

*La cultura del agua es una cultura para la paz* (Water culture is a culture for peace):

A learning unit for facilitators

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## Introduction

In the first pages of her book *Water wars*, Shiva (2002) underlines that an ever-growing number of countries face water stress, which exacerbates the risk of multiplying water-related conflicts. She warns that “the water crisis is the most pervasive, most severe, and most invisible dimension of the ecological devastation of the earth” (p.1). As is happening in many parts of the world, the quality and quantity of fresh water resources in Peru are at risk and have already started diminishing, due to climate change, environmental degradation, and mismanagement of resources from various actors on various degrees. These factors exert pressure on a society already marked by social divides and socio-environmental conflicts related to water, and Peru faces the risk of increasing conflicts as environmental degradation continues.

In this context, we propose the learning unit “*La cultura del agua es una cultura para la paz*” (“Water culture is a culture for peace”). This series of three workshops is intended for adult populations of the coastal region of Peru. Not limiting itself to the level of water conservation education, the learning unit proposes caring for water (*la cultura del agua*) as a peace-building, conflict-preventing, and human rights-promoting initiative. Its objectives are to have participants actively share experiences and knowledge, reflect critically on human rights and conflict as they relate to the access to water, and to build on notions of interconnectedness, respect for diversity, individual and collective agency, as well as responsibility, to envision and plan meaningful actions to address these pressing issues.

We first present a more detailed assessment of the Peruvian context as it relates to climate change, deterioration and reduction of water resources, and the growth of socio-environmental conflict. We then expose the conceptual grounding that supports our intervention. The workshop will be conducted as a peace education initiative and as such, it will draw on the

principles, concepts, and goals of this type of education, which can broadly be defined as “educational policy, planning, pedagogy, and practice that can provide learners – in any setting – with the skills and values to work towards comprehensive peace” (Bajaj, 2008, p. 1, quoting Reardon, 1988). The workshop is based on the argument that education for water conservation and environmental sustainability can act as a factor of peace building, drawing on the mutually enforcing relationship between ecological security and peace. Furthermore, it considers that this type of education can only be truly effective if it is proposed within a transformative framework of human rights education, which emphasizes the importance of acting for the promotion of human rights. The workshop will also draw on Paulo Freire’s critical pedagogy, the pedagogy of participatory education, and techniques and exercises from Augusto Boal’s Theater of the Oppressed. These methodologies are compatible with peace education as they promote democratic, equitable, and transformative processes geared towards action to build a more just society. We finally provide the rationale for our intervention, the objectives and overview of the three workshops, as well as the setting in which they are to be implemented. The detailed learning unit with objectives, timeline, materials, and instructions for conducting the three workshops follows. Handouts and supplementary materials for participants and facilitators are included in the appendices.

### **Context**

Peru is a country especially vulnerable to climate change: One of 10 mega-diverse countries in the world, it hosts 28 of the 32 globally identified climates and 71% of the world’s tropical glaciers. Climate change has already started to affect this country’s rich biodiversity and ecosystems, as well as its water resources (UNDP, 2009, pp. 95-96). Throughout the 20<sup>th</sup> century, climate change has accelerated glacial melt, which has caused many catastrophes

ranging from glacial lake overflows to floods and avalanches. The deadliest glacier disaster in world history occurred in Peru's Cordillera Blanca, where an avalanche from Mount Huascarán killed 15,000 people and leveled the town of Yungay in 1970 (Carey, 2010, p. 7). Yet as Carey argues, natural catastrophes of the sort are not the only source of preoccupation for Peruvians, who increasingly worry about water supplies for drinking, irrigation, and hydroelectricity (p. 8). In the last 30 years, 22% of the surface of 18 glaciers has been lost in Peru, which corresponds to a loss of 7 billion cubic meters of water, or a 10-year supply for water consumption in the capital Lima, a city of 8 million people. Glacier reduction is critical for this country, as glacial runoff represents Peru's main source of water. This is especially true for the coastal region, a region that only naturally possesses 1.7% of national water resources, but where 55% of the country's population resides, and where 60% of energy consumption is hydroelectric (UNDP, 2009, pp. 95-96).

The deterioration of hydric resources and the increasing contamination of fresh water sources are other important factors that, coupled with glacier reduction, contribute to Peru's water stress. These are caused by unsustainable industrial, agricultural, and domestic practices. Peru's economy is growing at a fast rate (7% for 2009) yet this growth relies largely on unsustainable industries such as mining, the oil industry, and growing agro-exports that are either water intensive, or contribute to contamination through the release of bi-products and contaminants in the environment and water sources. Finally, 70% of used domestic waters go back to water sources without prior treatment. Collection facilities and treatment of domestic waste are also limited, which further contributes to the contamination of water sources (UNDP, 2009, p. 88).

Ultimately, the deterioration and reduction of water resources affect people, as well as their livelihood. The 2009 UNDP Report on human development for Peru calls for joint action by the State and civil society to limit the negative impacts of environmental degradation in general, and of hydric resources in particular, in order to limit the negative effects on human development, but also, to curtail the menace it represents to social stability (p. 89). Social conflicts have grown in Peru (mostly in rural and poor areas) and especially those related to environmental problems (UNDP, 2009, p. 83). The *Defensoria del Pueblo*, Peru's ombudsperson office, states in a recent report (2010, p. 6) that in October 2010, 250 social conflicts were unfolding in the country, out of which 48% were of socio-environmental nature. Most water-related conflicts stem out of mining, and concern the industry's impact on water flows, availability, quality, and the health of ecosystems on which people depend for a living. Other reasons for conflicts are linked to agriculture, for example the over exploitation of subterranean water for agro-export projects. (UNDP, 2009, pp. 92, 94).

Nothing indicates that conflicts of this sort will disappear, especially when one considers that as climate change effects intensify, Peru's economy keeps growing. Hydroelectricity generators, mining and large-scale coastal irrigation projects will exert more pressure on diminishing resources (Carey, 2010, p. 10). This is especially important as water stress entails high risks for social injustices in Peru, a country defined by coast-sierra divisions. "Socio-geographical divisions in Peru persist, and highland populations have increasingly lost control of their resources or at least progressively shared resource management decisions with an increasingly coast-oriented national and international community" (Carey, 2010, p. 193). Carey argues that the UN's Human Development Office rightfully worries "that diminishing Andean water supplies in the future will disproportionately affect the urban and rural poor through rising

prices, inequitable access, lack of legal protections and... favoring of large-scale and industrial water use over local needs” (p. 194). This is echoed by Boelens, Guevara-Gil, & Panfichi (2009) who emphatically argue that

“Whether in neoliberal Peru, indigenist-governmentalist Bolivia or national-populist Ecuador, the states’ obsessive drive to pay for national development by selling off natural resources (natural gas, petroleum, minerals) has led to increasing conflict between state-backed investors and the peoples and communities affected by this development-driven extractive scourge” (p. 271).

### **Conceptual grounding and pedagogical approaches of the learning unit**

#### The relationship between ecological security and peace:

Peace and environmental education scholars have clearly established the relationship between peace and ecological security. According to these scholars, environmental degradation and the lack of essential resources represent a direct source of conflict among populations and a threat to peace and global security (Jacobson, 1994, p. 71; Mische, 1994; Bajaj & Chiu, 2009, pp. 1, 6). Foreseeing that the 21<sup>st</sup> century will increasingly see the rise of conflicts linked to the fight over resources, Mische states that “ecological security is a prerequisite for peace; and peace is a prerequisite for ecological security” (p. 281) whereas Bajaj & Chiu argue that “lasting peace requires sustained development efforts that do not compromise environmental security or ecological integrity. Each needs the other for true and sustainable human development” (p. 9). Our workshop will draw on this relationship in order to make the notions of water conservation and sustainability more relevant to participants. By highlighting the peace building potential of sustainable practices in water consumption, it hopes to draw the attention and engagement of participants as they consider security issues in their country, as well as the world.

#### Peace education principles and goals as a way to reinforce the goals of environmental education:

Environmental education seeks to generate more sustainable practices among human beings and collectivities, and as such, it can benefit from the pedagogy of peace education because this pedagogy specifically promotes participants' engagement. As argued by Bajaj & Chiu (2009), peace education's strength is that it seeks to create agents of change. This is done by promoting the ability and will in participants to find and realize meaningful ways to act. Moreover, the principles of community agency and interconnectedness that are promoted in peace education are also useful to overcome the feelings of powerlessness that individuals can feel towards overwhelming environmental issues such as climate change and water scarcity.

Transformative human rights education framework:

According to Bajaj (2008), "the holistic aim of peace education can be summarized as the achievement of all human rights for all people(s)" (p. 2, quoting Toh, 2006). Our workshop, as a peace education initiative, will address the issue of the human right to water and sanitation and the relationship of this right to the enjoyment of other rights. It will do so according to principles of a transformative human rights education framework. The transformative model seeks to move beyond simply raising awareness and knowledge of human rights to promote transformation of behaviors, attitudes, and lead to action (Bajaj, forthcoming; Tibbits, 2002). Respecting this model, the workshop will not only raise awareness on the fact that access to water and sanitation is a human right but it will, as encouraged by Tibbits, promote interactive pedagogical approaches and methodologies that "engage participants in the development of skills and attitudes as well as knowledge" (p. 162). The objective is to foster, through the emphasis on diversity, dignity, and equality, attitudes of solidarity and the will to positively impact water issues as they relate to human rights and social (in)justice.

For these reasons, the workshop will be conducted in accordance with principles of participative, dialogic, and democratic forms pedagogy such as encouraged in Peace and Human Rights Education, especially as highlighted in guidelines provided by Claude (2006) and Reardon (2001). We have specifically chosen to draw on the commonalities of Paulo Freire's popular education and critical pedagogy and of participatory adult education pedagogy as guiding approaches to implement the learning unit.

#### Participatory education and critical pedagogy:

Both participatory and critical pedagogy are learner-centered approaches that focus on the increased participation and responsibility of learners. They view participants or students as “actors in the learning process” (Burnaby, 2001, p. 310). They strongly promote collaborative work between learners and educators to “analyze and challenge the status quo” (Campbell, 2001, p. 4) and stress that “[participatory practice] exists in the tension between individuals' vision of changes for the better, and the strength, commitment, and resources of a group, without which the change could not be brought about” (Burnaby, 2001, p. 318). The workshop will draw on the processes promoted by these approaches, which include: “sharing the participants' experiences and knowledge, analyzing and building on the experiences to find commonalities and differences, planning for action, and reflecting on the action” (Campbell, 2001, p. 10). This democratic participation of all is perceived as a more effective for learning and engaging participants in a meaningful process and transformation, as well as to develop in them the skills, will, and confidence to act.

#### Theater of the Oppressed:

In the spirit of implementing a dynamic, democratic, and participatory approach, our workshops will use games and exercises adapted from Augusto Boal's Theater of the Oppressed.

This approach to theater was developed following much of the principles of Paulo Freire's critical pedagogy, in the sense that it gives an opportunity to the participants to envision the reality they want to create and challenge the world they live in. By "rehearsing for reality", they gain useful skills to make it happen in real life. Finally, Theater of the Oppressed, as critical pedagogy, "is never didactic to its audience, it involves a process of learning together rather than one-way teaching" (Jackson, 1992, p. xxi). Boal's technique uses, among others, 'gamesercises'. These will be useful to help participants assimilate in a more dynamic fashion the concepts, principles, behaviors, and processes that we are seeking to transmit, especially since some participants may not have high levels of literacy. However, independent of literacy levels, these exercises are useful for all: Boal's Theater is based on the fact that physical and psychic apparatuses are indivisible: "the whole body thinks – not just the brain"; "a bodily movement 'is' a thought, and a thought expresses itself in a corporeal form" (Boal, 1992, p. 61). Thus, learning activities that involve both physical and intellectual capacities can be highly effective. This type of involvement can generate higher levels of connection between participants, and of engagement with the subject matter. "The dual meaning of the word 'act', to perform and to take action, is... at the heart of [Boal's] work" (Jackson, 1992, p. ix).

### **Summary of the rationale and objectives for the learning unit**

In Peru, different organizations provide educational opportunities and resources on the rational use of water and the importance of preserving this vital resource. Among these organizations, we can find the formal educational system, the Ministry of Environment, and the ANA (National Water Authority). The municipal or provincial water and sewage service providers are even mandated by the SUNASS (National Agency of Sanitary Services) to conduct educational programs on the matter with the users of their services. The goal is to promote best

practices in order to ensure the health of users, and the sustainability of water systems and resources.

One of the expression that comes back often in the discourse of these educational initiatives is the promotion of “*la cultura del agua*” (“water culture”). Peru’s recent *Ley de Recursos Hídricos* (Law of Hydric Resources) even establishes it as one of its most important principles, stating that culture must gain a foothold with the support of educational and awareness programs (UNDP, 2009, p. 85). *La cultura del agua* can broadly be understood as “the set of values, customs, conscience, and attitudes related to water and its importance for the development of every human being” (UNDP, 2009, p. 85).

Our workshop seeks to participate in the promotion of this *cultura del agua* for the sustainable use of water resources. Far from merely repeating already existing efforts, we believe our contribution to water conservation education can be meaningful because it specifically proposes to conduct such education in a peace and human rights education framework.

Climate change, environmental degradation, and unsustainable practices comprise the two following risks: They can increase already existing water conflicts in Peru and they are a threat to human rights as they can limit access to water. Our workshop proposes the following added value: to consider *la cultura del agua* as a peace building, conflict preventing, and human rights promoting culture.

Our goal is to create a participatory, inclusive, and active space in which participants have the opportunity, through educational content, activities, skill building, and critical thinking, to reflect on the meanings and importance of *la cultura del agua*. They will be encouraged to develop their own and collective definition of this culture, and to envision, conceive, and plan

meaningful actions to promote it for a future that is more just, more peaceful, and more sustainable.

### **Workshop overview**

This workshop series is divided in three parts:

Workshop 1: In this workshop, participants engage with the issue of water in different ways: as a scarce resource, as a human right, as a personal/cultural/universal notion. They are invited to explore the implications of sharing this limited resource in a world of increased challenges, considering diversity, respect, obligations and responsibilities of different stakeholders. They build a collective knowledge on ways to conserve and care for water and start elaborating personal and collective definitions of “*la cultura del agua*”.

Workshop 2: This workshop invites participants to move from individual agency to community agency in order to overcome the feeling of powerlessness regarding environmental issues. It explores the notions of interconnectedness, and the link between environmental sustainability and conflict. Participants analyze a water-related conflict that occurred in Peru and are then invited to share personal experiences of conflict and violence as they relate to water access. We explore the fact that overt conflict is not the only type of violence related to water access.

Workshop 3: In this workshop, we continue to strengthen the links between participants as in previous workshops and especially focus on the power of community links, teamwork, and individual participation in community initiatives to resolve problems. As a conclusion to the workshop series, participants draw on lessons learned and community knowledge to envision, plan, and present a group initiative that contributes to peace building around water related issues.

### **Description of the setting**

Target population and number of participants: The workshop is intended for groups of 20 to 25 adult participants in communities of the coastal region. Because a good part of the workshop addresses water conservation education, it should be implemented with populations who have at least partial access to water (24 hour/day access is not required).

Facilitators: It is suggested to implement the workshops with two facilitators. Facilitators should be part of the non-governmental, non-private sector. It is strongly recommended that at least one facilitator be Peruvian.

Schedule and time frame: Each workshop will last 3 hours and 15 minutes. It is suggested to organize workshops on Saturdays, at the end of the afternoon, in order to foster greater participation and gender balance. Many people could work until 6 or 7 pm during weekdays therefore organizing the workshop on a weekday in the afternoon will lower participation, and at night, may skew the participants according to gender (since women may most likely stay at home with children). If the workshop is held on a Saturday, it increases its potential of being a true community event, especially if there is food included.

Facilities and set-up: The workshop should be held in a local facility that is centrally located – community center, church, parochial center, or community kitchen (*comedor popular*). Initial set up should always be a circle of chairs, to promote equity of exchange between all participants and the facilitators. The facilitators sit among participants, and are part of the circle.

Incentives: Food and beverages will be served in order to foster participation, sharing, and a sense of community. If transportation is required, associated costs will be reimbursed participants.

Childcare: In order to foster equal participation, participants with children are invited to come with their children. Childcare will be provided with activities (coloring books, games, songs, movies for older children).

### WORKSHOP 1: Water for me, water for all: Meanings, implications, challenges, and responsibilities

In this workshop, participants engage with the issue of water in different ways: as a scarce resource, as a human right, as a personal/cultural/universal notion. They are invited to explore the implications of sharing this limited resource in a world of increased challenges, considering diversity, respect, obligations and responsibilities of different stakeholders. They build a collective knowledge on ways to conserve and care for water and start elaborating personal and collective definitions of “*la cultura del agua*”.

#### Presentation of participants and facilitators (15 minutes)

Material: ○ None required	Time: 15 minutes
Objective: ○ To openly welcome everyone and acknowledge the importance of each participant	

#### Instructions:

- As they arrive at the workshop, participants will be asked to sit in the circle of chairs laid out around the room (the workshops will always start this way).
- When the workshop starts, the facilitators briefly introduce themselves.
- Ask the participants to each present themselves briefly, saying their name, where they come from, and something else about themselves or why they are here.

#### Introduction to water and sanitation issues (15 minutes)

Material (one for each participant): ○ 1 sheet of paper (letter size) ○ 1 pencil ○ Handout “Water and sanitation fact sheet”	Time: 15 minutes
Objectives: ○ To give facts and raise awareness on issues related to water and sanitation at the global and national level ○ To reflect on the feelings and challenges associated with water issues and collectively propose objectives for the workshop	

#### Instructions:

- Drawing with the non-dominating hand (5 minutes)
  - Distribute one sheet of paper to each participant and ask them to raise the hand with which they are most comfortable to perform tasks such as holding a utensil, brushing their teeth, writing, or throwing a ball).
  - Tell them they will not be able to use this hand to do the exercise we are about to do (they will have to use their non-dominating hand).
  - Distribute a pencil to each participant and ask them to draw a house, a tree, and the sun, explaining they will have 30 seconds to do this.

- Ask participants to briefly share with a person sitting next to them their feelings and reactions to the activity.
- Water and sanitation issues and challenges (5 minutes)
  - Distribute the handout “Water and sanitation fact sheet” and choose to read out and present some facts of your choice.
  - Ask participants if this generates similar feelings as the ones experienced in the drawing exercise. Explore feelings of discomfort, frustration, powerlessness, or injustice. Some people are advantaged, while others are disadvantaged. There is a feeling that we are running against the clock, and that we may not be able to succeed on time, no matter how hard we try.
- Preliminary objectives (5 minutes)
  - Explore with participants possible objectives of this workshop in order to overcome these feelings and find ways to reverse the situation.

### A spoonful in a bucket (15 minutes)

Material: <ul style="list-style-type: none"> <li>○ 10 blue balls (20 cm diameter approximately)</li> </ul>	Time: 15 minutes <ul style="list-style-type: none"> <li>○ Activity: 7 minutes</li> <li>○ Debrief: 8 minutes</li> </ul>
Objectives: <ul style="list-style-type: none"> <li>○ To learn or review the fact that fresh water resources on Earth are very limited and non-renewable</li> <li>○ To explore the implications of sharing this limited resource in a world of increased challenges (population growth, environmental degradation)</li> </ul>	

#### Instructions:

- Ask 9 participants to stand up from their chair and join you as you form a circle in the middle of the room. Distribute one blue ball to each of them and yourself.
- Ask them to circulate the balls by passing the one they have to the person on their right.
- As the balls circulate, illustrating the water cycle, recall the steps of this cycle (water goes from glacier, to river, to ocean, to mist, to rain/snow, to glacier, etc.) and underline that it is always the same water and the same amount.
- As the movement continues, explain how despite the fact that water constitutes 70 % of our planet, most of it is salt water. Only 2.5% of water on Earth is fresh water and less than 1% is actually accessible because most fresh water is either locked in glaciers, ground humidity, or lies in deep, inaccessible subterranean aquifers. **If the world's water fitted into a bucket, only one teaspoonful would be drinkable.** As you explain this, every time you receive a ball, remove it from the circle by passing it to the other facilitator (who is outside the circle). Keep the last ball for yourself. It represents all of the available fresh water that is to be shared for human consumption on Earth.
- Throw the ball softly to a participant in the circle, asking participants to share this water. This quantity has not changed since the origins, but what has changed and increased? (ask around): The world population.
- Ask the remainder of the group to join the circle progressively, as the ball keeps being tossed around. As populations grow, they have to share the same quantity of water. The question is: How do we share this resource that is becoming more and more scarce because of population

growth, increased water consumption habits, global warming, melting glaciers, and pollution that compromises certain fresh water sources?

Debrief:

- Complete the activity by asking participants to reflect and share what they felt when throwing the ball. Who did they throw it to? Someone they knew, or not? Someone from their family, a friend, a neighbor, a colleague, or just anyone?
- How do they relate this to water crisis/scarcity? What are their feelings about the future?

### Water is... (30 minutes)

<b>Material:</b> <ul style="list-style-type: none"> <li>○ Song <i>El hombre y el agua</i> (“Man and Water”) by Joan Manuel Serrat</li> <li>○ Audio equipment (laptop/mp3 or cd player; speakers)</li> </ul>	<b>Time: 30 minutes</b> <ul style="list-style-type: none"> <li>○ Activity: 15 minutes</li> <li>○ Group reporting and debrief: 15 minutes</li> </ul>
<b>Objectives:</b> <ul style="list-style-type: none"> <li>○ To consider and share meanings attached to water and consider the implications of these meanings as they relate to respect and diversity.</li> <li>○ To explore the following questions: Does water have different meanings for different people? In what way? What is universal about water, how does it unite all human beings?</li> </ul>	

Instructions:

- Play the song and then ask participants the following questions (5 minutes):
  - What is the meaning associated with water in the song? Do you agree?
  - Would you add anything to the song? Did the song forget anything, or anyone? (the song refers to man throughout, therefore you might get comments, or prompt comments referring to children, women, other living creatures that depend on it)
- Ask participants to form groups of 5 to discuss their personal conception and experience with water. Ask them to consider the following questions and be prepared to report the most interesting elements of their discussion to the whole group (10 minutes):
  - What does water represent for you, your family, and/or your culture?
  - Do you have any specific childhood memories related to water? Knowledge of legends, stories from your grandmother?
  - Do you think there is a universal conception about water, one accepted by all human beings? What could we say about water that would be universal?
- Debrief (15 minutes):
  - Ask one volunteer per group to report the experience, showing similarities and/or differences of conceptions in their group.
  - Ask participants what they think about the diversity of meanings that can be associated to water in the world and what that entails for respect of others and of diversity.

### Break with food and beverages (20 minutes)

### Access to water and sanitation is a human right (45 minutes)

<b>Material:</b>	<b>Time: 45 minutes</b>
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<ul style="list-style-type: none"> <li>○ Hand out: UN Declaration of Human Rights</li> <li>○ Hand out: “The right to water and sanitation is recognized internationally and in Peru”</li> <li>○ Supplemental materials for facilitators: “The human right to water and sanitation – Frequently asked questions”; other suggested source: The right to water, chapters 4 and 5 – Governments and other stakeholders’ responsibilities (available at: <a href="http://www.who.int/water_sanitation_health/rightowater/en/">http://www.who.int/water_sanitation_health/rightowater/en/</a>)</li> </ul>	<ul style="list-style-type: none"> <li>○ Part 1: 20 minutes</li> <li>○ Part 2: 25 minutes</li> </ul>
<p>Objectives:</p> <ul style="list-style-type: none"> <li>○ To learn, or gain more information about the fact that access to water and sanitation is a human right</li> <li>○ To learn more about obligations and responsibilities related to this right</li> <li>○ To share personal experiences related to this issue</li> </ul>	

#### Instructions, part 1:

- Form groups of 5 and distribute the United Nations Declaration of Human Rights to them, explaining it was signed in 1948 by in order to ensure the fundamental freedoms and dignity of individuals and communities.
- Ask the groups to examine what they received and see if any of the articles mention water (no article of the Declaration does). Ask them to discuss their findings as a group. To conclude, ask the participants what was the general finding.
- Ask the groups to discuss if they can find a relationship between any of these rights with the access to water and sanitation.
- Ask each group to offer one example of a connection between the right to water and sanitation and other rights, trying to not mention the same right twice. (Article 25 is more directly related, but other answers are encouraged as water is basic to accomplish many of the other rights – right to work, human dignity, life, non-discrimination, equality, education, etc. Answers can be more detailed: for example, lack of access to safe water and sanitation affects children’s health and their ability to attend school; lack of proper sanitation in schools is a strong cause of girls dropping out of school)

#### Instructions, part 2:

One possible universal statement we can make on water is that access to it is one of the most fundamental conditions for survival. Water is life. For this reason, it is recognized as a human right and is also related to other rights.

- Distribute the handout “The right to water and sanitation is recognized internationally and in Peru” and go over the information.
- Generate a group discussion by encouraging participants to ask questions and by inspiring yourself of the following questions. (Refer to the supplemental materials “The human right to water and sanitation – Frequently asked questions” and “The right to water – Governments’ and other stakeholders’ responsibilities” to guide your feedback on answers):
  - Ask participants to share their experience with water, sanitation, and human rights. Have they always enjoyed this right?
  - Why do you think access to water and sanitation was declared a human right?
  - Do you think this will help secure access to water and sanitation?
  - Since water is a human right, does it mean it should be free of charge?

- Do people not have access to water only because of scarcity? What are other factors influencing this lack of access? (inequality, power, urban vs rural, etc. )
- Are governments the sole actors who have responsibilities toward ensuring this right? What could be the responsibilities of other stakeholders?

**Conserving and caring for water: starting with the individual (45 minutes)**

<p>Material:</p> <ul style="list-style-type: none"> <li>○ Poster papers (1 for each group and 5 for the facilitators)</li> <li>○ Markers</li> </ul>	<p>Time: 45 minutes</p> <ul style="list-style-type: none"> <li>○ Group work: 20 minutes</li> <li>○ Group presentations: 25 minutes</li> </ul>
<p>Objective:</p> <ul style="list-style-type: none"> <li>○ To recognize the individual’s responsibility in caring for water</li> <li>○ To acknowledge individual knowledge on saving water and use it to build a comprehensive group knowledge</li> <li>○ To reflect on ways to integrate more ways of saving water in our daily life.</li> </ul>	

Instructions for group work:

- Divide the participants in 4 groups and allow them 5 minutes to brainstorm on the different ways of conserving water. They should try to come up with as many possibilities they can.
- Allow 15 minutes for the groups to think of a creative way to present their solutions to the other participants. They can present illustrations, a song/poem, a text, or a skit. Each group presentation will be approximately 4 minutes)
- Group presentations. During presentations, one facilitator can start creating a collective list of ways to conserve and care for water on a poster. This poster will be on the wall for the remainder of the workshop series and any new solution can be added (by facilitators or participants).
- If time permits, survey the participants for any other ideas they may have that could be added to the collective poster, and encourage them to contribute to it (by writing or drawing) during the remainder of the workshop series in order to further build our collective knowledge and resources.

**Conclusion: La cultura del agua (15 minutes)**

<p>Material:</p> <ul style="list-style-type: none"> <li>○ Poster papers (1 for each group and 5 for the facilitators)</li> <li>○ Markers</li> </ul>	<p>Time: 15 minutes</p>
<p>Objectives:</p> <ul style="list-style-type: none"> <li>○ To integrate lessons of the workshop</li> <li>○ To elaborate collective definitions and objectives of “la cultura del agua”</li> </ul>	

Instructions:

- Divide the participants in groups of 5. Based on what we they have done today, what definition would they give to “la cultura del agua”? As they elaborate their answer with their group, they can consider the following aspects and be mindful of everyone’s opinions and participation:
  - What does it mean to promote “la cultura del agua”? Why do we do it, where does it start, what important aspects does it involve?

- All groups share their definition(s). We discuss these definitions and see if they can be guiding principles for the community of participants. Keep notes and group posters for the next two workshops.

## WORKSHOP 2: Interconnectedness, compromise, and conflict

This workshop invites participants to move from individual agency to community agency in order to overcome the feeling of powerlessness regarding environmental issues. It explores the notions of interconnectedness, and the link between environmental sustainability and conflict. Participants analyze a water-related conflict that occurred in Peru and are then invited to share personal experiences of conflict and violence as they relate to water access. We explore the fact that overt conflict is not the only type of violence related to water access.

### The water saving machine (25 minutes)

<b>Material:</b> <ul style="list-style-type: none"> <li>○ None required</li> </ul>	<b>Time: 25 minutes</b> <ul style="list-style-type: none"> <li>○ Activity, part 1: 5 minutes</li> <li>○ Activity, part 2: 10 minutes</li> <li>○ Debrief: 10 minutes</li> </ul>
<b>Objective:</b> <ul style="list-style-type: none"> <li>○ To explore ways of overcoming the feeling of powerlessness regarding environmental issues</li> <li>○ To explore the potential of combining individual agencies to form synergy and solidarity regarding an issue</li> <li>○ To explore the link and interconnectedness between community agencies at the regional, national, international level</li> </ul>	

#### Instructions – Part 1:

- As always, participants start the workshop sitting in a wide circle.
- Explain that we will review one aspect of the last workshop by embodying it in a machine. First, the group will exercise with a regular machine:
- A participant goes into the middle of the circle and imagines that he or she is a moving part in a machine. The participant starts doing a movement with the body, a mechanical, rhythmic movement that makes us think of a machine (the person needs to repeat the same movement for the whole duration of the exercise). Another person goes in and adds a part (her own body) to this mechanical apparatus, with another movement and, if she desires, another sound. More participants go in and do the same, they integrate the machine, one at a time.
- **Tips:** It is not necessary that all participants join in. The main goal is to get an idea of the activity. Once this is achieved, everyone can return to their seat.

#### Instructions – Part 2:

- Now ask participants to reflect on what they have done since the last workshop to save water.
- Ask a few participants to share their action.
- After a few contributions, ask if someone can volunteer to start making a water saving machine by embodying their action in the center.
- Ask participants to join in one by one, as they feel the urge or have an idea of how they can embody their action.

- At a certain point, ask the machine to stop and have people who have not yet joined in comment on what they are seeing. What impressions do they get? Do they feel they could add elements? (if so invite them to do so)? How can we make the machine even more effective? (possible suggestions would be by adding education, or public campaigns, or more forms of saving water or caring for the environment, or inviting people to join, etc.) Once the machine is refined, and the group feels happy about it, they can go back to their place.

Debrief:

- Divide the group in two circles. The facilitator and the assistant each take one circle to debrief.
- Ask the following questions:
  - What difference does it make for them to know other people in their community are also taking action?
  - Despite this synergy, what are its limitations?
  - What other synergies are needed in order to further impact positively the water/environmental issue? (other synergies can be at the regional, national, international level). What can be done to combine/connect these synergies?

(Adapted from Boal, A. *Games for actors and non actors*, p. 90).

**Human barometer: Responsibilities in sources of contamination (20 minutes)**

Material:	Time: 20 minutes
○ Handout “Water and sanitation fact sheet” (distributed in workshop 1)	
Objectives:	
○ To explore other related ways of saving water (beyond direct domestic use of water: Food you consume, caring for the sewage, recycling, garbage, using less fuel).	

- Ask the participants to refer to the diagram on their “Water and sanitation fact sheet”.
- Using the human barometer activity, name each source of water contamination. Every time you name a source, ask the participants to judge whether they are related to (and participate in) this form of contamination. One wall will be “yes” and the opposing wall will be “no”. The middle of the room is “not sure”. As you proceed, ask some participants to explain the reason of their choice. Participants are also allowed to modify their choice as this sharing occurs.
- You can also ask:
  - What other actors take part in this contamination?
  - Considering this information, what actions could we add in our water saving machine?

**Water conflict analysis (1 hour)**

Material:	Time: 1 hour
○ Radio report: “Defensoría: Un muerto y 18 heridos por	○ Activity: 30 minutes

<ul style="list-style-type: none"> <li>○ <i>enfrentamientos en Espinar</i>” (Defensoria: One killed, 18 wounded in Espinar’s clash) – available at: <a href="http://www.rpp.com.pe/2010-09-16-defensoria-un-muerto-y-18-heridos-por-enfrentamientos-en-espinar-audio_295635.html">http://www.rpp.com.pe/2010-09-16-defensoria-un-muerto-y-18-heridos-por-enfrentamientos-en-espinar-audio_295635.html</a></li> <li>○ News report (video): “<i>Cusco: aeropuerto internacional fue cerrado por manifestaciones contra Majes-Siguas II</i>” (Cusco: International airport closed due to protests against Majes-Siguas II) – available at: <a href="http://elcomercio.pe/peru/644162/noticia-cusco-aeropuerto-internacional-fue-cerrado-manifestaciones-contra-majes-siguas-ii">http://elcomercio.pe/peru/644162/noticia-cusco-aeropuerto-internacional-fue-cerrado-manifestaciones-contra-majes-siguas-ii</a></li> <li>○ News articles</li> </ul>	<ul style="list-style-type: none"> <li>○ Debrief: 30 minutes</li> </ul>
<p>Objectives:</p> <ul style="list-style-type: none"> <li>○ Analyze a conflict related to water access.</li> <li>○ Identify actors/stakeholders’ positions, reasons for escalation in conflict</li> <li>○ Identify positive and negative aspects and outcomes of conflicts</li> <li>○ Identify available resources (human rights committees, etc.), power imbalances, and existing risks in cases of conflicts</li> <li>○ Envision what could have been done differently or how to capitalize on positive aspects only</li> </ul>	

#### Instructions:

#### Activity (30 minutes):

- Explain the general context of the conflict (some participants may have already heard about it):  
In September 2010, a clash between the police and demonstrators opposed to an irrigation project led to the death of one man and the injury of 18 persons in the town of Espinar, near the well-known city of Cusco, in Southern Peru. Escalation in the following days led to more protests involving university students, the ‘invasion’ of Cusco’s international airport, and its subsequent closing for days. Tourists visiting Cusco’s many archeological sites (including nearby Macchu Picchu) were stranded for days.
- Divide the participants in 6 groups and assign them the following sets of questions. Leave a minute or two for them to get acquainted with their assigned questions
  - Group 1 and Group 2: Who are the opposing sides (there can be more than two), what do they want and what need is associated with it? Name other actors involved. What is their role?
  - Group 3 and Group 4: Try to identify some positive and some negative aspects of these events. What has each side done and what are the reasons for the escalation of the conflict? What could have been done differently in order to avoid conflict?
  - Group 5 and Group 6: Identify available social resources that can be useful in cases of conflict (latent or active). Identify power imbalances and existing risks in case of conflicts.
- Play the audio and audio-visual materials
  - A member of Peru’s ombudsperson agency explains the events and what led to the conflict (4 minutes).
  - News report on protests that led to the closing of Cusco’s international airport (5 minutes).
- Distribute the newspaper clippings to the groups and allow them 20 minutes to gather more information, brainstorm their answers, and prepare their report.

Debrief (30 minutes):

- Ask each group to report the result of their brainstorm and ask for further contributions by other groups. Facilitate any extra information or insight that can be useful to participants' understanding.
- Explore the two following questions as a group
  - What is the worst possible outcome of this conflict according to you?
  - How is this situation affecting you personally? What could you do to help it, or not?

### Break with food and beverages (20 minutes)

#### Personal experiences (30 minutes)

Material:

- None required

Time: 30 minutes

Objectives:

- To share personal experiences related to conflicts over water access or provision
- To share personal experiences related to situations where no overt conflict exists yet violence is prevalent
- To explore and brainstorm strategies to prevent conflict and violence in these cases

Divide the group in two. Each facilitator will lead a discussion on the following questions:

- Do they know anyone who is or was in a situation of conflict over water?
- Were they ever in this situation?
- Do they feel this situation could affect them one day (or affect them again?)
- Ask them to reflect and share situations where there is no overt conflict over water access and resources, yet there is no peace because people's human right to water is either menaced, or not fulfilled.
- Explore and brainstorm strategies to prevent conflict and violence in these cases

#### The wheel: Interconnectedness, compromising, and conflict (20 minutes)

Material:

- None required

Time: 20 minutes

- Activity: 7 minutes

- Debrief: 13 minutes

Objectives:

- Reflect on interconnectedness
- Reflect on compromising, adapting
- Explore their links with environmental sustainability and conflict

Instructions:

- Ask everyone to stand up and disperse themselves in the room. Once everyone is well dispersed, ask them to stand with their feet together.
- Teach everyone two simple sequences:
  - Sequence 1 – “Right, together”: move the right foot to the right, move the left foot to join the right foot (both feet finish together)

- Sequence 2 – “Left, together”: move the left foot to the left, move the right foot to join the left foot (both feet finish together)
- Have people alternate sequence 1 and 2 by singing “right, together”, “left, together”, and so on.
- Try the following pattern: “right, together, right, together”, “left, together, left, together”
- Now ask everyone to form a circle. Tighten the circle by asking everyone to connect with their neighbors by hooking at the elbows.
- The whole circle performs sequence 1, and then sequence 2, a couple of times. Then try the last pattern “right, together, right, together”, “left, together, left, together”, and so on). There is an interesting “push-pull”, or “give and take” effect that is created. The only way you can get the wheel to work smoothly is if everyone compromises a little, and adapts their movement to the others.

Debrief:

- Ask people to freely reflect on the activity (what they felt/noticed, the push-pull effect...).
- You may choose to explore the following ideas:
  - Interconnectedness: As seen in the wheel exercise, actions impact others in a group, society, the world. How is that related to environment and sustainability?
  - Compromise: How did the participants and the whole group compromise, adjust, and organize itself in order to make the wheel turn? Did it take a long time? Ask everyone to self-evaluate how they accepted to adjust to others. How can they relate this to conflict in general?
  - Offer the following quote for reflection: “If we have no peace, it is because we have forgotten that we belong to each other” (Mother Teresa)

**Conclusion: *La cultura del agua* (20 minutes)**

Material: <ul style="list-style-type: none"> <li>○ Poster papers used in workshop one for this same activity</li> <li>○ Markers</li> </ul>	Time: 20 minutes
Objectives: <ul style="list-style-type: none"> <li>○ To integrate lessons of the workshop</li> <li>○ To continue elaborating collective definitions and objectives of “<i>la cultura del agua</i>”</li> </ul>	

Instructions

- Ask participants to reconsider the definitions of “*la cultura del agua*” they prepared at the end of the first workshop (you can summarize these briefly and redistribute posters).
- Based on today’s activities and themes, do they feel they can add on to this definitions and objectives?
  - How do they relate it to peace and human rights?
  - What elements or aspects are crucial for it to effective? (This might be a good moment to explore the limitations of individual citizens’ action in the face of large corporations and larger forces).

### WORKSHOP 3: Group action

In this workshop, we continue to strengthen the links between participants as in previous workshops and especially focus on the power of community links, teamwork, and individual participation in community initiatives to resolve problems. As a conclusion to the workshop series, participants draw on lessons learned and community knowledge to envision, plan, and present a group initiative that contributes to peace building around water related issues.

#### Energizer (15 minutes)

Material:	Time: 15 minutes
<ul style="list-style-type: none"> <li>○ Three blue balls (20 cm diameter approximately)</li> </ul>	
Objectives:	
<ul style="list-style-type: none"> <li>○ Strengthen links between participants</li> <li>○ To have the participants perform and engage a physical activity that can express/embody the following idea: Handling multiple balls successfully as a group is a metaphor of the community working together to juggle problems</li> </ul>	

#### Instructions:

- Ask participants to stand up and form a circle.
- Start with one ball that you will hand to one random participant. Have participants exchange the ball by throwing it to another person in the circle. Before throwing, they have to say the person's name. Explain that we have to make sure everyone gets the ball once (try to not throw the ball to the same person twice). After everyone has received the ball once, mark a pause.
- Repeat the exercise asking everyone to remember to whom they threw the ball, and asking them to throw it to the same person. Tell them the process has to be done faster than the first time, yet without losing control.
- Repeat the exercise one last time but tell the participant you will add a second, and then a third ball.

(Adapted from: Theater of the Oppressed workshop "Moving Minds and Bodies: Reflecting Creatively". November 13, 2010, Teachers College, Columbia University. Facilitator: Javier Cardona, NYU)

#### The chair (20 minutes)

Material:	Time: 20 minutes
<ul style="list-style-type: none"> <li>○ 2 chairs (1 for each group)</li> </ul>	<ul style="list-style-type: none"> <li>○ Activity: 10 minutes</li> <li>○ Debrief: 10 minutes</li> </ul>
Objectives:	
<ul style="list-style-type: none"> <li>○ Practice to work as a group and foster individual participation in group initiatives</li> <li>○ Reflect on the importance of community collaboration and the power of community links</li> <li>○ Reflect on the fact that everybody's participation is essential for a project to work and how you need to adapt to everyone's characteristics</li> </ul>	

Instructions:

- Explain that the goal of the activity is to create a chain of human chairs. This will involve each participant, one at a time. The first part of the activity is to create a line of chairs, the second part is to attempt to have the line form a circle, without breaking the chain of chairs (and without anyone falling!).
- A participant sits on a chair, legs tightly held together. He or she gets hold of the waist of a second participant, who sits on the first participant’s knees and then hitches up to the waist of a third participant, and so on until everyone is sitting on each other’s knees, all with their legs together, with the last person sitting on the chair. The chair is removed and no one falls down, as they are all sitting, hitched up to each other. The head of the line (the last person to have joined the chain of human chairs, must try to ‘insert’ himself or herself under the person who first started the chain – in this way they form a circle of sitting people, moving and holding on to each other’s waist. At this point they can let go of the others’ waists, because there is no longer any need to hold on to each other, all being comfortably seated. (taken from: Boal, A. *Games for actors and non actors*, p. 79).
- **Tips:**
  - Steps can be explained as the activity unfolds (it is easier to understand this activity in a practical way). However, prior to starting, you should at least explain the first few steps so participants have a general understanding. Underline the fact that people need to act quickly but calmly in order for the exercise to succeed.
  - Obtain a prior group commitment that they will do their best to not break the chain.
  - Make sure everyone is comfortable with the exercise. People who prefer not to do the exercise can simply watch – they will still gain from it.

Debrief:

- Survey the group for some reactions and reflections
  - What images came up in their mind or what did it make them think of?
  - What is the meaning of this activity/how can they relate it to personal experiences?
  - How did they have to adapt to the person behind them, in front of them, to the head of the chain who initiated the movement towards forming the circle?
  - What made the activity work, or not work?
- Invite the participants to take insight or lessons they could draw from the chair activity into the next activity. Invite them to also take whatever insight or lessons they could draw from the three workshops up to now, and to be mindful and conscious of this during the activity.

**Short break (10 minutes) (Food will be provided in the communal meal at the end of the workshop)**

**Group initiative (2 hours)**

Material: <ul style="list-style-type: none"> <li>○ Poster papers and markers for each group</li> </ul>	Time: 20 minutes <ul style="list-style-type: none"> <li>○ Part 1: 45 minutes</li> <li>○ Part 2: 1 hour and 15 minutes</li> </ul>
Objectives:	

- Envision and plan a group action based on what was learnt during the workshops
- Offer feedback on others' projects
- Critically reflect on projects' feasibility and explore real-life implications

#### Part 1: Instructions and group preparation

- Divide the participants in 5 groups.
- Explain that each group will have to come up and plan an initiative that will have a positive impact on issues related to water and peace. Each group should try to come up with an initiative they feel comfortable with. They can be creative and daring, or more pragmatic, it is up to them, but they should try to imagine that they will really implement it in real life.
- Groups can choose their own way of present their initiative (a skit, strategy, project, letter to an authority or community of their choice...) No matter the medium of presentation, everyone should come up with a distinctive sign/image for their initiative that they will quickly represent on a poster. Each group will have about 7 minutes to present.

#### Part 2: group presentations, feedback and debrief

- Have groups present and leave their poster on the wall where they presented (posters will be left in 5 different spots of the room). After each presentation, participants can offer feedback
- Once every group has presented, ask the participants to think of each initiative, and to choose which initiative they would most likely join or want to be part of (they can choose any initiative, not necessarily their own!). This is not to say who is better, but rather, to really reflect on what would be most feasible to do, for them as individuals, should they engage in an activity, based on their time, and also if they think the initiative is realizable. Ask the participants to physically move to this initiative (represented by the poster). Have them comment on their decision, or their reaction to the group's tendencies.

### Conclusion and evaluation (15 minutes)

<b>Material:</b> <ul style="list-style-type: none"> <li>○ Poster papers used in workshops 1 and 2 for this same activity</li> <li>○ Markers</li> </ul>	<b>Time:</b> 20 minutes
<b>Objectives:</b> <ul style="list-style-type: none"> <li>○ To integrate lessons of the workshop</li> <li>○ To continue elaborating collective definitions and objectives of “<i>la cultura del agua</i>”</li> </ul>	

#### Instructions

- Ask participants to reconsider the definitions of “*la cultura del agua*”. Based on the three workshops what final definition(s) and objectives do they take away with them? What are the perspectives for the future?
- Ask participants to go back to their original objectives. How were these met? What have they learned? What do they take from the workshop?

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[Note: sources for handouts and supplementary materials for facilitators are mentioned in appendices]

## Appendices

### Handouts

1. Water and sanitation fact sheet (multiple sources – see handout)
2. Song *El hombre y el agua* (Man and Water) by Joan Manuel Serrat ((printed from: Boelens, R. & Parra, R. (2009). *Aguas rebeldes*. Quito, Ecuador: Imprefepp/Instituto de Estudios Peruanos.)
3. The Universal Declaration of Human Rights (retrieved from <http://www.un.org/en/documents/udhr/index.shtml>)
4. The right to water and sanitation is recognized internationally and in Peru (multiple sources – see handout).
5. News articles for water conflict analysis (sources: Andina, Reuters, RPP, Andean Air Mail & Peruvian Times)

### Supplemental material for facilitators

1. The human right to water and sanitation – Frequently asked questions (Source: Office of the Independent Expert on the issue of Human rights obligations related to access to safe drinking water and sanitation, available at: [www2.ohchr.org/english/issues/water/iexpert/docs/watersant.pdf](http://www2.ohchr.org/english/issues/water/iexpert/docs/watersant.pdf))