



cultivating peace



in the 21st century

Ready-to-use student activities



A teaching resource to support education in global issues, peace and security, human rights, cultural diversity and active citizenship

Designed for use in grades 10, 11 and 12

- Social Science / Social Studies
- Canadian and World History
- Civics, Politics and World Issues





A culture of peace will be achieved

when citizens of the world understand global problems,

have the skills to resolve conflicts and struggle for justice non-violently,

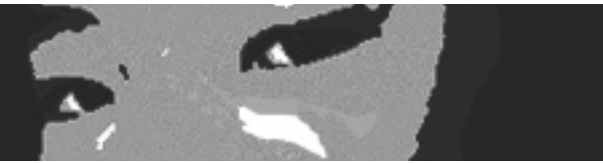
live by international standards of human rights and equity,

appreciate cultural diversity, and respect the Earth and each other.

Such learning can only be achieved with systematic education for peace.

*Hague Agenda for Peace & Justice
for the 21st Century*

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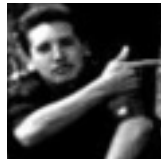
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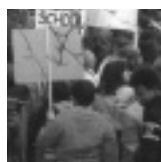
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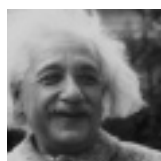
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www.cultivatingpeace.ca

cultivating peace in the 21st century

This program was created and distributed by Classroom Connections, a non-profit organization dedicated to supporting publicly funded education by providing free learning resources to schools across the country. To find out more about us, please visit our website at www.classroomconnections.ca.

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This module was developed by Classroom Connections in partnership with the International Institute for Global Education (IIGE). The IIGE is a recognized centre within the Ontario Institute for Studies in Education (OISE) of the University of Toronto (UT). The Institute seeks to contribute to the growth of global education through teaching programs, curriculum development, research and networking. (www.oise.utoronto.ca/iige)

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Individual opinions presented in the following material do not necessarily represent the views of the sponsors of this program. They have been included to instigate discussion and encourage a broader world view. Teachers are encouraged to choose material that is most appropriate for the students in their class.



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Our Mandate

Classroom Connections is a non-profit organization dedicated to instigating positive societal change by strengthening the education and parenting of Canada's youth. The organization was founded on the simple premise that real societal transformation has to start with our children. Each individual child is an opportunity for fundamental change in our world, and the two greatest forces shaping that opportunity are parents and public education.

Our History

Recognizing these forces as keys to change, Classroom Connections began in 1997 as a local educational support organization serving 1000 schools and parents in the province of Ontario. Initial efforts focused on providing much needed teaching resources to schools faced with massive cutbacks, curriculum overhaul and increased demands on teaching staff. In 1998, Classroom Connections was registered as a non-profit corporation. In four years, the company has provided more than 15 free support resources to teachers and parents in school districts representing 75% of schools nation wide. To view our resources, please visit our website at www.classroomconnections.ca.

What We Do

Classroom Connections works with major education organizations in Canada (such as the Canadian Education Association and the Canadian Home and School Federation) and with a network of teachers from across the country. Through these partnerships, we determine gaps in available resources and develop program ideas to meet these gaps. We then work to match these program needs with potential funders and assemble a steering committee of field experts to advise on program development. New resources are pilot tested in schools and reviewed by educational specialists as well as Curriculum Services Canada (www.curriculum.org). School districts that have registered with us are alerted to the new resource, and it is delivered to the district for distribution within their schools.

Why Are the Resources Free?

Registration is free and the resources are provided to the schools at no cost. We believe strongly that equal access is an important factor in a democratic education system. Resources for parents and children that foster social responsibility are crucial and should not be limited to those schools or parents who can afford to buy them. Funding for our projects is raised through a combination of foundation, business and government donations and sponsorships. We abide by strict partnership guidelines to ensure our funding is responsible and ethical.

Want More Information?

To find out more about our resources or to get information on registering your district, please contact us.

By mail: 31 Cavell Avenue, Toronto, ON M4K 1L5

By email: info@classroomconnections.ca

By phone: 1-888-882-8865

By fax: 416-466-3104



The tragic events of September 2001 and the escalation of conflicts around the world have focused attention on the urgent issues of world peace and human security. The seeds of the Cultivating Peace project were sown out of these events and the belief that long-term solutions require substantial shifts in how people of all cultures view global citizenship, conflict resolution, respect for human rights and care for the earth. Cultivating Peace is also founded on the belief that the strongest force available to shape societal change is education.

Project Objectives

The goal of the Cultivating Peace initiative is to create classroom-ready resources for schools across Canada that will assist teachers and community leaders to educate for change. The programs created through this initiative will encourage this generation of youth to respect diversity, think globally, value human rights, recognize injustice and respond to conflict with methods other than violence. These resources will engage children and youth in the search for a culture of peace in their homes, their schools, their neighbourhoods and their global community.

Funding

We are proud to be joined in this venture by Citizenship and Immigration Canada as well as Canadian Heritage. The first two modules in the Cultivating Peace series are being made available free to schools through their support. We would also like to recognize the RCMP National Youth Strategy for contributing to Module One. We thank all of our supporters for their strong belief that Canada is a country that fosters and values respect for others, acceptance of diversity and social inclusion, and that these qualities are key to creating a culture of peace.

Module One

This module, *Cultivating Peace in the 21st Century*, is the first in the series. It is designed to actively engage secondary school students in the search for a deep understanding of the forces that can bring about tragedies such as the attack on the World Trade Center, and the means by which they can personally contribute to the ongoing search for peaceful coexistence. It provides teachers and administrators with concrete mechanisms for integrating peace education into the curriculum and the school environment.

Module Two

While the first module lays the groundwork for understanding the issues involved in peace, conflict and justice, the second module will personalize these concepts and focus on individual responsibility in creating a culture of peace — a culture that fosters social justice, equity, strong citizenship, acceptance of diversity and empathy for others. It will encourage youth to internalize the belief that each of us has the power to create societal change through our own attitudes, behaviours and actions. This module will also be for secondary school social science programs and will be available to schools in September 2003.

New Directions

Classroom Connections plans to develop additional resources in the Cultivating Peace series that are designed for use in a variety of grades and subject areas. In order to facilitate future projects, the Cultivating Peace Education Fund has been created so that individuals, community groups and corporations can make charitable donations to the project. If you, your class or your school would like to raise money to support peace education in Canada, donations can be made at www.cultivatingpeace.ca.

If you have ideas for resources that you would like to see developed, or you are interested in reviewing or pilot testing new materials in this initiative, please contact us at info@classroomconnections.ca.

What Difference Will This Resource Make?

We are surrounded by violence in our society and our global community, and too often we see this echoed in the actions and behaviours of the youth in our schools. The concept of "educating for peace" can seem a daunting and overly simplistic solution to what has become the culture of violence in which we live.

We would argue that educating for peace is our best solution. Education is at the core of fundamental social change in our world. Throughout history we have witnessed examples of education being used to inculcate hatred, violence and damaging world views. We know the power of education to influence and shape society. What we need to recognize is the potential for our education system to be a powerful force in shaping a society that values social justice, respect for others and a belief in the dignity and rights of every human life — in short, a culture of peace.

The lessons contained in this resource will not magically transform our world. However, if an activity from these materials encourages even one of your students to think about things in a new way or to question the violence that he or she sees around them, we have moved a step closer to change. Feedback from pilot testing included the following comment from a student who took part in the activities: "I now want to help to achieve peace in our world." Who knows how far the ripples will spread from the actions of that one student over the course of a lifetime?

Recognizing and building on the concept that peace is a process, this resource attempts to sow some initial seeds that will help to cultivate peace within our youth. Subsequent resources in the series will continue this work and expand on the range of topics explored within these pages.

In a social climate where many teachers feel undervalued and overburdened, it is easy to forget the magnitude of the job that you have. Teachers change lives. We hope this resource will help you to create change in the lives of your students and in all of our lives — a change from a culture of violence toward a culture of peace.

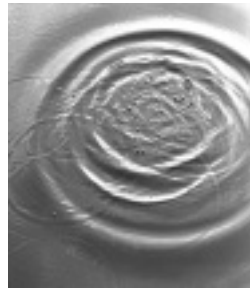
We would argue that educating for peace is our best solution.

Tips For Using This Resource

The term "lesson" has been used loosely to describe a collection of activities that develop student understanding around a particular set of concepts. It does not imply that this set of activities could be completed within one class. The number of minutes contained in one class period varies with individual school timetables. In addition, experience in co-operative learning, language level and group dynamics can all affect the amount of time needed to complete these activities. The teacher is the best judge of these factors.

The resource had been designed so that teachers can select single activities, a group of activities that form one "lesson" or a set of lessons for integration within a course. The grade levels of the material vary from Grade 10 to 12, but many activities could be modified to accommodate multiple grades.

Variations have been included within each lesson to provide alternate methodologies for delivery or additional options for classroom use, and stimulus materials can always be used in a variety of ways.



Pedagogical Approach

The lessons in this resource were written by a team of writers from the International Institute for Global Education. Global education seeks to integrate the concepts of world-mindedness with student-centred education. World-mindedness involves the idea that education has a key role to play in the development of citizens who demonstrate respect for people of other cultures, faiths and world views and who understand global issues. Student-centredness holds that youth learn best when they are encouraged to learn and explore for themselves and when they are addressed as individuals with a unique set of beliefs, experiences and strengths.

In many classrooms, most instruction is based on either the "learning about" or the "learning for" approach. Learning *about* is a knowledge-oriented approach, mainly concerned with the assimilation and interpretation of facts, concepts, data and evidence. The learning *for* approach values acquisition or development of skills, which in turn enables students to apply the knowledge they have acquired. What the activities and materials in this resource seek to do is to add the learning *in* (or *through*) approach, whereby the actual process of learning is as significant as the intended content of learning.

This approach recognizes that learning is reinforced through the very nature of the classroom environment. The quality of interpersonal relationships and the methods of teaching and learning need to be consistent with the core values that the learning material intends to develop. In this resource, that means values such as the

Peace is as much a process as a goal, so it is necessary to allow students to practise peace through experiences that promote peaceful behaviours such as co-operation, compromise and negotiation.

respect for peace, non-violence, diversity, human rights and social justice. Peace is as much a process as a goal, so it is necessary to allow students to practise peace through experiences that promote peaceful behaviours such as co-operation, compromise and negotiation.

Activity-based learning maximizes the opportunity to harmonize the medium with the message. It increases students' involvement and validates the process of learning. In this process, teachers are not the only sources and transmitters of knowledge. Rather, teachers are expected to play a critical role in debriefing, by essentially building knowledge around the learners' own reflections on their involvement in the activity. Interaction in the activities widens the scope for learning. The dynamic interplay of ideas and perspectives creates its own momentum that can lead to unimagined outcomes from which every participant can benefit. In addition, activity-based learning incorporates multiple learning styles — often within the same activity, as students move from individual work to pair and group discussions. This method enhances each student's potential within a short time frame.

Overall, the principles upon which the following activities are founded help students to both construct and reinforce a democratic, humane and equitable culture. Co-operation, empathy, fairness, respect and peacefulness are practised through this inclusive and participatory learning process.

Assessment

Suggestions for assessment have been included at the end of each lesson. In addition, a section entitled "**Final Demonstration Ideas**" on page 55 outlines some possibilities for culminating assessment activities. The focus of assessment within the global education perspective is on providing real problems where a "right answer" is not always the goal. Where possible, it is preferable to expose students to an authentic audience.

Teachers of global education look for changes in attitude as well as the acquisition of knowledge and the development of skills. To assist in this task, you will find a **Student Questionnaire** on page 56 that can be

about this resource

used as a pre- and post-test for conceptual learning. This questionnaire could be completed in a variety of ways. For instance students could demonstrate their understanding of concepts through drawing, writing a few words, writing a paragraph or writing an essay. An attitudinal questionnaire has also been created and is available online through our website at www.cultivatingpeace.ca. Students can assess changes in their pre- and post-test attitudes and compare their results with those of youth across the country.

Global education encourages the careful use of group work in building classroom community and assisting in complex learning. This leads to the use of assessment techniques such as observation sheets and peer and self-assessment. These methods recognize the value that global education places on the students and their ability to take responsibility for their own learning. To that end you will find a **Student Observation Chart** on page 57 and a **Participation Self-assessment for Groups** on page 58. Additional assessment material will be available on our website in the "Educator" section.

Dealing With Sensitive Topics and Multiple Perspectives

This resource was designed to contain a broad spectrum of perspectives on the nature of peace, the causes of violence and possible approaches for achieving a culture of peace. The students in your class and you as an individual may not agree with all views provided. These points of view have been included in order to encourage discussion and expand the boundaries of how each of us sees the world. Some articles are controversial and your discretion is required in choosing what is appropriate for your particular class.

In addressing many of the issues surrounding peace and violence, many difficult subjects, thoughts and beliefs may arise both in the teacher and in the students. Handling the discussions that may develop can require a great deal of sensitivity and balance. In particular, when exploring issues around race and discrimination, it can

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sometimes be challenging to ensure that no student feels marginalized, intimidated or silenced. If you would like assistance in handling issues in this area or would like to get training in race relations, please contact the **Canadian Race Relations Foundation** at www.crr.ca or 1-888-240-4936.

We Need Your Help

We depend on the feedback, comments, ideas and suggestions of educators to help us create and improve our resources. There are several ways that you can assist us in developing our materials.

- Fax us your completed evaluation form (on the inside back cover of this resource) or go to our website and give your feedback online (www.cultivatingpeace.ca) — your opinions are invaluable in our process
- Send us your ideas for future resources — you know best what is needed in your schools
- Contact us if you are interested in reviewing or pilot testing new resources
- Send us photos, stories or videos of how you used this resource or developed a peace initiative in your class, school or community — we would love to profile your students' efforts on our website

Contact us:

By mail: 31 Cavell Avenue, Toronto, ON M4K 1L5

By email: info@classroomconnections.ca

By phone: 1-888-882-8865

By fax: 416-466-3104

This resource complements themes and strands explored within Grade 10, 11 and 12 Social Science/Social Studies and History curricula across Canada. This chart provides a sample of Provincial courses where the resource would assist teachers in meeting course objectives/expectations. **For complete curriculum connections for each Provincial Ministry of Education, please go to our website (www.cultivatingpeace.ca) and view the curriculum matrix posted within the “Educator” section.**

Province	Course	Themes/Strands/Units	
BC	Grade 11 Social Studies	<ul style="list-style-type: none"> ■ The Canadian Identity ■ Canada in the World Community ■ Canadian and Global Citizenship 	
	Social Studies 10	<ul style="list-style-type: none"> ■ Political Decision Making ■ Ideology and the Decision Making Process ■ International Political Organizations 	
SK	Social Studies 20	<ul style="list-style-type: none"> ■ Human Rights ■ World Governance 	
	Social Studies 30	<ul style="list-style-type: none"> ■ Culture ■ Governance ■ Globalization 	
	Canadian History in the Twentieth Century Grade 10 CHC2D/CHC2P	<ul style="list-style-type: none"> ■ Communities: Local, National, and Global ■ Citizenship and Heritage 	
ON	Civics Grade 10 CHV2O	<ul style="list-style-type: none"> ■ Purposeful Citizenship ■ Active Citizenship 	
	Canadian History and Politics Since 1945 Grade 11 CHH3C/CHH3E	<ul style="list-style-type: none"> ■ Communities: Local, National, and Global ■ Social, Economic, and Political Structures ■ Citizenship and Heritage 	
	Twentieth Century History: Global and Regional Perspectives, Grade 11 CHT3O	<ul style="list-style-type: none"> ■ Communities: Local, National, and Global ■ Social, Economic, and Political Structures ■ Change and Continuity ■ Citizenship and Heritage 	
	Canadian History, Identity and Culture, Grade 12 CHI4U	<ul style="list-style-type: none"> ■ Communities: Local, National, and Global ■ Social, Economic, and Political Structures ■ Citizenship and Heritage 	
	The Americas: Geographic Patterns and Issues Grade 11 CGD3M	<ul style="list-style-type: none"> ■ Communities: Local, National, and Global ■ Human-Environment Interactions ■ Global Connections 	
	Canada and World Issues: A Geographic Analysis Grade 12 CGW4U	<ul style="list-style-type: none"> ■ Geographic Foundations ■ Understanding and Managing Change ■ Space and Systems ■ Global Connections 	
	Introduction to Anthropology, Psychology and Sociology Grade 11 HSP3M	<ul style="list-style-type: none"> ■ Social Organization ■ Research and Inquiry Skills 	
	Challenge and Change in Society, Grade 12 HSB4M	<ul style="list-style-type: none"> ■ Social Change ■ Social Challenges 	
	Philosophy: The Big Question Grade 11 HZB3O	<ul style="list-style-type: none"> ■ Philosophical Questions ■ Applications of Philosophy to Other Subjects 	
	Philosophy: Questions and Theories, Grade 12 HZT4U	<ul style="list-style-type: none"> ■ Ethics ■ Social and Political Philosophy 	
	World Religions: Beliefs and Daily Life, Grade 11 HRF3O	<ul style="list-style-type: none"> ■ Religion and Daily Life 	
	NF	Canadian Issues (1209)	<ul style="list-style-type: none"> ■ Meets several Knowledge, Values and Skills objectives for the course
		Religious Education Levels I – III (Ethical Issues 1104)	<ul style="list-style-type: none"> ■ A Discovery of Worldview and the Raising of Social Questions ■ Family and Peer Relationships ■ Peace and Security ■ Tolerance and Caring
Global Issues (3205)		<ul style="list-style-type: none"> ■ Human Rights ■ Peace and Security ■ National and International Development ■ The Environment 	
Social Studies – World History (3201)		<ul style="list-style-type: none"> ■ History in the Making 	

The Cultivating Peace website www.cultivatingpeace.ca has been designed to complement the activities presented in this resource and act as a support for all materials developed under the Cultivating Peace initiative.

The site includes the following.

An EDUCATOR area containing:

- downloadable versions of our Cultivating Peace resources
- additional lessons to complement existing printed materials
- a curriculum matrix for connections to Provincial Curriculum documents
- samples of how teachers have used the resources
- information on how you can get involved as a writer or pilot tester

A SEARCHABLE DATABASE of peace-related educational resources. You can:

- search by grade level, topic or type of resource
- submit resources that you think are valuable for inclusion in the database

A STUDENT section containing:

- a pre- and post-test attitudinal learning questionnaire
- challenges, quizzes and contests
- online activities
- links to youth organizations that work toward a culture of peace
- a student idea exchange

A PEACEMAKERS IN ACTION section to:

- showcase peace initiatives submitted by teachers and students
- highlight successful use of the resource in schools across Canada

A WHAT'S NEW section with:

- updates on new programs and initiatives
- upcoming peace-related events and conferences

The site also has information on:

- the **Cultivating Peace Education Fund**
- our **Steering Committee and Writing Teams**
- **Classroom Connections**

Visit www.cultivatingpeace.ca and help us to cultivate peace online.



Cultivating Peace in the 21st Century: The Video was created by the National Film Board of Canada (NFB) to complement and explore the themes and content found in this resource. The NFB is internationally acclaimed for its animated and documentary productions and has a long tradition of providing educational audiovisual materials to Canadian schools and libraries. Classroom Connections is proud to have collaborated with the NFB in this peace education initiative.

The first three segments are animated shorts without words that illustrate a variety of perspectives on the causes of conflict, violence and war. They are integrated within Lesson 2 of the resource.

Selection #1: *Neighbours* 1952, 8 min 10 s. An NFB classic, this simple parable is about two neighbours whose friendly relationship turns to hatred and violence over ownership of a single flower located on the border between their properties. It is a great introduction to the causes of violence, presenting the fight for resources as an instigating factor in aggression, conflict and war.

Selection #2: *Balablok*, 1972, 7 min 27 s. Another NFB classic, this film reduces conflict to its most elemental form. Cubes oppose spheres and violence transcends reason and understanding. No dialogue or commentary is necessary. The characters' sounds and actions tell the story of socio-cultural differences forming a basis for conflict and violence.

Selection #3: *When the Dust Settles*, 1997, 7 min 11 s. This film is part of the ShowPeace series, designed to provide tools for conflict resolution. In this film, two neighbouring gophers demonstrate escalating retaliation as a cause for violence and destruction. The film succinctly illustrates how much can be lost, and how little is won, by seeking revenge.

The final feature on the video is divided into five segments to accommodate a variety of classroom time frames and is designed to accompany Lesson 6, **Taking Action**. The film explores the political action surrounding the 2001 Summit of the Americas. It highlights several themes developed throughout the module and is particularly useful in looking at the forms of social and political action introduced in this lesson. Please see Lesson 6 for details.

Selection #4: *View From the Summit*, 2001, 75 min 15 s. Six thousand police fill the streets as 34 heads of state meet behind closed doors. A fence limits the tens of thousands of protesters from demonstrating in proximity to this meeting. As preparations move toward action, tension mounts on both sides of the barrier. A broad range of perspectives are represented, from protesters to police to the participants inside the Summit. This film provides a real life case study in political activism, demonstrating concepts such as diversity of tactics, violent versus non-violent protest, views of security, human rights, social justice and the strengths and weaknesses of democracy. For more background information, please visit www.onf.ca/viewfromthesummit/index_html.html.

The initial run of these videos was supported by Citizenship and Immigration Canada and Canadian Heritage. Many public libraries and educational media centres in Canada also carry these films. Additional videos can be ordered by phone from the National Film Board (1-800-267-7710) or online at the Board's website (www.nfb.ca).



lesson overview

#	Topic	Overview	Materials Provided
1	Peace – More Than Just a Symbol	<p>Students explore their own definitions of peace and construct an initial understanding of what peace means to them and to their peers.</p> <p>Through reconstruction of quotations on peace, conflict and war, students are exposed to a broad range of perspectives on the nature of peace, and key concepts in the exploration of peace are introduced.</p>	<p>Handout:</p> <ul style="list-style-type: none"> ■ Message Match <p>Overhead:</p> <ul style="list-style-type: none"> ■ Peace, Violence and Conflict
2	Causes of Conflict, Violence and War	<p>Through the analysis of films and articles, students begin to develop an understanding of the multiple causes and triggers of conflict, violence and war.</p> <p>Students go on to explore the similarities and differences in causation that exist at the individual, community, intra and interstate level, and practise peace related skills such as consensus building and negotiation.</p>	<p>NFB Video Shorts:</p> <ul style="list-style-type: none"> ■ Neighbours ■ Balablok ■ When the Dust Settles <p>Articles:</p> <ul style="list-style-type: none"> ■ Terrorism as Cannibalism ■ Manhood and Violence <p>Handout:</p> <ul style="list-style-type: none"> ■ Causes of War and Violence
3	Security – More Than Just Defence?	<p>In this lesson students examine a variety of security definitions and relate those definitions to a range of security measures.</p> <p>Students go on to determine the extent to which those security measures enhance or subvert human rights as laid out in the Universal Declaration of Human Rights.</p>	<p>Handouts:</p> <ul style="list-style-type: none"> ■ Security Definitions ■ Security Measures ■ Universal Declaration of Human Rights
4	Deeper Security – A Case Study	<p>Security of minority students in high school is explored through the use of case studies. The human rights violations that occur when students are discriminated against are examined, and the consequences of this discrimination for the victim, the perpetrator and the school community are identified.</p> <p>The lesson concludes with students determining who holds responsibility in protecting the rights of minority students within the school community.</p>	<p>Case Studies:</p> <ul style="list-style-type: none"> ■ Case Study One ■ Case Study Two <p>Handouts:</p> <ul style="list-style-type: none"> ■ Righting Wrongs ■ Consequences Map
5	Toward a Culture of Peace	<p>Students examine the concepts of global justice, positive peace and human rights through the interpretation of political cartoons and explore the implications for creating a culture of peace.</p>	<p>Handout:</p> <ul style="list-style-type: none"> ■ Political Cartoons
6	Taking Action	<p>Students determine the ethics and efficacy of different types of social and political action through the exploration of a variety of forms of protest.</p> <p>Students go on to examine a case study in political protest, the Quebec Summit of the Americas.</p>	<p>NFB Video:</p> <ul style="list-style-type: none"> ■ View From the Summit <p>Handouts:</p> <ul style="list-style-type: none"> ■ Action Statements ■ FTAA Backgrounder ■ Assessing the Protest ■ View From the Summit: Parts 1 and 2
7	Where Do I stand?	<p>Through reflection on an article by Arun Gandhi, students are encouraged to examine the contributions that they personally can make to support the creation of a culture of peace.</p>	<p>Article:</p> <ul style="list-style-type: none"> ■ Terrorism and Nonviolence



peace – more than just a symbol

Objectives/Expectations

Students will be able to:

- construct an initial understanding of peace by defining the concept for themselves, sharing these definitions with others and creating a paragraph that reflects the perceptions of a group
- understand the key concepts involved in exploring peace by first constructing their own definitions and then comparing them to quotations on peace, war and violence
- recognize the existence of different perspectives on peace and violence through sharing with other students and reconstructing/interpreting related quotations
- practise peace processes through experiencing the lesson activities (which involve co-operation, consensus building and negotiation)

Key Concepts and Issues

Note to Teacher: These concepts will be introduced in this lesson and developed in subsequent activities throughout the resource. Please note that a conceptual learning pre- and post-test is provided in the form of a Student Questionnaire on page 56. In addition, encourage your students to take the attitudinal learning pre- and post-test available on our website (www.cultivatingpeace.ca) in the "Student" section. Have them click on the "What do you think?" icon.



Direct or personal violence

All forms of physical violence from war to assault on the individual (including war, assault, torture, and terrorism)

Indirect or structural violence

Violence done to people by oppressive cultural, economic, legal, political and social systems and norms that systematically prevent some groups of people from meeting their needs and developing their potential

Intrapersonal peace

Peace within the person

Interpersonal peace

Peace between individuals

Negative peace

The absence of war

Positive peace

The presence of high levels of equity and social justice within and between societies

Deterrence

Attempting to avoid war by maintaining a balance of power through being equally armed for aggression

Peace as a process

Peace not just as an end result or goal but as a process and a way of life

Culture of peace

Peace that includes non-violent conflict resolution, universal values of human rights, protection of the environment, sustainable development, inner peace, cultural diversity and citizens' participation

Causes of conflict, violence and war

Violence and war among humans arises from multiple factors and triggers that contribute to the development of conflict, aggression, violence and war

Materials Needed

- ❑ a blank piece of paper divided into four quadrants for each student
- ❑ newsprint and markers or crayons for each group of five
- ❑ a set of messages about peace (**Message Match** handout), each cut in half as indicated

Note to Teacher: Match the number of quotes used to the size of your class. Quotes can be cut up and paper-clipped together in advance. When student numbers are evident, include only the number of full quotations needed to match class size. If class size exceeds the number of quotes listed, use additional quotes located in sidebars throughout the document.

- ❑ the **Peace, Violence and Conflict** overhead or one paper copy per student or group

Lesson Overview/Potential

- In Stage 1 students will explore their definitions of peace individually and in groups. A variety of meanings are likely to be raised including the absence of war, justice and equality, tranquility and inner calm.
- During Stage 2 students work together to reconstruct quotes on the nature of peace, war and violence. This stage prompts reflection on and discussion of definitions of peace and the sources and place of war and violence in human society.

Procedure Stage 1

1. Working individually and avoiding discussion, each student writes four different statements beginning with "Peace is," one in each quadrant of a blank piece of paper. The statements should capture their own understandings of the concept of peace.
2. Groups of four are formed to share and discuss what has been written and to prepare a mutually acceptable short paragraph defining peace. The paragraph is written out in large letters on the sheet of newsprint to make a poster. Graphics (symbols, cartoons, etc.) should be added.

Note to Teacher: For suggestions on how to assist students in developing a consensus definition, please see Variation D.

3. Each group displays its poster and speaks to its work, or posters are placed around the classroom and all students participate in a "Gallery Tour."
4. Discussion of the various posters follows using the questions outlined below. Key concepts can be identified and written on the board as they arise in the discussion.

Possible Discussion Questions

- Is peace the absence of war? Is it the absence of injustice? Or is it both — and possibly more?
- Is peace a goal to be aimed at or a way of living one's life?
- Does war come from inside ourselves and, hence, is a natural part of the human condition?
- Is war somehow forced upon ordinary people by those in power? Is it forced upon them by social, political and economic structures (the way those in power have organized society and the world)?
- Is there such a thing as a "just" war? Can war bring peace?
- Is the maintenance, stockpiling and updating of weapons systems an effective means of upholding peace?
- Is deterrence morally defensible?



Peace is not an absence of war, it is a virtue, a state of mind,
a disposition for benevolence, confidence, justice.
Baruch Spinoza

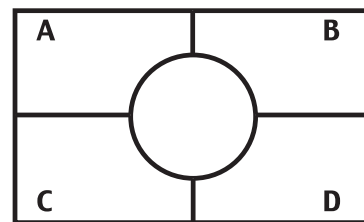
Procedure Stage 2

1. Each student is given one of the randomly selected message pieces (cut up *Message Match* handout). Students look for another student with whom they can join to form a message that makes sense.
2. When the task is complete, each pair reads out its message.
3. As a lead-in to plenary discussion, the class is divided into groups. The *Peace, Violence and Conflict* overhead can be displayed on a projector or a copy can be handed out to each group. Groups will then determine:
 - the most challenging statement
 - the most outrageous statement
 - the most thought-provoking statement
 - the most insightful statement
 - the most inspirational statement
 - the blandest statementResults can be tabulated on the board and used for class discussion and as a lead-in to the debriefing.
4. Questions suggested in Stage 1 can be used for debriefing. In addition, students should be encouraged to relate the messages back to their original poster definitions.

Variations

- A. During Stage 2, step 3, divide students into single sex groups to determine their responses. This alternative is likely to bring out stark gender differences in attitudes toward peace and war.
- B. Students can work in pairs or small groups to assemble one set of peace messages, or different subsets can be given to different groups.
- C. Students can develop themes around peace by classifying the quotes into categories and explaining their thinking on how the categories were constructed.
- D. To assist students in developing consensus for group definitions in Stage 1, try a Placemat strategy.
 1. In groups of four, students letter themselves A, B, C and D. Each group constructs a placemat diagram on a piece of newsprint (see Figure 1). Each student writes his or her definition in the appropriate lettered section.
 2. Group members explain their definitions using a round robin technique. Any letter is picked to start. The student with that letter shares his or her definition while other group members suspend judgement and actively listen. The student with the next letter says "Thanks" and goes on to share his or her definition. This process continues until all students have had a chance to share their ideas.
 3. The teacher randomly calls a letter and the student with that letter becomes the recorder. The groups construct a joint definition and the recorder writes it in the middle of the placemat.
 4. When completed, the joint definitions can be the basis of the poster activity.
- E. Create a comprehensive class definition using the ideas from all group responses.

Figure 1



Assessment

Concept Connections

- Give students an opportunity to demonstrate their understanding by having them choose five of the quotations and explain how they demonstrate a key concept raised in the classroom discussion.

Journal Reflection

- Topic: What is your favourite quotation about peace and why? This can be a quotation that was presented in the lesson or one that students find or create on their own. Students must include reasons for their choice and at least one reference to the key concepts discussed in class.

Group Process

- If using the Placemat activity outlined in Variation D, have students hand in the completed placemat and assess it for individual participation and ability to integrate individual ideas to create a joint response.

message match

peace is not simply the absence of war

let him who desired peace

I dream of giving birth to a child who will ask

wars are poor chisels for

there is no road to peace

we have flown the air like birds
and swum the sea like fishes

poverty is

I prefer the most unfair peace

wars begin

there is no peace in the world

war is to a man what maternity is to a woman

a just war is

peace cannot be achieved through violence

war is only a cowardly escape

establishing lasting peace

never think that war, no matter how necessary

war would end

when the power of love overcomes the

the purpose of all war

it is the presence of justice and the absence of fear

prepare for war

"Mother what was war?"

carving out peaceful tomorrows

peace is the road

but have yet to learn the simple act
of walking the earth as brothers

the worst form of violence

to the most righteous war

in the minds of men

when there is no peace within

I do not believe in perpetual peace

a contradiction in terms

it can only be attained through understanding

from the problems of peace

is the work of education

nor how justified, is not a crime

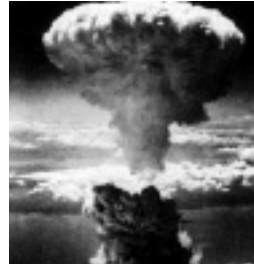
if the dead could return

love of power the world will know peace

is ultimately peace

peace, violence and conflict

<p>A. Peace is not simply the absence of war. It is the presence of justice and the absence of fear.</p> <p style="text-align: right;"><i>Dr. Ursula Franklin</i></p>	<p>K. War is to a man what maternity is to a woman; I do not believe in perpetual peace.</p> <p style="text-align: right;"><i>Benito Mussolini</i></p>
<p>B. Let him who desired peace prepare for war.</p> <p style="text-align: right;"><i>Vegetius</i></p>	<p>L. There is no peace in the world when there is no peace within.</p> <p style="text-align: right;"><i>Anonymous</i></p>
<p>C. I dream of giving birth to a child who will ask "Mother, what was war?"</p> <p style="text-align: right;"><i>Eva Merriam</i></p>	<p>M. Peace cannot be achieved through violence, it can only be attained through understanding.</p> <p style="text-align: right;"><i>Ralph Waldo Emerson</i></p>
<p>D. Wars are poor chisels for carving out peaceful tomorrows.</p> <p style="text-align: right;"><i>Martin Luther King, Jr.</i></p>	<p>N. War is only a cowardly escape from the problems of peace.</p> <p style="text-align: right;"><i>Thomas Mann</i></p>
<p>E. There is no road to peace; peace is the road.</p> <p style="text-align: right;"><i>M.K. Gandhi</i></p>	<p>O. Establishing lasting peace is the work of education.</p> <p style="text-align: right;"><i>Maria Montessori</i></p>
<p>F. We have flown the air like birds and swum the sea like fishes, but have yet to learn the simple act of walking the earth as brothers.</p> <p style="text-align: right;"><i>Martin Luther King, Jr.</i></p>	<p>P. Never think that war, no matter how necessary, nor how justified, is not a crime.</p> <p style="text-align: right;"><i>Ernest Hemingway</i></p>
<p>G. Poverty is the worst form of violence.</p> <p style="text-align: right;"><i>M.K. Gandhi</i></p>	<p>Q. A just war is a contradiction in terms.</p> <p style="text-align: right;"><i>Anonymous</i></p>
<p>H. The purpose of all war is ultimately peace.</p> <p style="text-align: right;"><i>St. Augustine</i></p>	<p>R. When the power of love overcomes the love of power the world will know peace.</p> <p style="text-align: right;"><i>Jimi Hendrix</i></p>
<p>I. I prefer the most unfair peace to the most righteous war.</p> <p style="text-align: right;"><i>Cicero</i></p>	<p>S. War would end if the dead could return.</p> <p style="text-align: right;"><i>Stanley Baldwin</i></p>
<p>J. Wars begin in the minds of men.</p> <p style="text-align: right;"><i>United Nations</i></p>	



causes of conflict, violence and war

Objectives/Expectations

Students will be able to:

- construct an initial understanding of the multiple causes of violence by responding to film and text perspectives and sharing these reactions with others
- recognize multiple perspectives on the underlying causes of interpersonal, intercommunity and interstate violence through the analysis of films, articles and causation cards
- understand common factors in, and interlinkages between, the causes of violence at various levels through negotiating a group ranking system for a variety of causation cards
- practise peace processes through the lesson activities (which involve consensus building, negotiation and openness to different perspectives)

Materials Needed

- film shorts *Balablok* (7 minutes), *Neighbours* (8 minutes) and *When the Dust Settles* (7 minutes) from the National Film Board (NFB) film compilation provided with this resource package, and a VCR
- copies of the *Terrorism as Cannibalism* handout and/or *Manhood and Violence: The Deadliest Equation* handout for each student (these can be read prior to coming to class)
- a piece of paper cut into quarters (one set of four pieces per student)
- extra slips of paper for each group of five or six
- *Causes of War and Violence* handout for each pair of students — each set of statements should be cut up and stored in an envelope



Lesson Overview/Potential

- Stage 1 introduces the issue of causation to the discussion of conflict, violence and war and encourages students to explore immediate emotional and intellectual reactions to several specific suggestions provided in the film shorts.
- Stage 2 provides a vehicle for sharing reactions and negotiating a joint response to an article reflecting a more complex view of causation.
- Stage 3 asks students to critically rank the causes of violence and war and helps students to clarify their thoughts and feelings about these underlying causes. It also alerts them to a range of perspectives on the subject.

Procedure Stage 1

1. Students watch one of the film shorts *Balablok*, *Neighbours* or *When the Dust Settles*.
2. After viewing the short, students quickly form groups of four and are given three minutes to create a brief written response to the film.

Possible Discussion Questions

- What did you find most interesting about the film?
 - What does the film say about the causes of conflict?
3. At the end of the time period, each group presents their response with no class discussion or teacher comment.
 4. This process of viewing a stimulus and forming "buzz groups" can be repeated for all three shorts if time allows.

Procedure Stage 2

1. Students read the article(s) ***Terrorism as Cannibalism*** and/or ***Manhood and Violence: The Deadliest Equation*** if not read prior to class.

Note to Teacher: In the article entitled "Terrorism as Cannibalism," the author presents her hypotheses on the underlying causes of violence by comparing the human "animal" and its conditions of existence to those of farm animals. Some students may become distracted by the graphic nature of the conditions described. It may be helpful to prepare students in advance by focusing their attention on the purpose of the article — to present a particular perspective on why violence is such a widespread characteristic in the human species. The perspectives of the films used in Stage 1 can be used as examples of other theories or perspectives. The article has extensive potential for encouraging students to examine the complex and deeply entrenched structural causes of violence.



2. Students form groups of five or six. Group members first work separately, writing four different reactions to the stimulus (one reaction per slip of paper). A reaction can be a short paragraph, a sentence or even one word.
3. The reactions are collected by one member of the group, shuffled and dealt out as in a game of cards.
4. Everyone looks at their "hand" and discards into a central pool any reactions they wrote themselves or with which they disagree. They continue to discard and pick up from the pool until they are satisfied with their hand. The aim is for every group member to end up with a final hand of up to three reactions that must be statements (a) they did not write themselves and (b) with which they are prepared to agree.

Note to Teacher: To protect anonymity of responses, cards collected could be exchanged with another group's cards.

5. Students regroup into twos or threes. They read their final hand to each other, explaining why they chose those particular reactions. They then prepare a composite reaction to the article(s) that may be a consensus statement or an agreement to disagree.
6. The whole group of five or six joins together, the subgroups sharing and explaining their composite reactions before writing a final group reaction.
7. Reporting back and discussion follows in a session with the whole class.

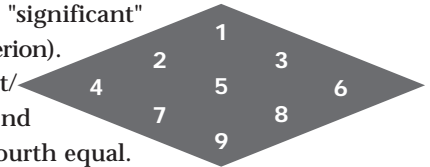
Possible Discussion Questions

- What did you respond to most positively in the ideas put forward in the article(s)? Least positively? Why?
- What shocked you most about the article(s)?
- What do you think the main message of the article(s) is/are?
- What do you think of the causation suggested by the author(s)?
- What do you think of the methods each author used to get across his or her point?
- What do you think the article(s) overlook(s) as an underlying cause of war and violence?
- What do you think about the process we have used to analyze the material? How would you characterize the process?

Note to Teacher: When putting questions to the class, be sure to word the questions carefully to hold all students accountable to think for themselves. For example, try the "Think, Pair, Share" approach. Review what you have done as a class (e.g., "We have just read an article about ..."), then give students 20 seconds to think by themselves about a question you have posed. Following that period of reflection, have students share their response with a partner and let them know that they need to be prepared to share their partner's response with the class in about 45 seconds. This holds all students accountable, reduces stress and gives them an opportunity to respond and rehearse before sharing publicly with the class.

Procedure Stage 3

1. Pairs are given an envelope containing nine statements on the causes of violence and war (from the ***Causes of War and Violence*** handout) and are asked to rank the statements in a diamond formation, as per the example below. A fairly loose criterion for ranking is given, such as "convincing," "important," "significant" or "interesting" (the teacher resisting any request to be more specific about the criterion). The statement the pair considers to be the most convincing/important/ significant/interesting is placed at the top of the diamond. The next two are placed in second equal position. The three across the centre are third equal. The next two are fourth equal. The statement placed at the foot of the diamond is the one considered by the pair to be the least convincing/important/significant/interesting.
2. When pairs have completed their task, they form groups of six.
3. Each pair explains and justifies its ranking to the other two pairs. The six then try to negotiate a consensus ranking for the group as a whole.
4. Large groups report back to the whole class on the main issues and controversies raised during their discussion. After each report, the teacher encourages responses from the class.



Possible Discussion Questions

- Which card(s) did individuals, pairs and groups consider the most convincing/important/significant/interesting in explaining why violence and war happen? Which cards caused the most debate and difference of opinion? Why?
- What connections did groups discern between the suggestions put forward in different cards? Do different causes of violence somehow feed into each other? Are the causes interconnected?
- How convinced were groups that the causes of violence from the interpersonal to international level are similar, even identical? Did they have reservations? Of what kind?
- What connections are there between the film(s)/article(s) considered earlier and the cards? Which cards most align with the views put forward in the film(s)/article(s)?
- Do you think there are other causes of violence that are not covered by the cards?
- Having identified some of the underlying causes of violence, what do you think individuals, institutions and governments might/should do to move toward eliminating those causes?

Variations

- A. Have students individually complete the diamond ranking or a ladder ranking for one specific criterion (e.g., importance). When they have finished, have them try to find another student with the same ranking order. Rarely will students find a match. Students can use this activity to explore the implications for finding peace when no two people in this small group ranked the same nine causes in the same order.
- B. Take a subset of the ***Causes of War and Violence*** cards and create several more examples for each card. In groups, have students classify the examples based on factors leading to violence. Groups can then compare their methods of classification with the methods used by other groups and, finally, with the classifications used in the causation cards.

Assessment

Journal Reflection

- Topic: How did my group's efforts to reach consensus parallel the wider issues of conflict, war and peace? Have students include at least one reference to world events that were mentioned during class discussions.

Article Analysis

- If only one of the articles was used during the class, use the second article for students to analyze individually. Students can identify the causes suggested and respond to the issues raised.

Sample Stimulus Questions

- What does the author suggest are the root causes of violence in our society?
- What does the author use as evidence to support his or her theory?
- What are the implications for how we, as a society, could reduce violence?

terrorism as cannibalism

By Vandana Shiva

The year 2001 will be etched in our memory as a year in which the vicious cycle of violence was unleashed worldwide. Of the Taliban bombing the two thousand year old images of peace, the Buddhas of Bamiyan. Of terrorists blowing up the World Trade Center on September 11, and attempting to blow up the Indian Parliament on December 13. Of a global alliance bombing out what remained of Afghanistan after two decades of super power rivalry, and civil war. Of Pakistan and India threatening to go to war as 2001 gave way to 2002.

Why is violence engulfing us so rapidly, so totally? Why has violence become the dominant feature of the human species across cultures? Could the violence characterizing human societies in the new millennium be linked with violent structures and institutions we have created to reduce society to markets and humans to consumers?

Animals of any species tend to become violent when they are treated with violent methods. Pigs love to placidly root in the fields, wallow in the mud and grunt to each other. However, when denied this freedom in factory farms (where they are confined in

overcrowded, steel-barred crates or multiple stacked cages known as battery cages), pigs become bored, stressed and anxious. They start gnawing cages, picking on each other, biting each other's tails and ears and resorting to what agribusiness industry has called "cannibalism."

Pigs are not cannibals. When they start to display cannibalism, the normal question industry should be asking is why are pigs behaving abnormally. The organic movement and animal liberation movement has raised the question and found the answer in the violent methods of factory farming. In humane farming pigs have been liberated and allowed to roam and roll in the mud. Stopping violence against animals is the best way to stop their violent behaviour.

Violence has become a luxury the human species cannot afford if we are to survive. Non-violence has become a survival imperative.

Industry has a different solution to "cannibalism" induced by the concentration camp conditions of factory farms. Operators of pig factories chop off the tails of week old piglets without any anaesthetics to prevent other pigs from chewing them off. They also remove eight teeth with wire cutters. Male piglets have their testicles cut off to reduce their aggression in crowded areas. There is a similar maiming of other animals raised in factory farms; for example, the beaks of chickens are burnt off, and the horns of cows are removed.

Humans are animals. As a species we too have basic needs — for meaning and identity, for community and security, for food and water, for freedom. Could terrorism be the human equivalent of the abnormal behavior of "cannibalism" animals exhibit under factory conditions?

Cultural security, economic security, ecological security and political security are all being rapidly eroded. Could the violence being unleashed by humans against humans be similar to the violence pigs, chicken and





cattle express when denied their freedom to roll in the mud, peck for worms, and roam outside the confines of animal factories?

Could the coercive imposition of a consumer culture worldwide, with its simultaneous destruction of values, cultural diversity, livelihoods, and the environment be the invisible cages against which people are rebelling, some violently, most non-violently?

Could the "war against terrorism" be equivalent to the detoothering, debeaking and dehorning of pigs, chickens and cattle by agribusiness industry because they are turning violent when kept under violent conditions? Could the lasting solution to violence induced by the violence of captivity and enslavement for humans be the same as that for other animals — giving them back their space for spiritual freedom, ecological freedom, for psychological freedom and for economic freedom?

The cages that humans are feeling trapped in are the new enclosures which are robbing communities of their cultural spaces and identities, and their ecological and economic spaces for survival. Globalisation is the overarching name for this enclosure.

Greed and appropriation of other people's share of the planet's precious resources are at the root of conflicts, and the root of terrorism. When President Bush and Prime Minister Tony Blair announced that the goal of the global war on terrorism is for the defense of the American and European "way of life", they are

declaring a war against the planet — its oil, its water, its biodiversity.

A way of life for the 20 percent of the earth's people who use 80 percent of the planet's resources will dispossess 80 percent of its people of their just share of resources and eventually destroy the planet. We cannot survive as a species if greed is privileged and protected and the economics of the greedy set the rules for how we live and die.

Reclaiming our freedoms and spaces from the new enclosures is as essential to us as it is to other animals. Animals were not designed to live imprisoned in cages. Humans were not designed to live imprisoned in markets, or live wasted and disposable lives if they cannot be consumers in the global market. Our deepening dehumanisation is at the root of growing violence. Reclaiming our humanity in inclusive, compassionate ways is the first step to peace.

A way of life for the 20 percent of the earth's people who use 80 percent of the planet's resources will dispossess 80 percent of its people of their just share of resources and eventually destroy the planet.

Peace will not be created through weapons and wars, bombs and barbarism. Violence will not be contained by spreading it. Violence has become a luxury the human species cannot afford if we are to survive. Non-violence has become a survival imperative.

Adapted from an article by Vandana Shiva posted at Znet Daily Commentaries, January 23, 2002. Please go to www.zmag.org/sustainers/content/2002-01/23shiva.cfm to view the complete English text.

manhood and violence: the deadliest equation

By Michael Kimmel

For the next few days, the nation will once again stare at the photograph of a slight, confused-looking teenage boy, trying to understand the unfathomable — how Charles Andrew Williams, age 15, could open fire on his classmates, killing two and wounding 13 other people. We'll stare at those pictures as the explanations begin to pour in from the experts and the pundits alike. We'll hear from psychologists who'll draw elaborate profiles of misfits and loners, of adolescent depression and acting out. Cultural critics will blame a host of problems — violent video games, the Internet, guns. All the while we will continue to miss the point — even though it is staring right back at us: Charles Andrew Williams is a middle-class white boy.

Skeptical? Try a little thought experiment: imagine that all the killers in all the school shootings in recent years — Littleton, Colorado; Pearl, Mississippi; Paducah, Kentucky; Springfield, Oregon; and Jonesboro, Arkansas — were all black girls from poor families who lived instead in New Haven, Boston, Chicago, or Newark. I believe we'd now be having a national debate about inner-city poor black girls. The entire focus would be on race, class, and gender.

The media would invent a new term for their behavior, as they did with "wilding" a decade ago after the attack on the Central Park jogger. We'd hear about the culture of poverty; about how life in the city breeds crime and violence; about some natural tendency among

blacks towards violence. Someone would even blame feminism for causing girls to become violent in vain imitation of boys. Yet the obvious fact that all these school killers were all middle-class white boys seems to have escaped everyone's notice. (In these cases, actually, it's unclear that class or race played any part in the shootings. But that's the point: imagine the national reaction if black boys had targeted whites in school shootings. We would assume that race alone explained the tragedy.)

That all these murders were committed by young boys with guns raises not a ripple. We continue to speak about "teen violence," "youth violence," "school violence" without ever noticing the fact that all those "teens" and "youth" are boys. One expert, already consulted about this recent tragedy, equally missed the point. Paul

Half of all teenage boys get into a physical fight each year.

Mones, author of a 1991 book, *When a Child Kills*, suggested that the motivation for such deadly violence is that "kids want to vent their anger, their worries, their frustrations, their fantasies." Exactly what "kids" is he talking about?

Gender is the single most obvious and intractable difference when it comes to violence in America. Men and boys are responsible for 95% of all violent crimes in this country. Every day twelve boys and young men commit suicide — seven times the number of girls. Every day eighteen boys and young men die from homicide — ten times the number of girls. From an early age, boys learn that violence is not only an acceptable form of conflict resolution, but one that is admired. Four times more teenage boys than teenage girls think fighting is appropriate when someone cuts into the front of a line. Half of all teenage boys get into a physical fight each year. But what causes the unleashing of such homicidal rage? For the past few months, I have been investigating all school shootings that took place in the United States during the decade of the 1990s, as described in a report released by the FBI this November. All the shooters were boys.

And most described their school days as a relentless gauntlet of bullying, gay-baiting epithets, physical assault and harassment until they "snapped." Their days were spent, apparently, fending off constant criticism of



their masculinity. Reports indicate that Williams, too, was "constantly picked on" by his classmates. In the coming days, we will come to know more about these daily indignities and assaults to which he was subjected. In the meantime, we might again listen to the words of Evan Todd, a 255-pound linebacker on the football team at Columbine High School, a representative of the "jock culture" that Dylan Harris and Eric Klebold found such an interminable torment. "Columbine is a clean, good place, except for those rejects," Todd says. "Sure we teased them. But what do you expect with kids who come to school with weird hairdos and horns on their hats? It's not just jocks; the whole school's disgusted with them. They're a bunch of homos... If you want to get rid of someone, usually you tease 'em. So the whole school would call them homos" (cited in *Time*, 20 December 1999, p. 50-51).

In most cases, boys learn any number of coping strategies to deal with the daily taunts of their classmates. Some turn inwards, self-medicate with drugs or alcohol, become loners. A large number of teen suicides contain stories of such daily abuse. And, in a very few cases, the anguish of having one's masculinity challenged, ridiculed, denigrated builds until it explodes in a cathartic rage that seeks to destroy the entire world.

The belief that retaliatory violence is manly is not a trait carried on any chromosome, not soldered into the wiring of the right or left hemisphere, not juiced by testosterone. (It is still the case that half the boys don't fight, most don't carry weapons, and almost all don't kill: are they not boys?) Boys learn it. They learn it from their fathers, nearly half of whom own a gun. (Notice that Williams's parents are divorced, but that he lived with his father.) They learn it from a media that glorifies it, from sports heroes who commit felonies and get big contracts, from a culture saturated in images of heroic and redemptive violence. They learn it from each other. And this parallel education is made more lethal in states where gun control laws are most lax, where gun-lobbyists are most powerful. Because all available evidence suggests that all the increases in the headlines of school violence is attributable to guns. Boys have resorted to violence for a long time, but sticks and fists and even the occasional switchblade do not create the bloodbaths of the past few years. Nearly 90% of all homicides among boys aged 15 to 19 are firearm related, and 80% of the victims are boys. If the



rumble in *West Side Story* were to take place today, the death toll would not be just Riff and Bernardo, but all the Sharks and all the Jets — and probably several dozen bystanders.

Some will throw up their hands and sigh that "boys will be boys." In the face of these tragic killings, such resignation is unacceptable. Far more sweeping — and necessary — is a national meditation on how our ideals of manhood became so entangled with violence.

Until we transform that definition of manhood,
this terrible equation of masculinity and
violence will add up to an increasing death toll
at our nation's schools.

Make no mistake: Charles Andrew Williams is a real boy. In a sense, he is not deviant, but over-conformist to a definition of masculinity that prescribes violence as a solution. Recall that famous bumper sticker: "I don't get mad; I get even." Until we transform that definition of manhood, this terrible equation of masculinity and violence will add up to an increasing death toll at our nation's schools.

This article was originally posted in English at the Canadian Centres for Teaching Peace website (www.peace.ca.) ✪

A. Retaliation/Escalation

An action or situation is interpreted as an "attack" or "wrong" against an individual, group or state. Action is then taken to right the "wrong" through counterattack. This creates an escalating cycle of conflict.

- an ongoing conflict between two groups of students erupts into a large fight in the parking lot because it is believed that a member of one of the groups trashed the car of the other group's "leader"
- the buildup of armies and of dreadnought battleships by Germany and Britain contributed to the start of World War I

B. Resources

Competition for limited resources (land, oil, water, gold, diamonds, etc.) may lead to conflict, or the desire of one group to have the resources of another may include the use of violence as a means to acquire them.

- a student is swarmed in a mall and his cell phone, CD player and leather jacket are taken from him
- India and Pakistan fight over disputed land in the Kashmir region

C. Class Conflict

Conflict arises between groups that have resources, represent the norms of a culture or hold power and those that have very little of the resources, are outside the norms of the culture or hold little or no power.

- passersby curse under their breath or ignore homeless people panhandling in big cities
- the RCMP are called out to break up demonstrations during the Winnipeg General Strike of 1919

D. Power-Hungry Leadership

Authoritarian law and rule by militant groups can take people into war against their wishes

- the leader of a gang orders members to fight another gang
- Christian kings led their people against Islam during the Crusades

E. Fundamentalism/Extremism

People who believe in extreme forms of religion or nationalism stir up hatred against other groups, which can spill over into violent behaviour.

- crowds boo the national anthem of opposing teams during sports events
- the Ku Klux Klan uses Christianity to justify violence against Blacks and Jews

F. Learned Behaviour

Violence and war are part of the structure of a society and become acceptable or even valued options within a culture. Male-centred structures and a military economy "teach" violence and war as reasonable options. This is then reinforced through public institutions, media and parenting.

- the film industry in many countries produces movies showing war as honourable and glorious
- countries/cultures that have a history of conflict with another country or group "teach" the next generation to continue the hatred and aggression

G. Racism

The lives and property of one race or cultural group are seen as superior to those of another group. Violence is used to reduce others' power, convert them to a better way of life or get rid of the other group altogether.

- gangs of kids from one cultural group fight with gangs from different cultural groups
- as settlement spread across North America, Aboriginal people were confined to reserves with few rights

H. Socio-cultural Differences

Differences between people, groups or cultures result in mistrust and potential conflict.

- students who are different in their clothing, skin colour, religious practices, sexual orientation, physical appearance, ability level or behaviours are often subjected to bullying by others
- the Nazis targeted Jews, Gypsies, Jehovah's Witnesses, homosexuals, socialists and people with disabilities

I. Human Nature

War is rooted in human nature itself, while the triggering mechanisms for violence are many and varied. Human beings are somehow "wired" to be violent and aggressive.

- people claim that fighting is inevitable in children
- leaders claim that war is inevitable between nations



security – more than just defence?

Objectives/Expectations

Students will be able to:

- recognize different concepts of, and approaches to, security through the examination of multiple definitions and examples
- understand the implications of different security measures for citizens' rights by comparing the outcomes of specific measures with their impact on articles in the Universal Declaration of Human Rights
- construct a broader concept of security that goes beyond traditional military perspectives

Key Concepts

- **Human rights:** Universal moral rights that all people should enjoy at all times and in all circumstances regardless of gender, race, ethnic group, colour, language, national origin, class, religion or political creed
- **Civil and political rights:** Liberty rights of individuals concerning private freedoms and freedom to participate in society and political life (e.g., freedom of speech and the right to vote)
- **Economic, social and cultural rights:** Rights concerned with protection of the physical, material, social and economic well-being of individuals
- **Basic human rights:** Those rights that are so fundamental that they cannot be withdrawn
- **Indivisibility of all rights:** The impossibility of removing one right and protecting others, since all human rights need to be protected



Materials Needed

For each group of three or four students:

- a cut-up set of the **Security Definitions** handout
- a cut-up set of the **Security Measures** handout
- one copy of the **Universal Declaration of Human Rights** handout for each student
- a sheet of newsprint, two markers of different colours, a glue stick and masking tape

Lesson Overview/Potential

- In Stage 1 groups consider different concepts and definitions of security. In Stage 2 groups go on to relate specific security measures to those concepts and definitions. In Stage 3 groups determine the degree to which one or more security measures enhance or subvert human rights as laid out in the Universal Declaration of Human Rights. Stage 4 brings the lesson to completion with a class debriefing.

Procedure Stage 1

1. Students form groups of three or four and consider the set of security definitions provided.
2. As a group, students identify similarities, differences and tensions among the definitions and determine a method to represent these relationships graphically. Students may choose to use a Venn diagram, a flow chart, a cluster chart, a sequencing of the definitions or some other format of their mutual choice.

Note to Teacher: If students are unfamiliar with conceptualizing materials graphically, it may be helpful to put some diagram examples on the board. In addition, encourage students to use visual images that occur to them as they are working with the material. A road or a tree can work well as a visual representation of the relationships explored.

3. Once a pattern has been agreed upon, the slips of paper are pasted onto the newsprint and comments, graphics, lines and arrows added to convey students' responses and reflections.

Procedure Stage 2

1. The teacher distributes a set of cards describing security measures to each group.
2. Students glue each card on their newsprint diagram against the definition of security to which the measure most conforms, adding any commentary they wish. If a card seems to equally conform to two or more definitions, they place it on its own, linking it to the definitions by arrows (using a marker of a different colour from that used in Stage 1).

Procedure Stage 3

1. Each student reads through the **Universal Declaration of Human Rights** handout.
2. Students are each assigned a security measure card and asked to consider the extent to which each of the rights in the Declaration is potentially enhanced or endangered by the security measure described.
3. Students check "EN" for all rights in the declaration they think are ENHANCED, "NE" for those they think are NOT ENDANGERED, "SE" for those they think are SOMEWHAT ENDANGERED and "VE" for those they think are VERY ENDANGERED.

Procedure Stage 4

1. In a closing session, the whole class shares their thoughts on the range of definitions and approaches to security encountered in the lesson and discusses the rights implications of different approaches to security.

Possible Discussion Questions

- Which security definitions impressed you most? Why? Which surprised you most? Why?
- What concepts of security seem to predominate in the security measures cards? Why? What are the short-term and long-term effects of government and other authorities concentrating on approaches guided by such concepts?
- If we take the security cards as representative, what concepts of security seem less popular with governments and other authorities? Why? What might be the short-term and long-term effects of concentrating on approaches in which these concepts are ignored or given less emphasis?
- Who gains and who loses from the security approaches that are emphasized?
- Which human rights seem most under threat, actually and potentially, from the security measures considered? Why? Which human rights seem most enhanced by the measures? Why?
- Are the rights most under threat **civil** and **political rights** (i.e., individual liberties such as freedom of speech, freedom of movement, the right to privacy) or **social, economic** and **cultural rights** (i.e., rights that promote physical, material, social and economic well-being, such as the right to work, the right to adequate food, clothing, housing and medical care or the right to practise one's culture)?
- Whose rights are most protected and whose rights are most threatened by the security measures described?
- Is the world being made more secure or less secure by the measures described? Are they likely to lead to a more peaceful world? Are they likely to enhance quality of life? For everyone or just some? If the latter, for whom?



From the equality of rights springs identity of our highest interests: you cannot subvert your neighbor's rights without striking a dangerous blow at your own.
Carl Schurz

Note to Teacher: Discussion raised by the above questions will likely prompt additional consideration of why governments have generally opted for military, police and surveillance security over security that would come through addressing the underlying causes of instability (e.g., endemic poverty or denial of rights).

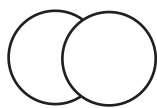
Additional Possible Discussion Questions

- Do the security choices made by governments and authorities, as reflected in the security cards, tend to be well thought out or immediate reactions?
- How easy or difficult are these approaches to adopt?
- Do they require a serious rethinking of policy, strategy and/or world view?
- How much do the security choices reflect the need to satisfy public opinion or provide quick, measurable results?
- Do the choices reveal governments that think first of powerful interests or governments that focus on the people and shape policy accordingly?

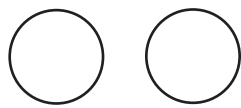
Note to Teacher: In closing the discussion, you might point out that the word secure is derived, like cure, from the Latin word curare, meaning "to take care of." What exactly is being "taken care of" or "cured" in the security measures considered? What is not being taken care of or cured?

Variations

- A. For a variation on Stage 1, have students work with Venn diagrams to clarify the relationships between the definitions. Working in pairs, students can select two security definitions at a time and choose a Venn diagram that best illustrates the relationship (see examples below).



Environmental/Global



Corporate/Environmental



Human/Holistic

Note to Teacher: Often more than one Venn diagram could be argued for a particular pair.

- B. To explore Canada's history with security measures and the endangerment of human rights, have students visit the "Cyber-Terrorism Crisis" site by the National Film Board (NFB) at www.nfb.ca/lca/wma. This site sets up a fictional current day scenario where cyber-terrorists threaten the safety of the country. Canadians are being asked to vote in an online referendum for or against the invocation of the Emergencies Act as a security measure. To help them make their decision, students can explore situations in Canadian history where the War Measures Act was invoked (WW I, WW II and the October Crisis). In all examples, students can look at the perspectives of the average citizen, the Prime Minister of Canada or someone whose rights have been violated by the invocation of the Act. There are extensive background and research pieces to give context to the historical examples.

Assessment

Journal Reflection

- Topic: Think of yourself in 10 years — what kind of security will be important to you, and why?
- Topic: Which view of security should governments use when making policy decisions? Why?

Web Project

- Using the NFB Cyber-Terrorism Crisis site outlined in Variation B, have students come to a decision on whether the Emergency Measures Act should be invoked in the situation outlined, and write a paper defending their position. This could also be done with any of the historical examples provided for the invocation of the War Measures Act.

Writing Assignment

- Which security definitions or which security measures best represent the concept of positive peace? Which represent the concept of negative peace? (Concepts are outlined in Lesson 1.)

Dictionary Definition

The quality or state of being secure; freedom from danger; freedom from fear or anxiety.

National Security

Governmental stability against internal and external threats. In particular, the preparation for, prevention of, deterrence of, defence against and response to threats and aggressions toward national territory, sovereignty, domestic population and infrastructure.

Corporate Security

A strategy to ensure the continued existence and profitability of a corporation. More specifically, the cost-effective protection of assets and the use of risk management strategies to reduce losses.

Food Security

A situation where all people at all times have both physical and economic access to sufficient food to meet their dietary needs for a productive and healthy life.

Holistic Perspective

Security is multi-dimensional and multi-levelled. Security means the lessening of all forms of violence, from safety within relationships and safe streets to ending war and the destruction of the planet. All forms of violence, whether they be schoolyard bullying, spousal abuse, factory farming of animals or military invasions, are deeply interwoven with each other and each needs to be addressed in connection with all the others.

Community Security

Freedom to participate in family life and the culture of one's ethnic group.

Security as Liberation

The route to security is the emancipation of humanity: emancipation means freeing people from those constraints that stop them from doing what freely they would choose to do. It is emancipation, not power and order, that leads to stable security.

Environmental Security

Relative safety from environmental dangers caused by natural or human processes and the restoration of environmental damages that can lead to social disorder and conflict.

Global Security

The belief that security involves more than protection against military attack. Ecological, economic and demographic trends pose serious challenges to all countries and need to be addressed.

Human Security

A broad category of security that includes the safety of humans against all personal threats to health, food supply and environment. Examples range from job security to freedom from drug trafficking.

Strengthen Borders

A country tries to protect itself by putting more armed personnel on the border entry points.

Refugee Status

A foreign country admits women who were abused during wartime as refugee claimants.

Power to Search and Tap

Police are given unrestricted powers to search people and vehicles and to tap telephone and email conversations without having to appear before judges.

Restricted Movement

Travel is curtailed or restricted to certain geographical areas, or access is restricted or removed to specific public or military buildings.

Bank Accounts

Funds in the bank accounts of suspected criminals are frozen.

Nationalize Security

A country seeks highly trained and unionized security guards to strengthen its security.

"High-tech" Schools

Schools institute metal detectors, security passes and camera systems.

Racial Profiling

Citizens travelling through international airports are detained and interrogated based on their appearance and country of origin.

Detention

Police are given the power to arrest people on suspicion and hold them without charge for purposes of national security.

Spending Priorities

The spending of tax money is diverted to short-term security measures such as buying more military hardware and training more soldiers, while less is spent on longer term social, economic and ecological security concerns.

Surveillance Cameras

Cameras are used extensively in public places to track the movements of people and attempt to prevent crimes.

Armed Public Presence

Armed guards become highly visible in malls, streets and other public places.

Media Collaboration

Military "psychological operations" officers are sent to work with the top television news agency to help create the news stories about security, terrorism and war.

Gated Communities

Individuals choose to live in private communities that have guarded entrances, their own security forces and additional laws.

Restrict Immigration

A country chooses to restrict immigration thinking that keeping out certain groups will make them safer.

Military Attack

Countries that are suspected of harbouring terrorists are attacked with full military force.

Gun Control

Legislation is passed that limits people's freedom to carry and possess weapons.

Shelters for Abused Women

A government pledges to support and create more shelters for women and children who are victims of domestic abuse.

Labelling GM Foods

A government enacts law to ensure that genetically modified foods be labelled as such.

Environmental Agreements

Stricter emissions controls are enforced to reduce air pollution, reduce greenhouse gas emissions and improve local air quality.

universal declaration of human rights

Article 1: Equality of all people

All human beings are born free and equal in dignity and rights. They have reason and conscience and should act towards one another in a spirit of brotherhood.

EN NE SE VE

Article 2: Fair/equal treatment

Everyone is entitled to all the rights and freedoms in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory from which a person comes.

EN NE SE VE

Article 3: Life and security

Everyone has the right to life, liberty and security of person.

EN NE SE VE

Article 4: Freedom from slavery

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

EN NE SE VE

Article 5: Freedom from torture

No one should be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

EN NE SE VE

Article 6: Equal treatment by the law

Everyone has the right to be legally protected in the same way everywhere, and like everyone else.

EN NE SE VE

Article 7: Equal protection under the law

The law should be the same for everyone. It should be applied in the same way to all people everywhere.

EN NE SE VE

Article 8: Effective remedy

Everyone has the right to an effective remedy through the national courts for acts violating the fundamental personal rights granted by the constitution or by law.

EN NE SE VE

Article 9: Freedom from arbitrary arrest

No one should be subjected to arrest, detention or exile without a good reason.

EN NE SE VE

Article 10: Fair and public hearing

Everyone who is on trial is entitled in full equality to a fair and public hearing by an independent and impartial court.

EN NE SE VE

Article 11: Presumption of innocence

Everyone charged with a penal offence has the right to be presumed innocent until proven guilty in a public trial where the individual has full rights to defend him/herself. No one shall be held guilty of any penal offence that was not a penal offence at the time he or she acted.

EN NE SE VE

Article 12: Right to privacy

Everyone has the right to legal protection against arbitrary interference with their privacy, family, home or correspondence, and from attacks upon their honour and reputation.

EN NE SE VE

Article 13: Freedom of movement

Everyone has the right to move and live anywhere within their own country and also to leave any country, including their own, and be able to return to their country.

EN NE SE VE

Article 14: Political asylum

If you are being persecuted, you have the right to seek and to enjoy freedom from persecution in other countries.

EN NE SE VE

Article 15: Nationality

Everyone has the right to a nationality. No one shall be arbitrarily deprived of his or her nationality nor denied the right to change it.

EN NE SE VE

Article 16: Marriage and family

Men and women of full age have the right to marry and to found a family without any limitation due to race, nationality or religion. They are entitled to equal rights during the marriage and at its dissolution. Marriage shall be entered into only with the free and full consent of both partners.

EN NE SE VE

Article 17: Property

Everyone has the right to own property, and no one shall be arbitrarily deprived of his or her property.

EN NE SE VE

universal declaration of human rights

Article 18: Freedom of belief

Everyone has the right to freedom of thought, conscience and religion; this includes freedom to change religion or belief and freedom to teach, practice, worship and observe that religion alone or with others and in public or private.

EN NE SE VE

Article 19: Freedom of opinion

Everyone has the right to freedom of opinion and expression, including the freedom to seek, receive and pass information and ideas through any media and across borders.

EN NE SE VE

Article 20: Freedom of assembly

Everyone has the right to freedom of peaceful assembly and association, and no one may be forced to belong to an association.

EN NE SE VE

Article 21: Political activity

Everyone has the right to take part in the government of their country, directly or by voting for a representative. Governments should be voted in on a regular basis through free and equal voting procedures.

EN NE SE VE

Article 22: Social security

Everyone has the right to social security and is entitled to realization of the economic, social and cultural rights indispensable for personal dignity and the free development of an individual's personality.

EN NE SE VE

Article 23: Employment

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work. Everyone who works has the right to a reasonable wage that will support their family. Everyone has the right to form and to join trade unions to protect their interests.

EN NE SE VE

Article 24: Leisure and rest

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

EN NE SE VE

Article 25: Standard of living

Everyone has the right to a standard of living adequate for the health and well-being of themselves and their family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other circumstances beyond their control that would not allow them to work. Mothers and children are entitled to special care and assistance.

EN NE SE VE

Article 26: Education

Everyone has the right to free education, at least in the elementary and fundamental stages. Everyone must get an elementary education, and technical and professional education should be made generally available. Higher education should be equally accessible to all on the basis of merit. Education should help people reach their full human potential and should strengthen respect for human rights and fundamental freedoms. It should promote understanding, tolerance and friendship among all nations, racial or religious groups, and should further the activities of the United Nations for the maintenance of peace. Parents have a right to choose the kind of education their children will receive.

EN NE SE VE

Article 27: Culture

Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. Those that create scientific, literary or artistic productions have the right to protection of ownership and benefits resulting from anything that they create.

EN NE SE VE

Article 28: Protection of rights

Everyone is entitled to a social and international order that protects the rights and freedoms listed in this Declaration.

EN NE SE VE

This set of articles was adapted from the Universal Declaration of Human Rights, which was adopted and proclaimed by the General Assembly of the United Nations on December 10, 1948. Please go to www.un.org/Overview/rights.html to view the full text.

EN = ENHANCED

NE = NOT ENDANGERED

SE = SOMEWHAT ENDANGERED

VE = VERY ENDANGERED



deeper security – a case study

Lesson 4

Objectives/Expectations

Students will be able to:

- recognize the hostile climate threatening the security of many minority students in high schools across the country through the consideration of case studies
- identify the human rights threatened within such a hostile environment and determine methods for creating a more secure, respectful climate for minorities in Canadian schools
- identify the consequences of denying minority students their human rights and personal security as well as the consequences of taking action to protect those rights and promote the security of all students

Key Concepts

- **Stereotypes:** Generalized and unfounded negative opinions or attitudes
- **Prejudice:** Prejudgement of an individual or group usually based on stereotypes that may be consciously or unconsciously held
- **Discrimination:** Prejudiced thoughts or attitudes translated into direct or indirect differential treatment of others — usually negative or hostile actions toward members of minority groups
- **Minority group:** Any group of people who are disadvantaged, underprivileged, excluded, discriminated against or exploited — it does not necessarily refer to population size but to having a subordinate status or being subjected to differential treatment in society
- **Ethnocentrism:** Seeing your own community, nation or culture as the model and standard against which all others have to be judged — by implication, other people's ways of thinking and behaviour appear strange, inferior and wrong



Materials Needed

- copies of **Case Study One** and **Case Study Two** handouts for each student to read before class
- a copy of the **Righting Wrongs** handout for each pair of students
- a copy of the **Universal Declaration of Human Rights** handout (from Lesson 3) for each pair of students
- a copy of the **Consequences Map** handout for each group of four students, with a Possible Action Statement (Stage 2, Step 2) written by the teacher in the central box
- a sheet of newsprint and identical sets of five markers of different colours for each group of three students

Lesson Overview/Potential

- In Stage 1 students consider case studies of the victimization and vilification of minority groups within a high-school environment. Students analyze the case studies in terms of the human rights denied, actions taken by case study subjects and actions taken by others. Students also consider what could be done to prevent, or at least minimize, the recurrence of such incidents.

- In Stage 2 students examine the multiple consequences of particular behaviours toward minority groups. Students can see the tangible results of their own personal choices regarding actions toward others as well as possible results of actions that support the preservation of minority students' rights and security.
- Stage 3 points out the intricate web of responsibility for ensuring that rights of minority students are protected in schools across the country.



Procedure Stage 1

1. Students form groups of four and divide into pairs. Each pair is given one of the two case studies to consider.
2. Using these case studies, students complete the four columns of the **Righting Wrongs** handout. The **Universal Declaration of Human Rights** handout (from Lesson 3) is used as a checklist for completing the first column.
3. Groups of four re-form and partners report and answer questions on their analysis of each case study.
4. A class debriefing and discussion follows.

Possible Discussion Questions

- What examples of discrimination did you come across in the case studies?
- Who or what was responsible for the discrimination?
- What do you think was the underlying cause of the aggressors acting as they did?
- What image of the minority group did the aggressors embrace and promote?
- Who was powerful and who was powerless in the cases considered?
- What kind of violence was involved? Direct or indirect?
- Was more than one right under assault simultaneously in the cases considered? Why might that be?
- How did those victimized respond? How would you characterize their responses? Were they appropriate?
- How did those with authority and influence respond? Quickly or belatedly?
- Were the authorities sufficiently vigilant and forceful in their response?
- What could be done to try and ensure such events and incidents do not recur?

Procedure Stage 2

1. Working in groups of four, each group is given a **Consequences Map** handout containing one of the Possible Action Statements listed below in the central box.
2. Based on the case studies and the class discussion that followed, students consider what might be immediate consequences (both positive and negative) of this central action. These consequences are recorded in the first ring of rectangles derived from the spokes of the central box.

Possible Action Statements

- Harassing and bullying a minority student in the school
 - Teaching students about discrimination, prejudice and their consequences
 - Speaking up when you see discrimination occurring
 - Teachers and students not taking any action when they see harassment and discrimination occurring
 - Having and ensuring implementation of strong school policies against discrimination and harassment
 - Having an environment where minority groups feel afraid and isolated
 - Having an environment where minority groups feel welcomed and accepted
3. Groups go on to consider second order consequences (potential consequences of each of the first round of consequences). Third, fourth and fifth level consequences are recorded in a similar fashion.

Like tribalism, fundamentalism, homophobia and all other shallow responses of one person to another, racism concentrates on 'what' you are, and ignores 'who' you are.
Timothy Findley

-
4. Finally, students examine all of the recorded consequences, weighing the merits of any contradictory or inconsistent points that may have emerged. Group debriefing follows.

Possible Discussion Questions

- What are possible consequences for an individual minority student who is harassed, bullied or physically threatened in school?
- Are there any consequences for the person who does the harassing or bullying?
- How does discrimination and harassment in a school culture affect the non-minority students in a school?
- What are possible consequences of this type of discrimination for society in general?
- Do you, as an individual, have the ability to change the environment of your school for minority students who attend?
- What are the implications for building a secure environment for all students within a school?

Procedure Stage 3

1. Students form groups of three and create a Burden of Responsibility concept map. "Ensuring that the rights of minority students are protected in Canadian high schools" is written in a box in the centre of a sheet of newsprint. The task of each group is to identify as many parties as possible whose responsibility it is to ensure that the rights of these students are protected within the school environment. Each party suggested and agreed upon by the group is written somewhere in the space surrounding the central box, using the same colour of marker.
2. Group members attempt to reach consensus on the degree of responsibility of each party listed. They use the four other markers to indicate their decisions by circling each party and linking the circle to the central box with a particular colour. The colour code should be common to all groups and written on the board. Colour 1 is used to list the central statement and parties; colour 2 indicates heavy responsibility; colour 3, considerable responsibility; colour 4, some responsibility; and colour 5, a small degree of responsibility.
3. Each group presents its work to the class, explaining the decisions made and responding to questions raised by fellow students.
4. Class discussion follows each presentation.

Variations

- A. Contact your local police service or RCMP detachment (<http://www.rcmp-grc.gc.ca/html/generalcont-e.htm>) to arrange for an officer to speak to your class about bullying, racism and hate crime. Have students prepare interview questions in advance.

Assessment

Journal Reflection

- Topic: In your opinion, does your school create a secure environment for minority students? Refer to at least two definitions of security in your response and explain your perspective with observations of student action, examples of school policies and descriptions of the general school environment.
- Topic: What can you personally do to improve the environment for minority students in your school?

Interview Scenario

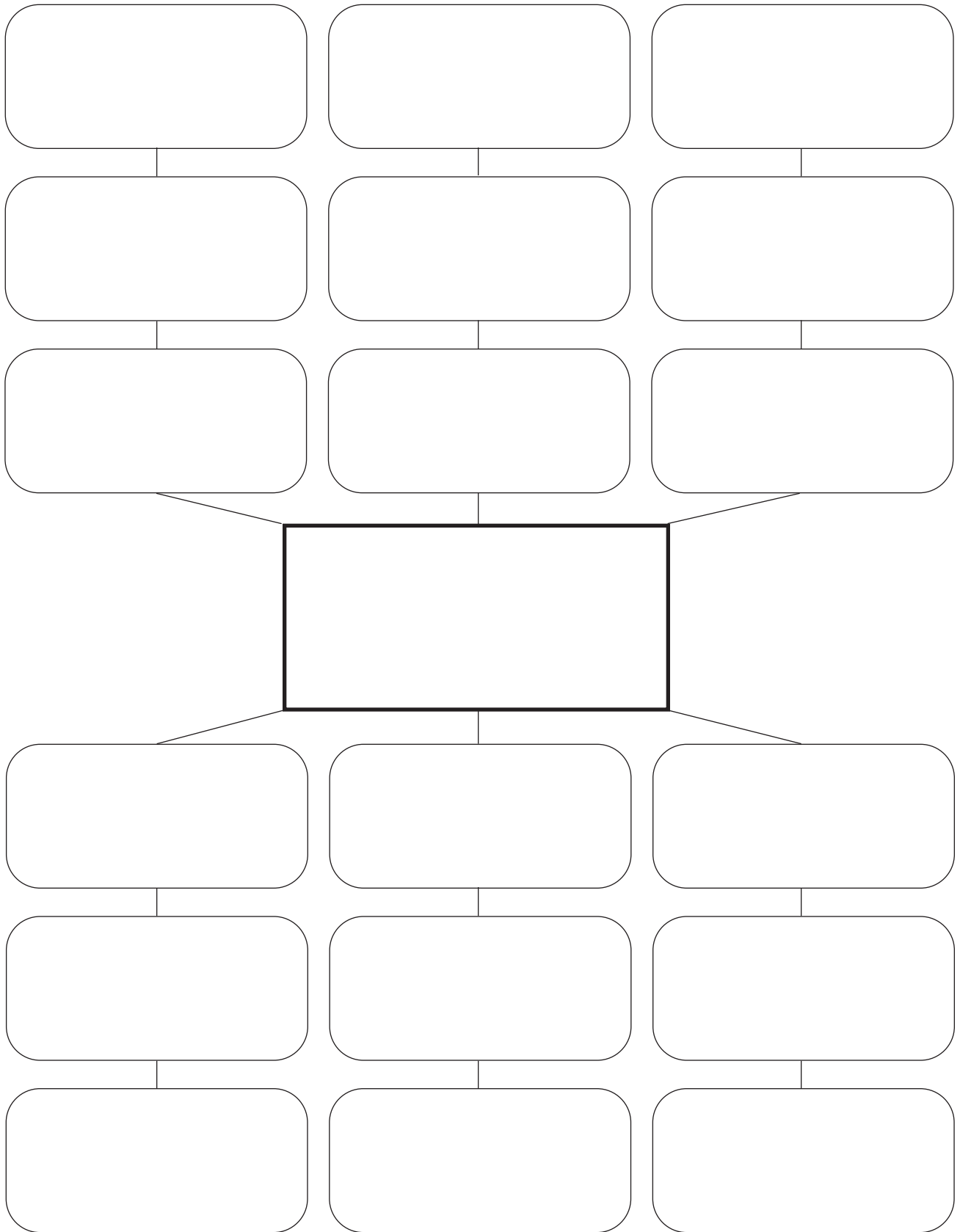
- Have students choose one of the articles and imagine they have a chance to personally interview one of the characters from the case studies. Ask students to write a list of at least six interview questions that are:
 - short and to the point
 - open-ended (cannot be answered in just a phrase)
- Have students form pairs, role-play the interviews and write up the questions and answers as an article.

Research Assignment

- Groups can follow up their work by researching the specific responsibilities and existing policies of agencies and institutions they may have named as sharing responsibility in Stage 3. This can be done through books, pamphlets, interviews and questionnaires.

righting wrongs

What rights were denied in the story told?	In what way(s) was the right denied?	What actions did students take in response to what they were facing? What actions did others take?	What could be done in future to prevent or minimize such occurrences?
1.	1.		
2.	2.		
3.	3.		
4.	4.		
5.	5.		
6.	6.		
7.	7.		
8.	8.		



case study one

It was Grade 9. I had been in Canada three weeks. I was late for my first class because I couldn't figure out the schedule they had given me. And the building was so big that I had trouble finding the room. There were so many students, and none of them looked like me. I heard a bell ring and I didn't know what it was for. I was glad when the hallways started to empty, though, because everyone seemed to be staring at me. At first I tried smiling, but they were looking at me like I had a disease or something. I just started looking down at the ground in front of me. Now it has become a habit. When I found the class, everyone

was seated. All the students turned to stare at me when I came in. I walked toward an empty desk and a boy put his book bag on the chair to stop me from sitting there. I heard someone else say "What's that on her head? Is her turban falling off?" Everyone laughed. I found a seat at the back of the room, away from everyone else. I hate sitting at the back of the room.

Every class that day was just a variation of the same scene. By the end of the day I had figured out my schedule, and got to class ahead of time. It was almost worse, though, because as the rest of the students came in I was left sitting by myself at the front of the room. No one would sit near me. The teacher asked someone to move over, but it was such an ordeal that it just made things worse. I cried all the way home. I could not understand how people could be so cruel. They didn't even know me. I hadn't done anything to them. All I did was look different. I wear a hijab, so what? My skin is brown, so what?

Things didn't get much better over the year, but I was learning how to cope with it. I never spoke to anyone and I kept to myself. I was hoping that a new school year would be a new start. And then September 11 happened. Things got worse, way worse.

The day it happened, my brother walked home with me. There was one other brown-skinned person in our school and he lived in our apartment building. He was walking with us. A car slowed down beside us. It was filled with kids from our school. They were yelling, "Kill the terrorists!" and "Go home!" and calling us murderers. My brother went up to the car to

yell back and they spit on him. They started calling my brother "Osama." He was in fights every other day. They would gang up on him outside the school. Some students got suspended, but it would always just happen again. My brother quit school. He couldn't stand it. He says he hates Canadians.

Soon after, the school tried to help promote other cultures by having a multicultural day. We didn't have the money to spend on extra food, but my mom made

Zeinah Abidali writes on her experiences in a Canadian high school

a traditional dish for me to bring in. As we were lining up at the table, one of the students yelled "Which one of these belongs to Zeinah — I don't want any Anthrax in my lunch." No one would touch it. I had to throw it out because I didn't want my Mom to see that they hadn't eaten it. I didn't want her to see how much they hated me.

Right now I am thinking about not wearing the hijab anymore. I don't know how to talk to my family about it, though. I am also thinking of transferring schools. I would like to move somewhere where there are more people like me so that I don't feel so alone. I just want to have friends and go to my classes. I see other kids together laughing and having fun, and I don't understand why I can't have a life like that. I am Canadian too. I am not so different. I am not the enemy. ✦



case study two

I guess somehow I was always different. Even before I knew I was gay, other kids would pick on me. It's like I had some invisible defining characteristic that marked me as different. I was always big for my age, though, so I learned to fight back. I could hold my own. When other kids picked on me I punched them until they shut up. That worked for a while. When I hit high school, suddenly I wasn't bigger than the other kids anymore. Physical violence no longer worked to my advantage. And I was starting to realize why I was different. I was starting to see that I needed to be myself and come to terms with who I was. I felt so guilty dating girls. I didn't want to be lying to them. I didn't want to be lying to everybody.

When I was in Grade 11, I was on this panel in a public access television program about the experiences of lesbian, gay, bisexual and transgender students at high school. I needed to do something that was consistent with who I really was. I wanted to help explain to other people what this experience is like. I really thought that if people got to know me as a person, they would see that my sexual orientation doesn't mean any more than my hair colour. Anyway, somebody at school saw the program and word suddenly spread that I was gay.

From then on it was constant harassment. I was taunted continuously. You have no idea how creative people can be at making up derogatory names. I have heard them all. The verbal harassment escalated almost immediately into

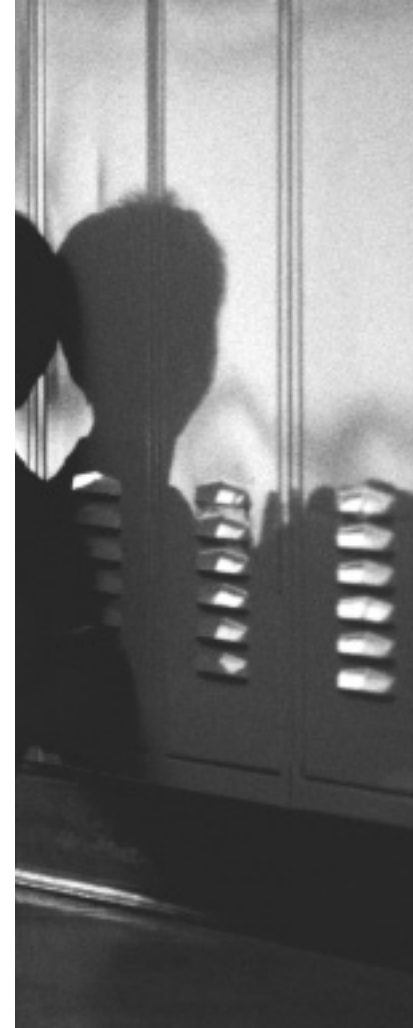
physical violence. I have been spit on. Students have thrown food at me. I have been tripped, pushed down the stairs and even had death threats.

It got so I didn't go to the locker room or the bathroom. I stopped using my locker. You don't want to know what they did to that. One day in the parking lot outside my school, six students surrounded me and threw a lasso around my neck, saying, "Let's tie the faggot to the back of the truck." I just ran. I don't know what would have happened. Maybe they were just trying to scare me. Like they already haven't done that.

I still can't understand what it is that they get out of doing this stuff to me. Does it make them feel powerful? Better than me? Do they really believe that I am evil just because I was born with a sexual orientation different than theirs? You know what's funny? There is another kid

in our school, Steven, who gets bullied almost as much as I do. In fact, a lot of the graffiti around here involves Steven and me in some form of interaction. He's not even gay. He's just kind of effeminate and quiet and they just won't leave him alone because he's different. In high school I guess being different is a crime.

The thing that I couldn't take was that some students set up a "Jason Smith is a Faggot" website. It had a bio supposedly written by me



outlining what I like to do with my father and to my little brother. It was incredibly graphic. My mother saw it. Most of the students in the school saw it. I don't know who else

Jason Smith talks about hatred in the hallways

saw it. Any employer who did a search on my name would see it. The school tried to have it shut down, and one of the kids involved was suspended, but no one can ever take back what they have done to me.

I've thought of dropping out of school. I've thought of suicide. I'm just so tired of fighting with this. It kills me when people say that I have "chosen" to be gay. Why would I choose this? Who in their right mind would choose this? ❖



toward a culture of peace

Objectives/Expectations

Students will be able to:

- further build their understanding of global justice, positive peace and human rights through the interpretation of political cartoons
- recognize the relationship between the concepts outlined above and the concept of security by comparing the cartoons with the definitions of security provided in Lesson 3
- understand the implications for realizing "deeper" forms of global security and peace by constructing prescriptions for a culture of peace based on the measures for a just world suggested in the cartoons

Materials Needed

- a copy of the **Political Cartoons** handout for each student
- 10 blank index cards for each group of three or four
- copies of the **Security Definitions** handout from Lesson 3 for each group



Lesson Overview/Potential

- In Stage 1 students interpret and rank a range of political cartoons, and share those responses with others.
- In Stage 2 groups rank cartoons using a variety of specified criteria.
- In Stage 3 students analyze the deeper issues relating to global justice, the causes of violence and actions needed in the search for a culture of peace.

Procedure Stage 1

1. Students are each given a copy of the **Political Cartoons** handout.
2. The teacher asks individuals to sort the cartoons intuitively in terms of their immediate impact, jotting down the order and a brief note about what they believe each cartoon is trying to say. Discussion with others is avoided at this stage.
3. Students form groups of three or four.
4. Group members share and discuss their explanations of what each cartoon is saying as well as their preference ranking, the aim being to achieve understanding of one another's thinking rather than reaching consensus.

Procedure Stage 2

1. The teacher lists a range of specific criteria — such as "clever," "disagreeable," "disturbing," "funny," "perceptive," "puzzling" and "thought-provoking" — on the board for ranking.
2. Each group is given a different criterion and asked to try and agree upon a ranking of the cartoons based on this criterion.
3. Reporting back and plenary discussion follow.

Possible Discussion Questions

- What message does the cartoon portray?
- What other criteria might be effective for ranking the cartoons?
- How does each cartoon achieve its effect (e.g., size, caricature, symbol)?
- Are there any groups that might react negatively to or feel threatened by the message of the cartoon?

Procedure Stage 3

1. Groups re-form and are asked to consider what each cartoon is saying about the reasons for lack of peace and social justice in the world.
2. Group members collectively write a "Prescription for a Culture of Peace" card for each cartoon based on the measures for a peaceful and just world suggested explicitly and implicitly by the cartoon.
3. Students receive copies of the **Security Definitions** handout and are asked how the cartoons relate to the definitions of security presented. What view of security is most represented by each cartoon?
4. Students are asked to determine which definitions of security seem to be addressed in the Prescriptions for a Culture of Peace they prepared. Would they add anything to their Prescriptions now that they have looked at the definitions of security?
5. The Prescriptions are shared and discussed, cartoon by cartoon, in a closing plenary session. Students report back on the message(s) they identified in each cartoon about how a global culture of peace might be realized through efforts to achieve global justice, deeper forms of security and enjoyment of human rights.

Variations

- A. Have the class construct a "Charter for Peace" based upon the Prescriptions for a Culture of Peace created by the groups.
- B. Give students a copy of the **Causes of War and Violence** handout used in Lesson 2. Ask them to identify which causes are suggested or implied by each cartoon.

Assessment

Create Your Own

- Have students draw their own political cartoons that illustrate messages on violence, global justice, human rights and peace issues.

Get the Picture

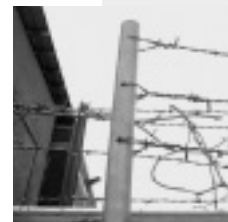
- Have students clip (or photocopy) a collection of political cartoons on a conflict occurring somewhere in the world. Students can explain, in a short paragraph, the message being conveyed and what perspective of security is reflected in the cartoon.

Burden of Responsibility

- Ask students to choose one of their Prescriptions and create a Burden of Responsibility concept map as demonstrated in Lesson 4, Stage 3. This map will identify all the parties involved in ensuring that the Prescription can be filled and the degree of responsibility held by each.

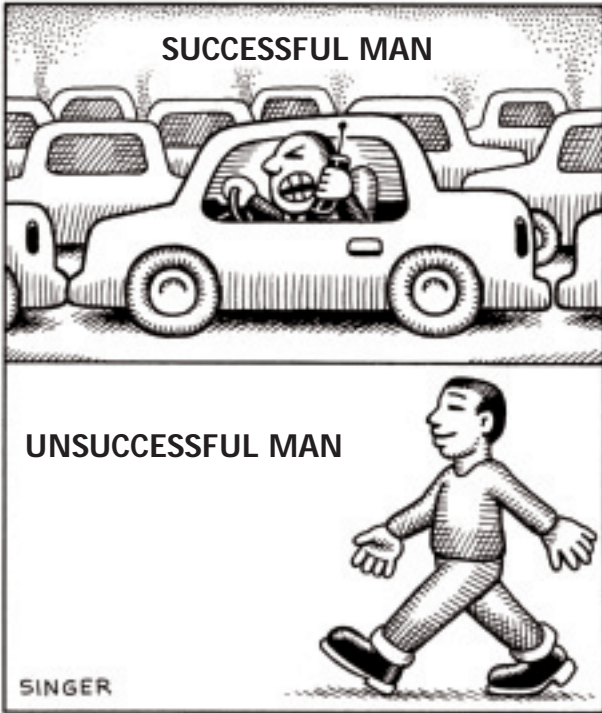
Charter

- Have students create their own individual Charter as outlined in Variation A.



Not until the creation and maintenance of decent conditions of life for all people are recognized and accepted as a common obligation of all people and all countries — not until then shall we, with a certain degree of justification, be able to speak of humankind as civilized.
Albert Einstein

A.



Source: www.CartoonStock.com

B.



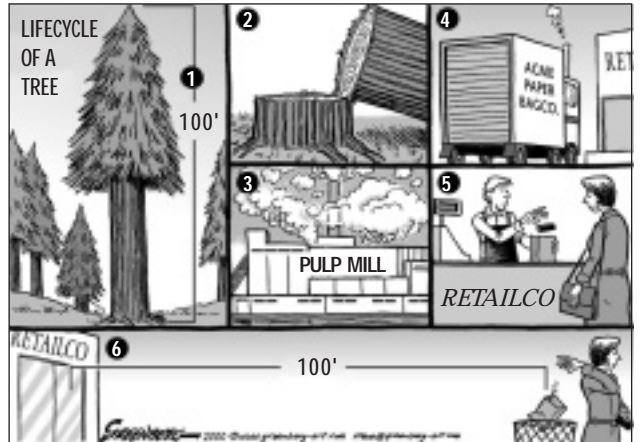
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C.



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D.



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E.



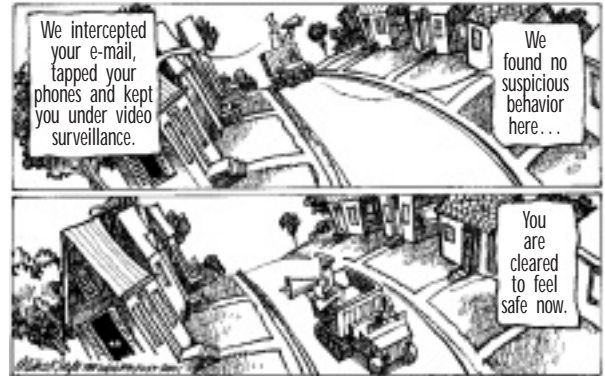
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F.



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H.



Source: www.cagle.com

I.



Cartoon first appeared in the Vancouver Courier.

G.



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J.



"It must be hard living in a country where the rich and powerful completely ignore the needs of the less fortunate."

Source: www.CartoonStock.com



taking action

Objectives/Expectations

Students will be able to:

- understand a variety of perspectives on the ethics and efficacy of different types of social and political action
- construct a personal framework for identifying forms of action most appropriate and most effective for advancing a culture of peace
- apply that framework to a case study of the anti-FTAA protests at the Quebec Summit of the Americas

Materials Needed

- a glue stick, a marker and a long strip of paper for each pair of students
- a cut-up set of the **Action Statements** handout for each pair of students
- a sheet of newsprint and a marker for each group of four
- a copy of **Cultivating Peace in the 21st Century: The Video**, set to the **View From the Summit** (Sections 4–8)
- a copy of the **FTAA Backgrounder** for teacher reference
- a copy of the **Assessing the Protest** handout for each student
- a copy of the **View From the Summit: Parts 1 and 2** handout for each group of five or six



Lesson Overview/Potential

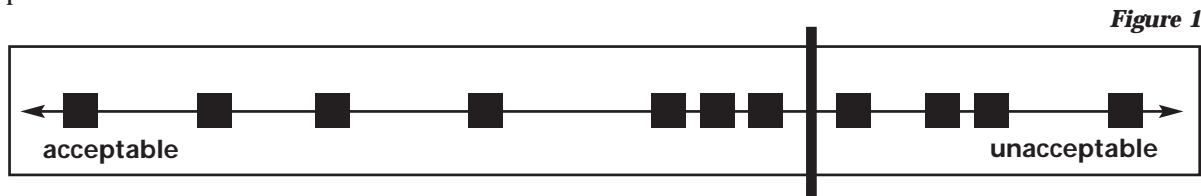
- In Stage 1 half of the students are asked to organize social and political "Action Statements" along a continuum from acceptable to unacceptable while the other half of the class organize the same statements on an effective to ineffective continuum. This activity helps clarify individual positions regarding different forms of social and political actions while alerting students to the range of (often conflicting) viewpoints among their peers.
- In Stage 2 the class watches segments from **View From the Summit**. As they watch, students individually record the forms of protest action they see and make decisions regarding whether the actions are justifiable and effective. Debriefing occurs at the end of each segment.

Note to Teacher: The video has been segmented to allow one or all sections to be viewed, depending on the time limitations of the class. Breaks, with captions, are included in the video and are specified on the cover.

Procedure Stage 1

1. The teacher divides the class into two equal groups and asks each student to find a partner within his or her half. The pairs all receive a cut-up set of the **Action Statements**.
2. Pairs in one half of the class are asked to organize the statements along a continuum from actions they deem acceptable to those they deem unacceptable, sticking each in position on the long strip of paper (see Figure 1). Statements can overlap and do not have to be equally spaced (spacing can be used to indicate that one statement is much more unacceptable than the next).

3. Partners then decide at which point along their continuum they would draw the line between actions that they judge acceptable and those that are unacceptable. If they cannot agree on this point, each draws their own line and initials it; if consensus is reached, a double line can be drawn.
4. Pairs in the other half of the class follow the same process, organizing the statements on an effective-ineffective continuum and drawing the line between actions they consider would be effective and those they believe would prove ineffective.



5. Groups of four are formed with one pair from each half of the class. Groups discuss, compare and contrast their results.
6. Stage 1 concludes with a class discussion.

Possible Discussion Questions

- Which action strategies did students believe would be most effective?
What is meant by "effective"?
- For what reasons did individuals judge certain forms of action to be unacceptable?
Did everybody agree? If not, why not?
- To what extent does the choice of form of action depend on the severity of the injustice or oppression that provoked the response?
- After the failure of other channels of persuasion, to what extent is it reasonable to resort to forms of action that might be considered more extreme in order to halt perceived injustice or oppression or to highlight a problem?
- Is direct action that threatens people or property ever justifiable? Are the direct actions described in the cards congruent with the values that seem to have motivated the action in the first place?
- Which cards might fall under the headings of "direct violence" and "indirect violence"?
Which forms of action can be seen as "peaceful" and which as "not peaceful"?
- What human rights do the forms of action described in the cards potentially endanger?
- What would students say to the people described in the cards if they were present in class?

Procedure Stage 2

1. The teacher introduces the idea of the Free Trade Area of the Americas (FTAA) and the Quebec Summit of April 20–22, 2001, drawing on the information supplied in the *FTAA Background*.
2. The *Assessing the Protest* handout is given to each student. While viewing the video segment(s), students list protest actions observed and decide whether each action is justifiable/unjustifiable and effective/ineffective, checking the appropriate columns.

Part 1 of the video is shown.

3. Students form groups of five or six and consider the questions outlined in Part 1 of the *View From the Summit* handout.
4. Groups report back and a class discussion follows.

Part 2 of the video is shown.

5. Groups re-form to consider the next set of questions on the *View From the Summit* handout.
6. Groups report back and a class discussion follows.

Part 3 of the video is shown.

7. Groups re-form and the words of the man at the Summit who is telephoning are read out loud to the students.

I believe very strongly that people should have the right to protest. ... What I am against are some of the protestors that are really not interested in improving the system but want to shut it down.

Groups are asked to consider the reasonableness of the man's position. What space does it give for action to those who believe that free trade and globalization are fundamentally wrong, anti-people, anti-environment and unreformable?



Part 4 of the video is shown.

8. The words of the just-seen exchange between a man and woman are repeated (a few times) by the teacher:

Man: "The question is simple. Is the violence of the demonstrators justified, yes or no?"

Woman: "The question should be why there is violence. Why are people pushed into committing violent acts?"

Students consider the exchange and report back with their responses.

9. The whole class discusses the following question.

- Do those inside the Summit and the police share responsibility for the violence?

Part 5 of the video is shown.

10. Students report back on the responses recorded on their ***Assessing the Protest*** handouts.

During the discussion, the teacher can return to the issue of the role of the police when confronted by active protest. Students can be asked how the words of Pierre Goupil, Quebec Provincial Police, resonate in light of the whole film.

The police are there to protect the rights of both parties, but one party doesn't want the other to hold its meeting. So we're stuck between the two. It may seem as if the police are the arm of the government. We're also an arm of the people. Though the way things stand now, we look much more like an arm of the government.

11. The teacher can also draw attention to the "democracy clause" that came out of the Summit (see below). Given the issues raised in the video, does it look as though democracy is being well enough protected and nourished as participating countries move toward an FTAA?

The maintenance and strengthening of the rule of law and strict respect for the democratic system are at the same time a goal and a shared commitment and are an essential condition of our presence at this and future Summits. Consequently, any unconstitutional alteration or interruption of the democratic order in a state of the Hemisphere constitutes a fundamental obstacle to the participation of that state's governments in the Summit of the Americas process.

(Quebec City Ministerial Declaration, Article 4)

Assessment

Research

- Have students find a newspaper article reporting on a particular protest action. Students can research the situation, decide whether the action was appropriate or effective, defend their position and offer alternative actions, where appropriate.
- Have students research the FTAA and take a position supporting or opposing its ratification.
- Have students research alternate trade agreements that support protection of human rights and the environment.

Essay

- Step 11 of the lesson plan could be used as an essay response question.

Every man of humane convictions must decide on the protest that best suits his convictions, but we all must protest.
Martin Luther King, Jr.

Picketing

Opponents of an oil company that has supported civil wars in African countries set up picket lines outside the company's gas stations, distributing leaflets to people in cars entering the stations, engaging them in discussion of the company's support of wars and requesting that they not enter.

Sit-down Protest

Opponents of a military camp that trains foreign soldiers in deadly techniques mount a peaceful sit-down protest, blocking the entrance to the camp.

Petition Drive

Members of anti-immigration groups combine to obtain signatures on a petition calling upon the federal government to place severe restrictions on immigration from countries that "support terrorism."

Personal Change

An individual contributes to the cause of non-violence by deciding to become a vegetarian and buying products not tested on animals.

Investigative Journalism

A reporter sneaks out of the permitted area of a conflict zone and reports on human rights violations by his home country's army.

Demonstration

Opponents of Canada's going to war stage a demonstration outside the legislature, break through the police cordon and temporarily occupy part of the building.

Letter

On learning that sanctions against a country primarily are hurting families and killing thousands of children, a community peace group writes letters of protest to members of municipal government and to local radio stations and newspapers.

Direct Action

To protest the selling of war toys at Christmas, a local women's group buys all such toys in their area with credit cards and then returns them in the new year.

Walk for Peace

Citizens who believe that a military solution and infringement of civil liberties is not an appropriate response to terrorist acts coordinate a three-day march that stops in front of key government offices and military bases.

Lobby

A group representing organizations concerned about the spread of nuclear weapons meets federal politicians to present its case.

Action Against Property

Opponents of the international arms trade paint slogans on an armaments factory and put glue in the locks.

Bombing

In reaction to the bulldozing of a poor ethnic neighbourhood, a man sets off a bomb in a nearby wealthy White neighbourhood, killing three people.

What is the FTAA?

The Free Trade Area of the Americas (FTAA) is the expansion of the North American Free Trade Agreement (NAFTA) to every country in Central America, South America and the Caribbean, except Cuba. Negotiations began after the completion of NAFTA in 1994 and are to be completed by 2005. A total of 34 nations are expected to be included in the FTAA, which would create the largest free trade zone in the world.

What is the Summit of the Americas?

The plan to unite the economies of the Western Hemisphere into a single free trade agreement began at the Summit of the Americas, held in December 1994 in Miami. The FTAA negotiations were formally launched in April 1998 at the Second Summit of the Americas in Santiago, Chile. The Third Summit of the Americas was held in April 2001 in Quebec City, where a number of key decisions were made regarding the FTAA negotiations and Ministers received a draft text of the FTAA agreement from the negotiating groups. The draft text was not made public at that time.

What is the stated purpose of the FTAA?

The stated purpose of the FTAA is to reduce barriers to the free flow of goods, products and services within all the countries of the Americas. There is currently a complex set of trade agreements between a range of nations in the Americas. Supporters of the FTAA believe that the current trade agreements unfairly set restrictions on certain industries and particular countries, and that these restrictions, tariffs and protectionist measures reduce the economic efficiency and well-being of populations across the Americas. A single free trade area with rules that are equal for all and enforced by a central commission would increase prosperity through open markets, hemispheric integration and sustainable development.

Why do people oppose the FTAA?

Opponents argue that the FTAA is essentially an expansion of NAFTA, and that NAFTA's legacy demonstrates unequivocally that this expansion should be opposed. They believe that these agreements threaten the environment, labour rights, human rights and democracy, placing commercial interests above all other values. Specific concerns of the opposition include the following.

Corporate Interests Have Been Heard but Public Interests Have Not

- The document has been primarily negotiated in secret. In Canada, there has been no public consultation or debate in Parliament. Citizens' groups and even the United Nations have not been able to participate in the process, whereas corporate interests have taken part in meetings and advised negotiators.

The Agreement Will Undermine Labour Rights and Cause Further Job Loss

- NAFTA resulted in corporations moving operations to other countries to access cheap labour and take advantage of weaker labour standards. This resulted in extensive job loss in the home country and underpaid workers with no labour rights protection in the country to which the corporations moved. It is believed that, under the FTAA, this type of labour rights erosion will continue as corporations set exploited workers in Mexico against even more desperate workers in countries such as Haiti and Guatemala.

The Agreement Will Increase Environmental Destruction

- The export-driven growth model promoted by free trade agreements destroys the environment because it encourages countries in the global South to exploit their natural resources for much needed currency. This environmental destruction is further compounded by the fact that the increased industrial activity occurs without providing any environmental protection. In fact, the environmental laws of all countries within the Americas are threatened since corporations will be able to sue governments directly for lost profit resulting from the passage of laws designed to protect health and safety or environmental standards.

The FTAA Gives Corporations Too Much Power

- The FTAA gives transnational corporations the right to compete for and challenge every publicly funded service of its governments, including health care, education, social security, culture and environmental protection. Certain provisions and inclusions within the FTAA could remove the ability of governments within the Americas to create or maintain laws, standards and regulations to protect the health, safety and well-being of their citizens and the environment.

Information for this backgrounder was collected from the Official FTAA site at www.ftaa-alca.org, the Global Exchange FTAA page at www.globalexchange.org/ftaa and the Council for Canadians website at www.canadians.org.

assessing the protest

Protest Action	Justifiable	Unjustifiable	Effective	Ineffective

view from the summit: parts 1 and 2

Part 1

1. In what ways are the three forms of protest described — festive demonstration, obstruction and disruption — effective/ineffective and justifiable/unjustifiable as forms of protest?
2. Is tolerance of a variety of demonstration tactics and intensities of protest, as suggested at the close of the video segment, a reasonable proposition?
3. What do groups think of Jaggi Singh's assertion that "Whatever we do we must be in solidarity with the front line of the struggle"?

Part 2

1. What do you think of the following statement: "If you have a democratically elected Hitler, you have the obligation to disobey"?
2. What are reasonable and justifiable protest responses in the face of repressive action by democratically elected governments?
3. At the close of the segment the crowd is heard chanting "This is what a democracy looks like!" Are the actions of the police in response to the protest acceptable within a democratic, open and just society?



where do i stand?

Objectives/Expectations

Students will be able to:

- identify contributions they could make to building a culture of peace that include respect for human rights and social justice
- apply what they have learned through the topic exploration by constructing a personal commitment to peace, human rights and social justice

Materials Needed

- a copy of the ***Terrorism and Nonviolence*** handout for each student
- newsprint for each group of four
- three index cards and an envelope for each student



Lesson Overview/Potential

- In Stage 1 students consider a text responding to the events of September 11, 2001, by Arun Gandhi of the Gandhi Institute. They are asked to consider the text from the vantage point of how it speaks to the way they live their own lives and what they could do to reflect and personify the ideas advanced.
- Stage 2 involves the making of personal resolutions by individual students and triggers a process to be revisited on a monthly basis.

Procedure Stage 1

1. Students form groups of four, and a copy of the ***Terrorism and Nonviolence*** handout is distributed to each student.
2. Groups are asked to read Arun Gandhi's text and then discuss what they could do in their own lives to reflect both the letter and the spirit of the text.
3. Ideas are logged on newsprint and mounted around the classroom.
4. Students share ideas in a class discussion.

Procedure Stage 2

1. Students are each handed an envelope and three index cards. Working individually, they are asked to write and date one Action Statement on each card. The statements should detail in a concrete way three things they are personally resolved to do, in light of what they have learned, that would enhance a culture of peace.
2. The cards are stored in sealed envelopes in the teachers' safekeeping.
3. One month later, envelopes are returned to students to enable them to monitor their commitment. The monitoring can be undertaken individually or through sharing and discussion in groups. Then, working individually, each student dates and writes three new resolutions. The envelopes are again sealed.
4. The process is continued on a monthly basis throughout the school year.

Variation

- A. In Stage 1, step 2, have students use a Three-Step Interview process to focus their discussion.
- Students form groups of three and "letter off" as A, B or C. A will be the interviewer, B will be the interviewee and C will be the recorder.
 - Students read the article individually, identify its main messages and record their thoughts and feelings on what the text suggests.
 - Student B interviews Student A for 90 seconds while Student C records the key ideas that have been shared.
 - The above process is repeated while rotating the roles until all three students have had a chance to be interviewed.
 - Groups can then use a round robin technique. Any letter is picked to start. The student with that letter shares what they recorded while other group members suspend judgement and actively listen. The student with the next letter says "Thanks" and goes on to share his or her recorded information. This process continues until all students have had a chance to share their information.
 - The teacher can then number off groups and randomly select students (e.g., Group 3, Student B) to share their results with the class.



Assessment

Assessing Consequences

- Have students take one or more of the group suggestions created in Stage 1 and construct a Consequences Map as described in Lesson 4, Variation A.

Journal Reflections

- Topic: Examine the causes of violence and the concepts of security raised by the article and explore the implications suggested for actions that will support a culture of peace.
- Topic: Reflect on what impact or consequences one of your specific Action Statements could have if you carried it out.
- Topic: In light of the article you have just read, respond to the following quote by Mahatma Gandhi: "You must be the change that you wish to see in the world."
- Topic: After revisiting the Action Statements that you created, reflect on your success at implementing change in your life.

Research

- Have students research Gandhi and the movement of non-violence.

Never doubt that a small group of thoughtful committed citizens can change the world, indeed it's the only thing that ever has.
Margaret Mead

terrorism and nonviolence

By Arun Gandhi

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

M.K. Gandhi

Understandably, after the tragedy in New York and Washington DC on September 11 many have written or called the office [of the Gandhi Institute] to find out what would be an appropriate nonviolent response to such an unbelievably inhuman act of violence.

First, we must understand that nonviolence is not a strategy that we can use in times of peace and discard in a moment of crisis. Nonviolence is about personal attitudes, about becoming the change we wish to see in the world. Because, a nation's collective attitude is based on the attitude of the individual. Nonviolence is about building positive relationships with all human beings — relationships that are based on love, compassion, respect, understanding and appreciation.

Nonviolence is also about not judging people as we perceive them to be — that is, a murderer is not born a murderer; a terrorist is not born a terrorist. People become murderers, robbers and terrorists because of circumstances and experiences in life. Killing or confining murderers, robbers, terrorists, or the like is not going to rid this world of them. For every one we kill or confine

we create another hundred to take their place. What we need to do is dispassionately analyze both the circumstances that create such monsters and how we can help eliminate those circumstances.

The consequences of a military response are not very rosy. Many thousands of innocent people will die both here and in the country or countries we attack. Militancy will increase exponentially and, ultimately, we will be faced with other more pertinent moral questions: What will we gain by destroying half the world? Will we be able to live with a clear conscience?

I think we must move from seeking to be respected for our military strength to being respected for our moral strength. We need to appreciate that we are in a position to play a powerful role in helping the "other half" of the world attain a better standard of life not by throwing a few crumbs but by significantly involving ourselves in constructive economic programs.

For too long our foreign policy has been based on "what is good for the United States." It smacks of self-

First, we must understand that nonviolence is not a strategy that we can use in times of peace and discard in a moment of crisis.

ishness. Our foreign policy should now be based on what is good for the world and how can we do the right thing to help the world become more peaceful.

To those who have lost loved one's in this and other terrorist acts I say I share your grief. I am sorry that you have become victims of senseless violence. But let this sad episode not make you vengeful because no amount of violence is going to bring you inner peace. Anger and hate never do. The memory of those victims who have died in this and other violent incidents around the world will be better preserved and more meaningfully commemorated if we all learn to forgive. Let us dedicate our lives to creating a peaceful, respectful and understanding world.

Permission to use this article was granted by the M.K. Gandhi Institute for Nonviolence, 650 East Parkway South, Memphis, TN 38104, USA. Please go to www.gandhiinstitute.org/terrornonv.html to view the complete English text. ☛





final demonstration ideas



The following section offers some suggestions for culminating activities that will allow students to demonstrate key learning objectives/expectations. In addition, the **Student Questionnaire** on page 56 can be used as a post-test for conceptual learning. Please encourage your students to take the attitudinal learning post-test online at our website (www.cultivatingpeace.ca) in the "Student" section. Have them click on the "What do you think?" icon.

Reflective Journal

Students can:

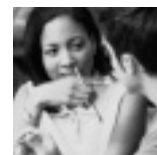
- keep a reflective journal throughout the module, which can be assessed for completion or evaluated for a mark
- write a culminating personal response to the question "Am I a peacemaker?" in which they integrate their thoughts with their learning in the lessons and consider the commitment to peacemaking that the module suggests

Essays

Students can:

- research the Right Livelihood Award (often nicknamed the alternative Nobel Peace Prize)
- write a profile of one of history's peacemakers. Here are some suggestions.

Jane Addams	Vinoba Bhave	Hélder Pessoa Câmara
Cesar Chavez	Albert Einstein	Ursula Franklin
Mahatma (M.K.) Gandhi	Dick Gregory	Toyohiko Kagawa
Abdul Ghafter Khan	Martin Luther King, Jr.	John Lennon
Abraham John Muste	Georg Friedrich Nicolai	Jeanette Rankin
Oscar Romero	Bertrand Russell	Edith Stein



Projects

Students can:

- prepare and deliver a school assembly on the issues raised by the module
- create a street theatre production on peace, security and human rights issues and perform at the school, local library or shopping mall
- write to MPs and MPPs on current peace, human rights and security issues that concern them
- write letters to local, community and national newspapers on peace, human rights and security issues
- make presentations on peace, human rights and security issues at community centres or youth centres and to students in other grades or at other schools
- create a website or a computer chat space on peace, security, social justice or human rights
- organize a "Toward a Secure Future" public hearing in which a panel of local politicians and community leaders are asked to respond to questions from young people on peace, human rights and security issues. Media coverage should be encouraged. Prior to the Hearing, young people in the community should be asked to submit concerns and questions to an organizing committee. The questions should be clustered and organized for presentation to the panel. The concerns should be formed into a Statement From Youth which is read out at the close of the Hearing and circulated.
- prepare a poster display on peace, human rights and security issues — the display could be shown at multiple venues (school library or entrance hall, community centres, malls, local library)
- negotiate, help organize and participate in a local radio phone-in or television telethon on peace, human rights and security issues

student questionnaire

Answer the following questions to the best of your ability.

1. What is peace?

2. What is conflict?

3. Why do we not have world peace?

4. What is security?

5. How are peace and security connected?

6. What do you know about human rights?

7. What is discrimination?

8. What is non-violence?

participation self-assessment for groups

1. Think carefully about the following categories and place check marks in the boxes that best describe how you acted throughout this activity.

Criteria	Levels		
	Not really a group	Starting to form a group	Productive, collaborative group
Collaboration	Members compete and keep answers to themselves. <input type="checkbox"/>	Members don't fight but don't help each other either. <input type="checkbox"/>	Members think like a group and help everyone to learn. <input type="checkbox"/>
Sensitivity	Members don't care about others in the group. <input type="checkbox"/>	Members are polite. <input type="checkbox"/>	Members actively care about the feelings of others. <input type="checkbox"/>
Individual Responsibility	Members wait for others to do the work. <input type="checkbox"/>	Members do their work. <input type="checkbox"/>	Members share their strengths and watch that the group is performing well. <input type="checkbox"/>

2. Write three positive statements about your group.

3. What is one thing your group needs to do to improve?

Cultivating Peace in the 21st Century

Educators: please answer the following questions and fax this form to 416-466-3104.

1. In your opinion, please rate the need for resources related to the topics and objectives outlined:

- great need moderate need some need little need

2. Would you recommend these materials to others? yes no

Why or Why not? _____

3. For the lessons included please rate the following:

Table with 6 columns: Category, excellent, very good, good, average, poor. Rows include Concepts presented, Instructional strategies, Fit to the curriculum, Ease of use, Style of presentation, Educational value, Grade appropriateness, Engaging to students.

Please comment on any of the above. _____

4. What did you like most about the resource in general? _____

5. In your opinion, how could the resource be improved? _____

6. Do you have suggestions for other resources within the Cultivating Peace initiative that you would like to see developed? _____

Name: _____ School: _____

Grade & Subject: _____ School Address: _____

School District: _____

Telephone: _____ Fax: _____

Email: _____



PeaceMakers.

Cultivating Peace in the 21st Century
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More information can be found at www.cultivatingpeace.ca

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