

# A Teaching Resource Guide



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Written by  
Sam Fillipoff and Susan Ruzic

Revised July 2009

BC Teachers' Federation  
A union of professionals



## ◆ 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."

# ◆ International Peace Education Conference

## Peace Project Proposal

**Jane Turner, BCTF staff**  
**May 2006**

The toys of violence project proposal is simple yet profound. Teachers are encouraged to engage their students in peace education activities. For lesson ideas go to [www.bctf.ca/psas/](http://www.bctf.ca/psas/) and find the Peace and Global Educators website. Once the students have a rounded concept of peace and peaceful living, teachers can talk to them about the toys they use in their play at home. Teachers can then ask their students to voluntarily relinquish their toys of violence and bring them to a central repository established by the school. Art students from the neighboring secondary school, or community artists, can then be challenged to turn these toys of violence into an artistic piece, a sculpture, a collage, or a multi-media artwork that will serve as a legacy for the school and community in the pursuit of peace.

If teachers decide to proceed with this project, they will need to speak to their principal and parent community about the idea. The principal will have to agree to allow the students to bring their toys of violence into the school for this project and parents will need to be supportive. Engaging the parents in the dialogue will only help to expand the circle of those committed to creating a peaceful culture.

If your school decides to proceed with the project, please let us know. You can get in touch with the Creating Cultures of Peace group by e-mailing Susan Ruzic at [sruzic@wartoystopeaceart.com](mailto:sruzic@wartoystopeaceart.com). You can start the project this year and complete it in the fall, however, if you are starting, please let us know. Our goal is to inform the June Representative Assembly of the BCTF that the motions they passed have been incorporated into classrooms throughout the province.

# 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.

1. Everyone under 18 has these rights.
2. All children have these rights, no matter who they are, where they live, what their parents do, what language they speak, what their religion is, whether they are a boy or girl, what their culture is, whether they have a disability, whether they are rich or poor. No child should be treated unfairly on any basis.
3. All adults should do what is best for you. When adults make decisions, they should think about how their decisions will affect children.
4. The government has a responsibility to make sure your rights are protected. They must help your family to protect your rights and create an environment where you can grow and reach your potential.
5. Your family has the responsibility to help you learn to exercise your rights, and to ensure that your rights are protected.
6. You have the right to be alive.
7. You have the right to a name, and this should be officially recognized by the government. You have the right to a nationality (to belong to a country).
8. You have the right to an identity—an official record of who you are. No one should take this away from you.
9. You have the right to live with your parent(s), unless it is bad for you. You have the right to live with a family who cares for you.
10. If you live in a different country than your parents do, you have the right to be together in the same place.
11. You have the right to be protected from kidnapping.
12. You have the right to give your opinion, and for adults to listen and take it seriously.
13. You have the right to find out things and share what you think with others, by talking, drawing, writing or in any other way unless it harms or offends other people.
14. You have the right to choose your own religion and beliefs. Your parents should help you decide what is right and wrong, and what is best for you.
15. You have the right to choose your own friends and join or set up groups, as long as it isn’t harmful to others.
16. You have the right to privacy.
17. You have the right to get information that is important to your well-being, from radio, newspapers, books, computers and other sources. Adults should make sure that the information you are getting is not harmful, and help you find and understand the information you need.
18. You have the right to be raised by your parent(s) if possible.
19. You have the right to be protected from being hurt and mistreated, in body or mind.
20. You have the right to special care and help if you cannot live with your parents.
21. You have the right to care and protection if you are adopted or in foster care.
22. You have the right to special protection and help if you are a refugee (if you have been forced to leave your home and live in another country), as well as all the rights in this Convention.
23. You have the right to special education and care if you have a disability, also all the rights in this Convention.
24. You have the right to the best health care possible, safe water to drink, nutritious food, a clean and safe environment, and information to help you stay well.
25. If you live in care or in other situations away from home, you have the right to have these living arrangements looked at regularly to see if they are the most appropriate.
26. You have the right to help from the government if you are poor or in need.
27. You have the right to food, clothing, a safe place to live and to have your basic needs met. You should not be disadvantaged so that you can’t do many of the things other kids can do.
28. You have the right to a good quality education. You should be encouraged to go to school to the highest level you can.
29. Your education should help you use/develop your talents and abilities and help you learn to live peacefully, protect the environment and respect other people.
30. You have the right to practice your own culture, language and religion—or any you choose. Minority and indigenous groups need special protection of this right.
31. You have the right to play and rest.
32. You have the right to protection from work that harms you, and is bad for your health and education. If you work, you have the right to be safe and paid fairly.
33. You have the right to protection from harmful drugs and from the drug trade.
34. You have the right to be free from sexual abuse.
35. No one is allowed to kidnap or sell you.
36. You have the right to protection from any kind of exploitation (being taken advantage of).
37. No one is allowed to punish you in a cruel or harmful way.
38. You have the right to protection and freedom from war. Children under 15 cannot be forced to go into the army or take part in war.
39. You have the right to help if you’ve been hurt, neglected or badly treated.
40. You have the right to legal help and fair treatment in the justice system that respects your rights.
41. If the laws of your country provide better protection of your rights than this Convention, those laws should apply.
42. You have the right to know your rights! Adults should know about these rights and help you learn about them, too.
43. – 54. These explain how governments and international organizations like UNICEF will work to ensure that the rights of children are protected.

# ◆ Table of Contents

Section I	
Overview .....	6
The Appeal of the Nobel Peace Prize Laureates .....	7
Section II	
Sample Lesson Plans .....	9
Section III	
Background Information .....	23





## ◆ SECTION I

### Overview

### The Appeal of the Nobel Peace Prize Laureates



“International decade for a culture of peace  
and non-violence for the children of the world”  
(2001–10, United Nations)

## 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. The Canadian government and governments throughout the world are failing to ensure peace to their citizens. Instead they engage in fear-mongering which increases people's anxiety of further violence. 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. The United Nations has also declared an International Decade for a Culture of Peace and Non-violence for the Children of the World (2001 to 2010). All the Nobel Peace Prize Laureates have signed on in support. The Appeal of the Nobel Peace Prize Laureates follows this overview.

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.

With your participation and support we are attempting to make this peace art project a part of the Olympic Truce for the 2010 Vancouver Olympic Games. This would be a wonderful legacy for the Olympic Games and the International Decade for a Culture of Peace



and Non-violence for the Children of the World. The Olympic Truce is found in the background section of the 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 may 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!

## **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, (sic) 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.nobelwebforchildren.org/eng/index.htm](http://www.nobelwebforchildren.org/eng/index.htm)



## 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 eight 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.

## Assessment and evaluation

See the Integrated Resource Packages (IRPs) 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.bced.gov.bc.ca/irp/social\\_justice12/sj12irp2008.pdf](http://www.bced.gov.bc.ca/irp/social_justice12/sj12irp2008.pdf).



## 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,

## Fine Arts IRPs

### Linking to Peace Education

#### Music

Music K–7	Demonstrate respect for the contributions of others.
Music 5–6	Demonstrate respect for music from various historical and cultural contexts.
Music 7	Demonstrate the ability to provide and accept constructive feedback.
Music 8	Demonstrate respect for the thoughts, feelings and music choices of others.
Music 9–10	Demonstrate respect for and understanding of the diversity of thoughts, images and feelings evident in culturally, historically and stylistically diverse music.
Music 11	Demonstrate willingness to share music with others.
Music 12	Practice individual and group rights and responsibilities in music performance.

#### Dance/Drama

Dance K–3, 8–12	Demonstrate respect for the contribution of others.
Drama K–1	Demonstrate a willingness to work co-operatively.
Drama 2–3	Demonstrate respect for the contribution of others
Drama 4	Demonstrate co-operative effort to develop dramatic work.
Drama 5	Use drama structures to develop stories that present problems and their possible solutions.
Drama 6	Apply constructive feedback to redefine their dramatic work.
Drama 7	Demonstrate respect for the perspectives of self and others.
Drama 8	Demonstrate an appreciation for the diversity of others and their various perspectives. Demonstrate trust through collaborative drama.
Drama 9–10	Demonstrate the unique ability of drama to unify a diverse group.
Drama 11	Explain the effect of film and television messages in the community.
Drama 12	Analyse economic and social impacts of film and television production on the local and global communities.

#### Visual Arts

Visual Arts K–7	Demonstrate respect for the work of self and others.
Visual Arts 4–7	Demonstrate the ability to co-operate to develop a group display.
Visual Arts 8–9	Create images that reflect a sense of personal and social responsibility.
Visual Arts 10	Create images that support or challenge personal and societal beliefs, values, traditions, or practices.
Visual Arts 11	Create images within a specific visual expression area that express, defend, or challenge beliefs, values, and traditions.
Visual Arts 12	Evaluate ethical, moral and legal implications of using media arts technology to reproduce and distribute images.



## Language Arts IRPs

### Linking to Peace Education

- K-1** Distinguish between make-believe and reality in print and non-print materials.
- Grades 2-3** Provide constructive feedback to others, showing appreciation and support.
- Grade 4** Demonstrate an awareness of the positive and negative influences of the mass media on individuals and society.
- Grade 5** Demonstrate an awareness of how to use language to develop and maintain friendships and relationships in school and in the community.
- Grade 6** Analyse make-believe and reality in print and non-print materials, including cartoons, children's commercials, animated films, talking books, and dramatizations.
- Grade 7** Identify viewpoints, opinions, stereotypes, and propaganda in literary, informational, and mass media communications.
- Grade 8** Analyse stereotypes and other distortions of reality in music videos, song lyrics, prime-time TV serials, and other aspects of popular culture.  
Use various strategies to prompt and support others.  
Use various strategies to resolve conflicts, solve problems, and build consensus.
- Grade 9** Locate and assess the effectiveness of a variety of persuasive techniques in relation to purpose, audience, and medium.  
Evaluate information for its suitability for an identified audience.  
Explain how mass media can influence social attitudes, self-perceptions, and lifestyles.  
Use a variety of strategies to solve problems, resolve conflicts, and build consensus.
- Grade 10** Explain how the media can influence emotional responses.  
Analyse and assess the impact of specific techniques and designs used by the media.  
Make effective use of strategies for resolving conflicts, solving problems, and building consensus.
- Grade 11** Describe ethical issues associated with mass media and electronic communications, including privacy and freedom of information.  
Analyse the relationship between the medium and the message.  
Demonstrate an appreciation of how their experiences and their membership in communities influence their interpretations of what they read, view and hear.
- Grade 12** Make connections between their own values, beliefs, and cultures and those reflected in literature and mass media.  
Demonstrate a willingness to explore diverse perspectives to develop or modify viewpoints.  
Support a position, interpretation, or response by citing specific details, features, and information from what they have read, viewed, or heard.  
Analyse ways in which literature and mass media have dealt with issues involving personal identity and community and respond to these in terms of their own ideas, experiences, and communities.

## Social Studies IRPs

### Linking to Peace Education

<b>Grades 2–3</b>	Describe their roles and responsibilities within family and community.
<b>Grade 5</b>	Analyse the concept of equality in Canada.
<b>Grade 6</b>	Demonstrate an appreciation of individual rights and social responsibility in various cultures. Demonstrate an awareness of UN human rights initiatives. Evaluate mass media stereotypes of gender roles, cultural groups, or geographic regions.
<b>Grade 7</b>	Outline the evolution and purpose of rules, laws, and governments.
<b>Grade 8</b>	Demonstrate an understanding of the tension between individual needs and the rights and responsibilities of citizens in a variety of civilizations.
<b>Grade 9</b>	Evaluate the changing nature of law and law's relationship to the social conditions of the times.
<b>Grades 11–12</b>	Describe and assess the formal and informal ways in which individuals participate as citizens.
<b>Grade 12</b>	Examine Canada's constitutional, legal, and political structures.
<b>Social Justice 12</b>	Define social justice, recognize and analyse social injustice, move toward a socially just world.

# 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. A framework document, *Safe, Caring and Orderly Schools* has been provided by the Ministry of Education. 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 behaviors 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), Gay and Lesbian Educators of BC (GALE BC), 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  
[users.erols.com/cucc/nw2p\\_top.html](http://users.erols.com/cucc/nw2p_top.html)*

# 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. Please submit your own classroom ideas to the Peace and Global Education (PAGE) PSA, [www.pagebc.ca](http://www.pagebc.ca).

### 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.

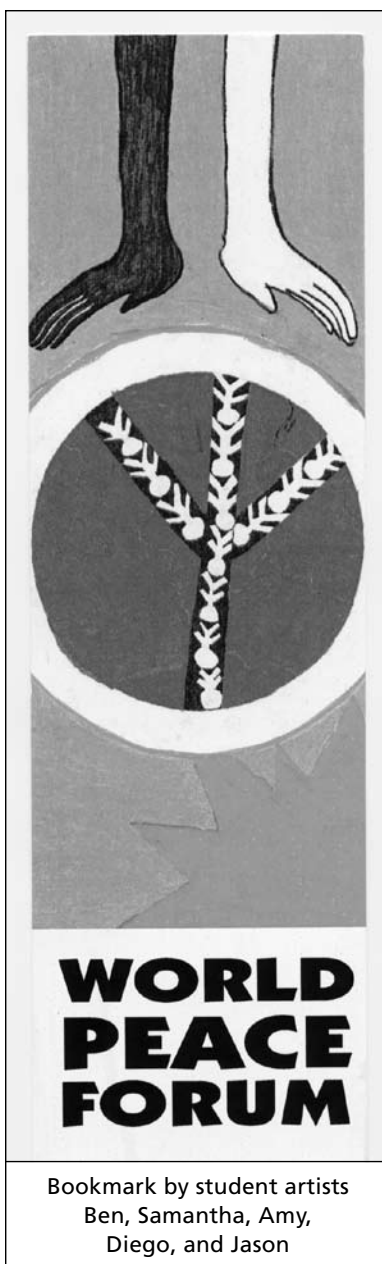
### When can peace be celebrated?

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.

—*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.  
*Education for Development*, UNICEF, 1997.

*Adapted with permission from Susan Fountain.*

## 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.

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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.

—*"Into the world: Questioning violence in media"* 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.*





## ◆ 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](http://www.newsociety.com)



# Guide to background information

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.

The **Safe, Caring and Orderly Schools: A Guide** describes a vision for BC schools that supports school involvement to eliminate violence in all its forms.

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.



# WORLD PEACE FORUM 2006

## VANCOUVER, CANADA 23–28 JUNE

### **Vancouver Appeal for Peace 2006: Make Peace!**

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.”

In 2006 the world confronts the illegal war and occupation in Iraq, racism and the erosion of civil liberties, renewed nuclear threats, and global warming. The “war on terror” has undermined human rights and the role of the United Nations. The world faces massive poverty, homelessness, rising rates of disease and increasing economic inequality coupled with unprecedented military spending.

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.

Specifically, to achieve this, we call for:

1. The withdrawal of foreign troops from Iraq and Afghanistan.
2. A negotiated settlement in Israel/Palestine within the framework of International law and UN resolutions.
3. A commitment to address global warming and sustainable energy policies.
4. Implementation of UN Resolution 1325 to ensure the full and equal participation of women.
5. The end of torture and the closure of Guantanamo prison.
6. Governments to reduce military spending and invest in human needs.
7. Governments to constitutionally renounce war (e.g., Japan’s Article 9).
8. A stronger role for the UN General Assembly.
9. The UN to declare a special session and decade for disarmament.
10. All states to negotiate verifiable and irreversible nuclear disarmament.

#### **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, 5000 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, councilors, 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 [www.unesco.org/manifesto2000](http://www.unesco.org/manifesto2000).

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

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

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

[www.peace.ca/UNESCO.htm](http://www.peace.ca/UNESCO.htm)

# Physicians for Global Survival (Canada)

## Children and War Toys: Encouraging Peaceful Play



Peaceful Childhoods Series

### Toys and Violent Behaviour

Toys carry important messages about values, and can affect a child's development. "War toys" are toys used to act out fantasies of killing or wounding. They include toy weapons (machine guns, laser guns); dolls and action figures that "come alive" through weapons and violence; vehicles equipped with weapons; and games (video, board or fantasy) based on killing, hurting or threatening. Toys, games and play that target individuals or groups based on race, religion, culture, sex or other characteristics can have the same effect.

Letting children have military toys suggests to them that parents approve of violent play. War toys suggest to children that:

- War is a game, an exciting adventure.
- Killing is okay, even fun.
- Violence or threats are the only ways to resolve conflicts.
- The world is divided into "good guys" and "bad guys".
- The "bad guys" are not really human.
- Destroying "bad guys" is good.

In violent play, the "bad people" (or aliens or robots) seek to control the world (or city or universe). The "good people" defeat them through violence. The child learns that justice, reason and words don't work, and that weapons are needed to deal with "evil". This sort of play teaches violence as a way of relating to others; it also teaches children to see the world in terms of "good guys" and "bad guys".

### The Toy Industry

Some toy manufacturers ignore the potential damage of invented enemies. "Nomad, the terrorist doll" wore a burmose and was described as "devious, traitorous and desperate..." He led "a savage band of cut-throats" and called "no country his home". The doll was withdrawn only when U.S. and Canadian Arab Associations protested that it was an insulting stereotype of Arabs.

The American toy industry consults closely with the military in developing toys, and is all too ready to profit from real-life conflicts. New weapons used in war will soon be sold as new battle toys. In 2003

as the war on Iraq approached near Easter, several large North American chains, including Kmart and Walgreens, sold chocolate bunnies and marshmallow eggs nestled in Easter baskets with toy grenades, a machine gun and a camouflaged soldier sporting an American flag.

### Values

We teach our children about right and wrong from the time they are toddlers. This is one of the most important aspects of being a parent. We need to think deeply about what we teach and what children learn from the world around them. Toys, television and video games are powerful teaching tools, and it is a parent's job to monitor what is being taught.



### How do we encourage respect and compassion?

We want our children to become adults who value all human beings as equal, accepting that there is good in everyone. We want them to care for others, and be able to solve problems without turning to violence.

A child learns these values from parents and teachers who:

- model the values of justice, empathy and compassion;
- teach the child the skills needed to act on these values;
- praise the child when s/he models these skills and values;
- believe that the child is capable of justice and compassion;
- encourage the child to live by these values; and
- comment gently on failures to show these qualities, and offer other approaches.

Teaching ourselves and our children to value peace and do no harm to others takes a lifetime. It demands that we talk about the issues raised by popular culture or the news and provide alternatives.

*Reprinted with permission from Physicians for Global Survival  
From the Peaceful Childhood Series*

# Physicians for Global Survival (Canada)

Physicians for  
Global Survival (Canada)



Médecins pour  
la survie mondiale (Canada)

Physicians for Global Survival (Canada)  
Suite 208-145 Spruce Street  
Ottawa, ON Canada K1R 6P1  
Telephone: 613.233.1982  
Fax: 613.233.9028  
Email: pgsadmin@web.ca

Because of our concern for global health,  
we are committed to  
the abolition of nuclear weapons,  
the prevention of war, the promotion of nonviolent  
means of conflict resolution and social justice  
in a sustainable world.

[www.pgs.ca](http://www.pgs.ca)

emerging design

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.

*One gift of a toy gun or an occasional violent video game will not undo years of discussion and positive role modelling.*



## 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.

- If a child longs for a war toy, consider the merits of letting him/her have one. But be clear about your own discomfort with the toy's connection with killing and hurting.

- If a child is role-playing a war toy scenario, talk it through and help him/her evaluate the fantasy.

- Limit total "tube time" (TV or video games) to one hour per day.

- Teach your child about television advertising and the fact that it is designed to make people buy things.

*Beyond the family:*

- Ask merchants not to stock war toys, particularly at peak shopping times like Christmas. If a store chooses not to carry war toys, reward it by encouraging others to shop there.

- Demonstrate your concern by erecting a sign and handing out pamphlets outside stores selling war toys.

- Host a toy exchange at a community event by offering a safe and creative toy for every war toy handed in.

- Write to companies advertising war toys on TV. Tell them why you disapprove of war toys and violent television and that you will not buy their products.

## Further Reading

Canadians Concerned about  
Entertainment Violence  
(C-CAVE)

P.O. Box 72537  
Greenwin Square Postal Outlet  
345 Bloor Street East,  
Toronto, Ontario M4W 3S9  
[www.communityradio.org/C-CAVE.htm](http://www.communityradio.org/C-CAVE.htm)

Christian Peacemaker Teams  
<http://www.prairienet.org/cpt/toys98.php>

The Lion and Lamb Project  
[www.lionlamb.org](http://www.lionlamb.org)

The Parent Coaching Institute  
[www.thepci.com](http://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 & other parents

- Support each others' efforts to reduce children's exposure to TV shows and movies that are used to market toys, especially violent toys.
- Support each others' 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.

### 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.

#### 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 confusions. 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**

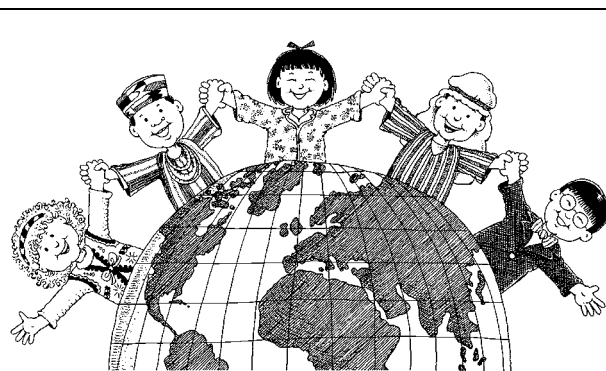
As a family, seek out and learn to play games which are non-violent, active, and fun. The New Games series is an excellent resource for gathering ideas.

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](http://www.peacecoalition.org)*

## War Kills

### Should children train for it as they play?

The website [www.warresisters.org/wartoy](http://www.warresisters.org/wartoy)s 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](http://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*

# School kids are beating (toy) swords into works of art

Stephen Hume

Vancouver Sun, April 7, 2006

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*

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## Safe, Caring and Orderly Schools: A Guide

BC Ministry of Education, Standards Department

*“While there is no question that British Columbia faces a serious problem with bullying, harassment and intimidation in its school system, there are many signs that suggest we have a great opportunity to address the problem. Acceptance and acknowledgement is key. Once our schools and communities face their fears and accept responsibility for these problems, we can find ways to make our schools safer...”*

*The challenge is to help both schools and communities develop or adopt programs that will work for them. It is imperative that schools and communities work together to solve these problems with the support of provincial agencies. Local solutions to address local problems are required; however, the supports must be in place to guide schools and communities.”*

*Facing Our Fears—Accepting Our Responsibility  
Report of the Safe Schools Task Force (June 11, 2003)*

**Safe, Caring and Orderly Schools: A Guide** describes the vision for schools toward which school boards, schools and school communities across British Columbia must continually strive. The guide provides provincial standards for codes of conduct, and identifies attributes of safe, caring and orderly schools. It also outlines strategies for informing appropriate members of the school community of safety concerns in a timely manner.

This guide and other components of British Columbia’s Safe, Caring and Orderly Schools Strategy have been developed to guide and support school boards and schools as they strive to make the schools of our province as safe, caring and orderly as possible.

*British Columbia Ministry of Education  
Standards Department, March 2004  
[www.bced.gov.bc.ca](http://www.bced.gov.bc.ca)*

# United Nations General Assembly

From Resolution A/58/863

Fifty-eighth session

August 4, 2004

Agenda Item 23 (a)

Sport for peace and development:

building a peaceful and better world

through sport and the Olympic ideal

## **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.

## **Olympic Truce**

I, therefore, solemnly appeal to all States  
to demonstrate their commitment to peace in the world  
by observing the Olympic Truce  
during the XXVIII Olympic Games in Athens.  
While conflicts in the world will not cease overnight,  
if we could have peace for sixteen days,  
then, maybe, just maybe,  
we could have it forever.

*Reprinted with permission from Public Relations Section,  
Department of Public Information, United Nations*

# 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.

“Canada embraces the values and spirit of Olympism,” said John Furlong, VANOC CEO. The Torino Organizing Committee has made great strides in furthering the ideals of the Olympic Truce. At Vancouver 2010, we fully intend to build upon the Olympic Truce in a uniquely Canadian way as we aim to inspire the world by igniting a genuine passion for sport.”

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](http://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.

*Media Contact*

*Mary Fraser*

*Vancouver 2010 Communications*

*778.328.6267*

*Canadian Sport News Online*

*116 Albert Street, Suite 400, Ottawa, ON K1P 5G3*

*Tel: 613-231-SIRC Fax: 613-231-3739*

*Toll-free: 800-665-6413 (U.S. & Canada)*

*Webmaster: [webmaster@sirc.ca](mailto:webmaster@sirc.ca)*

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*Vancouver Organizing Committee for the  
2010 Olympic and Paralympic Winter Games*

**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*

# All we are saying is give peace a chance

by Jane Turner, BCTF staff

That John Lennon tune has been haunting me lately. I guess it is because I, along with seven teachers, BCTF staff, and community members, have been immersed in work on the International Peace Education Conference (IPEC). Emerging from the minutiae of detail that is necessary to putting on a global conference is the single idea that we must change the culture of violence that surrounds us.

In 2005, global military spending topped US \$1 trillion. Think of what we could do with that amount of money every year.

- It costs \$25 to immunize a child for life against the six leading child-killing and maiming diseases: measles, polio, diphtheria, whooping cough, tetanus, and TB.
- It costs \$130 to provide a kit containing basic equipment for a village birth attendant.
- It costs \$150 to provide basic education supplies for 40 children.
- It costs as much to arm and train one soldier as it does to educate 80 children.
- We can build the latest nuclear submarine or 450,000 homes.
- We can build 11 Stealth bombers or provide four years of primary education for the 135 million children currently not in school.
- It costs \$3 billion to buy 15 Seawolf nuclear submarines or a Head Start program for 800,000 children.

Those chilling statistics bring home that the choices we make every day have a global impact on the world we inhabit. We can choose poverty, illiteracy, and infant mortality, or we can choose to turn our backs on war and create a culture where peaceful pursuits prosper.



Teachers have chosen already. Teachers are working towards creating that culture of peace by having children transform aggressive and bullying behaviors with actions and words that promote co-operation and peaceful problem solving. The social responsibility agenda has infiltrated almost every school district and school code of conduct, not because the ministry has mandated it, but because teachers know these are an important part of children's learning. The problem for us is that often what we teach at school is in direct conflict with the cultural norms students experience every day.

The political activists of the BCTF are taking their commitment to peace education to the next level. As part of the World Peace Forum initiative, the members of the BCTF Representative Assembly passed the following motions:

*That the BCTF request the Ministry of Education declare May as Peace Education Month in BC schools.*

*That the BCTF communicate with the trustees, parents, administration, and other interested organizations and groups asking them to assist with this Peace Proposal for the conversion of toys of violence into works of art.*

Both of these motions were carried. So the challenge is over to the classroom teachers.

*Social Justice Newsletter  
Volume 1, Number 4, Winter 2006*



## 2005 GLOBAL MILITARY SPENDING – an estimate –

### TRYING TO UNDERSTAND IT

- ONE TRILLION  
\$1,000,000,000,000/annually
- \$2,739,726,000/daily
- \$114,155,251/each hour
- \$1,902,587/each minute
- \$31,710/each second

**2 minutes** would provide resources for oral rehydration for children dying of dehydration.

**21 minutes** would provide immunization for 6 preventable diseases that kill children.

**6 hours** to eradicate measles globally.

Figures from: Stockholm International Peace Research Institute, World Health Organization



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

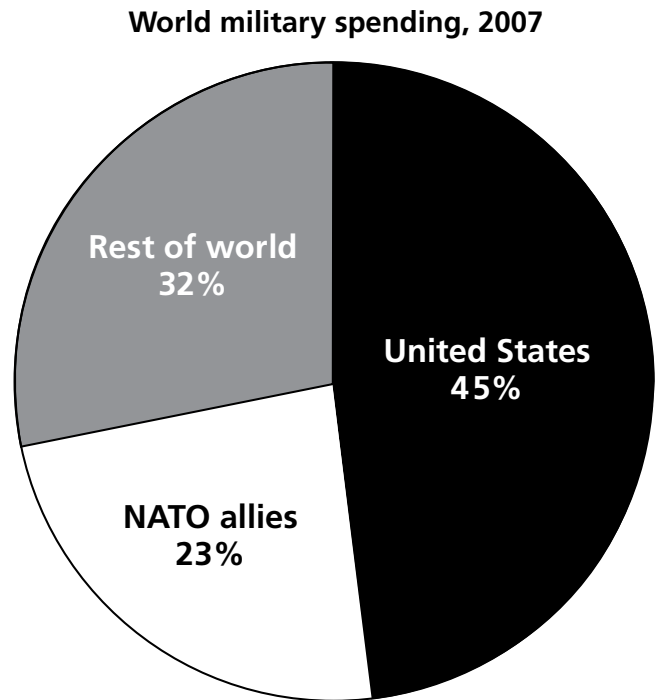
## UNICEF stretches every donation as far as possible to reach children in need around the world

<b>\$25</b>	Provides immunization to protect a child for life against the 6 leading child-killing and maiming diseases: measles, polio, diphtheria, whooping cough, tetanus, and tuberculosis.
<b>\$30</b>	Provides enough seeds to grow over 1,600 pounds of nutritious food.
<b>\$40</b>	Provides over 400 packets of oral re-hydration salts to help save the lives of children suffering from diarrheal dehydration.
<b>\$55</b>	Provides warm blankets for 8 infants.
<b>\$90</b>	Provides vitamin A to protect against blindness and prevent illnesses for 1,500 children.
<b>\$130</b>	Provides a kit containing basic equipment for a village birth attendant.
<b>\$150</b>	Provides basic education supplies for 40 children.
<b>\$300</b>	Provides a sturdy tent to provide emergency shelter for a family.
<b>\$750</b>	Provides health services, clean water, nutrition programs, and basic education supplies for a community in Africa.
<b>\$1,500</b>	Provides antibiotics to save nearly 3,500 children suffering from pneumonia.
<b>\$3,000</b>	Provides water purification tablets to clean 40,000 litres of water.
<b>\$3,750</b>	Provides 500 insecticide-treated mosquito bed nets to protect families against malaria.
<b>\$7,500</b>	Provides teachers' set of materials for 184 classrooms.

Reprinted with permission from UNICEF Canada

## World military spending, 2007

World military spending in 2007 reached \$1.214 trillion with the U.S. accounting for almost half. NATO allies make up another 23% of spending, while Japan, South Korea and Australia make up another 7% (included in the rest of the world slice). While accurate data for 2007 is not available for some of the countries labeled as the ‘axis of evil’ by the administration, it is likely that these countries—Cuba, Iran, Libya, North Korea, Sudan and Syria make up only around 1% of world military spending.



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

*Reprinted with permission from National Priorities Project.*

Source: Stockholm International Peace Research Institute.  
©2008 National Priorities Project, Inc.

## Taxpayers in Chicago, Illinois will pay \$8.7 billion for total Iraq and Afghanistan war spending approved to date.

For the same amount of money, the following could:

- Hire 133,574 elementary school teachers for one year, *or*
- Provide 5,989,167 children with health care for one year, *or*
- Build 63,011 affordable housing units, *or*
- Provide 879,441 scholarships for university students for one year.

*For information go to [www.nationalpriorities.org](http://www.nationalpriorities.org)*

*Reprinted with permission from National Priorities Project.*

# 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](http://www.child-soldiers.org)*

## **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*

# Human Rights Now—Resources List

Compiled by Carrie Froese

## Universal Declaration of Human Rights

- Amnesty International of Columbia (1991).  
*Human Rights*. A.I. Bogota, ISBN 84-86874-19-X
- Fitch, S. (1997). *If You Could Wear My Sneakers! A Book About Children's Rights*. Doubleday, Toronto, ISBN 0-385-25597-7
- Unicef (1989). *A Children's Chorus—Celebrating the 30th anniversary of the Universal Declaration of the Rights of the Child*. E.P. Dutton, New York, ISBN 0-525-44545-5
- Williams, Paul, Ed. (1981). *The International Bill of Human Rights*. Entwistle Books, Glen Ellen, ISBN 0-934558-07-8

## Picture Books

- Hoestlandt, J. (1993). *Star of Fear, Star of Hope*. Scholastic, Toronto, ISBN 0-590-86467-X
- Keens-Douglas, R. (1995). *Freedom Child of the Sea*. Annick Press, Toronto, ISBN 1-55037-372-2.
- Kindersley, B. & A. (1997). *Children Just Like Me*. Unicef/Fenn Publishing Ltd., London, ISBN 1-55168-019-X
- Lawson, J. (1992). *The Dragon's Pearl*. Oxford University Press, Toronto, ISBN 0-19-5408438
- Levitin, S. (1996). *A Piece of Home*. Dial Books for Young Readers, New York, ISBN 0-8037-1625-7
- Munsch, B. (1995). *From Far Away*. Annick Press, New York, ISBN 1-55037-396-X
- Say, Allen (1993). *Grandfather's Journey*. Houghton Mifflin Company, Boston, ISBN 0-395-57035-2
- Smucker, B. (1995). *Selina and the Bear Paw Quilt*. Stoddart, Toronto, ISBN 0-7737-5837-2
- Vanderkanp, Conrad, Ed. (1997). *Gwa'Sala-Nakwaxda'xw Stories*. Ministry of Education, Victoria, ISBN 1-55056-445-5
- Yee, Paul (1996). *Ghost Train*. Douglas & McIntyre, Vancouver, ISBN 0-88899-257-2

## Novels

- Ackerman, K. (1994). *The Night Crossing*. Scholastic, New York, ISBN 0-590-62430-X
- Anderson, Rachel (1989). *The Bus People*. Henry Holt & Company, New York, ISBN 0-8050-4250-4
- Coerr, Eleanor (1977). *Sadako and the Thousand Paper Cranes*. A Yearling Book, New York, ISBN 0-440-47465-5
- Ellis, Deborah (2000). *The Breadwinner*. A Groundwood Book, Toronto, ISBN 0-88899-416-8
- Ellis, Deborah (2002). *Parvana's Journey*. A Groundwood Book, Toronto, ISBN 0-88899-519-9
- Filipovic, Zlata (1994). *Zlata's Diary*. Scholastic, New York, ISBN 0-590-48792-2
- Fisher Staples, Suzanne (1994). *Shabanu: Daughter of the Wing*. Laurel Leaf Books, New York, ISBN 0-679-81030-7
- Hesse, Karen (1996). *The Music of Dolphin*. Scholastic, New York, ISBN 0-590-89798-5
- Philbrick, Rodman (1998). *Max the Mighty*. Scholastic, New York, ISBN 0-590-57964-9
- Sachar, L. (1998). *Holes*. Scholastic, New York, ISBN 0-439-24419-6
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## Peace Education Websites

### War Toys to Peace Art

[www.wartoystopeaceart.com](http://www.wartoystopeaceart.com)

### UNICEF

[www.unicef.org/voy/takeaction](http://www.unicef.org/voy/takeaction)

### UNESCO

[www3.unesco.org/iycp](http://www3.unesco.org/iycp)

### BCTF Global Education Initiative

[www.bctf.ca/GlobalClassroom.aspx](http://www.bctf.ca/GlobalClassroom.aspx)

### Peace and Global Educators of BC (PAGE)

[www.pagebc.ca](http://www.pagebc.ca)

### Teaching for Peace

[www.teachingforpeace.org](http://www.teachingforpeace.org)

### World Peace Society

[www.worldpeace.org.au/schools.asp](http://www.worldpeace.org.au/schools.asp)

### The Peace and Justice Studies Association

[www.peacejusticestudies.org](http://www.peacejusticestudies.org)

### Global Learning Inc.

[www.globallearning.nj.org](http://www.globallearning.nj.org)

### Peace Education Foundation

[www.peace-ed.org](http://www.peace-ed.org)

### U.S. Institute of Peace

[www.usip.org](http://www.usip.org)

### Peace-Ed

[www.peaceed.org](http://www.peaceed.org)

### The Peace Foundation

[www.peace.net.nz](http://www.peace.net.nz)

### Peace Child International

[www.peacechild.org](http://www.peacechild.org)

### Student Peace Action Network

[www.studentpeaceaction.org](http://www.studentpeaceaction.org)

### Cultivating Peace

[www.cultivatingpeace.ca/main.html](http://www.cultivatingpeace.ca/main.html)

### Hague Appeal for Peace

[www.haguepeace.org](http://www.haguepeace.org)

### Red Cross

[www.icrc.org](http://www.icrc.org)

### Teachers Without Borders—Canada

[www.twbcanada.org](http://www.twbcanada.org)

### Taking it Global

[takingitglobal.org](http://takingitglobal.org)

# General Peace Education Websites

## **Canadian Women 4 Afghan Women**

*www.w4wafghan.ca*

## **Center for Defense Information**

*www.cdi.org*

## **Code Pink 4 Peace**

*www.codepink4peace.org*

## **Democracy Now**

*www.democracynow.org*

## **Earth Charter**

*www.earthcharterusa.org*

## **Educators for Social Responsibility**

*www.esrnational.org*

## **IMPACS**

*www.impacs.org*

## **International Crisis Group**

*www.crisisgroup.org*

## **International Fellowship of Reconciliation**

*www.ifor.org*

## **MoveOn**

*www.moveon.org*

## **Muslim Peacemaker Teams in Iraq**

*www.cpt.org/iraq/iraq.php*

## **Night of a Thousand Dinners**

*www.1000dinner.com*

## **Nonviolence International**

*www.nonviolenceinternational.net*

## **Peace Choirs**

*www.peacechoirs.net*

## **PeaceXPeace**

*www.peacexpeace.org*

## **Project Ploughshares**

*www.ploughshares.ca*

## **Raging Grannies**

*www.geocities.com/raginggrannies*

## **Search for Common Ground**

*www.sfcg.org*

## **Swami Beyondananda**

*www.wakeuplaughing.com*

## **Tikkun Community**

*www.tikkun.org/community*

## **True Majority**

*www.truemajority.com*

## **Truthout video**

*www.truthout.org/multimedia.htm*

## **Truthout**

*www.truthout.org*

## **Tucson Raging Grannies**

*www.wilpftucson.org/Grannies.html*

## **United for Peace and Justice**

*www.unitedforpeace.org*

## **Voices in the Wilderness**

*www.vitw.org*

## **War Child**

*www.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*

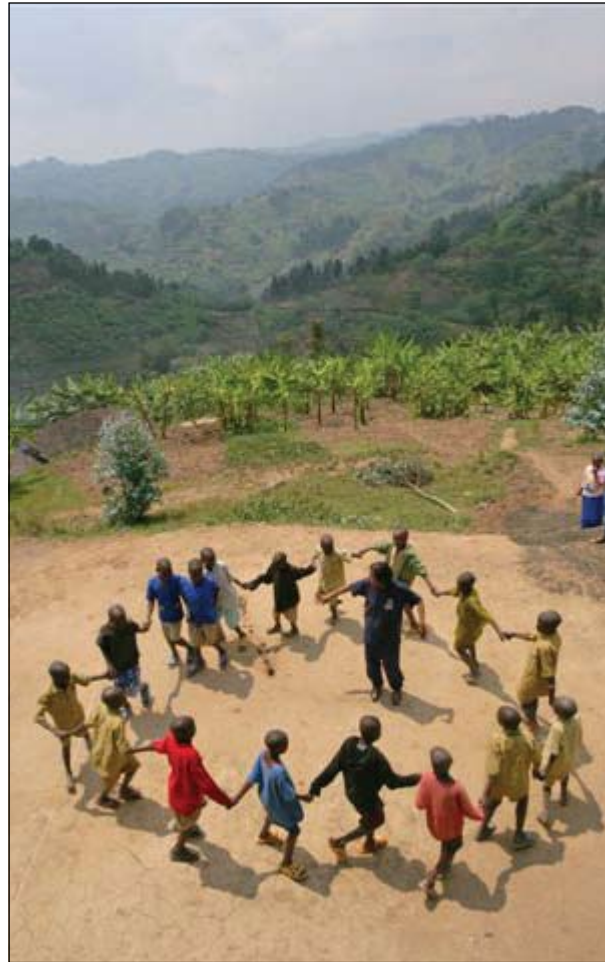


## ◆ Notes

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***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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Originally published in 2006

Edited by Jane Turner with support from Barb Preus, BCTF staff

Supported by Kelly Quinlan, Education for Development Manager, BC Region, UNICEF Canada

Revised by Susan Ruzic and Joan Merrifield, July 2009

Support from Jacquie Boyer, BCTF staff

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WHEN THE POWER OF LOVE OVERCOMES THE LOVE  
OF POWER, THE WORLD WILL KNOW PEACE.  
JIMMY HENDRIX

acts of  
transformation:  
from war to toys  
peace art

European Association of Parents (EAP) of children  
with special needs, 2000-2001  
John Lennon