

# Earth & Peace Education International



## Transitions

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*Transitions*, the electronic educational resource of Earth and Peace Education International (EPEI), focuses on our global community's progress towards a culture of peace—a society of institutions and norms based on nonviolence, ecological sustainability, social justice, intergenerational equity and participatory decision-making. It provides you with resources that highlight the relationship between social and ecological peace—an understanding of which is essential to effectively responding to social peacelessness and ecological degradation. *Anita Wenden, Editor* <[wenden@rcn.com](mailto:wenden@rcn.com)>

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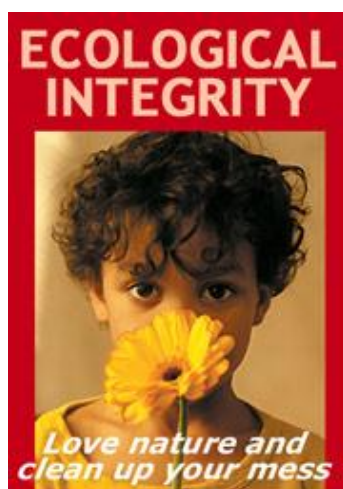
# Editorial Notes

In this issue of *Transitions*, Frans Verhagen brings to our attention 'monetary peace' as another dimension essential to **Building Sustainable Communities**. What is monetary peace? How can a transformed monetary system contribute to dealing with the climate crisis? These are the questions he will be discussing. Our **Guest Column** is written by Elizabeth Peredo, who outlines clear challenges to achieving the Millennium Development goals—restoring equality among people and harmony with Nature. Finally, there is a **special report** on the 2010 UN conference on climate change by Anita Wenden.

**Resources for integrated and value-based learning** provides an account of the impact of climate change on people living in poverty, especially girls and women, in Northeast India as the basis for an exercise in value-based critical thinking. In this section you will also find projects for learning and peacebuilding, a book review, and information about Green Teacher 88's special issue on climate change.

**Civil society organizations** (CSOs) brings news about Bolivia's *Blue October Campaign* which advocates for water as a human right and Nepal's *Partnership for Sustainable Development*, a non-profit social development organization dedicated to the alleviation of poverty of children and youth of rural Nepal.

The issue's concluding section brings a **Plea and a Challenge** from 250 prominent scientists, including 11 Nobel laureates.



# Creating Sustainable Communities

## Monetary Peace

**FRANS C. VERHAGEN, M. Div., M.I.A., Ph.D. is a sustainability sociologist, co-founder of Earth and Peace Education International (EPE), and director of its sustainability education and research program. He is also the founder and president of the International Institute of Monetary Transformation. [www.timun.net](http://www.timun.net)**

*Social peace* is a widely known concept referring to peaceful relations among humans. *Ecological peace*, less widely known, refers to peaceful relations between humans and Nature. Earth and Peace Education International (EPE) proposes a peace which integrates social and ecological peace, considering the dimensions of both in terms of research, education and action. *Monetary peace* is a newly coined phrase based upon the evaluation of the present international monetary system, i.e. monetary standards, exchange rates, currency matters, balance of payments. It deals with the social and ecological dimensions of those main components of the global monetary system, assessing their presence or absence and proposing ways to strengthen its social and ecological benefits.

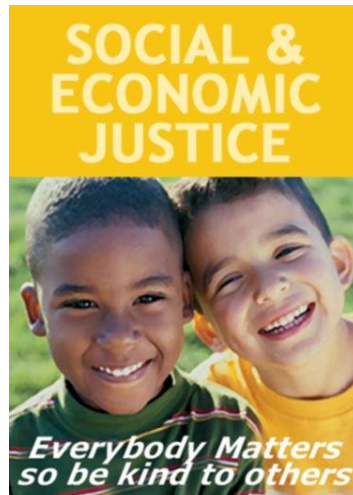
The present international monetary system has not had a monetary standard since August 15, 1971 when the Nixon Administration closed the dollar/gold exchange window. This has given rise to great volatility in exchange rates, currency disputes, such as the one between the USA and China, and has subjected the system to currency manipulation and currency speculation, leading to permanent instability that produces socially adverse effects on the greater part of people and nations and ecologically adverse effects that threaten the wellbeing of the planet. In fact, it is considered a non-system by most observers and is even called criminal by Nobel Prize winner economist Robert Mundell.

The monetary system can be stabilized and contribute to achieving a monetary peace only through the pursuit of equity and sustainability. This can be done by democratizing international monetary relations and transforming the system's structures and operations so that they facilitate the advancement of a low carbon and climate resilient development. Proposed by the International Institute for Monetary Transformation, an outgrowth of EPE, the Tierra Fee & Dividend global governance system (TFD) aims to produce these social and ecological benefits.

The social benefits of the TFD derive from its democratic nature. It proposes a global central bank made up of representatives of the various regional monetary associations which have equal decision-making power unlike the quota system of the International Monetary Fund (IMF). Through the bank it would make available ample liquidity for economies with deserving climate and development policies, programs and projects. This liquidity would be circulated into those economies as credit, unlike the present system where privately-owned banking systems create money as debt.

The major ecological benefit of the TFD would be derived from its carbon based monetary standard whereby the strength of a nation's economy and currency would be determined by the level of decarbonization of its industry and the lifestyle of its citizenry. Thus a low-carbon and climate-resilient development would be advanced. According to Maurice Strong, Secretary General of the UN 1992 Rio Conference on the Environment in a personal communication (10/18/10), "This TFD global governance system is considered innovative" and "promising in light of the statement of post-Kyoto prospects."

Information on a UN General Assembly Resolution to establish a UN Commission for Monetary Transformation and a first step towards achieving a monetary peace as proposed by the TFD can be found at [www.timun.net](http://www.timun.net). The website also provides information on a grassroots effort for becoming engaged in TFD Global Governance Working Groups that would support the proposal through research, education and action. Additional information on monetary peace can be found on this website as well, including a PowerPoint on the topic presented at the July 2010 IPRA Conference in Sydney and the two IIMT's press conferences held at the 2010 UN Climate Conference.



## Guest column

### **The challenge of reaching the Millennium Development Goals**

Elizabeth Peredo Beltran is a social psychologist and director of the Solon Foundation (Bolivia), a recognized institution for its work on human rights, arts and culture. As an activist, she has been promoting an International Tribunal on Climate Justice. *The Challenge of Reaching the MDGs* is an edited version of the intervention she delivered at the 'Stand up & Take Action Sunday' at the Lincoln Center in New York September 19, 2010

Typically discussion about the Millennium Developing Goals (MDGs) leads to numbers, numbers and the sad recognition that despite the fact that advances have been made in the fight against poverty, with only five years to go before 2015, the deadline established for achieving the MDGs, we are still far from having eradicated poverty in the world. Indeed, today 1 billion people do not have access to clean water and 2.4 billion lack access to sanitation. Women in poor countries take more than 4 hours per day to bring water for their families. And 24,000 children in developing countries die every day from preventable causes, like diarrhea contracted from unclean water.

The MDGs remain far from our reach, probably because we talk only about poverty, not inequality. We do not talk about the distances that separate human beings from one another; leaders do not face the challenge of discussing the real causes. This would mean acknowledging that the 500 richest families in the world have more than the poorest 500 million people in the world and that the most powerful 20 economies include not only countries but also large transnational economies. The gaps between rich and poor people shatter the very essence of our humanity; these gaps denounce the large historical debt owed to the poorest in the world. Even within the borders of rich countries, there are too many poor people, and the gaps are broadening as the impact of this capitalist and consumerist society deepens.

Moreover, poverty does not come alone; it is joined to vulnerability—vulnerability to the impacts of climate change that worsen daily. During the first eight months of 2010, which followed the frustrating Copenhagen Summit, many climate events all over the world affected the poorest: in Russia, Pakistan, Central America, South America, just to quote some. And these tragedies increased the numbers of the poor and the vulnerable. It is undeniable.

These climate events should remind us that the risks we are facing now are different

from those we faced 10 years ago. The risks are too great and will impact severely on the MDGs if rich and developed countries do not substantially reduce their greenhouse emissions, giving back to the planet the “space” it needs to breathe again, and if they do not honor their historical debt by transferring substantial financial support and clean technologies to the developing countries.

In my home country, La Paz, Bolivia, we are losing our glaciers faster than expected. In the Andean Region millions of persons will be affected by the melting of the glaciers. This will affect their access to water and to food because hundreds of rural communities depend on the ecological balance provided by the ice-capped mountains. Scientists say that our glaciers have no more than 50 years left. But we did not cause this climate crisis. 80% of the greenhouse gases in the air is produced by the 20% of the world population concentrated in developed countries. The richest countries and the richest people in the world conceive the planet to be a *Resource*, which can be consumed, while our common sense cries that it is our *Home*.

Therefore, we are convinced that we cannot fight poverty, nor can we avoid the danger of self-destruction, if we do not acknowledge the need to restore our equilibrium with Nature and if we do not propose to change the basis of our mercantile society and overcome the deep distances between human beings. We need a real systemic change.

Of course the dream of material riches and success sold every day by the media is attractive, but not attainable by all. We cannot keep on fostering these dreams without thinking of the global community and our common wealth—without the consciousness that we cannot grow “forever”. We already know that if everybody in this world were to live at the same level of consumption as the medium current average in the rich countries, we would need far more than three planets to survive. That is why, in Bolivia, people are beginning to develop a new concept that promotes the principle of the SUMA QAMAÑA, words in Quechua that mean LIVING WELL. It is now a part of our new Constitution. With that concept we promote the idea that we have to expect to live well, not better, because the word “better” suggests unending growth and unlimited enrichment that, for us, is not possible. It is not possible simply because it would consume all the biodiversity and life in the planet; it would deepen the distances between people. We have to begin conceiving of development and wealth in a different way: as equilibrium and equality, as harmony with Nature, as empathy between people. We cannot fight poverty by investing more in wars and weapons than in people. One cannot talk about the MDGs while increasing at the same time racial intolerance and marginalization. If words could change the world we would have been living in a very different world decades ago. People have the will to change but we need to convince our leaders to really be committed to the demands of the planet and to be persistent in their efforts to respond.

# Special Report

## 2010 UN Conference on Climate Change

Anita Wenden, Editor of *Transitions* & co-director Earth & Peace Education Int'l

### Background

In 1992 when world governments met in Rio, they admitted that global warming presented a threat to the wellbeing of our Planet and all its inhabitants. They also recognized that the climate system is a *shared* resource whose stability can be affected by global emissions of carbon dioxide and other greenhouse gases and, therefore, created a framework for intergovernmental efforts to tackle the challenge posed by climate change. The UN Framework Convention on Climate Change (UNFCCC), as it came to be known, was to find ways to reduce or *mitigate* global warming and to prepare to respond to or *adapt* to its consequences, e.g. erratic weather patterns, drought.... It has been accepted by 194 nation states, who meet once a year to review the implementation of the Convention and examine the commitments of nation states to reducing global warming in light of the Convention's objective, new scientific findings and experience gained in implementing climate change policies.

In 1997 the Kyoto Protocol, a second, more far-reaching international treaty on climate change, was adopted in Kyoto, Japan. The Protocol set binding targets for 37 industrialized countries and the European community for reducing greenhouse gas (GHG) emissions. While the Convention *encouraged* industrialized countries to stabilize GHG emissions, the Protocol *committed* them to do so. The Kyoto Protocol entered into force on 16 February 2005. 184 Parties of the Convention have ratified its Protocol to date. In 2012 the first commitment period of the treaty will expire and since the 2007 meeting in Bali, nation states have met annually to agree on new commitment targets for carbon emissions that would extend the legal mandate of the Kyoto protocol.

It was expected that the 2009 meeting of nation states in Copenhagen would reach a binding and effective agreement on these matters through the inclusive and consensual process that guides UN decisionmaking. But they did not. The Copenhagen Accord was neither binding nor effective in the voluntary commitments made by those states that supported it. Nor did it honor the inclusive and consensual process—the document being the outcome of a discussion among a small group of selected countries completed behind closed doors.

### Issues

The 2010 meeting of the nation states in Cancun, Mexico, therefore, faced a three-fold challenge. First it had to restore faith in the multilateral process and trust among the parties that negotiations would be inclusive and transparent. In other words it needed



to ensure that the task of dealing with global climate change would remain within the UNFCCC. Secondly, it had to find common ground between competing views on how to approach mitigation. Based on the principle of “common but differentiated responsibility” , i.e. Article 3 of the Convention, which states that developed countries are principally responsible for the current high levels of GHG emissions in the atmosphere as a result of more than 150 years of industrial activity, developing countries proposed that developed countries as a group cut their carbon emissions by 40% or more by 2020 and insisted on extending the Kyoto Protocol, which legally binds them to do so.

Developed countries, on the other hand, were faced with the fact that the United States had not signed on to the Kyoto Protocol and that Russia and Japan refused to subscribe to its extension. Thus, as a group they were reluctant to agree either to an individual or aggregate cut under the Kyoto Protocol unless all major high carbon emitting economies agreed to do so, including emerging economies who were not party to the Kyoto Protocol, i.e. China, India, Brazil, South Africa. They were generally not supportive of the two track system that defined the Protocol, preferring a system based on the Copenhagen Accord whereby nations would be individually responsible for deciding upon their emissions target.

Finally, there was the question of meeting the need of developing countries for finance and technology to support their efforts to mitigate and adapt. Given the fact that countries most vulnerable to the consequences of climate change had not been responsible for causing it, financial support and transfer of technology on the part of developed countries was viewed as compensation for their climate debt (by developing countries and climate justice NGOs) without which these countries could not meet their three-fold challenge, i.e. for all developing countries, to modernize and industrialize and adapt to the consequences of climate change *and* for the Least Developed Countries (LDCs) and Most Vulnerable Countries (MVCs) to pull themselves out of poverty.

### **Outcomes**

By early Saturday morning, December 11, 2010, negotiators had finalized the *Cancun Agreements*. Taking into account the wisdom of the proverb that the ‘perfect should not be the enemy of the good’ offered as advice by Ban Ki-moon, the UN Secretary General, the agreements included decisions on the following:

#### *Adaptation*

Taking into account the need to give adaptation equal attention and support as mitigation, an Adaptation Committee, to be guided by the Cancun Adaptation Framework, was formed to promote enhanced action in this area.

#### *Mitigation*



It was recognized that deep cuts in global greenhouse gas emissions are required, as documented by the Inter-governmental Panel on Climate Change, to hold the global average temperature below 2°C above pre-industrial levels in the present with the aim of strengthening this goal to a global average temperature rise of 1.5°C in the future.

No decision was made as to whether or not to extend the Kyoto Protocol, but the document did urge developed countries to increase the ambition of their emission reduction targets and requested them to develop low-carbon development strategies. Developing countries were asked to take nationally appropriate mitigation actions in the context of sustainable development. These actions would depend on being supported and enabled by technology, financing and capacity-building provided by developed countries.

#### *Reforestation*

All nation states were encouraged to find effective ways to reduce the human pressure on forests that results in greenhouse gas emissions, including actions to address drivers of deforestation. Developing countries were requested to develop a national action plan for reducing emissions through deforestation and forest degradation in accordance with their respective capabilities and national circumstances and assuming the availability of financial resources and technological support.

#### *Technology transfer*

A Technology Executive Committee was established to promote and facilitate collaboration on the development and transfer of technology to developing countries for mitigation and adaptation. This task will be facilitated by a Climate Technology Center also mandated by the *Cancun Agreements*.

#### *Finance*

A Green Climate Fund was established to support projects, programs, policies and other activities aiming to reduce and adapt to climate change in developing countries. A significant share of new multilateral funding for adaptation would flow through the Fund, governed by a board of 24 members, consisting of an equal number of members from developing and developed countries.

#### **Overall assessment**

While the substantive outcome was viewed by many as far from perfect and the adoption of the Agreements opposed by Bolivia, most participants were satisfied with the outcome that restored confidence in the UNFCCC process. According to Norway, the meeting in Cancun restored confidence in the UN; took major steps forward on many issues; and put the “climate train on the track to Durban and success.” However, in spite of the sense of relief felt by many at securing a result, most participants acknowledged that it was a relatively small step in combatting climate change.

**This report was based on the *Outcome of the work of the Ad Hoc Working Group on long-term Cooperative Action under the Convention* [-/CP.16] [www.unfccc.int/2860.php](http://www.unfccc.int/2860.php) and the *Earth Negotiations Bulletin*, Vol. 12 No. 498 <http://www.iisd.ca/climate/cop16/>**

# Resources for integrative value-based learning

## **A value framework for critically evaluating social and ecological realities** *Anita L. Wenden*

Use the questions that specify the Earth Charter values in the box below to evaluate the situation of people in Northeast India. Then decide whether the situation lives up to or violates these ethical principles.

### **Ecological sustainability**

- How has climate change brought degradation to the Earth's resources in Northeast India? Are people in the community or the government making any efforts to control this degradation? If so, how?

### **Nonviolence**

- How has the impact of climate change in North East India led to violence against young women living in poverty? Has the problem been resolved ? If so, how ? violently ? non violently?
- In such a situation is it possible that the impact of climate change on people's lives could lead to other forms of violence or conflict? Why? What problems might be the cause of such conflict?

### **Social Justice**

- How has climate change exacerbated the poverty of people living in Northeast India? Is the government using its resources to help people living in poverty? If so how?
- Do a web search on 'deforestation in Bhutan' to determine whether the farmers affected by the deforestation are responsible. If so, why? If not who is?

### **Intergenerational equity**

- How will the impact of climate change on this community affect the quality of life of members of the community's future generations if it remains unchecked?

### **Participatory decision-making**

- What action have citizens taken to deal with the impact of climate change on their community? In dealing with these problems, have the concerns of individuals and groups been solicited?

**Adapted from A. Wenden, "Value based perspective development" in *Educating for a Culture of Social and Ecological Peace* (SUNY Press 2004)**

## **Young girls face trafficking as lack of rain drives worsening rural poverty**

**5 May 2010**

By Teresa Rehman

NALBARI DISTRICT, India (AlertNet) - The rescue of 17-year-old Nitumoni (name changed) from a brothel in Shillong city recently points to a new danger as climate change takes hold in Northeast India - trafficking of vulnerable women.

Nitumoni's widowed mother, from Madhupur village, used to work as a daily wage labourer at rice fields in her village, near the Bhutan border.

But as groundwater dries up in the region and rains fall short, farmers are giving up rice production, leaving families like Nitumoni's without work and struggling to make ends meet. So when a distant relative offered to take Nitumoni to Shillong, the capital of neighboring Meghalaya state, to work as a domestic helper, her impoverished family agreed. But the girl instead ended up in a brothel, before being rescued recently by police.

This has raised new worries about the dangers facing young girls as their already poor families struggle to cope with added burdens brought on by climate change. "It dawned on me that climate change had much broader implications than it appears. Issues like human trafficking come to the limelight only when such an incident takes place. Otherwise, nobody wants to talk about it," said Prithibhusan Deka, president of Gramya Vikas Mancha, a non-profit local development organization.

Many young girls sent from poor homes to find work end up trafficked to India as prostitutes or poorly paid factory workers, she said. The organization is now working to fight the problem, which has been growing in remote villages badly hit by erratic rainfall and near-drought situations, she said.

### **GIRLS SENT TO CITY AS FARM INCOMES FALL**

"This raises questions about human trafficking in the name of searching for alternate means of livelihood. We are conducting a baseline survey of young women, mostly climate refugees who are trafficked and forced into sex work in big cities in India. It is very difficult to get accurate statistics as nobody wants to talk about it. But we know that there are middlemen who are operating in these areas," Deka said.

In a growing number of villages in Assam, groundwater levels are very low and farmers are dependent on natural rainfall or *dongs*, traditional water channels that are the main source of irrigation and drinking water.

The age-old water management system is particularly important to the most thirsty villages in the area. Dongs are akin to small dams built on a river, with water diverted

through canals to fields and backyard ponds. But gradually even the dongs are now drying up.

Due to rampant deforestation in the foothills of Bhutan, heavy rains during the monsoons now carry rocks, soil and silt that block the dongs, said Ramani Thakuria, a senior agronomist at Assam Agricultural University. And in winter, the systems increasingly run completely dry, particularly as rainfall becomes more erratic.

As a result, farmers engaged in water-intensive rice cultivation have been severely affected, with many now moving to cities in search of new work or sending family members there to supplement falling incomes on the farm.

Nitumoni, her family's oldest child, was sent to the city to help support her mother and younger siblings, according to police who raided a brothel, rescuing a number of young girls. Alarmed by the growing poverty-driven trafficking problem, Deka's organization is now working to introduce technology to help farmers earn more income at home.

Under a "rice intensification" effort, families in 100 villages in Nalbari and Baksa districts in Assam are getting training in how to grow rice with much less water and commercial fertilizer. The system, developed in the 1980s in Madagascar, has been successfully used in other parts of India.

"Water shortage and erratic rainfall is a global phenomenon due to climate change and we expect this to continue. We will have to improvise our agricultural methods accordingly to cope with the vagaries of nature," said Ramani Kanta Sarma of Rashtriya Gramin Vikas Nidhi, an Indian development NGO that gives training on rice intensification techniques.

The organization, which began introducing the system in Assam two years ago, plans to have trained farmers throughout the state within three years, Sarma said. This new technology has produced an enthusiastic response from farmers in some of the state's poorest and most remote districts.

"As community water resources were drying up, many of my fellow farmers were contemplating giving up rice cultivation. But we are looking forward to this new technology now," said Basistha Talukdar, one Nalbari district farmer.

"We have to arrange for our own water," added Ananta Kalita, a young farmer from Teteliguri village, near the Bhutan border. "There is no system to procure water from far-off places. We will have to make the best of what we have."

*Teresa Rehman is a journalist based in Northeast India [www.teresarehman.net](http://www.teresarehman.net)*

## Projects for learning and peacebuilding

### SHARING, LEARNING AND PEACE-BUILDING: WHAT MAY BE LEARNT FROM DIFFERENT CULTURAL TRADITIONS AND WORLDVIEWS? (from Frank Hutchinson)

The table below offers some possible starting points for peaceful learning . It is necessarily not exhaustive. Rather it is intended to invite deeper and more far-ranging conversations, including consideration of what we may do as teachers and as learners in working for peace now and in the future cross-culturally.

Table 7.12 Images of 'peace': some examples from dominant and alternative knowledge traditions

		Cultural Traditions				
		EUROPEAN/ NORTH AMERICAN	WEST ASIAN	EAST ASIAN	INDIGENOUS PEOPLES	CROSS- CULTURAL/ GLOBAL CITIZENRY
Macro Level	PEACE WITH OUR PLANETARY ECOSYSTEM (ENVIRONMENTAL SECURITY)			Ahimsa (India) Non-violence at all levels: Hindu-Jainist-Buddhist traditions Yin-Yang, wu wei Taoist concepts of living in harmony with nature (Chinese)	Cherokee Indian (North American) Koorie/Murri (Australian Aborigine) Peace with nature/the land rather than conquering and taming the natural environment ngangk maman man um enyanum wunan	
	INTERNATIONAL PEACE	Pax (Roman) Peace seen as absence of open hostilities	Shalom (Hebrew) Salaam (Arabic) A durable peace seen as dependent on justice & equity	Metta (Buddhist) Loving kindness and compassion to humanity and other life-forms Hoping-p'ing ho (Chinese) Confucian notion of peace as harmony and order in the world and in social & personal organisation	Being compassionate and peaceful (Wlk-Mungkan, Australia) Ho-oponopono (Hawaiian) Traditional ways of resolving interpersonal conflict peacefully	UNICEF UNESCO INGOs
	INTERPERSONAL PEACE	Armed or imposed peace 'Negative peace'. Still dominant view of peace in the modern world (e.g. Pax Britannica, Pax Russica, Pax Americana) although there are important currents of social change for broader rather than narrower definitions of peace/ security	'Positive peace' Peace as more than an interval between wars Agape (Early Christian) Non-possessive rather than possessive love as important to building peaceful relationships	Satyagraha (Indian) Non- violence as social action Mahatma Gandhi Shanti (Indian) Peace of the Inner self. Personal peace	Ekimi (Mbuti, Zaire, Africa) Skills in interpersonal conflict resolution from early childhood Ihuma & Naklik (Inuit, Canada) Non-aggression in interpersonal relations = humanity, maturity, concern for the welfare of others	Feminist peace networks Various futures movements 'Thinking globally, acting both locally and globally'
	INNER PEACE					
Micro Level						

Source: Adapted from Hutchinson (1992b, p. 8)

## THE STORYTELLING CLASS

This DVD, which features an after-school storytelling project in a diverse, but divided city school, breaks cultural boundaries and creates community.

Located in Winnipeg's downtown core, Gordon Bell High School is probably the most culturally varied school in the city, with 58 different languages spoken by the student body. Many students are children who have arrived as refugees from various war torn areas of the world.

In an effort to build bridges of friendship and belonging across cultures and histories, teacher Marc Kuly initiated an after-school storytelling project whereby the immigrant students would share stories with their Canadian peers.

The catalyst for this cross-cultural interaction was the students' reading of *A Long Way Gone* by Ishmael Beah, a memoir of Beah's horrific time as a child soldier in Sierra Leone's civil war.

These voluntary after-school meetings take dramatic turns and reach their climax when Ishmael Beah and professional storyteller Laura Simms travel from New York to work with them. With their help the students learn to listen to each other and find the commonality that so long eluded them.

More details, plus a trailer and a few reviews are at <http://www.bullfrogfilms.com/catalog/story.html>

## Book review

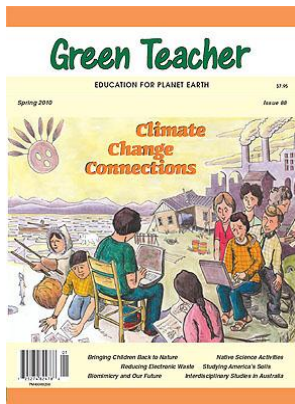
**Social justice, peace, and environmental education: transformative standards (2009)** is an anthology edited by Julie Andrzejewski, Marta P. Baltodano, & Linda Symcox provides a set of standards and principles that, if enacted, would change the way we relate to each other, other species, and the planet as a whole. The book is a grass roots appropriation of the standards and outcome-based learning movement, which aims to transform the behaviors and values stemming from a capitalistic economic system and related cultural hegemony—two sources of many direct and indirect forms of violence. It calls for critical educators to unite around the intersections of social justice, peace, and environmental education and to affirm both the interdependence of life and the diversity necessary for human, ecological, and planetary survival. It urges us to resist systemic forms of domination and oppression and replace them with compassionate, caring, and sustainable relationships and systems. It calls for a widening of the narrow, economic, and functional focus of schooling to include more comprehensive and holistic purposes—justice for marginalized people, for plants, for animals, for ecosystems, and



for the planet. For more information visit  
<http://www.routledge.com/books/details/9780415965576/>

## Green teacher special issue on climate change

**Green Teacher 88, Spring 2010** "Climate Change Connections"



First Person Singular: Documenting Climate Change; Sustainable Futures: An Interdisciplinary Unit at the Australian Science and Maths School; Introducing Biomimicry; Stop the E-Waste Crisis: Engaging the Technological Generation; Bringing Children Back to Nature; Map Interpretation and the Language of Maps; Getting Down and Dirty: Studying Soil Samples from Around the Country; Developing a Sense of Place Through Native Science Act. For a copy of the table of contents including article descriptions visit [www.greenteacher.com](http://www.greenteacher.com)

**Repaying climate debt focuses not merely on financial compensation but on restorative justice – on 'making whole' those people and members of the community of life on Earth that are adversely affected by climate change.**

Climate Justice Briefs #1 , November 2010, Cancun

## Civil Society Organizations (CSOs)

**Bolivia: Blue October Campaign: A mobilisation for life in defence of WATER as a human right and a common good not commodity**

This month sees the fifth year of the Blue October Campaign in Bolivia. This is an annual campaign celebrating the bravery of the people in successfully defending the



importance of water as a common good and a fundamental human right and resource for life. Nearly 100 organisations participate throughout Bolivia. The campaign is named Blue October to honour the National Referendum that was held in Uruguay in October 2004 approving the inclusion in its Constitution of the principle of water as a human right and as a common good that cannot be commodified, and the protection of public sanitation in the face of the power of transnational companies. The referendum was part of a series of mobilisations and initiatives throughout Latin America following the Cochabamba Water War in 2000, which instigated work on a set of principles and governance norms for the social management of water.

Today, there is a resolution declaring Water and Sanitation as a human right recently approved in the United Nations General Assembly put forward by Bolivia and supported by 42 countries and dozens of activist organisations working on water.

This year the Campaign has three key thematic areas:

- 1) The Human Right to Water and Sanitation: Implications of the recent resolution put forward by Bolivia and approved in the United Nations General Assembly
- 2) Water, climate change and the need to coordinate the water agenda within the framework of the impacts of the climate crisis.
- 3) Water, pollution in urban areas and pollution by extractive industries.

The campaign puts special emphasis on educational events and activities to raise awareness among the population about water management using the everyday knowledge of women as well as indigenous peoples.

**Partnership for Sustainable Development - Nepal**

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**www.psdnepal.org**

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**PSD Connect**

**A quarterly E-Newsletter**

**The PSD Connect is a quarterly e-newsletter published by the Partnership for Sustainable Development (PSD) Nepal to inform all their partners, ex-volunteers and supporters, about our activities and news. PSD Nepal is a non-profit social development organization dedicated to the alleviation of poverty of children and youth of rural Nepal. For more information please visit [www.psdnepal.org](http://www.psdnepal.org).**

## A plea and a challenge

More than 250 prominent scientists, including 11 Nobel laureates, are demanding that climate-change “deniers” cease their personal and political attacks and focus on the facts.

“There is compelling, comprehensive, and consistent objective evidence that humans are changing the climate in ways that threaten our societies and the ecosystems on which we depend,” the scientists declare in an open letter published in the latest issue of the journal *Science*.

“Society has two choices: we can ignore the science and hide our heads in the sand and hope we are lucky, or we can act in the public interest to reduce the threat of global climate change quickly and substantively,” says the scientists’ open letter, which is signed by 255 leading scientists.



## EPE mission statement

Founded in 1992, Earth & Peace Education International\* (EPE) aims to promote the recognition of the reciprocal relationship between ecological degradation and the violation of human rights on a local, national and global level , in other words between social and ecological violence and its converse, social and ecological peace.

*Contextual sustainability*, the organizing principle underlying EPE's educational approach, defines this relationship. It assumes that the Earth is the primary context and essential foundation of all social activity and that ecological sustainability is key to achieving a culture of peace. Reciprocally, respect for human rights characterizes the social context essential to ecological sustainability.

EPE's educational activities facilitate the development of an *integrated* and *value-based* perspective on issues related to the achievement of a culture of social and ecological peace.

**\*EPE was formerly known as Earth and Peace Education Associates International**

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## Contributions to Transitions

Send contributions for the newsletter to [Wenden@rcn.com](mailto:Wenden@rcn.com), e.g.

- accounts from your region that show the link between social violence and ecological destruction or the reverse – social and ecological peace
- reports on projects working for the development of sustainable, just, nonviolent, and participatory communities
- educational resources

