Dedication to Sam Fillipoff

Sam Fillipoff was a tireless advocate for a culture of peace for the children of the world. He was an elementary school teacher in Vancouver and advocated for equality of all students. He was also a race relations consultant for the Vancouver School Board and the co-ordinator for the Program Against Racism at the BC Teachers’ Federation. He continued to advocate on behalf of others as a peace activist during his retirement. During the World Peace Forum held in Vancouver in 2006, Sam became involved with the International Peace Education Committee. He came up with the idea of children putting all their war toys into a huge pile and burning them, much like his ancestors, the Doukhobors, had done with their weapons. From this idea, the War Toys to Peace Art project was born.

In honour of Sam’s passing in July 2008, we dedicate this teacher resource to his tireless efforts to creating a culture of peace for the children of the world.

Sam Fillipoff explains the Peace Education Project to the BCTF Executive and demonstrates a piece of artwork from “Acts of Transformation from War Toys to Peace Art.”
Rights of the child

UNICEF calls this child-friendly version of the Convention on the Rights of the Child “giraffe talk.” Giraffes don’t make a sound, unlike many other animals. Some people think children should be seen, but not heard! UNICEF wants children to know and speak up for their rights. Giving opinions is an important way to make sure your rights are taken into account, and protected. It’s also your right! All children have the same rights. These rights are listed in the UN Convention on the Rights of the Child. Almost every country has agreed to these rights. All the rights are connected to each other, and all are equally important. Sometimes, we have to think about rights in terms of what is the best for children in a situation and what is critical to life and protection from harm. As you grow, you have more responsibility to make choices and exercise your rights.

![Image of the Convention on the Rights of the Child in child-friendly language](image-url)
LA CONVENTION RELATIVE AUX DROITS DE L'ENFANT DES NATIONS UNIES en langage clair

Au Canada et dans le monde entier, de la naissance jusqu'à l'âge de 18 ans, chaque enfant possède des droits fondamentaux qui le concernent. Ces droits doivent être respectés et protégés. Les droits de l'enfant sont décrits dans la Convention relative aux droits de l'enfant des Nations Unies. Cette convention est une charte universelle pour la protection et le développement des droits de l'enfant. L'UNICEF encourage chaque famille et chaque citoyen à jouer un rôle actif dans la protection des droits de l'enfant. C'est à tous de veiller à ce que ces droits soient respectés et protégés. La convention contient 54 articles qui couvrent différents aspects de la vie de l'enfant, tels que le droit à la survie, à la santé, à la protection, à l'éducation et à la participation. Les nations membres de l'ONU se sont engagées à respecter et à promouvoir ces droits. Chaque pays a la responsabilité de veiller à ce que ces droits soient respectés et protégés. Les parents ont également un rôle à jouer en veillant à ce que leurs enfants soient protégés et qu'ils aient les droits qui leur appartiennent. Les droits de l'enfant ne concernent pas seulement les enfants de l'âge préscolaire, mais aussi les adolescents et les jeunes. Les droits de l'enfant sont essentiels pour le développement d'une société équitable et juste. Les droits de l'enfant sont respectés et protégés par l'État, les gouvernements, les autorités et les citoyens. Chaque pays a la responsabilité de veiller à ce que ces droits soient respectés et protégés. Les droits de l'enfant sont une question d'obligation et de responsabilité pour tous.
Sustainable Development Goals
by Melissa Shaw, Peace and Global Education Action Group, Committee for Action on Social Justice

“There can be no plan B, because there is no planet B.”
—Former UN Secretary-General Ban Ki-moon

This is the logic driving the United Nations’ 17 Sustainable Development Goals in a grand plan to transform the world by 2030.

Both global and local in scope, this package of 17 goals looks to achieve three extraordinary things in the next 15 years: end extreme poverty, fight inequality and injustice, and fix climate change.

The goals are the product of a massive deliberative process spearheaded by the UN and its 193 Member States, as well as global civil society.

“These are huge, massively aspirational goals,” admits Dan Harris of the BC Council for International Cooperation, who met with the Committee for Action on Social Justice’s Peace and Global Education Action Group in the fall. “They really stretch us to do what we need to do to have a planet and population that are healthy.”

As teachers of what he hopes will be the generation that actually does transform the world for the better, Dan believes BCTF members can play a very important role in achieving these goals. Meanwhile, the UN’s targets and their supporting materials—including what it calls as “The World’s Largest Lesson Plan”—make excellent teaching tools, directly addressing many aspects of the BC curriculum.

At the elementary level, the Sustainable Development Goals make a great framework for both science and social studies units. For example, the big ideas over-arch Social Studies 6 include, “complex global problems require international co-operation to make difficult choices for the future,” and, “systems of government vary in their respect for human rights and freedoms.” Social Studies 11 and Social Justice 12 will also find the framework especially useful. Ultimately, the concepts enshrined in the UN’s targets make useful guideposts and sources of information for teachers of all grades in all communities.

For the next few months, Dan and his colleagues at the BC Council for International Co-operation will be turning their focus to BC 2030, a non-partisan political campaign that points to the UN’s Sustainable Development Goals as an opportunity for British Columbia to show leadership on global issues. They hope to put the challenges posed by the UN’s goals squarely in the middle of public discourse in the leadup to our spring election. Look for them at upcoming conferences and events, where they are eager to build alliances with teachers.

To find out more about the United Nations’ 17 Sustainable Development Goals and access the their tailor-made lesson plans, visit www.worldslargestlesson.globalgoals.org.

Table of Contents

Section I
Overview ............................................................................. 8
The Appeal of the Nobel Peace Prize Laureates ................ 9

Section II
Sample Lesson Plans ........................................................ 11

Section III
Background Information ................................................ 29

Section IV
BCTF Resources.................................................................51
SECTION I

Overview

The Appeal of the Nobel Peace Prize Laureates
OVERVIEW
Acts of Transformation from War Toys to Peace Art

At the present time much of our society, our country, and our world are enveloped in a culture of violence and war. Our senses are flooded by media images and sounds of violence, bloodshed, hatred, and conflict. This has often become our preferred mode of entertainment. This increase in violence through threat of war, terrorism, and weapons of mass destruction is affecting our humanity and our civil behavior. We, the people of civil society, need to come forward to shift public opinion towards peacemaking and conversion of military spending to the funding of human needs: clean water, food, sanitation, housing, medical services, and education for all humanity.

We need to cultivate and promote a worldwide culture of peace. United Nations resolution (52/13) defines a “Culture of Peace” as a set of values, attitudes, modes of behaviour, and ways of life that reject violence and prevent conflicts by tackling the root causes of violence and solving problems through dialogue and negotiation among individuals, groups, and nations.

Peacefulness begins at home, and can be supported by schools and education. It requires strength of conviction and practice. Practicing peace and justice requires courage, non-violent action, and being fair to yourself and others. Peace comes when we give up violence, discrimination, and thinking of others as enemies. It begins in our hearts and minds and shows in our interaction with others. World peace is not being created by governments at the present time. Ordinary people need to start peacemaking in their homes, schools, and workplaces. We need to practice peacefulness in a mindful and demonstrative manner. Acts of Transformation from War Toys to Peace Art offers students, teachers, parents, and community members a vehicle for engaging in active peace education.

Please consider starting a conversation on “A Culture of Peace and Non-violence” in your school community. After considerable discussion, using lessons from this guide or your own, ask the children in your school or your classroom to bring in their toys of violence so they can be converted into works of peace art. The toys could be collected in each classroom or at a central location at participating schools. A peaceful ceremony could be organized to celebrate the event. Similar ceremonies could be conducted at the district level. The toys of violence would then be rendered into a work of peace art by children, teachers, and artists. Exhibits of this peace art could be displayed in each school. District exhibits could be shown at local galleries or museums. A case study is presented in this guide.
Today, take some time to contemplate and discuss this Proposal for Peace. Use peaceful, purposeful language to find non-violent solutions to any challenges that may arise. Find your inner peace and let it carry you to a place where we respect all life; reject violence; share with others; listen to understand; preserve the planet; and rediscover solidarity. A group of Nobel Peace Prize Laureates drafted this condensed Manifesto 2000. It can be found in the background section of this guide.

In summary, the project involves the following steps:

1. Community members, school staff, and youth groups decide whether this will be a classroom, school, or district-wide project.

2. Discuss the project with those who may be involved such as community members, youth groups, your staff, principal, PAC, and local executive to determine the level of support for the project. The background information found in this guide can assist your discussions.

3. Prepare your participants for the project by doing lessons on peace education found in Section II, or from resources found on the websites in the guide.

4. Engage in peace activities with your students and begin to collect the toys of violence.

5. Ask art teachers, local artists, and parents to assist with the creation of the peace art.

6. Plan and organize exhibits for the works of peace art.

May peace prevail for our children and grandchildren!

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The Appeal of the Nobel Peace Prize Laureates

The historic “Appeal for Children” signed by all the Nobel Peace Prize Laureates states in part:

From: The Nobel Peace Prize Laureates
To: Heads of States of all member countries of the General Assembly of the United Nations

FOR THE CHILDREN OF THE WORLD

Today, in every single country throughout the world, there are many children silently suffering the effects and consequences of violence.

This violence takes many forms: between children on streets, at school, in family life and in the community. There is physical violence, psychological violence, socio-economic violence, environmental violence, and political violence.

We wish to contribute to reduce their suffering. We believe each child can discover, by himself, that violence is not inevitable. We can offer hope, not only to the children of the world, but to all of humanity, by beginning to create, and build, a new Culture of Non-violence.

For the complete Appeal, go to www.peaceappeal.org/the-appeal-of-the-nobel-peace-laureates-for-peace-and-non-violence.html
SECTION II

Sample Lesson Plans

The Hague Agenda for Peace and Justice for the 21st Century: A Vehicle for Peace Education

IN ORDER TO combat the culture of violence that pervades our society, the coming generation deserves a radically different education—one that does not glorify war but educates for peace, non-violence and international co-operation.

—The Hague Agenda 2000, p. 13

A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflicts constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning can not be achieved without international, sustained, and systematic education for peace.

—Excerpt from the Campaign Statement of the Hague Appeal for Peace
Global Campaign for Peace Education 1999
Defining a culture of peace and non-violence

by Sam Fillipoff

On the next page is a short description of how my ancestors, the Doukhobours, helped me to define my beliefs around peace and non-violence. It provided me with the courage and conviction to ask others to join in this Peace Education Project: Acts of Transformation from War Toys to Peace Art. Achieving peace is a lifelong endeavour, even an intergenerational effort. It starts with each individual and radiates to others. It is like dropping a pebble into a calm body of water and watching the ripples move out from the centre.

Begin by asking, what is peace at the personal level? Is it the sound of silence, of birds singing, of people laughing, the gurgle of a stream? Is it having enough to eat, a place to live, feeling safe in the playground? Is it sharing with others, knowing that you are loved, having the opportunity to develop your human potential?

What are the conditions that make personal peace possible? Draw a picture. Compose a poem. Write a story. Write out the words to a peace song.

How is a peaceful school created? What behaviours and values would you see in a peaceful school? Respect, acceptance, honesty, co-operation, happiness, responsibility, caring, courage, fairness, tolerance, and trust: to name a few.

Create a word web depicting the values and behaviors of a peaceful school.

What conflicts occur at our school? Brainstorm ideas. How could they be resolved using non-violent actions? Ask children to bring songs of peace to be played in class. What solutions are suggested in the songs? Write another verse to the song. Illustrate some of the images from the song.

Review the Manifesto 2000 from Section III. How could this statement be applied to your school?

Explore the differences between a peaceful world and a world at war. What kinds of things exist in a world at war that do not exist in a world of peace? Brainstorm your ideas. Who makes decisions on the type of world we have? Write a letter to one of the people identified, informing them of the world you prefer.

Think of current slogans or quotes for peace; write them down. Illustrate them. Create your own.

The “Ten Bases for a Culture of Peace” is in Section III. Using this information, create your own map for a culture of peace that could be applied to your school or community, your province, or even your country.

Peace begins within each one of us.
The Doukhobors: Burning of the firearms
A backgrounder

On June 28–29, 1895, high in the Transcaucasia mountains of Russia, 7,000–8,000 people secretly converged on three separate plateaus. Wagons, drawn by horses, contained muzzle rifles, handguns, swords, sabers, and daggers—all considered lethal weapons. The weapons were voluntarily surrendered by Doukhobors who vowed never to use them again. As a community, they had also renounced compulsory military service to the Russian State.

Each site had 15–20 wagons filled with weapons. They were stacked with other combustible materials, teepee style, with the muzzles pointing skyward and doused with kerosene. At midnight the piles were lit and flames soared into the sky revealing a huge bonfire which could be seen for many kilometres. Since it was considered bad luck to disarm the weapons, salvos of gunfire burst forth from the flames adding to the drama of the event. As the tools of killing and murder melted into slag, the Doukhobors sang hymns and songs of peace. This historic event is remembered as the “Burning of the Firearms.”

The Russian military authorities were furious with this act of conscience and the commander ordered that the dissidents be brought to the Governor of the State by force. Cossacks were dispatched on horseback to beat the Doukhobors into submission. This they did with brutality and bloodshed. The Doukhobor men, women, and children formed into a circle as the Cossacks charged them on horseback and flayed them with horse whips and truncheons. As the beating raged, the centre moved out to the edge replacing those who had been beaten and bloodied. The Doukhobors were demonstrating their new belief: they were willing to suffer and die for their beliefs rather than kill others for them.

The Doukhobors were now a social movement committed to peace and non-violence. They would live a life without weapons. They vowed not to kill another human being either in a time of war or in a time of peace. For their belief, they were willing to endure suffering inflicted on their bodies and their minds.

Their message, their ruthless persecution, and their martyrdom reached beyond the borders of Russia. An “Appeal for Help” was organized by Russian sympathizers and commissioned by Leo Tolstoy. The Society of Friends, or Quakers, took up the Doukhobor cause. Together with their Russian friends they arranged for the Doukhobors to leave Russia.

In 1898, arrangements were made for them to move to the Island of Cyprus in the Mediterranean Sea. Doukhobors began to move to Cyprus but found the conditions unhealthy and unsuitable to their practices of agriculture. Over a period of 8 months, 108 people died.

On December 8, 1898, an Order-in-Council issued by the Canadian government granted permission for the Doukhobors to immigrate to Canada and to settle on the Canadian prairies. Equally important, it granted the Doukhobors exemption from participating in military service in Canada. This may have been Canada’s first official action as an international peacemaker.

I am proud to be a descendent of that noble movement for peace through non-violent action.

—Sam Fillipoff
December 4, 2005
War Toys into Peace Art
A case study in District #43 (Coquitlam)

by Susan Ruzic

Possible steps to take to start the process for a school-wide collection of toys of violence:

First steps
- Speak to the staff and administration at your school and the PAC to garner their support.
- Speak to the PAC and/or send the sample letter on the next page home with each child.
- Call the local gallery to book a local showing and to find a local artist to work with the class/school.
- Procure a small grant through the PAGE PSA to pay for art supplies or ask local service clubs and/or your PAC for funding.
- Find a local educational toy store to give the children goodie bags in exchange for their violent toys.
- Speak to local police and garner their support by way of offering to come in and speak to students about their violent toys and offer to collect them in their cruisers.

Connecting with students
- Teach a theme of peace and have the students create poetry and posters.
- Create a bulletin board with the students’ art, poetry, writing, or other projects they may have created so that the rest of the school community may enjoy it.
- Hold a school-wide assembly so the kids can showcase their work.
- Show some short video clips of how children are affected by war in the world and how many have been killed. You could emphasize how many children are involved in wars either by being soldiers, or indirectly as a result of landmines, with their families/countries being involved and the ensuing problems, etc.
- You could then talk to the students about the importance of bringing in their toys of violence, noting that war toys deter children from learning to solve problems in peaceful ways. Many become addicted to violent video war games and find it hard to identify what is reality, especially if they have watched a lot of TV. If we continue to ignore this problem, it will result in a more violent world.
- Watching TV and playing video games too much can become a serious health issue as many children become overweight from being inactive. In addition, many do not develop the social skills necessary to make and keep friends.
- End the assembly with a peace song and an invitation to bring in their toys.
- Put out a box for collecting the toys. You could put it by the bulletin board and decorate it if you wish. You may decide to give the students a small prize in return for their contribution.
- When the toys have accumulated, pull them out and talk about them with your students. Brainstorm again about possible art pieces they could make so that they can get some idea about how to create art with the toys. They may want to draw pictures before they start construction of their project. Figure out what other materials they may need, such as paint, glue, etc., and decide how much time will be allotted to completing the projects. You may want to work with an artist in the community or with older buddy students. Not all students will be ready to give up their toys. That is alright, as a seed will have been planted by everyone talking about the project. They could partner up with others who brought toys.

Publicizing the event
- Put the works of art on display in your school, local gallery, or district gallery. Take students on a field trip to see the project.
- Do an assembly with another local school.
- Work with another organization or event such as a rally or festival to create peace art on site. You will need to take a bag of art materials with you.
Sample letter to PAC/community groups
(Use your school letterhead)

Dear __________________________,

At the present time our society, our country, and our world are enveloped in a culture of violence and war. Our senses are flooded by media images and sounds of violence, bloodshed, hatred, and conflict. Our children are growing up in this world, often having difficulty distinguishing between what is real and not real in the images they are viewing and the toys they are playing with. Many of the toys, videos, and computer games they use promote violence. Many children are having more conflicts with their peers and having difficulty in making and keeping friends. Another side effect is that many children are becoming overweight as a result of sitting while playing these games or watching TV.

At (your school name here) we would like to raise awareness of this issue with our students. We would like to talk to them about peace and war, and to let them know that they can make a difference and help to make our world a more peaceful and just place to live in.

We will ask them to voluntarily bring in any war toys or violent games they may have and to bring them to school. We will then transform these objects into works of art. The works of art will be on display in the foyer (or art gallery name here) during the month of (month here).

We hope that you will be able to take a few minutes of your time to talk to your children about this issue. Please do not hesitate to call the school and speak to (name) if you have any questions regarding this project. Thank you for your co-operation.

Sincerely,
Acts of Transformation from War Toys to Peace Art

The Museum of Anthropology (MOA) at the University of BC supported the War Toys into Peace Art project with an exhibition of art created by children, artists, and teachers. The exhibit showed from June to December 2006. The organization and staging of this exhibition was instructive and helped to define a process. Currently the process has four identified stages of development: giving, decommissioning, transforming, and creating.

Giving
Getting started is usually the most difficult stage. Acts of Transformation from War Toys to Peace Art provides a project to engage students in providing safe school environments. Most schools have participated in determining the values and standards for their school community. War Toys to Peace Art extends the process of cultivating a culture of peace and non-violence for students by examining the socialization attributes of children’s toys.

1. Why do children play with toys? What toys do children play with? Which toys are war toys? Which are toys of violence? Are they the same or are there different criteria for the two groups? What values do war toys promote?

2. Would you consider giving up your war toys and toys of violence to be made into peace art? Remember that peace begins within. Creating a culture of peace and non-violence requires action. It is important just to start.

3. Ask students to give up their war toys and toys of violence.

Decommissioning
Decommissioning should be a mindful act. It is a process of rendering a potential violent toy into one that cannot be used for that purpose but can still be used for an art project.

1. Choose one of the donated toys and think about the toy and the story it might tell. Write it down.

2. Then decide how this toy of violence might be decommissioned so that it cannot be used for that purpose again. Share your ideas and as a group decide how to decommission the toy you have chosen, remembering it will be used to form peace art.

Transforming
Think of transformations that occur in nature. Think of transformations that involve humans. Some of them are miracles and others require imagination and creativity. Have you been involved in any transformations?

1. What would be the essential elements or parts of a culture of peace and non-violence? Write them down. How might we create a culture of peace and non-violence?

2. What are symbols of peace that you know? What are examples of peaceful places? What actions promote peace and how can they be depicted?

3. Think of images, places, or actions that may be used to transform war toys or toys of violence into peace art.

4. Have students share their ideas with the class and ask for their input.
Creating
The creative process provides us with an opportunity to reconcile our past behaviours and thoughts. The peace art that will be created may lead to a different mode of thinking. At this time, review the message of Manifesto 2000 for inspiration and share appreciation with others for the positive, peaceful qualities that we are all capable of exhibiting. At this point consider involving artists and other community members to work with the students. Give the students time to work with the toys and the art materials to create peace art.

The works of peace art will create hope and plant seeds for a culture of peace and non-violence. They may lead the way to a growing commitment for non-violent conflict resolution. Our creativity could lead us to include other avenues of expression in other parts of the school curriculum. Other ideas might be conveyed in essays, poetry, drama, art, and debate. Using Math and Science concepts, students might consider the negative impact of military spending on human needs.

Give students many opportunities to create outreach projects in their communities which cultivate peace and justice. A few such organizations are Amnesty International, Women Against Violence Against Women (WAVAW), WeCan (stop violence against women), Out In Schools, Western Wilderness Association.

Peaceful play is play that...

• supports openness and trust that nurtures genuine friendships.
• encourages co-operation and shared decisions that teach that every person's role is important.
• celebrates diversity and the special qualities of each person.
• creates a sense of community.
• stimulates creativity and learning.
• inspires the confidence that people can work together to make a difference.
• is full of fun and joy!

A toy of violence is a toy that...

• teaches that war is an acceptable way of settling disputes.
• encourages play that hurts or kills others.
• falsely glamorizes military life, combat, and war.
• reinforces sexist stereotypes of male dominance and female passivity.
• depicts ethnic or racial groups in a negative way.
• fosters unnecessary aggressive competition.
• creates the need for an enemy.
• hurts other children or animals.

Adapted with permission from website of Columbia United Christian Church cucc-md.org
Creating a culture of peace

Activities for the classroom

Consider using the following activities to promote a culture of peace and non-violence in your classroom and community.

What is peace?
Read Manifesto 2000. Peace is not just the absence of war but it is also respecting the rights of others, ensuring justice through the legal system, fairness in the distribution of resources, and opportunity for realizing your own human potential. Think of other values your class might add and write poems, essays, or family stories about the ideas of peace and what they mean to you, your community, and your country.

What are symbols of peace?
There are the popular ones of a dove, a handshake, a smile, a garden, a pond, and there are many more if we stretch our thinking. Be creative and design a poster that symbolizes a culture of peace and non-violence.

How do magazines promote peace?
Cut out pictures from magazines that promote a culture of peace and non-violence and make collages. Then create a written explanation for your collage.

How can we create peaceful presents?
Bookmarks depicting a culture of peace and non-violence could be a start. Postcards could be another. Peace art is beautiful and appreciated by most people.

When can peace be celebrated?
It should be appreciated for each day we are free from violence. September 21 is the International Day for Peace, when the United Nations appeals for a cessation of war for a single day. November 11 is Remembrance Day when we remember all those who have died in war. Why are there wars? How can they be prevented? Organize a Day of Peace at your school or in your community. Use the Internet to connect with other people struggling to achieve peace on our planet. Let’s make each and every day a day of peace.

Which books have stories promoting peace?
Find and read them to each other. Find role models who promoted peace and non-violence and practiced their beliefs. Spread the word about peace and non-violence through literacy.

—From BC Human Rights Commission Visual Language Arts Program 2000
Handling controversial issues

Controversy is inevitable when dealing with global and personal health issues. Controversy in the classroom can be looked upon as a problem to be avoided or as an opportunity for communication, insight, and change. The guidelines below suggest ways in which discussion of controversial issues can be made less threatening and more educational.

An effective approach to dealing with controversial issues is to use an inductive, student-centered process with the teacher acting as facilitator. Using the following guidelines in dealing with controversial issues, such as child soldiers, is a way to practice interpersonal conflict resolution skills and rights-respecting attitudes cultivated through the activities in this unit:

- Create a safe classroom environment. Students need to feel that it is acceptable to examine complex problems for which there are no easy solutions, and that everyone's perspective will be respected.
- Correct misinformation in an age-appropriate way and find out what students need to know to more fully understand the issue. Help them to research, write, or talk to a person involved in the issue, invite speakers to the class, conduct surveys, or hold debates.
- Be prepared to support students for whom controversial issues may raise strong feelings. Allow them to express their emotions in an appropriate way. Reassure them that many adults care about, and are working on, these issues, even if they do not always agree on solutions.
- Decide whether it is appropriate to state a personal position. The teacher's primary focus should be on helping students develop their own response to the issue, not finding “right” or “wrong” answers. This may involve looking at many points of view, including those that differ from the teacher's. If a teacher decides it is appropriate to express a personal position, she should make clear to the students that this is an opinion, not a fact or an absolute truth.

The raising of controversial issues in the classroom may prompt criticism that a particular set of values is being promoted. It can be helpful to remember that all education has to do with the transmission of certain values and can never be an entirely neutral, value-free process. Education that aims to encourage attitudes of global citizenship must deal explicitly with questions of values.

Focus on problem solving. Once students have explored a range of options on an issue, help them determine if there is something constructive they can do about the problem in their own locality. This will encourage a sense of personal empowerment rather than discouragement or despair.

Framework for teaching controversial issues

Each of the following steps is based on an inquiry that gives students a number of ways to critically examine an issue.

What is the issue?
Identify whether the controversy is about values, information, or concepts.

What are the arguments?
Identify the arguments that support the various positions on the issues and whether there is adequate support of the claims being made.

What is assumed?
Identify whether the assumptions behind the argument are contrary to universally-held values such as those set out in the UN Declaration of Human Rights and the Convention on the Rights of the Child, and scrutinize who is making the assumptions.

How are the arguments manipulated?
Identify the interests of those involved, their reasons for taking a particular position, and the strategies employed to manipulate their arguments.

—Teaching Controversial Issues by Pat Clarke
Green Teacher, Issue 31, p. 55.
Peace and Conflict Resolution, A training and curriculum support manual by Susan Fountain.
Adapted with permission from Susan Fountain.
**Tips for teaching controversial issues**

Discussing controversial issues with students is an important part of social justice, the inquiry process, and building the skills for students to become active, engaged, and critically-minded democratic citizens. The BCTF has a teacher-directed workshop called “Strategies for Discussing Controversial Issues” that can be booked by your local at no cost to members. This workshop provides practical classroom strategies to discuss controversial issues in a respectful manner.

Also, check out this document with advice from retired teacher Pat Clarke, outlining a four-step classroom strategy for clear thinking on controversial issues: bctf.ca/GlobalEd/TeachingResources/ClarkePat/TeachingControversialIssues.html

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**Into the world:**
**Questioning violence in media**

We are careful to put good, healthy food into our bodies. We are careful to drink water that is clean and pure. But when it comes to what we put into our minds and hearts, sometimes we forget to be careful. Sometimes we feed our minds junk!

A lot of junk food for the mind and heart comes from violent DVDs, video games, and television programs. People who make violent games and toys for kids get rich—while the world gets more violent and kids’ minds get filled up with violence, sexism, racism, and greed—all toxic junk!

Ask the participants if they have ever noticed how small children copy what they see on television (clothes, behavior, language). What defences do we have against mind junk? We can become critical thinkers and help young people become critical, too.

Invite children to create a list of 10 popular shows and respond to the following questions for each one. Send copies of your survey to your local television station, your local newspaper, or your school newspaper.

1. Name of television show.
2. Total number of ads during the program.
3. What products were the ads trying to get us to buy?
4. Does this program have a product? (For example, are the producers trying to get you to buy a doll or toy that is specifically related to the show?)
5. How is conflict solved on the program?
6. What does the story teach?
7. If there is environmental damage in the story, how do the characters respond to it?
8. How are women and girls portrayed in the story? Do they think and act independently or are they decorations and victims?
9. How many instances of violence are shown on the program?
10. How many different races are portrayed? What colour is the “good guy?” What colour is the “bad guy?”

Discuss the results among participants. Rate the program on a scale of 1 to 10, with 10 being a program that reflects one’s values most highly.

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Searching for a just peace in the Middle East: A unit on the Israel-Palestine conflict

by Jane Turner, retired secondary teacher in Burnaby

A number of years ago, a wise colleague said to me, “It’s okay to teach about controversial issues, as long as you don’t become the controversy.” So when I was faced with the task of pulling together a unit on the conflict in the Middle East I had that admonition in my head.

How do you write a unit on perhaps the most controversial area and topic in the world? I think most teachers actually don’t teach about the Israel-Palestine conflict because they don’t want to be chewed up and spit out by one side or another.

At the Spring 2010 Representative Assembly (RA), a motion was passed that directed a learning resource be created as there weren’t great resources out there that weren’t clearly for one side or another. There was a felt need to address the conflict in a way that was respectful, thoughtful, and critical. And it was important not to ignore something because it was difficult. The Peace and Global Education Action Group of the Committee for Action on Social Justice (CASJ) began to amass documents, ideas, and approaches to writing the unit. As the temporary staff person responsible for pulling it all together, I tried to honour the work that was done by those who initiated the project.

Teaching about the conflict in the Middle East is and will be difficult. The only other issue out there that may stir as much vitriol, passion, and righteousness is abortion. It is very difficult to find uncontested or middle ground. However, that doesn’t mean one shouldn’t enter into the debate and the topic. It just needs to be done fairly, respectfully, and evenly, if at all possible.

That is what this unit attempts to do. For the scores of people who took this unit on, for the endless time and discussions that occurred on how to best approach the topic, and for the myriad critics who will find fault with it let me just say, in the end, this unit ended up being the best that I could do. That may not be saying much, so if you don’t like what is here, write your own lesson aid. I don’t mean this pugnaciously; I really mean it. I think lots of people should (and do) write teaching aids about the Middle East. Each one comes with its inherent set of biases, points of view, and agendas. Here are mine.

I wrote and edited these lessons and activities with a view to introducing students to a wide range of voices, resources, perspectives, and questions. Nothing was sacred. Everything should, and hopefully will, be chewed over. I have tried to create lessons that encouraged critical thinking and students to come to their own conclusions. There is probably too much mediated information and not enough first-person voices. Be careful of that if you use this unit. There is way too much information here, so pick and choose. Having said that, there is also so much that has been left out. I tried to keep in mind that this wasn’t a first-year university course on the Middle East, that is was a unit on the Israel-Palestine conflict. So I made choices; ones that might not have been yours.

The unit is called The Israel-Palestine conflict: Searching for a just peace in the Middle East, because that’s what I hope we are aiming for: that there will be a just peace. Not just any peace—a just one. I hope that the teachers who use this unit, or take some of the ideas and resources from it will encourage their students to think deeply about the idea of finding a just peace, because an unjust peace won’t last. And without finding a peaceful solution to this conflict the people who live in Israel and Palestine will at worst, continue to die, or at best, live impoverished lives. And our world will continue to be the very dangerous place it currently is.

The unit can be found on TeachBC here: teachbcdb.bctf.ca/permalink/resource722

I hope you find it useful.
Lesson 4: Searching for a just peace in the Middle East

Background
Since 1949, the world has been searching for a peace plan between the Israelis and the Palestinians. However, the adjective “just” has not been used in most cases. The Social Justice 12 course should reference peace proposals and plans as a just peace, which might make a difference to the students’ critical thinking.

It is unrealistic to assume that students will be able to do what others have failed to do for 65 years, but students can identify the obstacles to peace, or the issues that must be addressed if a just peace is to be entered into, testing them against the UN Declaration of Human Rights and evaluating the possibilities for peace in light of past efforts and current international positions.

Students may want to read History 12 texts’ previous attempts to arrive at a peace settlement, deciding for themselves whether these plans would be just or not. (See, Oslo Accords, Camp David Accords.)

Objectives
- Apply the principles of international human rights to the conflict in the Middle East.
- Articulate what a future just peace settlement might look like.

Big ideas
- Understand concepts and terminology of social justice including human rights, oppression, and a just peace.
- Apply critical thinking skills to a range of social justice issues, situations, and topics.
- Demonstrate attributes and behaviours that promote social justice, including recognizing justice, being fair-minded, embracing diversity, empathizing, and taking action.
- Apply systemic analysis to propose solutions to specific cases of social injustice.

Lesson activities
Part One: The obstacles to a just peace
1. Hand out Issues Facing a Just Israel-Palestine Peace (see Appendix 7). Have students describe what is in the left-hand column and make brief, point-form notes about each item that will help them identify what the main or contentious points are in the right-hand column. They may help each other with this. Some items may have nothing beside them at this point, and that is all right, as the next steps will help them fill in their knowledge gaps. The aim is to have students understand why each item is an issue by the end of this lesson.
2. Have students do more research on the issues by going to the following sources:
   - Jewish Virtual Library. Israel’s Liberal Democracy.
   - www.jewishvirtuallibrary.org/jsource/talking/36_liberal.html
   - Jewish Virtual Library. The Racist Accusation that Israel is an Apartheid State.
   - www.jewishvirtuallibrary.org/jsource/talking/51_apartheid.html
   - The Institute for Middle East Understanding. Is Israel an Apartheid State?
   - www.imeu.org/article/is-israel-an-apartheid-state?
Part Two: The Universal Declaration of Human Rights

1. Hand out a copy of the Universal Declaration of Human Rights (UDHR). As the students read through the document, they should circle articles that they think might be foundational in a just peace plan for Palestine and Israel www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf.

2. Have students work in pairs, and using the chart template Key Issues for a Just Peace (see Appendix 8) identify the issue or topic that needs to be addressed in order to find a route to a just peace in the Middle East, the UN Declaration article most closely linked, the Israeli and Palestinian perspectives on the issue/topic, and possible routes that might be used to settle the issue. Note: if students think there are more than six key issues for a just peace, they may add them to the template. They do not need to have six key issues.

3. Have students choose one article from the UDHR as it applies to the situation in Israel-Palestine and brainstorm ways they might help support that particular article by taking actions in their own community. They might create an online petition, letter-writing campaign, etc.

Part Three: A final narrative—the student’s truth

1. Present the students with the following three quotes. Ask them how such opposing views can be viable.

   - Henry Seigman, head of the Jewish American Congress (1978–1994), wrote in The August 2007 London Review of Books: “The Middle East peace process may well be the most spectacular deception in modern diplomatic history. Israel’s interest in a peace process has been a fiction that has served primarily as a cover for the systematic confiscation of Palestinian land.”

   - Dennis Prager, American columnist and talk show host created a YouTube video in 2014 on the Middle East conflict where he said about the conflict, “It is the easiest conflict to explain. One side wants the other side dead…The Arab states went to Khartoum Sudan and announced their three No’s: No recognition, no peace, no negotiation.”

   - “There are already enough Palestinians who are saying that it’s too late already—that these settlements have done enough damage to prevent a viable, contiguous Palestinian state…I’m getting to the borderline, to the edge of saying it’s no longer possible.” Palestinian Authority (P.A.) spokeswoman Hanan Ashrawi (quoted in New Republic, March 10, 2013).

Seigman, Ashrawi, and Prager believe their words to be true. They have created their own narrative based on facts, perspective, and points of view.

2. Each student should write a final narrative outlining her or his understanding of the conflict between Israel and Palestine. Before writing their narrative, students should list the facts they are using to create their narrative and the perspectives that come with those facts. Then the students should write a narrative from the facts and perspectives, stating their truth: that is, what they believe to be true about the Israel-Palestine conflict and the obstacles that exist to achieving a just peace.
## Issues Facing a Just Israel-Palestine Peace

<table>
<thead>
<tr>
<th>Issue/topic</th>
<th>Main/contentious points</th>
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<tbody>
<tr>
<td>two states/one state</td>
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<td>refugees/right of return</td>
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<td>historic memory (the Holocaust/al-Nakba)</td>
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<td>security of all citizens</td>
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<td>water</td>
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<td>settlements/occupation</td>
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<td>security barrier/wall</td>
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<td>Jerusalem</td>
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<td>other</td>
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*BR-Unifor/lt:teu*
## Key Issues for a Just Peace

<table>
<thead>
<tr>
<th>Key issue</th>
<th>UN article</th>
<th>Israeli perspective</th>
<th>Palestinian perspective</th>
<th>Possibilities for a just peace</th>
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<tbody>
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Revised curriculum learning outcomes

Assessment and evaluation
See the learning outcomes in the revised curriculum which link to Peace Education on the next few pages. These are taken from the BC Ministry of Education curriculum guides.

This type of a project would fit in well with the Social Justice 12 outcomes where students are required to carry out an action research project in their community.

Go to www.curriculum.gov.bc.ca/curriculum/arts-education.

Arts Education

Linking to Peace education

K-1 Big Ideas
People create art to express who they are as individuals and community.
People connect to others and share ideas through the arts.

Grade 2 Big Ideas
Creative expression develops our unique identity and voice.
People connect to the hearts and minds of others in a variety of places and times through the arts.

Grade 3 Big Ideas
Creative experiences involve an interplay between exploration, inquiry, and purposeful choice.
The arts connect our experiences to the experiences of others.

Grade 4 Big Ideas
Creative expression is a means to explore and share one's identity within a community.
Exploring works of art exposes us to diverse values, knowledge, and perspectives.

Grade 5 Big Ideas
Engaging in creative expression and experiences expands people's sense of identity and belonging.
Works of art influence and are influenced by the world around us.

Grade 6 Big Ideas
Engaging in creative expression and experiences expands people's sense of identity and community.
Artistic expressions differ across time and place.
Experiencing art is a means to develop empathy for others' perspectives and experiences.

Grade 7 Big Ideas
Through art making, one's sense of identity and community continually evolves.
Experiencing art challenges our point of view and expands our understanding of others.
Engaging in the arts develops people's ability to understand and express complex ideas.

Grade 8 Big Ideas
Individual and collective expression can be achieved through the arts.
Artists often challenge the status quo and open us to new perspectives and experiences.

Grade 9 Big Ideas
The arts provide opportunities to gain insight into the perspectives and experiences of people from a variety of times, places, and cultures.
Creative arts experiences can build community and nurture relationships with others.
Grade 10-12 Curricular Outcomes

Dance
Create personally meaningful dance works that demonstrate an understanding and appreciation of personal, social, cultural, environmental, and/or historical contexts. Make connections through dance to local issues and communities.

Drama
Demonstrate an understanding of personal, social, cultural, environmental, and historical contexts. Explore ways in which drama impacts cultures and society.

Music
Demonstrate an understanding and appreciation of personal, social, cultural, environmental, and historical contexts through the study of meaningful music. Explore music reflecting personal voice, story, and values in connection with a specific place, time, and context.

Visual Arts
Use visual art/sculpture/drawing and painting/photography to communicate and respond to social and environmental issues occurring locally, regionally, and globally. Create personally meaningful artistic works that demonstrate an understanding of, and appreciation for, personal, social, cultural, environmental, and historical contexts. Explore and engage in the reciprocal relationship between visual arts/sculpture/drawing and painting/photography, cultures, and society.

Musical Theatre
Use musical theatre to communicate and respond to social and environmental issues. Explore ways in which musical theatre impacts cultures and society.

Language Arts
Linking to Peace education

K–5 Create stories and other texts to deepen awareness of self, family, and community. Exchange ideas and perspectives to build shared understanding.

Grade 4-8 Questioning what we hear, read, and view contributes to our ability to be educated and engaged citizens.

Grade 7-12 Access information and ideas for diverse purposes and from a variety of sources and evaluate their relevance, accuracy, and reliability. Recognize and identify the role of personal, social, and cultural contexts, values, and perspectives in texts.

Grade 10-12 Recognize how language constructs personal, social, and cultural identity.
Social Studies

Linking to Peace education

K–1  Acknowledge/explore different perspectives on people, places, issues, or events in their lives. Identify fair and unfair aspects of events, decisions, or actions in their lives and consider appropriate courses of action.

Grades 2–3  Explain why people’s beliefs, values, worldviews, experiences, and roles give them different perspectives on people, places, issues, or events. Make value judgements about events, decisions, or actions, and suggest lessons that can be learned.

Grade 4  Make ethical judgements about events, decisions, or actions that consider the conditions of a particular time and place.

Grade 5–6  Take stakeholders’ perspectives on issues, developments, or events by making inferences about their beliefs, values, and motivations.

Grade 5–8  Make ethical judgments about past events, decisions, or actions, and assess the limitations of drawing direct lessons from the past.

Grade 7–8  Explain different perspectives on past or present people, places, issues, or events, and compare the values, worldviews, and beliefs of human cultures and societies in different times and places.

Grade 9–10  Asian Studies 11, Human Geography 11, BC First Peoples 11, Comparative Cultures 11, 20th Century World History 11, Genocide Studies 12, Law Studies 12, Urban Studies 12, Social Justice 12

Explain different perspectives on past and present people, places, issues, and events, and distinguish between worldviews of the past and present. Recognize implicit and explicit ethical judgements in a variety of sources. Make reasoned ethical judgements about controversial actions in the past and present after considering the context and standards of right and wrong.

Political Studies 11  Evaluate how factors, forces, events, or people influence developments, outcomes, or decisions. Analyze the methods used by governments, and other important groups to influence public perception of an issue or event. Explain how different ideologies and worldviews shape perspectives on the same political issue and information. Recognize the influence of implicit and explicit ethical judgements in political decision making, and formulate positions on issues of ethics in politics.

Comparative World Religions 12  Assess the accuracy of representations of religion in media and popular culture.

Social Justice 12  Determine and assess the long- and short-term causes and consequences, and the intended and unintended consequences, of an event, legislative and judicial decision, development, policy, and movement.
SECTION III

Background Information

Furthermore, the disproportionate influence of militarization is distorting democracy. The military-industrial lobby influences decision makers to choose and fund military solutions to conflict instead of diplomatic alternatives…

Civil society calls for a different response to terrorism, one that applies the dictum of medicine: “Above all, do no harm.”

—Mary-Wynne Ashford
Enough Blood Shed, May 2006
www.newsociety.com
Some references have been included to direct you to information from the previous sections; the material is arranged in that order. What follows is an explanation for the other materials that have been included.

The *Vancouver Appeal for Peace 2006: Make Peace* is a summary of a larger document that was adopted at the World Peace Forum held in Vancouver, June 2006.

The *Physicians for Global Survival (Canada) brochure* provides many reasons for engaging in this project.

TRUCE, a teachers’ organization, offers suggestions for parents and adults and would be useful for your PAC.

*Crafting Peace: War Toys into Art* offers examples of projects others have done.

*Surrey Now* newspaper article provides an example for a story for your local newspaper or letters to the editor that children could write.

*School Kids are Beating (Toy) Swords into Works of Art*. The Doukhobors burned their weapons in 1895 and became conscientious objectors to war. They inspired this project. Stephen Hume’s article in the *Vancouver Sun* adds information to the dialogue in support of the project.

September 21 is the **International Day of Peace** declared by the United Nations General Assembly in September 2001. What a wonderful platform it provides for peace education in our schools.

The **Olympic Truce** also adopted by the UN gives us reason to commit to this project as a Showcase for 2010 Vancouver Olympic Games. All our children can be involved in an Olympic project.

**Conversion of Military Spending to Human Needs** are charts and tables that boggle the imagination as to how money is spent on the military at the expense of human needs: education, health care, sanitation, clean water, housing to name a few. They are great materials for teaching lessons in math, science, and the humanities.

The **article on child soldiering** speaks to a damaging and despicable practice.

We are not alone; the **websites for peace education** connect you to other like-minded people.
Vancouver Appeal for Peace 2006: Make Peace!

WORLD PEACE FORUM SOCIETY
VANCOUVER, CANADA

The World Peace Forum Society was formed in 2006 to bring together activists, academics and artists to work for a peaceful, just and sustainable world. We strive to make sense of the world we live and act in by looking at the roots of the present in the experiences of the past, and try to envision a direction for the future. Since 2008 we have organized an annual fall Teach-In and an alternative Remembrance Day cultural event.

The first World Peace Forum assembled in Vancouver from June 23 to 28, 2006 to discuss “Cities and Communities: Working together to end war and build a peaceful, just and sustainable world.”

At this critical juncture in history, the Vancouver World Peace Forum concluded that a world without war is achievable. To that end we will heed the voice of civil society, and:

- We will build a just peace based on social justice, human and democratic rights, and economic equality.
- We will educate our children and youth to cultivate a culture of peace.
- We will recognize the needs and aspirations of all indigenous peoples.
- We will respect the dignity of difference.
- We will ensure the leading role of women and youth as peacemakers.
- We will declare war as a crime against humanity and demand an end to war.
- We will insist on the protection of the environment.
- We will work to eliminate nuclear and other weapons of mass destruction and terror.

We commit ourselves to:

- mobilize cities, communities and citizens for peace (C4P);
- promote a culture of peace, and strengthen the human spirit through peace education, the arts, and the media;
- build more effective networks and increase global capacities across divides, building co-operation and finding common ground, relying on the strength of our diversity;
- ensure collaboration across generations;
- support those who work on other social and sustainability issues that are ultimately related to a just peace;
- learn from the past and insist on redress and reconciliation for past injustices;
- realize the capacity of civil society to make and build peace.

To succeed, we will empower people, synergize struggles and nourish hope to attain a peaceful, just and sustainable world. We want a world without war—the world our children deserve.

Adopted in Vancouver, BC, Canada
June 28, 2006 at the World Peace Forum 2006
Gathered in Vancouver, a city of peace with a tradition of citizens’ peace actions, 5,000 people came together from all over Canada, North, South and Latin America, Asia and the Pacific, Africa, Eurasia, the Middle East, and Europe. Participants included youth, women, elected leaders (mayors, councillors, and parliamentarians), environmentalists, people of different faiths, teachers, academics, and peace educators, trade unionists, health professionals, First Nations/indigenous peoples, elders, war veterans/war resisters, refugees, and internally displaced peoples, co-operativists, and ethical business leaders, peace advocates, and NGO activists, discussing peace-related themes.

**Peace is in our hands**

2001–10 International Decade for a Culture of Peace and Non-violence for the Children of the World

*MANIFESTO 2000*

The General Assembly of the United Nations has proclaimed the Year 2000 the “International Year for the Culture of Peace”.

A group of Nobel Peace Prize Laureates drafted MANIFESTO 2000 on the occasion of the celebration of the 50th anniversary of the Universal Declaration of Human Rights

The following is a summary of the six values of MANIFESTO 2000. For the full text, please visit https://tinyurl.com/ydxtt4lj.

1. Respect all life.
2. Reject violence.
3. Share with others.
4. Listen to understand.
5. Preserve the planet.
6. Rediscover solidarity.

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**Summary of the UNESCO Ten Bases for a Culture of Peace**

1. Satisfaction of basic human necessities.
2. Education for change.
3. Freedom from myths, which prevent people from taking personal responsibility for the future.
4. Demilitarization of defence.
5. Demystification of threats.
6. Feminization of culture.
7. Disobedience as a virtue.
8. Respect for cultural identity.
9. Accepting a world of pluralism, diversity, and tolerance.
10. Empowerment of the ‘small’ — freedom from oppression.

[www.peace.ca/UNESCO.htm](http://www.peace.ca/UNESCO.htm)
Physicians for Global Survival (Canada)
Physicians for Global Survival (Canada)

One gift of a toy gun or an occasional violent video game will not undo years of discussion and positive role modelling. It is important for children to learn to deal with the world in all of its differences and complexities.

Gender is relevant to any discussion of war toys. Violent toys and games are often considered boys’ turf. Girls generally show less interest in war play. It is likely that war toys are one of the ways in which we condition boys to see coercion and violence as part of the male role.

How War Toys Affect Children’s Play

Controlled studies have shown significant increases of aggressive and anti-social behaviour when children play with war toys. Children can see war toys as cues to act out aggressive fantasies or impulses.

The myth that war play reduces aggression by “getting it out of their system” is not true. Studies show that the aggression continues even after the violent toys are removed. We can conclude that:

- War toys are very likely to increase aggressive behaviour in children, at least in the short term.
- The giving or allowing of war toys by adult role models will likely interfere with fostering the child’s values and skills of nonviolence.

What Can Parents Do?

Within the family:

- Do not give your child war toys.
- Recognise that, from an early age, your child will be exposed to the idea that weapons are powerful and desirable. When children make guns out of Lego or a piece of toast, let them know that guns are for killing and you do not like creatures being killed. Leave it at that.
- Explain your views on war toys to friends and relatives and ask them not to buy them as gifts.

Further Reading

Canadians Concerned about
Entertainment Violence
(C-CAVE)

PO. Box 72537
Greenwin Square Postal Outlet
345 Bloor Street East
Toronto, Ontario
M4W 359

www.communityradio.org/CAVE.htm

Christian Peacemaker Teams

http://www.prainenet.org/cftp/toys08.php

The Lion and Lamb Project

www.lionlamb.org

The Parent Coaching Institute

www.thepci.com

Reprinted with permission from Physicians for Global Survival
From the Peaceful Childhood Series
What Parents & Other Adults Can Do

Since the Federal Communications Commission deregulated children’s television in 1984, it has been legal to sell toys through TV programs. As a result, most best selling toys are linked to children’s TV shows and other electronic media. Many of these promote violence, focus on sexy behavior and appearance, and encourage buying more and more. Deregulation has made choosing toys and creating a healthy play environment harder for adults. Dealing with this challenge provides an opportunity to build communication and share values with children in a meaningful way. It also offers adults a chance to work together with schools and the community to create healthy play options for children.

parents & children

• Provide interesting activities, materials, trips to encourage positive interests, hobbies.
• Define your values about violent toys and share them with your children.
• Shop at stores that sell toys that promote healthy play and consciously don’t sell toys of violence.
• Take action — write a letter/email to a toy company or store.
• Plan toy purchases together and limit impulse buying and overstimulating trips to toy stores.
• Provide uninterrupted daily play time and organize play materials so they are easily accessible.
• Work together to make thoughtful decisions about the role of media in the home.

parents & community

• Create coalitions among existing community groups which support healthy play environments for children. Plan a community forum on this issue.
• Organize efforts to voice concerns about harmful toys being marketed or advertised to children in your community (e.g., complain at stores, write letters to newspapers).
• Plan a violent toy trade-in, good toy and book fair or swap. Involve older children in your efforts.

parents & other parents

• Support each other’s efforts to reduce children’s exposure to TV shows and movies that are used to market toys, especially violent toys.
• Support each other’s efforts to avoid buying toys of violence or items with logos related to movies, TV shows, restaurants, etc.
• Share resources for activities, good toys and books, ideas for birthday gifts, events, and outings with other families.
• Share strategies and ideas for alternatives to TV, especially at difficult times of day (before dinner, for example).

parents & teachers

• Discuss the importance of play and how toys and media affect it.
• Suggest ways to promote healthy play and limit children’s involvement with TV, movies, videos, DVDs, computers, video games.
• Work together to develop school policies that promote healthy play (e.g., ample free play).
• Start a home lending book and toy library to provide positive play options.
• Helping Children Use Their Play to Safely Work Out Scary Events

When young children see scary things in their own lives or in the media (news or entertainment), it’s normal for them to bring what interests, confuses, or frightens them into their play to try to work out their ideas and feelings. Here are guidelines to help you respond effectively when such play occurs.

• Watch children as they play, to learn more about what they know, are struggling to understand, and may be worried about.
• If the play gets scary or dangerous, gently intervene and redirect it. For example, ask how people might help each other, and provide toys, such as rescue vehicles and medical equipment. [See Rescue / First Aid Kit, p. 7]
• Try to follow the children’s lead in the roles that you take rather than taking over the play. Help them come up with ways for extending the play.
• After the play, talk with children about what they played. Reassure them about their safety. Clear up confusion. Answer questions simply.

Reprinted with permission from TRUCE
www.truceteachers.org
Toys are for fun not fighting

Some toys help children play together. Other toys teach them new things. But some toys are for fighting. Such toys teach children to accept a militarized world. They teach children that people who look or think differently should be defeated and that war and killing are acceptable ways of dealing with conflict. They create the impression that might is right, and in doing so, denigrate kindness, conciliation, co-operation, skill, and thoughtfulness toward others.

The topic of war toys and games is a family concern. This pamphlet has been created in an effort to assist parents and children in working together to discover alternatives to war toys.

Playing is fun. When children play together they learn:
- each person can do different things
- each person is important and has something to contribute
- each person has rights, not just the strongest or the biggest
- to share toys
- to solve arguments by taking turns, by asking another person to decide, by changing the rules.

But when children play war games they learn to:
- create two sides, “ours” and “theirs.”
- solve arguments by fighting.
- use guns and other war equipment as toys.
- praise and reward the use of violence and physical strength.
- start fights and make enemies.
- pretend people don't suffer and die in a war.
- make war seem like an okay thing to do.
- make boys seem more important than girls.

What are war toys?
War toys are playthings, which are used to solve conflict, gain power, or win through the use of violence. Their aim is to wound or kill (Swedish Play Council).

Why are children attracted to war toys?
One of the many reasons why war toys appeal to children is that they don't require skill or practice. Learning to read or play the piano, for example, are much greater challenges and demand more work.

Another reason children like war toys is that they offer them an outlet for aggression. Such feelings are perfectly normal. It is important, however, that aggression be expressed in non-violent rather than violent ways.

What can families do about war toys in the home?
Families can talk about what happens when children play war games. It is really important that children know what really happens in a war. People are hurt and killed. Games, television shows, and movies using guns seldom show the real effect of what violence does to people. It is not all right to hurt others or pretend to hurt others.

Some creative suggestions for ways parents and children might deal with their war toys are:
- As a family, talk about attitudes and feelings toward war toys and offer suggestions for alternative toys and games.
- Change the rules of war games to make them co-operative so that everyone wins.
- Refuse to buy war toys for others and learn how to give them back when you receive them. For example, if someone gives you a war toy as a gift, write: “Thanks a lot, Aunt Mary, but I don’t like to play with toys like this. Would you mind if I got a ______ instead?”
- Ask others not to bring war toys into your home.
• Make up a television viewing schedule that eliminates violent shows or shows sponsored by war toys companies.
• Convert military toys into civilian toys. For example, GI Joe could become Builder Joe by designing new clothes and tools for him.
• Create “No War Toys Zones” in your home, church, school, and other places of interest.

When families discuss the problem of war toys, it is important that all family members be present. Parents should be aware of societal stereotypes, which place boys and men as defenders of a passive family. If the father or male caregiver is not present at the family discussion, the family receives an unspoken message that peace is a woman’s role and war a man’s.

Further suggestions for family activities
As a family, seek out and learn to play games which are non-violent, active, and fun. The New Games series is an excellent resource for gathering ideas.

Spend some time as a family becoming involved in one or more activities that involve helping or caring for others in the community. For example, a family may set aside one Saturday morning a month for mowing others lawns, weeding gardens, visiting shut-ins, etc.

Engage in a family role-play, which addresses the question of how children might respond when invited by friends to play “war.”

As a family, draft a letter to war toys manufacturers, cartoon producers, and others promoting militarism to children and tell them how you feel.

Encourage clergy, teachers, and others in your community to address the topic of war toys and inform others of the adverse effects such toys may have on children.

If people care about the children of the world and about the planet the children will inherit, they cannot ignore the way children play or the toys they use.

When consumers buy peaceful toys and support non-violent movies and television, they will find that producers will follow the lead of the market place and produce more acceptable products.

Reprinted with permission from Coalition for Peace Action
40 Witherspoon Street, Princeton, NJ 08542 USA
www.peacecoalition.org
War Kills

Should children train for it as they play?

The website www.warresisters.org/dont-buy-war-toys confronts the issue of war toys directly.

They say: “Playing with war toys and violent videos numbs children, youth and adults alike to the terrible truth: War means death and suffering, not fun and games.”

There’s more:
- Most violent games and toys are created and marketed as boys’ toys and portray girls and women as sex objects and rewards.
- Playing violent video games has been directly linked to increased aggressive behaviours.
- The US Army spent $8 million tax dollars developing a realistic video game that is free for downloading and makes war entertaining so youth will want to enlist. The Pentagon tracks who scores well, so it can target them for recruiting later.

What is the Canadian Army doing in the area of recruitment and war video games? Should recruitment be allowed in public schools? Where do your students and parents stand on this issue? Begin a debate focusing on the issue that involves students, parents and community.

War is not a game. Should it be children’s play?

Reprinted with permission from
War Resisters League
339 Lafayette Street
New York, NY 10012 USA
www.warresisters.org

Crafting Peace: War Toys into Art

In Brantford, Ontario, there is a statue of Mohawk leader Joseph Brant. It is made out of cannons that were melted down and recast into a statue. In Oakland, California, the Fruitvale Elementary School exchanged their toy weapons, violent DVDs, and video games for books and pencils. In Cambodia, art student Kim Samdy took an AK-47 assault rifle and created a beautiful bird sculpture. In Courtenay, British Columbia, artist MacKenzie Duncan used an army shirt to create an interesting pink-lined skirt.

“…they shall beat their swords into ploughshares…”

The prophet Isaiah had a dream that one day people would end war. He imagined that we would take all the swords of war, melt them down, and make them into ploughshares to plough the fields and plant crops like wheat to grow food. Turning something violent into something peaceful is a powerful idea. Invite the participants to turn their “swords” into “ploughshares.”

Ask them to “turn in their weapons” and create a peace sculpture out of war toys and violent videos and DVDs. Brainstorm how this might be done as a group project. Decide on a symbol of peace that could be created using glue, wire, hammers, and nails. The children might make flowerpots or garden boxes. A display at a school, where your faith community meets, or other places could be arranged.

“Crafting Peace: War Toys into Art” in
A NEW DAY: PEACEMAKING STORIES AND ACTIVITIES by Carolyn Pogue
United Church Publishing House, 2005, p. 48
Reprinted with permission by The United Church of Canada
WORLD PEACE FORUM
BCTF President supports toying with peace initiative
Give up violent toys, kids

Indo Canadian kids urged
to surrender toys of violence

Gurpeet Singh
Surrey Now, June 23, 2006

The BC Teachers’ Federation President, Jinny Sims, has a message for the Indo Canadian kids. She wants them to surrender their toys of violence to the World Peace Forum starting in Vancouver this weekend.

As part of this forum, a group of teachers associated with the International Peace Education Conference is inviting the children to surrender their toys and games that represent violence on June 26.

Since BCTF is a co-sponsor of the event, Sims is encouraging the parents to make their kids surrender these toys, which will be turned into a piece of art. Although she feels that this campaign is important for everyone, but for the Indo Canadians it means a lot. Being an Indo Canadian herself, Sims feels that the growth of violence in the community demands we should have dialogue with our children to make them understand that violence is no solution to any problem.

Almost 100 young men have died in the Indo Canadian gang violence. Sims told the Now newspaper, “Instead of buying toy guns or violent video games for the kids the parents should encourage them to play with more creative toys and games.”

Sims is not the only prominent Indo Canadian to endorse this campaign. Bobby Singh, BC Lions champion and a Richmond School Board trustee, has also endorsed this campaign. He had lost a brother in the gang violence.

As part of this campaign, which is called Toying with Peace, a Port Moody teacher, Susan Ruzic [worked together with] the Village Toy Shop. Bill Thomson had turned the toy guns and tanks brought by the children into a piece of art. This campaign is the brainchild of a retired Vancouver teacher, Sam Fillipoff, who has Doukhobor roots according to the BCTF. He was influenced by the way Doukhobors had surrendered their arms to end a violent conflict in Russia.

Fillipoff defines the toys of violence as any imitation of a weapon that would be used to harm another person and a toy that reinforces the culture of war. His list includes any form of gun, knife, military uniforms, naval ships, war planes, tanks, missiles, and computer games that are specifically designed to project the culture of violence. 400 students are expected to surrender these toys near the University of British Columbia Education Building on Monday.

Reprinted with permission from the Surrey Now
A couple of years ago I wrote about the fateful Easter Sunday decision of some conscripts into the Russian army.

They refused to bear arms because violence was contrary to their Christian beliefs. Their stand against state-approved violence as a tool of domestic and foreign policy inspired others. In 1895, more than 7,000 people nicknamed Doukhobors also renounced violence. One night they collected their own firearms, swords and daggers and set them ablaze by the wagon load.

This iconic “burning of the guns” infuriated military authorities. Soldiers attacked the crowds with whips and clubs as the faithful sang hymns. Instead of retaliating, Doukhobors in the centre of the group exchanged safe places with those injured on the fringe, absorbing the blows until they, too, were replaced and the soldiers had exhausted their appetites for hurting people who turned the other cheek.

Among those brave souls were the ancestors of Sam Fillipoff. He grew up in the Slocan Valley where agrarian Doukhobor settlements were established after the great Russian writer Leo Tolstoy helped them emigrate to Canada to escape persecution in Russia, but he left for a career of teaching in the lower mainland.

My column, he told me the other day, got him to thinking about his own heritage—those ancestors who stood up to the militarism and brutality—and about our own pervasive culture of violence and what responsible adults might do to counter its influences.

Violence is constantly on display, from hockey games where it’s thought “manly” to sock somebody in the face to popular music which celebrates mayhem and slapping women around.

Our entertainment itself is fuelled by social values that endorse notions of deserving winners and undeserving losers, which, if carried to its logical conclusion, relegates half of us to the role of failures.

There is the ugly triumphalism of victors and the ritual humiliation of the vanquished. What else do you think all that capering after touchdowns in football games is about, or the posturing in the professional wrestling geek shows we market to kids?

Television makes heroic figures out of thugs and murderers like the Sopranos, movies drench the screen in vengeful gore, toy stores push the icons of violence as though it were a designer drug—perhaps, in its own way, that’s precisely what it is—while parents worry about bullying at school and politicians promise to repress violent crime with even more punitive responses.

Fillipoff, now retired from his classroom, sits on a committee planning the International Peace Education Conference that will occur next summer in conjunction with the World Peace Forum in Vancouver.

What better way to challenge the culture of violence, he thought, than at its root, by asking kids themselves to think about these issues, since kids are the primary victims of most military and social conflict around the world.
He had the idea of asking children to participate in a program by which their own toys of violence could be transformed into works of art.

Susan Ruzik, an elementary school teacher in Port Moody and a mother of two boys herself, took up his idea. After consulting with parents, colleagues and administrators, she invited students at Moody Elementary to a peace assembly and told the 130 kids who attended that artist Bill Thomson had volunteered to make their violent toys into art.

Then Kierstan Anderson, proprietor of the Village Toy Shop in Port Moody, got on board. She offered to collect toys and for each one turned in to provide a coupon worth a dollar toward a non-violent toy and a ticket in a toy raffle. Guess what? The kids in Port Moody love the campaign and so do their parents.

“It’s spreading like wildfire,” Ruzik told me Thursday. “I haven’t had a negative comment from a parent yet.”

Those interested in the resurrection of toy guns, plastic swords, model tanks, war planes and the like as works of art can see them at the Port Moody Art Centre from May 8 to 28. From June to October they will be exhibited again at the Museum of Anthropology on the University of B.C. Campus.

*Reprinted with permission from the Vancouver Sun*
Solemn appeal made by the President of the General Assembly on 4 August 2004 in connection with the observance of the Olympic Truce

...Observing the Olympic Truce means constructing bridges of communication between adversaries, allowing the youth of the world to peacefully participate in the Olympic Games and creating the necessary infrastructure for the continuation of dialogue and the renewal of hope for reconciliation, both during the Games and throughout the four-year period of Olympiads.

In times of violence and uncertainty, of war and struggle, when security becomes a pressing concern, we must always remember that defensive mechanisms need to be paralleled by resolute efforts to promote dialogue and understanding among peoples and Governments and to adhere to the ideals for which the Olympic Truce stands.

We are confident that the appropriate measures taken by Greece, in close co-operation with the international community, will ensure the staging of the Games in a safe and peaceful environment.
Vancouver 2010 Applauds UN Olympic Truce Resolution

Canada supports resolution for peace through sport

VANCOUVER, November 4, 2005

The Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games (VANOC) applauds the UN and, particularly, the support of the Government of Canada for participating earlier this week in a United Nations Olympic Truce Resolution entitled “Building a peaceful and better world through sport and the Olympic ideal.”

In a display of unsurpassed international unity on November 3, 2005, the United Nations General Assembly in New York passed by consensus the Olympic Truce Resolution, Torino 2006. The Resolution, sponsored by 190 member countries of the General Assembly of the United Nations, was put forward by the host country Italy.

The concept of an Olympic Truce has been put before the UN General Assembly in the lead up to each Olympic Games since 1993. The passing of the Olympic Truce Resolution recognizes the role of sport as an instrument of peace and development. Torino 2006 marks the first time in Olympic and UN history that the Truce has been extended to cover the Paralympic Games as well. More information on the Olympic Truce may be found at www.olympic.org

The Olympic Winter Games will be held in Torino from February 10 to 26, 2006. The Winter Games comprise seven different sports and 15 different disciplines, which will be played out in eight competition sites. Approximately 2,500 athletes, 650 judges and umpires and 1.5 million spectators are expected to participate in this 20th edition of the Winter Games. The 2006 Paralympic Winter Games will be held March 10-19.

Terrorism is what we call the violence of the weak and we condemn it;
War is what we call the violence of the strong and we glorify it.

—Sydney J. Harris
From "Enough Bloodshed"
Mary-Wynne Ashford, p. 22
# 2016 GLOBAL MILITARY SPENDING

-- an estimate --

## TRYING TO UNDERSTAND IT

- **OVER ONE AND A HALF TRILLION (USD)**
- **$1,686,000,000,000/annually**
- **$4,619,178,082/daily**
- **$192,465,753/each hour**
- **$3,207,763/each minute**
- **$53,463/each second**

1 minute to vaccinate 3,207,763 children

3.5 hours to manage childhood illnesses in 4


If we are to reach real peace in this world, if we are to declare war on war, we must start with the children.

—Mahatma Gandhi
UNICEF stretches every donation as far as possible to reach children in need around the world

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>$10</td>
<td>Buys 3 bed nets to protect from malaria.</td>
</tr>
<tr>
<td>$25</td>
<td>Provides 54 measles vaccines, or 17 HIV tests.</td>
</tr>
<tr>
<td>$31</td>
<td>Provides 4832 water purification tablets.</td>
</tr>
<tr>
<td>$40</td>
<td>Provides 20 women’s prenatal vitamins and healthcare.</td>
</tr>
<tr>
<td>$50</td>
<td>Restock an emergency medical centre with 36 tetanus vaccines, 36 measles vaccines, 36 Plumpy’Nut (survival food rations), and 36 polio vaccines.</td>
</tr>
<tr>
<td>$72</td>
<td>Provides 4 months of counselling for a child.</td>
</tr>
<tr>
<td>$138</td>
<td>Provides early childhood education kit for 20 children.</td>
</tr>
<tr>
<td>$530</td>
<td>Provides 1 water pump with instructions.</td>
</tr>
</tbody>
</table>

Reprinted with permission from UNICEF Canada
World military spending in 2016 reached $1.686 billion with the U.S. accounting for over a third. Other NATO allies increased spending as demonstrated in the chart below.

The figures are compared in constant ($2005) prices and market exchange rates.

Source: Stockholm International Peace Research Institute.
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Child soldiers
Global report 2004

A preface by Graça Machel

It has been ten years since the UN asked me to produce a report on the impact of armed conflict on children—and much has been achieved in that time. The very existence of the Coalition to Stop the Use of Child Soldiers and the Global Report, outlining the use of child soldiers worldwide, are clear steps forward. We can point to a range of other actions that are testament in themselves to progress: the strengthening of humanitarian responses to the plight of children in war; the innovation, commitment and perseverance shown by civil society organizations across the globe in their work to improve the lives of children; the strengthening of international law to better protect children and women affected by armed conflict; the growing number of governments and armed groups that have pledged to abide by those laws; and some governments that have prioritised commitments to improving care and protection for children in the midst of armed conflict and once the fighting has stopped.

When my report was published in 1996 there was a strong, but little acknowledged perception that children were at best marginal to the ‘real’ security issues of the ‘real’ world. Now the UN Security Council regularly discusses children and armed conflict and the long-term protection of children is seen as a cornerstone of peace and security. It was with great pride and greater humility that in 2002 I watched a small group of children from diverse regions of the world eloquently, knowledgeably and passionately address the Security Council on their experience in armed conflict and their visions of a world in which all children would be protected from the ravages of war.

So as I think about this Global Report there is a sense of progress—but in the end, it is not enough. In Addis Ababa young teenagers asked me when the world would do something about the abduction, rape and exploitation they have suffered for decades in Northern Uganda. In New York a Palestinian girl asked me when the international community would uphold its resolutions and act to end the conflict and violence suffered by generations of children in that region. In the Caucasus and other parts of the world the haunted eyes of child survivors ask all of us how we can live in a world where children can be brutalized and murdered as part of adult conflicts.

I have no answers for these children. No reasonable or convincing explanation for why we have collectively failed to protect them from the atrocities of war. No justification for generations of broken promises. Such questions show that progress made thus far is too little and too slow.

The horrors lived by child soldiers are overwhelming: abducted, subjected to sexual slavery, beaten, deprived, forced to kill and often murdered. We have known this for many years. We have it in our grasp to stop this nightmare—so why have we not made this happen? The problem is not that we lack the power to do this—the problem is our failure to use that power effectively, consistently and urgently.

It is heartening that the Security Council has condemned the use of child soldiers and outlined measures to end the practice. But this is not enough. Governments and armed groups must be held accountable for their actions, yet assisted to take concrete steps to get children out of conflict and back to their families and communities. This must include efforts by ‘the silent partners’—those organizations, corporations and governments in Europe, North America and other parts of the world that provide military training and resources that assist warring parties in conflict zones. They must ask themselves how they can fulfill their personal, their human and their State obligations to the care and protection of children while they continue to sell weapons and provide assistance to those shown to abuse children in their armed conflicts.
I hope that every reader of this Global Report will pledge her or himself to turn the knowledge gained from these pages into practical commitments and concrete efforts to better protect children in situations of armed conflict and stop the use of children as soldiers.

Finally: a message to all activists—in families, in governments, in civil society groups—who work with such commitment and courage. To all of you, including members of the Coalition to Stop the Use of Child Soldiers throughout the world: your determination to bring an end to the use of child soldiers, your perseverance and your unstinting efforts in the face of grave dangers are shining examples of what true humanity and commitment mean. You keep alive the flame of hope and the belief that by working together we can create a world where children can grow up with love, in dignity and in peace.

In solidarity,
Graça Machel
Maputo, September 2004

Reprinted with permission from Coalition to Stop the Use of Child Soldiers
2nd Floor, 2-12 Pentonville Road, London N1 9HF
www.child-soldiers.org

Children not soldiers campaign

In March 2014, the #childrennotsoldiers campaign was launched that focused on the 8 national security forces listed in Machel’s report: Afghanistan, Chad, Democratic Republic of the Congo, Myanmar, Somalia, South Sudan, Sudan and Yemen.

According to the UN website, “all those countries signed Action Plans with the United Nations to end and prevent the recruitment and use of children. Chad completed the requirements of its Action Plan and was delisted from the annexes of the Secretary-General’s annual report in July 2014.”

You can learn more about this campaign at https://childrenandarmedconflict.un.org/children-not-soldiers/.
The Hopi Prophecy
A Hopi Elder speaks

You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is the hour. And there are things to be considered...Where are you living? What are you doing? What are your relationships? Are you in right relation? Where is your water? Know your garden. It is time to speak your truth. Create your community. Be good to each other. And do not look outside yourself for the leader.

Then he clasped his hands together, smiled and said, “This could be a good time! There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold onto the shore. They will feel like they are being torn apart and will suffer greatly. Know the river has a destination. The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above the water.”

And I say, see who is in there with you and celebrate. At this time in history, we are to take nothing personally. Least of all, ourselves. For the moment that we do, our spiritual growth and journey comes to a halt. The time of the lone wolf is over. Gather yourselves! Banish the world “struggle” from your attitude in your vocabulary.

All that we do now must be done in a sacred manner and in celebration. We are the ones we’ve been waiting for.

Oraibi, Arizona Hopi Nation
SECTION IV

BCTF Resources

Social Justice

The BCTF is proud of its history as a social justice union. This means that as an organization of professionals, we accept and act on our broad responsibility to be involved in the social development of the communities and the province we live in, and we do this in the interests of the children we teach.

A social justice union advocates for social change that will enhance equity, security and safety, sustainability of communities, participation of citizens in social change, and access to opportunities for personal growth and development.

The social justice initiatives of the Federation focus on poverty, child and youth issues, race relations, gender equity, homophobia and heterosexism, bullying, environmental issues, globalization, and violence prevention. In addition, the Federation has an advisory committee on Aboriginal education.

Peace and Global Education Action Group

The Peace and Global Education (PAGE) Action Group is one of six action groups of the BCTF Committee for Action on Social Justice.

The PAGE Action Group has been created to help support you in your work as teachers or social justice activists. One of our immediate goals is to improve access to resources and applications for the integration of global education into all curricula. Each year we develop an action plan to address various global priorities. Check out our pages at bctf.ca/SocialJustice.aspx?id=20244 to find information and resources to help you in your classroom.
Posters

The Peace and Global Education (PAGE) Action Group of the Committee for Action on Social Justice (CASJ) has a set of six peace posters for your classroom that can be found with lesson plans on the back.

- Respect all life: Respect the life and dignity of each human being without discrimination or prejudice.
- Reject violence: Rejecting violence in all its forms: physical, sexual, psychological, economic, and social, in particular toward the most deprived and vulnerable such as children and adolescents.
- Share with others: Share my time and material resources in a spirit of generosity to put an end to exclusion, injustice, and political and economic oppression.
- Listen to understand: Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation, and the rejection of others.
- Preserve the planet: Promote consumer behaviour that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet.
- Rediscover solidarity: Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

Download or order these free posters today at bctf.ca/SocialJustice.aspx?id=20254. Other excellent lesson plans from the Peace and Global Education (PAGE) Action Group can be found on the BCTF website at bctf.ca/SocialJustice.aspx?id=20244.
Peace and Global Education Workshops

The following global education workshops are available through the BCTF.

**Bringing Global Education into the Classroom**
(also available in French)

Are you looking for new ways to energize how you teach existing units? Introducing a global perspective into your classroom can be challenging, but exciting. Bring your existing ideas, a current unit, or theme to this workshop and let us show you how to integrate, infuse, and deliver it from a global perspective at any grade level. A global education approach activates student interest as it increases personal engagement and involvement in the classroom, the surrounding community, and our world. This workshop is beneficial for K–12.

**Creating Cultures of Peace**

In line with the big ideas and core competencies of the new curriculum, this interactive workshop provides resources for teachers and their students to create peaceful learning communities, and to discuss current global realities. Activities will incorporate the United Nations Convention on the Rights of the Child, and discuss the effects of war and violence on children and youth, and the Canadian military’s marketing campaign that specifically targets Aboriginal populations. Lesson sequences will be provided and explored surrounding the Palestine-Israel Conflict, and Olympic Truce, which was recently revived by the International Olympic Committee (IOC) to emphasize the role sport can play in building a more peaceful world.

To book a workshop, visit [bctf.ca/pd/workshops.aspx?id=233053](http://bctf.ca/pd/workshops.aspx?id=233053)

Contact Barb Ryeburn at bryeburn@bctf.ca, 604-871-1821, or 1-800-663-9163 (local 1821), if you have questions on workshop content.
Human Rights Now—Resources List
Compiled by Carrie Froese

Universal Declaration of Human Rights

Picture Books

Novels
Books about peace


Peace Education Websites

War Toys to Peace Art
www.wartoystopeaceart.org

UNICEF
www.voicesofyouth.org

UNESCO
https://en.unesco.org

Peace and Global Educators of BC (PAGE)
www.pagebc.ca

Teaching for Peace
www.teachingforpeace.org

World Peace Society

The Peace and Justice Studies Association
www.peacejusticestudies.org

Global Learning Inc.
www.globallearningnj.org

Peace Education Foundation
www.peace-ed.org

U.S. Institute of Peace
www.usip.org

The Peace Foundation
www.peace.net.nz

Peace Child International
www.peacechild.org

Student Peace Action Network
www.studentpeaceaction.org

Cultivating Peace
www.cultivatingpeace.ca/main.html

Hague Appeal for Peace
www.haguepeace.org

Red Cross
www.icrc.org

Taking it Global
www.tigweb.org

General Peace Education Websites

Canadian Women 4 Afghan Women
www.cw4wafghan.ca

Center for Defense Information
pogo.org/straus

Code Pink 4 Peace
www.codepink4peace.org

Democracy Now
www.democracynow.org

Educators for Social Responsibility
www.esrnational.org

International Crisis Group
www.crisisgroup.org

International Fellowship of Reconciliation
www.ifor.org

MoveOn
www.moveon.org

Nonviolence International
www.nonviolenceinternational.net

Project Ploughshares
www.ploughshares.ca

Raging Grannies
www.vcn.bc.ca/ragigran/

Search for Common Ground
www.sfcg.org

Swami Beyondananda
www.wakeuplaughing.com

Tikkun Community
www.tikkun.org/community

Truthout
www.truthout.org

United for Peace and Justice
www.unitedforpeace.org

War Child
warchild.ca

World March of Women
www.marchemondiale.org

—From Enough Blood Shed, 101 Solutions to Violence, Terror & War by Mary-Wynne Ashford
www.newsociety.com
With special thanks...

The British Columbia Teachers’ Federation and the Peace and Global Educators Provincial Specialist Association appreciate the contribution of the education staff at UNICEF as part of their Canadian public engagement program in collaboration with the Canadian International Development Association (CIDA).

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acts of transformation:
from war to peace
to art