



A HISTORY OF PEACE – THE 20TH CENTURY

Erasmus+ programme, Key Action 2 –
Strategic Partnership, 2018-2020



*Act, Connect, Transform
for the World Peace*

A HISTORY OF PEACE – THE 20TH CENTURY

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CONTENT

<i>Motivation</i> (Daniela LIVADARU)	7
<i>Arguments for an Education for Peace</i> (Maria RADOS)	9
<i>The History of Peace in the Twentieth Century. A Short Introduction</i> (Dragoş PALADE)	13

PART I: EDUCATION FOR PEACE IN SCHOOLS

<i>Peace. The Image of Childhood in the Works of Mihail Sadoveanu</i> (Alina ANTOHI)	19
<i>'Lessons of the Past for the Future – PEACE'</i> (Aurora BALAN)	35
<i>History in School</i> (Inga CHROŚCICKA-WOŹNIAK)	59
<i>Chemistry and Peace – The Nobel Prizes</i> (Daniela DUMITRAŞ)	73
<i>Looking at an Old Photo with 'The Knotted Gun'</i> (Murat GÜNEŞDOĞDU)	85
<i>Multicultural Awareness Contributes to Peace-building</i> (Daniela LIVADARU)	93
<i>Teaching Peace at Kindergarten</i> (Brian O'HOGAIN)	111
<i>Teaching History for Peace in Romania. A Few Considerations</i> (Dragoş PALADE)	117
<i>'Black History Month' in LTEVM</i> (Anca PATRICHI)	127

<i>Aquí prou Bullying</i> (Núria FELIU TORRUELLA)	135
<i>Peace in the Educational Environment Obtained by Employing Innovative Teaching Strategies for Supporting Inclusive Education</i> (Mihaela ȚURCĂNAȘU)	141
<i>Education for Peace through the Curriculum</i> (Cinzia USAI)	151

PART II: PROMOTERS OF PEACE

<i>The Nobel Prizes</i> (Roberta MARINO)	157
<i>Queen Marie of Romania</i> (Dragoș PALADE)	163
<i>Peace at Home, Peace in the World! – Mustafa Kemal Atatürk</i> (Zeynep AYKAN)	179
<i>Nicolae Titulescu – a Man of Peace</i> (Miruna Olguța CIOBANU, Alexandru Ionuț SĂNDULEANU)	187
<i>Irena Sendlerowa</i> (Julia CZAPLA)	197
<i>Pope John Paul II</i> (Wiktoria TLATLIK)	201
<i>Pope Francis: from the Experience of Emigration to the Development of the Dialogue towards Solidarity and Cooperation</i> (Carmine RAPISARDA)	209
<i>Fabrizio de André & Piero's War</i> (Valeria PATERNÒ CASTELLO)	217
<i>Lech Wałęsa</i> (Michał KOSTKA)	223
<i>Turkish Artists who Promote World Peace – Zülfü Livaneli</i> (Buğra Can ÖRS)	227



PART III: PEACE ORGANISATIONS AND INTERNATIONAL MECHANISMS

<i>The International Committee for the Red Cross (ICRC)</i> <i>(Julia BRUNO)</i>	233
<i>The Effects of the Peace Treaties in the 20th Century on World Politics</i> <i>(Sevin KÖKLÜ)</i>	243
<i>The League of Nations</i> <i>(Alexia URTOI, Andrei PANȚIR)</i> ...	255
<i>The United Nations – How to Maintain Peace?</i> <i>(Duru TUNCER)</i>	261
<i>The United Nations Children’s Fund (UNICEF)</i> <i>(Carlota REGALES PONS, Patricia RICCI PUJOL)</i>	269
<i>Amnesty International</i> <i>(Aleksandra ORŁOWSKA)</i>	275
<i>Medecins Sans Frontiers (Doctors Without Borders)</i> <i>(Gökalp PAYANDA)</i>	283

MOTIVATION

Peace begins with a smile, and it is a long journey that must be taken one step at a time. To walk on this path, you need to have the desire to be a promoter of Peace. And an idea.

The idea to actively involve the youth in promoting non-violence, tolerance, cooperation and solidarity among people resulted in the foundation, in 2015, of the Club for Peace Act+ in 'Virgil Madgearu' Technological Economic High School, in Iași – Romania, under the coordination of teachers Aurora Cristina Balan and Mihaela Țurcănașu. The students were trained and adequately supported to become resource people in our school and community to manage conflicts, to defuse frictions, to facilitate the integration of those belonging to vulnerable groups.

The vivid interest shown by students convinced us of the necessity of such a Club that offers alternatives for high-quality free time and pursues the personal development of young people, orienting pro-socially their entire behaviour. The root idea flourished, and thus we decided to create the ACT 4 Peace international network of Clubs, aiming to consolidate the education for peace in schools, in the framework of the Erasmus+ Key Action 2 Strategic Partnership 'Act, Connect, Transform for the World Peace'.

The book *A History of Peace – the 20th Century* is an outcome of the research carried out within the project by

students and teachers for school subjects such as History, Social Sciences, Sciences, Languages, Literature, Religion. This research concluded with the elaboration of materials related to the impact of the peace treaties and the peace-keeping organisations, the leading national figures – promoters of Peace, the history of the Nobel Prizes for Peace, educational policies, teaching strategies and sample activities for teaching Peace.

We consider our outcome unique and valuable since it explores opportunities to use the immense cognitive and affective potential of our students, their creativity and enthusiasm, and to encourage them in becoming promoters of positive social changes. In addition, this volume can be used as an educational resource, reinforcing Peace as a universal value and raising awareness of the role students play in their communities.

The golden thread connecting all the gathered materials is our goal to foster a considerable improvement in the quality of the learning environment and to nurture a culture of peace.

Encompassing good practice examples concerning the education for peace and role models for the young generation from the five European states involved in the strategic partnership adds value to the volume. Thus, the European dimension is ensured, and we take a step forward in building a common approach to promote moderation, dialogue, mutual respect and understanding.

Therefore, our book is a pledge to assume and integrate Peace for a fair, balanced society!

Daniela Livadaru, project coordinator

ARGUMENTS FOR AN EDUCATION FOR PEACE

*Maria Rados, school inspector for History
and Social and Human Studies*

The topic of education for peace is one extremely anchored in the current reality. I, too, admit that I would like, one day, to say that there is finally peace on Earth.

As a teacher of history, for whom humankind's past is a subject for debate, analysis, questioning and reflection, I am trying to identify the emergence of the firsts concepts which idealised peace and which made their presence felt long before the 20th century. Humanist scholars, and I give here as an example Erasmus of Rotterdam with his *Querela Pacis* (*The Complaint of Peace*), of 1517, spoke about the concept of Peace in connection to the numerous wars between some Christians rulers, and about the necessity to solve these quarrels through the means of arbitration performed by Church authorities.



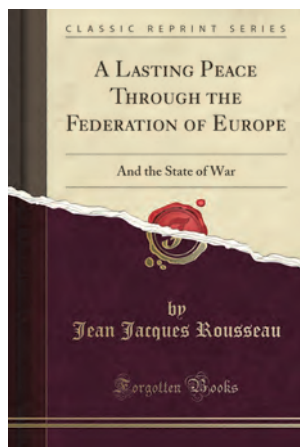
Maria Rados

A few centuries later, illuminists such as John Locke or Jean Jacques Rousseau focused on war analysis, strictly as military action and mainly emphasising the limitations of conquering rights.

As an academic subject, the study of Peace began relatively late, in the second half of the 20th century, after having witnessed the harrowing experiences of the two World Wars and having entered in a new stage, the Cold War. Initial interest in the subject concentrated mainly on understanding and preventing the roots of war and the spread of nuclear weapons, thus the research into peace being more of an addition to international diplomacy, and the understanding of war being tightly connected to military history.

In the next decade, however, the studies of peace have modified their perspective, by including the promotion of human rights, justice, individual rights, welfare, and so on. Consequently, the understanding of this phenomenon involves analyses, gradually gaining in complexity, for violence at a personal, social, or national level is as dangerous for peace as international violence.

Moreover, we are aware today that, alongside the military conquest of a certain territory, the natural resources are often at the core of wars and civil conflicts. The increased scarcity of these resources, such as oil,





natural gas, water, minerals, wood, unfortunately, augments these conflicts. Whole nations, innocent civilians, organisations, governments and armies are involved, and we gradually move further away from peace.

Media coverage of wars, violence and the wide range of informative sources due to the latest technology transform us into direct witnesses of any conflict happening anywhere on Earth. Thus, we can no longer hide, we can no longer close our eyes, hoping that we haven't seen, we haven't heard or we haven't known.

Nowadays, there is a symbiotic relationship between research into peace, movements for peace and international organisms created for this purpose. We acknowledge the rising importance of NGOs and the civic society in general,



and especially the role which schools start to play, not only in promoting peace, but also in the practice of education for peace. The curricula on the national level include topics which approach the problematic of peace in a transdisciplinary manner. The numerous extracurricular projects and European projects put forth a different approach, preventing wars, violence, conflicts of any nature, building positive behaviour and attitudes which will promote social, racial, religious, political and economic nonviolence.

The involvement in such a project as 'Act, Connect, Transform for the World Peace' is an argument for this

purpose and a compelling message for the concept of Peace: teachers, students from different geo-political



*The International Symposium 'A History of Peace - the 20th Century',
the 12th of December, 2018, Iași, Romania*

regions, having removed cultural, social and religious barriers and accepting the fact that what makes us different does not divide us, but unites us all.

Illustrating the way in which peace is promoted in various countries, these are not unique messages; they are not individual practices but, the voice of the young generation who promote their wish for Peace.

THE HISTORY OF PEACE IN THE TWENTIETH CENTURY. A SHORT INTRODUCTION

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Even if the period before World War I (1914-1918) was considered peaceful, a series of colonial (South Africa, Central Asia, Central and South America) and regional (Russia-Japan, Balkans) wars, revolutions, uprisings, fights for independence, internal conflicts, assassinations took place all over the world. It can even be stated that the nineteenth century lived and thought in terms of violence even when the guns were silent and the bombs were not exploding.¹

The twentieth century was, by far, the most violent time in the history of humanity as far as the magnitude of the conflicts and of the forces involved, but especially when it came to the number of victims². War was

¹ Eric Hobsbawm, *The Age of Extremes. The Short Twentieth Century, 1914-1991*, an Abacus book, Brettenham House, Lancaster Place, London, 1995, p. 22.

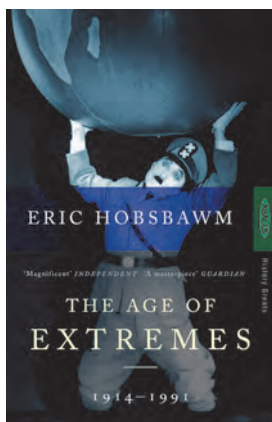
² Brzezinski estimated 187 million casualties, which was the equivalent of more than one in ten counted of the total world population in 1900. (Z. Brzezinski, *Out of Control: Global Turmoil on the Eve of the Twenty-first Century*, New York, 1993).

increasingly fought against the economy, the state infrastructure and the civilian population.

World War I involved all the Great Powers and almost all European states. This machinery of massacre contributed to the brutalization of war and politics (it did not consider the costs, be they human or of any other nature).³ At the same time, it did accustomed humanity to living in a world where killing, torture and mass exile were a daily phenomenon that one no longer paid attention to.⁴

The revolutions during, but especially after World War I were a way of rebelling against it. Furthermore, the Great Depression (1928-1933) changed the fundamentals of politics. Political liberalism and constitutional governments entered a crisis of trust, bringing extremist or aggressively nationalistic regimes to power, while the dissent between certain European states fuelled the extraordinary rise of Nazi Germany. Territorial occupations, the aggression of certain states, and the democratic countries' lack of firmness in countering such acts set the stage for World War II. This world conflagration surpassed the former in size and victims, mainly civilians.

Hostilities to establish a new world order had hardly ended when the Cold War started. Even if it did



³ *Ibidem*, p. 19.

⁴ *Ibidem*, p. 69.



not materialize in the imminent threat of a world war, the period between 1947 and 1989 fuelled the logic of conflict on multiple levels. Among these were fears about the outbreak of a nuclear war, which still stand today.

In the rhetoric of the American-Soviet rivalry, there was also the dissolution of the colonial empires. Having timidly started in the inter-war period, the decolonisation gained momentum post-war, and it brought about dictatorships, famine, hatred, volatile borders, inter-ethnic conflicts, religious conflicts etc. whose consequences can still be seen today.



The Cold War froze the international situation by stabilizing a precarious situation and making a clear-cut difference between solved and unsolved issues. Furthermore, it brought support for the internal political structures of the world. After 1989, when the world was

full of guns, and the confrontation between the two superpowers was abandoned, an era ended and another, unpredictable one, began. There was no independent mechanism to delineate borders. The military operations in Liberia, Angola, Sudan, the Horn of Africa, former Yugoslavia, Moldova, Tadjikistan could not be classified as wars because it was not always clear who they were fighting against and why. The war against terrorism, the rise of Islamic fundamentalism, the conflicts for access to cheap resources, the clash of certain civilisations do not also guarantee control over the territory, the huge discrepancies between poor and rich countries are some of the problems that the world is still facing today. The complexity of this world crisis also resides in the past and current programs' failure to manage, lead and solve human problems.

The history of the twentieth century was not, thus, characterized by peace, at most an armistice. Bearing in mind that war, violence, aggression are part of our society, we will never reach this goal except by the force of will, controlling the political power, but especially by a militant and balanced education.



PART I:
EDUCATION FOR PEACE IN SCHOOLS

PEACE. THE IMAGE OF CHILDHOOD IN THE WORKS OF MIHAIL SADOVEANU

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The aim of this article is to reflect a synthetic view of the peaceful childhood in the works of Mihail Sadoveanu, a Romanian classic who inspired readers to have positive attitudes and behaviour. Beyond sobriety, force, and manifest intelligence, beyond the grandeur of the historical novels he wrote, Mihail Sadoveanu's children books never cease to amaze us with their playful style, full of subtleties and concern for detail. His literary world is truly amazing; a world of harmony between child and nature, composed of pure images and sensations, unaltered by conventional vision.

Over time, both Romanian and foreign writers enriched children's literature with works that have entered the history of literature under the name of 'children's books'.

Through their creations, the Romanian writers and the foreign writers help us each time to find the living childhood in us, that world that was permanent, sustainable, and unwavering.

About Sadoveanu, George Călinescu said that ‘he is a great storyteller, with an enormous capacity to speak authentically, resembling the one of Creangă’s and Caragiale’s, more inventive than the first one, and more poetical than the second one, although, he didn’t have the artistic balance of Caragiale’. (Călinescu, 1941)



Mihail Sadoveanu

The era in which Sadoveanu wrote is one of the Realistic novel, as well as the Modern one. Zola, Flaubert, Gogol, Kafka, T. Mann were already there. Thus, Sadoveanu is perceived by the literary criticism of that time as a realist with a Romantic vision, and a Romantic who shapes details as well as a Realist, a contemplative.

But the originality of his work is given by his capability to merge with the world he described. The charm in his stories relies upon the mystery to be relieved, to whom we, as the readers, can reach gradually, through repeated readings, discovering their musicality, their emotional dominance, their balance status and their meaning.

For Sadoveanu, as well as for Ion Creangă, the return to childhood represents the meeting with the age of innocence, that becomes a moral refuge in hard times. On the one hand, he relives the moving moments of his childhood, in writings like *Mister Trandafir*, *The Apprenticeship Years*. On the other hand, he portrays



Mihail Sadoveanu with children

child characters that become role models due to their capacity to face life's hardships (*The Wonderful Grove, A Gloomy Man, Little Boy, At Mestecănești*).

The most persistent memories are linked to school-years and the teacher Busuioc (the story *Mister Trandafir*). Sadoveanu recalls the memories as a letter addressed to a friend. He combines the description of the childhood places with the image of his beloved teacher, with the story about the minister's visit, introducing the dialogue in the key-moments. In the same way as Creangă, Sadoveanu uses oral expressions, Moldavian dialect-specific terms: *barrels (poloboace)*, *apostle (apostol)*, *to sift (iscodi)*, *to reprimand (a dăscăli)*. The expressiveness of the text increases with the using of comparisons and metaphors that accentuate the image of children's games.

When reading *The Wonderful Grove*, *At Mestecăneii*, *A Gloomy Man*, we can identify the traits of the child character created by Sadoveanu. ‘I Praise our Lord for having a childhood’, Sadoveanu wrote in *The Apprenticeship Years*, and thus, we understand how that marvellous pages of children’s literature appeared.

Structurally, Sadoveanu has a certain sensibility towards the show of the world and an outstanding reception capability. His available material seems inexhaustible. This explains his impressive pace of books composition – which is rather a result of his receptivity and his conception of literature than of his creative imagination. From the beginning, contemplation was an important element in making his prose formula. Sadoveanu is a contemplative, not an observer. He looks from a distance, out of a cosmic perspective in which things become components of a great all, moments in a continuous flow.



Agapia Monastery was one of Sadoveanu’s favourite retreats, where he found inspiration for his work



This receptivity, together with the perception of infinite diversity, inevitably develops the feeling of time, which, from the registration of the unceasing change of objects shape, becomes a reason for philosophising. It is right here where we can find Sadoveanu's lyricism source and its expression varies from sentimentalism to lamentation, and meditation.

When looking translates from the landscape to the people, the receptivity keeps its high tone; his writings are inspired by the exact intuition of different types, taken from all steps of our society. (Maioreescu, 1967)

In most of Sadoveanu's writings, a writer with a good narrative school, we can feel the presence of a storyteller. His characteristics: the narrative 'focusing' of the whole discourse, the oral and archaic style, the emotional tone exposure, the popular expressions, the stories within a story, these make up all reasons for vivid and captivating reading.

Mihail Sadoveanu's art as a storyteller consists in combining the epic with the lyrical, the story with his poetic genius.

The childhood theme can be found especially in the stories *A Gloomy Man*, *At Mestecănei*, *Mister Trandafir*, *Little Boy*, *Through Eyelashes*, and *The Wonderful Grove*.

The place where these events occurred is the Moldavian Valley, crossed by the Siret, a river comparable to the seas. There is still an affectional persistency of unforgettable familiar sights, 'thus they belong to childhood'. (Călinescu, 1964: 294)

The past, the Moldavian Valley and the autumn are the three important sources of inspiration, and the



The Moldavian Valley

most recurrent expression is that of melancholy, which gives a special charm Sadoveanu's writings.

Memories of childhood adventures revive 'the past' faces, as it's the teacher's face, Mister Trandafir,



Mister Trandafir – illustration



whose prototype was Sadoveanu's teacher from Pașcani. The writer described him in two portrait sketches named *Mister Busuioc* and *Again about my Teacher*.

The autobiographical notes can be detached as well from his authorial discourse formula. Being written as a letter, the story imposes, right from the beginning, some evocative accents: 'I was thinking at the time when I wandered these places with you...'

A simple physical portrait, but a memorable one, follows immediately: '... tall, well built, with a short black moustache, as always, kindly smiling, sometimes scowling, inspiring us boundless respect'.

The last details of the physical portrait make a direct move towards the shaping of the moral portrait, suggesting the key reading: the emphasis on human qualities. Concise (respecting the proportions and the rules of a story), the details that made such an impression upon the writer impress the reader as well: everything the teacher said entered in our memory for the entire life (even though all four of the primary classes were 'piled in a long room').

Several times, in order to emphasize his generosity, the author compared the teacher with an apostle.

Throughout the narration, the author discloses two of his own sources of inspiration (Neculce and Creangă). At a time, recounted with great emotion ('There was a great calm around us, in that spring, and far away, to the Siret, we could hear a whistle song. The twilight shadows came upon us, the storyteller remained silent, and we were speechless...'), the teacher reads them the story of Harap-Alb.

There's a break, followed by late memories, when the teacher, at an old age, suggested to his ex-student the near end, in a poetical manner: 'I'm going to meet with Harap-Alb and Creangă'.

Following this, there is a particular sequence in the economy of the story: the visit of two foreign guests, who want to have a talk with the teacher, to see the school, and even to attend the class.

Due to the epistolary style, the story acquires more credibility, as a sincere and confessional discourse. By adding certain elements of the memorialist prose, the writer manages to create an attractive fictional universe, in which the reader can go through very easily.

The child characters created by Sadoveanu are, most of the time, motherless, raised by loving grandparents, and thus, they are forced to overcome life's difficulties much too soon (s. *A Gloomy Man*).



A Gloomy Man - illustration



Despite its shortness, catching only a single episode (meeting a child who, sadly, drives the sheep to pasture), the writing shows an unexpected complexity, which can hardly be distinguished at a superficial reading. *A Gloomy Man* was initially considered a sketch, but we can rather talk about a story, a species particularly developed by Sadoveanu.

The aforementioned complexity is given by the alternation between timelines (present – past), and between the modes of the story (narrative – evocation), as well as by the writer's ability to illustrate the harmony or the contrast of moods, the moods of the main character, and nature's moods; another aspect of this complexity is the extraordinary psychological depth of the child character.

The undisputed master of winter images, Mihail Sadoveanu captures, like an Impressionist painter, the vernal landscape: 'the ground was dried, the cornel trees were beginning to flourish... The violets dribbled through the dead leaves'. (Sadoveanu, 1979)

This is the framework in which the meeting between the narrator and the youngest child of Dumitru Onișor takes place, and the youngest is described as follows: 'He was a pale and tiny kid, and he was dragging, on the moist ground, the heavy boots of his older brother. He raises his sad eyes, wrapped in a grey shadow, towards me (...) He said hello with a soft voice, in which I could depict early suffering...'

The narrator's attitude changes gradually, and what initially seemed like an ordinary conversation between a wayfarer and a child, who was grazing sheep outside

the village, becomes a profound dialogue about responsibility and pain, life and death.

Although the early experience of his mother's death forced him to grow up, his childish soul begins to stir every time he remembers his mother; you could feel his 'tearful voice'.

As he imagines the child's separation from his mother on the dying bed, the writer uses once again the elements of nature, whose purpose is to emphasize the tragedy of the situation: 'Her tenderness and her wisdom seemed to belong now to my small traveller companion, in those lonely nights of suffering, when both of us were conferring in tears, and outside, the stormy winter raged with despair.'

Returning to the grove, where the child sees himself vaguely, 'in a fog light' (an extraordinary suggestion of the clear-obscure) brings a change in the atmosphere. His state of mind is filled with joy due to the revival of his sheep. He smiles for the first time, and his smile casts the narrator back to the past, reviving for a moment 'the face that flourished, and charmed, with a single smile and a look, the fleeting hour of his life'.

Although it is mostly fiction, the work of Sadoveanu on childhood is based on many autobiographical elements. We will find this characteristic in the stories *At Mestecănei* and *Through Eyelashes* again.

At Mestecănei shows a touching moment from the life of Iliuță, a seven-year-old child, delicate and sickly, raised by his grandparents. The storytelling takes place from the perspective of the grown man, narrating with emotion and tenderness an episode of his childhood: a



vacation spent in Mestecănei, at an old woman called Mărgărinta, 'who breastfed me for almost two and a half years, for I, dear, didn't have a mother, like you'.

The reason for this particular travel is the boy's recovering after a long illness. The road carriage gives the narrator the opportunity to describe, in his unmistakable style, a late winter landscape:



At Mestecănei - front cover

'The forests looked bare and brown, the mountains blue ... and silvery light, endless and sweet. Up in the sky, the mist and the clouds raised a gentle light, of pink-rose. I immediately knew the smooth side of the village, with its birch trees lined on the ridge, like an iron bar, unflinching in the red sunset.'

With a linear construction, *At Mestecănei* could be some really captivating reading for the children, and for the adults, longing for the beautiful moments from their childhood.

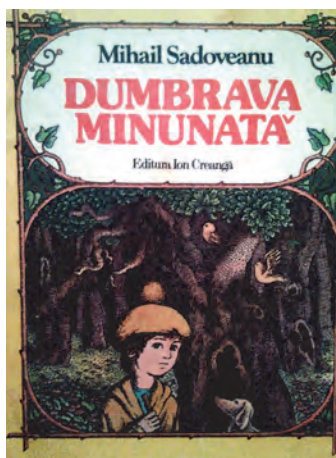
Through Eyelashes constitutes a change in the narrative register. Although it begins in the same epistolary style, with the characteristics of a confession, made to a close person, the evocation begins with a visit to the native village. The reason for this visit is to solve certain problems related to the division of property between the relatives on the mother's side.

The story ends as the narrative returns to the present timeline, on the porch of the grandparents'

house, the connection to his only beautiful memories from childhood. The final image has a strong emotional touch: ‘I closed my eyelids, and I felt how my dead mother’s dark eyes were opening inside me, staring at me’.

A series of biographical details reveal, as well, the spiritual warm, and the understanding the writer manifests towards children. Before being written, *The Wonderful Grove* was secretly narrated to one of his little girls.

The Wonderful Grove (from the volume *Through Eyelashes*), is a masterpiece when it comes to the shaping of the child character. Through all the nine chapters, we make this wonderful journey alongside Lizuca, in which the real elements combine with the fantastic ones, and thus, making us think, in some extent, about Dorothy’s journey, from Kansas (s. *The Wizard of Oz*, Frank Baum).



The Wonderful Grove - cover

Tired of loneliness, Lizuca starts to decipher the mysteries of life and gets the courage to leave the parental home. She embarks on a journey to her grandparents’ house, in the company of Patrocle: ‘And both of them emerged... starting on a long road, and full of adventures’.

Using the quest motif, which we generally know from fairytales, Sadoveanu analyzes the child’s traits at this age. Not having enough knowledge to understand



the real world, Lizuca can't make the difference between reality and fantasy. She assigns human qualities to all the living creatures she meets along the way: 'Lizuca knew that these willows were humans and beasts, wise men of old ages. She was looking at them shyly, and listened to their sighs and whisperers'. (*ibidem*: 18) Her imaginary talk with the sun-flower depicts all the suffering she endured in her stepmother's house. By walking in the grove, Lizuca enters another world. The writer himself prepares the readers for what it follows: 'It seemed like they entered in the land of a fairytale'.

Describing her walk through the grove, Sadoveanu blends the epic tale with descriptions of nature. The little girls pluck up courage, and she nestles with Patrocle in an old osier hollow, imagining that the flowers are asleep. She goes to sleep, and in her dream, the elements of the surrounding reality mix with the memories from the world of stories, that her mother and her grandmother have told her ('My mother used to say that without stories, this life would be dull and sad.'): the seven dwarfs and a beautiful lady, Statu-Palmă, Sfarmă-Piatră, Strâmbă-Lemne, and two old people, resembling her grandparents.

When she wakes up, Lizuca is in her grandparents' house, and she can hear the voice of her stepmother outside, who had come to take her home. Although the grand-



The Wonderful Grove - theatre poster

parents are present only at the beginning of the story, in the presentation of the stepmother, when they refuse to let Lizuca go back, the image that the readers form is that of simple and honest people, who lead a modest life, caring about little Lizuca, and loving her. She stays with them, determined to never return to the parents' house: 'And when I see my father, I will convince them that I would rather die than go back there again'.

The story of the little Lizuca, the majestic descriptions of the grove and its living creatures, awaken the imagination of the little readers and take them to a world of wonders, close to their warm and innocent souls. Here, we can recognize the stylistic mastery of Sadoveanu, who knows how to emphasize the characteristics of this age: the interest and love for the small creatures and nature, the curiosity and the desire to grasp the mysteries of the unknown through the medium of fantastic elements, known from the fairytales.

Many literary critics consider *The Wonderful Grove* to be a brilliant combination of reality and poetry. Beyond the story of little Lizuca, there is a monumental illustration of the feeling of the merger, of community with nature, of



A wonderful grove...

human tenderness towards nature and the trust in a certain goodwill shared by all the beasts of the field. Garabet Ibrăileanu compares this feeling of community with nature with the one from *Miorița*.

For the child described by Sadoveanu, nature is a familiar place, where he feels protected. Often, nature is



recording the personal tragedies and events that took place in the interval of a lifetime, or during a period when memory could be operated, and it returns these memories back to us. Nature constitutes the exciting element or the bridge that allows the writer or the characters to slide with imagination towards a past that usually lies there, hidden, in the depths of its own memories.

The impulse of nature, of natural factors like the wind, the warm spring sun, or the tender autumn sun, the moonlight, the song of birds, the smell of flowers or the smell of hay, the murmur of springs, the snowfall, regularly stay (in an implicit or in an explicit manner) at the origins of most of these forays into the writer's (or the characters') past.



Mihail Sadoveanu's nature

From a psychoanalytic perspective, we can identify in this profound nostalgia of the past a more pronounced form of nostalgia, for childhood and its universe, a nostalgia for the pure forms of life. And Sadoveanu's

Realism lies precisely in his familiarity with the things of nature, and the past, while his Romantic view lies in his profound nostalgia for the familiar things, for the community with nature.

So, Sadoveanu wrote both for the child that tries to discover the mysteries of the universe, and for the grown man, that finds himself living hard times, and he looks for consolation, and maybe, for some answers, in the happy, peaceful moments of childhood.

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‘LESSONS OF THE PAST FOR THE FUTURE – PEACE’ – Informative Awareness Campaign –

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In 2015, in ‘Virgil Madgearu’ Technological Economic High School in Iași the Club for Peace Act+ was founded, under my coordination, aiming to reduce violence and discrimination in schools and in the community, thus promoting and developing competencies such as tolerance, multiculturalism, openness towards understanding others and towards ethnic, religious, social diversity.

Between the 10th of September and the 24th of October 2018, 24 volunteering students were involved in the development of the project LESSONS OF THE PAST FOR THE FUTURE - PEACE, within the Euroscola National Competition, the 11th edition (2018-2019).

The aim of the informative awareness campaign was the dissemination of the results of the Erasmus+ Strategic Partnership, Key Action 2 – School Education *Listen Stories engaged in the Past – the Second World War* (2015-1-RO01-KA201-015121), coordinated by LTEVM between the 1st of September 2015 and the 31st of August 2017.

1. To capitalise on the experiences gathered by the

2. To disseminate the two intellectual products developed and other projects results;

4. To multiply the model and the principles of the Club for Peace Act+ in other schools and in the community.





The envisaged target group was diverse: students from Iași County, from pre-school up to the high-school level; teachers and librarians from educational institutions in Iași; members of the IMPACT volunteering Clubs in Iași; the local community. As we planned many activities, we looked for a wide range of partners: EuroDEMOS Association, The Jew Community in Iași, Full Day Kindergartens No 4 and No 21, 'Titu Maiorescu' Primary School, 'Alexandru cel Bun' Primary School, The National College, 'Ioan C. Ștefănescu' Technical College, The IMPACT Club Ștefănescu, 'Gheorghe Asachi' Technical College and the IMPACT Club 'Asachi', 'Mihai Eminescu' National College and the IMPACT Club 'Eminescu', the Administrative Economic College; 25 libraries from educational institutions in the entire county.

By developing this campaign, we aimed to disseminate the results obtained in the Erasmus+ Strategic Partnership entitled *Listen Stories engaged in the Past – the Second World War* (2015-1-RO01-KA201-015121) and to benefit from the experiences gained by students during the two years of project implementation for a better knowledge of the past and a full appreciation of peace as a universal value.

Our campaign had four main goals: to inform, to raise awareness, to involve and to exploit the results, and on the whole, it was structured in four main directions:

1. activities in our high school;
2. activities in other educational institutions;
3. activities in IMPACT Clubs;

4. activities within local communities: partner institutions, the media, the academic environment and the public in Iași.

The informative part involved the dissemination of the results of the Strategic Partnership (the two intellectual products: the book *Listen to the Past: True Stories from World War II* and the book which includes methodical suggestions *Non-formal Activities in Education: Applications on World War II*; the model for the Club for Peace Act+) at the level of the schools and other institutions in Iași, in the Moldavian region, but also on a national level, by posting on different sites: our high school site — <http://economic2.ro/asculta-povestirile-trecutului-al-doilea-razboi-mondial/>, the History teachers' group in Iași, the site History and Social Science in Iași and the project page: www.facebook.com/clubactplus.ltevm.iasi.

The awareness campaign comprised of illustrating, through different methods and means, the utility of the two intellectual products (recollections brought to life by the 'living books', video montages with fragments from the sketches) and of the Club for Peace and its activities. The goal was to be further on included in the educational activities of the partner schools, as well as other relevant partners in education.

The process of involvement targeted to attract some relevant partners (educational institutions, IMPACT Clubs, NGOs and communities) in order to successfully develop the activities within the promoting campaign and to put into practice the results of the learning process from the two years of the European funded project.

The most important action taken, the exploitation of the results, had as purposes the multiplication of the



project results and their transfer at the level of the interested party, increasing the readership of the two intellectual products, a higher number of interdisciplinary lessons, approaching history lessons in a balanced way, organising a higher number of non-formal educational activities, increasing the number of students involved in promoting peace, improving the social climate in schools.

Activities developed in our high school

After the selection of the participants in the project, the working schedule has been established, the first informational resources have been conceived, and the early activities have been established in order to advertise the students' campaign from our high school.

Thus, on *The International Day of Peace* – the 21st of September, the volunteers from the Club for Peace Act+ decided to raise awareness in their community concerning the importance of this universal value and the necessity of assuming it as a life principle. In this endeavour, we had as partner the EuroDEMOS Association. As an undeniable fact, they began with those closest to them ... no, not their parents, but their classmates, with whom they share many hours daily.

For this purpose, they prepared an artistic moment entitled '**Moment of Peace**', meant to draw attention upon violence in school and society, stressing the necessity of each individual's involvement to promote peace and its values. The world can be changed if one takes a stand and embraces dialogue, peace,



'Moment of Peace'

love, solidarity and self-sacrifice. After that, they shared information with their classmates about the project and the benefits of European funding without which its implementation would not be possible, and about the Club for Peace. Further on, they presented the two books developed during the Strategic Partnership and invited them to read them at the library in printed format, or digitally, on the project webpage.

In the end, they challenged their classmates: **'The Day without Conflicts'**. Coming to their aid, the volunteers gave them some practical pieces of advice so that everyone would spend their 21st of September without any conflict. Evidently, the general purpose was to duplicate this day onward by applying all the received advice.



No-conflict messages

Another activity at the local level was **the workshop 'Europe for Us – Educating the Youth in the Spirit of European Values'**, developed in partnership with EuroDEMOS Association on the 5th of October,



Workshop on the European Values

The International Day for Education, to present to the students the opportunities for European funding, as well as the values of the European Union. The volunteers were challenged to reflect on the role of education in a harmonious becoming of a future European citizen, a responsible and active one, involved in the life of the community.

Activities in other educational institutions and with the IMPACT Clubs

After promoting the principles and the values they believe in, but also the Euroscola project and the results of the strategic partnership among their school-mates, the volunteers of the Club for Peace Act+ stepped outside the school's border, to plant the seeds of education for peace in other schools as well. Taking into account the variety of age groups from the targeted



At Kindergarten no 4



public, the discourse and the activity plan were adapted to the specific characteristics of each level.

Thus, for the middle kindergarten group (the *Smurfs*) from the Full Day Kindergarten No 21 and the upper-kindergarten group (*The Sportive Kids*) from the Full Day Kindergarten No 4, the volunteers briefly presented the Club's activities and its role within the community and mostly played alongside the children. Starting from a famous tale, '**Little Red Riding Hood**', they modified the classical script in order to tackle the conflictual situations that often occur between children. They also challenged the children to **analyse the reasons for which conflicts arise** and find solutions to make up. Aiming to consolidate the positive behaviour in children, the volunteers asked the little ones to work in pairs, using the worksheets they had prepared. At the end of this activity, they had to create **the Tree of the Peace Ambassadors**.



Performance of 'Little Red Riding Hood'

In the primary school class *The Bears* – class 1st G, Step by Step, and the class *The Bees* – class 3rd from ‘Titu Maiorescu’ Primary School, the approach slightly differed. The volunteers played the characters from the famous story ‘Little Red Riding Hood’, but they changed the script and the moral traits of those involved in the performance. The children immediately noticed the difference from the classical text, creating the perfect premise for **a debate regarding the importance of one’s personality traits in relationship with the others**. The next step was the identification of other stories in which the characters argue, the children being invited to find **solutions for avoiding conflicts**, and to think of instances of such moments in their personal experience.



Activities with primary school pupils

After presenting the model of the Club for Peace Act +, the children were invited to work in pairs with a friend using the specially **prepared worksheet** and to present it in front of their peers, each mentioning the qualities they appreciated the most at their pair-mate.



All the doves were placed in the **Tree of the Peace Ambassadors**, which remained in the classroom as a reminder – anytime a fight is on the point of occurring! – that through peace and friendship, they can find the best solution!



At 'Alexandru cel Bun' School

The meetings with the students of gymnasium level from class 6A from 'Alexandru cel Bun', respectively class 7F and 8E from The National College in Iași had a double aim taking into account the higher level of understanding. After the '**Moment of Peace**', having thus the necessary context, the volunteers presented the **two Intellectual Outputs** of the KA201 Erasmus+ Strategic Partnership, inviting students to read them in the school libraries, to which we donated samples in printed and digital format, both in Romanian and in English. The illustration of them accompanied the presentation of the books through the authentic testimonies of the survivors told by our students, who acted as '**living books**',

and through a **video collage with role-plays** adapted from the national literature, on the theme of the Second World War. In the second part, the volunteers promoted the model of the Club for Peace Act+, another outcome, organised in order to develop within our students positive, tolerant behaviours, based on respect, acceptance and mutual valorisation.



With students from The National College

Having as starting point '**The Day with NO conflicts**' moment, the discussion was brought to present to what we can do ourselves. We started with some recommendations to avoid conflicts, and we encouraged students to create their **own message of Peace**, as they feel. The solutions they proposed were not only interesting but also very anchored in the present life, demonstrating that anyone can promote peace, if he/she wishes!

At the high school level, at 'Ioan C. Ștefănescu' Technical College 70 students participated in the organised activity, from classes 9E, 10C, 11C and 12C from the host school and classes 10B and 12D from 'Gheorghe



In the middle of students, at 'Ioan C. Ștefănescu' Technical College

Asachi' Technical College, members of the IMPACT Club Ștefănescu and IMPACT Club Asachi. The programme was dense, trying to cover the most important aspects of the activity within the Club for Peace Act+ and the most relevant outcomes of the strategic partnership carried out together with four European schools. We started with the **'Moment of Peace'**, aiming to sensitise the audience, followed by **two testimonies of the World War II survivors**, in the lecture of the **'living books'** Carmen Pruteanu and Delia Tudorache, and the **introduction of the two Intellectual Outputs**. We continued with the description of the way the Club for Peace Act+ is organised, its aim and guiding principles, a **video collage** comprising its activities. Stressing the idea that we should learn from the past for a present

and future under the guidance of peace, the volunteers presented the **‘Steps towards a better place’ moment** – pieces of advice for a *Month of Peace*. In the end, all the high school students received a dove, on which they were invited to write a **message on/of Peace**.

We were glad to see the beautiful and creative messages written by the students, a fact that enforces us the hope that together we can build a better world for all! Moreover, the IMPACT Club members presented within the IMPACT network their experience in order to be replicated.



Messages on/of Peace

Because one of the mottoes of the Erasmus+ programme is ‘Share with others!’, **we donated the two books** created within the Strategic Partnership, in printed and digital format, both in Romanian and in English, to **school libraries**, in 25 county schools, so that students from gymnasiums and high schools could access them easily and freely. In only two weeks, ten librarians, together with different teachers, organised activities with students, starting from the two books!

Activities at the level of our community

Bearing in mind that one day is not enough to dedicate it to Peace, we initiated the **campaign ‘The Peace Month’** (the 21st of September – the 21st of October),



and we invited both children and adults to reflect on the importance of peace for a better world for all. Therefore, we created a video collage, uploaded on the project website.

Moreover, our volunteers took a step outside the school, organising the '**Peace March**' together with our partners, EuroDEMOS Association and with the support of Iași City Hall, in order to draw the attention of our community on the importance of peace and its benefits for society.



The Peace March



The Peace March



'Moment of Peace' in The Union Square, in Iași

Wearing the white T-shirts with the Club logo, the volunteering students addressed to the pedestrians a message for peace and equilibrium, sharing doves and candies with short pieces of advice for peace and recommendations to avoid conflicts. They also advertised the activity of the Club for Peace Act+ and the Euroscola project by means of the flyers given to those interested.

On the 9th of October 2018, the volunteers of the Club for Peace Act+ were invited to present their activity within the **event** entitled **'Education for the understanding of the Past. The Commemoration of the Holocaust in Romania'**, organised by the General School Inspectorate in Iași, together with the Central University Library and the Jew Community in Iași, our partner. The presentation of the **two Intellectual**



*The Commemoration
of the Holocaust*



Outputs was followed by the **two testimonies of the World War II survivors**, in the lecture of two ‘**living books**’. And because we established as aim to learn from the past for a better present and future, the volunteers prepared the **artistic moment ‘Steps for a Better World’**, within the ‘Peace Month’, promoted by the Club for Peace Act+.

Our campaign scored relevant results:

- 700 students in LTEVM, informed and involved in dissemination activities;

- 345 students from 15 schools in Iași, out of which 38 members of the IMPACT Clubs, and 27 teachers involved directly in activities which exploited the outcomes of the strategic partnership.

- 143 students and 10 librarians who got acquainted with the books in activities organised by the 10 librarians;

- 191 history teachers, 906 educative counsellors and 345 EU projects coordinators to whom the two books were given in digital format;

- by uploading the Intellectual Outputs on different *groups of communication between teachers* (history, social sciences, educative counsellors, EU project coordinators), on the *project page*, on the *high school page* and the *History and Socio-Human Sciences in Iași page*, they became accessible to all those interested, not only at the local level but also at the regional and national level.

- more than 500 persons followed the project activities on the Facebook page.

Therefore, we appreciate it had a significant impact.



On the 24 volunteering students of the Club for Peace Act+:

- raising the motivation to promote education for peace within their community;

- developing the sense of certainty that everybody should be actively involved for the community well-being he/she belongs to;

- exercising the required competencies to hold a persuasive public speech, in order to generate changes in the behaviour of the surrounding people;

- developing the creative abilities of students and valorising their whole intellectual and affective potential in the creation of messages and promoting materials on the given theme;

- displaying openness towards the community life through drafting and participation to activities within which the European values are developed: the common well-being ('the Peace March'), the social peace (the 'Steps towards a better World' campaign), the respect and acceptance of others ('Peace Ambassadors'), eliminating the tensioned instances between people ('Moment of Peace'), awareness and appreciation of the past and of the significant historical events (promoting the two books in schools and libraries and through the "living books" and the collage with role-plays).

- developing the abilities of interaction with children of different ages and with the adults of their community.

The impact at the level of ‘Virgil Madgearu’ Technological Economic High School Iași:

- sensitising and acknowledging the importance of the education for peace through presenting to students the following activities: ‘Moment of Peace’, ‘The Day with NO Conflicts’, ‘Promoting the European Values’, ‘Steps towards a better World’ and so on;

- participation of students to workshops on the topic of the European values and the necessary attitudes and behaviours for harmonious relationships between people;

- involvement in activities aiming to raise awareness on the realities of the Second World War and its consequences.

The impact at the level of school partners:

- transferring the model of organisation and the principles of the Club for Peace Act+ in the schools where we carried our informative awareness campaign;

- dissemination of the two Intellectual Outputs of the Strategic Partnership;

- promoting education for peace in schools;

- making the good practices transfer and the experience exchange in order to develop a harmonious personality in children, from the early age, to achieve thus the active citizens in a community of Peace, in a Europe for All.



The impact at the level of school libraries:

- enriching the book fund through the donation of the Intellectual Outputs in printed and digital format, both in Romanian and in English;
- improving students' knowledge regarding significant and dramatic aspects of the human condition during the Second World War.

The impact at the level of teachers (history, socio-human sciences, literature, religion, counselling and orientation of students):

- enabling teachers to use non-formal methods in the approach of historical and social themes, with an essential emotional background (the Second World War, the Holocaust, the deportations, the disintegration of the family and the society etc.);
- reconsideration of the importance of education for peace and of the necessity to integrate it into the educational process at the local level and in the national curriculum.

The impact at the level of IMPACT Clubs:

- transfer of good practices in the field of the extracurricular and outside school educational activities, with the goal to develop an equilibrate and positive personality of young people;
- influencing the vision of the IMPACT Clubs through orienting the activities included in their annual calendar towards the education for peace.

The impact at the community level:

- promoting the activities of the Club for Peace Act+, improving the school's image and exploiting the results of the strategic partnership, ensuring thus the sustainability of the project financed by the European Union and its outcomes;

- developing activities with relevant partners (EuroDEMOS NGO, the Jew Community in Iași) and with other institutions with a decisional role in education (The General School Inspectorate in Iași, The University Central Library and the 'Alexandru Șafran' Centre for the History of Hebrews and Hebrew Culture), with a major impact in order to achieve the education for peace within young people;

- sensitising the local community with regard to assuming peace and behaviours based on respect, acceptance and mutual valorisation, social and civic involvement;

- improving the social climate and trust in a better present and future for all by means of educating young people in the spirit of peace as a universal value.



'Moment of Peace' in The Union Square, in Iași



Through the Club for Peace Act+, we promote peace and openness toward the others. We believe that through the involvement of each of us, we can create a better world for all. We started with Erasmus+, the programme 'changing lives, opening minds, and we continued with Euroscola, to build a 'Europe for us'.



HISTORY IN SCHOOL

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One hundred years ago, the 'Great War' ended, which meant the disintegration of the current global order. The old powers fell, new countries were formed, borders changed. It also involved 10 million victims, millions of wounded. People everywhere thought nothing more dramatic could happen again.



But only 20 years since the attack on our country – Poland, another war began, which was caused by the birth of Totalitarianism – Fascism, Communism, and also Nazism – proclaiming the slogans of aggression and

racial hatred. How did it happen? Taking advantage of the difficult economic situation, the dissatisfaction of the societies, disappointment with the provisions of the treaty – slowly, step by step we drifted away from democracy. The results were tragic – victims on the fronts, 50 million victims of the civilian population, unimaginable destruction. But it was also a planned program of total liquidation of Jews and Gypsies. Holocaust and Porajmos.

Almost three million Jews had lived in Poland before the Second World War broke out, 9% of all Polish citizens – the largest community in Europe. That is why in our land the Germans organized death factories – death camps –, the largest being at Auschwitz, in which they killed over 1.1 million Jews, and Treblinka, in which 900,000 were killed. Of course, they were brought from all over Europe.



Auschwitz



Remember, the camps were German! But created on Polish soil for practical reasons!

Before the decision in Wannsee about the complete liquidation of the Jews, there were indirect steps: stigmatisation – Nuremberg Law in Germany; the necessity of wearing armbands with the star of David in occupied Poland; closed ghettos, in which Jews were forcibly compelled; and finally – genocide. This was done by educated people, often with academic titles.

HOW WE TEACH ABOUT HISTORY IN OUR SCHOOL

Teaching about the Holocaust is a great part of our curriculum, but apart from it, we extend it doing projects and taking part in different activities connected with teaching students about peace, avoiding discrimination and intolerance.

Organizing trips



Trip to Treblinka

On the 17th of October 2018, Peace Club Members visited **Treblinka**, where there was a labour camp during the Second World War. During a few-hour walk, students saw main points connected with the labour and death camps. They heard emotional stories about this place, about particular people, witnesses of the events. At the end of our visit we took part in a celebration which was the final of the 9th edition of the project '*We are together*'. It is a mutual project of POLIN Museum, Treblinka Museum and Mazowsze Provincial Office. Like every year, 500 000 students from Poland and Israel participated in it. The meeting was supposed to bring groups of teenagers together by historical education on the premises of the Treblinka camp, commemorate the death of tragically killed prisoners and make them realise what consequences hatred, intolerance, indifference and stigmatisation may have.

Projects

In Poland, there are a lot of non-governmental organisation, including those referring to the search for the presence of Jewish communities. We have taken part in a nationwide project called *Dialogue Forum* for which we prepared a project on the theme of the street patron. Our school is situated in Ludwik Hirszfeld street. Ludwik Hirszfeld was a professor of medicine, 'father of serology', creator of blood groups – a Polish citizen of Jewish descent. We did an information campaign in the social space; we gained funds from another foundation for the preparation and installation of a plaque dedicated to Hirszfeld. We obtained the title of **School of Dialogue**.



Meeting with survivors of World War II

As part of the *Dialogue Forum* project, we had the possibility to meet Holocaust survivors, who came to visit us from the USA. We listened to their life stories and how they managed to survive thanks to people who were helping them and how it influenced their lives. They emphasized how crucial maintaining peace is for mankind. The stories made a huge impression on our students.

Currently, about 3% of citizens in Poland are national and ethnic minorities. Before World War II, it was 30%. That is why the traces are visible in many places in our country, including Warsaw, although it was destroyed in 80% during the war. I have already mentioned the Jewish minority. But Warsaw was called a city of four cultures – four religions: Catholic, Orthodox, Judaic and Islamic.

We also implemented the **Four Sides of Warsaw** project showing such faces of our capital – we filmed, interviewed residents of streets associated with minorities

before the war, visited temples, participated in city games, lectures and workshops on diversity.

Another project we do is **The Writing Marathon**, which takes place every year around the International Human Rights Day and is organised by Amnesty International. During the event, we encourage people around the world to oppose human rights violations solidarily.



Four Sides of Warsaw



The Writing Marathon



The marathon was created in Poland in 2001 and has grown into the world's largest human rights event – in 2017, 5.5 million shares were taken, in Poland alone we wrote over 300,000 letters, and our activities in the country involved nearly 65,000 people.

The spread of hate speech also accompanies the development of new technologies, Facebook and other social networking sites. That is why we have carried out together with the non-governmental organisation



STOP-HEJT a series of workshops with the youth of our high school.

Visits to museums

Three years ago an unusual museum was opened in Warsaw: **Polin – the Museum of Jewish History**. It depicts the history of Jews because the fate of the Jewish people is very much connected with the history of Poland. The history connected with the Holocaust is the basis for teaching about tolerance, counteracting hate speech, stigmatisation, xenophobia. The museum organizes very interesting workshops.

How to differ in a beautiful way?



Workshop at Polin Museum

This question was asked by class 1C students during the workshop at the Polin Museum on the 7th of November, 2018. Its main goal was to show that differences can

lead to conflicts, but they can also be the wealth from which the group draws. During the workshop, the students performed activities that dealt with the subject of diversity within their class and in the broader social context. They explained what discrimination is and why it is crucial to counteract it. When solving tasks at the permanent exhibition, they wondered whether diversity in Poland was an essential asset in Poland in the 16th century. The keywords of these classes were: diversity, tolerance, communication.

Our Peace Club members had a chance to watch a pre-release showing of a documentary **‘We are Jews from Breslau’** in Atlantic cinema in Warsaw, under the auspices of Konrad Adenauer Foundation and Polin Museum. Our students were able to meet the creator of the film Karina Kaper and Dirk Szusies and a historian, Katharina Friedla. The film tells a story of children



who survived the destruction of the Jewish Diaspora in Wrocław (Breslau in German), in the south-west corner of Poland and their fate after 1933. The tragic and painful story makes us realize that we should oppose all forms of intolerance, prejudice, rejection and isolation, which unfortunately are still present in contemporary Wrocław. The documentary was created by interviewing 14 Jewish inhabitants who used to live in a pre-war Wrocław.



The law

To better understand the mechanisms of the functioning of a democratic state, we organize meetings with politicians. This year we had local government elections. In our school, we organised **mock elections**. Students voted for the President of Warsaw. First of all, they had a chance to meet with councillors from our district. Then, electoral law and posters encouraging people to vote were hung on the school premises. Finally, School Electoral Commission was appointed. It prepared ballot papers, and its members watched over the course and the correctness of the voting. Before making the final decision, all students from our secondary school and the teachers had the opportunity to watch a presentation in which all fourteen candidates were portrayed. We wanted to show them how important it is to take part in such events and have an impact on the political scene.



Mock Elections

In November students from our school took part in a workshop organised by Civic Polonus Foundation '**Parliamentarianism in action**'. During the meeting, participants analysed the proper functioning of the democratic state, the mechanisms that secure the rights and freedom of citizens, and the dangers arising from the abuse of power. They wondered if there is an alternative to democracy and if democracy is always



'Parliamentarism in action'

safe. They referred to examples from history. Some of the activities were devoted to discussing specific cases of linking human and civil rights, hate speech and discrimination in various countries around the world. Students learned how the system of protection of human rights in the world and Europe works. They got to know the history of some heroes of the Sakharov Prize awarded by the European Parliament to those who were repressed for their activities in the fight for human and civil rights.

The right to freedom, diversity, tolerance and legal guarantees

These are the first generation human rights, guaranteed in Polish law, in the Polish Constitution. In our secondary school, there is an **author's program of legal education** during which the students learn the exact issues of law, solve cases. We are involved in various legal projects whose aim is to educate the citizens on



the basis of conscious rights. We meet with lawyers. Our guest was among others Ombudsman.



Debate on the European Union

The Regional Center for International Debate in Warsaw was the organizer of **the debate on the future of the European Union** with the participation of the Minister of Foreign Affairs of the Republic of Poland prof. dr. hab. Jacek Czaputowicz. During the meeting, Minister Jacek Czaputowicz gave a lecture entitled 'Polish vision of the European Union'. After the speech of the head of Polish diplomacy, a moderated discussion took place, during which Minister Czaputowicz answered the questions of the gathered guests, including representatives of the diplomatic corps, journalists, students and high school students, among who the ones from class 3C of our high school. During the meeting, inter alia, the results of surveys conducted among Poles were presented, which show that 80% of respondents declare their support for the European Union.

We have carried out a series of lessons within the EU theme to show what value diversity can be. We had meetings with lecturers from the University of Warsaw.

Celebrating important events



The 79th Anniversary of the outbreak of World War II

We celebrate important events in the history of Poland. This year on the 1st of September 2018, we celebrated **the 79th anniversary of the outbreak of World War II** together with the beginning of the school year. During the school ceremony, students showed us a performance which consisted of poems and recordings based on the memories of young people who were teenagers on the day of the outbreak of the Second World War. Our teenagers used original recordings from the Polish Radio, songs from that period and read authentic memories of people who experienced these tragic moments. The whole performance made a significant impression on the



audience and evoked emotional feelings. It made our students realise that at that time, their great grand-parents couldn't go back to school after the holidays. The war changed their whole life.



Race to Kabacki Forest

Our students took part in a **bike trip** to the Kabacki Forest, which is located near our school to commemorate people murdered during the Second World War. In 1939-1944, SS and German police officers shot at least a few hundred people there. Kabacki Forest was probably one place of execution within the so-called 'Warsaw Death Ring', where the Germans carried out executions for almost the entire period of occupation.

Competitions

We encourage our students to take part in different competitions and Olympics, for instance, ‘Nobel Peace Prize Winners Olympics’, ‘Knowledge about Poland – the contemporary World Olympics’, ‘European Union Knowledge Contest’.



CHEMISTRY AND PEACE — THE NOBEL PRIZES

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Contentment is the only real wealth. Alfred Nobel

Alfred Nobel was born on the 21st of October 1833 in Stockholm, and he died on the 10th of December 1896 in San Remo, Italy. He was a famous Swedish chemist, inventor and businessman. He invented dynamite, and he created the foundation which offers the renowned Nobel Prizes annually.

He was a prematurely born baby, and during his entire childhood, he was prone to sickness. He had three brothers: Robert, Ludwig and Emil.

His father, Immanuel, left for Russia after suffering several business failures, leaving his three children at home with their mother, in the midst of a harsh existence. Robert and Ludwig took up jobs in order to help

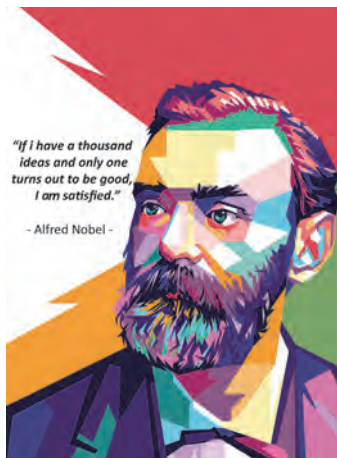


their mother financially, but Alfred, with his ailing health, focused more on his school, where he obtained outstanding results.

In 1842, the three children, together with their mother, left to Russia to see their father in Sankt Petersburg. Their dad had managed to set up an extremely profitable business in the arms industry, also taking advantage of the political situation of the time: Russia was involved in different conflicts, and there was a dire need for arms. Young Alfred showed interest in visiting his father's factories, thus learning many things about weapons and gun powder.

At the age of 17, in 1849, Alfred left Russia to study abroad. He visited many countries, such as Denmark, the United States, Germany, France, during which time he met many researchers. Among them, he met J.T. Pelouze, who was experimenting with detonating *Nitrocellulose*, and John Ericsson, who was researching steam engines. Alfred was fluent in Swedish, Russian, French, English and German. He was also drawn to English Literature and applied sciences such as Physics and Chemistry.

He came back to Russia in 1851, and he joined his father in business. The latter, who had named his arms company 'Nobel and sons' was passing through a period of prosperity, in the context of the Crimean War which the Tzar of Russia, Nicolae the First, was waging.





In 1856 the war ended, and in 1859 the company went bankrupt because of the lack of demand for munitions. Consequently, Immanuel Nobel and his wife decided to return to Sweden. The three children remained in Russia, though, trying to revive the business.

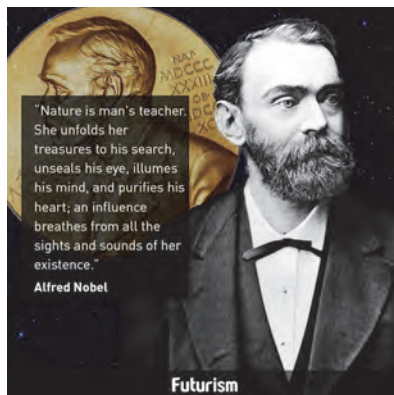
During this time, Alfred started to think of a method to control nitro-glycerine. This was an extremely unstable and highly explosive compound which was discovered in 1846 by Ascanio Sobrero. Alfred invented a device in which he combined the black powder with nitro-glycerine, which was to be detonated using a fuse. After that, he led numerous experiments, his compound proving to be extremely strong, and thus it became famous worldwide for its explosive abilities.



In September 1864 a tragedy happened in the Nobel family: a factory exploded in Sweden, and Alfred's brother – Emil – died. Alfred manages to surpass this tragedy, and later on, the use of his invention was requested by the Swedish Railroads. This brought him considerable revenue, as nitro-glycerine was deemed usable on an industrial scale. Nobel became famous worldwide. However, incidents like the one leading to his brother's death did not stop there; they were a common occurrence everywhere in the world, and because of this, Alfred became the target of numerous critics.

Then he thought of another substance that he wanted to combine with nitro-glycerine and he discovered the *diatomite*. He named the compound ‘dynamite’. This had considerably more power than the previous product while being easier to control. The dynamite helped in building tunnels, streets, channels, and Alfred Nobel could develop companies worldwide, and he became wealthy.

In 1870 the Franco-Prussian War started, and the dynamite was intensively used, something which Nobel did not wish for. In 1872 his father died and after that Alfred moved to Paris. Although having a very high status, he was a lonely man, and on a personal level, he felt unfulfilled. In 1891, Nobel moved to San Remo, Italy, following a troubled period. Here he opened up a research laboratory, and also participated in numerous



international peace conferences. In 1894 he returned home to Sweden. Then, he wrote a book (play) called ‘Nemesis’. In December 1896 he died at the age of 63 years old.

In order to free himself from the burden of his career built upon manu-

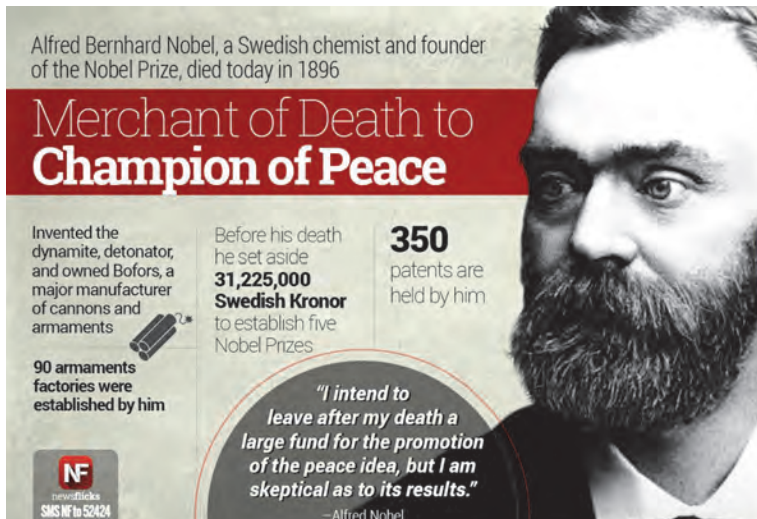


facturing dynamite, in the last years of his life, he got involved in movements promoting peace. Before he died, he wrote a will through which he wanted the major part of his wealth to be turned into a fund for rewarding people who brought the most significant benefits to humankind. Thus, prizes were to be awarded to those who had made the greatest breakthroughs in the previous years in the fields of Physics, Chemistry, Physiology or Medicine, Literature. Still, there was a special prize to be awarded for a person who had made the most considerable efforts to promote peace between nations.

'A prize for forgiving a sin.'

In 1888, Ludwig Nobel, Alfred's brother, passed away. A French newspaper confused the two of them and mistakenly published Alfred Nobel's obituary, in which the Swedish scientist was condemned for his inventions. The title was food for thought for the great inventor: 'The merchant of death is dead – Dr Alfred Nobel, who became rich by finding ways to kill more people faster than ever before, died yesterday.' On the 27th of November 1895, while attending the Swedish-Norwegian Club in Paris, he publicly announced the creation of the special prize which would bear his name. In addition, he decided that all his wealth be transformed into a fund from which to reward the biggest breakthroughs in science annually, but also the efforts made by a person *to establish worldwide peace*. Further on, the prize was awarded to people in the fields such as Literature,

Physics, Chemistry and Medicine. Thus, Alfred Nobel remained in people's mind not as the one that supplied dynamite to Europe, but as the pacifist philanthropist.



Alfred Bernhard Nobel, a Swedish chemist and founder of the Nobel Prize, died today in 1896

Merchant of Death to Champion of Peace

Invented the dynamite, detonator, and owned Bofors, a major manufacturer of cannons and armaments

90 armaments factories were established by him

Before his death he set aside **31,225,000 Swedish Kronor** to establish five Nobel Prizes

350 patents are held by him

"I intend to leave after my death a large fund for the promotion of the peace idea, but I am skeptical as to its results."

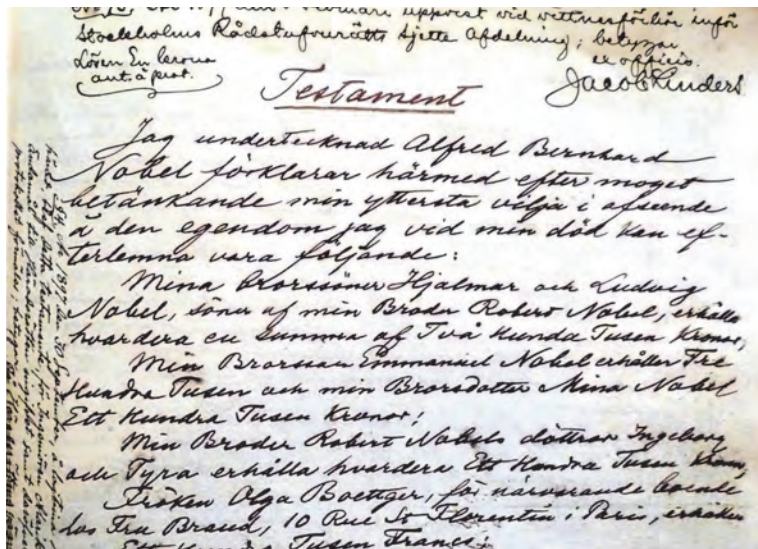
—Alfred Nobel

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The manuscript comprises of four yellowed pages, with cramped handwriting and full of notes. It is rather difficult for the untrained eye to grasp the interesting details, mainly because the text lacks specific criteria for awarding the prizes. In one particular paragraph, Alfred Nobel gave vague instructions: a part of his wealth (approximately 31,5 Swedish Kronas, now amounting to 200 million Euros) was destined for a fund whose interest was to be distributed to those who, during the previous year, brought the most prominent services to humankind in five major fields – Physics, Chemistry, Medicine, Literature and Peace. Four committees, three in Stockholm and one in Oslo (at the time when the testament was written, Norway was united with Sweden),



were assigned with establishing the prize winners. The 26 lines changed the chemist's reputation and offered Sweden a prestigious place in the world.



In the testament, Nobel requested that those who would be awarded the Prize for Peace should meet at least one of these requirements: to have worked for 'cutting down military forces', to have 'organised peace congresses' and to have promoted 'brotherhood among nations'.

Nobel is the most sought after prize in the world by scientists, writers, activists or politicians, and it is awarded yearly for Physics, Chemistry, Literature, Economics, Medicine or Psychology or Physiology and Peace.

Somewhat unfairly, Alfred Nobel is renowned only for the prizes which bear his name and for the dynamite. However, other inventions belonging to him have also

been highly important: synthetic rubber, artificial leather, artificial silk. However, the impact of dynamite in developing civilisations has been a considerable one, as building roads and developing railways have been accelerated by the power of Nobel's new explosive.

Alfred's multilateral genius drove him to tackle many branches of science, literature, culture and human civilisation. He combined the scientific activity impeccably with the economic one and the industrial endeavour with the literary one. The touch of his genius energised every branch of human activity, be it economic or social wise.

The Nobel Prize for Peace was awarded 98 times to 131 winners, 16 of them being women. The youngest winner was 17, Malala Yousafzai in 2014, as she was an advocate for women's education rights.

The Nobel Prizes have been awarded since 1901, except the one for Economy, which was instituted in 1968 by the Swedish Central Bank on the occasion of 300 years since its foundation.

The prizes were created after Alfred Nobel's death, according to his will.



George Emil Palade

Among the winners of the Nobel Prize, there are four Romanian personalities: Elie Wiesel won the Peace Prize in 1986, George Emil Palade for Physiology and Medicine in 1974, Herta Müller for Literature in 2009, and Stefan W. Hell in Chemistry in 2014.



The Romanian doctor Ioan Moraru, co-president of the 'World Doctors for preventing Nuclear War' Organisation, together with the American Bernard Lown and the Russian Mihail Kuzin also won the Nobel Prize for Peace in 1985.

The first Nobel Prizes were awarded to:

- Wilhelm C. Röntgen – Nobel Prize for Physics for discovering X-Rays;
- Emil von Behring – Nobel Prize for Medicine for discovering the treatment with specific serum against diphtheria;
- Jacobus Henricus van't Hoff – Nobel Prize for Chemistry for researching into the laws of chemical dynamics and osmotic pressure in substances;
- Sully Prudhomme – Nobel Prize for Literature;
- Henry Dunant and Frederic Passy – Nobel Prize for Peace for the founding of the Red Cross Organisation.



2018 Nobel Peace Prize Winners

122 years after his death, on the 10th of December 2018, the latest Nobel Prize for Peace was awarded to Denis Mukwege and Nadia Murad for their efforts to end sexual violence as a war weapon. The two laureates brought crucial contributions to raising awareness and fighting against these war crimes. Denis Mukwege, as a doctor, has dedicated his life defending the war victims, and Nadia Murad is the witness who came forward about the abuses committed against her and other women. Both of them, although in different ways, helped to promote the fighting against sexual violence during wars, in order for those who committed these crimes to be punished. This year marks a decade since the UN Security Council adopted the 1820 resolution, which states that using sexual violence as a war weapon constitutes a war crime, but also a threat to international peace and security.

The Nobel Peace Prize in 2018 is in perfect accordance with the criteria described in Alfred Nobel's testament. Denis Mukwege and Nadia Murad endangered their lives to combat war crimes and bring justice for the victims.

Sciences in the class

The impact of sciences and peace upon human development is enormous, as they have the quality of being enablers for the main instruments used to support and to transform the natural environment while establishing the limits in which these actions are allowed to happen. Developing practical skills in schools in applied science classes (Physics, Chemistry, Biology, ICT) will help in observing and understanding the world



Activities in the framework of 'Științescu' projects

as a whole, with specific components, processes and phenomena, by using learning through understanding and practice.

Thus, developing and implementing two 'Științescu' ('Mr Science') projects, with the involvement of over 200 students during two school years, have developed their team spirit, their responsibility toward the others, tolerance towards those with new ideas, research and experimenting skills etc. The 'Științescu' projects have met the students' needs to understand clear abstract information from STEM fields by doing practical activities.

In this manner, the experimental layer of most of the activities contributed to improving their critical thinking.

By experimenting alone, students have stepped onto the fascinating path of knowledge, becoming familiar and befriending basic notions, however ‘dry’ due to their theoretical content, thus encouraging not only lowering science to the students’ understanding level but also their collaboration, especially between students with different levels, although united by their passion for science.

The message ‘Magic is the only science that we haven’t understood yet’ leads us to think that a phenomenon which we haven’t understood well enough can be explained in a simple manner. We want our students to tell science notions simply, avoiding embellished explanations, as they have understood it and to know how to use it for peaceful goals. In the future, they will be able to assemble some research teams who will explore themes of interest to the community they belong to.

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LOOKING AT AN OLD PHOTO WITH 'THE KNOTTED GUN'

*Murat Güneşdoğdu, teacher of English
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*Said the General of the Army,
'I think that war is barmy.'
So he threw away his gun:
Now he's having much more fun.
Spike Milligan*

At the southeast corner of Kungssportsavenyn and Engelbrektsgatan in Göteborg stands a replica of 'Non-Violence', an iconic bronze sculpture depicting an oversized Colt Python 357 Magnum revolver with its barrel tied in a knot and contorted to point the sky.

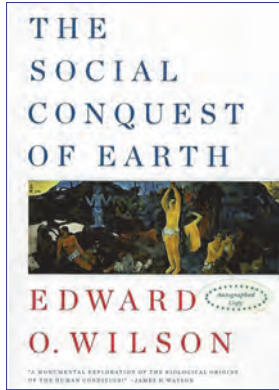


Also known as ‘The Knotted Gun’, the original sculpture was created in 1980 by Swedish artist Carl Fredrik Reuterswärd who was inspired by the death of John Lennon, the legendary British singer, songwriter, and peace activist. On this bleak winter morning in Istanbul, here I am, sitting in front of my computer and scrolling through my photo library, when I come across a photo of myself taken one spring day several years ago at that very corner with the replica of ‘Non-Violence’ in the background. With hindsight, I notice that it was my first encounter with this Reuterswärd sculpture, and I feel a strong sense of gratitude for the opportunity, which enabled me to see this sculpture in person.

Reuterswärd’s ‘Non-Violence’ is widely regarded as one of the commonplace symbols of peace, such as the dove and the peace sign. ‘This sculpture deserves a second look! It is about peace. It was created to honour an ardent peace campaigner.’ I hear myself muttering. I make myself a cup of coffee and decide to take a second look at the photo from that spring day. As I am taking a second yet closer look at the picture on my computer screen now, my gaze focuses on the sculpture in the background. Just then I feel my imagination startled awake and the images of John Lennon, Yoko Ono, Nelson Mandela, Mahatma Gandhi, Olof Palme, Anna Lindh, Tsutomu Yamaguchi, Phan Thi Kim Phuc Oont, Aylan Kurdi and countless others are making a procession before my mind’s eye. I eventually find myself asking a question many a person might have asked before: ‘Why?’



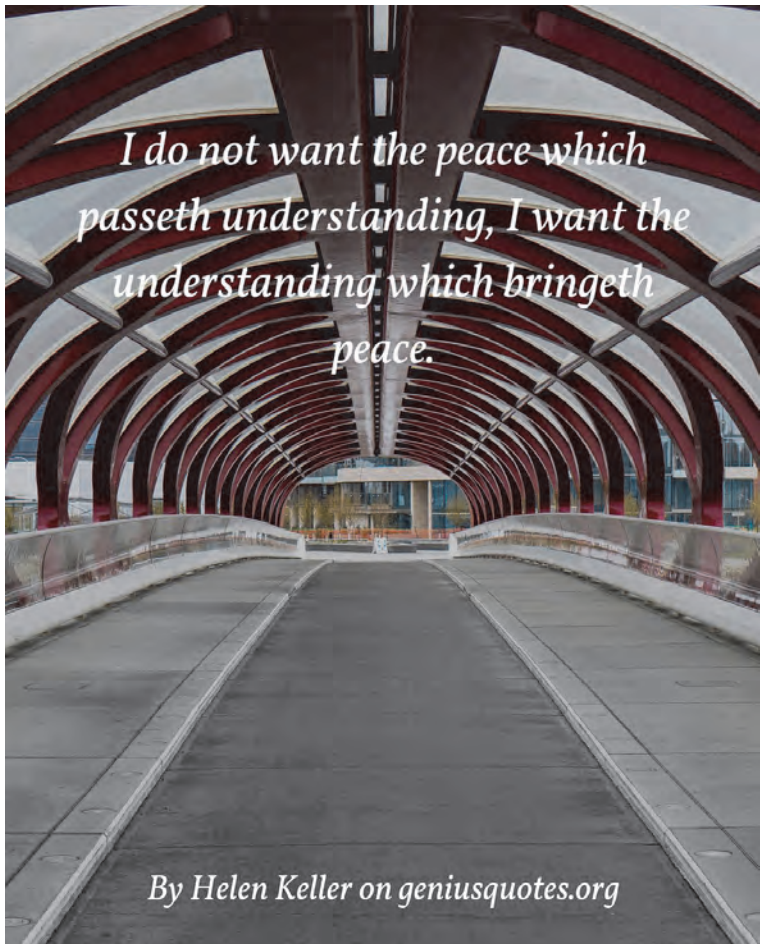
In his groundbreaking book *The Social Conquest of Earth*, Edward O. Wilson, the famed biologist, addresses the subject of the duality of human nature with two crucial questions and supplies his own answer: 'Are people innately good, but corruptible by the forces of evil? Or, are they instead innately wicked, and redeemable only by the forces of good? People are both.' (2012, p. 241). If one uses Wilson's argument as a springboard, one might as well argue that human beings are both selfish and generous at the same time. The selfish side of human nature causes conflicts between persons on the individual level. Where groups are concerned, our selfish genes provoke human groups to wage wars on the group level.



The world has suffered a lot from conflicts and wars. In fact, 'of the past 3,400 years, humans have been entirely at peace for 268 of them, or just 8 per cent of recorded history.' (Hedges, 2003). In the twentieth century alone, no less than 108 million people are believed to have lost their lives due to wars. There are various estimates regarding the total number of people killed in wars throughout all of human history: the number could be anywhere between 150 million and one billion (Hedges, 2003).

What will happen in the future? Are we going to continue waging wars? Or are we going to wait for someone to stop all wars with the wave of a magic wand? We

cannot always rely on the past to guide us to the future, as the past alone may be an imperfect guide to the future. The 20th century was one of both war and peace. Can we make the 21st century one of peace alone? In my humble opinion, yes, we can make this century a century of peace if we teach our children tolerance. As Hellen Keller said, ‘the highest result of education is tolerance’.





If we want a peaceful world, 'there are tasks for everybody' (Galtung 1980, p. 396). As educators, one of our tasks should be to emphasize the culture of peace as described in a Declaration on a Culture of Peace issued by The General Assembly of UNESCO in 1999:

The Declaration defines the culture of peace as a set of values, attitudes, traditions, modes of behaviour and ways of life-based on respect for life, ending of violence and promotion and practise of non-violence through education, dialogue and co-operation; commitment to the peaceful settlement of conflicts; respect for and promotion of the right to development, equal rights and opportunities for men and women, the rights of everyone to freedom of expression, opinion and information; and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

(www.unesco.org/education)



In order for peace to prevail, education for peace must be one of the main pillars of the educational system. Peace education is an educational process during which peaceful problem-solving methods, instead of problem-solving methods based on violence and conflict, are taught to individuals (Polat, 2015). Peace education aims to improve behaviours and knowledge necessary to form a secure world and a supportive environment (Harris 2003, p. 9). According to the findings of Coşkuner (2008), students who were trained in peace education had a lower level of aggressiveness, higher skills of conflict solution and lower negative and destructive behaviour.



PEACEBUILDING **through** **EDUCATION**

As teachers, we must encourage the good in our students and show them the ways to struggle with the forces of evil that might corrupt them. A peaceful future is possible: we owe this to those who have lost their lives in wars, escaping wars and because of wars; we owe this to all of those who have sacrificed their lives for peace; we owe this to our children.

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MULTICULTURAL AWARENESS CONTRIBUTES TO PEACE-BUILDING

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Through its specific contents, Religious Education has an essential role in multicultural education and can make a direct contribution to promoting social cohesion. Every class of Religious Education aims at transmitting a message of love and tolerance, of respect for and sensitivity towards the others, of increased awareness of the values of the one living alongside while fighting stereotypes.

The goal of Religious Education is to model the moral-religious behaviour of students in the spirit of the universal values of love, peace and communion, by bringing in front of the students positive models from biblical times and various cultures to present-day, by putting them in different life contexts or by encouraging them to learn about their own religion or other religions and understand what it means to be religious.

The class approach is doubled by the non-formal and outside-school approach, by means of various activities and projects, which create opportunities for students to investigate, reflect and evaluate concepts

found within different religions and religious beliefs, and thus to broaden their understanding of the world we all live in and to ensure the premises of peaceful communion.



In front of the Great Synagogue in Iași

One of these projects was carried out between the 6th of June and the 10th of October 2017, when 24 volunteers of the Club for Peace Act+ in 'Virgil Madgearu' Technological Economic High School in Iași were involved in the development of the information and awareness campaign *The Great Synagogue – witness of the history of the multicultural Iași*. Students were coordinated by two teachers, Aurora Cristina Balan and Daniela Nicoleta Livadaru, having as partners in all the stages the members of the Jew Community in Iași and EuroDEMOS Association. The participating students were aged between 15 and 17, and during the selection process equal



chances were ensured for everybody; the main selection criteria were their engagement in the Peace Club activities and their willingness to take part in this project.

The volunteers came up with the idea of this project, as a natural continuance of the development of the Erasmus+ Strategic Partnership KA2 *Listen to Stories engaged in the Past – the Second World War*.



The Great Synagogue - old photo

Employing this project, we aimed at promoting the Great Synagogue in Iași as an important heritage element for the multicultural identity of our city. Moreover, we had in mind to bring forth to the public audience, in order to make it more aware, our message regarding the multicultural facets of Iași history in the framework of the present national and European context.

Concurrently, this project was an excellent opportunity for students to promote values such as the knowledge

and appreciation of the past, interculturality, and openness towards diversity, recognition, and valorisation of the cultural heritage and, above all, the universal value of peace. All the carried-out activities had as objective the development of competences with social and civic character and a positive, tolerant, mediating conduct, based on respect, acceptance, and mutual recognition. From this point of view, we targeted a broad audience, formed firstly by the students and teachers in our school, together with parents and families, and secondly by the citizens of Iași (local authorities, researchers, or common people), inhabitants of the Moldova region and from all over Romania.

Our project was structured according to four primary directions: preliminary research on the Jew Community in Iași and get-to-know-you activities; documentation on the importance of the Great Synagogue as significant heritage element of the multicultural identity of Iași

(from the historical, architectural, cultural point of view); information and awareness campaign in the community about the chosen heritage element and activities promoting the European values.

The first major activity within the project *The Great Synagogue – witness of the history of the multicultural Iași* happened on the 27th of June 2017, when we were invited



The Commemorating Symposium



in the beautiful room “Vasile Pogor” of the City Hall in Iași to take part to the Commemorating Symposium for the 76 years that passed since the Iași Pogrom. It was a rare occasion to find out crucial information about the Jew Community in Iași, taking into consideration that one of the speakers was the Society for the Advancement of Romanian Jewry Chairman Rabbi Yosef Wasserman, but also to launch our project in public.



Taking part in the Remembrance Ceremony

One day later we participated with our volunteers in the *March for Life and Hope* and to the Remembrance Ceremony for the victims of Iași Pogrom in the days of 27th to the 29th of June 1941, that took place in the Jewish Cemetery in Iași. This occasion was also used to present our project to those attending and to hand them leaflets.



The Remembrance Ceremony - Officials

The participation to this event brought us together with His Excellence Hans Klemm, the USA ambassador in Romania, Her Excellence Tamar Samash, the Israeli Ambassador and Mihai Chirica, the Mayor of Iași, who appreciated our initiative.



The Museum of the Jew Community

On the 10th of July, we made another step in our project – getting acquainted with the Jew Community. And what could have been more appropriate than a study visit to the Museum of the Jew Community in Iași? A warm-hearted host was the custodian, Mrs Martha Eșanu, who patiently took us back and forth throughout the history of the Jewish community in these places, stressing major events. Together we stepped back in time, as much as the few proofs that passed the test of time allow us. Our kind guide offered us a journey along with the Jewish Religious Calendar, giving explanations on the important Feast Days, moments of joy and communion for every Jewish family. The old pictures, the precious objects, the books in Hebrew or fragments of the chronicles try to capture in a small space the history of one of the oldest Jewish communities in south-eastern Europe. Before departing, we let some of our



impressions in the Book of Honour. But inside us, we took not only knowledge but also the eagerness to find out more about the Jewish people, their culture, their religion.

Of course, we didn't neglect to promote our project amidst the community and to distribute leaflets and posters to the Jewish representatives or to the citizens of Iași.



Visit to Merarilor Synagogue

The interaction with a less familiar culture to us was strengthened by the visit we took in the only active (in those days) sanctuary of the Jewish community, which is Merarilor Synagogue ('of the Apple growers'), also located in Târgu Cucului, a neighbourhood inhabited by numerous Jewish families in the first half of the 20th century. It was indeed a special occasion, as none of us had lived a previous experience of this kind. This time our guide was Tibor Korosi, member of a Jewish family in Iași and former student in our high school, who explained to us some elements of the religious service.

On the 16th of August, Mrs Martha Eșanu, the custodian of the Museum of the Jew Community in Iași gave us an ample interview, reviewing the history of the Jewish people in Iași, the history and the importance of the Great Synagogue for the community, the main religious Feast Days and Jewish traditions. Moments of reflection or funny happenings mingled with the presented facts.



The European Day of the Jewish Culture

On the Sunday of the 3rd of September, we had the honour to take part, at the invitation of the Jew Community, to the activities celebrating *the European Days of Jewish Culture* held at Merarilor Synagogue. The theme of this meeting was *The writers in the Diaspora – the historian and professor Ițic Șfart Kara*. Organiser and moderator was Mrs Martha Eșanu, guests being Mr Abraham Ghiltman, the Association of the Jew Community in Iași Chairman, and PhD Lecturer Francesca Solomon. It was a special occasion for our volunteers to understand the community's life from its sources and to interact with remarkable people, with gripping life-stories.

The same day offered us the extraordinary opportunity to enter the Great Synagogue, where the access



The Great Synagogue

of visitors was not allowed due to the ample restoration process it undertook. Together with the representatives of the Jew Community in Iași, we were given a chance to attend the exhibition on the theme *Progress in the restoration works of the Aron Kodesh at the Great Synagogue in Iași*. The exhibition featured as special guest Mrs Pia Ștefania Stinghe, Art restaurateur expert, designated by the Ministry of Culture to coordinate this category of works within the Great Synagogue. The expert-lady diligently explained to us the whole process of wood preservation and restoration and pointed to us interesting details of the *Aron Kodesh* which had been already restored.

On the 21st of September, our volunteers celebrated the International Day of Peace, together with other students from our school and our partners from EuroDEMOS Association. The first activity was entitled *The March of Peace*, through which our students, wearing white T-shirts with the logo of the Club for Peace Act+ spread within



The Peace March



The Dove

the community their message on the importance of peace and its benefits for the society we live in. It was a march of joy, the students talking to passers-by, curious to find out the scope of our activity, sharing with them coloured paper-made doves and colourful balloons. Obviously, we distributed leaflets promoting our project, and we presented to the citizens of Iași met along the



Inside the Centre for Information of the Citizens



way the importance of this historical monument in the city, as peace is a synonym to the respect for the other, the awareness and recognition of its values.

Thanks to our influential partner EuroDEMOS, we were invited to promote our March of Peace and our project in the Centre for Information of the Citizens of the Iași City Hall, to all those present there. It was a new occasion to talk to the community not only about this project, original through the chosen heritage element, but also other impressive activities carried out in our high school.

The March of Peace ended in the Romanian-Israeli Friendship Square in front of the Great Synagogue. Here, the volunteers presented their *Moment of Peace*, aiming to signal to the public the existence of violence in schools and in the society and to reinforce the necessity to put into action all the forces in order to promote peace and its values, the knowledge and recognition of past, the interculturality and openness towards diversity and mutual respect.



The itinerant photo exhibition regarding the Great Synagogue

To end the March, the volunteers displayed the itinerant photo exhibition *Multicultural Iași: The Great Synagogue*. The artistic eye of our volunteers tried to capture on film the Great Synagogue from as many angles as possible, in order to emphasise the multicultural dimensions of our city. It also underlined the manner in which this historical monument harmoniously inscribes itself in the city's architecture.



SOS for the Historical Monuments

On the 29th of September, we answered the SOS for the Historical Monuments call aired by the EuroDEMOS Association, participating in the works of *The Monument – Tradition and Future* International Symposium. After the opening of the exhibition entitled SOS – the cultural-architectural national heritage, our dedicated volunteers distributed leaflets to those attending the event and shared information about the historical monument chosen by us as notable for the richness of the cultural heritage of Iași. It was a major opportunity to (re)bring into the focus of the audience the Great Synagogue, a heritage element which, fortunately, was fully restored and reincluded in the touristic circuit of Iași starting with 2018.



With Rabbi Yosef Wasserman

The step from the mutual awareness towards mutual recognition was taken with the support of EuroDEMOS, on the 2nd of October, by means of participating to the scientific Symposium *The Culture of Difference, the Difference in Culture*, organised at the Iași City Hall by the Department for Diaspora, together with the Society for the Advancement of Romanian Jewry. Thanks to this occasion, the members of the project team interacted with eminent members of the Jew Community, such as Rabbi Yosef Wasserman or Rabbi Yosef Harel, who taught our students about the cultural specificity of Judaism. At once, the students took with them the call to tolerance and to increase the spiritual, cultural, educational, and economic bonds between Iași and Israeli cities, launched by Mihai Chirica, the Mayor of Iași.



Workshop on the European values

The continuation came naturally on the International Day of Education, the 5th of October, when the volunteers of the Club for Peace Act+ took part in the workshop *The Youth Education in the spirit of the European values*, an activity moderated by Ana Cristina Zacornea and Cătălina Aghiniței from EuroDEMOS Association. The volunteers were stirred up to identify and recognise the values of the European Union and also to reflect upon the role of education in the harmonious development of the future European citizen, responsible and actively involved in the life of their community.

After we had debated the necessity of education in the framework of the European values, we went up the Copou Hill to reach “Vasile Pogor” Museum to visit *The History Museum of the Jews in Iași* exhibition. Structured in four sections: *The Jewish Iași, Before That Sunday, That*



'The Jewish Iași' Exhibition

Sunday and Jewish Cultural Personalities, the exhibition gave us a helping hand in acquiring more knowledge on the history of the Jewish community in Iași. We discovered new information, original pictures, rare documents, and we understood better the role played by this important community in the development of our city and its multicultural dimension.



Presenting the itinerant exhibition: 'The Great Synagogue'

At the end of our information and awareness campaign we joined one last activity at the invitation of our partners, the Jew Community in Iași, occasioned by *The National Holocaust Remembrance Day*, the 9th of October, i.e. the Symposium: *Remembrance, Education through Awareness, Hope for the Future*. In the conclusion of the event, Mrs Martha Eșanu introduced our project to the audience as a hope for a brighter future regarding the correct recognition of the Jew community, despite some anti-Semitic tendencies. Our volunteers presented the *Moment of Peace*, displayed the itinerant exhibition *Multicultural Iași: The Great Synagogue* and they distributed leaflets, being unanimously appreciated by all the participants.



Iași unites (us)!

In addition, inspired by the motto *IAȘI unites (us)!* and together with our students, we set off in search of those factors which make IAȘI a multicultural city, uniting and gathering all in a lively and colourful community, fully aware of its roots and values. Through the effort of each of the team members – in interviews, reports or beliefs, in photographs, art or literature, in nostalgic or joyful shared thoughts about the past or the present, we tried to point out the story which our city has to tell about the Jew community and the Great Synagogue, about respect and communion, about culture and cultures, about places and people.



*Together for the National Holocaust Remembrance Day,
the 9th of October*

Our information and awareness campaign meant more than spreading leaflets around and putting up banners. We created a Facebook page which worked as a database, illustrating all the developed activities. We had press releases transmitted further on in the local media, we participated in broadcasts at regional televisions, we were also on the radio, and our Facebook page had been distributed by Iași media, the *Jew Community Federation in Romania*, *The Jew Community in Iași*. In addition, Mrs Martha Eșanu, the representative of the Jew Community in Iași involved in our project, had written two informative articles which were published in the *Israeli Weekly Journal* and *The Jewish Reality*, both of them with very good coverage.

We consider that the impact of our campaign was a relevant one, taking into consideration not only the number but mainly the quality of the transmitted messages and also the feedback received from the community.

Thus, through the Euroscola project *The Great Synagogue – witness of the history of the multicultural Iași* we haven't aimed to restore the building of the Great Synagogue (this being the responsibility of the local authorities), but to place it on the touristic map of Iași again, in the album pages and the city tour guides, to



The Great Synagogue today

put it back on the list of touristic objectives worth visiting, and to bring it forth in the eyes of the citizens in Iași, who many times pass it by, without being aware of the high value of this place in our cultural heritage. We have tried to create that particular line of expectations for the inhabitants of the city, but also for tourists, in order to re-establish the cultural and the spiritual glitter of this monument, beyond its exterior and interior appearance, especially after its reopening in 2018. Its restored and preserved walls can only survive thanks to the interest given by those who step over its threshold, to the acknowledgement of the historical, cultural, religious and artistic value they shelter, to a proper attitude and appreciation of the community in which they were created and which was renowned for its peaceful living.



TEACHING PEACE AT KINDERGARTEN

*Brian O'hogain, teacher of English
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A short reason for the activities

On the 30th of January, our school celebrates the anniversary of Mahatma Gandhi's death. He is one of the greatest advocates of peace that the world has



known. To mark this occasion, our school has decided to do a series of talks and activities around the central theme of peace. As there is a kindergarten in our school, special child-friendly activities have been prepared for them. The idea is that they understand the underlying concept of peace, that is, that we accept the good qualities in everyone regardless of their shortcomings, be it age, race or culture. We are all different, but we all matter. It is only in seeing and understanding these differences and finally accepting them, that we can achieve peace.

The activities will be developed as following:

On the chosen day, a group of older students will go to a classroom of 4-year-old students. They will have a large storybook as a prop. The children will sit in a semi-circle around the narrators. The props needed for the first story are four plastic animals, a zebra, a bird, a giraffe and a lion. Five students will be asked to serve as volunteer actors so that the story can also be quite visual. This will help the students understand it better. Also, in the background, a typical picture of a green, verdant jungle scene will be projected. Before the actuation, the students will be instructed on the roles they have to play.

Before the actuation, the students will be asked these questions:

Which animals do you see here?

Do you think these animals like each other? Explain why.

What positive characteristics does each animal have?



Thus the story begins:

Unlikely friends

Once upon a time, a young, mean hunter wanted to trap animals that lived in a savannah. He wanted to sell them on the internet to make lots of money. He set an evil trap that would leave the animals locked up in a cage. He set the trap and left for his camp to wait.

After a while, a giraffe, a lion, a zebra and a bird came along and were trapped in the cage. Each animal

was frightened of the next. They were all especially frightened of the lion. They were desperate to get out of the cage and away from each other. At first, all they did was fight. They blamed each other for the situation they were in. But after a few hours of arguing, they became tired and hungry. They sat down and looked at each other. They saw they were all the same, frightened and alone. So they decided to work together to get out of the cage.

The giraffe was the first to go into action. With her long neck, she was able to get food from the trees around them to regain their strength and then the bird was able to open the lock on the cage with his beak. Just then, the hunter came back. The lion with his menacing, scary roar and powerful paws scared the hunter so he wouldn't follow them, while the zebra with his hooves, trampled the thick grass and served as a guide to a safe place where they could stay.

That day they all became friends and learned that everyone has their differences and that working together, you can accomplish anything.

The end.

After the story ends, the older students will have a conversation with the younger students to make sure they understood the moral of the story:

Did you like the story? Why?

The older students ask each animal to come out and then asks the younger students:

What did this animal do to help?



To close the activity, the older students ask/ elicit:
All the animals have a different, special quality.

What happens if you put all these qualities together?

What do you make?

The older students should elicit the term **team**.

Then the older students will ask:

Can you make the team when you are fighting?

Can you make the team if you think someone is not as good as you?

To drive home the message, they close with:

We are all a team here on Earth. If we see only differences, we will all fight. But if we see our good qualities, we can do whatever we want!



TEACHING HISTORY FOR PEACE IN ROMANIA. A FEW CONSIDERATIONS

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We live in a society where violence is a constant and not an exception. Its forms of manifestation are increasingly diverse, and their degree of intensity varies¹. It would thus seem imperative that peace education is implemented nation-wide.

This would entail a paradigm shift when it comes to the curriculum as well as the teaching methods. Such a systemic 'revolution' in the Romanian system of education is



¹ Bearing in mind that Romania is part of the European Council's Convention on the preventing and combating violence against women and domestic violence (11.05.2011), a survey of the European Union Agency For Fundamental Rights states that 30% of Romanian women were victims of physical violence and almost 40% of psychological abuse, while 60% of Romanians tolerate violent behaviour within the family and even deem it justified (see the report *Violența împotriva femeilor, ancheta FRA*).

not foreseeable in the short-term future, as it requires the agreement of the teaching staff, mass-media, society, but especially the decision of the Romanian political factors. Given the general perception that in the past 30 years the quality of Romanian education has continuously been dropping and its objectives no longer serve the overall purpose of an education which should focus on respecting institutions, valuing democracy, economic development, and the prosperity of the population is lost in the temporal unknown².

To this end, it seems imperative to introduce a new school subject, with a separate curriculum from that of history, with a self-standing curriculum and textbook. A new school subject would suppose an additional effort for students in the context of the high school curricula's overload (30-31 classes per week) followed by homework and studying at home for the next day.



The most convenient method, despite its insufficiency and lack of cohesion, is to educate mentalities, attitudes and social behaviour during history and counselling classes in an interdisciplinary way or via extra-curricular activities

² Based on the current developments in Romanian society, the only viable solution is to make education a national priority and for the political factors to implement an educational program drafted by education specialists after sincerely and profoundly analysing the phenomenon.



on the topic³. The goals of this education should be in direct connection to the Romanian society's general issues, conditions and culture⁴, as well as in accordance with the educators' vision and creativity. Teachers should start by teaching the causes of civil and domestic violence first and only then try to raise awareness about underdevelopment, famine, poverty, illiteracy, environmental sustainability, the power of non-violence.

In Romania, due to the tensions between various ethnic groups⁵ (Romanians and Hungarians, Romanians and Saxon in Transylvania, Romanians and Roma throughout the country), the most suitable option would be the education based on the de-mythologisation of the enemy, i.e. based on multiculturalism and an awareness of the suffering of the various ethnic groups throughout history in order to promote empathy and reduce hostility.⁶ This approach tries to legitimise the 'other's' point of view, not to agree with it, but to acknowledge

³ Carolina Țurcanu, *Educație formală, nonformală și informală: perspectivele noilor educații*, in 'Studia Universitatis Moldaviae', in the series 'Științe ale educației', no 5 (105), 2017, Chișinău, p. 116.

⁴ D. Bar-Tal, *The elusive nature of peace education*, in G. Salomon & B. Nevo (eds.), *Peace education: The concepts, principles, and practices around the world*, Mahwah, New Jersey, 2002, p. 35.

⁵ Animosity was deeply rooted in the collective history and stories, integrated into socialisation processes in society and the emotions and information connected to conflicts were passed on to the new generations.

⁶ Ian Harris, *History of Peace Education*, in the volume *Encyclopedia of Peace Education*, edited by Monisha Bajaj, Charlotte, North Carolina, 2008, p. 21.

his perspective as valid and ‘build peace through the opening of hearts’⁷. Since these inter-ethnic tensions became manifest in the Romanian space both individually and collectively, it is recommended that the educational strategies be tailored according to each type of violence, as well as each ethnic group.



History teachers should begin peace education by presenting the causes of these conflicts/animosities and develop the students’ critical thinking abilities, as well as their ability to understand different points of view, as well as using non-violent solutions in interpersonal relationships. In other words, discouraging

⁷ Gavriel Salomon, *The nature of peace education: Not all programs are created equal*, in the volume G. Salomon & B. Nevo (eds.), *Peace education: The concepts, principles, and practice around the world*, New Jersey, 2002, from p. 6 onwards.



discrimination in school is the first step in discouraging it in society.⁸ In order to achieve that, the pre-university and university curricula should be altered to accommodate the European dimension of teaching history so that the emphasis is placed on knowledge of the common past and building a European identity.⁹ The new textbooks should be attractive in shape and design, including multiple narratives and interpretations, primary and secondary sources, as well as reflective questions. Teaching and studying history should focus on methods and approaches that promote independent learning by using new learning environments, the creation of networks and analytical and critical abilities that can be transposed into current practice.¹⁰

⁸ 'We can prepare for peace intentionally and systematically just as we prepare for a natural disaster.' (Kevin Kester, *Developing Peace Education Programs: Beyond Ethnocentrism and Violence*, in 'Peace Print: South Asian Journal of Peacebuilding', Vol. 1, no 1, Spring 2008, p. 40).

⁹ Some education theoreticians listed among the causes of war nationalist education, which fuels political radicalism and instigates to antagonism (Mehmet Alpargu, Enis Sahin, Serkan Yazici, *Teaching History and Its Contribution to Peace*, in 'International Journal of Social Inquiry', Vol. 2, No 2, 2009, St. Andrews, p. 200 and onwards; Ian M. Harris, *Peace education theory*, in 'Journal of Peace Education', Vol. 1, No 1, 2004, Routledge, p. 9; Cristina Koulouri, *History Teaching and Peace Education in Southeast Europe*, in 'Hitotsubashi Journal of Arts and Sciences', No 50, 2009, Tokyo, p. 54 and onwards).

¹⁰ D. Maric, R. Jovanovic, *Teachers on Teaching Teaching: How Practitioners see the Current State and Future Developments in History Education across the Western Balkans. Research Report*, Hague, 2017, p. 13.



Students must be able to judge and decide.¹¹ That is why critical narratives which allow room to multiple perspectives and alternative interpretations must not be marginalised. They must be complemented and supported through a series of educational methods and strategies which facilitate the so-called historical empathy. School trips to historical architectural sights, museums and old residential areas could stimulate the students' transportation in time and their understanding of humanity's prior experiences. Such historical sources could enrich the students' perception of the 'other' by analysing his

¹¹ The new purposes of modern education are the formation of an open, innovative, adaptable education in a world of continuous competition. The individual must be trained to express his views, to get involved in decision-making, to be active and efficient, to react adequately to totalitarian and authoritarian manifestations (Cătălina Țurcanu, *op. cit.*, p. 117).



motifs for acting in a certain way according to the historical setting.



At the same time, using old photographs and historical artefacts could paint a useful mental picture of the people or events subjected to the empathetic analysis. The expected outcome is that through the dramatisation of historical works or literary-historical works in interdisciplinary lessons students empathise with the characters they play and thus acquire the general information on the conditions in which the people acted and the reasons behind their actions.¹²

Furthermore, there should be greater emphasis on contemporary history, as well as increased attention to the consolidation of European consciousness, human rights and civil society.¹³

¹² Mehmet Alpargu, Enis Sahin, Serkan Yazici, *op. cit.*, p. 208.

¹³ *Ibidem*, p. 14.

It is imperative that teachers be trained in regional workshops, training programmes, talks on the curriculum issues and the revision of history textbooks from the perspective of regional reconciliation. Regional history must be placed in the greater comparative context of European and world history, also doubled by the process of demystification of each nation's history¹⁴.



In conclusion, we must not wait for the decision factors to enact positive change in Romanian society and education. We can design history lessons with peace education as its goal, we can organise extra-curricular activities that approach such topics, just as well as we can organise debates in counselling classes and role-play, the solving of conflicts etc. Only by sustained training and active implication can we face violence. Passivity is not an option in education.

¹⁴ Cristina Koulouri, *op. cit.*, p. 59.



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BLACK HISTORY MONTH IN LTEVM

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They say history was written in blood; the blood of the men who died on battlefields, the blood of children who died in the bombing and the tears brought by that blood within the families who felt the loss and the atrocities of war. But there were some parts of history written in peace, involving and promoting the civil disobedience movement inspired by Mahatma Gandhi. It is that part of history (of the United States of America and of South-Africa) that was pointed out in my English classes, during the *Black History Month* (celebrated in February in the United States and Canada and marked as a remembering event in our high school in the same month). This annual observance constitutes a way of remembering important Afro-American figures who symbolise the fight against racial segregation, discrimination and violence.

It all started in the United States in 1926, when historian Carter G. Woodson and the Association for the Study of Negro Life and History chose the second week of February to be 'Negro History Week', as it coincided with Abraham Lincoln's birthday, on 12th February and Frederick Douglass's (born 14th February). These

two men had marked history in ways that proved crucial for the future of black people.

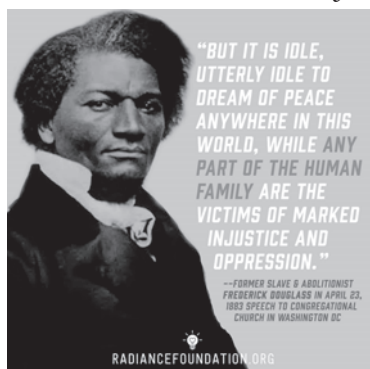
Lincoln issued the *Emancipation Proclamation*, which freed the slaves of the Confederate states (the southern states fighting against the Union). He was the 16th president, but many see him as the greatest of all the US presidents. He led the nation with dignity and determination through the American Civil War, fighting for justice and equality for all.



Abraham Lincoln

This conflict encompassed morality issues, politics and constitutional rights. His presence in the presidential chair meant the eradication of slavery, the preservation of unity and a more modernised economy in the US.

The other renowned man who inspired the existence of the *Black History Month* is Frederick Douglass,



Frederick Douglass

a brilliant abolitionist and well-known orator of his time, who became the first high-ranked black citizen in the US government. Since their deaths, the Afro-Americans have been celebrating the contributions they made to uphold the fundamental human rights. From this



initial phase, there has been an emphasis placed on encouraging the teaching of the history of Afro-Americans in the nation's public schools.

In the beginning, it was called *Negro History Week*; however, as early as the 1940s, in some communities, February became *Negro History Month*. In the context of the ascendance of the American civil rights movement and the rise of black consciousness in the 1960s, this way of remembering the past became highly popular.



Nelson Mandela

When considering the Afro-American history, one cannot forget that, besides the two great men above, there were many personalities making a mark in the fight for human rights and tolerance among races. Among other Afro-Americans who changed history, there are also figures such as Martin Luther King, Nelson Mandela, Rosa Parks, Barack Obama, Jesse Owens, Coretta Scott King, Kofi Annan, Sojourner Truth, Harriet Tubeman, Ida Wells, Ellen Johnson Sirleaf and Thurgood Marshall. They played a key role in the entire world, not only in their countries.

One of the pivotal figures who sought to improve the discriminatory American society and to change

mentalities during the 1950s and the 1960s was Martin Luther King. His famous speeches reminded everyone in America that race should not be a barrier and that human rights are not just at the mercy of some people. Similar to King's fight for equality, but on a different continent, there was the struggle of one of the most famous figures in the 20th century: Nelson Mandela. His sacrifice – spending 27 years in prison and campaigning for an end to apartheid in South Africa – was not in vain and he gained popularity and respect not only in his country, where he was elected president, but also in the world.

While others fought injustice with words, Jesse Owens fought in competitions, and he won four Olympic Golds at 'Hitler's Olympics', in Berlin, 1936. It was said that after the competition, in the eyes of the press, Hitler shook hands only with the German athletes who had been victorious and then he left the stadium. Despite having been discriminated all his life, Jesse Owens was always dignified, and the tribute issued to him by the president after his death says it all: 'Perhaps no athlete better symbolised the human struggle against tyranny, poverty and racial bigotry'.



Another remarkable figure was Thurgood Marshall, a civil rights lawyer who fought against segregation from his unique position: the first African-American appointed to the US Supreme Court Justice. He was the lead lawyer in the renowned case *Brown vs Board of*



Thurgood Marshall

"We will only attain freedom if we learn to appreciate what is different and muster the courage to discover what is fundamentally the same."



Education, in 1954, the context for overturning legal segregation in the US. The Court ruled unanimously at that time that American state laws which encouraged racial segregation in public schools were to be considered unconstitutional. The content 'separate educational facilities are inherently unequal' was the beginning of a long process of change in American society, in which white children and Afro-American children finally went to the same schools.



The struggle against discrimination, however, was not only led by men. There were also many women

fighting for human rights and maybe some names got lost in the midst of time. Others have remained in the public memory, due to the impact of these women upon the unjust world they lived in. Rosa Parks is one of them. This woman refused to give her seat on the bus to a white person, revolting against the absurd Jim Crow law, which enforced racial segregation in public means of transport. Her courage led to the Montgomery bus boycott, which took place from 5th December 1955 to 20th December 1956, and is considered the first large-scale US demonstration against segregation.

Even long before Rosa Parks' gesture, Harriet Tubman, a former slave escaped, and during the Civil War, she worked as a spy for the Union Forces. She guided soldiers, and she helped free 700 slaves.



While racial conflict got to its horrifying peak in which the southerners were practising lynching, Ida Wells, a brave journalist and editor investigated this appalling practice, and she led an anti-lynching crusade in the United States in the 1890s. She was a fearless activist and campaigner and a founding member



of the NAACP (The National Association for the Advancement of Colored People).

However, in teaching English in Romania, this month dedicated to the fight against discrimination means more than that, for it is not only about the Afro-Americans. It is not only about the rape and lynching of Laura Nelson in 1911, an Afro-American woman who was hanged from a bridge or the lynching death of Mary Turner (in 1918), who was eight-month pregnant and hanged from a tree in Georgia, just because she was of different skin colour. It is not only about the Jim Crow segregation laws, separating white people from Afro-Americans on buses. It is about teaching humanity in schools. It is about letting go of the inherent inequities stemming from unconscious and conscious biases. It also regards learning things about the freedom of speech, quality education and equal legislation.



Activities within the Black History Month

Thus, in order to raise awareness upon human rights and especially the need for equality in today's hectic society, students from LTEVM had to work in teams, organise their information into a project and present it in front of their classmates, preferably in a free-speech manner.

Students from classes 10th C, E, F and G and 11th C and F presented famous Afro-American people (such as Martin Luther King and Rosa Louise M. Parks) and the events which led to significant changes in the history of the world, concerning racial segregation laws. Students were made aware of the historical role and impact that Nelson Mandela, Martin Luther King and Rosa Parks had on the world in the second half of the 20th century. The famous discourse ‘I Have a Dream’ from 1963 was viewed in class and discussed upon and during the project presentations; the emotional feedback from some students emphasised their need for knowledge on this topic and their sensibility towards the matter.

The judgemental way of perceiving the world is not the right one, and they should be the generation to try and reduce this phenomenon, as I hope we all dream of a world in which, as M. L. King said: ‘Children will not be judged by the colour of their skin, but by the content of their character’.



AQUÍ PROU BULLYING

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Our school context

Our school lies in the heart of Sant Gervasi district in Barcelona. Most of the students who attend our school come from the same district. This means that our students come from the middle/upper-class segment of society. It is, therefore, a fact that our school does not have such problems as immigration or the social isolation that comes from this. However, saying this, a problem, which threatens the peaceful atmosphere of the school-and one which has been increasing over the past few years to a point where it is a severe threat to the wellbeing of the school is bullying.

This problem has been worrying the school's directors for some time, and last year it was decided that we had to find a solution to this, in a different and innovative way. A think-tank was organised, and brainstorming was carried out. They came up with a new project called 'Aquí prou Bullying', which translated means 'Enough Bullying here'.



Erasmus +

It was about the same time that the possibility to take part in the Erasmus+ project 'Act, Connect, Transform for the World Peace' came about. It was to be a huge coincidence finally, as the idea from the think tank on how to tackle bullying would be similar to the peace groups suggested by the Erasmus+ project. The school then decided to strengthen our own project by



joining it to the Erasmus+ project. Therefore, our project would address the problems of bullying and give sense to the solution of the conflicts through mediation suggested as part of the Erasmus+ project. The project itself will be outlined and explained below.

Aquí prou bullying. Definition and objectives

The three main aims of the project are to work towards the prevention of bullying in the entire school environment, the detection of students who are facing bullying, as well as the aggressors and the final part is the intervention of a group of experts to stop bullying and find solutions so it will not occur again.

It is essential to highlight that for a project to be successful, it must involve the whole school community. Therefore, our school will implement this project from 5th year of primary school to 1st of Batxillerat (A-levels). Especially involved with this project were the so-called active agents. (explained later)

Thus, it can be said that the objectives for this part of the project are to train all students so they can recognise what constitutes bullying and intervene on behalf of the victim. The training equips them with the knowledge and the tools to face bullies. They become active observers, rather than ineffective bystanders. The school is striving for a scholastic atmosphere of respect and peace.

Aquí prou Bullying. Training for peace and respect

All students will participate in a series of activities that help them to be able to forge emotional links to each other. These emotional links will help them in the future to work together towards a fairer, more just and respectful society. Students will also learn about being assertive in the face of something they think is wrong.





They need to lose the fear that they sometimes have when they have to speak up about a certain type of behaviour that is unacceptable. They will also do workshops on empathy. Above all else, to equip them with strategies so they can understand how a victim feels. This, in turn, feeds the assertiveness in a circle of sorts. Finally, and no less importantly, the students through workshops and presentations will learn about the ideas of respect and peace.

Aquí prou Bullying. Types of activities

The first activity that the students will do is reading real-life testimonials from students who suffered bullying. Together with a trainer, they will then talk about the different feelings that these stories bring to them. Afterwards, the definition of bullying will be learned and discussed. Students will be helped through worksheets how to differentiate bullying from other types of behaviour. Finally, different cases from the school will be looked at. The objective of all these activities is to raise awareness among the students about what bullying is, its after-effects and most importantly to furnish the student body with the skills to stand up united as a group against the aggressors.

Aquí prou Bullying. Training of agents

From each class, three students will be chosen to act as peace agents. These students will receive further training. Part of their task will be to get involved and

commit themselves to improving the atmosphere. Apart from this, agents will be required to watch over the student body and detect possible cases of bullying and then report any problem they see to the group of reference. (Staff in direction positions, teachers, and representatives from the parents' council form the group of reference.) In this way, all the community of the school is involved. The final part of the process is to find a resolution to the conflict with the reference group and put the process of the conflict resolution into place.



PEACE IN THE EDUCATIONAL ENVIRONMENT OBTAINED BY EMPLOYING INNOVATIVE TEACHING STRATEGIES FOR SUPPORTING INCLUSIVE EDUCATION

*Mihaela Țurcănașu, teacher of History
Colegiul Național, Iași, Romania*

Starting from the implementation of the school motto *Performance through tradition awareness*, *The National College* in Iași has tried to train competitive young people on a European level. *The National College* in Iași can be considered an educational institution having rich experience in the development of international projects with European funding, as it has been constantly preoccupied with ensuring a European dimension on education within the institution. Ever since 2002, there have been project implementations in the Socrates-Comenius Lifelong Learning Programme. Numerous projects were approved and successfully implemented, ensuring practical professional training for students from the specialisation Mathematics-Informatics, as well as for teachers. Thus, along the years there have been 15 Leonardo DaVinci VET projects, 5 Multilateral Comenius projects and 2 Euroscola projects. Many teachers also benefited from individual mobility projects. Within the Erasmus+ Programme, *The National*

College developed no less than 12 projects, 9 of which have been Strategic Partnerships, 2 VET mobility projects and one connected to school education. There has been a wide variety of project topics covered by *The National College*, ranging from training in certain areas of the ITC field to the improvement in the quality of education and creating businesses online. None of these developed projects, though, had as objective studying the student groups dynamics in order to find the necessary strategies and methods for preventing conflicts, emotional alphabetisation or outdoor learning, in such a way as the current Erasmus+ project, Key Action 1 – School Education Mobility, entitled ‘Innovative Teaching Strategies for Supporting Inclusive Education’.

The development of the project has as its main reason the need for training teachers in such a way as to support ‘peace’/‘the limitation of conflicts’ in the education environment, by sustaining the inclusion of those students belonging to risk categories (mono-parental families, religious minorities, poor financial situation, rural areas etc.), but also by supporting overachieving students, capable of performance, who, in their turn, represent an exclusion risk group. In today’s conditions, in order to address the high diversity of children, our school has tried to extend its aim and role, continually adapting to the requirements and learning needs of the students from *The National College*. Offering high-quality educational services, increasing the participation level of all the students in all the activities and reducing the exclusion rate represent measuring parameters of inclusive education, but also the requirements which the school strove to fulfil.



Through this project, we aimed:

- to train teachers from *The National College* in the field of preventing bullying behaviour amongst students;
- to train them in the field of creating and organising outdoor learning activities;
- to ensure the European dimension in education in order to increase the quality of teaching.

The first part of the project involved the participation of 15 teachers in two training courses in the following manner: 7 teachers participated in the training course 'Education Outside the Classroom from Sites, Museums, Monuments and Nature' that took place in Limassol, Cyprus, in the period 22-27 July 2019, in which EDU-CULTURE delivered the training; 8 teachers participated in the course 'Conflict management, emotional intelligence and bullying prevention' in Florence, Italy, between 12th and 17th of August 2019, the training being delivered by Europass Teacher Academy.

The second part of the project consisted of the development of the final product by the teachers involved, taking into account the obtained competences, in the following manner:

a) Participants in the course 'Education Outside the Classroom from Sites, Museums, Monuments and Nature' had to plan and perform an outdoor learning activity with the students, adapted to the requirements of the subject they teach.

b) Participants in the course 'Conflict management, emotional intelligence and bullying prevention' implemented an intervention plan involving four activities

for reducing the number of conflicts and the bullying phenomenon in school.

c) There have been seven workshops organised for disseminating good practices, in which many teachers from *The National College*, but also other schools in Iași took part.

d) The brochure ‘Innovative Teaching Strategies for Supporting Inclusive Education’

(<http://national.is.edu.ro/EUprojects/docs/strategii/BrosuraStrategii.pdf>).

The publication represents the final product of the project, and it comprises of the planning of the outdoor activities, as well as the intervention plans for reducing the number of conflicts and the bullying phenomenon, all made by the participant teachers. The academic potential of any child cannot be developed separately from his/her emotional, social and physical potential, and this fact can only be fulfilled within a positive educational environment in which students collaborate, they help one another, they trust each other and their teachers, they live in peace and harmony. The educational environment refers to the attitude, the emotional state, the disposition, the tone and the mood which the students have in the classroom. This represents the results of the established relationships among students, between students and teachers and, indirectly, between the students’ parents and their teachers. In a classroom, we can encounter the following types of interpersonal relationships:

- interknowledge relationships,
- intercommunication relationships,



- socio-emotional relationships,
- peer pressure relationships.

The relations established inside the class-group present different characteristics (honesty, openness and acceptance, cooperation, kindness etc.), but occasionally the educational environment can be tainted by negative traits (distrust, dishonesty, selfishness, competition etc.), which leads to the emergence of conflicts and bullying. Thus, it is necessary to improve cohesion and cooperation between students within classrooms to limit the number of conflicts and the bullying phenomenon. For this purpose, there have been numerous activities planned and applied in classes by the teachers from *The National College* in Iași, representing good practice models.

I present below the plan for the outdoor learning activity which took place during *the National Day of Commemorating the Holocaust* (the 9th of October) together with students enrolled in the 8th F class at *The National College*:

Teacher: Mihaela Țurcănașu

Class: 8th F

Date: the 9th of October 2019

Place: *The Jewish Route* – Iași

Way of organising: study visit

Aim: presenting the importance of the Jewish community in the history of Iași

Connected competences: at the end of the activity, the students will have acquired the following competences:

C1: presenting the main events which took place in the Iași Pogrom;

C2: stating the role of the Jewish community in the history of Iași;

C3: identifying the circumstances which made the anti-Semite actions in Iași likely to appear;

C4: integrating in time and place the main historical monuments representative for the spirituality and the history of the Jewish community in Iași.

Strategies:

- methods and techniques: learning by discovery, learning by cooperation, explanation, conversation, teamwork, problematisation, direct observation, documentation;

- means: study visits;

- ways of organising the activities: frontal, individual

- methods of assessing the activities: systematic observation and the students' feedback at the end of the activity, satisfaction questionnaire;

- resources:

Bibliography:

- Materials provided by the trainer in the course *Education Outside the Classroom from Sites, Museums, Monuments and Nature* from Limassol, delivered by EDUCULTURE between the 22nd and the 27th July 2019.

- Călineci, M. (coord.), 2006, *Consiliere educațională*, Editura RAABE, București.

- OMEN nr. 3637 from 12.04.2016.

Geographical:

The Jewish Route – Iași

Temporal:

- 100 minutes



Preparing the activity:

a) Informing the students: the students are told about the tragic events that took place in the Iași Pogrom and they are informed regarding the event *The Commemoration of The Holocaust* on the 9th of October 2019, and with this occasion, they will walk on the 'The Jewish Route' together with their classmates, during their History class: Union Square – Former Police Station – Cuza Vodă Street – the monument dedicated to the first Jewish theatre located in front of the 'Vasile Alecsandri' National Theatre.

b) Preparing the students:

- We use materials from <https://www.pogromuldelaiasi.ro/> in order to incite students' curiosity.

- We present them a series of information about the Holocaust and the importance of the Jewish community in Iași for the culture, economy and the spirituality of the city.

- We present the aim of the activity and the task they have to complete.

- We specify to each student the necessary materials for the activity (notebooks, pencils, pens), as well as the proper outfit for this extracurricular activity.

- We instruct them on the regulations for the movement around the city.

- We request the parents' approval, and we put together the file necessary for obtaining the School Headmaster's approval for the trip (according to the procedure required by the County School Inspectorate).

Development of the activity:

a) Presenting the importance of the Jewish community for the spirituality and the economy of Iași in Union Square;

b) Introducing the Iași Pogrom (27-29 June 1941) in the yard of the Former Police Station, illustrated by pictures of that period;

c) Walking on Cuza Vodă Street, analysing the architecture typical for the Jewish community, as its members had stores and crafting workshops on the ground floor of the dwellings;

d) Presenting the monument dedicated to the first professional Yiddish Theatre founded in Iași (the Green Tree), situated in front of the 'Vasile Alecsandri' National Theatre.



1. In the yard of the Former Police Station, where the June 1941 Pogrom took place; 2. Jewish Architecture still visible on Cuza Vodă Street; 3. On the site of the first professional Yiddish Theatre; 4. The monument dedicated to the first professional Yiddish Theatre



Assessment/feedback: direct observation, discussion with students, questionnaires.

The activity was organised for the 8th F and the 9th E classes, due to the collaboration between teachers Iuliana Brătescu and Mihaela Țurcănașu.

Webography:

- Velișco, N., (coord.), 2017, *Educație incluzivă*, <https://mecc.gov.md>, [https://mecc.gov.md/sites/default/files/educatie_incluziva_final.pdf], accessed in June 2019.

- *** educatieincluziva.info, *Ce este educația incluzivă*, [http://educatieincluziva.info/ce_este_educatia_incluziva], accessed in June 2019.

- *** ucecom-spiruharet.ro, *Ce este educația incluzivă*, [www.ucecom-spiruharet.ro › proiecte › prezentare-Educatia-incluziva], accessed in June 2019.

- <http://national.is.edu.ro/EUprojects/docs/strategii/BrosuraStrategii.pdf>

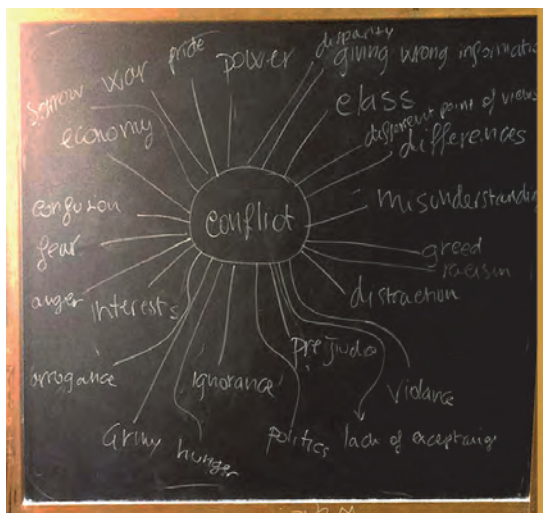
- <http://www.pogromuldelaiasi.ro/>

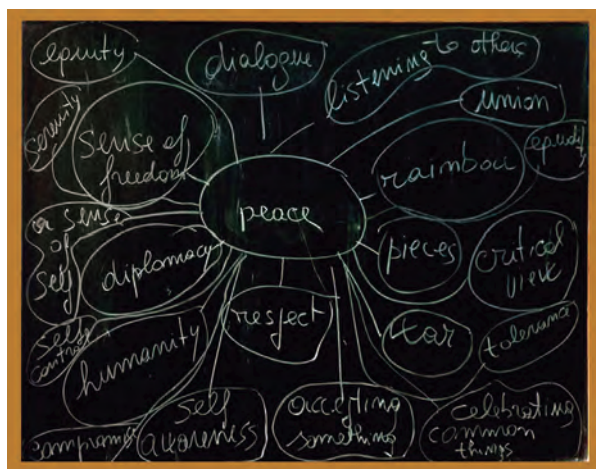


EDUCATION FOR PEACE THROUGH THE CURRICULUM

*Cinzia Usai, teacher of English
Liceo Classico Statale 'Mario Cutelli', Catania, Italy*

The creation of the Club for Peace hasn't been, in the last years, the only activity to prevent violence phenomena, discrimination of any kind and other possible conflicts leading to non-constructive solutions. Our school has always had as one of its main objectives the promotion and development of values and, consequently, of competences related to tolerance, multiculturalism and inclusion of any kind of diversity.





Therefore, in the last two years, besides the activities promoted within ‘The Club for Peace’, our school community has been engaged in conveying the above values through the different subjects of the curriculum and in developing a series of special events. Moreover, the students take part actively in the school government bodies according to Italian law, which is a way to learn and practice democracy at school in awareness-raising and negotiating process.

The following activities are a few examples of how the objectives related to education for peace have been pursued:

1. Through Religion as a subject

– ‘Angels for one day’. The involved students spent a whole day with children coming from the poorest quarters of the town playing with them and sharing their problems;



– ‘The Christmas Supper’ organized by the same group of students for poor families;

– Solidarity experiences with the ‘Comunità di Sant’Egidio’.

2. Through English performances

– ‘Romeo and Juliet’: love wins hate;

– ‘West Side Story’: social conflicts and their consequences on young people; love wins feud;



Greek Performance

3. Through a Greek performance

– ‘Le Troiane’: love defeats hate.

4. Through Physical Education

– ‘Palla Amica’ project: the promotion of culture and sport.

5. Through Law and History

- ‘La catena umana e la discesa al porto’ project;
- A series of lectures by magistrates.



Europe's Day Ventotene



6. Through all subjects

- ‘Europe's Day’ research and reflections, 9th May 2019;
- presentation on the ceremony day at the end of the school year.

PART II: PROMOTERS OF PEACE

THE NOBEL PRIZES

*Roberta Marino, student
Liceo Classico Statale 'Mario Cutelli', Catania, Italy*

The Nobel Prize is a set of annual international awards bestowed in several categories in recognition of academic, cultural or scientific advances.



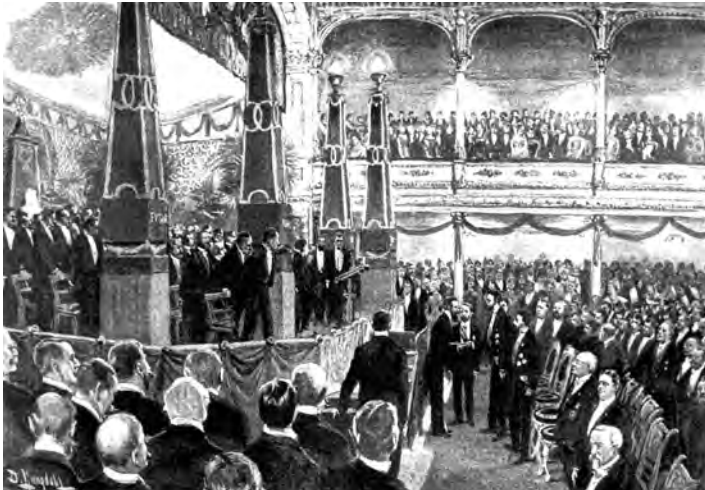
Alfred Nobel

1886. Alfred Nobel got a patent of ownership on this material the next year, which he named it 'dynamite'. He also invented a fuse detonator which could be set off by lighting it.

The inventor of the Nobel Prizes, Alfred Nobel was born in Stockholm, Sweden, on 21st October 1833. He wrote poetry and drama. Nobel was interested in social and peace-related issues. When Nobel's will was made known after his death in San Remo on 10th December 1896, it immediately created a great international sensation.

The invention was made in





The First Nobel Prize Award Ceremony - 1901

The First Nobel Prize Award Ceremony was in 1901 at the Royal Academy of Music in Stockholm. A Nobel diploma is a medal and 10 million in Swedish crowns, which are presented by the members of the Royal Family.



The Royal Academy of Music in Stockholm



The Royal Academy of Music in Stockholm

The Nobel Peace Prize

It is one of the five Nobel Prizes, along with the prizes in Chemistry, Physics, Physiology or Medicine, and Literature. The aim of this prize is to recognise officially those who have ‘done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses’. According to Alfred Nobel’s will, the recipient of the prize is selected by the Norwegian Nobel Committee, a five-member committee appointed by the Parliament of Norway. Since 1990, the prize is awarded on 10th December in Oslo City Hall.

The importance of the Nobel Peace Prize can be appreciated through the actions of some of its recipients.

Some Nobel Peace Prize Laureates



Ernesto Moneta

In 1907, Ernesto Teodoro Moneta received the Nobel Peace Prize for his efforts directed to the propagation of world peace. He had encouraged ‘The Lombard Union for International Peace and Arbitration’ and had constructed a Pavilion for Peace at the Milan International Exposition, during which he presided over the fifteenth annual International Peace Congress.

In the early 20th century, Jane Addams, one of America’s first major progressive voices, demanded direct action to solve the social problems created from America’s 19th-century industrial boom. She was responsible for the first settlement house in the USA, Chicago’s Hull House, middle-class women being encouraged to take action and to provide aid in poor, mostly immigrant communities.

One of the most famous laureates, Martin Luther King Jr, was an American civil rights activist in the 1950s and 1960s. As the American society was profoundly and dangerously divided on the issue of racial segregation, Martin Luther King Jr became the voice of nonviolent and peaceful resolution. Another well-known name is Mother Teresa, the nun who devoted her life



to charity work in India, in times of menacing inequality and poverty. In 2014, Kailash Satyarthi and Malala Yousafzai received the Nobel Peace Prize ‘for their struggle against the suppression of children and young people and for the right of all children to education’.

As the Nobel Peace Prize can be awarded to an organisation as well, Red Cross received three times this Award, in 1917 for aiding hurt or abandoned soldiers of any nationality in World War I, in 1944 for serving prisoners of war in World War II, and in 1963 in honour of its centennial.

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QUEEN MARIE OF ROMANIA

*Dragoș Palade, PhD in History
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Iași, Romania*

Born Maria Alexandra Victoria de Saxe-Coburg and Gotha, Princess of Great Britain and Ireland¹ (29 October 1875 – 18 July 1938), she was Crown Princess² and the second Queen of Romania, as the wife of the Crown Prince, who later on became King Ferdinand I of Romania³.



*Queen Marie**

* Photos taken from reginamaria.org, a project of Asociația Identitate Culturală Contemporană (AICC Romania).

¹ She was the niece of Queen Victoria of Great Britain and of Tzar Alexander II of Russia, thus being first cousin with King George V of England, with Emperor Wilhelm II of Germany and with Tzar Nicolae II of Russia (Lucian Boia, *Suveranii României. Monarhia o soluție?*, Humanitas Publishing House, București, 2014, starting from page 23.

² On the 29th of December 1892 she married Ferdinand I, the prince heir to the throne of Romania, trying, from the beginning, and successfully integrating in the nation which had adopted her as Princess, and, starting from 1914, as Queen.

³ Crown Prince of Romania, King of Romania, 10 October 1914 – 20 July 1927.

After her wedding (she was then 17 years old) she led a constant battle for becoming independent and to affirm her own personality⁴. She struggled for fulfilment and for giving her life meaning. The war would be her opportunity. She believed in victory without a shred of doubt from the first moment until the last. Needless to say, she also had her anxious moments, when faith seemed to be against Romania or when Romanians appeared to lack the capacity to deal with such hardships, but even then, she knew that the war would be won, solely for the fact that England could not ever lose.

Queen Mary seemed to understand the significant responsibility of monarchs and world leaders, and she owned it with all her heart, ever since she came to her adoptive country. She got to really know the Romanian people, their culture and customs, their rural regions and above all, their goals, which in time, also became hers. She fitted perfectly in the Romanian landscape, which was more inclined towards personalities than towards institutions⁵. 'Our honest pursuit always had a single purpose: Romania. Any mistakes we might have done, we have been driven by the best of intentions, and I am fully convinced that our people know this.'⁶ She was brought to the country to be a part of the 'construction'

⁴ Cristian Moşneanu, *Regina Maria*, Librex Publishing House, Bucureşti, 2018, p. 38.

⁵ *Ibidem*, p. 39.

⁶ Hannah Pakula, *Ultima romantică. Viaţa Reginei Maria a României*, translated by Sanda-Ileana Racoviceanu, Lider Publishing House, Bucureşti, 2003, p. 214.

imagined by King Carol⁷, but who did not assign too many tasks to her as a Princess of Romania.

She got involved in the Second Balkan War (1913) at which point she created a committee of ladies from the Romanian aristocracy⁸ who could help physically, logistically and emotionally the Romanian soldiers who were sick with cholera and those who were quarantined and who did not understand the



Queen Marie on her coronation day, the 15th of October 1922

reasons behind their isolation, as they were extremely eager to return to their agricultural activities. She even managed to convince the old King to allow her to administrate one of the cholera camps, where she performed admirably.⁹

⁷ 'I have been imported [...] to be trimmed, educated, cut down and trained according to the great man's conception of things.' (Diana Mandache, *Regina Maria a României. Capitole târzii din viața mea. Memorii redescoperite*. ALLFA Publishing House, București, 2011, p. xxiii). Carol I (born 20 April 1839, deceased 10 October 1914) was ruler (10 May 1866 – 14 March 1881) and King of Romania (14 March 1881 – 10 October 1914).

⁸ According to the customs of the time, the military options, as well as political decisions belonged to men. Women were left with the humanitarian part beyond the battlefield (Maria, Regina României, *Jurnal de război (1916-1917)*, Vol. I, translated by Anca Bărbulescu, edition revised by Lucian Boia, Humanitas Publishing House, București, 2016, p. 12).

⁹ Hannah Pakula, *op. cit.*, p. 206.

She constantly sought to strengthen the connections between Romania and Great Britain, showing true diplomatic qualities in supporting and defending Romania's interests. She opposed Romania's involvement in the First World War on the side of the Central Powers, and she energetically defended the idea of an alliance with the *Entente*, in order to benefit from its assistance in creating a unified national Romanian state. She understood better than some politicians of those times that the national interest of Romania was tightly connected to Transylvania. For this reason, she was the soul of the royal party which supported the *Entente*, a fact that was confirmed by all the Romanian politicians of the time. In her meeting with the Finance Minister, Emil Costinescu, she restated her decision to remain in the country next to Prince Carol and the other children, in case King Carol I and his nephew Ferdinand decided to abdicate and, respectively, renounce the throne, if Romania entered the war against their home country, Germany.¹⁰

Ion I. C. Brătianu¹¹ had her involved in the persuasion process and secret negotiations with members of her family, both from Great Britain or Russia, for acknowledging the rights of Romania upon Transylvania and Bukovina as a price for the entrance of our country in the Great War, on the *Entente's* side¹². For

¹⁰ *Ibidem*, p. 218 *et passim*.

¹¹ 20 August 1864 – 24 November 1927, politician and prime minister of Romania.

¹² Hannah Pakula, *op. cit.*, p. 235.



this purpose, in a long series of unofficial letters sent to King George V of Great Britain and Tzar Nicolae II, she presented, in great detail, Romania's wishes for creating a unified national state, as well as the reasoning which justified and gave fundament to these goals.¹³ This involvement in the political life of Romania wouldn't have been successful if the Queen hadn't possessed a brilliant political vision and a determination to match. In an answer given to the future marshal Alexandru Averescu¹⁴, she traced her courage and determination to her ethnic origin: 'You cannot understand me, general. I am English, and the English are not accustomed to losing'.



Queen Marie with Marshal Alexandru Averescu

¹³ Maria, Regina României, *Povestea vieții mele*, Moldova Publishing House, Iași, 1990, starting from p. 34.

¹⁴ Alexandru Averescu (9 March 1859 – 2 October 1938) was a military marshal of Romania, army general and commander of the Romanian Army during the First World War.

Even if she didn't hold any official position in coordinating public affairs (she wasn't a ruling queen), the whole history recognises without a doubt the crucial part she played in the general stance Romania took before and during the war. 'In a certain way, it was her war'¹⁵. Queen Marie embraced the cause of war as others embraced religion. The majority of her actions, without hesitation, were among the wounded and the sick (victims of typhus and cholera epidemics), and this brought her the nickname of 'mother of the wounded'¹⁶. Count de Saint-Aulaire, the Minister of France in Bucharest, remembered that 'every morning, the Queen, in a nurse uniform [...] goes to the train station to receive the wounded. The Queen faces death and, which is no doubt the difficult part, she overcomes the tiredness of an entire day, not an 8 hour one, but a day that lasts until late at night, with 16, 17 or 18 hours of work, as much repulsive as it is dangerous, in the midst of infectious fetid smell of gangrenes. When we speak about the Queen, we don't only refer to courage. Courage involves fear and energy to prevail. Unknown feeling for a sovereign whose audacity resembles invulnerability.'¹⁷

She was outraged by the lack of authority and organisation. In addition, she noticed that the statesmen were disoriented and they couldn't handle unpredictable situations anymore. That is why she got involved in

¹⁵ Maria, Regina României, *Povestea...*, p. 12.

¹⁶ Cristian Pătrășcanu, *Maria, Regina României: patriotismul faptelor*, in 'Revista 22', No 26, 30 June – 6 July 2015, p. 14.

¹⁷ Auguste Felix Charles de Beaupoil de Saint-Aulaire, *Confession d'un vieux diplomate*, Flamarion, Paris, 1953, p. 115.

subjects which were specific to men: war and politics. Paradoxically, because of the Queen's temper, this 'trespassing' didn't bring the hatred of the political class or the military 'caste'. Her conviction that the resistance depended on the soldiers' morale was found in her personal example. An example of faith, volition and involvement, which marked everyone around her and impressed the troops. She walked in trenches two feet away from the enemy lines, sharing cigarettes, rum, caressing and encouraging Romanian soldiers, even in moments in which everyone knew the war was lost. Her 'intrusion' was meant to replace not only the King's lack of energy but also that of the Romanian high officers. 'Why am I not King? I would go everywhere; I would see everything. I would talk to the soldiers. [...] They would adore me. I would be a palpable reality for them, not just a name.'¹⁸



Queen Marie's activities as nurse reflected in the Parisian press, 1920

¹⁸ Note from 5/18 September 1916 (Maria, Regina României, *Povestea...*, p. 411).

The documents of the time record her unstoppable tenacity and the fact that she never hesitated to do any work or face any danger when the good of the people was at stake. She was utterly dedicated to her work, and this happened beyond the hospitals. She could often be seen on the streets of Iași city, always ready to supply help to the suffering soldiers, refugees and poor people that crossed



Queen Marie in the uniform of Roșiori 4 Regiment



her path, and all these were made out of love for her country without expecting any praise or reward. She would often wear a folk costume, wander around the country, speak with the peasants and she was so loved that her portrait rested next to icons. Her spirituality and an unabashed faith in God guided the Queen throughout her entire life. She was a giver of hope, peace and light.¹⁹

It is worth to mention her contribution to the instating of general Prezan in command of the Joint Chiefs of

¹⁹ Cristian Moșneanu, *op. cit.*, p. 13.



Staff instead of general Iliescu (a close acquaintance of prime minister I. I.C. Brătianu) and of doctor I. Cantacuzino as head of the Public Health General Directorate. Full of bravery and a determination which borderline recklessness, the Queen organised a network of hospitals, tirelessly attending the sick suffering from epidemic typhus, as well as those wounded on the battlefield. She coordinated the activity of the Red Cross, and organised army field hospitals, and she raised funds for the ambulance service. Thus, she became known as 'the mother of the wounded' or 'the soldier Queen'.

The whole historical documents acknowledge her as the soul of the Romanian resistance over the entire interval of the war. Her staunch opposition to a separate truce with the Central Powers, but especially her rejection of this 'shameful peace' were crucial moments which contributed to keeping Romania's rights as an allied state. *'Certainly, in that moment of history, Marie was the only true man in Romania.'*²⁰

During the entire war, the Queen was constantly alongside the sufferance of her people, and her effort never seemed too great to her when she could alleviate pain and bring the slightest comfort. 'Although through her veins runs the blue blood of another nation, [...] she understood the goals of our Romanian nation, and, even with the price of her child Mircea, she followed our people faithfully in such difficult times. This is one

²⁰ Auguste Felix Charles de Beaupoil de Saint-Aulaire, *op. cit.*, p. 216.

of the reasons for which ‘as Heir Princess, she has been popular; as a Queen, she was beloved’²¹.



*Queen Marie offering support to war victims,
within a Red Cross campaign*

She regularly watched the politicians, which she came to despise because of their partisan interests displayed in a time when the national interests should have come first. She didn't manage to replace the Brătianu Government, who was responsible for the defeats of 1916, with one representing all parties.

Furthermore, she was a promoter of culture in her country, thus enriching our own with the beauty of the cultural styles from her home country as well as those belonging to some regions she had visited and that had impressed her. She is the initiator of the style called ‘Queen Marie’ – an eclectic style which is a combination between the neo-Celtic style found in England and the

²¹ Hannah Pakula, *op. cit.*, p. 223.

neo-Byzantine style, incorporating Scandinavian motifs and art nouveau. Painting, poetry, memoir writing, theatrical arts, decorative arts are fields in which the Queen successfully activated.²²

She was also involved in war propaganda, collaborating with the *Romania* newspaper edited by the Joint Chiefs of Staff, with the *Neamul Românesc* newspaper co-



ordinated by Nicolae Iorga, *Queen Marie at Cotroceni Palace* or promoting her country as the westerners did not know many things about it. For this purpose, she wrote and published *My Country* in 1917, first in Great Britain and then in France (*Mon pays*)²³. No other Romanian statesman had lobbied so much for our country before. No other Romanian statesman was as happily welcomed by a great power as the Queen was received in the USA. No other foreign state ruler respected a Romanian one as the Queen was respected. Even the most powerful foreign politicians who were in proximity to her felt intimidated.²⁴

²² Among the most famous works of the Queen, there are: *Patru anotimpuri din viața unui om* (1913), *Visătorul de vise* (1913), *Ilderim* (1915), *Hoții de lumină* (1915), *Crinul vieții* (1927 – 1930), *Casele mele de vis*, *Cum am ajuns la Tenha Juvah*, *Balcic*, *Branul iubit*, *Măști* (1932), *Povestea unui om bun* (Cristian Moșneanu, *op. cit.*, p. 97 *et passim*).

²³ Translated in Romanian from English by N. Iorga.

²⁴ *Ibidem*, p. 22.



At the League of Nations, Geneva, 1924



Warmly welcomed in New York, 1926

The Queen's personal qualities, her kinship relationships with the British Royal House, her firm *pro-Entente* stance, but also the exceptional image she had in France, as well as in the entire West, all deblocked Romania's negotiations with the Great Powers during



the Peace Conference in Paris. Thus, the Great Unification from 1918 and its international recognition happened in significant part thanks to her, which made the renowned historian Nicolae Iorga state that 'she would become the mother of an entire nation'²⁵.



The boundaries of the Greater Romania, after World War I



Queen Marie with George Clemenceau, Paris, 1919

The unexpected death of King Ferdinand I and the inefficiency of King Mihai's regency (1927-1930) made the political figures of the time to seek the Queen Marie's counsel quite often. Moreover, she continued to fight for the Romanian cause and to promote the country's values beyond the borders, until she was gradually pushed away from the politics of the country, once Carol II assumed the throne. It was at that time that she retreated to Balcic or to Bran castle, and she

²⁵ Nicolae Iorga, *Memorii*, vol. III, 'Naționala' Publishing House, S. Ciornei, n.d., p. 326.

spent her last days in Pelișor Castle, where she died on the 18th of July, 1938.

With a determined personality, volition, honesty, energy and joyfulness, Marie was the Queen that conquered the hearts of all Romanians. Elegant, intelligent, sentimental, with the sense of humour and, above all, full of life for her country, she always knew how to make herself noticed, appreciated and loved. Consequently, she promoted a new vision about what royalty should be, a symbiosis between the tough monarch and the sensitive woman. For all her sacrifice and love for our country, ‘no public figure in Romania was more patriot than this Queen of foreign origin’.



Queen Marie in the middle of her people



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PEACE AT HOME, PEACE IN THE WORLD!

*Zeynep Aykan, student
Galatasaray Lisesi, Istanbul, Turkey*

Atatürk¹ was the writer of nine books, most prominently 'Nutuk' and 'Geometry'; a reader of almost four thousand books in fields such as politics, grammar, philosophy, geography, biography and law in his 57 years on earth; a nature-lover who moved a mansion to preserve a tree; a father who adopted eight children and brought up a nation.

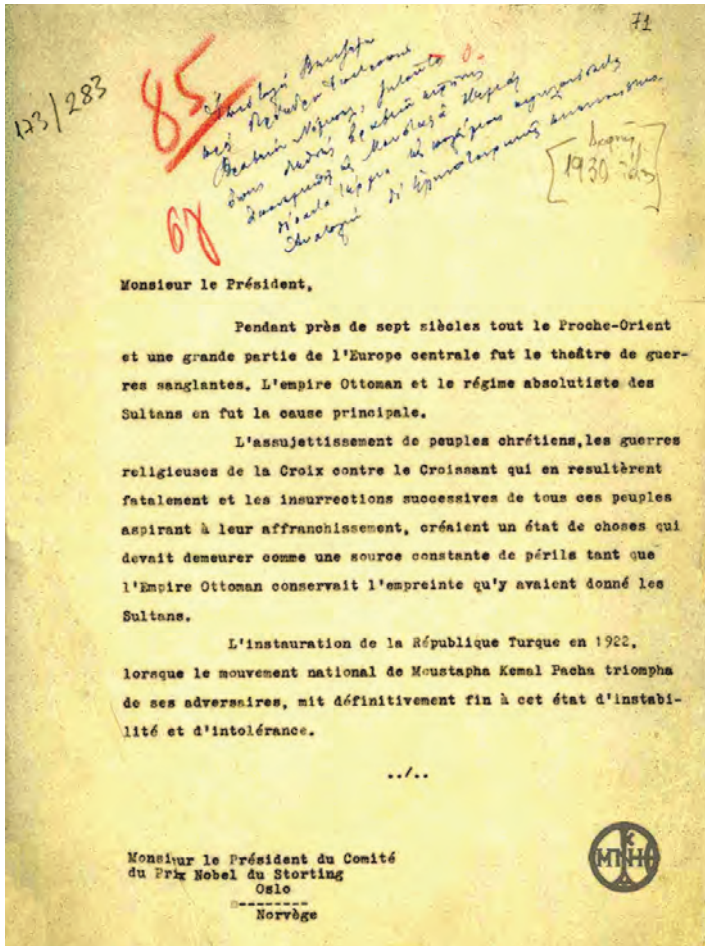


*Atatürk and his adoptive daughter
Ülkü*

Furthermore, he was a national leader described as 'The centuries rarely produce a genius. Look at this bad luck of ours, that great genius of our era was granted to the Turkish nation' by Lloyd George and nominated

for the conferral of the Nobel Peace Prize by Eleftherios Venizelos – former Prime Minister of Greece. Mustafa Kemal Atatürk is the founder of the Republic of Turkey.

¹ Atatürk means 'Father of Turks'.



Nomination of Atatürk for the Nobel Peace Prize

Keeping Atatürk's memory alive starts with his saying, 'Peace at home, peace in the World'². His objective for the Turkish nation, reaching the level of contemporary

² Mehmet Gönlübol, *Synopsis of the Turkish Foreign Policy*, 1981, p. 269.



civilization, could only be achieved by peace at home and in the world. In addition to that, he defined the Turkish nation in these words: ‘*How happy is the one who says I am a Turk*’ thus explaining that a person can be identified as a Turk if they feel like one, regardless of their origins. He prevented civil strifes, revolts, international disagreements by interpreting and taking lessons from history.

For him, using military means was the last resort. He thought of wars as trial grounds where nations fought with all their power; be it science, culture, economy, morals or diplomacy. ‘For whatever reason, I am not an advocate of dragging a nation into war. War must be unavoidable and vital. My conviction is this: My conscience should be clear when I lead my nation to war. We can fight against people who say ‘we will kill’ so that ‘we won’t die’.

However, unless a nation’s life faces peril, war is murder.’ Thanks to his foresight and peaceful ideas, Turkey did not participate in World War Two, contributing to regional peace with the Balkan Pact on 9th February 1934. He was a role model for India, Tunisia, Algeria and many other countries’ struggle for independence.

A great soldier, Atatürk was a man of peace, not of war. After the liberation of İzmir from enemy occupation on 9th September 1922, Atatürk told the reporter of *The Daily Mail* newspaper in İzmir on 26th September



*Atatürk at Çanakkale
(Gallipoli)*

1922: ‘I want real peace. I didn’t want to make the last attack. But I couldn’t find any other way to drive the Greeks out of Anatolia. The temperance we demonstrated in our victory contradicts with the subversiveness of the Greeks. I believe that the British nation will now enter into trade and friendly relations with Turkey.’ The friendship and alliance relations with the Greeks and the British after the war prove his words. At the same time, when General Trikupis, who commanded the Greek army, was brought to his headquarters as a prisoner, his respectful and polite attitude demonstrates his view on war: *Sit down, please, General! You must be tired* he said. Then he ordered coffee. He was kind to Dianis, too. But his eyes were in the eyes of Trikupis. Trikupis was looking at him with great admiration. When the speech was finished, Mustafa Kemal stood up and said, *Can I do*



Atatürk on the cover of the Time Magazine

something for you? I want my wife in İstanbul to be informed about my situation, he replied. Mustafa Kemal Pasha, holding his hand for a long time, said: *War is a game of Fortune. General, sometimes the most skilled are defeated. You did your duty. Responsibility comes from luck, don't worry!*³

It was evident that Atatürk emphasized the importance of world peace for him in his speeches. As a matter of fact, in his speech at the Grand National Assembly

³ Halide Edip Adivar, *House with Wisteria*, İstanbul, 1962, pp. 232-233.



on 1st November 1925, he said, 'Mutual trust and peace is a principle of happiness that all nations should tremble upon. However, if this principle is not fulfilled by all nations, instead of providing peace, it will let most powerful nations gain privileges against weaker nations they want to exploit. In particular, taking measures to keep the international arms trade under the control of a number of nations raises this suspicion.' In another speech, 'Peace is the best way for nations to achieve prosperity and welfare. To strengthen our country every day, to keep our country in a position to resist all kinds of possibilities and to watch all the stages of world events in great alertness is the beginning of the principles that our peaceful politics will be based on.' he said.

This foreign policy increased Turkey's reputation abroad and allowed it to enter the League of Nations in 1932.

His letter addressed in 1934 to ANZAC soldiers' mothers shows how he was ahead of his time and gives a good lesson on humanity to the whole world.

'Those heroes that shed their blood and lost their lives...

You are now lying in the soil a friendly country.

Therefore rest in peace.

There is no difference between the Johnnies and the Mehments to us where they lie side by side in this country of ours.



Atatürk and his wife Latife

You, the mothers, who sent their sons from far away countries, wipe away your tears.

Your sons are now lying in our bosom and are in peace.

After having lost their lives on this land, they have become our sons as well.'

An Australian mother expressed her feelings as follows:

'The warmth of your words eased our sorrow for our sons who vanished in Gallipoli, and our tears ended. Your words are a consolation to me as a mother. Now we are sure that our sons rest in peace in their eternal rest. If your Excellency accepts, we would like to call you *Ata*, too. Because what you have said at the graves of our sons could only be said by their own fathers. In the name of all mothers, our respects to the Great *Ata* who embraced our children with the love of a father.'

Another explanation of Atatürk's interest in World Peace can be found in his following words, addressed when the Romanian Foreign Minister Victor Antonescu



Atatürk speaking with citizens

came to Ankara on 17th March 1937: 'We cannot know that an event that we think is the furthest will not touch us one day. Humankind is a single body and each nation a part of that body. We must never say *What does it matter to me if some part of the world is ailing?* If there is such an illness, we must concern ourselves with it as though we had that illness. No matter how far it is, it is no wonder that this principle saves people, nations and governments from selfishness.'



When he left this world on 10th November 1938, at five past nine, he left behind the republic that he called his magnum opus; a nation that was reunified to obtain its freedom just when it was about to crumble. His principles are esteemed and accepted in a universal context. Additionally, when Atatürk passed away, Turkey had no enemies in foreign policy. Relations with all countries were within the framework of friendship.

This great statesman, who had been interested in state affairs since his early years, who had devoted his life to 'peace at home and in the world', who had learned five foreign languages with his own efforts, who was sensitive to nature, who dedicated the sovereignty day to children and entrusted in the hands of the youth the protection of this sovereignty and independence is now lying in *Anıtkabir* which is surrounded by the Peace Park⁴, pointing out how peaceful and harmonious states are without fighting.



⁴ *Anıtkabir* is placed in *The Peace Park*, which is created with saplings from several foreign countries and from several regions of Turkey, that is inspired from the stance of Atatürk, 'Peace at home, peace in the world'. Several trees and saplings were taken from Afghanistan, United States, Germany, Austria, Belgium, China, Denmark, Finland, France, India, Iraq, England, Spain, Israel, Italy, Japan, Canada, Cyprus, Egypt, Norway, Portugal, Yugoslavia and Greece. Today, *The Peace Park* contains approximately 48.500 trees and plants, from 104 different species.

NICOLAE TITULESCU - A MAN OF PEACE

Diplomat, Professor, Jurist and Politician

*Miruna Olguța Ciobanu,
Alexandru Ionuț Sănduleanu, students
Colegiul Național, Iași, Romania*

*Know from me that Romanian people accept all the suffering,
but also, they will never accept the injustice. Nicolae Titulescu*

Who was Nicolae Titulescu?

Nicolae Titulescu (1882-1941) was the only Romanian politician who became the president of *The League of Nations* and had two consecutive mandates. He supported diplomacy regarding peace, and his entire career is based on this idea. Being an essential personality in the public domain, he had a crucial role with respect to the national unity of Romania and the international public opinion. Thanks to his abilities and hard work, he was named 'the minister of Europe'.



Events

Nicolae Titulescu had an active political life, being considered the most prominent Romanian diplomat in

history. He was dedicated to his country, against all the hostility, making great efforts in maintaining the peace. The most important events in his life are:

- 1909 - he first enters the political world;
- 1918 - he becomes more popular as World War

Two ends;

- 1919 - he takes part in *The Peace Conference* from Paris;
- 1921 - he becomes a permanent delegate of *The League of Nations*;

• 1933/34 - he signs *The Little Entente* and *The Balkan Pact*;

• 1936 - he is dismissed by Carol II, the King of Romania.



Nicolae Titulescu (in the middle), with Nicolae Iorga, exiting the Chamber of Deputies (1931)

Origin and studies

He was born in Craiova (in the South of Romania). At the beginning of the 20th century, Titulescu moved to Paris and started Law School, thanks to his oratorical



abilities. There, he wins the 'Ernest Beaumont' prize with one of his exceptional writings. In 1905, he moved back home and started teaching Civil Law at the University in Iași.

Political life

He entered politics at 27 years old. Three years later, Titulescu got a spot in one of the biggest political parties in Romania, at that time, the Democrat Conservative Party. Its leader was Take Ionescu, who announced: 'A big, extraordinary talent has raised in the Romanian tribune and this talent is ours!'. In 1917 he became a member Ion I.C. Brătianu's government, as Minister of Finance.



1914 – Discourse for the revision of the Constitution

The politician

Nicolae Titulescu supported the idea of Transylvania uniting with Romania, in his speech, called 'The heart of Romania'. In the summer of 1918, along with other Romanian politicians, he established, in Paris, *The Romanian National Committee*, officially recognised as the plenipotentiary *de facto* organ of the Romanian nation. The purpose of this Committee was to promote in



Romania before 1918



Romania before 1918 şi Greater Romania



international public opinion the right of the Romanian people to national unity. He also made some reforms that led to the Great Union. Ion I. C. Brătianu, the president of the Council of Ministers, wanted Romania to become a republic and Titulescu, its president. Nicolae Titulescu declined this offer, as he was a supporter of a constitutional monarchy.

Nicolae Titulescu in the League of Nations

Since 1921, Nicolae Titulescu had been nominated as minister plenipotentiary in London (1921-1927), Minister of Foreign Affairs (1927-1928 and 1932-1936), and a permanent delegate of the League of Nations, in Geneva. While holding these positions, Titulescu fought against the revisionism from Europe, the preservation of the borders as provided by the Paris Peace Treaties, and the establishment of good neighbourly relations between states. He had two fundamental ideas: 'The collective security' and 'The prevention of the aggressor'; he actively pointed them on a global scale.



Nicolae Titulescu and Ion Antonescu – 1923-1926, London

He was twice-elected (in 1930 and 1931) as the president of the General Assembly of the League of the



Nicolae Titulescu and Albert Einstein – 1930

Nations, in spite of the rule, due to his high prestige, brilliant oratorical talent and extensive knowledge on international matters. In this capacity, he fought for the



1933 - Reunion of the Permanent Committee of the Little Entente (Prague)



preservation of stable borders through the maintenance of peace, for the respect of the sovereignty and equality of all nations in the international community, for good relations between both large and small neighbouring states, for collective security, and the prevention of aggression. He was also known for his good relationship with the Soviet Minister of Foreign Affairs.

Titulescu and his activity were pointed to national collaboration, having an interest in European peace. He signed *The Little Entente* and *The Balkan Pact*, his goal being the protection of Romania against its invaders.



1933 – Vienna

His dismissal

His dismissal in 1936 was a consequence of the international events that had happened in that year. Titulescu supported the sanctions for the aggressive states,



After signing the Little Entente. (front row) Nicolae Titulescu, Edward Benes (Bulgaria), Bosco Jeltic (Serbia)

especially the rise of Nazism in Germany. He signed in London, in 1933, in the name of the Romanian government, the convention for the definition of aggression, and made remarkable efforts to arrange the signing of a Balkan pact. He agreed to sign a treaty of mutual assistance with the Soviet Union, knowing that Romania will benefit from a Russian-German rapprochement and hoping to obtain, through legal arguments, the recognition of the union of Bessarabia with Romania.

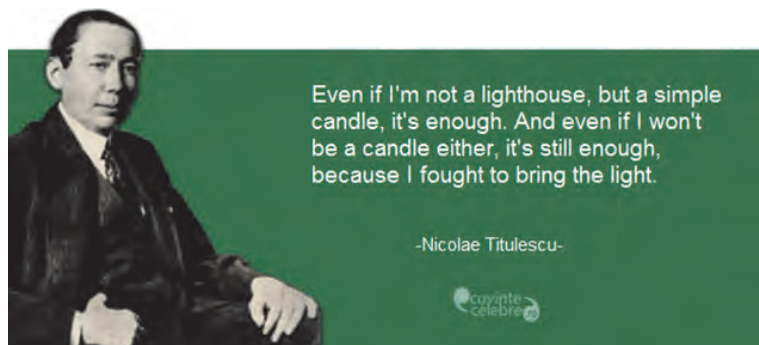


1934 - Nicolae Titulescu and Louis Barthou

After the remilitarization of the Rhineland, the collective security policy envisaged by Titulescu failed, and he was exposed to both external and internal criticism. On the 29th of August 1936, King Carol II dismissed



Titulescu as the head of the Foreign Ministry of Romania and asked him to leave the country. He established in Switzerland; a few years later, he moved to Cannes. Despite all of that, he continued his activity.



Titulescu died in 1941, and five decades later, his remains were brought to Romania and buried in the yard of St. Nicholas's Church, in Braşov.

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IRENA SENDLEROWA

*Julia Czapla, student
LXIII LO im. Lajosa Kossutha w Warszawie,
Warsaw, Poland*

*People should be divided into good and bad.
Race, origin, religion, education, property –
they do not matter. Only what kind of person he is.*

Irena Sendlerowa (15th February 1910 – 12th May 2008) was a Polish social worker and humanitarian who served in the Polish Underground during World War II in German-occupied Warsaw, and from October 1943 was the head of the children's section of *Żegota*, the Polish Council to Aid Jews.



In the 1930s, Sendlerowa conducted her social work as one of the activists connected to the Free Polish University. From 1935 to October 1943, she worked for the Department of Social Welfare and Public Health of the City of Warsaw. In 1940, the Nazis forced Warsaw's more than 400,000 Jewish residents into a small locked ghetto area,

where thousands died every month from disease and starvation. As a social worker, Sendlerowa was able to enter the ghetto regularly to help the residents and soon joined *Żegota*, the Council to Aid Jews. Putting themselves at considerable risk, she and about two dozen of her colleagues set out to save as many Jewish children as possible from death in the ghetto or Holocaust.

Żegota began by saving Jewish orphans. They had several ways of smuggling them out of the ghetto: some were carried out in potato sacks; others left in ambulances or snuck out through underground tunnels. Still, others entered the Jewish side of a Catholic church that straddled the ghetto boundary and left on the other side with new identities. Sendlerowa then helped place the children with willing Polish families or in orphanages and other care facilities, including Catholic nun convents.

As the situation became direr for the ghetto's inhabitants, Sendlerowa went beyond rescuing orphans and began asking parents to let her try to get their children to safety. Although she couldn't guarantee the children's survival, she could tell parents that their children would at least have a chance. Sendlerowa kept detailed records and lists of the children she helped buried in a jar. She planned to reunite the rescued children and their parents after the war. However, most of the parents did not survive.

The German occupiers suspected Sendlerowa's involvement in the Polish Underground, and on 20th October 1943, the Nazis arrested her and sent her to Pawiak Prison. Withstanding torture and imprisonment, Send-



Children rescued from the Warsaw Ghetto by Irena Sendlerowa

lerowa never revealed anything about her work or the location of the saved children. She was sentenced to death but narrowly escaped on the day of her scheduled execution, after *Żegota* bribed German officials to obtain her release.

Sendlerowa continued her work until the war ended, by which time she and her colleagues had rescued some 2,500 children. It has been estimated that Sendlerowa personally saved about 400. For many children of the Holocaust, Sendlerowa was like a mother. After years, they had a chance to find more relatives, or at least get to know their story, thanks to a



*Irena Sendlerowa at
the Social Security Office
in Warsaw (circa 1949)*

small blonde woman with blue eyes and her famous list.

In 1965, she was recognised by the State of Israel as *Righteous Among the Nations*. Among the many decorations Sendlerowa received were the *Gold Cross of Merit* granted her in 1946 for the saving of Jews and the *Order of the White Eagle*, Poland's highest honour, awarded late in Sendlerowa's life for her wartime humanitarian efforts.



saved 2,500 dies at 98

BY ROSS McGUINNESS

A SOCIAL worker who saved 2,500 Jewish children from the Nazis during World War II has died, aged 98.

Irena Sendler, who was known as the 'female Schindler', rescued children and babies from the Warsaw ghetto in Poland – smuggling some out by wrapping them as parcels.

Mrs Sendler, who lived at a Warsaw nursing home, had been in hospital with pneumonia since last month.

During the war, she and her team of 20 were allowed into the infamous ghetto on the pretext of checking it during a typhoid outbreak. Instead, they searched for children to save.

They smuggled out babies in ambulances and trams, some wrapped in packages. Teenagers escaped by joining teams of labourers. Those rescued were placed in families, orphanages, hospitals or convents.

In 1943, the Nazis destroyed the ghetto and the inhabitants were shot or sent to death camps.

Mrs Sendler, a Roman Catholic, was



Heroine: Irena Sendler (inset) rescued Jewish babies and children from the Warsaw ghetto

(Picture: AP, AFP/Getty)

den she saved were known because Yad Vashem Holocaust memorial in who was rescued as a baby by Mrs

POPE JOHN PAUL II

*Wiktoria Tlatlik, student
LXIII LO im. Lajosa Kossutha w Warszawie,
Warsaw, Poland*

No more war, it's peace, peace must guide the fate of nations and all mankind.

Pope John Paul II, born Karol Józef Wojtyła (18th May 1920 – 2nd April 2005), served as Pope and sovereign of the Vatican City State from 1978 to 2005.

Karol Wojtyła spent his childhood and youth in Wadowice, a little town near Cracow, where there was a significant Jewish community. The fact that he had a lot of friends among Jews influenced his later attitude



to other cultures. As a teenager, he fell for the theatre and even thought about becoming an actor. He started studying Polish Philology at the Jagiellonian University in 1938. When the Second World War broke out, Karol was sent to a work camp. In 1942 he decided to become a priest and went to a seminary in Cracow.

Wojtyła was ordained as a priest on 1st November 1946, by the Archbishop of Kraków, Cardinal Sapieha. Then he was sent to Rome's Pontifical International Athenaeum *Angelicum*, to study under the French Dominican Fr. Reginald Garrigou-Lagrange. Wojtyła returned to Poland in the summer of 1948 for his first pastoral assignment in the village of Niegowić, near Kraków, at the Church of the Assumption. He arrived at Niegowić at harvest time, where his first action was to kneel and kiss the ground. He repeated this gesture, which he adapted from the French Saint Jean Marie Baptiste Vianney, throughout his papacy.

In March 1949, Wojtyła was transferred to the parish of Saint Florian in Kraków. He taught Ethics at Jagiellonian University and subsequently at the Catholic University of Lublin. While teaching, he gathered a group of about 20 young people, who began to call themselves *Rodzinka*, the 'little family'. They met for prayer, philosophical discussion, and to help the blind and sick. The group eventually grew to approximately 200 participants, and their activities expanded to include annual skiing and kayaking trips.

During this time Poland was a communist country behind the Iron Curtains and the government fought with the Catholic Church. Priests were under surveillance and persecution by the authorities. Despite living in such difficult times, Karol Wojtyła believed that we should have faith and love for others. This belief gave him strength and hope for the change in his country.



1978 – Elected as Pope

On 13th January 1964, Pope Paul VI appointed him Archbishop of Kraków. In 1978 Wojtyła became the 264th pope according to the chronological list of popes, the first non-Italian in 455 years. At only 58 years of age, he was the youngest pope since Pope Pius IX in 1846, who was 54.

During his pontificate, Pope John Paul II made trips to 129 countries, travelling more than 1,100,000 km



Papal Mass in Manila

while doing so. He consistently attracted large crowds, some among the largest ever assembled in human history, such as the *Manila World Youth Day*, which gathered up to four million people, the largest Papal gathering ever, according to the Vatican.



Pope John Paul II - The first visit to Poland, June 1979

In June 1979, Pope John Paul II travelled to Poland, where ecstatic crowds constantly surrounded him.



This first papal trip to Poland uplifted the nation's spirit and sparked the formation of the *Solidarity* movement in 1980, which later brought freedom and human rights to his troubled homeland. Poland's communist leaders intended to use the pope's visit to show the people that although the pope was a Pole, he did not alter their capacity to govern, oppress, and distribute the goods of society. They also hoped that if the pope abided by the rules they set, the Polish people would see his example and follow them as well. If the pope's visit inspired a riot, the communist leaders of Poland were prepared to crush the uprising and blame the suffering on the pope. Visiting his native Poland in 1979, Pope John Paul II struck what turned out to be a mortal blow to its Communist regime, to the Soviet Empire and ultimately to Communism. On later trips to Poland, he gave tacit support to the *Solidarity* organisation. These visits reinforced this message and contributed to the collapse of East European Communism that took place between 1989/1990 with the reintroduction of democracy in Poland, and which then spread through Eastern Europe (1990-1991) and South-Eastern Europe (1990-1992).

John Paul II significantly improved the Catholic Church's relations with Judaism, Islam, the Eastern Orthodox Church, and the Anglican Communion. He visited mosques and synagogues. A key goal of John Paul's papacy was to transform the Catholic Church. His wish was 'to place his Church at the heart of a new

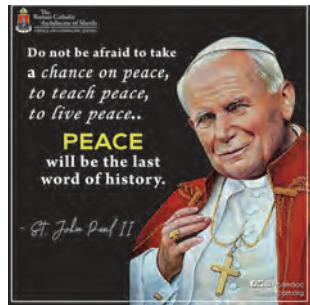


religious alliance that would bring together Jews, Muslims and Christians in a great religious armada’.

Peace as the gift of God and the task facing each man is one of the essential values for John Paul II, which marks the beginning of the pontificate. The entire pontificate of the pope is marked by ecumenical activities, both in the dimension of interreligious dialogue and in the dimension of activities aimed at building peace between religions and nations. On the other hand, the



analysis of peaceful messages on the World Peace Days points to their rich theological content, a very accurate reading of the signs of the times, pointing out the directions of overcoming conflicts and disputes and defending the fundamental rights of the human person, the rights of the nation and the laws of religion as conditions for the existence of true peace.



POPE FRANCIS: FROM THE EXPERIENCE OF EMIGRATION TO THE DEVELOPMENT OF THE DIALOGUE TOWARDS SOLIDARITY AND COOPERATION

*Carmine Rapisarda, teacher of English
Liceo Classico Statale 'Mario Cutelli', Catania, Italy*



Pope Francis, a symbol of the Franciscan Christian revolution, is attempting to restore the Church through the original values of simplicity, poverty and transparency. He managed to revive the values of dialogues and of peaceful mutual respect among different cultures and religions.

His family's personal experience regarding migration led him to an act of solidarity towards the weakest people. His commitment as a man of faith was directed to preserving Christian values, at hosting and respecting people persecuted in their own land.

One of the most representative examples was the action taken against the mafia and the support of immigrants and Red Cross volunteers.

Jorge Mario Bergoglio, who is currently the first Jesuit pope, was born on 17th December 1936 in Buenos Aires, Argentina. His father, Mario Bergoglio, was an Italian immigrant who worked as an accountant in Italy's Piedmont. His mother, Regina Sívori, was a housewife born in Buenos Aires to a family with North-Italian origins. Mario José's family left Italy in 1929 to escape the fascist rule of Benito Mussolini. This event would influence his future action in defending immigration.

Bergoglio officially became a Jesuit on 12th March 1960, when he made the religious profession of the initial, perpetual vows of poverty, chastity and obedience as a member of the order.





Bergoglio is well known for personal humility and a commitment to social justice. Important social actions were taken through the harsh words pronounced against the mafia and the remembrance of the crimes committed, such as on the 15th of September 2018 when he visited Palermo to commemorate the murder of Don Pino Puglisi, who was a Roman Catholic priest in the rough Palermo.

In 1990, Puglisi spoke out against the Mafia who controlled the area of Brancaccio, a troubled area in Palermo and opened a shelter for underprivileged children.

He tried to discourage the children from dropping out of school, from selling drugs, robbing, dealing and selling contraband cigarettes. Those parishioners who had



tried to follow him in his moralizing campaign received messages of threats.

He openly challenged the Mafia who controlled the neighbourhood, and for such reason, he was killed by them on 15th September 1993, on his 56th birthday. One of the murderers who killed father Puglisi, Salvatore Grigoli, later confessed and revealed the priest's last words as his killers approached: *'I've been expecting you'*.

The presence of Pope Francis is an essential sign against the Mafia and it is a symbol of legality.

Another struggle operated by Pope Francis was the assistance to immigrants. Pope Francis spoke about

the migrant crisis, as well as migrant hosting in general, saying that ‘it’s better not to receive if you can’t integrate’. The Pope also said: ‘We cannot remain in silence in front of drowning at sea, massacres of civilians, bombs and bullets that target our volunteers and health facilities as well.’



Nave U. Diciotti

In reference to the event of the 137 migrants who disembarked on the 25th of August, 2018 from the Italian coast guard ship Ubaldo Diciotti, Pope Francis took attitude to avoid a disaster. The ship was refused by a lot of countries, and it finally arrived in Italy, but the Italian government didn't give the permission to disembark and to host the immigrants, while the Italian Church had agreed to host the majority of the migrants. They, therefore, were sent to Mondo Migliore, in Rocca di Papa in Rome.

Actually, 25.000 immigrants have been hosted by the Italian Church.



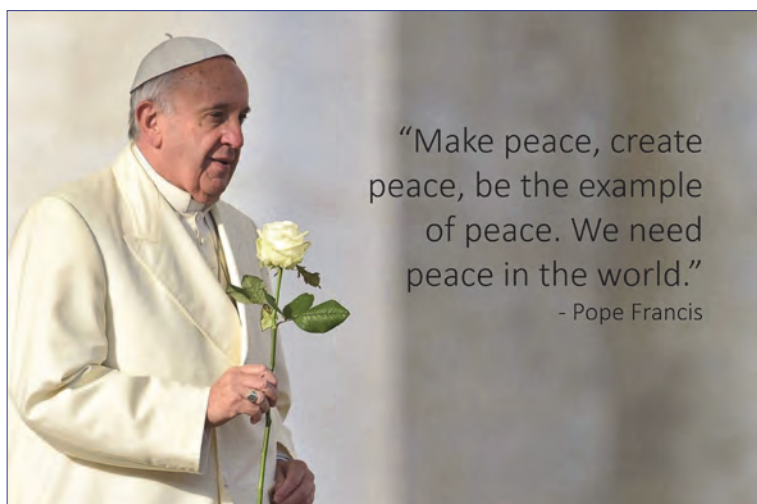
Meeting the volunteers of the Red Cross

Another remarkable action done by the pope is the recent encounter with the members of the Red Cross. During a meeting at the Vatican, there was the participation of more than 6,000 Italian Red Cross volunteers, as well as leaders of 16 Red Cross and Red Crescent Societies around the world.

Pope Francis greeted the millions of Red Cross and Red Crescent volunteers around the world who help to 'bring down the shadow of indifference and the culture of waste, which are so common today' and who, with compassion, 'put only people, not money, at the centre of social life'.

In his address, the Italian Red Cross President, Mr Francesco Rocca, also stressed that, for the Red Cross and the Red Crescent volunteers, 'there are no forgotten

crises or remote places’. For them, ‘humanity is the guiding principle that becomes a reality in conflict zones, on search and rescue ships in the Mediterranean Sea, in Central Italy after the earthquakes, each day with the elderly, children, the homeless, the most vulnerable, and all those who risk becoming invisible. Welcoming, protecting the dignity of every human being and promoting integration are priorities for us’.



He highlighted that the Red Cross had helped migrants and people all around the world. He emphasized the importance of remaining impartial and not being influenced by the nationality, the race, the social class, the faith or the political ideas.

His papacy is an excellent example of how institutions can actually develop actions that encourage dialogue and cooperation among people.



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FABRIZIO DE ANDRÉ & PIERO'S WAR

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Music has been a fundamental tool for a long time. Among the firsts, the Greek cantors sang the gests of mythological heroes, until nowadays when music is a way to express ourselves without limits. Especially during the war, or after them, singers and song-writers often represented people from a nation. Italy had their own too: one of the most famous was Fabrizio de André.



Fabrizio de Andre

He was an Italian singer-songwriter, born in Genova on 18th February 1940, and he died in Milan, 11th January 1999. Many lyrics of his songs tell stories of marginalized people, rebels and prostitutes and some critics consider them as real poetry. He has also been an anarchist and pacifist of ideas, and one of the artists who most valued the Ligurian language. *La Guerra di Piero* or *Piero's War* is one of the most famous songs written by Fabrizio de André. He talks about a soldier, named Piero, who, when seeing an enemy soldier, refused to shoot him

because, aside from the colour of the uniform, they had the tiredness of the war in common. Unfortunately, when the soldier saw Piero, he shot him out of fear, and Piero understood the shortness of life and that he would not be able anymore to pray for the forgiveness of his wrong deeds.



The Remembrance Day

Another central theme of Fabrizio de André's songs is the poppy. This flower is the symbol of *the Remembrance Day*, which is a commemoration of the end of the First World War and the other wars. It is celebrated on 11th November, the day when the First World War ended in 1918. *The Remembrance Day* is dedicated to the soldiers who died during the war.



Piero's War



You sleep under a field of wheat
neither the rose nor the tulip
watch over you from the shadows nearby,
only a thousand red poppies.

Along the waters of my creek
I want to see silver pikes
not the bodies of soldiers
carried down by the currents.

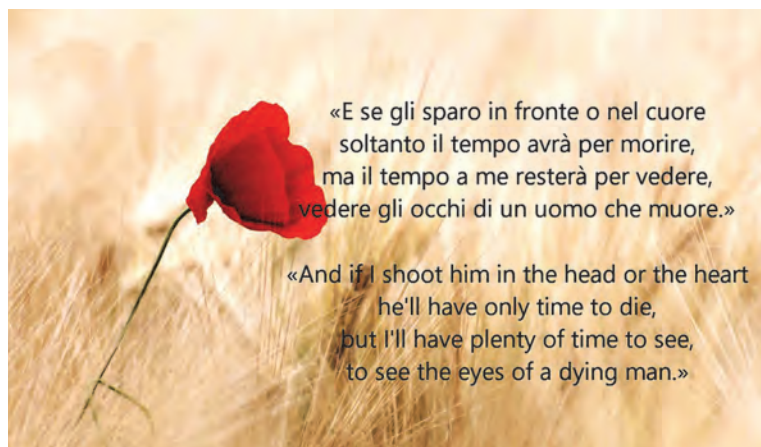
So you said, and it was winter
and like the others toward hell
you go sad as those who must
and the wind is spitting snow on your face.

Stop, Piero, stop now
let the wind blow over you
let it bring the voices of those who died in battle
they gave their lives in exchange for a cross.

But you didn't hear, and time went by
you kept marching with the seasons
until you passed the border
on a beautiful spring day.

And while you marched with the soul on your
shoulders
you saw a man at the bottom of the valley,
he was in your very same mood
but his uniform was of a different colour.

Shoot him, Piero, shoot him now
and then one more time, shoot him again
until you'll see him lie there
until he falls to the ground covered by his blood.



'And if I shoot him in the head or the heart
He'll have only time to die
but I'll have plenty of time to see
to see the eyes of a dying man.'

And while you have been so thoughtful
he turns, he sees you, and he's afraid
and bracing his artillery
he doesn't do you the same courtesy.

You fell to the ground without a sound
and realized in a blink
that you will not have time
to ask forgiveness for all your sins.

You fell to the ground without a sound
and realized in a blink
that your life would end that day
that there will be no return.

‘My dear Ninetta, to die in May
that takes way too much courage,
beautiful Ninetta, straight to hell
I would have preferred to go in the winter.’

And while the wheat was listening
you held tight to your rifle,
inside your mouth, you held your words
too frozen already to melt in the sun.

You sleep under a field of wheat
neither the rose nor the tulip
watch over you from the shadows nearby,
only a thousand red poppies.

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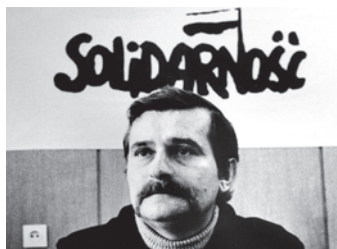


LECH WAŁĘSA

*Michał Kostka, student
LXIII LO im. Lajosa Kossutha w Warszawie,
Warsaw, Poland*

*Democracy needs – just like freedom – to be placed in
time and space.*

Lech Wałęsa (born 29th September 1943) is a retired Polish politician and labour activist. He co-founded and headed *Solidarity* (*Solidarność*), the Soviet bloc's first independent trade union, won the Nobel Peace Prize in 1983, and served as President of Poland from 1990 to 1995.



Lech Wałęsa from the beginning of his professional career was actively involved in activities aimed at improving the situation of workers and defending workers' rights. For his union activities and the support of workers' protests in 1976, he was thrown out of work at the Gdańsk Shipyard. Nevertheless, he

remained an informal leader of the labour movement on the coast. When in August 1980 he planned to start a strike in the Shipyard, Wałęsa was asked to take the lead. The situation in the country was complicated – there was an economic crisis, empty shops, desperate society and the government which tried to save its authority with slogans and fear. The Strike Committee formulated 21 postulates, among which, apart from economic demands, there were very important political demands. First of all, it was creating free trade unions, independent of employers. Workers supported striking shipyard workers throughout the country. The government had to talk. As a result of the agreements, the Independent Self-Governing Trade Union *Solidarity* was established, headed by Lech Wałęsa. His photos from the Shipyard ran around the world.



Lech Wałęsa leaving a shipyard in Gdańsk, Poland, 1983



Despite having only vocational education, Lech Wałęsa had incredible charisma. His spontaneous speeches moved crowds. People with great enthusiasm began to join this movement. In a short time, *Solidarity* had 10 million members. However, the time of joy did not last long. On 13th December 1981, the authorities imposed martial law on the territory of the whole country, justifying it with the threat of civil war and the invasion of the Soviets. All *Solidarity* activists, including Lech Wałęsa, were interned and *Solidarity* was banned. At that time, the name of Wałęsa was already synonymous for freedom and struggle with the communist regime for Western Europe and the USA.

In 1982, Lech Wałęsa received the title of 'Man of the Year' of *Time* magazine. In 1983, the Nobel Committee granted him the Nobel Peace Prize.



Lech Wałęsa, fearing that the communist authorities would not want to let him into the country, decides that his wife Danuta and his eldest son will receive the prize on his behalf. For Lech Wałęsa and most Poles, a significant part of life was faith and the Catholic Church. Therefore, the election of the first Pole as Pope – Karol Wojtyła – and his words addressed to Poles during subsequent pilgrimages strengthened the spirit of struggle with the communist system. At the end of the 1980s, the authorities saw the growing resistance of the society and the resurgent *Solidarity* and decided to enter into dialogue with the opposition.

Eventually, the Round Table talks began, with opposition representatives headed by Lech Wałęsa and



The Round Table talks – 1989

representatives of the authorities. In this peaceful way, in 1989, a political and economic transformation was carried out in Poland, which became a stimulus for changes throughout Central and Eastern Europe.

The communist era finished. In the new Poland, Lech Wałęsa engaged in political activities. He decided to run in the first, democratic, free and universal presidential election and he won. In December 1990 he was sworn in as the President of the Third Polish Republic. He held this function until 1995. After that, he remained friendly with many leaders in the world, propagating with them the ideas of peace and dialogue in conflict resolution. For Poles, he is a model person and symbol.



TURKISH ARTISTS WHO PROMOTE WORLD PEACE

*Buğra Can Örs, student
Galatasaray Lisesi, Istanbul, Turkey*

Even though Turkish history is full of wars and battles, it also includes many leaders and artists who strived for world peace. The greatest one of these leaders is Atatürk. One of the artists that I chose to introduce is Zülfü Livaneli.

Zülfü Livaneli

Livaneli (born in Konya, 1946) had lots of national and international awards by means of his music and his literary works. Several artists have covered his works, like John Baez and Maria Farandouri. Livaneli, one of the most prominent names of culture, art and politics in Turkey, signed his name on nearly 300 compositions and 30 movie songs.

These compositions and songs were all the time played for peace; all the concerts were always organised for peace. On the other hand, Livaneli earned so many prizes with his written works. In fact, one of the characters that he has created in one of his stories nearly



became real. Here is the article published about this in CNN Turkey: ‘The winners of this year’s Nobel Peace Prize which is given by the Norwegian Nobel Committee since 1901 are Dr Denis Mukgewe and Nadia Murad. Mukgewe and Murad earned the prize with their works on sexual violence used as a weapon of war.



And that’s precisely the same story in the book *Huzursuzluk* (*Unrest*) by Zülfü Livaneli. Nadia Murad makes us remember Meleknaz from the tale of Livaneli. Livaneli showed us the Middle East reality in his book, which had drawn intense interest from the readers when it was published. He told us the story of Meleknaz, which started in Mar-

din and ended in Istanbul. Meleknaz, who felt the savagery of the terrorist groups to the end, saw lots of women like her and Livaneli described them in his story. So this book which has a different point of view about the refugee problems came to mind thanks to the Nobel Peace Prize. *Huzursuzluk* became one of the bestsellers when it was first published.

As we can see, Livaneli encourages peace and opposition to war, although he hadn’t earned the prize even though he deserves it with his works. Let’s see the meaning of peace by the words of Livaneli in an interview: ‘Culture is an act of peace, and peace is an act of culture. And scientists, men of culture, people who think have always tried to make mankind walk by the side of peace. They have always tried to rationalise



people to peace, to unarm, to humanity, to friendship against war, against violence'. Livaneli became one of the ambassadors of UNESCO in 1996 and kept on stimulating World Peace. And finally, he was awarded a prize called 'Cem Papandreu International Peace Prize' from Greece.

A poem from his novel 'Huzursuzluk'

Harese

Do you know what 'harese' means my son?
It's an old Arabic word.

The words greed, greedy, ambition, ambitious come from that.

My child, here is what 'harese' is:

Camels are called desert ships, you know, these holy animals walk in the desert without eating or drinking for three weeks, hungry and thirsty, that's how strong they are.



But there is a thorn in the desert that they love.
They pull the thorn off and eat it where they see it.
The sharp thorn cuts the camel's mouth,
the cuts start to bleed.

When the salty blood mixes with the thorn, the camel likes the taste even more.



Thus, the more he eats, the more he bleeds; the more he bleeds, the more he eats, he wouldn't be satisfied, and if not stopped,

Harese nedir, bilir misin?
Develerin çölde çok sevdiği bir diken var.
Deve, dikenin yediğe ağı kânar. Tuzlu kanın tadı dikeninkiyle karışınca bu, devenin daha çok hoşuna gider. Kanadıkça yer, bir türlü kendi kanına doyamaz...

he would die because of exsanguination.

That's what 'harese' is.

As I said, words like greed, greedy, ambition, ambitious come from that.

This is how things work in the Middle East, my son; they always kill each other but never understand that they actually kill themselves.

They get drunk from their own blood's taste.



PART III:
PEACE ORGANISATIONS AND
INTERNATIONAL MECHANISMS

THE INTERNATIONAL COMMITTEE FOR THE RED CROSS – ICRC

*Julia Bruno, student
Liceo Classico Statale 'Mario Cutelli', Catania, Italy*

In today's society, there is more technology, information and more possibilities, but that doesn't mean that there aren't people who suffer. Most people are closed in their own bubble, selfish, and their hobby is wasting money that could've gone to make people happy. For this reason, I think it is vital for all people to know what prominent societies are doing or have done for this world.



Health care

The International Committee for the Red Cross (ICRC) defines **economic security** as the ability of individuals, households or communities to cover their essential needs with dignity sustainably. This can vary according to an individual's physical needs, the environment and prevailing cultural standards. The ICRC's Economic Security (EcoSec) Unit, which is part of the Assistance Division, seeks to establish if people affected by different kinds of crises and conflicts can cover their essential needs sustainably. If they cannot do so, EcoSec steps in to help protect lives and restore livelihoods. EcoSec concentrates on restoring one or several of what are known as 'key livelihood outcomes'. These are:

Food consumption: What are people eating? Does their diet cover their nutritional requirements?



Providing food



Food production: Are people able to hunt, fish, produce food or forage as they normally would?

Income: Do people earn or obtain enough money to cover their basic expenses?

Living conditions: Are people protected against bad weather? Do they have the means to cook food? Can they maintain basic standards of hygiene?

Capacity: Can the government, civil society, *National Red Cross or Red Crescent Societies* and others help meet people's economic security needs?

EcoSec addresses these matters through:

Relief activities: Saves lives and protects livelihoods at immediate risk. Examples include distributing food and essential household items.

Livelihood-support activities: These are designed to bolster livelihoods sustainably. Examples include microeconomic initiatives, cash transfers, and distributing farming tools or seed – along with training.

Capacity-building activities: These aim to build up the capacities of important local institutions so that people affected by crisis or conflict can benefit from improved services. Such actions are often combined with livelihood-support programmes for maximum impact. For instance, EcoSec works with veterinarians to organize campaigns to vaccinate people's livestock in conflict-affected areas.

History of the ICRC

Since its creation in 1863, the ICRC's sole objective has been to ensure protection and assistance for victims of armed conflict and strife, as by encouraging the development of international humanitarian law (IHL).

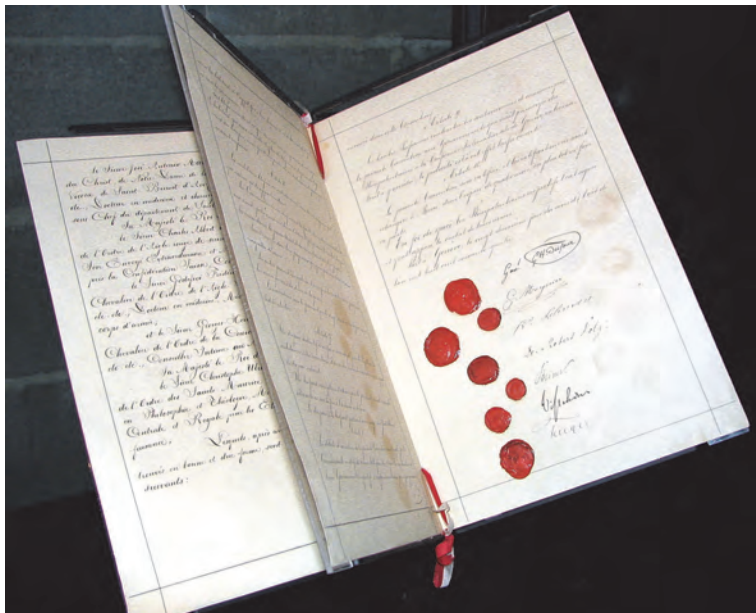


The founding

What was to become *The International Committee of the Red Cross* met for the first time in February 1863 in Geneva, Switzerland. Among its five members was a local man named Henry Dunant who, the year before, had published a book (*A Souvenir of Solferino*) calling for improved care for wounded soldiers in wartime.

By the end of the year, the committee had brought together government representatives to agree on Dunant's proposal for national, military medical services to help. And in August 1864 it persuaded governments to adopt the first *Geneva Convention*.

The ICRC's primary role was a coordinating one. But it gradually became more involved in field operations, as the need for a neutral intermediary between conflict sides became apparent. Over the following 50



The Geneva Convention: the signature-and-seals page of the 1864 Geneva Convention, that established humane rules of war

years, the ICRC expanded its work while national societies were established (the first in the German State of Württemberg in November 1863) and *the Geneva Convention* was adapted to include warfare at sea.

The First World War, 1914-18

At the outbreak of the First World War, based on experience in other conflicts, the ICRC opened a Central Prisoners of War Agency in Geneva, to restore links between captured soldiers and their families.



It continued to innovate: its visits to prisoners of war grew during this period. That same year it visited political prisoners for the first time, in Hungary.

1918-1939



The League of the Red Cross

After the war, many national societies felt that, with the coming of peace and hopes for new world order, the role of *the Red Cross* had to change. In 1919, they founded *The League of Red Cross Societies*, intended as the future coordinating and support body for the Movement. But conflicts during the 1920s and 1930s emphasized the need for a neutral intermediary, and the ICRC remained active – increasingly outside Europe (Ethiopia, South America, the Far East) and in civil wars (notably in Spain). The ICRC persuaded governments to adopt a new *Geneva Convention* in 1929 to provide greater protection for prisoners of war. But despite the obvious broader threats posed by modern warfare, it was unable to have them agree on new laws to protect civilians.



The Second World War, 1939-45

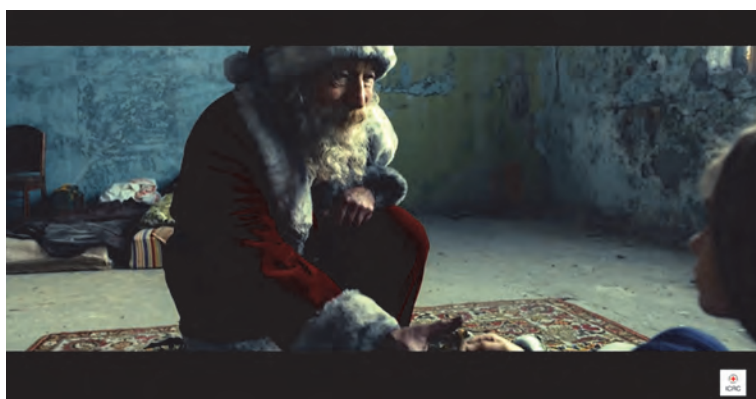


The Second World War saw a considerable expansion of activities as the organisation tried to work to assist and protect victims on all sides. The ICRC and *the League* worked together to ship relief supplies, reaching both prisoners of war and civilians. ICRC delegates visited POWs around the world and helped exchange millions of Red Cross Messages between family members. For years after the war, the ICRC dealt with requests for news about missing loved ones. However, this period also saw the ICRC's greatest failure: its lack of action on behalf of victims of the Holocaust and other persecuted groups. Lacking a specific legal basis, it was left to individual ICRC delegates to do what they could to save groups of Jews.

Since 1945

Since 1945, the ICRC has continued to urge governments to strengthen international humanitarian law. In 1949, at the ICRC's initiative, states agreed on the revision of the existing three *Geneva Conventions* (covering wounded and sick on the battlefield, victims of war at sea, prisoners of war) and the addition of a fourth: to protect civilians living under enemy control. *The Conventions* provide the ICRC's principal mandate in situations of armed conflict. And in 1977, two Protocols to *the Conventions* were adopted, the first applicable to international armed conflicts, the second to internal ones – a significant breakthrough. The Protocols also laid down rules concerning the conduct of hostilities.

Santa Claus, shocked by war, searches for a lonely child. An emotional Christmas ad underscoring the sadness felt by separated families





26th NOVEMBER 2018

A familiar but out-of-place man takes cover behind a broken wall as gunfire rains down from abandoned buildings. Santa Claus – a dirty, battle-worn Santa – appears shocked to be in a bullet-riddled cityscape. His iconic red clothes are filthy, his face is grimy, and his white beard is sullied. People flee amid burnt-out cars and hazy smoke.

What sounds like the script of a sad action movie is the opening scene of this year's touching Christmas ad from the International Committee of the Red Cross (ICRC). This ad highlights the plight of loved ones separated from family due to conflict, natural disaster and migration.



Reuniting families

Key facts on the campaign:

The ICRC is currently looking for more than 100,000 missing persons worldwide – the most for the organization in more than 15 years.

The impact of disappearances on individuals, families and communities at large is one of the most damaging and long-lasting humanitarian consequences of conflict, other situations of violence, migration and natural disasters.

The ICRC has seen a sharp rise in families looking for loved ones in Syria, Myanmar and Nigeria.



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THE EFFECTS OF THE PEACE TREATIES IN THE 20TH CENTURY ON WORLD POLITICS

*Sevin Köklü, student
Galatasaray Lisesi, Istanbul, Turkey*

Introduction



*Pacifist organizers gather circa November 1926 to celebrate the eighth anniversary of Armistice Day.
(Keystone-France/Gamma-Keystone via Getty Images)*

In the 20th century, the world was divided into blocks, totalitarian regimes had emerged, and colonialism tried to capture the nations under the name of the

Mandate System. The 20th century is the period in which wars and peace treaties were the most abundant. The beginning of the developments and structures of international relations in today's world goes back to World War I, which was between 1914 and 1918, and its results. However, World War I was not an international crisis that emerged suddenly. This war was the result of developments after the French Revolution (1789-1815), which not only affected Europe negatively but also has had everlasting influences in politics.

From World War I to Peace Treaties

World War I began when Austria-Hungary declared war against Serbia as a result of the assassination of Austria-Hungarian Crown Archduke Francois Ferdinand by a Serbian nationalist, Gavrilo Princip, in Sarajevo on 28th June, 1914.

The result of the wars on all fronts caused the death of millions of people, economic instability and the collapse of the great empires. Nation-states have emerged according to national understanding. At the end of this war, the German Empire, the Ottoman Empire, Bulgaria and the Austro-Hungarian Empire, which were called *Central Powers*, were defeated. The winners of the war, England, France, USA and Russia, wanted to lead the new world order.

The Treaty of Versailles made with Germany, and *the Sevres Treaty* with the Ottoman State caused the destruction of world peace rather than support it.



Versailles Peace Treaty



European leaders signing the treaty to end World War I in the Hall of Mirrors at the Palace of Versailles

It was the first peace treaty that was prepared after World War I. On 7th May 1919, the treaty text was given

to the German delegation. Despite all objections, Germany signed this agreement on 28th June 1919, at the Palace of Versailles.

Germany also gave up all overseas territory. Compulsory military service was abolished in Germany, and its army was limited to 100,000 people. Germany could not manufacture aircraft and submarines but would leave all their ships to their allies. In addition to these obligations, Germany was also charged with war compensation.

German economy started to aggravate in the 1920s; by the end of the decade, the citizens were in complete poverty. There was a new nationalist trend in the country. The Nazi Party (NSDAP) led by Hitler used the situation and came to power in 1933 with the vote of the people. Hitler invaded Poland in 1939 and started World War II.

Saint Germain Peace Treaty

After World War I, *the Allies* signed a treaty with Austria on 10th September 1919 at Saint-Germain-En-Laye.

The compulsory military service was abolished, and the number of the Austrian army was reduced to 30,000. As a result of the treaty, the Austrian territory shrunk considerably. Austria lost its fertile agricultural areas and experienced a severe economic collapse.

Neuilly Peace Treaty

The 296-points Peace Treaty with Bulgaria was signed on 27th November 1919 in Neuilly-sur-Seine. With this



treaty, Bulgaria left South Dobruja to Romania, Komotini and Alexandroupolis to Greece and Tsaribrod and Strumica to Yugoslavia. Bulgaria was no longer connected with the Aegean Sea. Beginning in 1920, they would pay two billion and two hundred million renovation debt in 37 years.

Trianon Peace Treaty



George Clemenceau and Lloyd George leave the Trianon Palace Hotel at Versailles during the Paris Peace Conference, 1919

The treaty was signed on 4th June 1920 in Trianon. According to its 364-points, Hungary left the Presburg region to Czechoslovakia, Bosnia and Herzegovina to Yugoslavia, Transylvania to Romania, and Burgenland to Austria. Hungary also had a lot of economic and financial burdens due to the renovation costs.

Sevres Peace Treaty



As a result of the minority rebellions and World War I, a Peace Treaty – Sevres – was signed between the victorious states and the Ottoman government in Istanbul on 10th August 1920. However, this severe treaty was never accepted by the Ottoman Parliament or by the Turkish Parliament.

According to *the Treaty of Sevres*, the Rumelia border of the Ottoman Empire was brought to the borders of present-day Istanbul. Western Anatolia was given to Greece; Mardin, Urfa, Gaziantep and Amanos Mountains – southern part of Anatolia – were given to France. In the East, an Armenian border was established. Beyazıt, Van, Muş, Bitlis and Erzincan, with the east of Euphrates, were handed over to a newly founded Armenia. In the area between modern-day Iraq and Syria, Kurdistan was being established. Iraq was left to the



control of England. Istanbul was going to be an international city and a Bosphorus commission with its own navy, army and budget were to be established. Apart from all these, the military power of the Ottoman Empire was limited to law enforcement.

This treaty, which was intended to be applied to the Turkish people – the dominant element of this empire – both contradicts with the principles in which the *Entente* Communities made their propaganda and the realities of the international system of the time. The Turkish National Liberation War was going to begin on a realistic and robust basis.

Lausanne Peace Treaty



On 24th July 1923, the treaty was signed and entered into force on 6th August 1924. The islands were given to Greece according to the Treaties of London

and Athens signed by the Ottoman Empire. The capitulations were removed. The *Entente* States gave up their war compensation. It was decided that the Turkish government pay the debts of the Ottoman Empire that incumbent on Turkey. Concerning the problem of the Bosphorus, an international commission, whose president was Turkish, was formed.

There were three main issues that were not resolved with the treaty. These were: Mosul issue, the debts between the Ottoman Empire and France, and the Turkish-Greek population exchange. Anatolia again became the Turkish homeland. The plan of the imperial powers to establish an Armenian state in Anatolia failed. This struggle of the Turkish nation has been an example to other nations and societies seeking freedom.

The Lausanne Treaty set the foundations of the new Republic of Turkey. It is considered as the deed of the modern Turkish Republic.

Paris Peace Treaty

It was signed on 10th February 1947. The United States, the United Kingdom, France, the Soviet Union, Romania, Hungary, Bulgaria and Finland met. According to this treaty, Italy even lost its territory before World War I.

The border between Finland and the Soviet Union was restored according to the border of 1st January 1941. Hungary's borders were returned to the pre-war limits. The borders of Romania were rearranged according to the limits of 1st January 1941. Except for the



Hungary border, it was returned to pre-war borders. Greece became one of the only alliance states that won land after World War II. The collapse of the Soviet Union in 1991 did not lead to any changes to *the Paris Peace Treaties*.

San Francisco Peace Treaty

Following World War II, *San Francisco Peace Treaty* was signed between the allied forces and Japan on 8th September 1951 in San Francisco – California. Japan gave up its rights on many islands. *The Allies* confiscated all assets belonging to the companies, institutions and private persons owned by Japan. These assets were worth \$ 25 billion. Japan also made payments to Myanmar, the Philippines, Indonesia and Vietnam as war reparations. With this treaty, World War II officially ended.

Conclusion

After the 20th century, the political, military, social and economic structures at the beginning of this century became inevitable, and this was the result of human development. Excessive growth of the imperial forces, competition among the great powers, the system of an unstable alliance, the support of terrorism by some regimes and the existence of forces balancing each other have overshadowed the peace treaties made in the 20th century. Despite these negative aspects, the contributions of the 20th-century agreements to world peace have been valuable. It is a fact that international law, in which human rights have grown and developed, has increased its effect on states. Moreover, these states maintain their existence by adhering to these treaties.

Peace amongst men living alongside one another is not a natural state.
On the contrary, the natural state of man is that of war.
War manifested not only by open hostilities,
but also by the constant threat of hostility.
Peace, therefore, is a state that must be established by law.

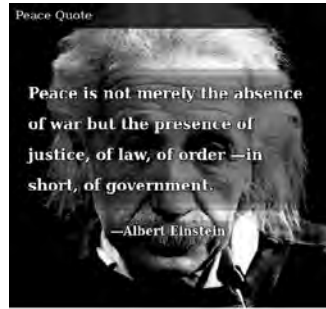
- Immanuel Kant, "Perpetual Peace" Chapter 2

Immanuel Kant, a German philosopher, stated in his book *'Perpetual Peace: A Philosophical Essay'* the conditions for world peace. In his work, Kant announced the prerequisites of eternal peace as the absence of secret agreements between states; whether small or large, no state is controlled by other states; progressive elimination of permanent armies; not making unnecessary debts to other countries; not to interfere in the internal



affairs of states and maintain open diplomacy between countries. The ultimate conditions of eternal peace are also stated by Kant: each state shall be governed by a republic, international law is based on a federation of free states, and World citizenship is guaranteed by law in every country.

Herodotus, the famous historian and anti-war personality, states the importance of world peace with the words: 'Nobody can be foolish enough to prefer war instead of peace'. In addition, the great leader Gazi Mustafa Kemal Atatürk shows how important is peace to the Turkish nation by his words 'peace at home, peace in the world'.



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THE LEAGUE OF NATIONS

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Introduction

It was the first organisation dedicated to achieving global peace by building a collective security system, which should have been a way of guaranteeing political independence and territorial integrity for all of the member states. *The Treaty of Versailles*, signed by the countries which participated in the First World War, is the document which attests the existence of *the League*. However, it was destined to be a failure right from its very inception in 1919 because of its political strategy and the absence of armed forces.



Starting with 1920...

On the 10th of January, *the League* is reunited for the first time in London; despite that, its permanent venue would be settled in Geneva. Furthermore, to maintain impartiality between countries, the organisation's own International Court of Justice would be placed in the Hague. *The League* also created some committees specialized in resolving problems which threatened global



1923 - Conference in Geneva

peace: the International Organisation of Labour, the Committee for Refugees and the International Committee for International Cooperation.

Initially, there were 42 member nations; ten years later, their number would rise to 60. However, *the League's* permanent council was formed by only five nations: Great Britain, France, Italy, China and Japan.

The Greatest Shortcomings

First and foremost, in the absence of the USA, Russia and Germany at the formation of the organisation, *the League* lacked the unity between member countries necessary to maintain peace. Then, without its own military



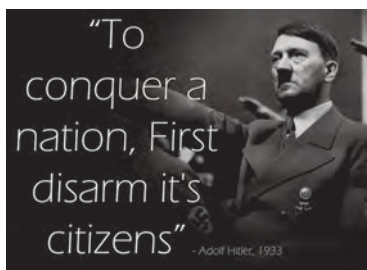
force, *the League of Nations* had to resort to just imposing economic sanctions.

On the other hand, the most influential members of the organisation preferred to use the ineffective appeasement policy when having diplomatic discussions with Germany, Italy and Japan, which did not work because of these states' many different political doctrines (Nazism, Fascism and Imperialism).

The brutal blows from Germany, Italy and Japan

All of the countries mentioned in the subtitle would start violating the articles of *the Treaty of Versailles* once out of *the League of Nations*. Coincidentally, these were also the countries which formed *the Axis* in the Second World War.

In September 1931, Japan, a founding father of *the League*, took over Manchuria without being penalised. Two years later, Adolf Hitler pulled his country out of *the League* under the pretext of the organisation's failure of



Adolf Hitler

world-wide disarmament and the unsuccessful establishment of a weapon parity between Germany and France. In the spring of 1936, the Germans invaded Rhineland while the Frenchmen stood still, lacking the support of Great Britain.

Continuing with facts, Italy started the Second Italo-Ethiopian War in October 1935 using forbidden chemical

weapons; two years later, Benito Mussolini pulled Italy out of *the League of Nations*.

Now going to the Eastern side of Europe, Russia was excluded from the organisation following the invasion of Finland in 1939; after this, *the League* shut down until 1946 when it was replaced



Benito Mussolini

with *the United Nations Organisation*, a much better-prepared project with its own international army.

The League's most significant successful times

The organisation managed to settle down conflicts in Memel (disputed between Lithuania and France), the Åland Islands (territory contested between Finland and Sweden), Upper Silesia (split between Germany and Poland) and the Saar region (which was given to Germany).

Romania and the League of Nations

One of Romania's most famous diplomatic figures, Nicolae Titulescu was a permanent delegate of his home country in *the League of Nations* from 1921 onwards. He was twice elected as the president of the organisation in consecutive years, 1930 and 1931. Titulescu aspired for equality between all states, world peace and thriving international relationships between small and large countries alike, especially those with common borders.



31st March 1930, Paris - Nicolae Titulescu (right)

However, he was criticized even by fellow countrymen for his tendency to sympathise with the bolshevik regime even during diplomatic negotiations.

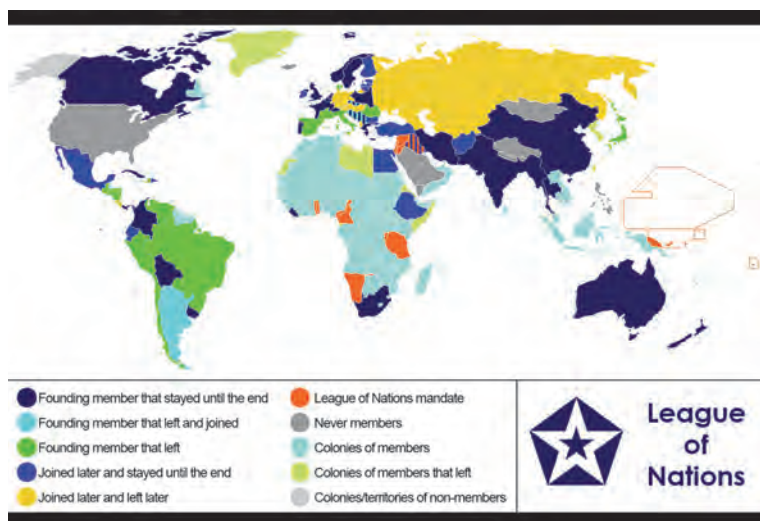
Conclusion

The important thing about the whole situation is that we, humans, have been able to learn from the mistakes



The Palace of Nations - Geneva

of our ancestors, now *the United Nations Organisation* being a considerable international force. Even if *the League of Nations* failed to accomplish all of its goals, and, quite possibly, that transcended into the start of World War II, it represents the baseline for today's general world-wide prosperity and the triumph of global peace.



The League of Nations - Map

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THE UNITED NATIONS – HOW TO MAINTAIN PEACE?

*Duru Tuncer, student
Galatasaray Lisesi, Istanbul, Turkey*

Introduction

The notion of peace is one of the most disputed topics in the 21st century. According to Oxford Dictionaries peace means ‘*freedom from disturbance*’ or ‘*a state or period in which there is no war, or a war has ended*’; however, peace means a lot more to people of this world. Peace ensures that everybody lives upon some standards, has freedom of belief and expression, has the ability to join his or her country’s government, and has equal rights and privileges as everybody else. Despite the suffering and the actions taken in the 20th century, maintaining peace remains a serious problem. Even if those actions influence today’s world, they are not enough, and we should take more steps towards better solutions.

From the League of Nations to the United Nations

World Wars I and II, taking place in the first half of the 20th century, have had some severe outcomes that



THE GAP IN THE BRIDGE.

would influence the rest of 1900s. *The League of Nations*, which was founded in 1920 primarily based on the discussions of *the Paris Peace Conference* in 1919, had the mission to keep the world in a stable, peaceful state. However, it has failed to accomplish this mission, largely because of the harsh conditions of *the Treaty of Versailles* on Germany. This treaty not only nullified Germany's rights to possess a decent military power, but also destroyed its economy. The Germans, humiliated by the conditions of this treaty, were prone to support the aggressive dictatorship of Adolf Hitler who told them that he would reclaim the power of Germany lost to *the Allies* at the end of World War I. World War II was born from this aggressiveness, fortified by the humiliation of a peace treaty. This war proves the failure of *the League of Nations*. Before the second half of the 20th century even began, the world had spent ten years



in devastating wars. *The United Nations* was founded in 24th October, 1945 to end this perpetual state of war, taking the place of a deficient organisation, *the League of Nations*.



First session of the United Nations Assembly

Even though the UN had not been able to be thoroughly active during the Cold War, when the world (and the UN itself) was torn between two power blocks, it is quite efficient throughout the world today with its principles such as sovereign equality, nonintervention, and mediation. Nevertheless, the success of the actions taken by the UN in the safekeeping of peace is open to dispute: since the foundation of the UN there have been

many wars, many armed conflicts and the world is still not free of all that opposes peace. Acknowledging that it still has room for improvement, there have been plenty of achievements attained by the UN, especially in decolonization actions. Since the foundation of the UN, more than 80 former colonies have gained their independence, and The Special Committee on Decolonization monitors the principles of the UN on decolonization.



The United Nations Headquarters

The United Nations also protects fundamental human rights like food and shelter of the underprivileged with co-foundations like WHO (World Health Organisation), UNICEF (United Nations International Children's Emergency Fund), and WFP (World Food Program). Additionally, the UN contributes to the safeguarding of the world's cultural heritage with another co-foundation, UNESCO (United Nations Education, Science and Culture Organisation).



The Importance of Non-Violent Actions on Maintaining Peace

Undoubtedly, one of the most important developments of the 20th century was the widespread acceptance of non-violent civil actions as a medium to seek rights. Conscious people have realized that they could make their voices heard and express their problems through passive measures such as marches.



The Salt March led by Mahatma Gandhi

One of the most prominent examples of these actions is the Salt March, led by Mahatma Gandhi. To express their discontent on the taxation of salt production by the British Government, Gandhi organized a 24 day long walk at the end of which the participants produced their own salt in a village called Dandhi. Even though the British Government arrested some of the activists who joined this action, the march made the world hear the voice of India and became an essential step towards an independent India. Moreover, this action of Gandhi has become an influential example to other civil actions – like the Civil Rights Movement in the United States or the independence movements of other mandated countries.



General View of the Opening Session of Millennium



Education and Raising Awareness for Maintaining Peace

A crucial thing to do in order to maintain peace is to raise awareness about the importance of peace and the sufferings of war. As Erasmus had declared in his quote '*Dulce bellum inexpertis*', war is sweet only to those who have not experienced it. Therefore, it should be our duty to make the people that have never seen war understand that war is not 'sweet'. This duty can only be made real by a firm policy of education and awareness.

Another benefit of a decent education for peace is that it creates responsible and cultured citizens. A conscious, responsible citizen understands the vital importance of notions like democracy, human rights, and equality. He or she further takes action to ensure that these notions are meticulously represented.

Conclusion

Peace is indispensable for humanity. History has taught us that war only brings despair and devastation. We should learn from our ancestors and their thousand years old experiences. To have sustainable peace in the world, we need fair peace treaties, organisations which have sworn to protect peace at any price, and most importantly, conscious individuals. In the 21st



century, where corporations and countries can make everything for higher profits, peace-keeping is not at all an easy endeavour. However, as Bertrand Russell said: ‘Human



beings must be aware of the common benefit of humanity, and not of the fake interests that divide nations!’.

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THE UNITED NATIONS CHILDREN'S FUND – UNICEF

*Carlota Regales Pons, Patricia Ricci Pujol, Students
Escola Infant Jesus Jesuïtes Sant Gervasi,
Barcelona, Spain*

*All children have a right to survive, thrive and fulfil
their potential – to the benefit of a better world.*

UNICEF is a branch of the UN and works in 190 countries and territories to protect the rights of each and every child.



UNICEF has spent 70 years

working to improve the lives of children and their families around the world in different conflict zones. They provide the ground support to children in conflict situations, based on the charter or goals that we will outline below. It was founded in New York in 1946 after the devastation of World War II had left millions of

children without parents, homes or hope.

As we all know, each child has certain rights which were agreed on during the foun-



dition of the United Nations charter for Human Rights. UNICEF's goal is to make sure that these rights are adhered to. These same rights can be roughly summarized in the following points:

1. Child protection and inclusion



Every child has the right to grow up in a safe and inclusive environment.

UNICEF works with partners around the world to promote policies and expand access to services that protect all children.

2. Child survival



Every child has the right to survive and thrive.

UNICEF has helped reduce child mortality all over the world by working to reach the most vulnerable children everywhere.

3. Education



Every child has the right to learn.

UNICEF works around the world to support quality learning for every girl and boy, especially those in the greatest danger of being left behind.

4. UNICEF in emergencies



Reaching every child in emergencies.

UNICEF is on the ground before, during, and after emergencies, working to reach children and families with lifesaving aid and long-term assistance.



5. Gender



Every girl has the right to fulfil her potential.

UNICEF works all over the world to empower girls and women, and to ensure their full participation in political, social, and economic systems.

6. Innovation for children



Innovating to drive results for every child.

UNICEF works with partners in every sector to co-create innovative solutions that accelerate progress for children and young people.

7. Supply and logistics



Delivering solutions to reach every child at risk.

UNICEF delivers sustainable access to lifesaving supplies where they are most needed, accelerating results for the most vulnerable children.

8. Research and analysis



Using data to drive results.

UNICEF's global programmes and initiatives are grounded in rigorous research and thoughtful analysis of the situation of children.

Other information we found interesting:

UNICEF relies on contributions from governments and private donors.



UNICEF's total income for 2018 was US\$ 5,2 billion.

Connection with Barcelona:



Lionel Messi

On 7th September 2006, an agreement between UNICEF and the Spanish Catalan association football club FC Barcelona was reached whereby the club would donate €1.5 million per year to the organisation for five years.



As part of the agreement, FC Barcelona would wear the UNICEF logo on the front of their uniforms in the colour yellow (as seen in the picture on the left of Lionel Messi).



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AMNESTY INTERNATIONAL

*Aleksandra Orłowska, student
LXIII LO im. Lajosa Kossutha w Warszawie,
Warsaw, Poland*

Better to light a candle than curse the darkness.

Amnesty International (commonly known as *Amnesty* or *AI*) is a London-based non-governmental or-

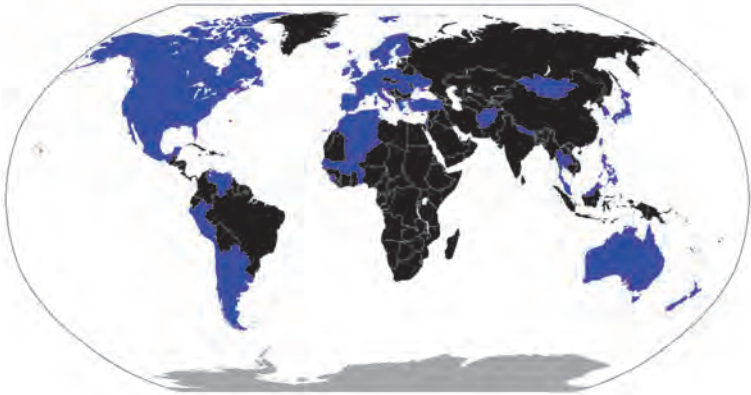


ganisation focused on human rights. The organisation claims to have more than seven million members and supporters around the world.

The stated mission of the organisation is to campaign for 'a world in which every person enjoys all of the human rights enshrined in the *Universal Declaration of Human Rights* and other international human rights instruments.'

Amnesty International was founded in London in 1961, following the publication of the article *The Forgotten Prisoners* in *The Observer* on 28th May 1961, by the lawyer Peter Benenson.

Amnesty International Sections



Amnesty International is mostly made up of voluntary members but retains a small number of paid professionals. In countries in which *Amnesty International* has a strong presence, members are organized as ‘sections’. Sections co-ordinate necessary *Amnesty International* activities generally with a significant number of members, some of whom will form into ‘groups’, and professional staff. Each has a board of directors. In 2005 there were 52 sections worldwide.

Amnesty International is financed mainly by fees and donations from its worldwide membership. It says that it does not accept contributions from governments or governmental organisations.

Amnesty International primarily targets governments but also reports on non-governmental bodies and private individuals (‘non-state actors’).



There are six key areas which Amnesty International deals with:

1. Women's, children's, minorities' and indigenous' rights
2. Ending torture
3. Abolition of the death penalty
4. Rights of refugees
5. Rights of prisoners of conscience
6. Protection of human dignity

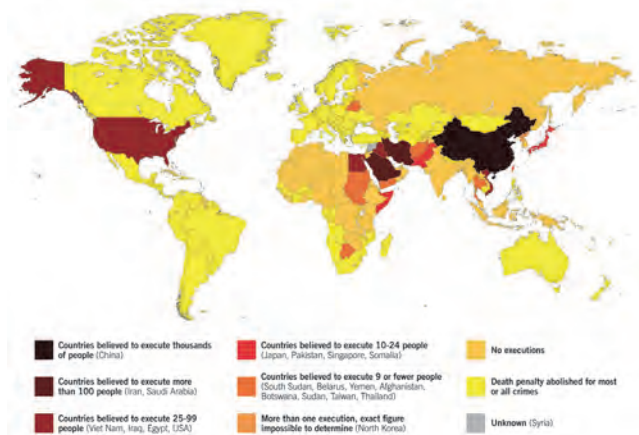
Aims

Some specific aims are to:

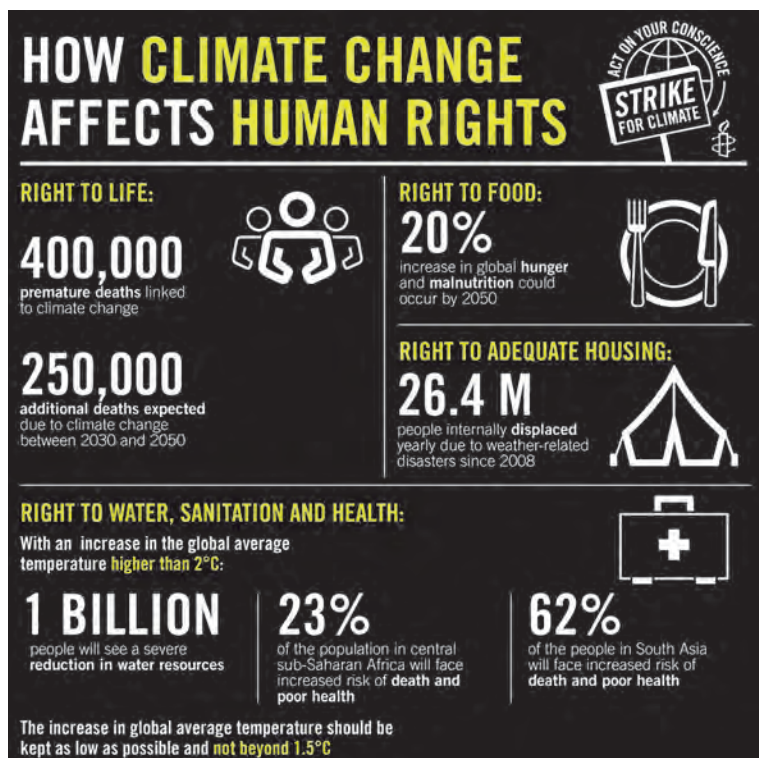
- abolish the death penalty,
- end extrajudicial executions and 'disappearances',



EXECUTIONS IN 2018



- ensure prison conditions meet international human rights standards,
- ensure a prompt and fair trial for all political prisoners,
- ensure free education to all children worldwide,
- decriminalize abortion,
- fight impunity from systems of justice,
- end the recruitment and use of child soldiers,
- free all prisoners of conscience,
- promote economic, social and cultural rights for marginalized communities,
- protect human rights defenders,





- promote religious tolerance,
- protect LGBT rights,
- stop torture and ill-treatment,
- stop unlawful killings in armed conflict,
- uphold the rights of refugees, migrants, and asylum seekers,
- protect human dignity.

To further these aims, *Amnesty International* has developed several techniques to publicize information and mobilize public opinion. The organisation considers as one of its strengths the publication of impartial and accurate reports. Reports are researched by interviewing victims and officials, observing trials, working with local human rights activists, and monitoring the media. It aims to issue timely press releases and publishes information in newsletters and on web sites. It also sends official missions to countries to make courteous but insistent inquiries.

Campaigns to mobilize public opinion can take the form of individual, country, or thematic campaigns. Many techniques are deployed, such as direct appeals (for example, letter writing), media and publicity work, and public demonstrations. Often, fund-raising is integrated with campaigning.

In situations which require immediate attention, *Amnesty International* calls on existing urgent action networks or crisis response networks; for all other matters, it draws on its membership. It considers the large size of its human resources to be another of its key strengths.

The Nobel Peace Prize



In 1977, Amnesty International was awarded the Nobel Peace Prize for the 'defence of human dignity against torture'

The organisation was awarded the 1977 Nobel Peace Prize for its 'defence of human dignity against torture', and the United Nations Prize in the Field of Human Rights in 1978.

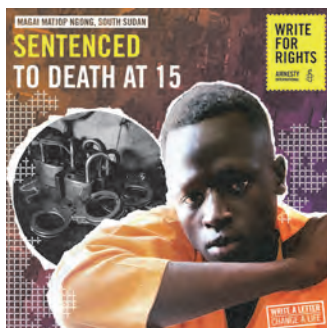
In the field of international human rights organisations, *Amnesty* has the third-longest history, after the *International Federation for Human Rights*, and broadest name recognition, and is believed by many to set standards for the movement as a whole.

Examples of their work

In 2017, *Amnesty International* released a report documenting how the Syrian government carried out crimes against humanity - including murder, torture, enforced disappearance, and extermination - at Sayd-naya Prison in Syria.



In 2016, using a combination of survivor testimony and satellite imagery, *Amnesty International* provided credible evidence that Sudanese government forces had carried out war crimes and crimes against humanity – including the use of chemical weapons – in the Jebel Marra region of Darfur, Sudan.



In 2014, *Amnesty International* documented numerous massacres of Muslims in the Central African Republic, and the violent expulsion of the remaining Muslim population from the western half of the country.



Amnesty International has consistently documented severe violations and abuses of international human rights and international humanitarian law committed in north East Nigeria

by the armed group Boko Haram and the Nigerian military including publishing reports each year since 2012. In 2015 *Amnesty* published two reports which document war crimes and crimes against humanity committed by Boko Haram and the Nigerian military as well, naming nine senior military officials who should be investigated for their possible criminal responsibility.

The Writing Marathon



The Writing Marathon takes place every year around *the International Human Rights Day*. The marathon was created in Poland in 2001 and has grown into the world's largest human rights event – in 2017, 5.5 million shares were launched worldwide. During the event, people around the world are mobilized to oppose human rights violations solidarily. During *the 2018 Marathon*, letters were written on human rights defenders from 10 countries. They were women who bravely fight violations of human rights, and now they need themselves support.



MEDECINS SANS FRONTIERS (DOCTORS WITHOUT BORDERS)

*Gökalp Payanda, student
Galatasaray Lisesi, Istanbul, Turkey*

*Royalty isn't worth as
much as a healthy breath in
this World as Suleiman the
Magnificent said while he*



**MEDECINS SANS FRONTIERES
DOCTORS WITHOUT BORDERS**

was sick; the most important truth in this world is human health. Everyone should live regardless of their religion, language, race, colour or political view. No one has the right to take someone's life or to leave an injured for dead. What makes human a human is his conscience. When the conscience is not felt, then the human is lost. His soul is alive no more. To bring him back to life is the mission of the ones with a conscience. There is no difference between physical and moral death.

Before a war begins, it looks like a game. In fact, it is a game from the beginning to the end for the men who lead the war around a table. But the soldiers in the fronts are the ones who witness the real tragedy. Pawns understand the meaninglessness of the war among bullets, grenades on their laps, carrying their injured brothers in arms or even an enemy soldier losing blood

on their back. The ones who lost their conscience are the ones who cause the war. But soldiers with a conscience are aware of the importance of human health. I can relate my sayings to the Mehmetçik who took an injured ANZAC soldier to his trench, to Desmond Doss who saved both American and Japanese soldiers lives on the Hacksaw Ridge and to lots of other examples.



Of course, it is not only men who kill men. There may be losses in life because of natural disasters. Earthquakes, floods, hurricanes and disasters like these will continue forever. It is everyone's job to help those who lost their houses, who are injured or who go through a trauma.

Doctors Without Borders (MSF) is a non-governmental organisation based on these principles. This impartial organisation is known for its projects in areas



that have been damaged because of disasters and in war zones. There are more than 30,000 doctors, nurses and volunteers in this humanitarian organisation. MSF has provided medical support to over 70 countries, and they presently continue their support in some countries. Donations provide most of their funding.

MSF was founded as a result of a war. This war was the Nigerian Civil War: a war that grew seriously because of big countries' intervention on a piece of land out of their borders, as always.



Biafra declared independence from Nigeria in 1967. Thereupon, Nigeria blockaded Biafra, the southeastern region of the country and the war begun. France took Biafra's side while the UK, USSR and USA had taken Nigeria's side. What happens in the warzone is uncertain during the war. Maybe there is a massacre or starvation, but the world knows nothing. Therefore, French doctors and *the French Red Cross* went to Biafra voluntarily, and they served in hospitals and nutrition centres. When the Government of Nigeria found out, they targeted the French volunteers, hospitals and the Biafran doctors. Volunteers who tried to help the people of Biafra under challenging conditions witnessed civilians being murdered and starved by the blockading forces. As a consequence, the Government of Nigeria and *the Red Cross* were publicly criticised by the doctors. These volunteers who had witnessed all decided to establish an impartial organisation which cares about the victims of war.

(Deduction 20% on self-employed)
 4.1% (2002)
 Institutions: Administrators:
 17.5%, net 2.5% (Gross: 20%);
 2.5% (2002)
 Public: 10.0%
 - 2.5% (2002)
 Public: 1.0% (Gross: 1.0%)
 12.5% (2002)

TONUS N° 493
3 janvier 1972

Tonus

VOUS LIREZ AUSSI...

Neurologie : un C.E.S. qui s'imposait p. 3
 Bibliophilie p. 32
 Tourisme p. 14
 Madame TONUS p. 16
 et 150 petites annonces en p. 11 et 15

" MÉDECINS SANS FRONTIÈRES " EST DEVENU UNE RÉALITÉ



Se vende a dúas : M. Armand, Concelleiro Académico; M. Armer, jornalista; H. B.C. Borel, Director de Tempo, les Des Wild; Adolphe, Fanchon, Piquet, Guillot-Baziel, Ritos, Cabrol, Delvaux.

LA REPONSE A TOUS CEUX QUI DOUTAIENT DE VOUS

[illegible]

Et bien ? Il vient — VOUS venez — d'administrer... une gifle formidable aux directeurs de tous espèces.

« Les contes d'Europe vont et demont davantage encore si nécessaires ont prouvé... le désintéressement, le dévouement, une certaine forme d'abnégation étaient la caractéristique de ce corps médical bien digne.

Entre les Canadans caractérisés et les Britanniques appointés de la Charité Publique, il y a place, dans l'association et le bénévolat pour soixante mille médecins français qui font leur devoir et ne manquent du reste.

[illegible]

Melospiza carya frontalis n.
Tous les individus appartiennent au même
stock!

sau, quel se livrent, pour les nombreux Français quelques centaines d'hommes et de femmes de cette région, à apaiser les cris du souffrance et du désespoir, d'abord, après le Jordanie et la Pâle, le nouveau monde indien réunit ensemble. Le 22 décembre 1971 versera donc dans les montagnes de violence effrénée, à faire trembler sous les horreurs, sous les frénésies que se déroulent encore, sous un ciel recouvert de nuages, du sang, et les victimes de la barbarie humaine ou de ces dérangements de la nature, pas de mort, seulement de terreur et de mort.

Enfin, CARABALLO, qui conduisent les pays vers les milieux politiques à y faire tout.

**PROUVER
LE MOUVEMENT...**

Acet. gratid., inconstant in portion des *Microtus* values not valid, as well against *Microtus* and as well against

tités le 20 décembre pour
voir les bases de cette
association, en rédigeant la Charte
ou adopter les statuts et élire
un Comité de Direction. Col-
ligés ou les principes
disciplinaires académiques sont
représentés, et qui offre un
jeune équilibre à la représen-
tation de la province par rap-
port à Paris. Les comités de
représentativité qui ont pré-
senti à leur choix sont basés
sur l'expérience respective
sur parcourent dans le monde
« sur le thème » : au FUSE-
dans le cadre de FORSEC,
à l'étranger sous le drapeau
de la Croix Rouge, pour le
globe square, fondateurs de
Medicine sans frontières, son
parcours d'élèves des 23 dé-
cembre au Pakistan Oriental.

qu'il leur faut des ressources humaines et financières suffisantes pour assurer l'existence du service sur différents théâtres d'opérations sous l'égide de l'ONU et de l'UNICEF. Ces deux organisations inter-nationales ont déjà fait savoir qu'elles étaient disposées à travailler à la mise en œuvre

Association avec effet positif
sur l'engagement avec la plus
grande extrémité.

**SANS PLUS
ATTENDRE...**

Mais le principal reste à faire : et d'abord reconnaître les bons élèves, réintégrer les décrochés. Nous allons pour les rendre opportunistes, préparer dans les principales académies des séances de recyclage qui serviront autant d'occasions de se rencontrer, d'affiner, de faire quatre-vingt ans de professeurs de tant ou tant d'années des derniers instituteurs ont fait connaître leur adhésion de principe; adhésions qui seront matérialisées dès la réception des statuts, par les inscriptions.

Quant aux statuts, ils offrent, croyons-nous, toutes garanties d'efficacité, dans le respect des règles d'équivalence, comme des principes de solidarité, de décentralisation matérielle, et d'égalité. Il fallait qu'il en soit ainsi pour permettre à « Méditerranée sans frontières » d'assumer pleinement la vocation internationale que l'U.A. reconnaît, dans son

UNE VDCATION

INTERNATIONALE

appel à tous leurs confrères de bonne volonté pour qu'ils se constituent dans chaque pays, et d'abord en Europe, une vaste Fédération d'Association de même type dont la Charte sera la commune dénomination.

Page 7



**CHARTRE
DES MEDECINS
SANS FRONTIERES**

« Méditer sans Anecdotes » est une Association pour le recensement international des proverbes de langue française. Cette Association rassemble exclusivement des médiateurs et membres des Corps de Saave qui, en collaboration, travaillent aux lois, normes aux principes culturels.

(3) Les Médicins sans Frontières apportent leur aide à toutes les victimes de catastrophes naturelles, d'accidents industriels et de violations de l'humanité, sans aucune discrimination de race, de politique, de religion ou de philosophie.

2) *Quarons dans le plus ardent souhait d'une complète indépendance, l'association nous permet de nous affranchir totalement des États, des gouvernements et, à partir, des le territoire depuis où nous sommes appelés servir. Les Médecins nous libèrent nous-mêmes de toute action, au nom de la réaction universelle, la libération et même de l'exercice de la Science médicale.*

4) Ils respectent le secret professionnel et l'abstinence morale au maximum ou d'examiner sublimement

spécies - favorable ou hostile - à l'égard des éléments, des forces, et des dirigeants qui ont accepté le concours.

1) *Amoroso et Benvenuto*, ils s'attendent de l'avis de leur service encore satisfait personnellement ou collectivement. Ils mesurent les risques et pèsent des missions qu'ils accomplissent et ne réclameront peut-être en fin de compte d'être récompensés pour ce rôle que l'Association aura en charge de leur fournir.

Cette Charte a été adoptée à l'unanimité par l'Assemblée Constitutive de l'Association qui s'est tenue le 28 février 1971 à Clébo. 92.

The *Groupe d'Intervention Médicale et Chirurgicale en Urgence* (Emergency Medical and Surgical Intervention Group) was formed in 1971 by French doctors who had worked in Biafra. Then, this organisation merged with



Secours Médical Français (French Medical Relief) which was an organisation to help victims of natural disasters, founded after the Bhola cyclone which killed over 625,000 in Bangladesh. That is how *Doctors Without Borders (Médecins Sans Frontières)* was established.



MSF did their first service in Nicaragua after the earthquake which took tens of thousands of lives. After their first service, they started their first long term medical aid in Honduras after the Fifi-Orlene Hurricane. They opened their first refugee camp for the refugees escaping the Vietnam War between 1975 and 1979. When Vietnam left Cambodia, MSF began a treatment and rehabilitation service that would last long. Even though their service in Vietnam was during a war, they preferred to show their service in Lebanon as their first service in an active warzone.

A world map showing the distribution of the genus *Euphorbia*. The map uses a grayscale background for landmasses, with red areas indicating the range of the genus. Red areas are concentrated in North America (USA and Canada), Mexico, Central America, the Caribbean, South America (primarily Brazil and Colombia), Africa (northern and southern regions), Europe (southern and central parts), Asia (southern and central parts), and Australia (southern and western coasts). The map also shows the distribution of the genus *Euphorbia* in the Pacific Ocean, with red areas in the western Pacific and the Indian Ocean.

After their foundation, MSF have spread worldwide in no time, and they have developed their services. Ruanda, Sierra Leone, Haiti, India, Congo, Uganda, Ivory Coast, Cambodia, Sri Lanka, Libya are only some of the countries that MSF held organisations.



● Cities, towns or villages where MSF supports projects

MSF held organisations in Turkey as well. They have helped the refugees who came to Turkey after the



Iraq War; they sent rescue teams after 1992 Erzincan, 1995 Dinar, 1999 Gölcük, 2003 Bingöl, 2011 Van earthquakes and they provided shelters and rehabilitation services. They still help Syrian refugees.

My wish is that MSF helps only natural disaster victims. Of course, it does not mean that I do not want them to help war victims, but I wish that there were no war victims! I believe that everyone desires that non-governmental organisations like MSF become widespread and accepted by all governments.



While the earth and the sky are already against us, to fight between each other is so unnecessary and corrosive... Men should not give each other guns, bullets or grenades; we should give each other our hands, water and food. The criticism that caused the foundation of MSF was indeed affective, but it is not enough yet. The chain reaction that this criticism has started must grow, and everyone on Earth must meet peace. The olive branch should be extended, whoever the person is. We must not forget any war in order to remember our mistakes.

We are all from the same yeast; both our minds and heads are one, but we have seen different under this poor sky.

Rûmî

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