be used
- civilians must not be harmed, and
- there must be no looting, territory must not be taken, and property taken must be returned

Sikhs also believe:

- all treaties and ceasefires must be honoured;
- no places of worship (of any faith) should be damaged; and
- Soldiers who surrender should not be harmed.

The crucial difference between Dharam Yudh and the western Just War theory is that Sikhs believe that a justifiable war should be undertaken even if it cannot be won.

The above material was taken from BBC Bitesize Religious Studies, at www.bbc.co.uk/schools/gcsebitesize/rs/war/

Positive African Values and sayings of the wise:

Prepare now for the solutions of tomorrow.

The art of negotiating is acquired from childhood.

Madness does not govern a country; discussion does.

If your only tool is a hammer, you will see every problem as a nail.

A leader does not wish for war.

Do not use your spear to separate cattle.

Elders choose their words.

Force is not profitable.

Two bulls fighting must disengage their heads before one is defeated.

Two lions cannot rule in one valley.

Two noisy waterfalls do not agree.

The elders of the village are the boundaries~Ghanaian

One who loves you, warns you~Baganda

True power comes through cooperation and silence~Ghanaian

TOPIC 6: ENVIRONMENTAL CONSERVATION

Learning Objectives

By the end of this topic, students should be able to:

- Explain/point out the main challenges faced in environmental conservation and management.
- Provide ideas and action plans that should be implemented to preserve the environment.

Activities

- Presentation
- Group work
- Discussion
- Brainstorming
- Community work

Understanding Environmental Conservation

Activity 1: Presentation and Discussion

Give the students a short presentation (30 minutes) on the dangers on environment degradation and the need for environment conservation using the notes below. Engage students in a discussion on challenges facing the country in environmental conservation and management.

Ask the students to respond to the following questions:

1. How could I contribute to protecting the environment at home?
2. How could I convince others that protecting the environment is in their own interest?
3. What would change if plastic bags were banned in Uganda?



Notes for Activity 1

Around the world, the climate is changing. Average global temperatures are rising, the 20th century was the warmest the world has seen in 1,000 years, and the 1980s and 1990s were the warmest decades on record. The Intergovernmental Panel on Climate Change (IPCC) says that global warming has accelerated in recent decades and that there is new and stronger evidence that most of the warming over the past 50 years is attributable to the increase in greenhouse gas emissions associated with human activities. During the past century, global surface temperatures have increased at a rate near $0.06^{\circ}\text{C}/\text{decade}$ ($0.11^{\circ}\text{F}/\text{decade}$) but this trend has increased to a rate approximately $0.18^{\circ}\text{C}/\text{decade}$ ($0.32^{\circ}\text{F}/\text{decade}$) during the past 25 to 30 years. Industrialization and deforestation are major contributing factors. Every year, there is a net loss of 22 million acres of forest area worldwide. Every year, toxic chemicals, some capable of travelling thousands of miles from their source and lasting decades in the environment, are released into the earth's atmosphere.

Climate change is thought to be contributing to extreme conditions such as floods and drought. It has a negative impact especially in poorer countries where there are already food shortages and housing difficulties.

Uganda is known as the pearl of Africa because of its favourable climatic conditions. For years, Ugandans have enjoyed the comforts of good weather particularly the good harvests, good rainfall and moderate sunshine. When our ancestors were hunter-gatherers, farmers and pastoralists on small scales, human impact on the environment was limited. With the civilization and industrialization, especially in the Western world, exploitation and abuse of nature is moving at a terrific speed. Although Uganda is not an industrialized nation, many social and economic practices threaten the health, prosperity and even the national security of Ugandans. Cutting down of trees and forests for charcoal, agriculture, and furniture making is a serious problem. It is responsible for changing rainfall patterns, floods, drought and landslides. Poor fishing practices have greatly reduced the population of fish in Uganda's lakes and rivers and threaten the livelihood of fishing communities. Destruction of wetlands to create space for buildings in urban areas is causing floods and poor drainage. Poor disposal of rubbish that cannot decompose is also a major threat to Uganda's environment. Such rubbish includes plastic bags and bottles, used cells and batteries, and aerosol cans (insecticides, perfumes, etc). There is also a threat of contamination of food and water from pesticides used on farms. In addition, the ever-increasing volume of motor vehicles, including motor-cycles, especially in the capital Kampala, is a major source of air pollution that can impact negatively on people's health.

What is Environmental Conservation?

Environmental Conservation relates to activities aimed at saving of nature and natural resources from the consequences of various human activities and to preserve it for us and for future generations.

Environmental protection and conservation has to take place at various levels: government, organizational or institutional and individual.

Governments need to develop relevant legal documents to ensure environment protection. Some of the international documents are the revised "African Convention on the Conservation of Nature and Natural Resources" or the United Nations Framework Convention on Climate Change, which includes the Kyoto protocol that deals with reducing the emission of the greenhouse gas. The greenhouse gas contributes to climate change and is released for example, when burning carbon based fuels such as wood or coal. The "African Convention on the Conservation of Nature and Natural Resources" goes back as far as 1968, when the original document had been signed in Algeria. The Convention was revised in Maputo, Mozambique in 2003. It specifies the protection of forests, wetlands and endangered species (animals and plants). It also deals with the protection of water by preventing excessive use and pollution and protection of land from erosion. Uganda has ratified the first version from 1968 but not the revised version from 2003.⁶

Organizations and institutions (such as schools) need to develop rules and regulations that apply on their premises, for example adequate waste disposal, clean water and sanitation or energy saving such as trying not to use too much charcoal for cooking.

Individuals have to observe environmental protection in their daily life by using water, wood or charcoal responsibly. Waste disposal and water pollution are additional challenges, especially in developing countries, such as Uganda. Plastic bags or bottles do not dissolve like biological waste (for example fruit or vegetables) but remain on the ground polluting the environment. Various types of plastic, when burned, are extremely dangerous to health. And even the production of

⁶ African Union, The African Convention on the Conservation of Nature and Natural Resources. Maputo. 2003

some types of plastics presents a serious threat to environment.⁷ Therefore, another possibility to reduce the harmful effects on environment is to restrict using plastic materials and in case there are no options, make sure it is properly disposed of and recycled. Some governments, including various developing countries, mindful of environment conservation, decided to increase taxes or even ban plastic bottles and bags completely⁸ .⁹

Environment destruction and poverty

Activity 2: Discussion and group work (1.5 hour)

Divide students in groups to discuss the following questions:

- How does degradation of the environment affect farmers and fishermen?
- What are the main reasons for the destruction of the environment in sub-Saharan Africa?
- How is the protection of the environment linked to human rights?

They will have 30 minutes to discuss and prepare a presentation and 10 minutes per group for the presentation. The notes below can be used to give students some input on the topics after their presentation. The last 30 minutes can be used for input from the teacher and discussion.

Notes on Activity 2

- 1) Farmers depend on prevailing weather patterns to grow crops and rear animals for food and income generation.

Over 80% of the population in Uganda depends on agriculture; hence climate variability has a direct link to agriculture and definitely has implications on livelihood and economic development. Climate change, as mentioned above is thought to be linked to storms, droughts and floods. Every time these extreme weather conditions occur, a major part of the crops is destroyed. Deforestation leads to erosion, which destroys the soil making it less and less fertile.

Water pollution and overfishing destroys the livelihoods of fisherman. Some African countries allow big foreign companies to dispose of toxic waste in the coastal regions. The fish in those regions either die or become dangerous to health when caught and eaten. All those factors lead to poverty. The poor in African rural areas rely heavily on the resources from their immediate environment. With the progression of environment destruction their living conditions become more and more desperate¹⁰ .

⁷ "What's wrong with PVC?" The science behind a phase-out of polyvinyl chloride plastics. Greenpeace. UK 1997

⁸ Jennifer Clapp & Linda Swanston (2009): Doing away with plastic shopping bags: international patterns of norm emergence and policy implementation, *Environmental Politics*, 18:3, 315-332;

⁹ <http://news.bbc.co.uk/2/hi/africa/3714126.stm>

¹⁰ Emeka Polycarp Amechi, 'Linking Environmental Protection and Poverty Reduction in Africa: An Analysis of the Regional Legal Responses to Environmental Protection', *6/2 Law, Environment and Development Journal* (2010), p. 112,

2) Some of the major reasons for environment degradation in sub-Saharan Africa are:
Poverty: Poverty can lead people to exploit and destroy the environment because they do not have other choices. This is exemplified by cutting trees for fire wood leading to deforestation, which in turn contributes to poverty through the destruction of livelihoods.

Lack of access to information and political participation: Many people in poor rural areas do not have enough information on the environment, the dangers of environmental degradation and on how to protect the environment. They also lack knowledge that would help them make informed decisions on types of crops, market prices or pesticides, which in turn might have an effect on the environment. Frequently the rural and poor population has limited possibilities to participate in decision making, which prevents them from influencing environment policies that might directly affect them.

Lack of access to justice: In various developing countries the access to justice for poor people is restricted. Court cases are expensive, While more frequently than not corrupt officials demand bribes that poor people cannot pay. For people in some rural areas even the physical accessibility of judicial services might be a challenge due to long distances and lack of transport. The lack of access to justice makes it difficult for citizens or organizations to demand for environmental protection or initiating legal persecution in cases of environmental degradation.

Lack of political will: Various crucial international documents have been developed in order to contribute to environment conservation. But those documents take time to be ratified and many countries are reluctant to adopt them. One example is the Kyoto protocol to regulate greenhouse emissions, that contribute negatively to climate change. The US never ratified it and Canada recently withdrew. “The African Convention on the Conservation of Nature and Natural Resources” was revised in 2003 but until now less than ten countries out of 53 have ratified it. The reasons for this lacking might be various, including for example the fear of losing investors, who would then have to comply with strict environmental regulations.

Weak institutional capacities: Many developing countries have weak institutions, which makes it difficult for them to enforce the laws even in case the political will is there¹¹

3) The African Charter on Human and Peoples’ Rights states in Article 24 of the Charter that ‘All peoples shall have the right to a general satisfactory environment, favourable to their development’¹². The International Covenant on Economic, Social and Cultural Rights (ICESCR), which Uganda ratified in 1982, recognizes the rights to an adequate standard of living and the right to health. These are just some examples on how human rights and a healthy environment or environmental protection are linked.¹³

¹¹ Emeka Polycarp Amechi, ‘Poverty, Socio-Political Factors and Degradation of the Environment in Sub-Saharan Africa: The Need for a Holistic Approach to the Protection of the Environment and Realisation of the Right to Environment’, *5/2 Law, Environment and Development Journal* (2009), p. 107,

¹² Organization of African Unity, The African Charter on Human and Peoples’ Rights, 27 June 1981

¹³ UN, International Covenant on Economic, Social and Cultural Rights (ICESCR), 16 December 1966

Activity 3: Discussion

Ask the students if they know what genetically modified food is. Then give a short input on the topic using the notes below. Engage students in a discussion on the reasons for the widespread use of genetically modified food and on its dangers.

You can use the following guiding questions for the discussion:

- Should Uganda adopt the use of genetically modified food?
- Which possible benefits and which dangers do you see?
- Do you think the public is being informed adequately on the topic?

Notes on Activity 3

Genetic modification means changing information about an organism that is stored within the DNA of that organism, in the genes. Certain types of crops are the ones being most frequently modified. Those include among others: maize, soybean, cotton or canola. The reasons for the genetic modifications are for example faster growth, drought resistance, additional nutrients or resistance to herbicides (pesticides that kill unwanted weeds) that otherwise kills all vegetation. The first genetically modified food product that was approved for commercial sale was a tomato, which was modified for delayed ripening after picking. It was approved in the US in 1994¹⁴.

However, there has been a lot of resistance towards genetic modifications. There is general concern about long-term effects that might not be visible yet, as the whole industry is still new. The effects might not only be on health but also on environment. Although many argue that no specific risks have been discovered, environment organizations argue that the time has been too short and risks might emerge. It is also not clear how objective the scientific studies are.

People should be well informed and participate in decision making. At the very least, many activists demand, that food should be labelled to enable consumers free choice if they want to eat genetically modified food or not. Farmers should be well informed on the consequences of using and planting genetically modified crops on their fields.

One way of addressing the problem of aggressive weeds on fields has been the use of herbicides (weed-killers). However, some are so aggressive that they kill all vegetation. Therefore, genetically modified seeds have been designed to make the crops resistant to the herbicides. This enables the farmers to plant for example genetically modified maize, resistant to the herbicides, and then spray the whole area with the weed-killer. All vegetation, including all weeds will die except for the genetically modified maize. Although the companies producing those seeds and the herbicides argue that there are no health risks, independent studies have found a number of potential dangers

¹⁴ James, C. and A.F. Krattiger. 1996. Global Review of the Field Testing and Commercialization of Transgenic Plants, 1986 to 1995: The First Decade of Crop Biotechnology. ISAAA Briefs No. 1. ISAAA: Ithaca, NY. pp 31.

of the herbicides including cancer or reproductive health risks. The herbicides enter the soil and even ground water leading to further possible risks for health and environment. Finally, new weeds develop that are resistant to the existing herbicides. This might lead to the development of even more aggressive herbicides and increased spraying intensifying the health risks.¹⁵

Various organizations, for example in Uganda, are concerned that the introduction of GM crops will lead to dependency on some few trans-national companies, who have the patent rights for the seeds. Uganda is right now in the process of legitimizing commercial production of genetically modified crops. Trials with various types of genetically modified food are ongoing. However, the state of knowledge of the general public that will be living with the consequences of this decision is very low.



Activity 4: Brainstorming

Ask students to name ways in which different communities and groups protect and preserve their environment. Students can also provide suggestions on additional measures that can be taken to improve the current situation of environmental degradation in Uganda. The points below can be used for reference.

There are several ways traditionally in which communities have tried to preserve and protect their environment. Here are a few examples:

¹⁵ Greenpeace, Herbicide tolerance and GM crops. Why the world should be ready to round up glyphosate. Executive Summary and Report. June 2011

Region	Positive Traditional Practises
Teso and Karamoja	<ul style="list-style-type: none"> ☞ Burning of the bush is not allowed unless it's for preparation of a garden and securing grazing land for cattle. ☞ Swamps are considered as a resource for the common good and individuals in the commonality were not to undertake any cultivation in the swamps. ☞ Environmental pollution is discouraged from childhood level. Children are told that it is wrong to defecate near the road - polluting the environment.
Bafumbira, Banyankole and Bakiga	<ul style="list-style-type: none"> ☞ Terracing in Kabale and Kisoro is practised as a way of avoiding soil erosion. ☞ Planting of trees for firewood is emphasised so that forests are reserved. ☞ Burying weeds (Embagara) under the soil for more soil fertility is commonly practiced. ☞ People are discouraged from eating while walking to avoid littering ☞ Compost pits are dug and rubbish is thrown into these pits which are located in the garden.



Activity 5: Community Work / Action Points

Environmental conservation begins with individuals. It is not enough to blame the government and industries. Every person can do something to reduce their contribution to the destruction of the environment.

Students should engage in a practical activity relating to environmental conservation, e.g.

1. With the help of the school administration, three types of rubbish bins should be provided in all classes and/or dormitories. One bin should be for rubbish that can be composted e.g. food waste, and another for rubbish that cannot decompose e.g. buveera, plastic bottles, etc. There should also be a bin for paper waste e.g. cardboard boxes, newspaper, toilet paper rolls, and scrap paper. Buveera and plastic bottles can be recycled into polyester fabric. Paper and cardboard can also be re-cycled and sold. Thus, collecting plastic and paper is a potential income-generating activity. To encourage students to separate rubbish, a points/reward system can be established so that the classroom/dorm that collects the most non-decomposable rubbish is awarded a “Green Trophy” at the end of the term/year.
2. The school should obtain tree seedlings and students should be encouraged to participate in environment days by planting trees in their school or in the community nearby.
3. Bare patches of soil should be planted with grass and students should be taught to respect green areas by not walking on them.
4. Some time should be set aside each week for students to pick up litter in the school and/or nearby community.
5. The school should ensure that energy saving bulbs are installed throughout the school and students should be encouraged to switch off lights and appliances that are not in use.
6. The school should encourage a car-sharing scheme for staff e.g. staff who live in the same area can collect money for petrol and travel to school in one car rather than each staff driving his or her own car to school.
7. The school should learn to reuse, renew, recycle, and reduce (4Rs) whenever necessary. By doing this the school would be avoiding wastes.

Religious Teachings on the Environment

Adapted from BBC Bitesize Religious Education, <http://www.bbc.co.uk/schools/gcsebitesize/rs/environment/isstewardshiprev1.shtml>

Although human beings are seen as the most intelligent life form on earth, they are responsible for almost all the **damage** done to the planet. If we imagined the earth is aged 46, all the damage done has taken place in the last 60 seconds of the earth’s life.

Christians say in the Apostles' Creed:

I believe in one God, the Father, the almighty, maker of heaven and earth.

Christian teaching about **caring for the environment** comes from the Bible:

Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground'... God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.' Genesis 1:26 and 28

Some Christians have **interpreted** this story as giving people the right to exploit the environment. However, most people see themselves as being **responsible** for the world created by God and they have to make their own **decisions** about how to do this.

The Bible has very little else specific to say about the environment, but it explains the principles of **stewardship** (responsibility) for God's creation:

In the Old Testament the Jews were told to rest the land once every 50 years so that it would produce more in the future (Leviticus 25:8-11). They were also ordered not to destroy trees when they were attacking a city:

When you lay siege to a city for a long time, fighting against it to capture it, do not destroy its trees by putting an axe to them, because you can eat their fruit. Do not cut them down. Are the trees of the field people, that you should besiege them? Deuteronomy 20:19

The earth belongs to God and should be respected:

The earth is the Lord's, and everything in it, the world, and all who live in it. Psalm 24:1

In the New Testament Jesus stresses God's concern for life:

Consider how the lilies grow. They do not labour or spin. Yet I tell you, not even Solomon in all his splendour was dressed like one of these. Luke 12:27-28

Many Christians do **celebrate** the environment by holding harvest festivals each year when they **thank** God for the harvest.

Islam and the Environment

The Quran says that Allah (God) is the creator of the world. Human beings are in the world as trustees or 'vice-regents', they are told to look after the world for Allah and for the future:

The Earth is green and beautiful, and Allah has appointed you his stewards over it. The whole earth has been created a place of worship, pure and clean. Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded. If a Muslim plants a tree or sows a field and humans and beasts and birds eat from it, all of it is love on his part. Hadith

In the Quran, Muslims are instructed to look after the environment and not to damage it:

Devote thyself single-mindedly to the Faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind. There is no altering the creation of Allah. Surah 30:30

Muslims have to look after the earth because it is all Allah's creation and it is part of a human's duty to Allah:

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne, and constrained the sun and the moon to serve you; each planet pursues its course during an appointed term. He regulates it all and expounds the Signs, that you may have firm belief in the meeting with your Lord. He it is Who spread out the earth and made therein firmly fixed mountains and rivers, and of fruits of every kind He has made pairs. He causes the night to cover the day. In all this, verily, are signs doer a people who reflect. Surah 13:3-4

Because of this passage, people see themselves as being responsible for the world which Allah created and they have to make their own decisions about how to do this.

Additional Games in Annex

RIGHTS, DUTIES AND RESPONSIBILITIES

Activity 1: She doesn't work

Aim: This project activity aims to draw students' attention to discrimination against women and to encourage them to challenge it.

Learning point:

- Discrimination against women is a violation of human rights.

What you need:

- Text "She doesn't work" from the next page.
- Blackboard or large piece of paper

Time: Two lessons and homework

How to do it:

- Read, or ask the students to read the text "She doesn't work".
- With the whole class, make a quick list of all the jobs which the wife has to do.
- Now brainstorm reasons why the husband doesn't think his wife "works". Encourage the class to think of as many reasons as possible why the husband might think like this. For example, it might be because she is unpaid, or because he thinks his work is harder.
- Now, brainstorm reasons why the wife's responsibilities are work. For example, her longer working day. Spend about five minutes on this part.
- Tell the students that Articles 1 and 2 of the Universal Declaration of Human Rights, or its summary, specifically mention sexual equality. Read these articles - either the full or simplified versions.
- Ask the students to form pairs. Each pair should make a list of all the work which has to be done in and around their home.
- After five minutes, go around the pairs, asking for one item from each pair's list until there are no more suggestions. Write all the suggestions up on the wall.
- Ask the students to form groups of four or five.
- Ask each group to write their own questionnaire about household work.
- The aim of the questionnaires is to find out about housework in their own area.
- They will need to phrase the questions in such a way as to find out as much as possible about the subject from the people they interview. They could include questions such as:
 - Who makes the meals in your house?
 - Do men and children help around your house?
 - How long does housework take?
 - Do the women have other jobs to do in addition?

Each questionnaire will probably be different. Alternatively, the class could work together to make one questionnaire.

- Allow a week for students to make a survey about housework in the community, using their questionnaires. Remind them to question both men and women!
- After the survey has been done, have a report-back session.
- During or after the report-back, use the following questions to help students to analyse their results.

Questions:

- Did you discover anything surprising?
- How did you feel about what you found?
- Did your discoveries change the way you think about the work women do? Why/ Why not?
- Did you discover any tasks which could only be done by men?
- Did you discover any tasks which could only be done by women?
- Boys, would you like to do all the work that women do? Why/ Why not?
- Is it right for women to have to do all this work?
- What can we do in this classroom, or in our homes, to treat each other more equally?
- Which tasks could be done by men or women? Which tasks could be done together?

Choices:

- As a project, ask the class to work out how many hours there are in each week and then to calculate for their family how much time each person spends sleeping, working, relaxing, playing, and so on. The results could be made into a statistical chart, or calculated as percentages. Then ask questions like those listed above to draw the student's attention to the burden of housework which women carry, and maybe the differences between boy's and girl's lives. It is likely that the girls will have less leisure time than the boys. Concentrate on examining whether the students think the present situation is fair.

She doesn't work

"Have you many children?" the Doctor asked.

"Sixteen born, but only nine live," he answered.

"Does your wife work?"

"No, she stays at home."

"I see. How does she spend her day?"

"Well, she gets up at four in the morning, fetches water and wood, makes the fire and cooks breakfast. Then she goes to the river and washes clothes. After that she goes to town to get corn ground and buy what we need in the market. Then she cooks the midday meal."

"You come home at midday?"

"No, no. She brings the meal to me in the fields, about three kilometres from home."

"And after that?"

"Well she takes care of hens and pigs. And of course she looks after the children all day. Then she prepares supper so that it is ready when I come home."

"Does she go to bed after supper?"

"No, I do. She has things to do around the house until nine o'clock."

"But you say your wife doesn't work?"

"No. I told you. She stays at home."

Source: Electronic Resource Centre for Human Rights Education: "First Steps - a manual for starting Human Rights Education", http://www.hrea.org/erc/Library/First_Steps/index_eng.html

Activity 2: Refugee role play

Aim: This activity uses a role play where refugees and border officials express different points of view on the rights of refugees to increase students' knowledge about refugee rights.

Learning point:

- Refugees are especially vulnerable group who have specific rights.

What you need:

- "Immigration officers' arguments and options" from next page
- "Refugees' arguments and options" from page next page
- Information about refugees from next page

How to do it:

- Start with a brainstorm to find out what students think about refugees. Write the word "refugee" on the wall, and ask the class to say the first things which the word makes them think of.
- Read the Information about refugees from the next page to the class to introduce the subject.
- Read out the following scenario (if you wish, you can invent imaginary names for countries X and Y).

"It is a dark, cold and wet night on the border between X and Y. A column of refugees has arrived, fleeing from the war in X. They want to cross into Y. They are hungry, tired and cold. They have no money, and no documents except their passports. The immigration officials from country Y have different points of view, some want to allow the refugees to cross, but others don't. The refugees are desperate, and use several arguments to try to persuade the immigration officials."

- Ask one third of the class to imagine that they are the immigration officers from country Y. Give this group the "Immigrations officers' arguments and options" from the next page.
- Ask another third of the class to imagine that they are refugees. Give this group the "Refugees' arguments and options" from next page.
- Tell the players that they can use the arguments on their cards and any other relevant arguments they can think of. If it helps, draw a line along the floor to symbolize the border.
- Tell them that when the role play begins, they have ten minutes to reach some sort of conclusion, which may be one of the options listed, or another solution.
- It is up to you and the class to decide whether the "refugees" and the "immigration officers" will put up their arguments as a group, or whether they will individually take responsibility for putting up individual arguments.

- Ask the remaining third of the class to act as observers. (Half can monitor the “immigration officers”, and half can monitor the “refugees”.)
- Give the “refugees” and the “immigration officers” a few minutes before the role play to read through their arguments and options and to decide on tactics.
- Start the role play. Use your own judgement about when to stop.
- After the role play, discuss it using the following questions. This is important to draw out the points which the students learnt.

Questions:

- How did the situation work out? What happened?
- How did it feel to be a refugee?
- How did it feel to be an immigration officer?
- Refugees have a right to protection under the 1951 Convention Relating to the Status of Refugees. Were these refugees given their right to protection? Why/why not?
- Do you think that a country should have the right to turn away refugees?
- Would you do this yourself? What if you knew they faced death in their own country?

Choices (additional role play activities you can include if there is enough time)

- If there is time, play the play again, but the students who were immigration officers must now be refugees.
- The Office of the United Nations High Commissioner for Refugees (UNHCR) is responsible for protecting the rights of refugees. Ask the class in groups to pretend that they are an official team sent by UNHCR to help the refugees from country X. Ask the students to write an official report including the following issues:
 - What arguments could you use to persuade the immigration officers to let the refugees in?
 - Are the immigration officers doing anything wrong?
 - Are any of the articles of the Human Rights Documents in Part Five of this manual relevant?
 - What could be done with this report to make country Y protect the rights of the refugees?
- As a project, refugees in your country could be useful resources for your students to find out more about the problems of securing rights as a refugee
- Ask students to write an imaginative description of the scene at the border from the point of view of a refugee.
- As an action, students could gather essential items and deliver them to refugees who are sheltering in your country.

Immigration officers' arguments and options:

You can use these arguments and any others you can think of:

- o They are desperate, we can't send them back.
- o If we send them back, we will be responsible if they are arrested, tortured or killed.
- o We have legal obligations to accept refugees.
- o They have no money, and will need state support. Our country cannot afford that.
- o Can they prove that they are genuine refugees? Maybe they are just here to look for a better standard of living?
- o Our country is a military and business partner of country X. We can't be seen to be protecting them.
- o Maybe they have skills which we need?
- o There are enough refugees in our country. We need to take care of our own people. They should go to the richer countries.
- o If we let them in, others will also demand entry.
- o They don't speak our language, they have a different religion and they eat different food. They won't integrate.
- o They will bring political trouble.

Before the role play, think about the following options:

- o Will you let all of the refugees across the border?
- o Will you let some across the border?
- o Will you split them up by age, profession, wealth...?
- o Will you do something else instead?

Refugees' arguments and options:

You can use these arguments and any others you can think of:

- o It is our right to receive asylum.
- o Our children are hungry; you have a moral responsibility to help us.
- o We will be killed if we go back.
- o We have no money.
- o We can't go anywhere else.
- o I was a doctor in my home town.
- o We only want shelter until it is safe to return.
- o Other refugees have been allowed into your country.

Before the role play, think about the following options:

- o Will you split up if the immigration officers ask you to?
- o Will you go home if they try to send you back?

Information about refugees

Every year tens of thousands of people have left their homes and often their countries because of persecution or war. These people become refugees. They nearly always have to move suddenly, leaving their possessions behind, tearing families apart. Many are never able to return to their homes. In 1992, there were almost 19 million refugees in the world.

Most refugees seek safety in a neighbouring country. Others have to travel great distances to find safety. Refugees often arrive at airports and sea ports far from their native land, asking for entry.

In 1951, the United Nations adopted the Convention Relating to the Status of Refugees. More than half of the countries in the world have agreed with the Convention. They give protection to refugees and agree not to force them to return to their country to risk persecution or death. Article 33 of the Convention says: “No Contracting State shall expel or return a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion.”

This also applies if a government wants to send a refugee to another country from which the refugee might be sent home. Also, governments must hear the claim of a refugee who wants to find safety (seek asylum) in their country. This principle applies to all states, whether or not they are party to the 1951 Convention.

According to the Convention, a refugee is someone who has left their country and is unable to return because of a real fear of being persecuted because of their race, religion, nationality, membership of a particular social group, or political opinion.

The 1951 Convention also says that refugees should be free from discrimination and should receive their full rights in the country where they go to be safe. Also, many articles of the Universal Declaration of Human Rights protect refugees. However, countries disagree about who is a “genuine” refugee. The media and politicians often demand limits on the number of refugees, saying that they cause racial tension, and shortages of housing and jobs.

In recent years the governments of many of the world’s richest countries have reduced the number of refugees they allow in, for two reasons. First, air travel has become cheaper, meaning that more refugees from developing countries want to enter developed countries. Second, the world economic downturn has reduced the need for large workforces. This means that refugees who used to come as migrant workers now have to apply for refugee status.

To justify restrictions on refugees, rich countries often say that refugees are not victims of oppression, but just want a better standard of living. They call them “economic migrants”. To protect the rights of refugees the Office of the United Nations High Commissioner for

Refugees (UNHCR) based in Geneva, was established by the UN General Assembly on 14 December 1950.

Governments often argue that refugee's fears are exaggerated or untrue. Refugees are protected from this argument by organizations who use evidence of human rights violations in the refugee's country to persuade the government to let them apply for asylum.

Source: Electronic Resource Centre for Human Rights Education: "First Steps - a manual for starting Human Rights Education", http://www.hrea.org/erc/Library/First Steps/index_eng.html

LEADERSHIP

Blind Fold Game

Step 1: Introduce the session with a blind fold game. Divide the participants into three groups with each group appointing a leader. The respective groups are then asked to form single files holding hands. All group members with the exception of the leaders are blindfolded by tying their faces with a head scarf. Each leader is then asked to lead his/her group around the vicinity of the training venue. After some time, allow roles to change by blindfolding the group leader and letting another person take his/her place. Also get them to briefly move around same venue and then stop the exercise.

NOTE: The rule of the game is that no one should talk to the other person while the exercise is going on.

Participants are later asked to go back to their original groups and encouraged to open up discussions by responding to the following questions:

- How did you feel while being led?
- How did you feel while leading?
- How did you feel when you automatically changed role from leading to being led?
- How did you feel when you automatically changed role from being led to leading?
- What is the implication of the blindfold game?

Allow participants to give their responses to the different questions while noting them down on the flip chart for further discussions.

Step 2. Ask the participants to define what leadership is. Get participants views, while particularly stressing on good leadership. Encourage participants to state the qualities of a good leader (let them free list while you note down; do not forget to add up any crucial qualities that are left out by them).

A good leader must be: Respectful, Visionary, Tolerant, Open and accommodating, Transparent, Responsible in behaviour, Consultative, Supportive, Able to delegate, Fair/impartial, Empathetic and sympathetic, Accept faults, Flexible but firm, Decisive.

Source: <http://www.leadershiplime.com/leading-the-blind.html>

Geometry Drill (Leadership skill)

This icebreaker will help group members understand what it takes to lead a group. It will also give students a chance to get to know each other better by seeing how each person takes charge. Everyone in the group takes a turn leading the group through, and participating in, a simple drill step. Instruct each person about what their leadership task is and determine when their task has been accomplished so you can move to the next person in the circle. Read one of the following instructions to the first leader. Repeat the process for each leader.

1. Lead everyone standing in a perfect circle.
2. Lead everyone standing in a single, perfectly straight line.
3. Lead everyone standing in an equilateral triangle.
4. Lead everyone standing in a square.
5. Lead everyone standing in a pentagon.
6. Lead everyone standing in a five-pointed star.
7. Lead everyone clapping once, then in the formation of a single straight line.

Questions to ask after the exercise:

- a) What was frustrating about this activity?
- b) How easy is it to lead others?
- c) Read 1 Corinthians 9:19-23. How important is it for a leader to adapt to the needs of the group?

Source: http://www.jubed.com/youth_ministry/view/Geometry-Drill

GOOD GOVERNANCE

Community Participation Role Play

Ask the participants to act out the role play on the development worker and community people.

Story

A development worker visits a village and asks to be taken to the chief. At the chief's place, s/he summons a meeting of the entire community and expresses his/her intention to assist them with the construction of a health centre, which s/he observed is the main community problem. S/he then selects a development committee and assigns tasks to people, giving them a deadline for the accomplishment of their tasks. Having done so, s/he leaves and comes back after one month to check on progress on activities. To her/his greatest shock and disappointment, nothing has happened.

At the end of the role play, ask the participants to state what they exactly saw. Further divide them into three groups and allow them to discuss the following questions:

- What is community participation?
- Why is community participation important?
- How can community participation be improved?
- What are the common factors that hinder community participation?

Encourage the participants to respond to these questions in their respective groups while their respective secretaries note down points raised by them. Then ask each group to do a five-minute presentation on their findings to the wider group.

Follow the group discussion with a flip chart presentation of these learning points:

- Participation is a process of joint dialogue, sharing and learning about situations to obtain consensus towards action and change.
- Participation is an active process by which community people influence the direction and implementation of a development project
- Participation includes the involvement of people in decision-making processes, implementation, sharing of benefits and costs, and taking part in the project/activities evaluation.

Explain that factors that hinder community participation are: members of community are not involved at all stages of the activity; socio-cultural conflicts in the community, poor leadership, political interference, ignorance coupled with illiteracy, lack of commitment, stereotypes about women, youth and disabled persons.

JUSTICE

The Name Game

Aim: This sitting game enables students to get recognition and give it to others.

Learning points:

- We all have the right to a name.
- Everyone benefits from fairness.

Sponge ball or cushion.

Time: Less than half an hour

How to do it:

- The students sit in a circle in a classroom.
- A student throws the ball to another student, calling out the name of the “catcher”.
- If the name is correct, the catcher becomes the “thrower”, and throws the ball on to another student, calling out the name of the new catcher. If the thrower has called out the wrong name, the student who is catching the ball corrects them and throws the ball back.
- Affirm children who might otherwise be left out by purposely throwing the ball to them when it is your turn.
- When everyone has had enough goes, ask the questions below.

Questions:

- Did everyone have the same chance to be the thrower? Why? Why not?
- What would it have been like if you never had the chance to be the thrower? Why?
- What can we do to make sure we play fairly next time?
- Can you think of a time when something unfair happened to you?
- How can we avoid unfairness in our class, school, and family?

PEACEBUILDING

Picture of Peace

I. Essential Questions

1. Is there one way to define peace?
2. How are conflict and peace related?

II. Introduction (4 minutes)

1. Ask students to stand if they think there is one definition of peace.
2. Randomly select standing and seated students to explain why they are standing or seated?

III. Teacher Directed (4 minutes)

1. Distribute a blank piece of paper to each student. Have students write their name in the top left corner of the paper.
2. Ask each student to write a definition of peace and then turn the paper over.

IV. Guided Practice (15 minutes)

1. Tell students to draw their idea of peace on the other side of the paper using pictures or symbols. Do not let students use words. Let them know that they will share their drawings with others who will add to them.
2. Stop them after 30 seconds and have them pass the paper to the person next to them.
3. Direct the students to add to what they see on the paper, keeping peace as the theme.
4. Stop them after 30 seconds and have them pass the paper to the person next to them.
5. Direct the students to add to what they see on the paper, keeping peace as the theme.
6. Repeat this process until everyone gets their own drawing back.

Alternative: If you have a large class, you may wish to divide the class into groups of 8–10 students and have students pass the paper around in their groups.

V. Independent Practice (10 minutes)

1. Ask: What happened to your picture? Does it still reflect your initial definition of peace?
2. Direct students to turn their papers over and revise their definition so that it reflects the revised drawing and now a collective definition of peace.
3. Have each student hold up his/her drawing and read their revised definition from the back.

VI. Discussion (10 minutes)

Lead a discussion using some or all of the following questions:

- How did it feel to have others add to your picture and then to rewrite your definition?
- Possible answers might include: feeling unhappy that someone changed their ideas, feeling proud that someone built upon their ideas, feeling anxious about their ideas being changed or about other students seeing their drawing.
- What did you notice about the definitions that everyone shared? Were there any similarities or differences? Share that there are many different definitions of peace, just as there are many different definitions of conflict.
- What are the consequences when there are many definitions of a concept?
- How is peace and conflict related concepts?
- Can conflict exist in peaceful societies? What examples of conflict within democratic societies around the world can you think of?

Source: United States Institute for Peace. Global Peacebuilding Centre: Peacebuilding Toolkit for Educators (Middle School Edition);
<http://www.buildingpeace.org/train-resources/educators/peacebuilding-toolkit-educators>

Tables and chairs

Aim: To make students realize that they can achieve much more through cooperation. It is important to consult and discuss with others instead of just trying to push through own goals.

Material: Tables and chairs

How to do it: Prepare pieces of paper with 3 different tasks written on them, each task on one paper. The tasks are:

1. Take all chairs outside. You have 7 minutes
2. Take all chairs and put them in a circle. You have 7 minutes
3. Take all chairs and put them on the tables. You have 7 minutes

You should prepare an equal number of the tasks, for example if you have 30 students you should prepare 10 papers with task 1 written on them, 10 with task 2 and 10 with task 3. Before starting, you tell the students to remove everything from the tables and to put their things in a corner of the room. Then you randomly divide them in 3 equal groups. Make sure to not put neighbours and friends all together in one group but to mix up the students.

Then you give each student one paper with one of the above written tasks on them. You tell them not to look at the paper until you give a sign. You wait until everyone has their piece of paper and then you clap your hands and tell them to start.

You stand by and watch. Don't interrupt – only inform students from time to time how many minutes they have left. Usually there is a lot of chaos. Some students are pulling on the chairs, others withdraw and don't participate. Some are assuming the role of leaders. Usually after some time the students realize that there are others, who have the same task. They start forming groups.

After the indicated time of 7 minutes (you can give more or less time depending on the size of the group – but not more than 10 minutes!) you stop the game. You ask them to arrange the chairs and tables the way they were before.

Short feedback round: You ask the students to share their experiences. You ask them what they think the game was about. Or you can also ask them to tell if they found it difficult to complete the task, what was helpful and what was disturbing.

Explanation: After the feedback round, you explain to the students the purpose of the game and share your observations. You can tell them that, first all of them were trying to complete their own task. Some have given up, as they felt they are not strong enough to compete with others for the chairs. After a while some students started realizing that they share the task with others. They started talking and exchanging tasks. Groups formed and it was helpful but still none of you managed to complete the task as the others were constantly grabbing the chairs and were trying to arrange them differently.

At the end you can tell them:

“Let me tell you that there is a solution that would enable everyone to complete the task. You could have taken the chairs and tables outside, arranged the tables in a circle and put the chairs on them. That way all of you would have succeeded. But to reach such a solution you would have needed to cooperate all as one group. Instead of fighting to complete our own task, you would have needed to consult the others, discuss and work jointly on a strategy. And this is why we frequently fail and why we end up in conflict with others. Instead of discussing and cooperating everyone tries to reach their own goal not realizing that frequently, if we cooperate peacefully all of us can reach our goals without fighting”

ENVIRONMENTAL CONSERVATION

Teachers are encouraged to be creative while teaching this topic.

1. NEWSPAPER ARTICLE – Motivation (Time allocation: 30 minutes)

The participants will become newspaper journalists, and each one chooses a pair. The journalists have experienced the power cut, and have noticed how important it is to save energy. They want to inspire everybody to save energy. The journalist pairs will make attractive articles about the topic.

The pairs will receive paper and pens from the trainer. After each article is ready, each pair will read out their articles for the other participants.

2. PATH OF CONSCIENCE -Influencing

Journalists are marketing their newspaper by shouting the texts in their article, everybody at the same time. Next, the journalists will form two lines facing each other. One can barely walk between these lines. From the end of the line, the participants will start walking through the middle of lines, one by one. At the same time, the other will try to advertise their articles to the person walking in the middle, trying to say the most attractive things about the article. After going through, the person stands again in the line and starts marketing his/her article.

When everybody has gone through, the participants go back to the original groups.

3. LET'S SAVE ENERGY! –Mapping, concrete actions

The groups will think ways to save energy. They choose one of them, and it will be performed as a drama to the other participants. If this activity is done with students they can select the best article to be put on the notice board or can be read during general school assembly.

Source: The Finnish conservation society, Suomen luonnonsuojeluliittory.

Some useful quotes about Environment

1. “Here is your country. Cherish these natural wonders, cherish the natural resources, cherish the history and romance as a sacred heritage, for your children and your children’s children. Do not let selfish men or greedy interests skin your country of its beauty, its riches or its romance.” Theodore Roosevelt
2. “What we are doing to the forests of the world is but a mirror reflection of what we are doing to ourselves and to one another.”
Mahatma Gandhi
3. “To be poor and be without trees is to be the most starved human being in the world. To be poor and have trees is to be completely rich in ways that money can never buy.”
Clarissa Pinkola Estés, *The Faithful Gardener: A Wise Tale About That Which Can Never Die*

4. "Earth provides enough to satisfy every man's needs, but not every man's greed."
Mahatma Gandhi
5. "To waste, to destroy our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them amplified and developed."
Theodore Roosevelt

Adapted from: <http://www.goodreads.com/quotes/tag/conservation>

A Poem

Sound of Earth (Daday Tajores)

As I wake up in the morning,
I saw the sunshine in the window
As I go in the garden,
I saw the flowers as they grow.

The trees in the mountain
Gives us fresh air to inhale,
It gives us water every day,
and fulfil life every way.

How beautiful surroundings that we have,
It's a gift from up above,
May you be thankful of what you have,
And share the blessings from loving God.

Today is a great day,
It's a love fulfilling way,
It's because I have to say,
That god is my guidance all the way.

Source: The Sound of Earth, Environment Poems <http://www.poetryinnature.com/nature/poetry.asp?poem=5668#ixzz2CNIYmFRW>
www.PoetryInNature.com

Activity: Writing Poem

Ask students to write a poem on environment that can be shared with the rest of the students. You can form a selection committee to select the best two poems that can be read during school general assembly or on environmental day or any day that seems appropriate on the school calendar. A small appreciation can be prepared if affordable to motivate other students to be creative and innovative in writing poems.

FURTHER READING

For further information on the content of this manual, please refer to the following:

1. The Universal Declaration of Human Rights 1948, available at <http://www.un.org/en/documents/udhr/>
2. The Constitution of the Republic of Uganda 1995 as amended in 2005, at http://www.ugandawiki.ug/images/Constitution_1995.pdf
3. Amnesty International Website: <http://www.amnesty.org>
4. Human Rights Watch Website : <http://www.hrw.org>
5. The Art and Science of Leadership, at <http://www.nwlink.com/~donclark/leader/leader.html>
6. Alliance for Peacebuilding, at <http://www.allianceforpeacebuilding.org/>
7. Catholic Relief Services (Peacebuilding), <http://crs.org/peacebuilding/>
8. Uganda National Environment Management Authority www.nemaug.org
9. United Nations Environment Programme (UNEP) www.unep.org
10. Catholic Social Doctrine of the Church (CSDC)
11. The Bible
12. The Quran

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