

THE KITE RUNNER

COMPANION CURRICULUM

A BOOK BY
A FILM BY

KHALED HOSSEINI
MARC FORSTER



AMNESTY INTERNATIONAL USA
HUMAN RIGHTS EDUCATION PROGRAM

ACKNOWLEDGEMENTS

THE HUMAN RIGHTS EDUCATION PROGRAM AT AMNESTY INTERNATIONAL USA
WOULD LIKE TO RECOGNIZE THE FOLLOWING CONTRIBUTORS TO THIS
CURRICULUM GUIDE. WITHOUT THEIR DEDICATION, HARD WORK AND PERSONAL
COMMITMENT TO THE ISSUES THAT EMANATE FROM THE FILM, THIS GUIDE
WOULD NOT HAVE BEEN POSSIBLE.

WRITER

SHEETAL KHEMCHANDANI-DASWANI

CONTRIBUTORS

SONAM DOLKER
CLARE GARVIE
SAMANTHA LEE
LUCIA NOYCE
PATRICK PHELAN
MOHAMMED H. QAYOUMI
SARNATA REYNOLDS
KAREN ROBINSON
MELISSA ROBINSON
DIANA RYAN
RACHEL STEIN-HOLMES
BARBARA VON SALIS
OUR FRIENDS AT THE AFGHANISTAN RELIEF ORGANIZATION
OUR FRIENDS AT THE INTERNATIONAL RESCUE COMMITTEE
OUR FRIENDS AT PARTICIPANT PRODUCTIONS

TABLE OF CONTENTS

INTRODUCTION	FILM SYNOPSIS 4 WHAT IS KITE-RUNNING? 5 FROM THE AUTHOR 6 FROM THE EDITORS 7 MOVIE DISCUSSION GUIDE 9
LESSON 1	INTRODUCTION TO AFGHANISTAN 11 APPENDIX 1 – Handouts & Teacher Resources 14
LESSON 2	HISTORICAL OVERVIEW OF AFGHANISTAN 20 APPENDIX 2 – Handouts & Teacher Resources 23
LESSON 3	CHALLENGES FACING HUMAN RIGHTS IN AFGHANISTAN 28 APPENDIX 3 – Handouts & Teacher Resources 31
LESSON 4	THE IMPACT OF FUNDAMENTALISM 37 APPENDIX 4 – Handouts & Teacher Resources 40
LESSON 5	REFUGEES AND RESETTLEMENT 49 APPENDIX 5 – Handouts & Teacher Resources 53
ADDITIONAL RESOURCES	FURTHER READING 60
RESOURCE STRENGTHENING	FEEDBACK FORM 64

FILM SYNOPSIS

FILM SYNOPSIS

The Kite Runner chronicles the lives of specifically two boys, Amir and Hassan within the politically, socially and culturally charged landscape that is Afghanistan. Hassan, a Hazara, is Amir's servant, best friend, half-brother and a survivor of an unconscionable discrimination and betrayal. Amir, a Pashtun, is a confused youth who allows emotions, society and privilege to overshadow what he knows is right and wrong. The story is a riveting tale that clearly documents the trials and tribulations of adolescents and their friendships, as well as their ever-changing values and moral systems especially in the face of ethnic conflict, war and social stigmas.

The Kite Runner is one of few films that truly demonstrate both internal conflicts within individuals and countries as well as the external conflicts that affect them. Afghanistan's multi-ethnic mosaic of citizens allows for a truly memorable tapestry of storylines about fathers and sons, servants, best friends, love, family, loyalty, betrayal, reconciliation, redemption, war, fundamentalism and discrimination. The film acts as a powerful platform that creates a space to discuss a vast variety of human rights issues. It creates an opening for awareness, dialogue and social action which are three of the most important goals of Amnesty International's Human Rights Education Program. This surprising story of a young man's struggle with his family, country and with his own self is so profound and everlasting that its effects and lessons will forever remain with the viewer.

FILM SYNOPSIS

WHAT IS KITE RUNNING?

*"Hope is knowing that people, like kites, are made to be lifted up."
- Afghanistan Relief Organization*

Kite-running (Gudiparan Bazi) has been a favorite pastime in Afghanistan for the last 100 years, but there are few on the streets of Kabul that can forget the terror of living under the Taliban regime for so many years. Under Taliban rule, if you were caught with a kite, many times you would be beaten and the spool would be destroyed. However, since the fall of the Taliban regime, kite-running has again resurfaced tenfold.

Kite-running is a two-person affair, with one person called the "charka gir" and the other called the "gudiparan baz." The charka gir is in charge of the holding the wooden kite spool, around which the wire, or "tar" is wound. The second person, called the "gudiparan baz" actually is in control of the movement of the kite in the air. Kite flyers stand on tops of buildings, fighting with kites from all over the city. The object is to strike down the kite of your opponent with the string of your kite, after which you will be called the winner. The strings are often made with razor wire which gives the sharpness to cut down other kites. After an opponent's kite is set free, it flutters away into the wind where it is usually picked up by the local children, who fly it the next day as their own.

Kites are made of either extremely fragile tissue paper, or heavier more durable mylar fabric. They come in many colors, shapes, and sizes. Kites range in price depending on the size and materials used to make the kite. For a small, simple, child sized kite, the price starts at just a few cents. For large, elaborate, colorful kites, many with dangling adornments, the price can cost as much as [2 to 100] Afghanis, or \$2 US.

(Quoted from "Kites for Kabul: Flying for Freedom". Available online at <http://www.kitelife.com/archives/issue45/kabul45/index.htm>)

FROM THE AUTHOR

**KHALED
HOSSEINI**

I want to thank the Human Rights Education Program at Amnesty International USA for this comprehensive guide to *The Kite Runner* film. I think they have done a terrific service to the students, and I am grateful to them for bringing to light the nuances and many complexities of Afghan society and Afghan life via this guide.

Even though Afghanistan plays a pivotal role in U.S. foreign policy and so much time, manpower, and money has been invested into making it a functional state, Afghanistan remains largely an enigmatic and misunderstood society to many people in the west. I still frequently encounter people who believe that Afghans are ethnic Arabs, or that Afghans as a people are anti-west, or that the Taliban accurately represent a majority of the Afghan people. One of the most rewarding aspects of the success of *The Kite Runner* to me has been in dispelling some of these pre-conceived notions, and in seeing that the book has helped spark interest in Afghanistan among readers.

One of the most vocal groups of readers has been high school and college students. I have visited many college and high school campuses to discuss the novel and still regularly receive letters in batches of thirty or more from students who read *The Kite Runner* in class. I am always impressed by how sophisticated students at that age are, and by their ability to grasp subtext and context. Many of them write to tell me that *The Kite Runner* is their favorite book and that they eagerly look forward to seeing the film. I think this guide is a wonderful way of turning the experience of merely watching a film into an opportunity to learn about a vastly different culture. As both an author and an Afghan, I appreciate the care that the Human Rights Education Program at Amnesty International USA has taken in devising this guide to the film. I am thrilled that this film will help students understand better issues such as ethnic relations, regionalism, and fundamentalism. Additionally, as an envoy to the UN Refugee Agency, I am very pleased to find within a section on the plights of the Afghan displaced and refugees.

I thank the Human Rights Education Program at Amnesty International USA for using the release of *The Kite Runner* film as an opportunity to build bridges and engage students in meaningful discussions about issues that, given the realities of today's world, affect us all. You have my deepest thanks.

– Khaled Hosseini

FROM THE EDITOR

HOW TO USE THE GUIDE

The companion guide for *The Kite Runner* provides activities and lessons to engage learners in a discussion of issues which seem difficult and complex, such as ethnic diversity, gender inequality, and the interplay between upper and lower socioeconomic and political classes in Afghanistan. Designed to be as comprehensive and informative as possible, this guide can be used in its entirety as an in-depth unit of study or individual lessons can stand alone as learning extensions after watching the film. For more tips on using film in educational settings, please go to our website: <http://www.amnestyusa.org/education>. Additional resources, such as international human rights declarations, fact sheets and links to actions and reports can also be found on the Amnesty International USA website listed above.

Prior to showing the film, educators should prepare learners by having a short background discussion around the main themes of the film. For example, educators could review with students a map of Afghanistan that shows all of its ethnic groups. Such a map can be found at <http://www.nationalgeographic.com/landincrisis/ethnic.html>. For background information relating specifically to Pashtuns and Hazaras, educators should visit <http://www.afghan-network.net/Ethnic-Groups/>. A brief historical timeline of Afghanistan can be found at http://news.bbc.co.uk/1/hi/world/south_asia/1162108.stm. For any additional research or information and resources, please also visit the websites of the International Rescue Committee at <http://www.theIRC.org> and Afghan Relief Organization at <http://www.AfghanRelief.com>.

After using this curriculum, please take the time to fill out the feedback form found at the end of this guide or online at: <http://www.amnestyusa.org/education>.

COMPANION CURRICULUM OBJECTIVES

This Curriculum aligns with the following standards outlined by McREL (Mid-continent Research for Education and Learning)
<http://www.mcrel.org/compendium/browse.asp>

- Behavioral Studies: Standard 1, Level IV (Grades 9-12) – Understands that group and cultural influences contribute to human development, identity and behavior
- Historical Understanding: Standard 2, Level IV (Grades 9-12) – Understands historical perspective
- Language Arts: Standard 7, Level IV (Grades 9-12) – Uses reading skills and strategies to understand and interpret a variety of informational texts
- To introduce the ethnic groups of Afghanistan and to understand human rights issues that arise through ethnic rivalries
- To explore the history of political influence in Afghanistan and to recognize its role in creating channels for human rights abuse

FROM THE EDITOR

COMPANION CURRICULUM OBJECTIVES (CONTINUED)

- To brainstorm definitions for terms such as regionalism, warlordism and fundamentalism with regard to human rights
- To understand the plight of refugees and internally displaced peoples and to critically consider the challenges associated with resettlement
- To engage students in discussion of personal and collective responsibility, with specific emphasis on forgiveness, reconciliation, redemption, social responsibility and activism

TARGET AUDIENCE

This guide is designed primarily for high school and college students. It can be used in social and international studies classes, history classes, arts and literature classes, or as a stand-alone learning opportunity. It can also be used in community settings, such as film festivals, house party screenings, or group meetings. Individual lessons can act either as stand alone lessons or as a part of a whole semester long series. Most sections of critical thinking questions are divided into two parts - general questions, and advanced questions. It is up to the educator to decide which parts are applicable to his/her audience. For community settings or small group settings, it may be sufficient to use only the movie discussion guide to spark dialogue and debate.

MOVIE DISCUSSION GUIDE

DISCUSSION QUESTIONS

The following is a comprehensive list of discussion questions. Educators should feel free to use some or all of the questions depending on the audience. It is also recommended that learners do an initial read-through of the questions before viewing the film.

- 1.** What are some of the human rights issues or injustices that are portrayed in this film?
- 2.** What was happening politically in Afghanistan during the film?
- 3.** List some of the recurring themes of the film.
- 4.** In one of the opening scenes, we see Amir and Hassan returning home from a game of kite-fighting. The boys part ways and Amir walks up his redbrick driveway lined with trees and rosebushes towards his magnificent house; whereas Hassan walks towards a little mud hut. In what way does this scene set the stage for this film?
- 5.** Could Hassan be considered wealthier than Amir in some ways? Why or why not? Define wealth. What are some criteria we can use to measure one's personal inner wealth?
- 6.** A quote in the first chapter of The Kite Runner book was "Afghans like to say: Life goes on, unmindful or beginning, end...crisis or catharsis, moving forward like a slow dusty caravan of kochis (nomads)." How does this idea resonate throughout the film?
- 7.** How did war, conflict and human rights abuse change the characters of the book?
- 8.** Who chose to stay in Afghanistan during the Soviet Invasion? Who chose to flee? Who did not have a choice? Why?
- 9.** Did Amir and Baba Jan become internally displaced peoples? Refugees? Or both? What rights were taken away from them when they had to leave their home? (In-depth study of IDP's and Refugees can be found in LESSON 5)
- 10.** What kind of resettlement process did Baba and Amir have to go through? What kind of resettlement process did some of the other characters endure?
- 11.** When Amir failed Hassan, would you consider his action a human rights abuse? Why?
- 12.** What did Rahim Khan mean when he said to Amir, "there is a way to be good again"? Was it important for Amir to redeem himself? Why? Are we always able to reconcile with past mistakes or past human rights abuses? Is it important to do so? Why?

MOVIE DISCUSSION GUIDE

DISCUSSION QUESTIONS (CONTINUED)

13. How do pride and privilege affect Amir and his actions?

14. Baba says to Amir “there is only one sin, only one. And that is theft. Every other sin is a variation of theft...When you kill a man, you steal a life. You steal his wife’s right to her husband, his children’s right to their father. When you tell a lie, you steal someone’s right to the truth...There is no act more wretched than stealing.” Do you agree with Baba? List some other rights that could be violated by stealing that Baba does not mention.

15. In the scene where Assef attacks Hassan, what rights did he steal from Hassan?

16. Assef says in the film to Amir, “Afghanistan is the land of Pashtuns. We are the true Afghans, not this Flat-Nose here. His people pollute our homeland. They dirty our blood.” How does Assef’s attitude compare to some of the individuals or groups we have learned about in our history classes? (the KKK, Hitler, etc) Can Assef’s attitude lead to human rights issues, such as hate crimes in our neighborhoods? How?

17. Baba says to Amir, “I grew up with Ali. My father took him in, loved him like his own son. Forty years Ali’s been with my family.” Yet the cycle continues where neither Ali nor Hassan could read or write and both eat Baba’s and Amir’s leftover food. In a society where individual roles are so defined and ingrained, how can one go about changing them? What responsibility do we have to break these unjust norms? How can we?

LESSON 1: INTRODUCTION TO AFGHANISTAN

QUESTION	What are the different ethnic groups in Afghanistan? Which countries surround Afghanistan? What are some of the important terms used when studying Afghanistan?
TIME	One 90 minute class or two 45 minute classes
OVERVIEW	Afghanistan has approximately 8 major ethnic groups residing within 34 provinces or mini-states, each having its own distinct cultural and political identity. The 8 major ethnic groups are the Pashtuns, Tajiks, Hazaras, Uzbeks, Turkmen, Nuristanis, Aimags and Balochis. This lesson will introduce students to the various ethnic groups of Afghanistan and will also introduce students to important terminology that will be used in later lessons.
OBJECTIVES	<p>STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Demonstrate knowledge of the ethnic groups of Afghanistan • Garner an understanding of the region through a map exercise • Become familiar with some key terms that will be used throughout this curriculum
PREPARATION AND MATERIALS	<p>HANDOUT 1.1 – Ethnic Groups of Afghanistan HANDOUT 1.2 – Map Exercise HANDOUT 1.3A – Words and Terms HANDOUT 1.3B – Definitions TEACHER RESOURCE #1 – Map Exercise ***ALL HANDOUTS CAN BE FOUND IN APPENDIX ONE AT THE END OF THIS LESSON***</p>
ACTIVITY #1 (30 MINUTES)	THE 8 ETHNIC GROUPS OF AFGHANISTAN
PROCEDURE	<ol style="list-style-type: none"> 1. Distribute HANDOUT 1.1 to students 2. Divide students into 8 groups and assign each group one ethnicity 3. Allow students 3-5 minutes to become familiar with their newfound ethnicity 4. Have each group tell the rest of the class who they are, what they are known for, and where they reside in Afghanistan 5. After this is complete, ask students to put away HANDOUT 1.1 6. Divide the students into 2 groups, A & B, and engage them in a surprise quiz 7. Draw a score sheet on the chalkboard for groups A & B 8. Ask students the questions that follow. Whichever group answers first and correctly should receive 5 points for general questions and 10 points for advanced questions. (the answers are in brackets for Educator use)
QUIZ	<p>GENERAL QUESTIONS</p> <ol style="list-style-type: none"> 1. What is the population of Afghanistan? (approximately 32 million) 2. How many major ethnic groups are there in Afghanistan? (8) 3. What are the official languages of Afghanistan? (Pashtu and Dari) 4. What is the major religion in Afghanistan? (Islam) 5. Which two ethnic groups are the largest in Afghanistan? (Pashtuns and Tajiks) 6. What is the main language of the Pashtuns? (Pashtu)

LESSON 1: INTRODUCTION TO AFGHANISTAN

QUIZ (CONTINUED)

7. Why are the Pashtuns so influential in Afghanistan?
(Large role in government)
8. Approximately how many Tajiks are there in Afghanistan? 25-30%?
12-17%? 5-10%? (27%)
9. Where do most Hazaras reside? (central Afghan mountain region/
Hazarajat)
10. According to the handout, which ethnic groups were historically best known
for farming? (Uzbeks and Turkmen)
11. Which ethnic groups are best known as nomads or for camel breeding?
(Aimaqs)
12. In the film, Amir was a _____ and Hassan was a _____.
(Pashtun, Hazara)

ADVANCED QUESTIONS

1. How many minor languages are spoken in Afghanistan? (approximately 30)
2. What sect do the majority of Muslims in Afghanistan belong to?
(Sunni Islam)
3. What are the Tajiks best known for? (Being agriculturists or townspeople)
4. What sect of Muslims do most Hazaras belong to? (Shi'ite Islam)
5. Hazaras have _____ origins. (Mongolian)
6. BONUS: True or False: Afghanistan is in the Middle East (False, Afghanistan
is in Central Asia)
7. BONUS: What other religions besides Islam are present in Afghanistan?
(Zoroastrianism, Buddhism, Hinduism and Sufism)

ACTIVITY TWO (15-20 MINUTES)

PROCEDURE

WHERE IS AFGHANISTAN? (MAP EXERCISE)

1. Distribute Handout 1.2 to students
2. Ask students to find the following on the map. Give them about
30 seconds to write each place onto their map
 - Afghanistan
 - Pakistan
 - India
 - China
 - Russia
 - The Arabian Sea
 - Iran
 - Tajikistan
 - Kyrgyzstan
 - Turkmenistan
 - Uzbekistan
 - Azerbaijan
 - Kazakhstan
 - Bonus: Where is Peshawar? Why is Peshawar significant when
studying Afghanistan?
3. Collect maps from students, mark corrections and return them next class
4. Now ask students to write down the names and capitals of each

LESSON 1: INTRODUCTION TO AFGHANISTAN

ACTIVITY THREE (30-40 MINUTES)

PROCEDURE

LESSON ONE

- country they were asked to find. Capitals are: Afghanistan-Kabul, Pakistan-Islamabad, India-New Delhi, China-Beijing, Russia-Moscow, Iran-Tehran, Tajikistan-Dushanbe, Kyrgyzstan-Bishkek, Turkmenistan-Ashgabat, Uzbekistan-Tashkent, Azerbaijan-Baku, Kazakhstan-Astana
5. Have students memorize capitals overnight and quiz them a few classes later

IMPORTANT TERMINOLOGY RELATING TO AFGHANISTAN (VOCABULARY EXERCISE)

1. Distribute HANDOUT 1.3A to students
2. Ask students to work in groups to brainstorm what the words or terms could mean. Some terms should be familiar from History and Social Studies classes
3. Now Distribute HANDOUT 1.3B to students
4. Have students compare what they wrote, to what is written on HANDOUT 1.3B
5. Have each group explain the meaning of one word or term to the rest of the class
6. Allow students time to interact with each other especially if they are confused or unclear. Give learners about 4 or 5 minutes to figure out each definition of each word or term amongst themselves before helping them out
7. Have students study these terms for homework as they will pop up in the following lessons

COMPLETED

**ETHNIC GROUPS
OF AFGHANISTAN**

Afghanistan is an ethnically diverse country. Its inhabitants form a complex mosaic of ethnic and linguistic groups, a reflection of the country's geographic location as well as its history of frequent external occupiers. As of July 2007, there are approximately 32 million people estimated to live in Afghanistan. Pashtu and Dari are considered the official languages of Afghanistan, and are spoken by 85% of the people. Thirty other minor languages are also spoken in Afghanistan, representing the last 4% of the population. There is also a large degree of bilingualism amongst the inhabitants of the country. About 99% of the population is Muslim, and of these Muslims, 84% belong to the Sunni sect. There has been a long history of an ethnic hierarchy within Afghanistan. It has created imbalances in wealth, influence and education within its society. Traditionally, Pashtuns have dominated the country because they are the presumed majority of the population. As a result, many of the other ethnic groups have not had a strong voice within the society. The ethnic groups in Afghanistan do not form a concrete caste system like India. But, the society does have a firm and structured hierarchy which dominates the inter-ethnic interactions and relations.

PASHTUNS

- Pashtuns are the majority ethnic group in Afghanistan, about 42% thereby constituting just under half of the population
- They are the highest ethnicity on the social ladder and dominate governmental bodies
- Pashtu is their native language
- They consist mainly of Sunni Muslims

TAJIKS

- Tajiks account for about 27% of the population of Afghanistan
- They are the second largest ethnic community within Afghanistan
- They are identified with agriculture and town life
- They mainly inhabit the fertile eastern valleys
- They are a group that is considered to have low income and like many Hazaras, they are not the highest on the social ladder. However, there Tajiks that are successful and important members of the government
- Large numbers of Tajiks are city dwellers as well

HAZARAS

- The Hazara ethnic group resides mainly in the central Afghanistan mountain region called 'Hazarajat'
- They make up approximately 9% of Afghanistan's population
- There are also significant populations of Hazaras in Pakistan and Iran
- Historically, the Hazara seem to have Mongolian origins, as evidenced by physical attributes and parts of the culture and language
- It is commonly believed that the Hazara are descendants of Genghis Khan's army, which marched into the area during the 12th century. Proponents of this view hold that many of the Mongol soldiers and their family members settled in the area and remained there after the Mongol empire dissolved in the 13th century, converting to Islam and adopting local customs

**HAZARAS
(CONTINUED)**

- Most of the Hazaras are Shi'ite Muslims, and, the 1% of the population which is not Muslim is either Hindu, Sikh, or Jewish
- In *The Kite Runner* book and movie, it is evident that Hazaras are considered to be on the lower end of the socio-economic scale

**UZBEK AND
TURKMEN**

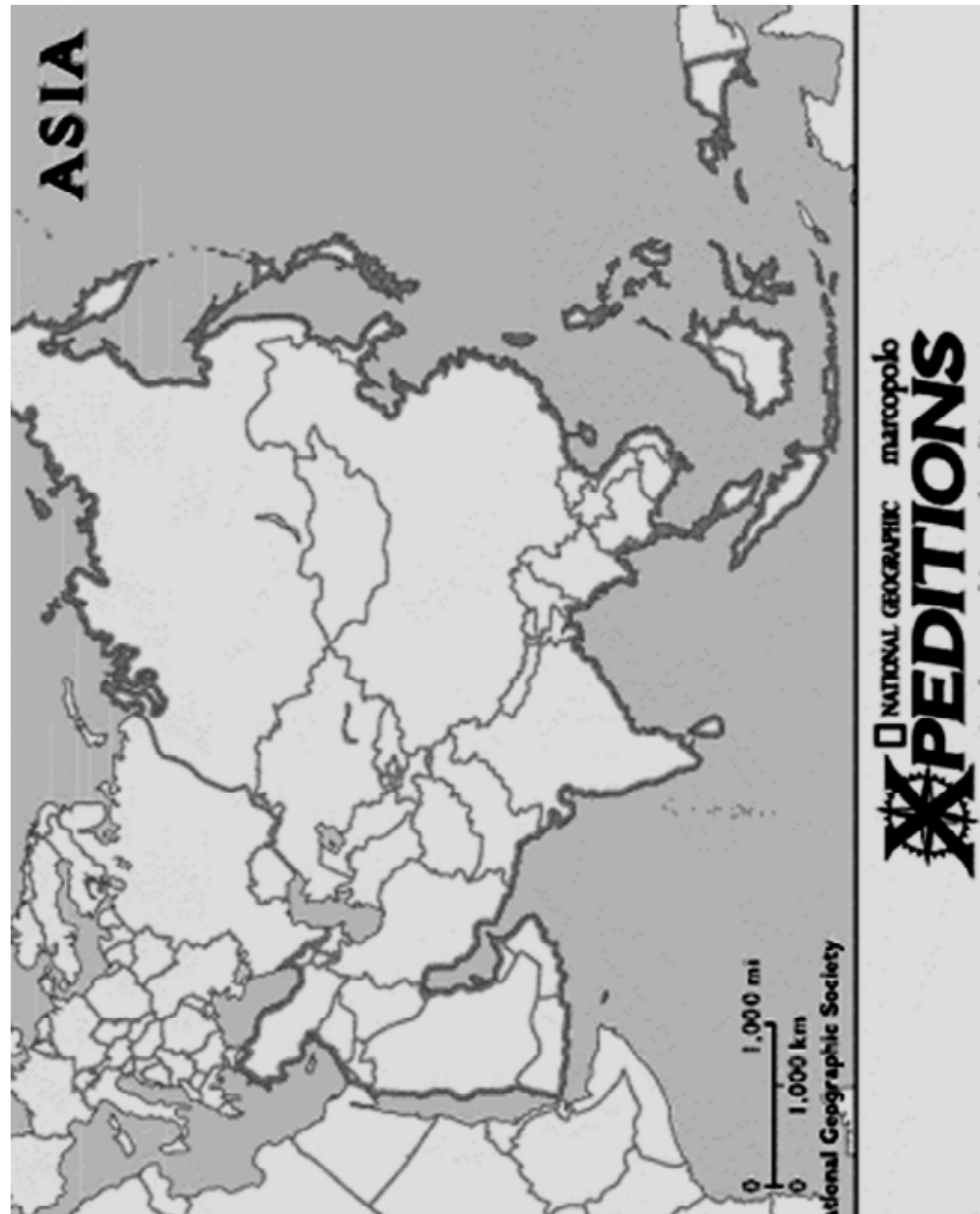
- 12% of the population is comprised of the Turkmen (3%) and Uzbeks (9%)
- The Uzbeks are descendants from the Turkish invasion around the beginning of the first millennium
- The Turkmen are related to the Uzbeks and are mostly farmers, herders and craftsmen and live in the northern plains
- These two groups are such a small part of the population that they have not been able to hold many positions of power.

**NURISTANIS,
AIMAQ AND
BALUCHIS**

- The remaining 10% of the Afghan population is comprised of the Nuristanis, an ancient people of Mediterranean descent, the Fariswan, the ethnic Shi'a Persians, the relatively few in number Baluchis of the south, and the scattered members of the Kuchi and Aimaq nomads
- Nuristanis are predominantly Sunni who speak dialects of Dari and often also Pashtu
 - o They live in the Kunar, Nangarhar, Laghman, and Parwan areas of eastern Afghanistan
 - o The area where the Nuristanis live, Nuristan, was the scene of the first armed opposition to the Khalq government
- Aimaqs are more of farming and herding tribe rather than an ethnicity
 - o They inhabit the western part of Afghanistan
 - o They speak Dari and are predominantly Sunni Muslims
- The Balochis comprise approximately 2% of the population
 - o They are a Sunni Muslim group with Iranian ties and they live mostly in southern Afghanistan
 - o They have historically been a nomadic tribe and were well known for camel breeding
 - o They also speak Dari and Pashtu as well as their own, Baluchi. These tribes are all extreme minorities

The information on this fact sheet has been sourced from the following websites:
<http://www.stanford.edu/class/e297a/Afghanistan,%20the%20United%20States.htm>
http://www.pbs.org/newshour/indepth_coverage/asia/afghanistan/
<http://www.globalsecurity.org/military/world/afghanistan/index.html>
<http://www.afghan-network.net/Ethnic-Groups/>

MAP EXERCISE



WORD OR TERM	POSSIBLE DEFINITION
Sovereignty	
Influencer	
Occupier	
Narco-State	
Imperial Rivalries	
Guerilla Warfare	
Mini-States	
Central Government	
Warlords	
Fundamentalists	
Regionalism	
Economic Reconstruction	
Ethnic Harmony	
National Integration	
Nation State	

HANDOUT 1.3B INTRODUCTION TO AFGHANISTAN

WORD OR TERM	POSSIBLE DEFINITION
Sovereignty	A state is considered a sovereign state when its government possesses full control over its own affairs within its geographical borders
Influencer	Any country or organization that can shape the dynamic of a country – whether political, economic or military
Occupier	A country that forcefully invades and occupies another nation's territory
Narco-State	A country that relies heavily on the sale of narcotics for the progress of its economy. A state can also be called a narco-state when it is controlled and corrupted by drug cartels and when law enforcement is extremely ineffective
Imperial Rivalries	When stronger countries fight for control or influence over another country
Guerilla Warfare	When small groups of combatants engage in surprise tactics such as ambushes and raids against a country's leading army in order to take control over the army
Mini-States	Mini-states within one nation state arise when there are several different ethnicities living in different regions of a country- And where each ethnicity in each region has a different political, social and economic culture
Central Government	The central government in a country is the supreme governmental authority of a country which sometimes delegates authority to regions or mini-states
Warlords	A warlord is one who exercises military power in a region of a country that the central government cannot effectively control
Fundamentalists	Those who advocate the replacement of secular law with religious law in accordance to literal translations of sacred texts such as the Bible or the Qur'an
Regionalism	Regionalism arises when every mini-state or province in a country has its own political, economic and social culture and is governed by local regional leaders rather than the central government. Regionalism occurs when the central government cannot provide adequately for each of its mini-states or provinces
Economic Reconstruction	The rebuilding of a nation's economic, social and political infrastructure after it has gone through a serious depression
Ethnic Harmony	When ethnicities in all mini-states of a country can live together in peace without rivalry
National Integration	When the central government makes economic, social and political efforts to unify all ethnic groups within the country's borders
Nation State	The state is a political and geopolitical entity; the nation is a cultural and/or ethnic entity. The term "nation-state" implies that they geographically coincide, and this distinguishes the nation-state from the other types of state, which historically preceded it. ¹

¹ Anderson, Benedict (1991) Imagined Communities, Reflections on the Origin and Spread of Nationalism. Revised Edition ed. London and New York: Verso

MAP EXERCISE
(ANSWERS)

LESSON 2: HISTORICAL OVERVIEW OF AFGHANISTAN

QUESTIONS	How has the political dynamic of Afghanistan, both historically and currently, created an opening for human rights injustices to take place?
TIME	One 45 minute class
OVERVIEW	Afghanistan is a country that has a history of being politically unstable. There are several states within a state, the lack of a strong central government has given rise to regionalism, warlordism and fundamentalism. As we saw through the depiction of the Russian invasion in <i>The Kite Runner</i> , there have also been multiple external factors and actions that have led to the country's current state. For the last few centuries at least, Afghanistan has been a buffer zone as well as a zone of contention for a variety of foreign influencers. This lesson will give an overview of the political dynamic in Afghanistan, both past and present.
OBJECTIVES	<p>Students will be able to:</p> <ul style="list-style-type: none"> • Explore the historic and current political landscape of Afghanistan • Brainstorm the human rights connection to the country's political state
PREPARATION AND MATERIALS	<p>HANDOUT 2.1: THE HISTORY OF POLITICAL INFLUENCE IN AFGHANISTAN</p> <p>HANDOUT 2.2: TIMELINE: AFGHANISTAN</p> <p>***ALL HANDOUTS CAN BE FOUND IN APPENDIX TWO AT THE END OF THIS LESSON***</p>
ACTIVITY ONE (30-40 MINUTES)	<p>UNDERSTANDING THE LEGACY OF EXTERNAL INFLUENCE IN AFGHANISTAN</p> <p>HANDOUT 2.1 is a chart that details every major influencer in Afghanistan. The chart is laid out to show that Afghanistan has never had a true sovereignty over its borders. Beginning at least about one hundred years ago, Afghanistan has been a political battlefield for several countries including Iran, Pakistan, the former USSR, Great Britain and the US. A history of economic, political and military influence has left Afghanistan dependent despite the fact that it is considered an independent nation-state. Handout 2.2 is a historical timeline that highlights this fact.</p>
PROCEDURE	<ol style="list-style-type: none"> 1. Distribute HANDOUTS 2.1 and 2.2 to students. Allow them about 10 to 12 minutes to review the sheets 2. Divide students into 7 groups: Iran, Pakistan, the former USSR, Great Britain, the United States, international organizations (UN and NATO) and finally a group of judges 3. Students must work within their groups to study what their group's role has been in Afghanistan throughout the years. The judges must examine the entire Handouts. Allot students about 10 minutes for this 4. One by one, each of the groups must explain to the judges how, when and why they influenced Afghanistan over the past century. Groups must internalize the information on HANDOUTS 2.1 and 2.2 to make their cases as accurate and convincing as possible. Groups will have 3 minutes each to state their case 5. Invite students to pose questions to the presenting group

LESSON 2: HISTORICAL OVERVIEW OF AFGHANISTAN

CRITICAL THINKING QUESTIONS

6. Judges will rate groups one a scale of 1 to 5 based on the following criteria:
 - Did the group accurately describe the events? (Judges can use Handouts as reference)
 - If there were questions, were the groups able to answer those questions from other students effectively? Judges will tally the points at the end of all 6 presentations and announce the group that was best able to demonstrate an understanding of its country's/ organization's role in Afghanistan
7. Students should have enough knowledge about the history of external influence in Afghanistan to engage in the discussion questions that follow

Present the following questions to students either in class or as homework.

It may be beneficial to assign 1 or 2 questions to the already existing groups.

Note: The questions are divided into General and Advanced. If educators feel that their students are not ready to tackle the advanced questions, consider assigning one or two of them as an extra-credit writing assignment instead

GENERAL QUESTIONS

1. Do you see any patterns of influence upon Afghanistan? If so, what are they?
2. Based on what you have read, do you feel as though Afghanistan's sovereignty was threatened by external players? How?
3. In the film, Baba agreed with the radio announcer when he said "If they come, we will do what Afghans have always done. We will fight. We defeated the armies of Alexander the Great, we defeated the armies of Genghis Khan, we defeated the armies of the British Empire. And we will defeat the Russians." What do this quote and the Handouts tell us about Afghanistan?
4. Do you feel as though human rights were threatened in Afghanistan as a result of external influence? Cite specific examples from the film to support your answer.
5. What are some of the trends or characteristics you noticed when studying HANDOUTS 1.1 and 1.2?
6. Why do you think so many countries were interested in the outcome of Afghanistan? What could have been the potential gains for them?
7. How do you think the constant political turmoil in Afghanistan could have affected other things such as access to water, food as well as other basic human rights? List at least 10 other human rights that could have been affected due to the political dynamic.
8. Whose responsibility is it to protect nation-states whose borders are not sufficiently protected by their own governments? (Example, the U.N., etc)
9. What role could you as individuals play in ensuring the protection of Afghanistan's sovereignty and the prevention of human rights abuses in the country? List some possible steps that you could take. (Example. Peaceful protests, etc)

LESSON 2: HISTORICAL OVERVIEW OF AFGHANISTAN

RESEARCH ACTIVITY

ADVANCED QUESTIONS

1. Do you feel as though any of the influencing groups had an undeniable reason or right to challenge Afghanistan's sovereignty? Why? Why not?
2. How do you think the different occupations have affected the Afghan society?
3. How could the ever-changing power-plays in Afghanistan as well as the lack of a strong Afghan government have given way to a number of human rights abuses?

As of July 25th, 2007, the United Nations has invited forensic specialists from an international organization to help investigate over 81 mass graves discovered in different parts of war-torn Afghanistan. According to the Afghan Independent Human Rights Commission, in the last 13 months, these graves are sites where thousands of human beings have been buried. There is often little coverage of the history of external influence in Afghanistan and the human rights consequences of such influence. It is thought that most of these graves are from the Soviet era; however some may be from the Taliban era. Both eras were featured in the film *The Kite Runner*. As a research activity, students should take an in-depth look into the concept of mass graves. Students should try to find reports of mass graves around the world as well as the human rights abuses that led up to the creation of those graves. Students can either focus on one country or one region for their study and should write an essay detailing what they have discovered.

LESSON TWO

COMPLETED

HANDOUT 2.1 HISTORICAL OVERVIEW OF AFGHANISTAN

HISTORY OF INFLUENCE IN AFGHANISTAN								
DATE	KEY PLAYERS							
	EXTERNAL INFLUENCE						INTERNAL INFLUENCE	
	IRAN	SOVIET UNION	GREAT BRITAIN OCCUPATION	UNITED STATES	PAKISTAN	UJI	TALIBAN	WARLORDS
1835-1840								
1840-1845		IMPERIAL RIVALRIES: THE GREAT GAME FIRST BRITISH AFGHAN WAR						
1845-1850								
1850-1855			OCCUPATION					
1855-1860								
1860-1865								
1865-1870								
1870-1875								
1875-1880		IMPERIAL RIVALRIES	SECOND BRITISH- AFGHAN WAR					
1880-1885								
1885-1890								
1890-1895								
1895-1900			OCCUPATION					
1900-1905								
1905-1910								
1910-1915								
1915-1920		STRONG POLITICAL AND ECONOMIC INFLUENCE: 1. MILITARY AID/ SUPPLY OF ARMS 2. SUPERVISED MILITARY TRAINING OF AFGHAN OFFICERS 3. BUILD-UP OF AIRPORTS, HOSPITALS, IRRIGATION, THROUGH USSR'S \$100 MILLION LOAN	THIRD BRITISH- AFGHAN WAR					
1920-1925								
1925-1930				ECONOMIC INFLUENCE				
1930-1935								
1935-1940								
1940-1945				U.S. DENIES AID TO AFGHANISTAN, PUSHING THE COUNTRY TO USSR FOR MILITARY AND ECONOMIC AID				
1945-1950								
1950-1955								
1955-1960								
1960-1965								
1965-1970								
1970-1975								
1980-1985	ECONOMIC AND MILITARY ENCOURAGEMENT OF GUERILLA WARFARE AGAINST SOVIET DOMINATED REGIME	USSR CARRIES OUT ASSASSINATION OF KING DAUD SOVIET OCCUPATION (1980- 1989)		ENCOURAGEMENT OF GUERILLA WARFARE AGAINST SOVIET DOMINATED REGIME				REGIONALISM AND WARLORDISM RISES WITHIN 'HAUZAS' OR MILITARY ZONES
1985-1990								
1990-1995							RELIGIOUS AND POLITICAL INFLUENCE	
1995-2000				U.S. LAUNCHES AIRSTRIKES AT PRESUMED BIN- LADEN BASES	PAKISTAN APPOINTS TALIBAN TO PROTECT TRADE CONVOY PAKISTANI RELIGIOUS AFFILIATES SEND AID TO TALIBAN	AIR AID ARMS EMBARGOES AGAINST TALIBAN	OCCUPATION + MILITARISM	
2000-2005				U.S. SENDS TROOPS INTO AFGHANISTAN POST 9/11. U.S. INITIATES LARGEST OFFENSIVE IN AFGHANISTAN AGAINST TALIBAN CALLED "OPERATION AVALANCHE" U.S. AND NATO MAINTAIN CONTINUED PRESENCE IN AFGHANISTAN UNTIL TODAY (2007)			RELIGIOUS AND POLITICAL INFLUENCE. CONSTANT MILITARY ACTION AGAINST U.S. TROOPS	RESURGENCE OF WARLORDISM AND REGIONAL POWER- BROKERS
2005-								

TIMELINE:
AFGHANISTAN
 A CHRONOLOGY
 OF KEY EVENTS

BBC NEWS

1919 - **Afghanistan** regains independence after third war against **British** forces trying to bring country under their sphere of influence.

1926 - Amanullah proclaims himself king and attempts to introduce social reforms leading to opposition from conservative forces.

1929 - Amanullah flees after civil unrest over his reforms.

1933 - Zahir Shah becomes king and **Afghanistan** remains a monarchy for next four decades.

1953 - General Mohammed Daud becomes prime minister. Turns to **Soviet Union** for economic and military assistance. Introduces a number of social reforms, such as abolition of purdah (practice of secluding women from public view).

1963 - Mohammed Daud forced to resign as prime minister.

1964 - Constitutional monarchy introduced - but leads to political polarisation and power struggles.

1973 - Mohammed Daud seizes power in a coup and declares a republic. Tries to play off **USSR** against Western powers. His style alienates left-wing factions who join forces against him.

1978 - General Daud is overthrown and killed in a coup by leftist People's Democratic Party. But party's Khalq and Parcham factions fall out, leading to purging or exile of most Parcham leaders. At the same time, conservative Islamic and ethnic leaders who objected to social changes begin armed revolt in countryside.

1979 - Power struggle between leftist leaders Hafizullah Amin and Nur Mohammed Taraki in Kabul won by Amin. Revolts in countryside continue and Afghan army faces collapse.

Soviet Union finally sends in troops to help remove Amin, who is executed.

Soviet intervention

1980 - Babrak Karmal, leader of the People's Democratic Party Parcham faction, is installed as ruler, backed by **Soviet troops**. But anti-regime resistance intensifies with various mujahedin groups fighting **Soviet forces**. **US, Pakistan, China, Iran** and **Saudi Arabia** supply money and arms.

1985 - Mujahedin come together in Pakistan to form alliance against Soviet forces. Half of Afghan population now estimated to be displaced by war, with many fleeing to neighbouring **Iran** or **Pakistan**. New **Soviet leader** Mikhail Gorbachev says he will withdraw troops from Afghanistan.

1986 - **US** begins supplying mujahedin with Stinger missiles, enabling them to shoot down **Soviet helicopter gunships**. Babrak Karmal replaced by Najibullah as head of Soviet-backed regime.

1988 - **Afghanistan, USSR**, the **US** and **Pakistan** sign peace accords and **Soviet Union** begins pulling out troops.

1989 - Last **Soviet** troops leave, but civil war continues as mujahedin push to overthrow Najibullah.

1991 - **US** and **USSR** agree to end military aid to both sides. Mujahedin triumph

1992 - Resistance closes in on Kabul and Najibullah falls from power. Rival militias vie for influence.

1993 - Mujahideen factions agree on formation of a government with ethnic Tajik, Burhanuddin Rabbani, proclaimed president.

1994 - Factional contests continue and the Pashtun-dominated Taliban emerge as major challenge to the Rabbani government.

TIMELINE:
AFGHANISTAN
 A CHRONOLOGY
 OF KEY EVENTS

1996 - Taliban seize control of Kabul and introduce hardline version of Islam, banning women from work, and introducing Islamic punishments, which include stoning to death and amputations. Rabbani flees to join anti-Taliban northern alliance. Taliban under pressure

1997 - Taliban recognized as legitimate rulers by **Pakistan** and **Saudi Arabia**. Most other countries continue to regard Rabbani as head of state. Taliban now control about two-thirds of country.

1998 - Earthquakes kill thousands of people. **US** launches missile strikes at suspected bases of militant Osama bin Laden, accused of bombing **US** embassies in **Africa**.

1999 - **UN** imposes an air embargo and financial sanctions to force Afghanistan to hand over Osama bin Laden for trial.

2001 -

January - **UN** imposes further sanctions on Taliban to force them to hand over Osama bin Laden.

March - Taliban blow up giant Buddha statues in defiance of international efforts to save them.

April - Mullah Mohammad Rabbani, the second most powerful Taliban leader after the supreme commander Mullah Mohammad Omar, dies of liver cancer.

May - Taliban order religious minorities to wear tags identifying themselves as non-Muslims, and Hindu women to veil themselves like other Afghan women.

September - Eight foreign aid workers on trial in the Supreme Court for promoting Christianity. This follows months of tension between Taliban and aid agencies.

September 9 - Ahmad Shah Masood, legendary guerrilla and leader of the main opposition to the Taliban, is killed, apparently by assassins posing as journalists.

October - **US, Britain** launch air strikes against Afghanistan after Taliban refuse to hand over Osama bin Laden, held responsible for the September 11 attacks on America.

November - Opposition forces seize Mazar-e Sharif and within days march into Kabul and other key cities. Taliban falls.

December 5 - Afghan groups agree deal in Bonn for interim government.

December 7 - Taliban finally give up last stronghold of Kandahar, but Mullah Omar remains at large.

December 22 - Pashtun royalist Hamid Karzai is sworn in as head of a 30-member interim power-sharing government.

2002 -

January - First contingent of foreign peacekeepers in place.

April - Former king Zahir Shah returns, but says he makes no claim to the throne.

May - **UN Security Council** extends mandate of International Security Assistance Force (ISAF) until December 2002.

Allied forces continue their military campaign to find remnants of al-Qaeda and Taliban forces in the south-east.

June - Loya Jirga, or grand council, elects Hamid Karzai as interim head of state. Karzai picks members of his administration which is to serve until 2004.

July - Vice-President Haji Abdul Qadir is assassinated by gunmen in Kabul.

September - Karzai narrowly escapes an assassination attempt in Kandahar, his home town.

December - President Karzai and Pakistani, Turkmen leaders sign deal to build gas pipeline through Afghanistan, carrying Turkmen gas to Pakistan.

2003 -

August - **NATO** takes control of security in Kabul, its first-ever operational commitment outside Europe. New constitution

TIMELINE:
AFGHANISTAN
 A CHRONOLOGY
 OF KEY EVENTS

2004 -

January - Grand assembly - or Loya Jirga - adopts new constitution which provides for strong presidency.

March - Afghanistan secures \$8.2bn (£4.5bn) in aid over three years.

September - Rocket fired at helicopter carrying President Karzai misses its target; it is the most serious attempt on his life since September 2002.

October-November - Presidential elections: Hamid Karzai is declared the winner, with 55% of the vote. He is sworn in, amid tight security, in December.

2005 -

February - Several hundred people are killed in the harshest winter weather in a decade.

May - Details emerge of alleged prisoner abuse by **US** forces at detention centres. New parliament

September - First parliamentary and provincial elections in more than 30 years.

December - New parliament holds its inaugural session.

2006 -

February - International donors meeting in London pledge more than \$10bn (£5.7bn) in reconstruction aid over five years.

May - Violent **anti-US** protests in Kabul, the worst since the fall of the Taliban in 2001, erupt after a **US military vehicle** crashes and kills several people.

May-June - Scores of people are killed in battles between Taliban fighters and Afghan and coalition forces in the south during an offensive known as Operation Mountain Thrust. NATO takes over

July onwards - **NATO** troops take over the leadership of military operations in the south. Fierce fighting ensues as the forces try to extend government control in areas where Taliban influence is strong.

October - **NATO** assumes responsibility for security across the whole of Afghanistan, taking command in the east from a **US-led coalition force**.

2007 -

March - **Pakistan** says it has arrested Mullah Obaidullah Akhund, the third most senior member of the Taliban's leadership council. **NATO** and Afghan forces launch Operation Achilles, said to be their largest offensive to date against the Taliban in the south. There is heavy fighting in Helmand province. Controversy over Italian deal with Taliban, which secures the release of five rebels in exchange for kidnapped reporter Daniele Mastrogiacomo. His Afghan driver and translator are beheaded.

May - Taliban's most senior military commander, Mullah Dadullah, is killed during **fighting with US**, Afghan forces. Afghan and **Pakistani** troops clash on the border in the worst violence in decades in a simmering border dispute.

July - Former King Zahir Shah dies in Kabul

From BBC NEWS:

http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/south_asia/country_profiles/1162108.stm

Published: 2007/05/15 12:37:40 GMT © BBC MMV

LESSON 3: CHALLENGES FACING HUMAN RIGHTS IN AFGHANISTAN

QUESTION	What are the challenges facing Afghanistan today? How do they affect human rights within the country?
TIME	Two 45 minute classes or one 90 minute class
OVERVIEW	As we saw in <i>The Kite Runner</i> , the Soviet invasion of 1978 caused severe problems in Afghanistan. One major issue was that after this coup, the status quo in the country could not effectively be moderated by a strong central government. Instead, what has arisen since then are mini-states within a state that have made it easy for foreign occupation. Foreign occupiers have often used a 'divide and conquer' strategy rather than taking on the central government. As external players strengthened relationships with regional leaders, the central government significantly weakened, thus creating an anarchic situation in Afghanistan and an opening for human rights abuse.
OBJECTIVES	<p>Students will be able to:</p> <ul style="list-style-type: none"> • Demonstrate an understanding some of the political challenges facing Afghanistan today • Explore the human rights connection to today's challenges in Afghanistan • Garner an understanding of the issues surrounding the opium trade in Afghanistan
PREPARATION AND MATERIALS	<p>HANDOUT 3.1 – Challenges Facing Afghanistan</p> <p>TEACHER RESOURCE #1 – The Universal Declaration of Human Rights</p> <p>HANDOUT 3.2 – Case Study: Afghanistan as a Narco-State</p> <p>***ALL HANDOUTS CAN BE FOUND IN APPENDIX THREE AT THE END OF THIS LESSON***</p>
ACTIVITY ONE (30-40 MINUTES) PROCEDURE	<p>BECOMING AWARE OF THE POLITICAL CHALLENGES FACING AFGHANISTAN TODAY</p> <p>In order for students to fully be able to comprehend the scope of human rights concern regarding Afghanistan, it is imperative to engage in a dialogue about the challenges that the country faces. Before this exercise, students may want to review ACTIVITY 3 in LESSON 1 for a recap of the terminology that will be used henceforth.</p> <ol style="list-style-type: none"> 1. Engage students in an oral or written quiz on the terminology from ACTIVITY 3 in LESSON 1. Make sure that students are clear on each term 2. Distribute Handout 3.1 to students. This sheet is a list of the challenges that Afghanistan is currently facing 3. Divide students into 6 groups and assign one challenge per group. 4. Have them talk together for 5-7 minutes to explore what each of these challenges really mean 5. Have groups explain their assigned challenge to the rest of the class 6. Engage students in a discussion with the use of the critical thinking questions below.

**CRITICAL
THINKING
QUESTIONS**

Note: The questions are divided into General and Advanced. If educators feel that their students are not ready to tackle the advanced questions, consider assigning one or two of them as an extra-credit writing assignment instead

GENERAL QUESTIONS

1. What are human rights?
2. Who has human rights?
3. Brainstorm a list of at least 10-15 human rights that everyone should have. (Educators may want to reference TEACHER RESOURCE #1 in APPENDIX 3 for a list of human rights as per the *Universal Declaration of Human Rights*)
4. It was mentioned in *The Kite Runner* that the Taliban banned music, movies, TV, card playing, singing, dancing, boxing, kite-flying, education for girls and much more. To use Baba's terminology, what basic human rights do you believe the Taliban stole from Afghan citizens?
5. After watching *The Kite Runner*, would you say that any of the challenges in HANDOUT 3.1 directly affected any of the characters of the film? If so, how?
6. For each challenge facing Afghanistan, list at least 5 human rights that are threatened or could be threatened as a direct result of the challenge.
7. For each human rights concern regarding the challenges facing Afghanistan, brainstorm a possible solution or solutions with your classmates.
8. How can these solutions come about?
9. Whose responsibility is it to bring about solutions to human rights issues? Individuals? Communities? Organizations? Governments? All? None?

ADVANCED QUESTIONS

1. How does the lack of a strong central government create leeway for human rights abuse? Cite specific examples from the film to support your answer.
2. What are some possible human rights violations that you think took place as a direct result of 'regionalism'?
3. Is the rise of 'warlordism' or 'fundamentalism' a human rights threat? How? Cite specific examples from the film to support your answer.
4. Recently, foreign actors have focused their aid and resources on Kabul and not on the other provinces. Do you think that this poses a human rights threat? How?
5. List some ways in which Afghanistan could progress in maintaining 'ethnic harmony' and achieving 'national integration'. It may be helpful to think of your own environment. Do you think that there is 'ethnic harmony' within your own community? If so, what are some of the factors that allow you to live in harmony with your neighbors?
6. Do you believe that there is national integration in your own country? If so, was it always that way? List some key events or key players that contributed to national integration in your country. (Example, MLK, etc)
7. List human rights issues that may occur if national integration is not a priority of the government of a country. You may want to draw examples from your own country's history.
8. How can individuals foster national integration starting in their own communities?

LESSON 3: CHALLENGES FACING HUMAN RIGHTS IN AFGHANISTAN

ACTIVITY TWO (30-40 MINUTES) PROCEDURE

CRITICAL THINKING QUESTIONS

CASE STUDY: AFGHANISTAN AS A NARCO-STATE

For learners to truly understand the state of human rights in Afghanistan, a lesson cannot be complete without a discussion of the opium trade. Activity two is a case study activity which goes into in-depth detail regarding the story of opium in Afghanistan and how it plays an enormous role in preventing human rights.

1. Distribute HANDOUT 3.2 to learners
2. Divide students into 4 or 5 groups and allot them about 10-12 minutes to read through the 2-page Handout
3. Give them an extra 3-5 minutes to discuss the information with the members of their groups.
4. Start a class discussion with the aid of the critical thinking questions below.

It may be beneficial to assign a few questions to each group. Encourage students to write at least 5 lines or 2 full sentences for each response.

GENERAL QUESTIONS

1. Why can Afghanistan be considered a 'narco-state'?
2. When did opium cultivation begin in Afghanistan?
3. What were the factors that led to the rise of opium production?
4. Why is opium easier to harvest and trade than other crops?
5. Is opium trade legal in Afghanistan?
6. What is the current dilemma regarding opium that leaders of Afghanistan as well as rural farmers must face?
7. How does the dilemma relate to human rights?
8. Should the opium economy be eliminated? If so, list some of the human rights consequences that can arise from this within Afghanistan and worldwide.
9. Should the opium economy be left to thrive? If so, list some of the human rights consequences that can arise from this within Afghanistan and worldwide.
10. Imagine living on less than \$2 per day. If you were offered the option to make a lot more money by harvesting opium, what criteria would you use to make a choice? How could your individual choice impact the lives of others?
11. What alternatives to opium harvesting could be provided for local farmers?
12. How does the choice to buy or sell drugs here at home affect the people of Afghanistan?
13. Do drugs aid perpetrators in committing human rights abuses? How?
14. Can drugs fuel or lengthen wars? How? What does this mean for human rights?
15. Based on what you have learned from Handout 3.2, if you were the president of Afghanistan, how do you think you might handle the opium dilemma?
16. As citizens of the world, do we have an individual and collective responsibility to act on the opium trade dilemma and to promote human rights in Afghanistan? If so, what would be the first few steps one could take to act on the issue?

LESSON THREE

COMPLETED

POLITICAL CHALLENGES FACING HUMAN RIGHTS IN TODAY'S AFGHANISTAN

1. To strengthen the central government

As we learned in ACTIVITY 3 of LESSON 1, what has arisen in Afghanistan and what continues up until today is a system called '**regionalism**'. **Regionalism is a system whereby there are mini-states within one nation state.** Each mini-state is governed by local leaders who are supposed to report to the central government. Because Afghanistan has not had a strong central leadership, **the communication between the government and the local leaders has diminished.** The government therefore has not been able to deliver adequate social or public services to the regions. Instead, it is local regional leaders that deliver these goods and that maintain a greater control over the regions. This presents serious human rights issues. Discuss with your group what human rights issues these could be. Present these to your classmates

2. To exercise governmental control over the warlords and fundamentalists

Because there has not been adequate control of regions/mini-states, or an adequate supply of goods and services to these regions, **there has been a rise of local warlords in Afghanistan.** Warlords 'emerge from a direct response to the absence of law.' In Afghanistan, warlords have been able to gain the 'respect' of the public by stepping in where the government failed to do so. For a while, the warlords were inactive. However, **post 9/11, there has been a resurgence of warlordism in the provinces.** There has also been a rise of fundamentalism in Afghanistan. One specific fundamentalist group is the Taliban. The Taliban was able to seize power as most of the Taliban militia was trained as "freedom fighters" by the West in the war against Communism and the USSR. **Over the years from 1979-1989 the Taliban militia was able to grow incredibly strong and by the 1990's able to impose their brutally oppressive form of Islamic law which is by no means consistent with popular Afghan culture.** The Taliban banned music, movies, TV, card playing, singing, dancing, boxing, kite flying and much more. Discuss with your group, what human rights issues warlords and fundamentalists bring about. Present these to your classmates

3. To provide security and rule of law beyond Kabul

In the recent past, the U.S., U.N. and other key players in Afghanistan have focused most of their security efforts on Kabul. In order for a solid system of stability to develop in Afghanistan, there has to be a serious commitment from the international community to giving as much attention to the provinces as it has given to Kabul. If not, regionalism will thrive. Discuss with your group, what the human rights concerns would be if security and rule of law is not extended beyond Kabul. Present these to your classmates.

4. Economic Reconstruction

Afghanistan remains extremely poor, landlocked, and highly dependent on foreign aid, farming, and trade with neighboring countries. It will likely take many decades

and continuing donor aid and attention to raise Afghanistan's living standards up from its current state. **Much of the population suffers from limited access to housing, clean water, electricity, medical care, and jobs.** The Afghan government and international donors must remain committed to improving access to these basic necessities by prioritizing infrastructure development, education, housing development, jobs programs, and economic reform for the foreseeable future- and with a particular emphasis on ensuring women's and girl's access to these services. Economic reconstruction is clearly directly related to the promotion of human rights in Afghanistan. Using the information above, prove this point to your classmates.

5. Maintaining Ethnic Harmony

There has been a history of ethnic rivalry in Afghanistan mostly due to the fact that the largest ethnic groups, the Pashtuns and Tajiks, have always been able to have a say in the government whereas smaller groups have not. **In order to maintain ethnic harmony, the current government will need to devise programs whereby the diverse groups interact and participate with each other and whereby all can climb social ladders and prosper despite differences.** Write a list of some human rights issues that may arise if ethnic harmony is not maintained. Present them to your classmates.

6. Achieving National Integration

National integration or national unity is the unification of an entire population of a country despite differences in ethnicity, language and social background. National integration aims for all citizens of a country to live in peace and harmony side by side. The only way that Afghanistan can achieve national integration is through a serious revamping of the education, economic and political systems. A state funded education system and economic development programs can aid in national integration as well as in the expansion of central government control. How does national integration relate to human rights? Present an answer to your classmates.

***THE INFORMATION PRESENTED HERE HAS BEEN COMPILED AND IN SOME CASES QUOTED FROM "UNFINISHED BUSINESS IN AFGHANISTAN: WARLORDISM, RECONSTRUCTION, AND ETHNIC HARMONY" BY DEEPA OLLAPALLY. APRIL 2003: THE UNITED STATES INSTITUTE OF PEACE. AVAILABLE ONLINE AT [HTTP://WWW.USIP.ORG/PUBS/SPECIALREPORTS/SR105.HTML](http://www.usip.org/pubs/specialreports/sr105.html) ***

UNIVERSAL DECLARATION OF HUMAN RIGHTS (ABBREVIATED)

1. RIGHT TO EQUALITY
2. FREEDOM FROM DISCRIMINATION
3. RIGHT TO LIFE, LIBERTY, PERSONAL SECURITY
4. FREEDOM FROM SLAVERY
5. FREEDOM FROM TORTURE AND DEGRADING TREATMENT
6. RIGHT TO RECOGNITION AS A PERSON BEFORE THE LAW
7. RIGHT TO EQUALITY BEFORE THE LAW
8. RIGHT TO REMEDY BY COMPETENT TRIBUNAL
9. FREEDOM FROM ARBITRARY ARREST AND EXILE
10. RIGHT TO FAIR PUBLIC HEARING
11. RIGHT TO BE CONSIDERED INNOCENT UNTIL PROVEN GUILTY
12. FREEDOM FROM INTERFERENCE WITH PRIVACY, FAMILY, HOME AND CORRESPONDENCE
13. RIGHT TO FREE MOVEMENT IN AND OUT OF THE COUNTRY
14. RIGHT TO ASYLUM IN OTHER COUNTRIES FROM PERSECUTION
15. RIGHT TO A NATIONALITY AND FREEDOM TO CHANGE NATIONALITY
16. RIGHT TO MARRIAGE AND FAMILY
17. RIGHT TO OWN PROPERTY
18. FREEDOM OF BELIEF AND RELIGION
19. FREEDOM OF OPINION AND INFORMATION
20. RIGHT OF PEACEFUL ASSEMBLY AND ASSOCIATION
21. RIGHT TO PARTICIPATE IN GOVERNMENT AND FREE ELECTIONS
22. RIGHT TO SOCIAL SECURITY
23. RIGHT TO DESIRABLE WORK AND JOIN TRADE UNIONS
24. RIGHT TO REST AND LEISURE
25. RIGHT TO ADEQUATE LIVING STANDARD
26. RIGHT TO EDUCATION
27. RIGHT TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY
28. RIGHT TO A SOCIAL ORDER THAT ARTICULATES THIS DOCUMENT
29. COMMUNITY DUTIES ESSENTIAL TO FREE AND FULL DEVELOPMENT
30. FREEDOM FROM STATE OR PERSONAL INTERFERENCE IN THE ABOVE RIGHTS



CASE STUDY AFGHANISTAN

POPULATION:
32 MILLION

SIZE:
402,338
SQUARE FEET;
APPROXIMATELY THE
SIZE OF TEXAS

GEOGRAPHY:
LANDLOCKED;
BORDERS IRAN,
PAKISTAN, CHINA,
TAJIKISTAN,
UZBEKISTAN,
TURKMENISTAN

RESOURCES:
NATURAL GAS,
PETROLEUM, COAL,
COPPER, IRON, SALT

OPIUM TRADE:
OPIUM EXPORTS
AT LEAST \$3 BILLION
ANNUALLY (>1/2 GDP),
SOURCE COUNTRY
FOR 90% OF WORLD'S
OPIUM, FUELS
CONFLICT, UNDER-
MINES SECURITY

GDP PER CAPITA:
US \$800

LIFE EXPECTANCY:
43.77 YEARS

AFGHANISTAN AS A NARCO-STATE

INTRODUCTION:

- o Opium cultivation was introduced into the region in 1978, with the beginning of the Soviet occupation of Afghanistan.
- o For a country with limited arable land and access to irrigation, the production of opium – which fetches far higher prices than wheat, fruit, and other agriculture products – has proven to be advantageous to cultivate and profitable for the country.
- o Unlike other agricultural products, the opium is easily stored and transported, and has a high demand pull on the international market.
- o It is often purchased from producers in advance by narcotics traders, which provides a system of credit for the farming communities as well as reliable insurance against poverty and hunger.
- o The production and trade of opium remained effectively legal until 2002, enabling the development of a thriving market to become firmly established and to grow virtually unchecked.
- o Opium production has increased fifteen-fold since 1979, and Afghanistan has become the source country for approximately 90% of the world's opium, producing as much as 4,500 metric tons each year.
- o Income from opium exports currently is estimated to be more than one half – and as much as two thirds – of Afghanistan's gross domestic product (GDP).
- o Today, the opium production industry of Afghanistan nets at least \$3 billion annually – and possibly much more – in a country whose average wage rate is less than \$2 per day.

CREATING OPENINGS FOR HUMAN RIGHTS ABUSES:

- o Throughout the 1980's and 1990's, revenue from the growing opiate industry financed the military efforts of many competing factions, including the Taliban who seized control of most of the opium producing provinces after 1996.
- o At the beginning of the conflict, a "war economy" rapidly developed, an economy based heavily off of illicit trade and black marketeering.
- o The opium trade has become intrinsically tied to the ensuing warlord system; military commanders encourage opium production in the regions they control, providing protection and funding for the local communities while collecting taxes on trade and transportation of the drug.
- o Destruction of most of the economic infrastructure in the country has disrupted regular agriculture production, and many farming communities have turned to opium production as a viable source of income.
- o Internally displaced persons (IDPs), refugees, women and children provide cheap and expendable labor in the poppy fields. And the absence of stability and rule of law allow illegal activities such as the cultivation and trade of opiates to persist unchecked.
- o Drug problems are considerably high within refugee camps and communities of IDPs.

CASE STUDY
AFGHANISTAN

- o Many soldiers and civilians wounded in the war have become addicted to the drug, as ill-equipped regional army hospitals rely extensively on opium, heroin and morphine as the only available painkillers.
- o An estimated 45,000 women in Afghanistan are addicted to the drug, and many intentionally expose their children to second-hand smoke to get them to stop crying or to fall asleep. As a result, these children often suffer from debilitating respiratory conditions, and inadvertently become addicted.
- o Opium usage among women has also increased the already high maternal mortality rate. Death during pregnancy is frequently related to drug-induced weakness, and some addicted mothers lose their ability to have children altogether. The primary reason for the widespread use of opium among mothers and children is the lack of access to health services.

DIAGRAM SHOWING THE FLOW OF OPIUM IN AFGHANISTAN

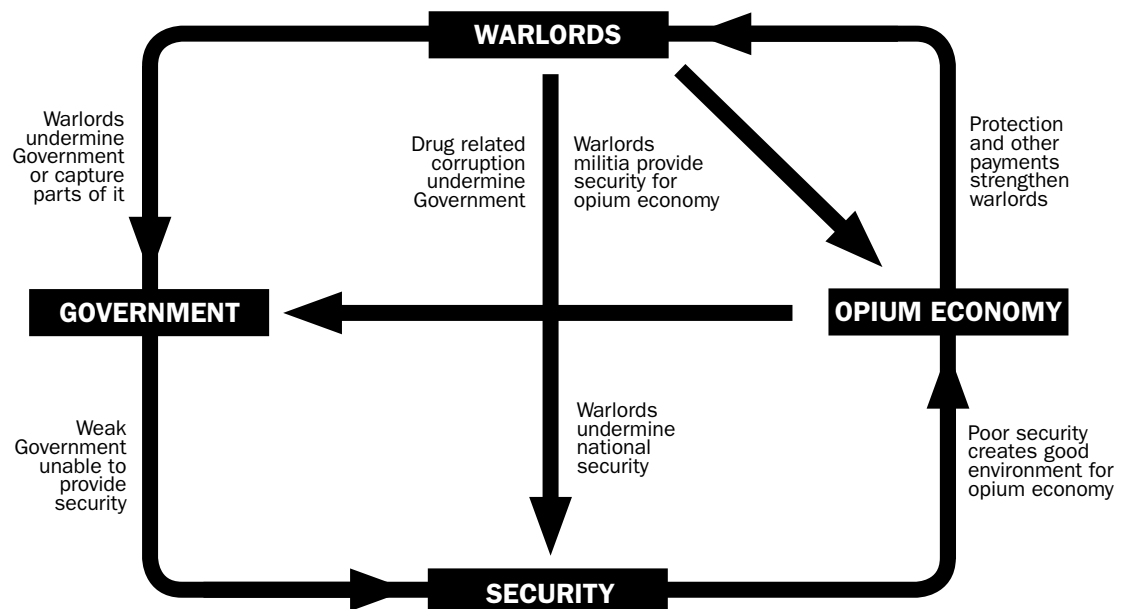


Diagram taken from:
CRS Report for Congress
"Afghanistan: Narcotics
and U.S. Policy"
December 2004,
page 13

**CASE STUDY:
LOOKING AT
THE PROS AND
CONS OF THE
OPIUM TRADE
THROUGH
A HUMAN
RIGHTS LENS**

IMPACT ON HUMAN RIGHTS		
	CONTINUING THE OPIUM TRADE	ELIMINATING THE OPIUM TRADE
ECONOMY	<ul style="list-style-type: none">– Perhaps the only reliable source of revenue for an unstable, war-torn country– Creates somewhat economic stability for those farmers that are in the trade– Removing it all together would require that the government set up successful economic structures which may take several years and may create a basic human rights deficit– Significant amounts of money generated in the opiate trade are also invested into infrastructure development projects, facilitating construction, trade and transport, removal of which could cause a human rights deficit as well– The cultivation of alternate crops could be encouraged- seeds, fertilizers and equipment could be provided for opiate farmers to aid in the transition back to more traditional agricultural practices. However, if this were to take place, farmers would have to accept lower profits which may impact their basic human rights.	<ul style="list-style-type: none">– The widespread use of opium has given rise to black marketeering and drug related corruption. This has undermined governmental control as well as structures that have been set in place for economic reform. Without economic reform, there are no basic human rights for many in Afghanistan- including the right to water, food and education.– Eliminating the opium trade will force the government to implement economic systems that would benefit the entire population and that would provide jobs to those who were previously in the opium business. This will create long-term human rights benefits and would also create openings for jobs for IDPs and returning refugees.– Forcing the creation of a thriving economic system would also eventually generate opportunities for women and girls which are not currently widespread. There could also be a structure set in place as a means to provide loans and credit to farmers of legitimate crops- this would encourage farmers to reject opium trade and would eventually heighten the promotion of human rights in the country.
	<ul style="list-style-type: none">– The first stages of an eradication campaign, taken in April of 2002, were met with armed opposition. Farming communities armed themselves against the measures and planted mines in poppy fields. This of course led to many injuries and casualties which are in effect human rights abuses.– The goal of eradication is also said to be complicated “by a practical necessity: coalition forces pursuing regional security and counterterrorism objectives often rely on the cooperation of warlords, tribal leaders, and local officials who may be involved in the narcotics trade.” Farmers whose crops have been destroyed by governmental or Western forces often increase their support for armed opposition groups such as the Taliban, which condones cultivation.	<ul style="list-style-type: none">– The opium trade puts more money into the hands of warlords and druglords which undermines the powerbase of the central government.– Opium trafficking profits exceed \$4 billion annually in Iran, Pakistan and Tajikistan which also fuels the instability in Afghanistan and its neighboring countries.– In addition, money profited through opium sales have been used by warlords to purchase weapons that fuel the ongoing conflicts.– Some sources, including the governments of Afghanistan and the United States, have drawn connections between the opium economy and international terrorism. Organizations such as Hizb-i Islami/ Gulbuddin (HIG), the Taliban, and possibly Al Qaeda are said to be involved in varying degrees of production and trade. This means that the opium economy is probably indirectly funding terrorist attacks on civilians, infrastructure and military targets.– Getting rid of the opium trade would also force the creation of a legal structure to combat trafficking cartels and counter the influence of warlordism on the industry. This would decrease the drug-related violence and human rights abuse.
GOVERNMENT/LEGAL	<ul style="list-style-type: none">– Many of the current legal industries operating in Afghanistan are fueled by revenue from the narcotics trade as they are unable to sustain themselves; to remove opium, these industries would collapse.– Creating an agricultural economy based on wheat, fruit, and other raw materials, which command much lower prices on the international market, would lead to major short-term economic setbacks, and create long-term dependence on foreign aid.– For these reasons, the continuation of the opium trade may have a better effect on human rights in the country.	<ul style="list-style-type: none">– Criminalizing the practice of cultivation and trade, and any efforts made at reducing the supplies of the drug have been shown only to increase the value of what is produced, further encouraging production- which would lead to an increase in human rights abuse.
HEALTH	<ul style="list-style-type: none">– Spraying crops, part of the initial eradication proposals, also raises environmental and health concerns.	<ul style="list-style-type: none">– Increased dependency on opium means increased drug abuse, especially for wounded soldiers, women and those in refugee camps.– Since opium acts as a ‘quick fix’ for medical pain, women and soldiers are given opium as opposed to quality healthcare.– Opium is also used in the production of heroin, a drug that is taken through needles and injections which can perpetrate the HIV/AIDS throughout the region.– In addition, because second-hand smoke is rampant, children often suffer debilitating respiratory conditions and inadvertently become addicted. Opium has also increased maternal mortality in Afghanistan as well as infertility.

The information in this Handout was compiled from the following sources:

The United Nations Office on Drugs and Crime (UNODC)

"The Opium Economy in Afghanistan: An International Problem" January 2003

http://www.unodc.org/pdf/publications/afg_opium_economy_www.pdf

UNODC *"Afghanistan: Opium Abuse Harming Women's, Children's Health"* May 2007

<http://www.irinnews.org/Report.aspx?ReportId=72419>

CRS Report for Congress *"Afghanistan: Narcotics and U.S. Policy"* December 2004

<http://fpc.state.gov/documents/organization/39906.pdf>

Central Intelligence Agency (CIA) *"The World Factbook: Afghanistan"* May 2007

<https://www.cia.gov/library/publications/the-world-factbook/print/af.html>

LESSON 4: THE IMPACT OF FUNDAMENTALISM ON HUMAN RIGHTS

QUESTION	How has fundamentalism affected the rights of women, girls, refugees and internally displaced people in Afghanistan?
TIME	Two 45 minute classes or one 90 minute class
OVERVIEW	As documented in <i>The Kite Runner</i> , fundamentalism, specifically the Taliban's method of enforcing religious law, had a significant impact on the lives of women and children in Afghanistan. From watching Baba, Amir and Rahim Khan's stories, we also learned that fundamentalism created a huge crisis involving refugees and internally displaced people. In addition, scenes with Assef showed us that those individuals that came into contact with the Taliban endured some of the most brutal, inhuman and degrading treatment that the world has ever witnessed. This lesson is designed to examine the severity of the Taliban's fundamentalist tactics as depicted in <i>The Kite Runner</i> and to give students the opportunity to explore the impact the Taliban had on the human rights of individuals in Afghanistan.
OBJECTIVES	<p>STUDENTS WILL BE ABLE TO:</p> <ul style="list-style-type: none"> • Understand the severity of the restrictions the Taliban placed on daily life in Afghanistan • Explore the Taliban's tactics through a human rights lens • Demonstrate an understanding of the human rights issues in each case study
PREPARATION AND MATERIALS	<p>HANDOUT 4.1 – The Taliban's Rules and Punishments HANDOUT 4.2 – The Universal Declaration of Human Rights (Abbreviated) HANDOUT 4.3 – The UDHR vs. The Taliban Worksheet HANDOUTS 4.4A, 4.4B, 4.4C, 4.4D – CASE STUDIES 1, 2, 3, 4 HANDOUT 4.5 – UDHR Checklist</p> <p>***ALL HANDOUTS CAN BE FOUND IN APPENDIX FOUR AT THE END OF THIS LESSON***</p> <p>FRONTLOADING IMPORTANT QUESTIONS</p> <p>Before engaging in a class about such a complex topic, it may be beneficial to present the following questions to students for them to think about or research before this class.</p> <ol style="list-style-type: none"> 1. What is fundamentalism? 2. What is religious fundamentalism? 3. Have there been fundamentalists in every religion? Provide examples 4. What are some examples of religious fundamentalism? 5. What did the term "fundamentalism" originally refer to? 6. Who are fundamentalists?
ACTIVITY ONE (20 MINUTES) PROCEDURE	<p>UNDERSTANDING THE TALIBAN'S TACTICS</p> <ol style="list-style-type: none"> 1. Show students the scene from <i>The Kite Runner</i> where Amir goes back to Afghanistan and reaches Ghazi Stadium and sees the Taliban set up for public executions on the soccer field. Keep playing the film up until the scene where Amir meets Assef again

LESSON 4: THE IMPACT OF FUNDAMENTALISM ON HUMAN RIGHTS

ACTIVITY ONE (20 MINUTES) PROCEDURE (CONTINUED)

2. Divide the class into 3 groups
3. Assign the following tasks to groups- Be sure that groups have information about the tasks of the other groups
4. Have students in Group A write down their daily routine. What do they do from the minute they wake up until about 5pm on school days?
5. Distribute HANDOUT 4.1 to Groups B and C
6. Group B must read through the Taliban's Rules and Group C must examine the Taliban's punishments
7. Give the three groups about 7-10 minutes to complete their tasks
8. Now, pick one representative from Group B to call on random students from Group A. The representative must ask: "Girl/Boy, what is your daily routine?"
9. Whoever is chosen must slowly list each thing that they have written as part of their daily routine
10. For each thing on the routine that is against Taliban Rules, members of Group B must scream "Violation!" out loud
11. After the chosen person has listed his entire routine, based on the number of times Group B shouted "Violation!," members of Group C must decide what an appropriate Taliban punishment may be. Group C will then let the person know what will be happening to them.
12. Repeat steps 1-11 with another 1 or 2 students
13. Now, distribute HANDOUT 4.2 to students. Give them 3-5 minutes to read through

ACTIVITY TWO (20 MINUTES) PROCEDURE

ANALYZING THE TALIBAN THROUGH A HUMAN RIGHTS LENS

1. Distribute HANDOUT 4.3 to students
2. For each article of the UDHR, students must write which of the Taliban's rules from HANDOUT 4.1 are violations
3. In addition, students must also write which of the Taliban's punishments are violations of the UDHR's articles
4. Now that students have internalized the Taliban's rules and punishments and analyzed them under the lens of the UDHR, they can move onto Activity 3.

ACTIVITY THREE (40-45 MINUTES) PROCEDURE

UNDERSTANDING THE IMPACT OF FUNDAMENTALISM THROUGH PERSONAL ACCOUNTS

1. Divide students into 4 groups
2. Have each group read one case study (HANDOUT 4.4A, 4.4B, 4.4C or 4.4D) and answer the questions below the case study together
3. Have students use HANDOUT 4.5 to document the human rights violations they found in their case study
4. Now have one representative from each group present the case study to the class
5. The representative must present as though they ARE the person in the case study. They must say: My name is... I am from... this is what I have been through, etc.

LESSON 4: THE IMPACT OF FUNDAMENTALISM ON HUMAN RIGHTS

ACTIVITY THREE (40-45 MINUTES)

PROCEDURE (CONTINUED)

6. After each presentation students should write down the following in their notebook or journal:

- This story teaches about human rights in that it shows _____
- This story is empowering because _____
- This story has changed me because _____
- After reading this story, I promise to _____

RESEARCH ACTIVITY

As an extension homework activity have students explore the following:
HAS AFGHANISTAN RATIFIED (SIGNED ONTO) THE UDHR AND OTHER INTERNATIONAL HUMAN RIGHTS INSTRUMENTS? IF SO, DRAW FROM WHAT YOU HAVE LEARNED IN THESE LESSONS TO LIST SOME POSSIBLE REASONS WHY AFGHANISTAN HAS NOT BEEN ABLE TO UPHOLD THESE INTERNATIONAL HUMAN RIGHTS NORMS. (2 PAGES OR 300 WORDS)

LESSON FOUR

COMPLETED

THE TALIBAN'S RULES

EXAMPLES OF THE TALIBAN'S PUNISHMENTS FOR BREAKING THESE RULES:

1. PUBLIC WHIPPING
2. PUBLIC STONING
3. AMPUTATION OF LIMBS
4. PUBLIC HANGING
5. IMPRISONMENT
6. PUBLIC SHOOTING
7. PUBLIC EXECUTION
8. DANGLING OF BODIES FROM CRANES
9. PUBLIC BEATINGS

NOTE: IT MUST BE NOTED THAT THE TALIBAN DID NOT HAVE CONTROL OVER ALL OF AFGHANISTAN. HOWEVER, THEY DID HAVE A SIGNIFICANT PRESENCE IN CERTAIN CITIES.

THERE WERE MANY CASES WHERE THE TALIBAN TRIED TO SEIZE A TOWN AND APPLY ITS RULES AND DID NOT SUCCEED DUE TO THE STRENGTH AND COURAGE OF AFGHANS WHO REBELLED AND STOOD UP FOR THEMSELVES IN A NON-VIOLENT WAY.

RULES REGARDING FEMALES

1. FEMALES MAY NOT WORK OUTSIDE THE HOME, INCLUDING TEACHERS, ENGINEERS AND DOCTORS
2. FEMALES MAY NOT PARTICIPATE IN ANY ACTIVITY OUTSIDE THE HOME UNLESS ACCOMPANIED BY A CLOSE MALE RELATIVE SUCH AS A FATHER, BROTHER OR HUSBAND
3. FEMALES MAY NOT DEAL WITH MALE SHOPKEEPERS
4. FEMALES MAY NOT BE TREATED BY MALE DOCTORS
5. FEMALES MAY NOT STUDY AT SCHOOLS, UNIVERSITIES OR ANY OTHER EDUCATIONAL INSTITUTION
6. FEMALES MUST WEAR A LONG VEIL (BURQA) WHICH COVERS THEM FROM HEAD TO TOE
7. FEMALES WHO DO NOT WEAR THE BURQA WILL BE WHIPPED, BEATEN AND/OR VERBALLY ABUSED PUBLICLY
8. FEMALES WHOSE ANKLES ARE VISIBLE WILL BE WHIPPED IN PUBLIC
9. FEMALES FOUND GUILTY OF ADULTERY WILL BE PUBLICLY STONED TO DEATH
10. FEMALES MAY NOT USE COSMETICS
11. FEMALES MAY NOT TALK TO OR SHAKE HANDS WITH MALES THAT ARE NOT IN THEIR FAMILY
12. FEMALES MAY NOT LAUGH LOUDLY- NO STRANGER SHOULD HEAR A WOMAN'S VOICE
13. FEMALES MAY NOT WEAR HIGH HEEL SHOES. MEN MUST NEVER HEAR A WOMAN'S FOOTSTEPS
14. FEMALES MAY NOT TAKE TAXIS WITHOUT A MALE MEMBER OF HER FAMILY
15. FEMALES MAY NOT APPEAR ON RADIO, TELEVISION OR PUBLIC GATHERINGS OF ANY KIND
16. FEMALES MAY NOT PLAY SPORTS OR ENTER A SPORTS CENTER OR CLUB
17. FEMALES MAY NOT RIDE BICYCLES OR MOTORCYCLES
18. FEMALES MAY NOT WEAR BRIGHTLY COLORED CLOTHES THAT CAN BE CONSIDERED "SEXUALLY ATTRACTING COLORS"
19. FEMALES MAY NOT GATHER FOR FESTIVE OCCASIONS SUCH AS EID (RELIGIOUS HOLIDAY) OR FOR ANY RECREATIONAL PURPOSE
20. FEMALES MAY NOT WASH CLOTHES NEXT TO RIVERS OR IN A PUBLIC PLACE
21. MODIFICATION OF ALL PLACE NAMES INCLUDING THE WORD "FEMALES." FOR EXAMPLE, "FEMALE GARDEN" HAS BEEN RENAMED "SPRING GARDEN"
22. FEMALES MAY NOT APPEAR ON THE BALCONIES OF THEIR APARTMENTS OR HOUSES
23. ALL HOME WINDOWS MUST BE PAINTED SO FEMALES CANNOT BE SEEN FROM OUTSIDE THEIR HOMES
24. MALE TAILORS MAY NOT TAKE A FEMALE'S MEASUREMENTS OR SEW A FEMALE'S CLOTHES
25. FEMALES AND MEN MAY NOT TRAVEL ON THE SAME BUS
26. FEMALES MAY NOT WEAR FLARED OR WIDE-LEG PANTS EVEN UNDER A BURQA
27. FEMALES MAY NOT BE FILMED OR PHOTOGRAPHED
28. FEMALES' PICTURES MAY NOT APPEAR IN NEWSPAPERS AND BOOKS, OR HUNG ON WALLS OF HOUSES OR SHOPS

THE TALIBAN'S RULES

EXAMPLES OF THE TALIBAN'S PUNISHMENTS FOR BREAKING THESE RULES:

1. PUBLIC WHIPPING
2. PUBLIC STONING
3. AMPUTATION
OF LIMBS
4. PUBLIC HANGING
- 5 IMPRISONMENT
6. PUBLIC SHOOTING
7. PUBLIC EXECUTION
8. DANGLING OF
BODIES FROM
CRANES
9. PUBLIC BEATINGS

NOTE: IT MUST BE NOTED THAT THE TALIBAN DID NOT HAVE CONTROL OVER ALL OF AFGHANISTAN. HOWEVER, THEY DID HAVE A SIGNIFICANT PRESENCE IN CERTAIN CITIES. THERE WERE MANY CASES WHERE THE TALIBAN TRIED TO SEIZE A TOWN AND APPLY ITS RULES AND DID NOT SUCCEED DUE TO THE STRENGTH AND COURAGE OF AFGHANS WHO REBELLED AND STOOD UP FOR THEMSELVES IN A NON-VIOLENT WAY.

RULES REGARDING ALL AFGHANS- MALE AND FEMALE

1. NO ONE CAN LISTEN TO MUSIC
2. NO ONE CAN WATCH MOVIES, TELEVISION OR VIDEOS
3. NO ONE CAN CELEBRATE THE TRADITIONAL NEW YEAR BECAUSE IT IS DEEMED "UN-ISLAMIC"
4. NO ONE CAN CELEBRATE LABOR DAY BECAUSE IT IS DEEMED A "COMMUNIST" HOLIDAY
5. NO CITIZEN OF AFGHANISTAN MAY HAVE A NON-ISLAMIC NAME
6. ALL AFGHAN YOUTH MUST HAVE SHORT HAIR OR BE SUBJECT TO FORCED HAIRCUTS
7. ALL MEN MUST WEAR ISLAMIC CLOTHES AND A CAP
8. MEN MAY NOT SHAVE OR TRIM THEIR BEARDS
9. ALL AFGHANS MUST ATTEND PRAYERS IN MOSQUES 5 TIMES DAILY
10. NO ONE MAY KEEP PIGEONS OR ANY OTHER BIRD AS A PET. ANY VIOLATER WILL BE IMPRISONED AND THE BIRDS SHALL BE KILLED
11. NO ONE MAY FLY KITES
12. IN ANY SPORTING EVENTS, ONLOOKERS MAY NOT CLAP
13. ANYONE WHO CARRIES OBJECTIONABLE LITERATURE WILL BE EXECUTED
14. ANYONE WHO CONVERTS FROM ISLAM TO ANY OTHER RELIGION WILL BE EXECUTED
15. ALL BOY STUDENTS MUST WEAR TURBANS
16. NON-MUSLIM MINORITIES MUST STITCH A YELLOW CLOTH ONTO THEIR DRESS TO BE DIFFERENTIATED FROM THE MAJORITY
17. NO ONE MAY USE THE INTERNET, INCLUDING FOREIGNERS
18. NO ONE MAY DANCE AT WEDDINGS
19. NO ONE MAY GAMBLE
20. NO ONE MAY ENGAGE IN A CULTURAL CELEBRATION
21. NO BURYING OF ANYONE WHO WAS KILLED BY THE TALIBAN. BODIES MUST REMAIN IN THE STREETS AS EXAMPLES TO OTHER "WRONGDOERS"

UNIVERSAL DECLARATION OF HUMAN RIGHTS (ABBREVIATED)

1. RIGHT TO EQUALITY
2. FREEDOM FROM DISCRIMINATION
3. RIGHT TO LIFE, LIBERTY, PERSONAL SECURITY
4. FREEDOM FROM SLAVERY
5. FREEDOM FROM TORTURE AND DEGRADING TREATMENT
6. RIGHT TO RECOGNITION AS A PERSON BEFORE THE LAW
7. RIGHT TO EQUALITY BEFORE THE LAW
8. RIGHT TO REMEDY BY COMPETENT TRIBUNAL
9. FREEDOM FROM ARBITRARY ARREST AND EXILE
10. RIGHT TO FAIR PUBLIC HEARING
11. RIGHT TO BE CONSIDERED INNOCENT UNTIL PROVEN GUILTY
12. FREEDOM FROM INTERFERENCE WITH PRIVACY, FAMILY, HOME AND CORRESPONDENCE
13. RIGHT TO FREE MOVEMENT IN AND OUT OF THE COUNTRY
14. RIGHT TO ASYLUM IN OTHER COUNTRIES FROM PERSECUTION
15. RIGHT TO A NATIONALITY AND FREEDOM TO CHANGE NATIONALITY
16. RIGHT TO MARRIAGE AND FAMILY
17. RIGHT TO OWN PROPERTY
18. FREEDOM OF BELIEF AND RELIGION
19. FREEDOM OF OPINION AND INFORMATION
20. RIGHT OF PEACEFUL ASSEMBLY AND ASSOCIATION
21. RIGHT TO PARTICIPATE IN GOVERNMENT AND FREE ELECTIONS
22. RIGHT TO SOCIAL SECURITY
23. RIGHT TO DESIRABLE WORK AND JOIN TRADE UNIONS
24. RIGHT TO REST AND LEISURE
25. RIGHT TO ADEQUATE LIVING STANDARD
26. RIGHT TO EDUCATION
27. RIGHT TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY
28. RIGHT TO A SOCIAL ORDER THAT ARTICULATES THIS DOCUMENT
29. COMMUNITY DUTIES ESSENTIAL TO FREE AND FULL DEVELOPMENT
30. FREEDOM FROM STATE OR PERSONAL INTERFERENCE IN THE ABOVE RIGHTS

**EDUCATE**

THE UDHR VS THE TALIBAN WHICH TALIBAN RULES AND PUNISHMENTS VIOLATE THE UNIVERSAL DECLARATION OF HUMAN RIGHTS?		
UDHR ARTICLES	TALIBAN RULE #'S	TALIBAN PUNISHMENT #'S
RIGHT TO EQUALITY		
FREEDOM FROM DISCRIMINATION		
RIGHT TO LIFE, LIBERTY, PERSONAL SECURITY		
FREEDOM FROM SLAVERY		
FREEDOM FROM TORTURE AND DEGRADING TREATMENT		
RIGHT TO RECOGNITION AS A PERSON BEFORE THE LAW		
RIGHT TO EQUALITY BEFORE THE LAW		
RIGHT TO REMEDY BY COMPETENT TRIBUNAL		
FREEDOM FROM ARBITRARY ARREST AND EXILE		
RIGHT TO FAIR PUBLIC HEARING		
RIGHT TO BE CONSIDERED INNOCENT UNTIL PROVEN GUILTY		
FREEDOM FROM INTERFERENCE WITH PRIVACY, FAMILY, HOME AND CORRESPONDENCE		
RIGHT TO FREE MOVEMENT IN AND OUT OF THE COUNTRY		
RIGHT TO ASYLUM IN OTHER COUNTRIES FROM PERSECUTION		
RIGHT TO A NATIONALITY AND FREEDOM TO CHANGE NATIONALITY		
RIGHT TO MARRIAGE AND FAMILY		
RIGHT TO OWN PROPERTY		
FREEDOM OF BELIEF AND RELIGION		
FREEDOM OF OPINION AND INFORMATION		
RIGHT OF PEACEFUL ASSEMBLY AND ASSOCIATION		
RIGHT TO PARTICIPATE IN GOVERNMENT AND FREE ELECTIONS		
RIGHT TO SOCIAL SECURITY		
RIGHT TO DESIRABLE WORK AND JOIN TRADE UNIONS		
RIGHT TO REST AND LEISURE		
RIGHT TO ADEQUATE LIVING STANDARD		
RIGHT TO EDUCATION		
RIGHT TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY		
RIGHT TO A SOCIAL ORDER THAT ARTICULATES THIS DOCUMENT		
COMMUNITY DUTIES ESSENTIAL TO FREE AND FULL DEVELOPMENT		
FREEDOM FROM STATE OR PERSONAL INTERFERENCE IN THE ABOVE RIGHTS		

CASE STUDY #1:
LAYLA

On May 29, [1997] Layla living in Khairkhana, Kabul, who was five months pregnant left her house for a routine pregnancy check-up at the nearby Parwan Maternity Clinic. She was dressed head-to-foot in the prescribed chadari [also called burqa] which only allowed a grill through which she could look out but even her eyes could not be seen. She had to wrap her self carefully in the chadari, as allowing her dress to be seen was against the imposed dress code. Halfway to the clinic she felt suffocated and felt an urgent need for fresh air. Turning into a deserted lane she raised her veil and drew deep breaths, relishing the feeling of relief. Suddenly a scourge-wielding Taliban militiaman screaming abuse materialised out of nowhere. "Why have you bared your face! Why have you bared your face!" he kept screaming while he poured out the vilest invectives. His whip hand was raised and before Layla could say anything the blow landed on her distended abdomen. Layla could only scream "Bradar jan, [brother, dear], don't hit me, I am with child, I am going to the clinic" but the frenzied Taliban kept raining down blows on the miserable woman. The pain and the terror made Layla sit down on the dirt and the Taliban went away after a few more vicious blows of the lash. None of the few passers-by could dare to intercede. By now Layla was bleeding but both she and one or two passers-by knew that she could not hope for a helping hand as there were no women around and it is against Taliban 'ethics' and edicts for a male to touch any female other than close family members. Any man extending a helping hand to a woman in need was sure to receive the same treatment that had been meted out to Layla a moment ago. Layla could only drag herself to the clinic where she passed out. When she came to she was drenched in blood and the nurses told her that she had had a miscarriage. They sounded very worried about her own condition and it was not long before she lost consciousness again. The following day she developed a soaring temperature and doctors diagnosed peritonitis. They recommended abdominal surgery but before they could obtain the necessary go-ahead from the Taliban authorities Layla breathed her last.

Quoted from "Reports from Afghanistan, 1997" available online at
<http://www.rawa.org/recent.htm#5>

**CRITICAL
THINKING
QUESTIONS**

1. Does this case study involve human rights violations?
2. If so, use the worksheet in HANDOUT 4.5 to document which of Layla's human rights were violated
3. Do you believe that the passers-by had a responsibility to Layla? Why?
4. In your opinion, after reading about what the Taliban would do to a male who touches a female in public, do you think that the male passers-by are complicit in committing a human rights violation by not helping Layla to the hospital?
5. If there was no option of dialing 911, and there was no other help in sight, and you were a male witnessing Layla bleeding to death, would you feel responsible for her and her child? How would you have handled the situation?
6. Layla lost the baby and fell very ill in the clinic, yet she could not undergo surgery because she could not get the approval of the Taliban. Is the right to adequate healthcare a human right?
7. Who should be able to decide whether or not a person can exercise his/her human rights?
8. Do you believe that the Taliban or any government or leaders should have the authority to determine whether or not someone can receive healthcare? Why? Why not?

CASE STUDY #2:
SAKEENA
YACOobi

“Under the Taliban, I knew I could be trapped, kidnapped, and killed. But I counted it a privilege to help my people forge a new Afghanistan.” -Sakeena Yacoobi

For more than twenty years, Sakeena Yacoobi has risked her life to teach women and children in Afghanistan. In the face of a brutally oppressive Taliban regime, she secretly used education to reclaim Islam—believing that if people had access to the verses themselves, they would see its underlying messages of peace, justice, and equality. Her story is that of a woman of faith seeking to transform her country.

Yacoobi was struck by the trauma and dislocation being caused by the war in Afghanistan. Believing that long-term change was needed for Afghanistan's displaced population, she founded the Afghan Institute of Learning in 1995; the same year that the Taliban came to power. Precautions were necessary. For security, she instructed her students to vary their routes to school and even changed the schoolhouse location periodically. Today, AIL trains 350,000 women and children in leadership, literacy, health, and marketable skills every year, while simultaneously teaching them how to negotiate constructive relationships with men in a patriarchal society. At its core, her vision mixes faith with the transformative power of education, believing that religious knowledge leads to greater equality in society.

Adapted from “Underground Woman” available online at
<http://www.tanenbaum.org/peacemakers/yacoobi.aspx>

**CRITICAL
THINKING
QUESTIONS**

1. Is Sakeena a human rights defender?
2. If so, use the worksheet in HANDOUT 4.5 to document which human right(s) Sakeena defends.
3. Did Sakeena have a personal responsibility to the girls of Afghanistan? Why? Why not?
4. Why do you think Sakeena Yacoobi risked her life daily to educate women and children?
5. What does this case study tell us about the importance of education?
6. What do Sakeena's actions tell you about the power of the individual?
7. When we see homeless children or children in orphanages in our own communities who don't have regular schooling, do we have a personal responsibility to volunteer our time to teach them? Can we? Does everyone have the ability to empower and educate? How?
8. Would you consider Sakeena a heroine? Why or Why not?
9. What steps can you take to become a local hero/heroine in your own community? In your state? In the world?

CASE STUDY #3:
TALIBAN ATTACK
REFUGEE CAMP

DUSHANBE, Jan 29, 2001: Taliban fighters in northern Afghanistan attacked a refugee camp close to the border with Tajikistan but caused no casualties, Russian troops guarding the frontier said on Monday.

Around 13,000 Afghans are living in refugee camps near the Tajik border, according to the Afghan government in exile in Dushanbe.

Russian border guards said a group of Taliban fighters drove up to the camp near the river Piandj on Sunday and opened fire without apparently hitting any of the refugees.

Under the terms of an agreement between Moscow and Dushanbe, some 11,000 Russian troops are patrolling the border between the two countries. Tajikistan, the poorest of the former Soviet republics, has invoked security reasons for refusing to allow the Afghan refugees to enter its territory.

Several hundred of the Afghan refugees are ill with diseases, such as malaria, tuberculosis and typhoid, according to the office of the UN High Commissioner for Refugees (UNHCR). Despite the extreme conditions they are housed in reed huts, sleeping on the ground without blankets and lacking in drinking water.

Quoted from "Taliban Attack Refugee Camp" available online at
<http://www.afghanistannewscenter.com/news/2001/january/jan30a2001.html>

**CRITICAL
THINKING
QUESTIONS**

1. Use the worksheet in HANDOUT 4.5 to document the human rights abuses you recognize in this case study.
2. The article says that the Taliban fighters "attacked a refugee camp..." but that there were "no casualties." Was the attack an attack on human rights? Why?
3. The article also says that Tajikistan "refuses to allow the Afghan refugees to enter its territory." What do you think the "security reasons" are for this? Do you think that these reasons are valid? Why?
4. Given that Tajikistan is one of the poorest former Soviet Republics, and quite possibly cannot provide adequately for its current citizens, does it still have a responsibility to open its borders to Afghan refugees? Why? Why not?
5. In a situation where Tajikistan may be economically poor but Russia may be economically better off, does the more developed country have a responsibility to aid? Why? Why not?
6. What can more developed countries do to aid less fortunate countries in their dilemmas?
7. If you were the leader of Tajikistan, knowing that you are also a citizen of the world, how would you respond in a socially conscious way to those Afghan refugees on the border of your country?
8. If you choose to refuse the refugees entry into your country, what human rights of the refugees might you violate?
9. If you choose to allow them into your country, what human rights of others might you hinder, if any? In a case like this, whose rights are competing against whose?
10. The article also states that "several hundred of the Afghan refugees are ill with diseases..." Whose responsibility is it to tend to the sick?
11. Does the responsibility to help these people lie within us as individuals? Within global organizations? Within governments? Explain/Justify your answers.

CASE STUDY #4:
PLAYGROUNDS
FOR PEACE

Afghan children were the main victims of the armed conflict in their country. Hundreds of thousands of them have been killed, disabled, orphaned and deprived of their basic right of education and schooling. Landmines continue to threaten the lives of women and children on a daily basis. The latest estimates [2005] indicate that between 150 and 300 people are killed or injured by landmines every month in Afghanistan, many of them children.

America's Fund for Afghan Children (AFAC) [creates] playgrounds to provide a safe place for more than 120,000 children to play without the fear of stepping on landmines. The playgrounds provide safe areas for play, because many times the home environment is dangerous. Builders of the playgrounds also wanted to expand the social network for both children and mothers/care-givers, so they built playgrounds near laundry facilities. Additional playgrounds for children 7 to 12 years old were intended to allow the kids to interact in a fun, social atmosphere; to share ideas and experiences; to socialize with different genders and tribes; and give a sense of hope and the ability to think about the future with a positive outlook.

We observed that play space, including playgrounds, in Afghanistan is very limited. What has not been destroyed by war has not been maintained. In fact, the Taliban used the major soccer stadium in Kabul for weekly executions. There are very few parks, gardens, sports fields, or safe open spaces in Kabul or other major cities, and none at all in the rural areas of the country.

Most schools do not even have playgrounds. Open space next to the school buildings or tents may have volleyball nets. Soccer, which is a favorite sport among the Afghans, would be played on the existing dirt and uses large rocks for goal posts. Children's play structures, when available, include swings and perhaps a slide. Just clearing land mines from play space is a major accomplishment.

Adapted and Quoted from: "Playgrounds for Peace: places to play in Afghanistan mean more than just slides and swings" by Alan J. Case
Available online at: http://findarticles.com/p/articles/mi_m1145/is_4_40/ai_n13759902/pg_2

CRITICAL
THINKING
QUESTIONS

1. Did you come across any human rights issues in this article? If so, use the worksheet in HANDOUT 4.5 to document them.
2. Is play or leisure a part of your daily routine? How important is play or leisure in your life?
3. If you had to list 5 freedoms that you enjoyed that have a huge influence on your happiness either now or when you were younger, what would those 5 freedoms be? Is having the right to play one of them?
4. The article mentions that children who went out of their homes to play were often killed or disabled from landmine explosions. If there is no safe environment for children to play, is that a human rights violation? Why? How?
5. Whose responsibility is it to ensure that each child has a safe environment in which to play?
6. Why do you think that America's Fund for Afghan Children took the responsibility of creating safe spaces for children to play?
7. People like yourselves have the power to take responsibility for a variety of global issues in your own way. All individuals can do a number of things to create social change. We can do anything from raising awareness about an issue to writing letters and petitions to organizing campaigns in our schools and much more. Our voices reach very far. If you were inspired by the plight of Afghan children, take responsibility to help them in your own way. Spend the next few minutes with your group and write down 5 things that you can do to make a difference.

HANDOUT 4.5 THE IMPACT OF FUNDAMENTALISM ON HUMAN RIGHTS

WHICH HUMAN RIGHTS DOES YOUR CASE STUDY VIOLATE?	
UDHR ARTICLES	PUT A CHECK MARK NEXT TO THE ARTICLES OF THE UDHR THAT YOUR CASE STUDY VIOLATES
RIGHT TO EQUALITY	
FREEDOM FROM DISCRIMINATION	
RIGHT TO LIFE, LIBERTY, PERSONAL SECURITY	
FREEDOM FROM SLAVERY	
FREEDOM FROM TORTURE AND DEGRADING TREATMENT	
RIGHT TO RECOGNITION AS A PERSON BEFORE THE LAW	
RIGHT TO EQUALITY BEFORE THE LAW	
RIGHT TO REMEDY BY COMPETENT TRIBUNAL	
FREEDOM FROM ARBITRARY ARREST AND EXILE	
RIGHT TO FAIR PUBLIC HEARING	
RIGHT TO BE CONSIDERED INNOCENT UNTIL PROVEN GUILTY	
FREEDOM FROM INTERFERENCE WITH PRIVACY, FAMILY, HOME AND CORRESPONDENCE	
RIGHT TO FREE MOVEMENT IN AND OUT OF THE COUNTRY	
RIGHT TO ASYLUM IN OTHER COUNTRIES FROM PERSECUTION	
RIGHT TO A NATIONALITY AND FREEDOM TO CHANGE NATIONALITY	
RIGHT TO MARRIAGE AND FAMILY	
RIGHT TO OWN PROPERTY	
FREEDOM OF BELIEF AND RELIGION	
FREEDOM OF OPINION AND INFORMATION	
RIGHT OF PEACEFUL ASSEMBLY AND ASSOCIATION	
RIGHT TO PARTICIPATE IN GOVERNMENT AND FREE ELECTIONS	
RIGHT TO SOCIAL SECURITY	
RIGHT TO DESIRABLE WORK AND JOIN TRADE UNIONS	
RIGHT TO REST AND LEISURE	
RIGHT TO ADEQUATE LIVING STANDARD	
RIGHT TO EDUCATION	
RIGHT TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY	
RIGHT TO A SOCIAL ORDER THAT ARTICULATES THIS DOCUMENT	
COMMUNITY DUTIES ESSENTIAL TO FREE AND FULL DEVELOPMENT	
FREEDOM FROM STATE OR PERSONAL INTERFERENCE IN THE ABOVE RIGHTS	

LESSON 5: REFUGEES AND RESETTLEMENT

QUESTIONS

What happens to refugees and internally displaced people?

TIME

One 90 minute class or two 45 minute classes

OVERVIEW

One of the main outcomes from any war or conflict is the high number of refugees and internally displaced peoples, most of whom are women and children. According to the United Nations Refugee Agency, the majority of the world's refugees are from Afghanistan. As of the end of 2006, there were 2.1 million refugees from that country in 71 different asylum countries, or 21 per cent of the global refugee population. In addition there are approximately 130,000 internally displaced peoples. This lesson is designed to have students explore the difference between refugees and internally displaced peoples and to gain an understanding of the resettlement process. It is important to note that resettlement is not a viable option for most refugees. ¹

OBJECTIVES

STUDENTS WILL BE ABLE TO:

- Demonstrate an understanding of the terms refugee, internally displaced person (IDP) and resettlement
- Explore the human rights issues affecting refugees and IDPs as well as the struggles associated with resettlement

PREPARATION AND MATERIALS

HANDOUT 5.1 – Refugees and IDPs – Definitions

HANDOUT 5.2 – Resettlement

HANDOUT 5.3A, 5.3B – Resettlement Cases

ALL HANDOUTS CAN BE FOUND IN APPENDIX FIVE AT THE END OF THIS LESSON

ACTIVITY ONE (30 MINUTES) PROCEDURE

WHO ARE REFUGEES AND IDPS?

1. Spend a couple of minutes asking students what their definitions are for “refugee” and “internally displaced person”. Allow them to write down their answers
2. Now ask students to list 5 reasons how they think people become refugees or IDPs
3. Distribute HANDOUT 5.1
4. Allow students a few minutes to read HANDOUT 5.1 and then follow with the critical thinking activity and questions below

CRITICAL THINKING ACTIVITY²

1. Ask students to imagine that a violent conflict has suddenly erupted near their own home and that they have 3 minutes to gather a few important items before escaping on foot. Remind students that they can only take what they can carry in a small backpack or bag. Give students no more than 3 minutes to create a list of the items they would take with them. The following description can be used to frame this activity:

In the early morning you are jolted awake by the sound of gunfire. At first you think that you are dreaming, but then you realize the sound of gunfire is getting louder, closer. From your window you can see your neighbors running by, struck with fear. Suddenly you realize it is not a dream, war has broken out in your country and danger is near. You have no choice but to flee on foot and

¹ Quoted from the UNHCR, Available online at:

[http://www.reliefweb.int/rw/lib.nsf/db900SID/AMMF-74BHB4/\\$FILE/unhcr-refugees-jun2007.pdf?OpenElement](http://www.reliefweb.int/rw/lib.nsf/db900SID/AMMF-74BHB4/$FILE/unhcr-refugees-jun2007.pdf?OpenElement)

² This activity was previously published by Amnesty International

LESSON 5: REFUGEES AND RESETTLEMENT

CRITICAL THINKING ACTIVITY (CONTINUED)

you are unsure if you will ever return. You have three minutes to gather what you can carry in a small backpack or bag, what do you bring?

NOTE: IF POSSIBLE, IT MAY BE BENEFICIAL TO MAKE THE SITUATION MORE REALISTIC BY SETTING UP DISTRACTIONS WHILE STUDENTS ARE BRAINSTORMING. TEACHERS MAY WANT TO CONSIDER CREATING A NOISY ENVIRONMENT, TURNING OFF THE LIGHTS, ETC

2. Students should be separated into small groups to discuss the items on their lists with their classmates. As a class, ask volunteers to share their lists and engage in a larger discussion.

CRITICAL THINKING QUESTIONS

GENERAL QUESTIONS

1. How do your initial definitions of refugees and IDPs compare to the official definitions found in HANDOUT 5.1?
2. What was on your list of “5 reasons why people become refugees or IDPs”? How do your reasons compare to the reasons listed on HANDOUT 5.1? What did you learn from HANDOUT 5.1 that you did not previously know?
3. Why do refugees and IDPs have special rights?
4. What does it mean to leave your home?
5. During the activity, what did you choose to bring with you and why?
6. Which item on your list do you think was the most important? Why?
7. Would you really be able to survive with the items that you chose?
8. You just reached the border of a neighboring country where you will be able to find safety, but a guard has demanded you show identification before being allowed to cross the border. How many of you included a form of identification on your list?
9. What happens if you don’t have identification?
10. Did you find it difficult to compile a list of important items in just 3 minutes? Why?
11. How do you think you would feel if you were really forced to leave your own home?
12. What are some of the pros and cons of fleeing?
13. What happens to your human rights when you flee? Do they come with you? How?
14. What happens to your culture when you flee? Does it come with you?
15. Try to remember the scene in *The Kite Runner* where Baba and Amir had just gotten to the Russian Army checkpoint. Karim translates what the Russian soldier wants. Karim says to Baba “He wants a half hour with the lady in the back of the truck.” The young wife pulls the shawl down over her face and begins to cry. Karim cannot look the husband in the eye, and he tells the rest of them that this is the Russian soldier’s price for letting them pass the checkpoint. Baba stands up and looks directly at the Russian. He says “I want you to ask this man something. Ask him where his shame is.” The Russian responds, “this is war, there is no shame in war.” Does war negate human rights and human decency? Why or why not?

LESSON 5: REFUGEES AND RESETTLEMENT

CRITICAL THINKING QUESTIONS (CONTINUED)

16. Baba continues to Karim to translate his message to the Russian man, “war does not negate decency...Tell him I’ll take a thousand of his bullets before I let this indecency take place. Tell him he’d better kill me good with that first shot. Because if I don’t go down, I’m tearing him to pieces...” The soldier lets them go. What does this tell you?
17. Many often have the misconception that when refugees and IDPs leave their home country that they would do anything to ensure asylum elsewhere, however Baba’s fervent retaliation against the Russian soldier teaches us that when you flee a country your decency, integrity and dignity most certainly travel with you. How does this change any previous thoughts you may have had about refugees and IDPs?
18. There may be refugees from many different countries in our own communities and schools. What is our personal responsibility to refugees in our own communities? What should we ensure about their human rights?

ACTIVITY TWO (20-25 MINUTES) PROCEDURE

WHAT IS RESETTLEMENT?

1. Have students brainstorm the meaning of resettlement
2. Have students write down 5 positive aspects they can associate with the idea of resettlement as well as 5 negatives
3. Distribute HANDOUT 5.2 to students. Allow students 5-7 minutes to review the sheet
4. Now follow with the critical thinking questions below

CRITICAL THINKING QUESTIONS

1. What do you think are some of the potential positives associated with resettlement? (Example, possible better access to health, opportunity to learn English, etc)
2. What do you think are some of the potential negatives associated with resettlement? (Example waiting in limbo before being resettled, separation from families.)
3. What steps do you think a refugee has to go through before having the opportunity to be resettled? Can a refugee be resettled immediately after fleeing?
4. Between fleeing and resettlement, where do you think refugees go? Where do they live? Write a short paragraph in which you map a potential journey or scenario of someone who flees a place of conflict. Be sure to include what could possibly happen to them as an IDP and continue mapping up to the point when they actually become a refugee and then further on until they are resettled.
5. Do you think that all refugees live in camps? Where else might they live?
6. What do you imagine the conditions of refugee camps to be? What kind of human rights issues might you find in a refugee camp?
7. Based on what you saw in *The Kite Runner*, how did Baba and Amir’s economic status changed when they became refugees?
8. Despite what Baba and Amir had lost, do you feel as though they were able to hold on to their dignity and integrity? How important is this?

LESSON 5: REFUGEES AND RESETTLEMENT

CRITICAL THINKING QUESTIONS (CONTINUED)

9. Does a person lose his/her self-worth if his economic status decreases? Consider a refugee who was previously a doctor in his home country but who is not certified to practice medicine in the country in which he has been resettled. Instead, he works as a taxi driver. Should this negate his/her human rights?
10. Eleanor Roosevelt said that “human rights start in small spaces”- How can we apply her famous quote to the question above?
11. What is our responsibility to the people around us?

ADDITIONAL RESEARCH QUESTIONS

As an extension activity to these questions, consider offering students bonus points if they go home and research the answers to the following questions:

1. What is a refugee camp? Who runs them?
2. How long do you think refugees have to stay in a refugee camp before getting the option of resettlement? (Consider doing research on the camps in Peshawar, Khost and Torba-e-Jam)
3. What are some of the positives and negatives that you may find in camps? (Consider doing research on the camps in Peshawar, Khost and Torba-e-Jam)
4. Find a personal voice case study of any refugee or IDP from any country who has been resettled and present to your class about the refugee’s personal story in order to raise awareness about the plight of refugees and IDPs. Talk specifically about which of his/her human rights were upheld as a refugee/IDP and which were denied

Students should consider using the following websites for their research:

- Afghanistan Relief Organization: <http://www.afghanrelief.com/>
- Amnesty International: <http://www.amnesty.org>
- The International Rescue Committee: <http://www.theIRC.org>
- Human Rights Watch: <http://www.hrw.org>
- Revolutionary Association of the Women of Afghanistan: <http://www.rawa.org>

ACTIVITY THREE (30-45 MINUTES) PROCEDURE

UNDERSTANDING WHAT IT MEANS TO BE RESETTLED

1. Divide students into 2 groups
2. Distribute HANDOUTS 5.3A to one group and 5.3B to the next group
3. Give students about 5-10 minutes to review the case study and to think through answers to the questions on each case study handout
4. Each group must make a list of 10 lessons learned about resettlement throughout this lesson and through these case studies
5. Have students present the case study to the rest of the class specifically pointing out the human rights issues associated with the case study
6. Have students share their list of “lessons learned” with the rest of the class

LESSON 5

COMPLETED

**WHO ARE
REFUGEES AND
INTERNALLY
DISPLACED
PERSONS?**

WHO IS A REFUGEE?

- A refugee is an individual who resides outside of her country of origin is often exposed to serious human rights abuses because of who she is or what she believes
- Refugees seek refuge for a number of different reasons: economic issues, political issues or social distress including war, famine or civil strife
- He/she cannot or will not return to her country of origin because her government cannot or will not protect him/her
- Refugees are entitled to the same universal human rights as everyone else
- Certain rights of refugees are specifically protected because of their status as refugees. These rights include: protection against discrimination; freedom of religion; identity and travel documents; work rights; housing, education and relief; protection against penalties for illegal entry; freedom of movement
- Refugees also have the right to a stable solution, which may be local integration in her country of asylum, resettlement options in another country or voluntarily returning to her country of origin.

WHO IS AN INTERNALLY DISPLACED PERSON?

- An internally displaced person is an individual who has been forced to flee one part of a country to another due to problems like war, ethnic cleansing, religious persecution, or natural disasters.
- The main difference between an IDP and a refugee is that a refugee has crossed an international border.
- In some cases, an IDP may ask for refugee status in another country when they cannot find safety within their own country.
- Like refugees, IDPs are entitled to the same universal human rights as everyone else.
- The UN has developed “Guiding Principles on Internal Displacement,” to make it clear that IDPs have rights. However, this document is not legally binding.

CONVENTIONS AND PROTOCOLS:

- 1948: Universal Declaration of Human Rights: States that “Everyone has the right to a nationality.” Article 15
- 1950: Office of the United Nations High Commissioner for Refugees: Its primary function is “... to safeguard the rights and well-being of refugees...to ensure that everyone can exercise the right to seek asylum and find safe refuge in another State, with the option to return home voluntarily, integrate locally or to resettle in a third country.”
- 1951: Convention Relating to the Status of Refugees: Lays out the rights of refugees particularly attaining, but not limited to those persons displaced by World War II. The key point of this convention states that refugees are to be treated as equals to the citizens of the country providing asylum in all manners, including basic civil liberties as well as access to housing, education, rationing, public relief, labor legislation and social security among other things.
- 1967: Protocol Relating to the Status of Refugees: Recognizes refugee situations

WHO ARE REFUGEES AND INTERNALLY DISPLACED PERSONS?	<p>not covered in the Convention, and extends all rights previously outlined to all refugees.</p> <p>OPTIONS FOR REFUGEES:</p> <ul style="list-style-type: none">• Repatriation – Some refugees prefer to return to their country of origin. This can only happen after conditions in their homeland stabilize, which can take years.• Nationalization – In some areas, refugees have the option of remaining in the country they sought refuge in, countries that often border their homeland. However, very often, these countries of refuge do not offer legal status to refugees, which makes it impossible for them to integrate into the new society.• Resettlement – Many developed countries, including the United States have programs through which refugees can resettle, become citizens of that country and gain support in rebuilding their lives.
FACT #1	Currently there are an estimated 10.6 million refugees throughout the world, approximately 0.17% of the world's population.
FACT #2	The numbers of internally displaced persons are currently estimated to be around 25.8 million, accounting for 0.4% of the world's population.
FACT #3	Afghanistan is the leading country of origin of refugees.
FACT #4	As of the end of 2006, there were 2.1 million refugees from that country in 71 different asylum countries, or 21 per cent of the global refugee population.
FACT #5	There are approximately 130,000 internally displaced peoples within Afghanistan itself.
	<p>*The numbers on this fact sheet are UNHCR estimates as of December 2006 and do not include Palestinian refugees or IDPS</p> <p>*The rest of the information on this fact sheet was sourced from Amnesty International and was compiled by Sheena Loughlin and Clare Garvie</p>

RESETTLEMENT

“Resettlement is a process involving the organized movement of selected refugees from their country of first asylum to a third country for permanent settlement and integration. It is a specialized protection process for recognized refugees.”

– United Nations High Commissioner for Refugees (UNHCR)

- According to the UNHCR, resettlement fulfils three functions:
 - o it provides protection for refugees whose safety is at immediate risk;
 - o it provides a more permanent option for refugees to rebuild their lives in a third country when the potential for successful voluntary return to their own country or integration in their current country of asylum is otherwise unlikely
 - o it is a means for states to share responsibility for the world’s refugees
- Refugees do not have a right to resettlement, and states are not obliged to offer it. For those states that do participate in resettlement programs, the process requires flexibility and co-operation with UNHCR, NGOs, and other states.
- Resettlement is a process with two distinct phases: overseas processing and third country integration. This process – beginning with refugee status determination overseas and concluding with the attainment of self-sufficiency in a country of resettlement – can take several years. However, a refugee’s functional, social, and psychological adjustment from a forced migration experience may last a lifetime.

Directly quoted from the UNHCR, Available online at:

[http://www.reliefweb.int/rw/lib.nsf/db900SID/AMMF-74BHB4/\\$FILE/unhcr-refugees-jun2007.pdf?OpenElement](http://www.reliefweb.int/rw/lib.nsf/db900SID/AMMF-74BHB4/$FILE/unhcr-refugees-jun2007.pdf?OpenElement)

U.S.
RESETTLEMENT
PROGRAM

- Immediately following World War II, the United States admitted 250,000 European refugees into the country.
- In 1948, the US Congress passed the Displaced Persons Act, which provided for another 400,000 refugees from Europe.
- Throughout the 1960’s, various laws were passed enabling people fleeing Communist regimes into the country. Most of these refugees came from Yugoslavia, Hungary, Poland, Korea, China and later, when Fidel Castro came to power, from Cuba as well.
- In 1975, after the fall of Vietnam, the Indochinese Task Force was temporarily set up to resettle hundreds of thousands of Vietnamese refugees.
- The passage of the Refugee Act of 1980 brought permanent legislation and funding for the Office of Refugee Resettlement. Since 1980, the US has resettled approximately 2.4 million refugees.
- Upon arrival, refugees are met at airports and given housing, food, clothing, medical and social services for the first 30 days. They are then referenced to other organizations and governmental departments that will provide assistance in the long-term. This may include cash assistance, employment training, and health benefits, among other things. Self-sufficiency is the ultimate goal. All refugees are entitled to the same rights as other citizens of the United States, can apply for resident alien status after one year, and have the option of applying for naturalization after a five year period. Through the Repatriation Program, refugees can apply for assistance in returning to their country of origin.

Adapted by Clare Garvie from <http://www.acf.hhs.gov/programs/orr/programs/overviewrp.htm>

NUMBER OF
RESETTLED
AFGHANS

According to the latest data (December 2006) from the UNHCR, the following are the numbers of Afghans that have been resettled into other countries:

Country of Resettlement	# of Afghans
Australia	7,908
Canada	14,419
Denmark	6,306
Germany	21,879
India	9,472
Islamic Republic of Iran	914,260
Netherlands	21,357
Pakistan	1,043,984
United Kingdom	23,069
United States	13,242

CASE STUDY #1:
RASHED
AND NAJIA

The Soviet departure created a power vacuum, which various warlords sought to fill. The fighting in the capital intensified in the early 1990s, and the neighborhood where Reshad, Najia and their young daughter Saha lived was caught in the crosshairs. For three months the young family lived in their basement, struggling to survive without electricity or water. The Khaterzais were able to secure an apartment in a safer section of town. But the fighting soon followed. An all-out civil war commenced on New Year's Day 1994. A week later, a rocket smashed into the Khaterzais' apartment building, leveling the upper floors. Living on the ground floor, the family was spared. The fighting raged outside their front door, and anyone foolish enough to venture outdoors was gunned down. "We decided in five minutes to leave Kabul," Reshad said.

The trek through abandoned city streets, and over snow-covered peaks, was treacherous, especially because Najia was seven months pregnant, but the family was able to hitch-hike a ride to Pakistan. After a harrowing journey across the border into neighboring Pakistan, the couple and their young child settled in Islamabad. There Reshad's sister had founded a co-ed school for displaced Afghans, who were barred from attending local public schools. The school was brimming with students, and Reshad, a civil engineer back home, taught mathematics, while Najia, a lawyer, was a science and childhood development instructor. But at a time when the Taliban was coalescing in the ungoverned frontier of Pakistan's western border and beginning to conquer a wide swath of Afghanistan, the co-ed school drew the attention of local religious zealots intent on shuttering an institution providing education to girls. To appease the agitators, the director of the school, Reshad's brother, separated the boys and girls into different classrooms, hoping it would end the attacks. But to no avail. One night a classroom was set on fire. "We had a hard time and every day there was fighting," Najia said. "But no one can stop our school or the education of Afghan refugees. We didn't want the Afghan people, especially women, to be left in the dark." The violence only increased. A religious militant assassinated Reshad's brother with a bullet to the chest. For the couple it was the breaking point. Because the police were either helpless or unwilling to stop the violence, the Khaterzais decided it was no longer safe to remain in Pakistan. For 2 1/2 years the family lived in limbo in Pakistan, waiting for a country to accept them as refugees. [Finally] they appealed to the U.N. High Commission for Refugees to find the family refuge in a Western country.

The State Department gave responsibility for the Khaterzais to the International Rescue Committee (the IRC), which has an office in Charlottesville and had earlier resettled Reshad's sisters and mother here. The IRC found the family an apartment and helped the mother and father secure jobs. Najia works at a child care center, while Reshad is a lab technician studying concrete and soil. The family faced the typical immigrant obstacles: a limited knowledge of English, a foreign culture and a confusing society. In many ways the Khaterzais have had the classic immigrant experience, focusing on their children's education - the older two daughters are on scholarship at St. Anne's-Belfield and the youngest is enrolled in public school - and saving money to purchase a home. The transition was made smoother by having relatives in the area. After living in America for four years and eight months, the parents became eligible to apply for citizenship, which was granted a month ago. Today [July 4th, 2007] is the day they become American citizens.

To a family that has been outsiders for so long, citizenship embodies acceptance. As refugees in Pakistan the family was deprived of basic rights and services. They were looked down upon by the local population and driven out of the country by the threat of further violence. "We now have the same rights as all Americans have," said Reshad, 40, a shy smile creeping across his face. "We have a passport. We can vote. "Every refugee that lives here wishes one day to become a citizen."

Rashed and Najia Khaterzais were resettled by the International Rescue Committee (the IRC) in September of 2001. Their story has been adapted and quoted directly from "Flight from Taliban to End in Citizenship" by Seth Rosen and is available online at http://www.dailyprogress.com/servlet/Satellite?pagename=CDP%2FMSGArticle%2FCDP_BasicArticle&c=MSGArticle&cid=1173351885047&path=!news

**CRITICAL
THINKING
QUESTIONS ³**

1. What are some of the human rights abuses that Rashed, Najia and their family have had to encounter?
2. How long did it take Rashed and Najia to find a stable living situation after they fled?
3. What do you think is the role of organizations like the IRC in resettling people like Rashed and Najia?
4. List 5-10 obstacles you think such organizations may encounter in their mission to provide resettlement services to refugees.
5. Why is it so important for Afghan refugees to continue their education despite the obstacles along their way?
6. Why is it particularly important for Afghan women to receive an education?
7. How can you help to educate your peers in your community?
8. How can you help to educate your peers abroad? For example, in many countries students must have uniforms, books and other materials that they may not be able to get due to war and conflict or that they may not be able to afford. How can you help this situation?
9. How did education act as a foundation for social and personal change for Rashed and Najia?

³ The critical thinking questions for this case study were written by Samantha Lee

CASE STUDY #1:
KHUSHAL ARSALA

Khushal [Arsala] is a member of an extended, very prominent and well-respected Afghan family. As far back as the mid-nineteenth century the family contained governors, diplomats, parliamentarians and ministers as well as other professionals. The Arsala family retains its prominence even today with governors of two Afghan provinces. Most recently [Khushal's] mother ran for a seat in the Afghan Parliament. [As] a member of a privileged family, Khushal also inherited a strong sense of duty. [He] was sent to study at the finest secular schools where he excelled. He was trained in diplomacy and at age 24 was posted to the Afghan Embassy in London, UK where he worked as the Second Secretary.

During [the years of war and conflict in Afghanistan, [Khushal's] family lost 23 members to murders and assassinations perpetrated by Soviets, Afghan communists and most recently in 2001 and 2002, his two uncles were captured, tortured and ultimately assassinated by the Taliban.

In 1994 Khushal came to the US with his wife and 2 children, where he applied for and was granted political asylum. Starting over in the US was not easy. Although he spoke English well, his formal education had been interrupted by marriage at a young age – just 19, family duties, and his commitment to working for his country. Khushal's [...] first job [was] placing price tags on items in a local liquor store in Oakland, California. [This was followed by] a series of driving jobs [and security jobs]. He had a two year respite from driving [when he was given the opportunity to act as a] case manager at the International Rescue Committee (the IRC) office in San Francisco helping newly arriving refugees [to] get established and acclimated to their new environment.

Last year at age 36 Khushal finally started college. Thus far he has completed 52 units at Chabot Community College in Hayward and has an eye on completing his BA in Political Science either at Stanford or San Francisco State University. He is driving a taxi again because it allows him to support the family, which will grow in 2008 with the addition of his third child, and [because] it creates time for him to attend to his studies. Khushal continues to support his countrymen with projects like helping to found two co-ed schools in Afghanistan named after his father and uncle, both of whom were assassinated. He is also active with the IRC in the San Francisco Bay Area. [He frequently visits] local schools to help students better understand what happened in his country and [provides them with] insight on the local Afghan community. His ultimate goal is to attain his BA and then work for the US Government.

The above case study is a firsthand account of Khushal Arsala's life. The case study was obtained by the International Rescue Committee. Amnesty International thanks both Khushal Arsala as well as the International Rescue Committee for allowing us to use this story for the purposes of this curriculum.

CRITICAL
THINKING
QUESTIONS ⁴

1. Compare and contrast Khushal's position in society in Afghanistan to his position in society in the US.
2. How did becoming a refugee change Khushal's life?
3. What challenges does Khushal face in America?
4. A common struggle associated with refugees and resettlement is that many go from having a highly influential role or job in their home country to jobs in the service industry in order to make ends meet in the country of resettlement. Do you think that Khushal's taxi cab passengers have any idea of the position he held in Afghanistan?
5. How do you interact with taxi or bus drivers in your own communities? If you knew their life stories, do you think it would change the way you interact with them? How and why?
6. Should the knowledge of someone's past shape the way you interact with them? Why?
7. As students learning about human rights, what is our responsibility to refugees in our communities? To people in general in our communities?

⁴ The critical thinking questions for this case study were written by Samantha Lee and Diana Ryan

FURTHER READING

READING FOR CHILDREN

For further reading on the issues outlined in this curriculum or on Afghanistan itself, the **Afghanistan Relief Organization** recommends:

A Key to the Hearts. **Laura Simms.** Chocolate Sauce, Inc. 2003. Grades 3 – 6
A collection of Afghan Folk Tales. Illustrated by Children of Afghanistan and America.

Caravan. **Lawrence McKay.** New York: Lee and Low, 1995. Grades 1-4
A ten-year-old boy accompanies his father for the first time on a caravan trip through the mountains of Afghanistan to the city below to trade their goods at market.

The Lion Who Saw Himself in the Water. **Idries Shah.** Boston: Hoopoe Books, 1993. Grades K-2. As he gapes and growls at his ferocious reflection in a pool of water as shiny as a mirror, a terrified lion grows desperately thirsty. (Afghan folktale)

The Man and the Fox. **Idries Shah.** Boston: Hoopoe Books, 2006. Grades K-3.
Mallam's rich full-color illustrations in a folk style evoke an unfamiliar culture, while the clever fox reminds readers of characters in familiar fables.

The Man with Bad Manners. Boston: Hoopoe Books, 2003. Grades Preschool-3
A clever boy and other villagers devise a plan to improve the manners of one of their neighbors. (Afghan folktale)

The Old Woman and the Eagle. **Idries Shah.** Boston: Hoopoe Books, 2003. Grades K-2.
A Sufi teaching tale from Afghanistan about an old woman who insists that an eagle must really be a pigeon.

The Roses in My Carpets. **Rukhsana Khan.** New York: Holiday House, 1998. Grades 2-3
This realistic story follows a day in the life of a young Afghan refugee who takes solace in the beautiful carpets he weaves.

Ruler of the Courtyard. **Rukhsana Khan.** New York: Viking, 2003. Grades K-3
After confronting what she believes to be a snake in the bath house, Saba finds the courage to overcome her fear of the chickens in the courtyard. Based on a folktale from Afghanistan.

Tales Told in Tents: Stories from Central Asia. **Sally Pomme Clayton.** London: Frances Lincoln, 2005. Grades 2-4. In 12 traditional stories from the nomadic cultures of Central Asia, folklorist Clayton retells myth and folklore she heard in Kazakhstan, Afghanistan, and elsewhere.

The Breadwinner. **Deborah Ellis.** Toronto: Groundwood Books, 2001. Grades 5-8
Because the Taliban rulers of Kabul, Afghanistan, impose strict limitations on

FURTHER READING

READING FOR CHILDREN (CONTINUED)

women's freedom and behavior, eleven-year-old Parvana must disguise herself as a boy so that her family can survive after her father's arrest.

Camel Bells, **Janne Carlsson**. Toronto: Groundwood Books, 2002. Ages 9-12

In the late 1970s, Hajdar leaves his village in the countryside of Afghanistan for the excitement of the capital city Kabul, but he and his family are swept up in the turmoil when the Soviet Union invades his country.

Come Back to Afghanistan: A California Teenager's Story. **Said Hyder Akbar**

& Susan Burton. New York: Bloomsbury, 2005. Grades 8+

Akbar's refreshingly unsentimental reminiscences of visiting his father's homeland as a teen make for an intriguing portrait of Afghanistan at a time of significant transition.

Haveli. **Suzanne Fisher Staples**. New York: Knopf, 1993. Ages 12+

Having relented to the ways of her people in Pakistan and married the rich older man to whom she was pledged against her will, Shabanu is now the victim of his family's blood feud and the malice of his other wives. Sequel to "Shabanu, Daughter of the Wind."

Mud City. **Deborah Ellis**. Toronto: Groundwood Books, 2004. Grades 4-7.

In the third book in the Breadwinner Trilogy, orphan Afghan refugee Shauzia leaves the rough Pakistan border camp and joins other homeless children on the streets of the city of Peshawar.

My Forbidden Face: Growing Up Under the Taliban. **Latifa**. New York: Hyperion, 2001.

High School. Before the Taliban takeover, Latifa's life revolved around school, friends, parties, and movies. Suddenly, she was confined to her apartment, unable to venture out uncovered by the hated burka.

Parvana's Journey. **Deborah Ellis**. Toronto: Groundwood Books, 2003. Grades 7-10.

Thirteen year-old Parvana and other Afghan children search the countryside for missing parents. Sequel to *The Breadwinner*.

Refugees. **Catherine Stine**. New York: Delacorte, 2005. Grades 9-12

Following the September 11, 2001, terrorist attacks, Dawn, a sixteen-year-old runaway from San Francisco, connects by phone and email with Johar, a gentle, fifteen-year-old Afghan who assists Dawn's foster mother, a doctor, at a Red Cross refugee camp in Peshawar.

Under the Persimmon Tree. **Suzanne Fisher Staples**. New York: Farrar, Straus and

Giroux, 2005. Ages 12+. During the 2001 Afghan War, the lives of Najmal, a young refugee from Kunduz, Afghanistan, and Nusrat, an American-Muslim teacher who is awaiting her husband's return from Mazar-i-Sharif, intersect at a school in Peshawar, Pakistan.

FURTHER READING

READING FOR ADULTS GENERAL	<p>Angeles Gallego, Maria. Bleaney, Heather. Contributor, Vogelsang, Willem (2006). BRILL, ISBN 9004077413 <i>Afghanistan, A Bibliography</i>. Thematically indexed bibliography devoted to Afghanistan's current and past, which helps readers find their way through the volumes of secondary literature available. The bibliography indexes journal articles and book publications.</p>
ART	<p>Auboyer, Jeannine (1968). <i>The Art of Afghanistan</i>. Feltham, Middlesex, Great Britain: Hamlyn Publishing Group</p> <p>Rowland, Benjamin, Jr. (1976). <i>Ancient Art from Afghanistan: Treasures of the Kabul Museum</i>. NY:Arno Press/Ayer Company Publishers</p>
CURRENT AFFAIRS	<p>Akbar, Said Hyder. Burton, Susan. (2005). <i>Come Back to Afghanistan – Trying to Rebuild a Country with My Father, My Brother, My One-Eyed Uncle, Bearded Tribesmen, and President Karzai</i>. Bloomsbury.</p> <p>Goodson, Larry P. (2001). <i>Afghanistan's Endless War: State Failure, Regional Politics, and the Rise of the Taliban</i>. Seattle: University of Washington Press</p> <p>Rashid, Ahmed (2000). <i>Taliban: Militant Islam, Oil and Fundamentalism in Central Asia</i>. New Haven, CN: Yale University Press</p> <p>Shah, Saira (2003). <i>The Storyteller's Daughter</i>. HarperCollins Publishers</p>
HISTORY AND CULTURE	<p>Ansary, Tamim (2002). <i>West of Kabul, East of New York</i>. NY: Farrar, Straus & Giroux</p> <p>Ewans, Martin (2002). <i>Afghanistan: A Short History of its People and Politics</i>. NY: HarperCollins</p> <p>Gladstone, Cary (Ed.) (2001). <i>Afghanistan: History, Issues, Bibliography</i>. Huntington, NY: Novinka Books/Nova Science Publishers</p> <p>Hanifi, Mohammed Jamil (1982). <i>Annotated Bibliography of Afghanistan</i>. (4th ed., rev.). New Haven, CN: HRAF Press</p> <p>Hosseini, Khaled (2003). <i>The Kite Runner</i>. Riverhead Books.</p> <p>Mousavi, Sayed Askar (1997). <i>The Hazaras of Afghanistan: An Historical, Cultural, Economic and Political Study</i>. NY: St. Martin's Press</p> <p>Olesen, Asta (1994). <i>Afghan Craftsmen</i>. Copenhagen: Rhodos</p> <p>Pedersen, Gorm (1994). <i>Afghan Nomads in Transition</i>. Copenhagen: Rhodos.</p> <p>Saberi, Helen (2000). <i>Afghan Food and Cookery: Noshe Djan</i>. NY: Hippocrene Books</p>

FURTHER READING

HISTORY/CULTURE	Shah, Sirdar Ikbal Ali (1982). <i>Afghanistan of the Afghans</i> . London: Octagon Press
TRAVEL	<p>Chaffetz, David (1981). <i>A Journey Through Afghanistan: A Memorial</i>. Chicago: Regnery Gateway</p> <p>Cresson, Os (2002). <i>We Felt Their Kindliness: An American Family's Afghan Odyssey (1949-1951)</i>. Haddonfield NJ: Emerald Pademelon Press</p> <p>Klass, Rosanne (1964). <i>Land of the High Flags: A Travel-Memoir of Afghanistan</i>. NY: Random House</p> <p>Girardet, Edward & Jonathan Walter (1998). <i>Afghanistan (Essential Field Guides to Humanitarian and Conflict Zones)</i>. Geneva: International Center for Humanitarian Reporting</p> <p>Newby, Eric (1958, 1998). <i>A Short Walk in the Hindu Kush</i>. Footscray, Australia: Lonely Planet</p> <p>Stark, Freya (1970). <i>The Minaret of Djam: An Excursion in Afghanistan</i>. London: John Murray</p> <p>Stewart, Rory (2006). <i>The Places In Between</i>. Harvest/Harcourt</p> <p>Toynbee, Arnold J. (1961). <i>Between Oxus and Jumna</i>. NY: Oxford University Press</p>
WOMEN	<p>Doubleday, Veronica (1988). <i>Three Women of Herat</i>. Austin, TX: University of Texas Press</p> <p>Grima, Benedicte (1992). <i>Performance of Emotion Among Paxtun Women (Modern Middle East, No. 17)</i> Austin: University of Texas Press</p> <p>Hosseini, Khaled (2007). <i>A Thousand Splendid Suns</i>. Riverhead Books.</p> <p>Latifa, with Shekeba Hachemi (2002). <i>My Forbidden Face, Growing Up Under the Taliban: A Young Woman's Story</i>. NY: Talk Miramax Books/Hyperion</p> <p>Zoya, with John Follain & Rita Cristofari (2002). <i>Zoya's Story: An Afghan Woman's Struggle for Freedom</i>. NY: William Morrow</p>
WEBSITES WORTH VISITING FOR RESEARCH ON AFGHANISTAN	<p>Afghanistan Relief Organization: http://www.afghanrelief.com/</p> <p>Amnesty International: http://www.amnesty.org</p> <p>The International Rescue Committee: http://www.theIRC.org</p> <p>Human Rights Watch: http://www.hrw.org</p> <p>Revolutionary Association of the Women of Afghanistan: http://www.rawa.org</p>

FEEDBACK FORM: THE KITE RUNNER CURRICULUM GUIDE

We greatly value your input and guidance in our work. If you have recently used one of our resources, we would love to hear your feedback. Please complete this form and email it to **education@aiusa.org** or mail it to the *Human Rights Education Program at Amnesty International USA, 5 Penn Plaza, 16th Floor, New York, NY, 10001*

Name: _____

Location: _____

Email: _____

Age level of learners: _____

1. In what kind of educational setting did you use this material?

Please check one:

☐ High School ☐ College/University ☐ Community Group ☐ Home School

2. Where did you first hear about this curriculum guide?

Please check one:

☐ AIUSA website ☐ Friend ☐ Colleague ☐ HRE Newsletter ☐ *The Fourth R*

3. Have you taught about human rights issues prior to using this curriculum guide?

Please check one: ☐ Yes ☐ No

4. Why did you choose to use this curriculum guide?

5. What did you find to be most beneficial/helpful about this curriculum guide?

6. What did you find to be least beneficial/helpful about this curriculum guide?

7. Which part of the curriculum guide seemed to resonate the most with your learners?

8. Did you teach the entire curriculum or only certain sections? if you only used sections, please describe which ones and why you decided to use them. _____

9. Would you be interested in using other curriculum guides produced by the HRE department at AIUSA? Please check one: ☐ Yes ☐ No

10. Did your students express any interest in engaging further with organizations such as Amnesty International, The Afghanistan Relief Organization or the International Rescue Committee?

Please check one: ☐ Yes ☐ No

11. Additional comments/feedback: _____
