

4954

# PEACE & HUMAN RIGHTS MANUAL

## *Curriculum* *Human Rights in Summer Camps*



A  
Project  
of

**JOHN HUMPHREY CENTRE  
FOR PEACE & HUMAN RIGHTS**

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# **THE JOHN HUMPHREY PEACE & HUMAN RIGHTS CURRICULUM & MANUAL RATIONALE**

## **Background:**

The John Humphrey Centre for Peace and Human Rights has sponsored the development of this curricular document for use in summer camp programs in the province of Alberta, with many activities transferable to classroom contexts. Although the rationale of the project is educative, we have tried to include tasks or activities that are more engaged or “fun” to make them more appropriate for summer camp contexts. The facilitator will use the manual as one of three considerations in planning her or his workshops, in conjunction with considerations of the mandate of the particular camp or program, and the particular ages, abilities, and interests of the participants. To assist the facilitator to integrate these various factors in workshop planning, each activity indicates the appropriate age level, and the content and nature of the tasks.

## **Objectives:**

The principal objective of this curriculum is to educate children and youth in peace and human rights. This poses certain challenges in that most approaches to the subject, even across diverse cultures, are geared towards young and mature adults. So, we have drawn from numerous sources and our own imaginations to offer a full range of activities that will offer children and youth stepping stones needed to appreciate the import and significance of concepts, legislations, and actions in support of peace and human rights. We have tried to personalize as many activities as possible to help the children and youths to appreciate that issues of peace and human rights have a direct impact on their own lives, not only on the experiences of abstract peoples in strange and distant lands. Given the conventional presentation of universal “rights” as rules, regulations, and legislations, children are prone to learning rights as abstract rules without changing the way they view or act in the world. This curriculum is designed to instil more than rules, but rather a deep appreciation, valuation, and willingness to act for the inherent worth of themselves and others.

## **Pedagogical Rationale:**

The way to change mere information into lived values and embodied action is to draw students into more rational, affective, and active engagement with the issues. So, we have intentionally selected and/or developed activities that involve more than the mere transmission of information. This is not to minimize the importance of culturally transmitted values and rules, but just to acknowledge their limitation. So, we have complemented some of the more transmission-oriented tasks with tasks that are “transactional” and “transformative.” Distinctions between transmission, transaction, and transformation were developed within theories of curriculum to describe prevalent approaches to processes of learning. Transaction tasks and curricula emphasize the rational and active engagement of students with the contents, so that they are not simply accepting but reasoning their way through to accepting values and facts. Transformation tasks and curricula take these principles even further by orienting on the transformation of the person to a new consciousness or awareness, generally through more holistic, affective, and engaged forms of learning. In this curriculum, we recognize the value of

all three approaches, and have developed and identified activities to reflect this recognition. The facilitator, in turn, is asked to select activities for her or his workshops that combine these different approaches.

In addition, we have designed tasks to suit different learning preferences and styles, and to instil a more holistic appreciation of peace and human rights. So, we have included and identified activities involving the following skills or areas: cognitive, social, physical/sensory, imaginative, feeling, spiritual/ethical. Experiential tasks have been selected to demonstrate and enact, rather than simply tell, participants about rights and peace issues. Again, we have requested the facilitator reflect this diversity in selecting particular activities for a workshop.

### **Curricular Rationale:**

We have expanded notions of peace and human rights education to embrace contemporary challenges and critiques. Any education for peace and human rights needs to recognize restrictions to human rights by particular groups (“identities”), and in particular women, children, and cultural minorities. Any presentation of human rights is influenced by ideology, and we have tried to compensate for the Western bias towards liberty-oriented rights in the legislative approach to rights, and have included exercises to draw out economic, cultural and social rights not necessarily covered in rights legislations. With these considerations in mind, we identified three principal areas of inquiry for the curriculum and manual: 1) *identity* (difference and diversity); 2) *rights* (common grounds, including non-human); and 3) responsibilities (common paths and community-building). These are reflected in the three sections: Differences, Common Grounds, and Common Paths.

We have taken to heart Michael Ignatieff’s Massey Lecture (2000) critique of “The Rights Revolution” for its devastation on social cohesion, communities, and the sense of personal responsibility. Accordingly, the third section of the manual has been designed to develop these complementary qualities in children and youth. This is premised on the idea that it is insufficient to orient on the protection of individuals and communities; rights education must be tempered or complemented by an equal emphasis on individual and community responsibilities to help themselves and others to live safe, rich and fulfilling lives. Accordingly, we have included broadened peace education exercises as well dealing with such topics as social justice; world-mindedness; ecological balance; meaningful participation; and personal peace.

Here is a detailed description and rationale for the three sections. The facilitator is being asked to present workshop activities from each of the three sections in their order (section one activities; section two activities; section three activities):

### ***Section One: Differences***

These activities are designed to draw out particular issues, identities, and diverse human qualities to encourage participants to reflect on their own rights and liberties, vulnerabilities to abuse, and to compare those with others. Accordingly, there are activities dealing with issues related to gender, language, Indigenous peoples, sexual



orientation, disabilities, culture and race, social class, and economic inequities. Not only do the personal reflections, role plays, and games encourage greater empathy and openness, they also remind students of the sometimes arbitrary nature of differences and of the complexity of their identities (as simultaneously female, human, South Asian, and bilingual perhaps). This section is theoretically grounded in the premise that it is important to expose participants to the particular before moving to the abstract. This is done to dissuade them from dissociating the principles of rights and freedoms from an immediate relevance in their own lives and in the lives of those around them.

### ***Section Two: Common Grounds***

These activities are designed to provide a firm grounding in the natural and legislative bases of peace and human rights. To accomplish this, the exercises are designed to move participants from attention on particulars (Section One) to more abstract, expanded, and inclusive universal concepts. Accordingly, the activities tend to be more transmission-oriented and cognitive in the attempt to expose the students to concepts and information in relevant government legislations, but there are sufficiently diverse activities to keep participants interested and engaged, even in a summer camp context. There are various exercises oriented on establishing a common basis for the “universality” of rights and responsibilities. Some exercises are designed to draw out distinctions between identity categories up to human and living beings, and then to understand our needs as living beings and as human beings, both for survival and happiness, as the natural bases for conceptions of rights. Participants are encouraged to contrast mere desires or “wants” with needs, both for survival and happiness. These are followed by activities to explore specific legislations, such as the UN Declaration of Human Rights, the Rights of the Child, and the Canadian Charter of Rights and Freedoms.

### ***Section Three: Common Paths***

These activities are designed to instil a sense of social cohesion, social responsibility, and belonging (ecological, world-mindedness) in participants. The exercises tend to include more transformative and holistic exercises. Many of these are more “fun” activities as well, or more spiritual/ethical in orientation. As the final activities of the workshop, they are intended to convey a sense of community, optimism, and empowerment for change.

### **Future Directions:**

This manual and the workshop or curricular structure it embodies should serve the immediate purposes of the summer camp project well. At the same time, it can be treated as the basis for developing more complex and elaborate teacher manuals for use in schools or human rights programs. More sections and topics can be added with time, including such topics as conflict resolution, anger management, building self-esteem, and virtues and character education. The ecological stewardship and peace components can be expanded upon as well. In addition, new approaches that can be added include more active imagination and meditation exercises, as well as more outdoor activities involving nature (to accompany an ecological awareness component).

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Miscellaneous Appendix:

- Materials and documents (not referenced specifically in the manual’s exercises)

## **Overview of curriculum & manual:** CAPS

This is a resource manual designed to assist facilitators and teachers of human rights and peace to implement education programs in summer camps and classrooms. It was developed initially to serve a summer project of the John Humphrey Centre for Peace and Human Rights to visit children's camps in Alberta to lead half or full-day workshops on the topic of human rights and peace during the summer of 2001. The long-term goal of the project is to instil greater sensitivity to the value and need for peace and human rights, and thereby to generate a more just, humane, equitable and tolerant society.

### **Three Sections:** *Curriculum presented in three aspects*

The manual is divided into three sections that mirror the recommended sequence for introducing subjects and activities. This sequence is designed to move from principles to specific cases to strategies for cultivating more inclusive communities and more informed, responsible citizens. This sequence is followed in whatever duration the facilitator has for the workshop. So, the workshop is divided likewise into three sections.

The titles for these three sections are: 1) specific cases, issues, and groups susceptible to human rights abuses; 2) principles of rights and responsibilities; and 3) paths towards a more inclusive, equitable, and humane future.

### **Three Ages:** *Different exercises and activities for different ages*

Each exercise will indicate the appropriate age-group for that activity. In most cases, one of three overlapping age ranges is recommended:

1. 7 – 12 years of age
2. 10 – 15 years of age
3. 13 – 18 years of age

In some cases, the activities cover more than one age group, or overlapping ages. This will be indicated.

### **Three Types of Tasks:** *Sub-components of each exercise*

Each section offers a number of exercises or “lessons” that combine three types of activities: **1) transmissions** of pertinent facts, information, and ideas; **2) transactions** between the student and the relevant information or ideas; and **3) transformations** of students' ways of perceiving and living in the world. Most exercises are divided into three sections to mirror the three elements.

## **THE THREE SECTIONS & TOPICS:**

### **I. DIFFERENCES:**

#### **“Particular” issues & groups vulnerable to human rights abuses**

**Objective:** To identify key issues and groups protected or needing protection by human rights legislations and sensibilities. The intention is to cultivate greater sensitivity, awareness, and appreciation of diversity among students.

- Unfairness, discrimination
- Diversity (of students, society, world)
- Identify the groups & issues needing protection
- Identify the interests and rights of these groups, and students’ responsibilities towards them

### **II. COMMON GROUNDS:**

#### **“Universal” principles of peace, rights, and responsibilities**

**Objective:** To define and understand basic human rights and legislations supporting those rights. To understand obligations and responsibilities complementing such rights. To arrive at an understanding of the natural grounding of human rights and responsibilities.

- Basis for peace and natural rights
- Identifying key rights and documents
- Children’s rights
- Law versus ethics
- Identifying related key responsibilities

### **III. COMMON PATHS:**

#### **Ways to more inclusive, equitable, and humane communities & futures**

**Objective:** To identify paths the students, groups and society can take to create a more equitable and humane future.

- What world would students like to live in?
- Virtues: Respect (Listening), Inclusion, Compassion (& Caring)
- Appreciating difference and interdependence
- Universal Rights / Universal Responsibility

## **Approaches to Teaching Peace, Rights and Responsibilities:**

This project is designed to combine information about human rights legislation, protections and strategies with experiential exercises to transform students. It is intended to assist students to move from mere understanding of human rights as information to a deeper realization of their humanity and responsibility in the family of life on Earth.

To accomplish this, we have tried to design or to select activities that involve all three types of knowledge-negotiations: transmission, transaction, and transformation. Otherwise, we would encourage the facilitator to combine activities to try to involve all three. In some cases, the three overlap in a single task, but we have tried to label each component as one of the three using the following criteria:

### **TYPES of Knowledge-Negotiation:**

#### **1. Transmit (*Hearing/Reading*): *Information, categorization, memorization.***

- share definitions, information, knowledge and cultures about peace, human rights, and responsibilities
- key rights and responsibilities
- human rights documents and legislation (including children's rights)
- certain rights and responsibilities not protected by legislations

#### **2. Transact (*Thinking/Reasoning/Debating*): *Analysis and Discussion***

- democratic, participatory
- arrive at an appreciation of the need to defend rights, both for oneself and others
- to debate specific rights and responsibilities to arrive at reasoned acceptance (rather than simply accepting rules)
- to understand rights and responsibilities beyond legislations

#### **3. Transformation (*Experiencing/Engaging/Enacting*): *Embodiment***

- experiential, convivial, change-oriented
- to change students' feelings towards others from negative to positive
  - by eliminating aversive reactions to difference by understanding we are all different when we shift criteria
  - by cultivating empathy for the suffering of exclusion, rejection, and the disregard of rights
  - by cultivating compassion and joy in our relations with others
- to expand students' conceptions and understanding of their own identities and the world
- to cultivate a sense of responsibility for others and for the condition of the world, and a corresponding willingness to act on that responsibility
- to cultivate a sense of belonging to communities of others, from one's family and group and extending to larger and larger orders
- to cultivate a sense of ecological citizenship on *The Blue Planet*, inclusive of but greater than a narrow group identification

### **Types of Activities:**

In addition, any workshop should combine different forms of activities. To assist the facilitator, each activity is marked in the top left below the age category so that you can readily check the type of activity. The types of activities are:

**Cognitive:** These activities may involve: information, discussions, categorizing, reflecting, comparing, writing and thinking.

**Social:** These activities may involve: discussing, singing, dancing, interviewing others, sharing, cooperative tasks, learning social skills

**Physical:** These activities may involve: games, sports, movement, observing nature, nature appreciation, eating, enacting.

**Imaginative:** These activities may involve: role playing, making collages, designing pictures, active imagination exercises (using your imagination), cooperative storytelling, arts and crafts.

**Feeling:** These activities may involve: reflecting on and exploring feelings, identifying and trying to understand the feelings of others, empathy, emotions, caring

**Spiritual / Ethical:** These activities may involve: values clarification, cultivating compassion, virtues, meaning, religion

# **I. SECTION ONE: DIFFERENCES**

## **“Particular” issues & groups vulnerable to human rights abuses**

**Objective:** To identify key issues and groups protected or needing protection by human rights legislations and sensibilities. The intention is to cultivate greater sensitivity, awareness, and appreciation of diversity among students.

- ❑ Unfairness, discrimination
- ❑ Diversity (of students, society, world)
- ❑ Identify the groups & issues needing protection
- ❑ Identify the interests and rights of these groups, and students’ responsibilities towards them

### **Topics include:**

- Warm-up: The Smarties Game
- Warm-up: Going Dotty
- Unequal Resources
- Play a Relay Game
- Early Contact
- Learning to be Tolerant
- Other People are Different
- Talking Circle
- Refugees
- Fact or Value?
- Without Words
- Things Children Like
- What’s in a Name?
- Count Your Losses
- Barnyard
- Values Clarification



## I.1. THE SMARTIES GAME<sup>1</sup>

**Time:** 30 minutes

**Age:** 7 – 12 years of age

**Type:** Warm-up; Transformational; Physical

**Resources:** A large box of Smarties.

**Procedure:** Students are asked to form pairs and to sit at different sides of a table so they can clasp hands for arm wrestling. The teacher holds up the box of Smarties and tells the class that each time their partner's hand touches the table they will win a Smartie, until the box is empty.

**Potential:** This activity provides an enjoyable springboard for the consideration of cooperation and competition. When the signal to begin is given, some pairs will struggle to force each other's arm down. Others will realize that a cooperative approach, in which each in turn allows the other to press his or her arm to the table, will enable the pair to quickly accumulate a high score. The debriefing should focus on the relative merits of the competitive and cooperative approaches. The dilemma should also be posed as to whether the Smarties should be re-distributed. Are those with the largest totals (gained through cooperation) entirely happy with an uneven distribution?

Discuss: Identify games and activities that are competitive and cooperative. Ask children how they experience each. Which do they prefer? What are the advantages and disadvantages of each.

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<sup>1</sup> Pike, Graham and Selby, David. (1998). "A Chapter of Activities." In Smith, D. and Carson, T. *Educating for a Peaceful Future*. Toronto: Kagan & Woo, Ltd., p. 173.

## I.2. GOING DOTTY<sup>2</sup>

**Age:** All ages

**Time:** 10 minutes

**Type:** Transaction/Transformation; Physical; Social

**Resources:** Small, self-adhesive coloured dots, in at least four colours, one for each participant. An open classroom space so that students can move about freely.

**Procedure:** Students form a circle, close their eyes and remain silent. Each participant has a coloured dot stuck on his or her forehead. The different colours should be spread among the class so that neighbouring students do not have the same colour, but there should be an approximately equal number of each colour. Students then open their eyes and try to form groups of the same-coloured dots without speaking, pointing at colours, looking for reflections or peeling off the dot.

**Potential:** A simple exercise with a variety of possible uses. It establishes very quickly the need for cooperation among individuals in order to solve a group task; there is a degree of affirmation in bringing individuals together through a short, enjoyable problem-solving exercise; it heightens the importance of non-verbal communication and raises issues surrounding trust. At a conceptual level, the exercise provides an illustration of the concepts of interdependence and identity. Nobody can fulfill the task set save through mutual dependence and trust. Everybody's sense of identity (understanding of their dot colour) is dependent upon everybody else. This activity, therefore, can provide an effective springboard into work on interconnectedness and citizenship. At a practical level, the activity can be used as an enjoyable means of organizing students into random groups for further work.

### **Variations:**

The activity model described here has multiple classroom uses. In science it has been used to reinforce students' understanding of body parts. A large outline of the human body is chalked on the floor. Students, with eyes closed, have a sticky label, with the name of a body part written on it, stuck to their backs. Avoiding speaking, they help each other take up the appropriate juxtaposition within the body outline. They then have to guess the part they represent. In geography, this can be used to develop locational knowledge of the cities, towns, rivers, mountains, and other key features of a country using a chalked country outline. Students are encouraged to use body sculptures to good effect in both the above suggestions (e.g., lying on the floor with body curled to represent intestines or the meandering of a river). In math the activity can be employed to practise fractions or decimal number placed on their back and in silence must form groups of five in which the sum total of the numbers equals, say, 2.5. In language arts, students can be asked to form groups in which the word(s) and/or punctuation mark stuck on their back forms part of a grammatically correct sentence. *In all these variations, nobody has completed the task until all classmates have been placed.* Acquisition or reinforcement of knowledge is, thus, combined with the practise of non-verbal and cooperative skills.

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<sup>2</sup> Pike, Graham and Selby, David. (1998). "A Chapter of Activities." In Smith, D. and Carson, T. *Educating for a Peaceful Future*. Toronto: Kagan & Woo, Ltd., p. 216 – 217.

### 1.3. UNEQUAL RESOURCES<sup>3</sup>

**Ages:** all

**Time:** approximately 1 hour

**Type:** Transformative; physical, social

**Resources:**

1. Scissors, rulers, paper clips, glue, black felt-tipped markers and 8.5" x 11" sheets of construction paper in colours.
2. Task Sheet for each group (Appendix 3A).
3. Large envelopes to hold each group's resources as shown below:
  - Group 1: scissors, ruler, paper clips, pencils and two 4" squares of red paper and two of orange
  - Group 2: scissors, glue and whole sheets of construction paper (two blue, two orange, two yellow)
  - Group 3: felt-tipped markers and whole sheets of construction paper (two green, two orange, two yellow)
  - Group 4: whole sheets of construction paper in each of these colours: green, yellow, blue, red, purple

**Potential:**

To provide an opportunity to observe the influence of inequality and competition on cooperation and conflict.

**Procedure:**

Divide participants into 4 groups of 1-6 members. The groups should sit far enough away from each other so that they can't see each other's resources.

1. The facilitator asks the groups to be seated and distributes an envelope and Task Sheet to each group.
2. The facilitator asks the group not to open their materials until he/she tells them to begin the task. Emphasize that they may use only the materials given them. He/she then explains that each group has different materials but that each group must complete the same tasks. He /she explains that they may bargain for the use of materials and tools in any way that is mutually agreeable. He/she emphasize that the first group to complete all tasks is the winner.
3. The facilitator gives the signal to begin and attempts to observe as much group and bargaining behaviour as he/she can, so that he/she can supply some of the feedback during the phase.
4. The facilitator stop the process when winners have been declared and groups have been allowed to complete ongoing tasks.
5. During the discussions, the participants may make process observations concerning utilization of resources, sharing, bargaining, and competition, using the facilitator (and process observers) as an outside consultant to supply feedback on individual and group

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<sup>3</sup> Adapted from Morton, T. & McBride, J. (1977) *Teachers' Resource Book go Look Again: The Process of Prejudice & Discrimination* Vancouver: Concept Publishing, pp 35-36.

behaviour. Immediate discussion could centre around the frustration and the anger which is attendant to a position of powerlessness; the complex of powerlessness; the complex feelings of security and arrogance when one has the power to define and control something which others want and perhaps vitally need; and the lack of communication and cooperation between groups which desired identical ends. Analogies may be drawn between this experience and how minority groups or underdeveloped nations relate to those with more power.

**Discussion Questions:**

- How did the groups see each other
- How did the groups see their own members?
- Was there competition between the groups?
- Was there cooperation between the groups?
- What have I learned about myself?
- Does this help me understand Human Rights issues?
- Does this help me understand what causes prejudice?

## **Appendix I.3A**

### **TASK SHEET**

Each group is to complete the following tasks:

1. Make a 3" x 3" square of orange paper.
2. Make a 3" x 2" rectangle of yellow paper.
3. Make a 4-link paper chain, each link in a different colour.
4. Make a T-shaped piece 3" x 5" in green and orange paper.
5. Make a 4" x 4" flag, in any three colours.

The first group to complete all tasks is the winner. Groups may bargain with other groups for the use of materials and tools to complete the tasks on any mutually agreeable basis.

## **I.4. PLAY A RELAY GAME<sup>4</sup>**

**Ages:** 7 and up

**Time:** 10-20 minutes

**Type:** Transformative; physical, social, feeling

### **Potential:**

An object lesson in fairness, this game will help the participants understand how it feels to be treated unequally for no reason.

### **Procedure:**

1. Divide the group into two teams. You can use sex, hair colour, eye colour or any other criterion.
2. Have the teams stand in two lines behind a starting line. Mark off another line several yards away.
3. To play, team members take off their shoes, run to the marked-off line, and return. Before the next person on the team can start running, the first person must put his or her shoes back on – ties, clips and all. Then the first person goes to the back of the line and the relay continues.
4. After 2-3 people from each team have finished their runs, stop the game and announce a change in the rules. *Example:* Team One is allowed to run to the line and back, but Team Two has to walk. Or you might shorten the relay distance for one team, make it okay for one team to start running before their team member finished putting on his or her shoes, or whatever you choose. The point is to deliberately create an unfair situation. If some people start complaining, ignore them or tell them to stop.

Continue the relay, changing the rules once or twice more. Stop when almost everyone is complaining that rules “aren’t fair”. Afterward, talk about what happened. Ask questions like:

- How did it feel to play this game?
- What was it like to be on the team that received special privileges? What was it like to be on the other team?
- Does it make a difference if the rules of a game are fair for everyone? Why or why not?
- Does it make a difference if the rules aren’t fair for some people? Why or why not?

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<sup>4</sup> In Lewis, B.A. (1998) *What do You Stand for?* Minneapolis: Free Spirit Publishing, pp.149-150

## I.5. EARLY CONTACT<sup>5</sup>

**Ages:** 12 and up

**Time:** up to one hour

**Type:** Transformative; physical, social, imaginative

**Resources:** Knives & Kerchiefs (or other trading items.)

### **Potential:**

Early Contact helps participants realize that not all peoples share the same values, customs, and social mores. Fascinating historical accounts tell of the first contact between peoples of widely divergent cultures. At times these encounters were simply humorous, but more often they resulted in serious misunderstandings, with sometimes tragic consequences. These early contacts sowed the roots of prejudice. (See Background info following Procedure.)

### **Procedure:**

Any number of people can take part in this exercise as long as they are divided into two distinct groups, ideally with males and females present in each.

The object of the game is simply to engage in trading, but this can be tricky with no common language and very different social values between the two groups. A dozen kerchiefs and a dozen butter knives make good trade items. The group with the kerchiefs may choose to adorn themselves with items such as headbands or wristbands to distinguish them from the group with the knives. Assign each group a private-village or trade-ship location where they may speak freely amongst themselves without being overheard by the other group. Now give each group an index card with the name of their group and a set of cultural values they must abide by. The index cards for Group A and Group B might read as follows:

### **Group A- Alcans**

- ⑤ You are aggressive traders, very clever, always out to get the best possible deal.
- Men are usually dominant in the trade negotiations.
- Knives are a hot commodity all the tribes people in this region want them.
- You show your straightforward willingness to trade using direct eye contact, and a good firm handshake and possibly a friendly pat on the back.
- Each of you is out for yourself, trying to acquire as much cloth as you can, because it brings a price back home.
- *Get as much as you can from these people—after all they are uneducated savages in your mind, their culture certainly not as advanced as your own.*

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<sup>5</sup> Courtesy *Rediscovery in the Schools Program*, Ghost River Rediscovery, Calgary, AB

### **Group B-Bumbas**

- Your society is matriarchal society—the eldest woman is the leader, and only she can engage in the direct act of trading. Others in your tribe can only bring traders to her.
- The matriarch signals her willingness to trade by waving her hand at the person that she is willing to trade with as if shooing a dog away.
- *You do not look strangers directly in the eye and no one outside your tribe must touch you. To break this taboo is to be banished from the tribe. It is important that your matriarch not be contaminated by the touch of others.*
- You always do everything as a group—even trading—and no one works toward personal gain.
- *You could use some knives for cutting up food, but you are reluctant to trade too much cloth, for it is sacred among your people because it is all hand made.*
- You are peaceful people, slow to anger, but you have great pride and expect to be treated with utmost respect.

These tribal names are fictitious but the sets of cultural values closely parallel some real world cultures. Once the Bumbas and Alcans have had a few minutes to review and discuss their values, they are given their respective trade items and signalled to come together for the first of three two-to-three-minutes trading sessions. (The designated trading area must be large enough to accommodate both groups as clearly distinct entities.) During trading, either group may use gestures and any sound, short of actual language, to attempt to communicate. At the end of each trade session, the Bumbas return to their village and the Alcans to their trade vessel to discuss amongst themselves how to better facilitate the trading. Strategies may be devised, and a sensitive group might even begin to modify their customs to help facilitate the process.

The most important part of the exercise comes at the completion of the three trade periods, when both groups sit opposite one another and Group A describes what they think the values of Group B were. Then Group B does the same for Group A. (Some refereeing may be in order here, as the exchange can get heated.) More often than not, each group developed a dislike for the other and considered their counterparts stingy, ruthless, and somewhat barbaric. On rare occasions, a level of understanding may emerge, with some successful trading completed and both parties satisfied.

Once the two groups have stated what they thought the values of the other were, have a person in each group read out loud their actual values.

### **Background info:**

When Indians on the eastern American seaboard first encountered Europeans taking their lace handkerchiefs from their pocket to blow their noses, then carefully folding them back into a breast pocket near the heart, they naturally assumed that snot was something white men cherished. (The Indians simply cleared their sinuses by pressing against one nostril and snorting the other toward the ground.)



Other encounters were far more serious. Violation of social customs could wittingly or unwittingly produce conflict. A classic case occurred on Haida Gwaii in 1789, when a Boston trader, Captain John Kendrick, returned to trade for furs with the Haida. Although the first visit by Kendrick resulted in amicable trade, a minor incident on the second visit triggered years of bloody conflict.

Pilfering minor items from a ship's deck was common practice by Indians boarding trading vessels at that time, and most captains overlooked these minor losses so as not to impede the lucrative trade in furs. Kendrick, however, awakened drunk to see that some of his personal laundry had disappeared from a clothesline, reacted irrationally. The Haida chief Koyah was taken hostage at gunpoint and publicly humiliated before his people. A rope was tied around his neck, his hair cut off, his face painted, and he was whipped until all the furs in his village were brought to Kendrick's boat. To show that he was a "civilized" man, Kendrick paid a token fee for each of the furs before he released the chief and departed.

Koyah was no longer a chief now in his people's eye, but one of lower class. The only way he could restore his rank was to seek revenge. A great loss of life ensued, involving many Haidas and some innocent trading vessels.

## I.6. LEARNING TO BE TOLERANT<sup>6</sup>

**Ages:** 12 and up

**Time:** 20-30 minutes

**Type:** Transformative; physical, social, imaginative

**Resources:** Index cards with role play scenarios

**Potential:**

To teach participants how to show tolerance in behaviour and speech.

**Procedure:**

Use the following story to introduce the exercise:

Tom was short and extremely overweight. He wasn't built for exercises and for games, which required agility and speed. However, he refused to be left out of any gym class activities. His attempts to do even simple exercises often caused the rest of the seventh grade boys to shake with laughter; he was the subject of many jokes. Though Tom was usually unsuccessful in his attempts at physical activities, he never quit.

Tom was pleasant to his classmates and was willing to help them with academic problems whenever they asked for his assistance.

Today in gym class, one of the activities was to jump over a "horse." When it came to Tom's turn, he prepared to give it a try. His classmates were teasing him as usual, saying "Tom's too fat to hump over the horse," and "Look out horse, here comes fat Tom."

Tom got the best running start he could. Just as he jumped, one of his classmates, Ed, moved the "horse". Tom crashed to the floor with a sickening thud. As he lay on the floor, the hurt and furious anger he felt was evident on his face. The gym class was silent.

After a pause, ask the participants to answer the following questions:

- ☐ Why was the class silent?
- ☐ Describe how Tom is feeling?
- ☐ How do you think Ed is feeling?
- ☐ Is there anything that anyone could have done to change the situation which led to this?
- ☐ What is a disability? Was Tom disabled?
- ☐ What can be done to show tolerance to people with disabilities?
- ☐ Are disabilities always permanent?

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<sup>6</sup> Adapted from Begun, R.W. and Huml, F.J. (Eds.) *Violence Prevention Skills Lessons & Activities for Secondary Students*. West Nyack, NY: Center for Applied Research in Education. 1998, p.8-10.

Next, divide into groups of 4-5 participants. Give each group an index card with one of the following stories. Each group picks a member to portray the person with a disability while the others act as classmates. Each group will develop the verbal and physical interactions to make the story complete.

- ❑ A group of students is waiting on a corner to cross a busy intersection. A blind person with a cane approaches. There is a barrier on the sidewalk around a hole. Try as s/he might, the blind person can't seem to find the way around the barrier.
- ❑ A new student has entered the class. She is from India, does not speak English very well, is dressed in her native attire and eats a lunch that looks and smells very different from what the other students are accustomed to.
- ❑ Billy is the class "nerd". He tells everyone how things should be done, get all A's, dressed like a businessman every day, and brags about all the places he has been. Billy is an only child. His parents are very busy with their own careers and have never spent a lot of "quality" time with Billy doing family things. Billy gains their attention and approval because of his intelligent mind. Despite his outward appearance and different behaviour, Billy does have a great sense of humour.

Each group will act out its story. The facilitator and the observing participants will discuss whether the role play showed tolerance, understanding, and acceptance of the person who is different. The facilitators and observers can make suggestions on how to show this, if necessary, and the role play can be re-enacted.

Discussion questions:

- ❑ Is it easier to be tolerant of someone who is paralysed or someone who is overweight? Why?
- ❑ Are there different degrees of tolerance? Explain?
- ❑ Is being "different" (in manner of speech, dress, physical looks, etc.) a disability?
- ❑ How can the skill of being tolerant be applied to persons who are not disabled but different?

## **I.7. OTHER PEOPLE ARE DIFFERENT TOO<sup>7</sup>**

**Time:** 30-60 minutes

**Ages:** 7-10

**Time:** 60 minutes

**Type:** Transactional; cognitive, social, imaginative

**Resources:**

- Poem “Kids are Different” (in Appendix 7A, for short version of exercise)
- Book “People” (in Resource materials, for longer version of exercise)
- *National Geographic* or another magazine which has pictures of people of different ages, races, colours, genders, ethnic origins; to be used for cutting up
- Paste, scissors
- Flip chart or white board
- Large mural paper with heading “We Celebrate Our Differences”

**Potential:**

This exercise will help children explore their attitudes towards people they see as different. They will pinpoint specific differences to which they have reacted in the past (racial, gender, ethnic, age, handicap, religious, other). They will learn to accept differences peacefully.

**Procedure**

1. Have the children sit in a circle. Do some deep breathing. Read either the poem “Kids are Different” or the book “People”. Discuss the concept of human differences. Ask what kinds of differences are referred to in the poem or the book. Ask “How do you feel when you’re with people who are different from you?” Discuss. Ask, “Is it okay for people to be different, or would it be better if we were all the same?” Discuss. On a flip chart or white board, write the terms: ethnic, racial, gender, handicap, religion. Describe the meaning of each term and ask the children how people seem to react to these differences. Discuss.

2. Have each of the children turn to the person s/he is sitting next to.

3. Say, “Look at your partner. How is she or he different from you?” Discuss this together. Acknowledge each person who speaks.

4. Ask, “What differences did you notice in your partner?” Discuss and keep reiterating that we all differ from one another in many ways. Acknowledge each person who speaks.

5. Ask, “Have you ever seen or known someone who was different than you? How did those differences make you feel?” Discuss and stress that it is ok to have feelings, whatever they may be. Ultimately it is our actions that make a difference. Children may feel awkward or guilty about being put off by differences. Let them know that they are

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<sup>7</sup>Adapted from Drew, Naomi (1995) *Learning the Skills of Peacemaking*. Torrance, CA: Jalmar Press, pp. 149-150

not alone in feeling this way, but that the process of learning to value each individual as special and unique is an important one.

6. Say, "We are all different in some way. How does it make you feel when someone puts you down for being different?"

7. Ask, "If we want to create a peaceful world, how can we treat people who seem to be different? Remember, we are all different in some way. How are you different?" Discuss. Guide the children to understand the value of taking responsibility for their actions and attitudes, as well as the importance of accepting others.

8. Say, "If we want a world at peace, then we must start, as individuals, with an attitude of acceptance and understanding. Can we expect nations of the world to accept one another's differences if we cannot be accepting as individuals?" Discuss. Reiterate that we are all the same inside and that peace starts with the individual.

9. Have the children work in small groups, locating and cutting out pictures of people of different colours, races, ages, genders, etc. Encourage the children to discuss the concept of acceptance of human differences as they work.

10. Direct attention to the mural paper entitled "We Celebrate Our Differences". Have the children paste their pictures on the mural paper. Encourage them to work out ways to take turns and not get in each other's way. Discuss what works and what doesn't work.

11. Conclude by guiding the children to reiterate the value of being different and accepting differences in others. Finally, stress again that peace starts with the individual and that each person's actions make an impact on the world.

## Appendix I.7A

### KIDS ARE DIFFERENT

Kids are different  
We don't even look the same  
Some kids speak different languages  
We all have a different name  
But if you look inside you'll see  
That tall kid, that small kid  
Is just like you and me.  
Some folks are surprised that  
Kids in wheelchairs play  
Blind kids read, deaf kids talk  
Except in a different way.  
Able kids, disabled kids  
There's nothing we can't do  
Just take a look inside yourself  
You'll be so proud of you  
Because  
Kids are different  
We don't even look the same  
Some kids speak different languages  
We all have a different name.  
Kids are different  
But if you look inside you'll see  
That tall kid, that small kid  
That deaf kid, that blind kid  
Is just like you and me.

## **I.8. TALKING CIRCLE<sup>8</sup>**

**Ages:** All

**Time:** Variable

**Type:** Transactional, transformative; social, feeling, spiritual

**Resources:** Stick or Stone

### **Potential:**

- To give students and staff an opportunity to check in with one another in terms of how everyone is feeling.
- To introduce a cultural aspect to those that have not been a part of it or seen it.
- To provide comfort and openness to them to talk and be genuinely listened to from their peers as well as adults.

### **Procedure:**

#### ***Background***

The Circle is the philosophical foundation in Aboriginal culture. It is the basis for how we see the world; it is our life-model. It is also a forum or tool for group sharing and learning. Most types of communication we experience when working in groups or in formal education settings is typically in a hierarchical or top-down style. The Talking Circle allows for communication to happen in a different way. It is more of a sharing; it can be used for focused discussion and works well for dealing with challenging issues. When we sit and communicate in the Circle, we are in a different state of mind. The physical space is conducive to a different way of thinking and the protocol helps to instill this way of thinking and sharing. The Circle is a powerful tool for creating healthy community and is used by staff as well as with participants. In the Circle, the means are the ends; how you get there is where you are going. The Talking Circle is a time-tested technique for clearing issues and allowing people the opportunity to express themselves in a safe and healthy environment. It can also just be fun!

#### ***Previewing The Activity***

Getting the circle started with begins with an understanding of circle teachings, an overview of the rules, and the purpose of various circles used. If this is the first circle, one suggestion is to ask them to introduce themselves to you, where they are from, and something that they want to be when they get older. One could also use this preliminary introduction to the circle in the context of a name game where each person needs to state the names of the people before them in the circle until they come to themselves at which time they state their own name. The purpose at this stage is to have the participants feel comfortable speaking within the circle. At this time it is important that you keep the subjects light and comfortable.

You could use the Talking Circle as an opening exercise and then again as a closing exercise, asking the participants' to speak on how they felt about the day.

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<sup>8</sup> Courtesy of *Rediscovery in the Schools program*, Ghost River Rediscovery, Calgary

## *Focus*

Explain to the youth that culturally this is very old and important activity that all would benefit in taking part. A reminder that whatever is said here stays here. At this time too you may want to share a story that you know of and use it as the main teaching focus is the circle.

When holding a Talking Circle, it is important that the physical setting be an actual circle. All are equal when sitting in the Circle. Quality time must be set aside without interruptions and it is helpful for someone to act as a facilitator. Start the session with some kind of brief activity, prayer or moment of silence to center the group, establish the intention and set the mood. There must also be closure for the Circle. This would characteristically take the form of a prayer or moment of silence with all holding hands. This may even include a song.

A special object is designated to focus the Circle. The most common example in Rediscovery is of an eagle feather (often called a talking feather). Some prefer to use a stick or stone. This object is something, which has been recognized culturally and represents principles of safety, strength and truth. The object may be related to a certain nation or region. It may have specific protocols, which go with it, and is usually kept in a special place when not in use. Everyone in the Circle has a chance to hold the feather. The only person to speak is the one holding the feather. This individual is not to be interrupted. The others in this Circle are listening actively. This means that their full attention is given in support of the one whose turn it is to speak. The person holding the feather also understands that it is one's privilege to do so. It is generally understood that the Circle is not to be monopolized with trivial or incessant rambling. When each speaker is complete, s/he signifies completion with a recognized phrase. Though the phrase will vary from region to region, most people use the expression "All My Relations" to signify completion.

People may need to cry or express difficult feelings; it is important that everyone in the Circle listens and holds a caring or respectful repose. Some may want to share a happy thought, even a poem or a song; silence is considered as powerful as words. Remember that those things that are shared or which take place in the Circle are only for those who took part. The Circle teaches that, sometimes, the most important learning we can do is just about being human.

### *Ground Rules For The Talking Circle:*

- The person with the feather stick or stone is the only person talking. (The creator gave us one mouth and two ears so that we can listen twice as much as we speak.)
- What is said in the circle, stays in the circle.
- When someone is speaking there are to be no negative remarks to what is being said.
- When you speak it is NOT a time for you to put down anyone else.
- If you have nothing to say you can pass on to the next person. Some times silence is stronger than words.



## *Protocol*

What ever you use for the talking circle, feather stick or stone, the people of the land has certain protocol of the material that you have chosen. Thus, it is of great importance to become informed of such protocol practiced by the people in the area. Within most cultures, it is believe that everything has it's own life and purpose.

When using an eagle feather it is important to understand that in most cultures the Eagle is the animal that can get closest to the creator. The eagle feather was given to the circle as a gift that needs to be respected as it serves as a microphone to the creator's ears.

When stones are used it is important to understand that stones are known as the grandfathers of the earth who were here long before us and will be here long after we are gone. In other words these stones can be seen as our elders and we need to treat them with respect.

When we use a stick it is important to understand that whatever tree it came from had a life of its own, and that we are privileged to hold it in the circle. In some cultures depending on what tree it came form, it would have great importance, like the red cedar on the west coast was the tree of life. It provided transportation, homes, art, clothing, paint, warmth, and in some ways food.

In terms of protocol and direction it is essential to share and respect other cultures. For instance in the culture of the kwakwakawakw people, when holding a talking circle they go in the direction that is counter clockwise in contrast to most other cultures who go in a clockwise direction.

## *Follow Up*

It is very important that you acknowledge the fact that all took part in the circle. If some were unable to share something with the group it is helpful to point out that it is just as important to be a good listener. Silence is very powerful. These students can be encouraged to share in the next circle.

## **1.9. REFUGEES<sup>9</sup>**

**Ages:** 14 and up

**Time:** 30 minutes

**Type:** Transactional; cognitive, social

**Resources:** Paper, pencil, copy of handout (Appendix 9A)

**Potential:**

To develop an understanding of the difficulties experienced by refugees.

**Procedure:**

Give each participant a copy of the handout and allow them time to reflect. Give these instructions to the participants.

1. Read the handout and answer the questions
2. Discuss your answers with the group. Which questions were the hardest? Why?
3. Look again at your answers. What picture do they create? Would the host family enjoy your visit and find you kind and friendly? Why or why not?

If someone becomes upset, respect those feelings. Give the person time to be alone, or to simply observe. Should s/he want to share a personal experience of being a refugee, suggest that s/he could write the story or speak to the group, if the group is empathetic and supportive.

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<sup>9</sup> Adapted from Cech, M. (1996) *Global Sense*. Don Mills, ON: Addison-Wesley, p. 109.

## Appendix I.9A

### Refugees – Handout

*Read the following story, then answer the questions that follow.*

One August you go to a summer camp in Alaska. One afternoon, the sky turns a strange colour of green and the air begins to smell foul. The radio crackles, then dies and all the camp leaders begin to look worried.

Eventually a message comes through a park ranger who arrives in a small light plane. He can take out ten campers immediately and fly them to Russia. Apparently, there was a nuclear explosion and all of the United States and southern Canada has been declared a nuclear disaster area, and no one can return.

You arrive in Russia with only the clothes you are wearing. You receive a care package and you are sent to a small town to live with a Russian family. The other campers go to other towns.

1. The host family of eight (six children, two adults) offer you a bunk bed in one of the rooms with the four youngest children. Do you
  - a) smile and thank them?
  - b) feel hurt because you are not put with the two oldest children?
  - c) offer to sleep in the living room by yourself?
  - d) run out of the house and try to find another place to live?
2. The food they serve is very greasy and the meat is almost totally fat. Instead of potatoes or rice, they eat porridge three times a day. Do you
  - a) eat as much fat and porridge as you can and tell them you like it?
  - b) look for potatoes and rice in import stores?
  - c) ignore the meat and tell them you are a vegetarian?
  - d) eat only the dessert?
3. The care package contains two pairs of grey canvas pants and shirts. Do you
  - a) wear them with a smile and make the best of it?
  - b) rip up the clothes in disgust?
  - c) ask your foster family to take you shopping?
  - d) borrow clothes from the children in the family?
4. A friend in Hawaii sends you a pair of jeans. Do you
  - a) hide them away in a memory box?
  - b) rip them up and put on the overalls you've been given so you blend in with everyone else?
  - c) wear them only on festival days at school?
  - d) wear them even though everyone ridicules you?

5. The family speaks no English. Do you
- a) try to learn their language as quickly as possible?
  - b) offer to teach them English?
  - c) look for your camping friends and talk to them as much as possible?
6. School is very boring. You have to sit in desks all day and memorize long passages of Russian words. You have no friends. Do you
- a) try to learn the passages as well as possible?
  - b) doodle during class and keep up your English in secret?
  - c) become a class clown to win friends?
  - d) beat up anyone who is mean to you?
7. Your family asks you to forget about Canada and learn to be a good Russian. Do you
- a) get rid of your Canadian flag and magazines, and put up a Russian flag in your room
  - b) tell them you intend to return home as soon as possible?
  - c) tell them to mind their own business: you hate it here anyway?
  - d) join a club where you can talk to other Canadians and keep your culture alive?

## **I.10. FACT OR VALUE?<sup>10</sup>**

**Ages:** 14 and up

**Time:** 15-30 minutes

**Type:** Transactional; cognitive, social, spiritual/ethical

**Resources:** Pencils, handout of statements (Appendix 10A)

**Potential:**

Being able to differentiate value judgements from other sorts of judgements

**Procedure:**

Divide into groups of 5-8. Give each group a copy of the handout, and ask them to identify which statements are Value Statements and which statements are Factual Statements. Bring the groups together, and review the results together. Discuss any disagreements in ratings, highlighting the difference between Values (claims about worth) and Facts (claims that can be validated by sensory evidence or analytical reasoning).

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<sup>10</sup> Adapted from Association for Values Education (1978) *Prejudice*. Toronto: Ontario Institute for Studies in Education, p. 3.

## **Appendix I.10A**

### **Fact or Value?**

1. There are religious groups in Canada opposed to compulsory school attendance.
2. Children of all religious groups ought to send their children to school.
3. Natives should believe that time is as important as money.
4. Japanese-Canadians should be allowed to compete in a business with other Canadians.
5. It is part of the religious tradition of the Sikhs to wear a turban.
6. The Parti Quebecois is advocating that Quebec should separate from the rest of Canada.
7. If an ethnic group is unable to retain its language, then it loses its culture.
8. Canada should not be a multilingual country because it would be too inefficient.
9. Because of the inborn superiority of Natives, a Native should be Prime Minister of Canada.
10. A religious group called Hutterites do not want their children to listen to music or to dance.
11. In many Native communities, material goods are shared with relatives and prestige is a reward for sharing and generosity.
12. Canada should permit all races equal opportunity to come to Canada.
13. Many East Indians living in Canada are finding they are more readily accepted by whites if they dress like whites and hold a steady job.
14. Jehovah's Witnesses, a religious group, do not allow their followers to have blood transfusions because it would be interfering with the will of God.
15. Catholics in Ontario asked the government to extend financial support to Catholic high schools.
16. Inuit should have the right to keep oil companies out of the North if it changes the Inuit way of life.
17. Prejudiced people are stupid.

18. If he's black, he can't be white.
19. Me, I like red skin.
20. Sending immigrant doctors into remote areas is wrong.
21. The Nazis believed that all Jews are evil.
22. Black is beautiful.
23. He's doing very well, for a boy.
24. Discrimination is unjust.
25. If it comes from Newfoundland, it must be great.

## **I.11. WITHOUT WORDS<sup>11</sup>**

**Ages:** 12 and up

**Time:** 30 minutes

**Type:** Transformational; social, imaginative

**Potential:** To develop empathy for non-English speakers and to develop strategies to help the non-English speaker communicate with and understand speakers of English.

### **Procedure:**

Play this game with mature, literate youth who are comfortable with role-play. Ask three volunteers to wait outside the room while you prepare the group. Divide the remaining participants into three groups. Teach the groups “Tenglisha”, a language in which every word starts with T and ends with A. For example, “Here is your chair” becomes “Therea tisa tyoura tchaira.” Remember the “the” is pronounced as in “that”.

Give the following instructions to the players;

1. Speak only Tenglisha. Greet your volunteer, then ask the person to perform simple tasks for your group such as opening a window or door, writing a word on the chalkboard, sharpening a pencil, and so on.
2. Watch the volunteer do each task and evaluate the person’s success as he or she does the activities. Try to use words only.
3. When the leader stops the game, switch to English. Evaluate your performance of your volunteer.
4. Ask the volunteer how she or he felt during the game. What help did that person need from you?

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<sup>11</sup> Adapted from Cech, M. (1996) *Global Sense*. Don Mills, ON: Addison-Wesley, p.50



## **I.12. THINGS CHILDREN LIKE<sup>12</sup>**

**Ages:** 7 and up

**Time:** 15 minutes

**Type:** Transformational; physical, social

**Potential:**

To make children aware of the similarities between boys and girls

**Procedure:**

Children sit in a circle. They set up a rhythm of two knee slaps and two finger snaps. On the snaps, each participant, progressing round the circle, has to name something children like.

If they fail or repeat something already state they are out of the game.

Next they must name things girls like, and finally things boys like.

Discussion can centre around the similarity of these likes.

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<sup>12</sup> Adapted from Walker, D. (1986) *Gender Equality*. Cambridge, England: Learning Development Arts, p. iii



### I.13. WHAT'S IN A NAME?<sup>13</sup>

**Ages:** 9-14

**Time:** 30 minutes

**Type:** Transactional; cognitive, social

**Resources:** Flip chart or white board and markers

**Potential:** To make participants aware of and sensitive to cultural variations in the use of names.

**Procedure:**

Share with participants ways that families from various cultures name themselves. Write on the flip chart the Korean name "Kim Sung Ja" and ask students to identify the surname (Kim), the generational name (Sung), and the given name (Ja). Write the Mexican name "Jose Sanchez Santos" on the flip chart and ask the students to identify the paternal (Sanchez) and maternal (Santos) names. This person could be properly addressed as Senor Sanchez or Senor Sanchez Santos. Explain the structure of Russian names and illustrate them on the flip chart: Vladimir (given name) Ivanovich (father's name +ich) Demenkov (family name) and Valentina (given name) Ivanovna (father's name +ovna) Demenkova (family name +a).

Ask the participants about their family names and what country they came from. Have them liken them to Hispanic names or Russian names. Work through an example:

Participant's name: Joe Louis Brown

Joe's Father's name: Bob Andrew Brown

Joe's Mother's maiden name: Christina Lucas

Hispanic Equivalent

Joe     Brown             Lucas

Russian Equivalent

Joe     Bobovich         Brown

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<sup>13</sup> Adapted from Kepler, P., Royse, B.S. and Kepler, J. (1996) *Windows to the World*. Glenview, IL: Goodyear Books, p. 21-26.

## **I.14. COUNT YOUR LOSSES<sup>14</sup>**

**Age:** 13 and up

**Time:** 30-60 minutes

**Type:** Transformational; cognitive, emotional

### **Potential:**

Although gay, lesbian and bisexual young people have different coming-out experiences, many go through losses described in this exercise. This exercise will help heterosexual young people empathize with their experience

### **Procedure:**

Questions to guide your discussion: How did it feel to do this exercise? How did it feel to lose the things you did? Were some things more difficult to lose than others?

- Have students take out a piece of paper and number from 1 to 5.
- Have them write down the name of their best friend after number 1.
- Have them write down where they like to hang out after number 2.
- Next, have them write down the name of their closest family member after number 3.
- Have them write down their favourite possession after number 4.
- Finally, have the students write down their dream for the future after number 5.

In order to illustrate the point of this exercise, read to the students the following storyline.

You are at your locker and your best friend comes up to you and confronts you with the rumors that you are gay. You feel uncomfortable, but you don't want to lie so you tell your best friend that the rumors are true. Your best friend tells you that he or she doesn't want to hang out with you anymore. He or she tells everybody at school that you are gay. Nobody at school wants anything to do with you.

At this point you have just lost your best friend. Please rip off your best friend from the list and crumple up the paper.

You decide to go to your favorite hangout spot and you find all your friends. They tell you that you are no longer welcome to hang out there, and you need to leave.

At this point you have just lost your favorite hangout spot. Please rip off and crumple up the paper.

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<sup>14</sup> Youth Pride Inc. (1997) What you can do. From *Creating Safe Schools for Lesbian and Gay Students: A resource guide for school staff*. <http://members.tripod.com/~twood/guide.html>

You go home very upset and your favorite family member is there. You tell your favorite family member why you are upset, while coming out to him or her. When your closest family member has heard you, he or she tells you that he/she wants nothing to do with you and that you are crazy. S/he then tells your entire family about you being gay. Your parents tell you that you must move out.

At this point you have lost your closest family member, and you've lost a place to live. Please rip off and crumple up the paper.

As you are moving out of the house, you realize you can't take your most favorite possession with you as you don't even know where you are going.

At this point you have just lost your favorite possession. Please rip off and crumple up the paper.

You are now realizing that your dreams are being destroyed. Since you have no money or financial support, you now know that you won't be able to attend the school that you've always dreamed of attending.

You have just lost all of your hopes and dreams for the future. Please rip off and crumple up the paper.

### I.15. BARNYARD<sup>15</sup>

**Ages:** 8 and up

**Time:** 20-30 minutes

**Type:** Transformational; physical, social, imaginative

**Potential:** This is an exercise which both young people and adults typically enjoy. It is a great way to have young people potentially experience what it is like to be in a minority group.

#### **Procedure:**

- Have the students stand in a circle.
- Explain to the students that you are going to whisper an animal in their ear.
- Randomly whisper "cow" in most students' ears, whisper "pig" in less than most, whisper "cat" in only a few ears, and whisper "bird" in only one student's ear.
- Ask the class to close their eyes and make the sounds of their animal. Then ask them to walk around and try to find and link arms with other like animals.
- Allow them to do this for a few minutes, or until you notice that all like animals are together.
- When done, ask the students to discuss their experience being their particular animal. Start with the largest group. What was it like when you found out there were a lot of cows? How did you feel when you found your first cow? How did you feel when you found your first pig? How did you feel when you found your first cat? What was it like when you realized there were only a few other cats? When you realized you were the only bird, how did it make you feel?

When finished with this exercise and class discussion, explain to the students that being the bird or the cat can be somewhat representative of being a minority group member. Depending on the group, the facilitator can choose a particular emphasis (e.g. gay, lesbian or bisexual student; Christian; Jewish, Muslim; English, French, Spanish). They sometimes are tempted to join the majority in order to feel less alone (isolated) and more accepted.

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<sup>15</sup> Youth Pride Inc. (1997) What you can do. From *Creating Safe Schools for Lesbian and Gay Students: A resource guide for school staff*. <http://members.tripod.com/~twood/guide.html>

## I.16. VALUES CLARIFICATION<sup>16</sup>

**Ages:** 13 and up

**Time:** 30 minutes

**Type:** Transactional; physical, social, cognitive, ethical/spiritual

### **Potential:**

The purpose of this exercise is to allow students an opportunity, in a nonjudgmental atmosphere, to look at their own values. This exercise should generate discussion about why participants think the way they do about sexual orientation and gender.

### **Procedure:**

- Read a statement (see below).
- Have participants go to one side of the room if they agree and the other side if they disagree.
- Explain to participants that their level of agreement/disagreement can be on a continuum. However, they can't be right in the middle.
- Ask the participants to discuss why they are on the side they are.

*Below is a list of value statements. You can change them around for the sake of this exercise.*

- I can tell by looking at a person if they are lesbian, gay or bisexual.
- I think a disproportionate number of child molesters are gay men.
- I believe homosexuality is "cured" by psychotherapy.
- I believe the majority of lesbian, gay and bisexual people don't "flaunt" their sexuality.
- I believe AIDS is a disease that afflicts people of all sexual orientations.
- I believe people who are lesbian, gay or bisexual work in all types of jobs, and they live in all types of situations.
- I think gay men are readily identified by their effeminate mannerisms, high-pitched voices and talents in the arts.
- I believe lesbians choose their lifestyle because they hate and fear men.
- I believe bisexuals are really people who are either gay or lesbian.
- I think having homosexual parents can cause homosexuality.
- I believe that, in a same-sex couple, one is the female and the other is the male.

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<sup>16</sup> Youth Pride Inc. (1997) What you can do. From *Creating Safe Schools for Lesbian and Gay Students: A resource guide for school staff*. <http://members.tripod.com/~twood/guide.html>

## **II. SECTION TWO: *COMMON GROUNDS***

### **PRINCIPLES OF RIGHTS and RESPONSIBILITIES**

#### **Objectives:**

- To arrive at an understanding of human rights and responsibilities.
- To define and understand basic human rights and legislations supporting those rights.
- To understand obligations and responsibilities complementing such rights.

#### **Topics include:**

- The Basic Needs of People
- The Circle Game
  - Defining and Understanding Human / Living Beings Distinctions
  - Ordering Identities from Universals to Particulars
  - Distinguishing needs (survival, happiness) from wants
  - Cultivating Community
  - Cultivating World-mindedness through the Imagination
- Reflecting on Happiness & Suffering
- Rights Balloon Game
- Types of Rights
- The Rights of the Child
- Language Education in the Canadian Charter of Rights and Freedoms



## II.1. THE BASIC NEEDS OF PEOPLE<sup>17</sup>

**Ages:** 7-12

**Time:** 20-30 minutes

**Type:** Transactional; social, cognitive

**Resources:**

- Chart with “Basic Needs of People” hand lettered on top
- Markers
- *People* book
- A globe or world map
- Chart paper with the words “Ways in Which All People are Alike” hand lettered on top

**Potential:**

To help children recognize that even people who are from different parts of the world and look different have the same basic needs. Children will understand the basic needs we all share: food, clothing, shelter, and love. Regardless of how people look, act, and live, their basic needs are the same.

**Procedure:**

1. Have the children sit in a circle. Affirm them by reminding them that they are each special and unique. Tell them that everyone on earth has something special about them. Tell them also that we share something with all the people on earth—our basic needs. Have the chart titled “Basic Needs of People”.
2. Ask “What are things or conditions that you need for survival?” (Define survival.) Determine through discussion the differences between needs and wants. Stress that needs are things or conditions we must have in order to live. Wants are optional and do not determine our survival.
3. Have the children state “needs” as you list them on the chart. The basic needs are: food, clothing, shelter, and love. Things connected to these four basics such as medicine, money, etc. can also be included. However, a clear distinction must be made between what people need and want.
4. Show pictures of people from other cultures. Ask “Do you suppose these people have the same needs as we do?” Discuss. Guide your students to the conclusion that regardless of how differently people look, live, act or speak, they all have the same basic needs. Children can locate countries on the globe where people in the pictures come from.
5. Focus on the pictures again. Ask, “How are these people different from you? How are they like you?” Ask, “When people look different does that mean their basic needs are different from yours?” Discuss.

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<sup>17</sup> Drew, Naomi (1995) *Learning the Skills of Peacemaking*. Torrance, CA: Jalmar Press, pp. 99-100

6. Focus on pictures of different environmental settings including people in native dress, their homes, families and foods. Ask, “What basic needs are being met in these pictures?”

7. Say “Even though people of other cultures may look different from us, in what specific ways are they like us?” List similarities on chart “Ways in Which All People are Alike.”

8. Ask “If someone does look different, does that mean they are different inside?” Discuss.

9. Tell the children that conflicts are often based on perceived differences (racial, gender, cultural, religious, handicaps). Discuss.

10. Say “ Sometimes differences are perceived as threatening.” Explain that sometimes we don’t trust people who look and act differently from us. Say, “Sometimes wars have been fought over differences. The important thing to remember is that the basic needs of people are the same no matter how different they appear to be. We are all interconnected.” Define the word “interconnected”. Say “We are the ‘human family’. It’s important to care about other people, not just about those who are like us. We live on this earth together [indicate wholeness of globe]. We will always be connected as inhabitants of the same planet. Having a peaceful world means accepting each other and knowing we’re the same inside, and that we all need the same things. It’s also important to remember that all people are special.”

11. Ask “Do you ever find it hard to accept people who seem too different from you?” Discuss.

12. Ask “Have you ever not been accepted by someone else because they thought you were different?” Discuss

13. Ask, “If peace starts with you, how do you need to treat others, especially those people who appear to be different?” Discuss. Conclude the lesson with an affirmation of the children. Let them know that they are capable of accepting differences even though it might feel hard for them to do this at times.

## II.2. THE CIRCLE GAME: WHO ARE WE & WHAT MAKES US HAPPY?

**Age:** 7 – 15 yr. of age, with minor variations \*(see end)  
**Time:** 1 hour  
**Type:** Transmission, transaction, transformation (each component identified);  
cognitive, imaginative, physical  
**Resources:** Blank cards and markers

**Potential:** Participants learn the hierarchy of identity categories from those with the widest membership, that is, the most inclusive or universal, through to the most particular. Each of us shares multiple identities. These identities frame our communities and sense of responsibility. Yet, some of these identities are shared with all human beings, and some even with all living beings. When we understand that we share certain needs not only for survival but for happiness, we understand that certain “rights” are universal. There are five tasks (stages) associated with this activity. Not all tasks need be included:

1. Defining and understanding human / living beings distinctions
2. Ordering identities from universals to particulars
3. Distinguishing needs (survival, happiness) and wants
4. Cultivating community
5. Cultivating world-mindedness

### A. **Transmission: Identities from universal to particular**

Write down on cards: living (sentient) beings (up to five)  
animals (dog, horse)  
birds (eagle, magpie, chickadee)  
insects (a butterfly)  
human beings;  
gender (women/girls; men/boys);  
age (elder, adult, youth, child, infant);  
continent; nation; ethnic group;  
language; occupation; social class;  
region; province/state; city/town;  
friend; family (parent, child).  
individual person (“KIM” or “TOM”)

### Task 1: Defining and Understanding Human / Living Beings Distinctions

#### **Procedure:**

Define and/or discuss: What is a living being? What is a human being? Who is a living being? Who is a human being?

Draw on board: Two circles, one inside the other. Label outer circle “The Circle of Living Beings,” and the inside circle “The Circle of Human Beings.” As students identify specific cases of living and human identities, ask them which circle it belongs in. Have a volunteer participant write the identity in the appropriate circle.

Discuss: Are all human beings living beings? Are all living beings human beings?

## **Task 2:**      Ordering Identities from Universals to Particulars

**Procedure:** Turn identity cards upside down and have students select an identity card and become that identity in their imagination. Then ask students to arrange themselves in two circles to reflect the two circles on the board. Start with the narrowest identity (Kim or Tom) in the centre, and moving out to broader categories in succession, with human beings and animals, birds, and insects on the second-to-outer ring, and the “living beings” on the outer ring. Have students sit down on the ground in that formation to continue.

### **B.      Transaction: Finding a common denominator among “humans;” “life”**

Discuss qualities that all *living* beings share, and all *human* beings share. Who here wants to be happy? Who here wants to suffer? Discuss whether all living (and human) beings want to be happy and free of suffering. Discuss happiness as satisfaction, fulfillment and well-being, and the differences between these terms.

What do we need to survive? What do we need to be a happy? Discuss the difference between what we need to survive and what we need to be happy (satisfied, fulfilled). Then move towards specific components for all living beings (food, love) versus those specific to humans ( language, culture, religion or hope, education).

## **Task 3:**      Distinguishing needs (survival, happiness) from wants

Write down on cards: school, Winnie-the-Pooh bear, books in your language, food, chocolate, milk, clothing, Nike shoes, clean water, toilet paper, nests, friends, work, parents/caregivers, toys, playtime, money, shelter, a house, family, macaroni & cheese, bathtubs, travel, adventure, fresh air, music, shoes, heat, forests, grass, medicines, television, massages, protection, colours, flowers, respect, love, speech, credit card, to read & write, a computer

**Procedure:** Offer each need/want card to the group: “Who *needs* the following to be happy? Who *wants* the following to be happy.” The card is then given to the identity representing the most beings who needs/wants that.

When everyone agrees that they need something to be happy, the need is recorded on the board under a column marked as a potential “need.” When only a few say they need it, it is recorded as a potential “want.” “Is there anything we’ve forgotten? Is there anything else you need?” Afterwards, the lists are compared.

Discuss: What is the difference between needing and wanting something? What do we need to survive? What do we need to be happy? What needs to human and other living beings share? What needs are uniquely human? We can think of these needs as “RIGHTS” because we need them to survive, to be happy, and to avoid suffering.

### **C. Transformation: Expanding scope of care and responsibility**

These tasks are designed to extend the conceptual knowledge of the categories to a felt and imagined sense of relationship to others.

#### **Task 4: Cultivating Community**

**Procedure:** Beginning with the person in the centre, ask them to name one thing they “need” to be happy from the list of needs. Model the difference between a need and want, indicating that the children can only stand when they receive a “needs” (vs. want) card. The child with that need card offers it to the child. The child stands up to accept the card, and the group says:

“[Identity card name], may you be well and happy!”

Move in succession through the circle repeating this until everyone is standing in the same formation.

#### **Task 5: Cultivating World-mindedness through the Imagination**

**Procedure:** Then remind the children that like their circle, the planet earth is also a sphere or a globe where we help one another to get what we need to survive and be happy. We all live together on this globe called Earth. The Earth is our common home. And, just as the Earth rotates, we now rotate like the world: AS ONE. Begin turning in circles together.

**Optional:** Prior to turning, discuss the interdependence of human and living beings. Would we have food without the farmers and animals; love without our mothers and/or fathers; knowledge without our teachers; happiness without our friends; oxygen without the trees and algae?

Sing a related song together as you rotate. If you need to teach the song, do so before starting the whole project. Possibilities include:

- i) “The Circle Game” by Joni Mitchell.
- ii) “Peace Train” by Cat Stephens: Everyone holds hands or the waist of the person in front of you and move around the grounds like a train.
- iii) “We are the World, We are the Children”

#### **\*Age Variations:**

For younger students: Simplify the categories and lists of identities and “needs.” Make some more specifically of interest to their age group (for example, make “toys” skipping ropes or Pokomons or marbles). More direction from facilitator.

For older students: Make the list categories and lists more complex and specific to their interests. Less direction from facilitator.

### II.3. REFLECTING ON HAPPINESS & SUFFERING

**Time:** 30 minutes

**Age:** 7 – 12 years of age

**Type:** Transaction, transformation; cognitive, physical

**Resources:** Prepare a chart for each child (make rows larger than indicated):

NAME:	TRYING TO BE HAPPY:	TRYING TO AVOID SUFFERING:
“you” [child]		
mother		
friend		
acquaintance		
stranger		
enemy		
animals, birds, insects		

**Procedure:** Begin by discussing how we try to be happy and avoid suffering. Ask children to reflect and record examples of how they act (in body, speech, or thought) to try to be happy; how they act to avoid suffering. Then have them do the same with their mother (or caregiver): Did they notice how their mother or caregiver acted to try to be happy and avoid suffering? They record their responses. Then they are to interview a friend in the camp/class, and then someone they know less well from the camp/class. After this, have them reflect individually on someone they fought with or were angry with in the last while (indicated as “enemy” but could have been in their family). “In what ways do you think this person was trying, or tries, to be happy? How did/do they try to avoid suffering? Is everyone is trying to be happy and avoid suffering in different ways?” Discuss people’s rights and responsibilities to try to be happy and to avoid suffering, and to help others do likewise.

**Optional:** For outdoor programs, have children find an animal, bird, or insect and to observe it for about five or ten minutes to see how it acts. Explain to them how to move slowly as they approach the creature, and to watch quietly without touching or obstructing it. You might suggest they be like a secret spy on the creature, to learn about the creature’s life without making them feel afraid. Ask them to identify ways in which the animal/bird/insect appeared to try to be happy and avoid suffering. You might ask them to brainstorm how animals/birds/insects try to be happy and avoid suffering before going to check it out in the field.

Discuss how animals/birds/insects are similar to human beings.

## II.4. RIGHTS BALLOON GAME

**Time:** 30 minutes

**Age:** 7 - 12 years of age

**Type:** Transaction; cognitive, feeling, ethical

**Resources:** Each student requires a student chart (Appendix II.4A) and a class chart (Appendix II.4B).

**Procedure:** Students are asked to imagine that they are on their own, gently drifting in a hot-air balloon. The facilitator then leads the students in an active imagination exercise, vividly evoking the experience of being in the balloon. On board are ten rights. Each weighs two kilos. Suddenly, the balloon begins to lose height. To stop their descent, they must throw a right overboard. The balloon then levels out for a while before beginning to lose height again. Another right must be jettisoned. The process continues until they have only one right left. Students are asked to read the list carefully and think about which rights they are prepared to surrender and which they want to keep as long as possible. They then make their decisions—without discussion—by putting a 1 against the first right to be thrown overboard, a 2 against the second and so on. The right that remains at the end is numbered 10. The teacher then makes a class chart so that everybody can see the priority given to each right by the class as a whole.

Discussion follows.

**Potential:** This activity can raise some questions about the relative importance of the different rights we claim and the idea of basic rights. Which rights do we consider more important than others? Why? Are some rights so important to our well-being and essential humanity that we should never surrender them? Which can be—and are—sometimes surrendered? Under what circumstances? Can students suggest any rights that are even more important than the ones on the list, especially those they kept until last?

**Variation:** Having made their own decisions (filling in the first column of the class chart), students move freely around the room questioning nine others and entering their scores on the same chart. This approach encourages a great deal of interaction and can be less time-consuming and repetitive than attempting to produce a profile of the whole class. Students can then be asked to analyze and reflect upon results they have collected prior to plenary discussions.

From Graham Pike and David Selby, 1998, "A Chapter of Activities," In Smith, D.C. and Carson, T.R., *Educating for a Peaceful Future*. Toronto: Kagan & Woo Ltd., p. 188.

**P****Rights Balloon Game: Student Chart**

- ☐ The right to my own bedroom
- ☐ The right to clean air to breathe
- ☐ The right to pocket money
- ☐ The right to love and affection
- ☐ The right not to be bossed around
- ☐ The right to be different
- ☐ The right to holidays away from home each year
- ☐ The right to food and water
- ☐ The right to time for play
- ☐ The right to be listened to



**P**

Rights Balloon Game: Class Chart

	1	2	3	4	5	6	7	8	9	10
Bedroom										
Clean air										
Pocket money										
Love and affection										
Not bossed around										
Be different										
Holidays										
Food and water										
Time for play										
Be listened to										

## II.5. TYPES OF RIGHTS:

**Ages:** 13 – 18 yrs. of age

**Time:** 30 minutes

**Type:** Transmission, Transaction

**Resources:** A set of rights taken from the UN Declaration of Human Rights (Appendix II.5A), for each group of four students, with each right on a separate slip of paper. Sets are placed in separate envelopes. A marker, some masking tape and a large sheet of newsprint for each group.

**Potential:** To learn about the nature of the rights entrenched in the UN Declaration of Human Rights.

### **Procedure:**

A brief explanation of the nature of basic rights, liberty-oriented rights and security rights is given (see Appendix II.5B). Students, working in groups of four, consider each right in turn and decide whether it is a basic liberty-oriented or security-oriented right. Having come to a decision, they attach it to the appropriate column on their newsprint, which has been divided thus:

Basic Rights:	Civil/Political Rights:	Social/Economic Rights:

If they are undecided or feel that a particular right fits into all columns or no particular column, they either attach it so it overlays the dividing line between the two most suitable columns or omit it altogether. The activity completed, groups report back in plenary session. Discussion follows.

This exercise may raise a number of important discussion points:

**The weighting towards civil and political rights.** All groups will have a preponderance of statements in the liberty-oriented rights column (“civil/political rights”). They may well ask why. The Declaration of Human Rights was adopted by the then members of the United Nations in 1948 with France, Britain, and the USA, the most active and

influential members. Western democracies placed great emphasis on civil and political rights (e.g., freedom of speech and assembly) whilst communist and developing nations have placed greater emphasis on social and economic rights (e.g., the right to work). The question can be put: "What would a brand new Universal Declaration of Human Rights, hammered out at the UN by western, the remaining communist, and developing nations look like?"

**Are some liberty-oriented and security-oriented rights also basic?** If a basic right is a right that cannot be taken away whatever the circumstances, how many liberty and security rights might be considered basic? Can some rights be more justifiably taken away than others?

**Do groups identify some rights that seem to be both liberty-oriented and security-oriented as defined?** Article 26, the right to education, is often raised as a right of this kind. Education, it may be argued, is clearly intended to help us secure our social and economic needs, but the right to go to school—and the right to choose the kind of school—seem to be civil and political rights.

**Which category of rights is most important, liberty-oriented or security-oriented rights?** This question will provoke lively discussion and draw out a range of perspectives. The concept of the indivisibility of rights can usefully be introduced here; i.e., that rights are complementary and mutually reinforcing. Security-oriented rights, some argue, are best promoted through the free exercise of liberty-oriented rights and vice versa.

#### NOTE:

1. The twenty rights in Appendix II.5A are simplified versions of the Articles of the Universal Declaration of Human Rights as devised by a project at Geneva University in support of the World Association for the School as an Instrument of Peace.
2. Numbers in bracket refer to the Article number in the UN Declaration from which the simplified version is taken.

From Graham Pike and David Selby, 1998, "A Chapter of Activities," In Smith, D. and Carson, Terrance, *Educating for a Peaceful Future*, Toronto: Kagan & Woo, Ltd., p. 184 –185.

When the combined group declarations are complete, students are handed a copy of the 1959 Declaration and given the task of comparing and contrasting it with their own work. Are there any important rights that, on reflection, they as a group had overlooked? Are there any important rights that the UN Declaration, now around forty years old, fails to include? Groups are invited to amend their own declaration and/or the UN Declaration in the light of their discussions. Students then move into whole-class session, first to report back on their own declarations, the differences between their own work and that of the UN and any amendments they have made to either declaration, and then to discuss and reflect upon what was learned through the activity.

**Extension:** Students revisit their own declaration and the UN 1959 Declaration, having viewed one or more of the excellent UNICEF VHS videos or 16 mm films (see Appendix II.7A). Back in their combined groups, they try to draw up the ten-point declaration that the child/children depicted in the film might put together.

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## PART 2 Infusing Education for Peace into the Curriculum

### Videos

- *Beyond Hunger* (1982, 17 minutes, 16 mm/VHS). Children and relief efforts in Somali refugee camps
- *Children of the Sun* (1989, 47 minutes, VHS). Impoverished children and UNICEF projects in Bolivia
- *Ethiopia, Parched Lands and Promises* (1981, 12 minutes, 16 mm). Children facing drought and famine in Ethiopia and UNICEF's relief program
- *Remember Me* (1979, 15 minutes, 16 mm/VHS). The daily lives of seven children in different countries
- *Tarazani of Khartoum* (1989, 10 minutes, VHS). Sudanese children driven from their homes by civil war and forced to turn to life on the streets in Khartoum
- *That's Right* (1989, 15 minutes, VHS). Looks at the lives of two children from Guelph, Ontario, and two from Ghana
- *Who Will Help Paulinho?* (1983, 26 minutes, VHS). Street children in Brazil

These videos are available on *free loan* from UNICEF offices across Canada. Contact UNICEF Canada, 443 Mt. Pleasant Road, Toronto, Ontario M4S 2L8, (tel: 416-482-4444; fax: 416-482-8035) for details of local offices. UNICEF advises booking four weeks in advance.

## II.8. LANGUAGE EDUCATION RIGHTS IN THE CANADIAN CHARTER OF RIGHTS AND FREEDOMS

**Time:** 40 minutes

**Age:** 10 - 18 years of age

**Type:** Transmission; cognitive

**Resources:** Copies for each youth or group of youths of the Canadian Charter of Rights and Freedoms (from Legislative Appendix at end of manual).

### **Potential:**

In Canada, any citizenship or rights education for children must include some consideration of language rights and issues, and in particular the rights of the French language. This appreciation can be extended to include other mother tongues, including those of the students or participants, which are endangered by pressures to conform to the mainstream language and culture.

### **Procedure:**

Do a mother tongue survey of the class or group. Then do a survey of their mother's and father's mother tongues. List the different mother tongues represented in the group. Go to the grandparent level if there are too few languages represented. Ask the children if they still speak the mother tongue (their own or their parent's or grandparent's), and if not, how they think they lost that language. Then, brainstorm different ideas about how and why it might be very helpful to keep your mother tongue or to learn another language.

Read, explain and discuss the minority language education rights section 23 of the Charter. *[Indicates possible questions or lines of explanation.]*:

**23. (1) Citizens of Canada** *[Therefore, all Canadians. What is a "citizen?"]*

**a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or**

*Who is the linguistic [language] minority in the province of Alberta, the French or English? In what province are the French the majority and the English the minority? What is a MOTHER TONGUE? Why is it called a "mother tongue" do you think? So, here in Alberta, the Charter is referring to people whose MOTHER TONGUE is French...*

**b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province.**

*OR, those whose first language is NOT French but who started school in French elsewhere in Canada,*

**have the right to have their children receive primary and secondary school instruction in that language in that province.**

*They are entitled to complete primary and secondary schooling (that is, elementary, junior high, and high school education) in the French language. That means, that they are entitled to do all their core subjects in the French language, including Social Studies, Mathematics, and Science. Similarly, if an Albertan English-speaking student goes to Quebec, she or he is entitled to go to an English-language school.*

**(2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.**

*If one child in a family is receiving education in French or English anywhere in Canada, all their brothers and sisters are entitled to education in the same language.*

**3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary instruction in the language of the English or French linguistic minority population of a province**

**a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and**

**b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.**

*This section means that the education must be provided to the linguistic minority by the provincial government so long as there are enough students and families who qualify to make up a class or school in that minority language. Then, they will get their education free in the minority language.*

**Questions:**

1. If you are an only child in an English family in a northern Quebec community with only one other English family with two children, do you think you could have an English school there?
2. What if there were 58 families and 231 children?
3. Many Francophones (that is, French speaking people) settled in Edmonton and other towns in northern Alberta. Do they have the right to all their education in the French language if they wish?
4. Why does the Charter focus on English and French? What makes the French language so special in Canada?
5. Do you think the Charter should include other languages as well, where enough families speak that language in a neighbourhood?

### III. COMMON PATHS:

#### Ways to more inclusive, equitable, and humane communities & futures

**Objective:** To identify paths the students, groups and society can take to create a more equitable and humane future.

- Peace is...
- Peace Meditation
- Peace Messagematch
- The Golden Rule
- Group Storytelling
- Accepting Responsibilities when Exercising Rights
- Building a “Civilization of Love”
- Cultivating Response-ability
  - The Promise of the Peace Dove
  - Where Do We Draw the Action Line
- Recipe Cards
- Planning for Inclusion
- Luck of the Draw
- Listening to one another: Poems of experience



### III.1. PEACE IS...<sup>18</sup>

**Ages:** 13 – 18 years of age

**Time:** 30 minutes

**Type:** Warm-up; transaction; imaginative (art)

**Resources:** Four slips of paper for each student; newsprint and markers or crayons for each group of five.

**Potential:**

An activity providing a springboard for consideration of the nature of peace through a sharing of perceptions and understandings. A multiplicity of meanings is likely to be aired ranging from peace as absence of war to peace as synonymous with justice and equality, to peace as tranquillity, inner calm, and centredness.

**Procedure:**

Working individually and avoiding discussion, students write four different statements beginning "Peace is" on their slips of paper. The statements should capture their own several understandings of the concept of peace. Groups of five are formed to share and discuss what has been written, and to prepare a mutually acceptable short paragraph definition of peace. The paragraph is written out in large letters on the sheet of newsprint. Graphics (symbols, cartoons, etc.) should be added. Each group presents its work. Discussion of the various contributions (which can be displayed at the front of the class) follows.

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<sup>18</sup> Pike, Graham and Selby, David. (1998). "A Chapter of Activities." In Smith, D. and Carson, T. *Educating for a Peaceful Future*. Toronto: Kagan & Woo, Ltd., p. 170.

### III.2. PEACE MEDITATION

**Age:** 7 – 18 years old

**Time:** 20 minutes

**Type:** Transformation; spiritual

**Potential:** We can use our imagination and awareness of our breathing and our bodies (inside) to calm down when we are angry or afraid.

**Procedure:** Have the students sit cross-legged in a circle, or alternatively straight-up in a chair with their feet flat on the floor. Speaking quietly, discussing how odd it is that we breath every moment and yet are so seldom aware of the fact: “Was our last breath long or short? Was it shallow or deep? What nostril were you breathing out of—the left or the right or both? Or were you breathing out of you mouth? Now imagine that the air has a magic quality that can soothe and calm you down, and when you exhale it takes away all your anger and upset and unhappiness.”

1. Ask the group to close their eyes and take a deep breath, filling their stomachs and chest up like a balloon, filling them with its soothing, calming effects. Then, tell them to slowly let the air out, moving from the stomach upwards while they imagine any unhappiness, pain, fear, discomfort, tension or anger going away with the brēath and disappearing into the sky.

2. Ask them to imagine a very special place where they like to rest and feel at peace. It could be under a tree, in a field, or inside a special room. It could be a real place the children remember, or a place they make up in their imaginations. Tell them to feel the quality of that place—its sights, sounds, smells, touch, and the memories or feelings it evokes. Rest in the sense of being in this place of peace for a few minutes.

3. Ask them to imagine the magic of peace fills them like water, as if they were a cup being filled up by a giant tap of peace-water. The peace-water flows through them, and washes them inside and out. All their pain, hurt, fear and anger goes with the water, and they are left feeling clean inside and out. Then it spreads outwards, washing everyone in the room, inside and out. When the water washes over and through others, they also become happy and at peace. Then, the water spreads to all of Alberta, Canada, and the planet Earth, until the whole world is bathing in the calm and peace of the magic water of peace.

4. Finally, imagine that the people, animals and plants all say thank-you, and their words and happy thoughts fill all the world like a beautiful song.

Then, gently ask them to open their eyes.

Ask the children to describe their special place and what the water of peace felt like. How far could they extend their imagination? To their own bodies, the room, the province, Canada, the world?

### III.3. PEACE MESSAGEMATCH... (Jigsaw)

**Time:** 30 minutes

**Age:** 13 - 15 years of age

**Type:** Transmission; transaction; social; cognitive

**Resources:** A piece of a message for each student (see Appendix III.3A); an open space; an overhead projection transparency of the complete message collection (or a sheet of the complete set of statements for each group of three students).

**Potential:**

A lively cooperative activity that can be used to prompt reflection and discussion around definitions of peace, the sources and place of war in human society, and the specifics of each message.

**Procedure:**

When the message pieces have been distributed, students move around the room looking for others with whom they can join to complete a message. The total number of messages is given and it is explained that the class will be successful only when everybody is part of a message that makes sense. The task complete, each group reads out its message. If the class number is not a multiple of three, the teacher can join in and/or one student can be given two adjoining pieces from the same set.

A useful way into plenary discussion is to divide the class into mixed-gender or single-sex groups of three with the task of determining, a) the most *challenging* statement, b) the most *outrageous* statement; c) the *blandest* statement; d) the most *insightful* statement, and e) the most *insightful* statement. Decisions can be tabulated on the board and the table used as a basis for class discussion.

Is peace absence of war? Is it absence of injustice? Or both (and, possibly, more)? Is peace a goal to be aimed at or a way of living one's life? Does war come from inside ourselves? Is it pressed upon us by those in power? Does it come from the way we have organized society and the world? Is there such a thing as a "just" war? Is deterrence and, hence, the maintenance, stockpiling, and updating of weapons systems, and effective means of upholding peace? Is it morally defensible?

The single-sex small group discussion alternative is likely to bring out in stark relief gender differences in attitudes towards peace and war.

**Source:** Sources of messages (in order presented) are: Mahatma Gandhi, United Nations, Thomas Mann, Vegetius (fourth century A.D.), Martin Luther King, George Bernard Shaw, Mao Tse-tung, Eve Merriam, Mahatma Gandhi, Maria Montessori, unknown, Benito Mussolini, John Lennon, Thomas Hardy, unknown.

## PART 2 Infusing Education for Peace into the Curriculum

**P**

## Peace Messagematch: Messages

There is no / road to peace; / peace is the road

Wars begin / in the minds / of men.

War is only a cowardly / escape from the / problems of peace.

Let him who / desires peace / prepare for war.

Wars are poor / chisels for carving / out peaceful tomorrows.

Peace is not only / better than war / but infinitely more arduous.

In order to get rid / of the gun it is / necessary to take up the gun.

I dream of giving birth / to a child who will ask, / "mother, what was war?"

Poverty is / the worst / form of violence.

Establishing lasting / peace is the / work of education.

There is no / peace in the world / when there is no peace within.

War is to man what maternity / is to a woman; I / do not believe in perpetual peace.

For we are / saying, give / peace a chance.

War makes rattling / good history / but peace is poor reading.

A just war / is a contradiction / in terms.

### III.4. THE GOLDEN RULE

**Time:** 20 minutes

**Age:** 7 – 18 years of age

**Type:** Transmission; spiritual/ethical

**Alternative resource:** For older students, a video from Bill Moyer's interviews with Joseph Campbell in the *PBS Power of Myth* series to exemplify the common themes across religious and cultural traditions.

**Potential:**

A fundamental guide to moral behaviour familiar to Christians is the Golden Rule. A fascinating fact about this rule is that it is found in most of the world's commonly practiced religions, though expressed in different ways. In Appendix III.4A, we have listed eight versions of the Golden Rule. Here are some suggestions for what you can do with the list.

**Procedure:**

Whether done in the context of forming class rules or just as a general discussion of social rules and culture, it is intriguing to speculate as to why the Golden Rule is so culturally widespread. If the students do not suggest it, you might propose the possibility that it is because the desire to be respected and to be treated fairly is fundamental in human beings. It is also worth speculating about whether the Golden Rule is the most basic of social rules. Judaism, Confucianism, Christianity, and Brahmanism, for instance, all indicate this to be the case.

Drum, J., Hughes, S., and Otero, S. (1994). *Global Winners: 74 Learning Activities for Inside and Outside the Classroom*. Yarmouth, Maine: Intercultural Press, Inc., p. 115–116.

#### **APPENDIX III.4A: The Golden Rule**

- Christianity:** “All things whatsoever ye would that others should do to you, do ye even so to them, for this is in the Law and the Prophets.”  
- Matthew
- Judaism:** “What is hateful to you, do not to another. That is the entire law, all the rest is commentary.”  
- Talmud
- Islam:** “No one of you is a believer until he desires for his brother that which he desires for himself.”  
- Sunnah
- Confucianism:** “Is there one maxim which ought to be acted upon throughout one’s whole life? Surely, it is the maxim of loving-kindness. Do not unto others what you would not have them do unto you.”  
- Analects
- Buddhism:** “Hurt not others in ways that you yourself would find hurtful.”  
- Udana Varga
- Brahmanism:** “This is the sum of duty: Do naught unto others which would cause you pain if done to you.”  
- Mahabharata
- Taoism:** “Regard you neighbour’s gain as your own gain, and your neighbour’s loss as your own loss.”  
- T’ai Shang Kan Ying P’ien
- Zoroastrianism:** “That nature alone is good which refrains from doing unto another whatsoever is not good for itself.”  
- Dadistan I. Dinik

### III.5. GROUP STORYTELLING

**Time:** 40 minutes

**Age:** 10 – 18 years of age

**Type:** Transaction; transmission; imagination; social

**Potential:**

Group storytelling allows students to understand the possibilities of collaboration in the construction of stories. This builds social cohesion among the group, and can provide insight into many of the deep-seated ideals, prejudices, fears, or hopes of the children or youths. This can be insightful for them and/or the facilitator.

**Procedure:**

Have students in one or several groups sitting in circles. Tell them that they are going to tell a story together, but only one line at a time. Have someone who can print well and reasonably quickly record what is said. Provide a first sentence for the story, and then ask the children to add one sentence each at a time to try to help the character in the story. Rather than going in order around the circle, let them contribute at random when an idea occurs to them. Finish the story when it seems exhausted. Discuss issues raised by the story immediately afterwards before starting another story cycle. Rather than saying something in the story is “wrong” or targeting the comments of any one children, as the entire group why they think something happened in the story. Treat the story as the group’s story rather than an individual’s. Talk about the experience of composing a story together. If there is enough time, start a new story and repeat as many times as possible.

**Examples of possible first sentences:**

1. “It’s not fair!” the girl cried as she stormed out of the room...
2. Jonathon turned a corner and three boys started throwing stones and yelling, “Queer! You gay!”...
3. I am responsible for your happiness and you are responsible for mine, said the mouse to the cat...
4. When the new factory came to town, the river became polluted and the children could no longer swim there in the summer...
5. Phil was Aboriginal and spent summers in northern Alberta living with his grandmother, a Cree elder, and speaking Cree. In the fall, he returned to Edmonton to a school where he was the only Aboriginal boy in his class, and he had to speak English.
6. Mi Jung knew very little English. As the only girl from Korea, she felt lonely at the camp.
7. Michelle was the only Francophone child in an Anglophone town, and didn’t know a word of French.
8. When the boys (girls) arrived at the softball diamond, a sign read: “No more boys (girls) with blond hair and blue eyes are allowed to play here.”

### III.6. ACCEPTING RESPONSIBILITIES WHEN EXERCISING RIGHTS

**Time:** 40 minutes

**Age:** 10 – 15 years of age

**Type:** Transaction; cognitive; imaginative

**Potential:** Students will learn that their individual rights as citizens can be exercised only when they are willing to assume responsibility and accountability for their actions. Young people are often quick to claim what they believe are their rights, but at the same time they often fail to recognize their responsibilities. They overemphasize their rights without the desire to recognize their responsibilities. They will frequently say or think, “Society owes me this or that,” as an excuse for their unlawful actions, such as theft, robbery, drug sales, or other offences. So, young people will have to recognize that they will only be able to have what is rightfully theirs and then only if they accept the responsibility for their own actions, which means that they will have to stay within the boundaries of what is considered to be the law of this country. They have to realize that they must contribute as well as receive.

**Procedure:** The facilitator will discuss the following with the youth:

- What rights do teachers have as school employees?
- What responsibilities do teachers have as school employees?
- What rights do your parents/family members have in society?
- What responsibilities do your parents/family members have in society?
- What rights do you have as citizens?
- What responsibilities do you have as citizens?

**Behavioural Rehearsal:** The facilitator will select four pairs of students and give each pair an index card with a right printed on one side and a corresponding responsibility printed on the other side. Each pair of students will discuss how to honour both the right and the responsibility.

The students are advised to use the following skills:

1. Identify your rights as a member of society.
2. Identify rights you do not have.
3. Uphold the rights of others.
4. Identify your responsibilities to society.
5. Decide how to show your accountability.
6. Plan to exercise your responsibility.
7. Do as planned.

The following rights and responsibilities may be considered:

- The right to go to college. The responsibility to study hard and make good grades.
- The right to do a job. The responsibility to do the job well.



- The right to earn a driver's license. The responsibility to learn and abide by the laws of the road.
- The right to go out for a sport. The responsibility to maintain good grades in order to participate.

The facilitator and peers will analyze the role play and the use of the skill components and have students re-enact the role play if corrections are necessary. If no corrections are necessary, the role-play is complete.

The facilitator will list appropriate rights and responsibilities on the board with the assistance of the participants. They will participate together in a discussion of how to use the skill components to enable the students to exercise their rights and at the same time accept their responsibilities.

### III.7. BUILDING A “CIVILIZATION OF LOVE”

**Time:** 40 minutes

**Age:** 7 – 13 years of age

**Type:** Transmission; transaction; imagination; feelings; social

**Resources:**

- Large chart paper entitled: “A Civilization of Love”
- Mural paper entitle, “A Civilization of Love”
- Markers, paints, crayons, etc.
- Definition on a poster for: unique, dignity, civilization, and respect
- Books on Gandhi (optional)

**Potential:**

- The participants will define what a “Civilization of Love” means to them.
- The children will think about what a “Civilization of Love” would be like.
- The children will discuss the following concept: “respect for the unique dignity of each human being.”

**Procedure:**

1. Have the class form a circle. Do the following exercise. Say, “Take some deep breaths. Imagine yourself walking into a room filled with people you don’t know, but you feel perfectly safe and relaxed. It is a bright sunny room. The people are smiling and talking quietly. They smile at you and immediately start talking to you, just as if they had always known you. You feel perfectly comfortable. You know that these people care about you, even though they didn’t know you before. You notice that the people have skin of different colours and different facial characteristics. Some are Indigenous, some black, some white, some Asian, some Hispanic. You begin to feel like they are your family. You feel safe, loved, and accepted in this room. You don’t want to leave it. You know you are in a special place.”
2. Have the children describe how they feel.
3. Tell them that you are now going to read them an excerpt from the newspaper of a statement by Pope John Paul. Let the class know that Pope John Paul is a peacemaker, and that in the article he talks about another famous peacemaker, perhaps the most famous one of all, Mahatma Gandhi.
4. Ask, “Who knows who Gandhi was and why people all over the world respect him so much?” Discuss and give some background on Gandhi. If you have a book on Gandhi, show it now and display any photos.
5. Read the following newspaper excerpt once, then reread it, making sure that your participants understand what you’re reading. Go over the definitions and give all the explanation the participants need:

**“Mahatma Gandhi taught that if all men and women, whatever the differences between them, cling to the truth, with respect for the unique dignity of every human being, a new world order—a civilization of love—can be achieved”** (*The Star Ledge*, Newark, NJ; February 1, 1986).

6. Ask, “What would a ‘civilization of love’ be like?” Share your own feelings about this.
7. Go around the circle and have the children give their interpretations and feelings.
8. Ask, “What does ‘respect for the unique dignity of each human being’ mean?” Discuss.
9. Have the children silently think about “a civilization of love where the unique dignity of every human being would be respected.”
10. After about three minutes, have the children share what they thought about. Record the elements of their ideas: feelings, descriptions, etc. on the chart paper.
11. Put the mural paper entitled “A Civilization of Love” on the floor. Move the desks if in a classroom. Pass out the paints, etc. Let the children spread out and compose a mural together as a whole class. They should take about five minutes ahead of time to plan how they will do this.
12. Stress that this is a collaborative effort in which they will demonstrate the principles of peace and cooperation to which Gandhi dedicated his life.

**Extension:** invite others to see the mural. Create an opportunity to display it. Call the local newspapers and ask them to take a picture of it with the class. Let the children know that, through their artistic expressions, they are making a huge difference, and they are sending a message to all the people who see their mural.

### III.8. CULTIVATING RESPONSE-ABILITY

**Age:** All ages  
**Time:** 15 minutes (warm-up)  
**Type:** Transmission; transaction; cognitive; feeling; social

**Potential:**

A less formal, conversational introduce the need to complement an understanding of rights and injustice with the ability to respond (that is, “response – ability”)

**Procedure:** Ask participants how it feels to have your rights overlooked, or to witness the rights of others overlooked. How does it feel when something unfair or unjust happens to us? Give particular and appropriate examples. How do we respond? Will it work just to cry or yell, or should we do more? Should we fight? Is that the most effective way to respond?

In this way, help participants see that knowledge of rights, diversity, and unfairness need to include RESPONSIBILITY or the “ability” to “respond”.

Say, “In your life, I’d like you to think of something that you feel is very unfair, something that directly affects you or someone near or dear to you, or it can be a social problem that concerns you. What does that unfairness feel like?”

Now, I’d like you to think how you might help to eliminate that unfairness. Is there a way you could act to stop the unfairness without harming others? We don’t, after all, want to be unfair in trying to correct another unfairness, do we? So, what can you do? Ask them not to say anything, but to think over their action carefully before committing to doing it. It has to be something realistic, something you might accomplish in the coming week, for example. It could be saying more supportive and kind things to someone who has been hurt, or offering money or food to someone begging, or telling someone who is hurting you that they need to stop, and that you are not going to accept their abuse. Once they have decided, tell them to pledge quietly inside their own mind to do their best to do it. This will help them to understand their “response – ability”.

This leads into one of the following exercises:

- The Promise of the Peace Dove (7 – 14 year olds)
- Where Do We Draw the Action Line (15 – 18 year olds)

### III.9. THE PROMISE OF THE PEACE DOVE

**Age:** 7 – 14 years of age

**Time:** 40 minutes

**Type:** Transmission; transformation; cognitive; imaginative; spiritual/ethical

**Resources:**

- Copy guidelines for origami “flapping doves” (Appendix III.9A) and provide one to each student. Optionally, prepare a transparency if you have an overhead.
- Either pre-cut, or have participants cut, six-inch (or 31.5 cm) squares of thin, coloured paper, preferably with a shiny finish (gift wrapping paper can work). There should be sufficient paper for three or four squares per participant, in case they make a mistake or wish to make more than one. Provide different colours so participants can select the colours they like.
- Thin markers, pens or pencils are required.
- Thick nylon sewing or jewellery thread & pins
- If doing the more elaborate mobile project, you will also need string, nylon sewing or jewellery thread, and wire hangers (from a dry cleaners or store) or sticks if near woods.

**Potential:**

This exercise combines historical information with an exercise to teach children and youth about making commitments or pledges to change society or one’s life.

**Procedure:**

Ask the students if they know about the bombing of Hiroshima and Nagasaki in 1945. Tell them about the bombing and the suffering of the Japanese people. You can show the film (Appendix III.9B) or a story about the dropping of the bomb. Then discuss the Japanese art of origami (paper folding) and how they began to make “peace cranes” as a way to remind the world of peace. Cranes are birds. In the West, we associate peace with birds as well: doves. So, in this exercise we are calling our peace cranes “Peace Doves.” (Optional: Discuss the origin of the Dove of Peace in the story of Noah’s Ark.)

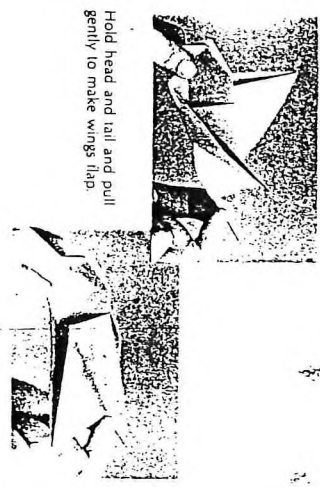
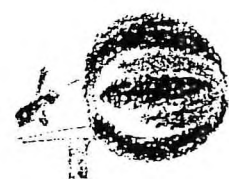
Have the participants write their response-ability in small letters in the middle of the white side of the paper (or the side of the dove that will be hidden). Tell them it can be a secret between the peace dove and themselves. Then help them to fold the peace dove by guiding them step by step. They should each have a copy of the instructions, but if possible try to project the instructions on an overhead (not necessary if unavailable or difficult). You could use a square double the size so everyone can see the folding you’re doing. Ensure they are folding their promise on the inside so it is not visible and remains “a secret pledge.” Have them poke a hole with a pin in the top of the dove’s back so it can hang balanced, and then draw a thread through the hole and tie it. Suggest they hang it near their beds or some special place to remind them of their pledge.

Discuss how the children can remember their pledge and act on it by hanging up their dove. Discuss the importance of honouring pledges, and doing our best to accept response-ability for suffering (unfairness) in our own lives and in those of others.

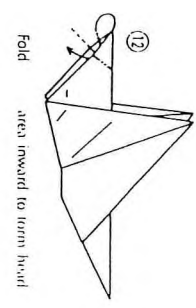
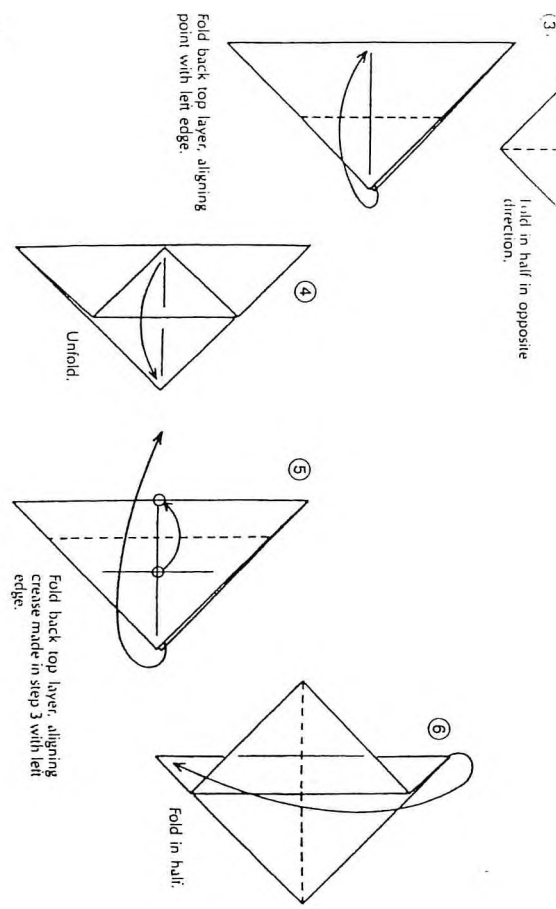
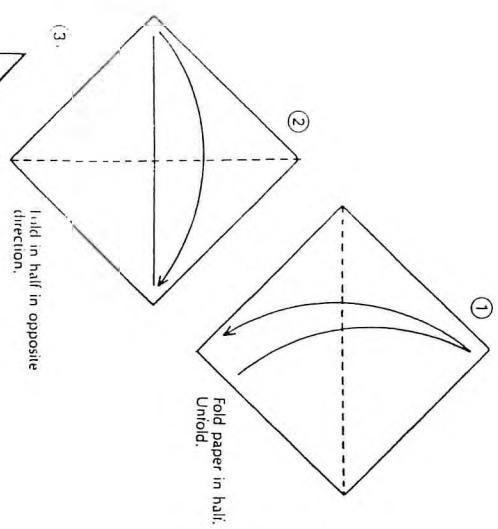
# FLAPPING DOVE

The wings flap so realistically it seems as if it might fly away. Use a lightweight paper for a better effect.

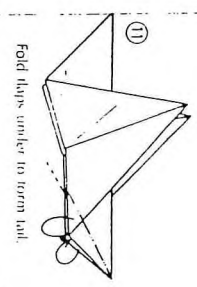
Makoto Yamaguchi



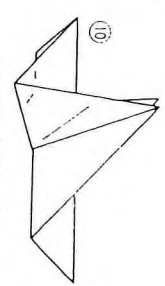
Hold head and tail and pull gently to make wings flap.



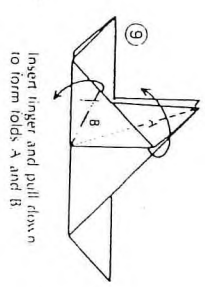
Fold area inward to form head.



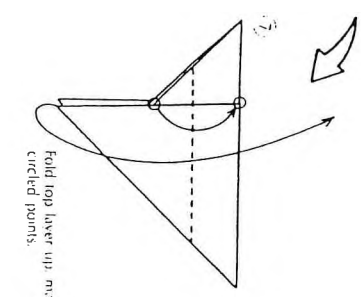
Fold flaps under to form tail.



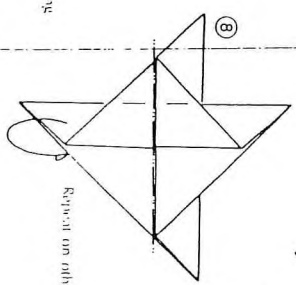
Repeat on other side.



Insert finger and pull down to form folds A and B.



Fold top layer up, matching circled points.



Repeat on other side.

A1 DIX III

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## RACISM / DISCRIMINATION / PREJUDICE

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**Title:** AFTER THE CLOUD LIFTED - HIROSHIMA'S STORIES OF RECOVERY (4)

**Producer:** RMS Communications  
**Distributor:** Filmwest Associates  
**Copyright Date:** 1996  
**Cost:** \$195.00  
**Running Time:** 30 minutes  
**Grade Level:** 7-12

**Annotation:** Presents the experiences of several survivors of the atomic bomb explosion over Hiroshima in 1945, before and after the event. Includes the stories of two girls tragically disfigured by the bomb; a girl who swore revenge against the bombers; and a cartoonist who now teaches millions about the terrors of nuclear war through his art.

**Title:** BRIDGING RACIAL DIVISIONS - PROGRAM #7 (5)  
**Series Title:** Peace Talks: Violence Prevention Series

**Producer:** Heartland Media / Bureau At-Risk-Youth  
**Distributor:** McNabb & Connolly  
**Copyright Date:** 1997  
**Cost:** \$150.00  
**Running Time:** 30 minutes  
**Grade Level:** 7-12

**Annotation:** Explores how racial divisions affect everyone. This program's objectives are: 1) to examine the causes; 2) to understand stereotyping; 3) how to break the cycle of distrust; and 4) to look at the benefits of being open. Host Michael Pritchard leads a discussion with a group of racially diverse young people. Should be used in conjunction with Program #1 of Peace Talks: Violence Prevention Series. See Program #1 for objectives.

## APPENDIX B

### URBAN AND REGIONAL RESOURCE CENTRES

#### CO-ACQUISITION - URBAN MEDIA CENTRES

Yasmia Peerani  
Educational Resources & Services Loan Pool  
Calgary Board of Education  
3610 Ninth Street S.E.  
Calgary, AB T2G 3C5  
Telephone: (403) 294-8544  
Fax: (403) 287-9739

Thalia Hartson  
Learning Resource Consultant  
Edmonton Public School Board  
Centre for Education, 1 Kingsway Avenue  
Edmonton, AB T5H 4G9  
Telephone: (403) 429-8387  
Fax: (403) 425-0625

Lonnie Springer, Supervisor  
Instructional Materials  
Calgary Separate School Board  
6220 Lakeview Drive S.W.  
Calgary, AB T3E 6T1  
Telephone: (403) 298-1685  
Fax: (403) 249-3054  
- E-mail: INMSPRV-  
E-mail: springel@cadvision.com

Roy Ribkens  
Instructional Media Centre  
Northern Lights School Division  
Bag 1002, 4908 - 49 Avenue  
Bonnyville, AB T9N 2J7  
Telephone: (403) 826-3366  
Fax: (403) 826-2959

Teddy Moline  
Learning Resources Instructional Services  
Elk Island Public Schools  
2001 Sherwood Drive  
Sherwood Park, AB T8A 3W7  
Telephone: (403) 464-8235  
Fax: (403) 464-8033

Don Falk  
Coordinator, Secondary Education  
Red Deer Public School Board  
4747 - 53 Street  
Red Deer, AB T4N 2E6  
Telephone: (403) 342-3740  
Fax: (403) 347-8190



Rick Mooney, Supervisor  
Curricular Resources  
Edmonton Catholic Schools  
St. Anthony's Teacher Centre  
10425 - 84 Avenue  
Edmonton, AB T6E 2H3  
Telephone: (403) 439-7356  
Fax: (403) 433-0181

Greg Brown, IMC Manager  
Medicine Hat School District  
601 First Avenue S.W.  
Medicine Hat, AB T1A 4Y7  
Telephone: (403) 528-6717  
Fax: (403) 529-5339  
E-mail: gread@shockware.com

#### CO-ACQUISITION - REGIONAL RESOURCE CENTRE

##### **ZONE 1**

Jeannette Rolling, Film Supervisor  
Zone One Regional Resource Centre  
P.O. Box 6356  
10020 - 101 Street  
Peace River, AB T8S 1S3  
Telephone: (403) 624-3187  
Fax: (403) 624-5941

##### **ZONE 5**

Doreen Smith, Coordinator  
South Central Alberta Resource Centre  
(SCARC), Golden Hills Regional Division  
435A Hwy 1  
Strathmore, AB T1P 1J4  
Telephone: (403) 934-5028  
Fax: (403) 934-5125

##### **ZONE 2/3**

Jan Dunn, Operations Manager  
Central Alberta Media Services (CAMS)  
183 Sioux Road  
Sherwood Park, AB T8A 3X5  
Telephone: (403) 464-5540  
Fax: (403) 449-5326

##### **ZONE 6**

Myrna Girardi, Film Supervisor  
Southern Alberta Learning Resource Centre  
(SALRC), Provincial Gov't Administration  
Building, Room 120, 909 Third Avenue North  
P.O. Box 845, Lethbridge, AB T1J 3Z8  
Telephone: (403) 320-7807  
Fax: (403) 320-7817

##### **ZONE 4**

John Zhu, Media Coordinator  
Information and Development Services  
Parkland Regional Library  
Box 1000, 5404 - 56 Avenue  
Lacombe, AB T4L 1G1  
Telephone: (403) 782-3850  
Fax: (403) 782-4650  
E-mail: primedia@ccinet.ab.ca

### III.10. WHERE DO WE DRAW THE (ACTION) LINE?

**Ages:** 14 – 18 years of age

**Time:** 45 minutes

**Resources:** For each pair: a paste stick, a marker, a set of twelve action statements (Appendix III.10A) and a long strip of paper.

**Procedure:**

Working in pairs, half the class organize the statements on an acceptable-unacceptable continuum, following the procedure described on page 220. Partners decide at which point along the continuum they would draw the line between actions that are acceptable and unacceptable. They mark the point with an initialled line (a double line if they can reach consensus). The other half of the class, also working in pairs, organize the statements on an effective-ineffective continuum drawing the line between actions considered effective and ineffective. Pairs that have undertaken the activity using the different criteria are then brought together to discuss, compare and contrast the results.

**Potential:**

The activity, and subsequent plenary discussion, will help clarify individual attitudes towards different forms of social action while, at the same time, alerting students to a range of conflicting viewpoints and perspectives. The statements cover a wide spectrum of action possibilities from direct action involving violence to property, to non-violent direct actions of varying levels of risk and intensity using well-established channels of persuasion within a democratic society. A range of important issues are there to be aired in the plenary session. Which action strategies are felt to be most effective? What is meant by effective? For what reasons do individuals rule out certain forms of action? Does everybody agree? If not, why not? To what extent does the choice of form of action depend on the severity of the injustice/oppression perceived? To what extent is it reasonable to resort to forms of action that might be considered more “extreme” upon the transparent failure of other channels of persuasion to halt the perceived injustice/oppression or to highlight a problem? Is direct action involving a threat to person or property every justifiable? Is it congruent with the values that motivated the action in the first place? What would students say to the people described in the twelve statements if they could be present in class?

PART 2 Infusing Education for Peace into the Curriculum

**P**

Where Do We Draw the (Action) Line?

<p><b>Sit-down Protest</b></p> <p>Opponents of nuclear power mount a peaceful sit-down protest across the entrance to a nuclear power station.</p>	<p><b>Slogans</b></p> <p>Opponents of the international arms trade daub an armaments factory with slogans and put glue in the locks.</p>
<p><b>Lobby</b></p> <p>A representative group from organizations concerned about the decline in Canada's aid to developing countries visits federal parliament to meet MPs to press their case.</p>	<p><b>Petition Drive</b></p> <p>Members of anti-immigration groups combine to obtain signatures for a petition calling upon the federal government to severely restrict immigration into Canada.</p>
<p><b>Letters</b></p> <p>A network of people opposed to entertainment involving performing animals write letters of protest to the local MPP or MLA, to councillors, and to local radio and newspapers on hearing that a circus is coming to town.</p>	<p><b>Walk-out</b></p> <p>University students shout down, and walk out of, a lecture in which the professor questions whether sexual harassment is as common as the figures suggest.</p>
<p><b>Break-In</b></p> <p>Opponents of scientific research involving animals break into a laboratory and release beagles intended for use in experiments.</p>	<p><b>Bomb Hoax</b></p> <p>A person opposed to abortion phones a hoax bomb call to an abortion clinic causing the clinic to close for the day.</p>
<p><b>Stunt</b></p> <p>Opponents of a factory that is polluting a local lake undertake a hazardous climb up the factory's tallest chimney to hang a banner.</p>	<p><b>Picketing</b></p> <p>Opponents of a very oppressive foreign government mount a regular picket outside a store selling goods from that country, leafletting people entering the shop, engaging them in discussion about human-rights denials and requesting them not to enter.</p>
<p><b>Personal Change</b></p> <p>An individual contributes to environmental protection by making environmentally friendly lifestyle and purchasing decisions.</p>	<p><b>Demonstration</b></p> <p>Opponents of welfare cuts stage a demonstration outside the provincial parliament, break through the police cordon and temporarily occupy part of the building.</p>

### III.11. RECIPE CARDS<sup>19</sup>

**Ages:** 12 and up

**Time:** 30-60 minutes

**Type:** Transactional; social, cognitive

**Resources:** Index cards, pencils

**Potential:**

To develop an understanding of words commonly used in discussions about anti-bias issues. To imagine how respect, caring, sharing and peace could be promoted.

**Procedure:**

Divide into small groups. Ask the groups to discuss the meaning of each of the following words: respect, caring, sharing and peace. Make a recipe card for each word. Include ingredients (what it takes to make it), procedure (how to make it) and time (how long it takes to achieve it).

Bring the groups back together and compare recipes.

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<sup>19</sup> Adapted from Cech, M. (1996) *Global Sense*. Don Mills, ON: Addison-Wesley, p.129.

### III.12. PLANNING FOR INCLUSION<sup>20</sup>

**Ages:** 10 and up

**Time:** 30 minutes

**Type:** Transactional; social, cognitive, imaginative

**Potential:** To devise practical ways to include physically and/or mentally challenged people in their communities.

**Procedure:**

1. Discuss with your group how you would meet the following challenges:

- a) The manager of a local store complains when a person in a wheelchair knocks over a magazine rack. The manager states in a very loud voice so that everyone in the store can hear, "I'm going to put up a sign banning you people from here."
- b) Your local community newspaper has a sports article headlines, "Retarded Athletes Excel in Football."
- c) Your Boy Scout group is challenged to a hockey game by a team of people in wheelchairs. some of the Scouts don't want to play.
- d) A blind girl attends an after-school dance class in street clothes. She is the only one not wearing a leotard and tights.
- e) A church group brings clothes to your youth club for the "two retarded kids in the club". All the clothes are used and out of fashion.

2. Summarize your five solutions with a simple action plan.

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<sup>20</sup> Adapted from Cech, M. (1996) *Global Sense*. Don Mills, ON: Addison-Wesley, p.132.

### III.13. LUCK OF THE DRAW<sup>21</sup>

**Ages:** 8 and up  
**Time:** 30 minutes  
**Type:** Transformational; social, cognitive, imaginative  
**Resources:** Set of six cards for each group, half marked “A” and half “B”, writing paper

**Potential:**

To gauge pupils’ awareness of sexism in a “neutral” atmosphere and to have them imagine a non-sexist world

**Procedure:**

Divide the large group into smaller groups of 6. Each small group is given a set of cards. The cards are placed face downward and each member picks a card. This arbitrary choice denotes the pupils’ gender for the purposes of the activity. Only the facilitator knows which letter will represent females, which male.

Participants are asked to imagine and plan an ideal society in which the As and the Bs are equal. They should formulate a group statement for each of the following areas:

1. Responsibility for child rearing
2. Equality for education
3. Job sharing in the home
4. Occupation opportunities
5. Choosing leaders
6. Media images

Discussion of results should highlight pupils’ development of the awareness of the issues. Results of the “Draw” can be revealed – discussion might also focus on any effects this might have had on responses.

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<sup>21</sup> Adapted from Walker, D. (1986) *Gender Equality*. Cambridge, England: Learning Development Arts, p.xxv.

### **III.14. LISTENING TO ONE ANOTHER: POEMS OF EXPERIENCE**

**Time:** 40 minutes

**Age:** 10 – 18 years of age

**Type:** Transaction, transformation; social, imaginative, feelings, spiritual/ethical

**Resources:** Give participant groups one copy of each poem in Appendix III.14A, 1-12.

#### **Potential:**

Poetry is an effective way to communicate one's own experience and/or understand the experiences of others. Youths can gravitate towards writing poetry or songs as a way to explore their feelings. It can draw out more imaginative, affective, and sensory experience than other forms of writing. These poems introduce the experiences of people who live in the Edmonton inner city, whose lives and experiences might alternatively either distant or close to the experience of the participants.

#### **Procedure:**

Arrange participants into small groups of three to four participants. Give each group a copy of one of the poems; you may need to give out the same poem to several groups. Ask the groups to read the poem out loud, so that each member of the group reads the poem out loud once. Then ask them to describe among themselves: 1) the character, history, and attitude of the narrator; 2) the life challenges and unfairness they face; 3) the solution or recommendation for social or personal change they recommend. Ask them to record their discussions to share with the larger group afterwards. Allow time for students to talk about their experiences with some of the disadvantaged voices shared in the poems.

#### **Extension:**

Then ask participants to work either individually or in their groups to compose a poem or song lyrics about some incident of unfairness or injustice they have experienced, and how they would recommend addressing that problem. Afterwards, they can share their poem with others if they are comfortable. Recommend that they keep a diary or write a few poems and prepare a publication from their camp experiences. Arrange for the camp directors to follow-up if they are willing and the youth are interested. You could collect these poems later for this project to add to the poems used in future for this exercise.

**Appendix III.14A, page 1 - 12: Poems from the Edmonton Inner City**

From: *Songs of the Street, Vol. IV*. (2000). Edited by Linda Dumont. Edmonton:  
Songs of the Street Art Foundation.

**1. A Loaf of Bread**

A loaf of bread  
something to eat  
perhaps some clothing  
or shoes for my feet  
a shred of dignity  
an ounce of compassion  
for too many people  
poverty's in fashion  
to beg on the street  
to work in a sweatshop  
when will these indignities  
every come to stop  
the struggle to live  
instead of being dead  
is symbolized by  
a loaf of bread.

**Eric Anderson**



## Appendix III.14A

### 2. Old Friends

I haven't been around now for some time,  
Been sitting in jail and I just got out.  
Going' to take a stroll on the street  
To see who's around and who ain't.  
Lots of new faces and the same old faces around.  
There's a couple of faces I recognize,  
It's sure good to see them.  
Now I know that I'm home again on the street.  
Old friends are a welcome sight to see.  
Nowadays it's hard to come by old friends.  
They are the ones that you can talk to  
And know that they'll keep it to themselves.  
It sure is good to stroll around the street  
And see old friends again.

**Betty Nordin**

## Appendix III.14A

### 3. Pass By Me

Pass by me  
with all your hatred and sorrow  
Pass by me  
As I hold out my hands for your pennies  
Pass by me  
As I long for your warm shelter  
Pass by me  
As you throw the old man into the cold  
Pass by me  
as my belly grows hungrier  
Pass by me  
As the dog gets beaten  
Pass by me  
As the addict brings a glass of rye to his mouth  
Pass by me  
As the officer's eyes turn away  
Pass by me  
When all the doctor can do is prescribe something  
Pass by me  
As you stare at the colour of my skin  
Just keep passing by me.

**Marie Murchie**

## Appendix III.14A

### 4.     **Wastelands of the Free**

Standing here in the rain  
listening to the voices  
of the spirits all around  
makes me wonder  
“how much have I forgotten?  
how much has passed by”  
the rain soon becomes my tears.

I am crying for all  
the things we’ve done  
killed so many innocents  
friends and foe alike  
innocent children of mother earth  
for sport  
their voices haunt me  
fill me with the pain they went through  
for no more than a skin.

I’ll cry for you  
and all the wrongs done  
to you, mother earth,  
I’m sorry.

The rain will be my tears telling  
You how deep my sorrow  
Runs.

FORGIVE US  
we know not what we do.

**Quinn Shanks**

## Appendix III.14A

### 5. Dead-beat Mom

an address came from the house of correction  
con found religion in detention,  
is it the easy way out, or for real?  
con say, con do is the deal.

our guess is we may never know.  
some years ago, we were left in the snow;  
forlorn children, I treasure till this day  
born old enough, and do have their say

kids know of drugs, alcohol, and what it does to a family  
broken homes, cracked mirrors, shattered promises, and  
finally con left to do her fix, and, in her mix of happiness  
con remember, con forget, if we existed in this dampness

con wrote in her letter, a new path, to a new beginning  
her first stop will be the rehab, to stop the ending  
from dopey street, and its misleading pill signs  
is con real, or hallucinating, from all the highs?

during her absence, we built a home from nothing  
solid foundation of love, trust, and prayer  
children are resilient, they are smart, and wonder  
if mom will leave her dead-beat ways  
in the house of correction.

**Art Piche**

## Appendix III.14A

### 6.     **Moment in Time**

confined picture window, nowhere to go  
yet beyond the perimeter of wire  
one could almost reach

endless freedom  
towering coniferous trees  
tall as they stand  
swaying in the breezes of hope

magnificent mountains, silent in the wind  
enormous as they stand  
seem to know of  
a healing path  
on the road to freedom

as nightfall descends within  
the picture window  
one must vision  
the road to freedom

And it is as it should be...

**Art Piche**

**Appendix III.14A    7. Somewhere Between**

Somewhere between Sesame Street and Skid Row  
there lives a million dreams

(and mine was only one)

in children's laughter I hear the echo  
of a little girl I used to see

(in my shattered mirror)

I'd sit in the window sill  
crunched up, trying to feel safe

cocooning myself from nightmares  
trying only to dream in the neon colours of night

the neighbourhood didn't offer much in the way of hope  
but it offered plenty of dope

(and somehow that name cautioned me)

I never knew what to expect on my way to school  
Drunks trying to feel me up

(at 6 I became convinced the bogieman was real)

and there was the 9 year old, who stole glue  
not, as I would have expected, to use it for collages in class

(although, I suppose he thought it was holding him together)

refuge took many forms and fed me more than food  
store owners, doctors, teachers, people who listened

I was given time to talk, to listen, to learn, to question  
my dreams began to grow and mature.

And somewhere between what I was and what I am  
Is a girl who felt valuable because others cared.

enough to share their time with me.

**Heather Slade**

## Appendix III.14A

### 8.     **Nose to the Grindstone**

I've been on the job a few years  
Worked hard, never ever complaining,  
Passed over for promotion, brings me to tears.  
Worked indoors, outdoors, in snowy freezing weather,  
Even in rain, pouring.

Have done my job the best I can do.  
Listened and learned my duties well.  
Helped others with their work, too.  
Sometimes I felt this job is hell.

I'm working for the love of the job.  
The wages I receive are a bonus.  
The government from my cheques likes to rob  
To keep up to my daily needs is my onus.

Scrimping and savings is my way of life.  
It's a job in itself to keep up to inflation.  
The daily grind can cause a lot of strife.  
This shouldn't be in this great nation.

The rich seem to never be satisfied.  
There are more poor each and every day.  
Equality needs to be ratified.  
What more is there left to say?

**Cee Garfin**

## Appendix III.14A

### 9. Who Do I Tell

Who do I tell? Dad was here last night  
I was too tired to fight. Made me feel like crying  
Made me wish I was dying.  
Who do I tell? Mom was drinking  
I had a friend to visit – What was I thinking?  
Made me so ashamed I wanted to run  
Maybe even get a gun.  
Who do I tell? Mom and Dad had a fight.  
I woke to my mom turning on the light.  
She made me black and blue.  
Oh Mom, I don't want to be like you.  
Who do I tell? Who will hear?  
Not my teacher who calls me "dear"  
While putting his hands down my blouse.  
All the girls call him "the louse"  
Who do I tell? I kneel to pray.  
Oh God – help through this day.  
Keep me safe tonight.  
Let me see Your Guiding Light.

**Walks With the Steps Woman**



## Appendix III.14A

### 10. Native Spirit

If you can hear the creator in the wind,  
If you can feel his love through the beasts,  
If you can see his majesty in the mountains,  
And the plains,  
Or in the miracle of a newborn child,  
If you can feel His sorrow and His joy,  
When a fellow being returns to Him,  
If you can let his love flow through you to others,  
If you can let someone share their pain,  
If you can share your burdens without shame,  
If you can teach and still be a student,  
If you can give and expect nothing in return,  
If you listen to the voice within,  
And the Spirit without,  
If you can love the beauty in you,  
No matter the colour of your skin,  
You are a native spirit.

**White Wolf**

## **Appendix III.14A**

### **11. The Abused Child**

What is peace? Where can I find it?  
Under a rock or in my lunch –  
Is it something you eat?  
Maybe I can buy some.

Tell me what it is.  
Can you give me some?  
I don't even know what it looks like. Can I touch it?

I can hear the screams.  
Is that peace?  
Is it something you can smell? I wish I knew what it was...

I don't think there is any....  
In our house.

**White Wolf**

## **Appendix III.14A**

### **12. Community**

Love your neighbour as yourself – He said  
Don't see colours of their skin  
Don't see their style of dress  
Don't think of their country of origin  
See instead what He sees  
The kindness of heart  
The value of an open mind  
The beauty beneath the skin  
The beauty of their soul  
If we all see what He sees  
We will be a part of the community  
Of Humankind.

**Anonymous**

## **Respect Appendix:**

- Short warm-ups, fillers and exercises for younger Children dealing with the topic of RESPECT for self and others.

## Campaign Poster

15

Vote for ...  
**RESPECT**

It will make the  
school a warm and  
secure place to be!

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

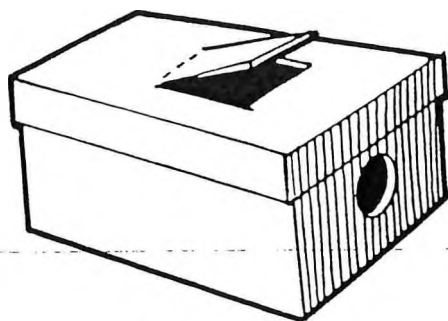
Signed \_\_\_\_\_

Make a campaign poster about respect. Make sure you include the word "Respect" and two reasons why someone would want to vote for having respect at your school.

You could use: construction paper, felt pens, crayons, paint, magazine cut-outs and templates.

## Diorama

16



1. Cut a small peephole in the end of a box with a removable lid.
2. Make a slot in the top of the box to let in light.
3. Cut along three sides of the slot and fold back the flap.
4. Inside the box, make a scene that shows you acting respectfully. Show in the scene how the trait of respect can have a positive impact.

You need: paper, scissors, marking pens, glue and a box with a removable lid.

## Bumper Sticker

13

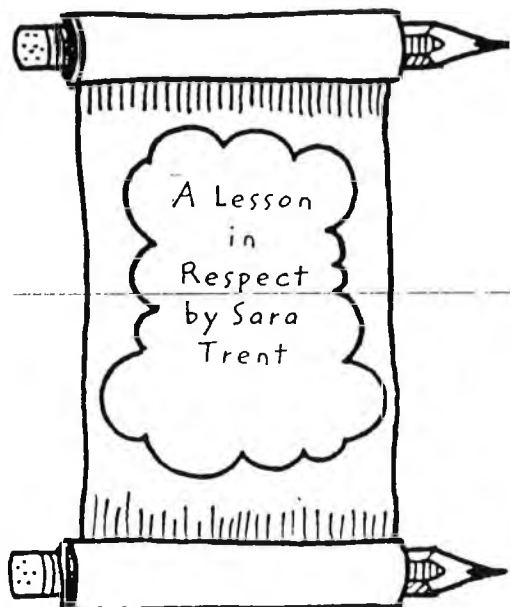


1. Design a bumper sticker about respect.
2. Include on the bumper sticker:
  - a. the word "Respect";
  - b. a motto or slogan for why you should use it; and
  - c. at least three words that describe it.

You need: marking pens, ruler, 6" x 18" construction paper, scissors.

## Respect Story

14



1. To make a movie about respect, cut a long strip of butcher paper 3 x 36" (or use adding machine tape).
2. Roll each of the ends around a pencil and tape the ends to the pencil.
3. Use crayons, colored pencils or ink pens to draw a scene of what respect looks and sounds like in action.
4. Roll up the movie to tell the story to a friend.

## Respect Recipe

11

### Recipe for Respect

Name \_\_\_\_\_

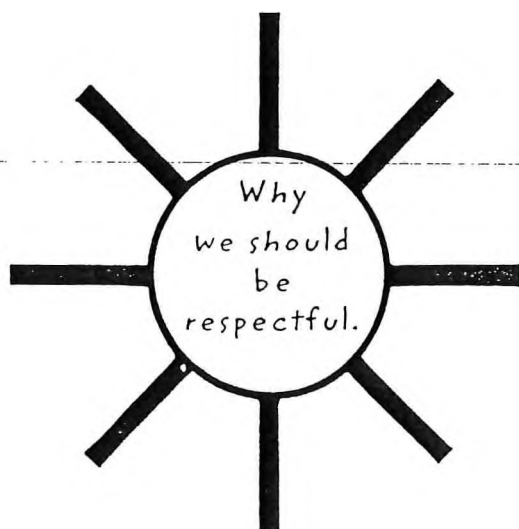
Respect Ingredients \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Directions \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1. Create a recipe for respect. List at least five important ingredients that are needed to make a respectful person.
2. Use the cookbook to help you read how recipes are written. You may want to include terms such as: cup, stir, bowl, mix together, bake, tablespoon, pinch, teaspoon, whip, add. Write your recipe on the recipe card.

## Respect Spoke Graph

12



1. Trace the shape of a large circle in the middle of a piece of paper. In the middle of the circle write: "Why We Should Be Respectful."
2. Now use a ruler to draw at least 8 spokes around the circle. Work with a friend to think of at least 8 reasons why being respectful makes the world a better place.
3. Draw or write a different benefit of respect on each spoke.

## Put-Ups

9

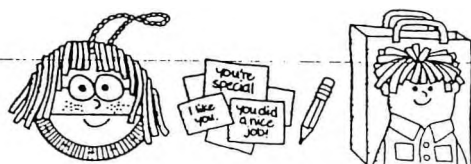


1. Make a fist with your hand and hold your thumb up. Have a classmate help you trace your hand around a piece of colored paper.
2. Cut it out and make at least four thumbs-up cut-outs.
3. Now print inside each thumbs-up a different respectful put-up statement you could say to someone.
4. Save the thumbs-up to pin up on the THUMBS UP bulletin board.

You need: paper, scissors, and a marking pen.

## Compliments

10



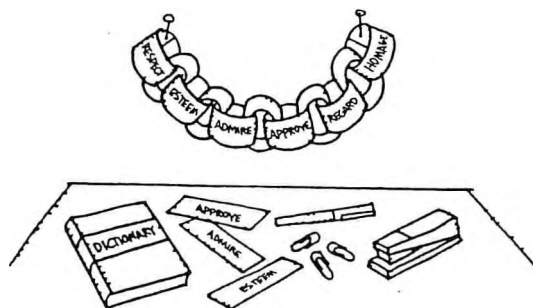
1. Use paper to decorate a paper bag making it look like your face. Add your features with crayons, paper scraps or marking pens. Create hair with paper strips or yarn lengths.
- 2 Now write your classmates respectful compliments and place them in their bags. Make sure to write a compliment to the designated "Kid of the Day."

You need: glue, crayons, paper strips cut 3 x 5", paper scraps, plates, yarn, hole punch.



## Synonym Chains

7



1. Look up the word "respect" in a dictionary.
2. Find at least 10 different words that mean almost the same thing as "respect." These words are called synonyms.
3. Write each synonym on a paper strip.
4. Link your paper strips together to make a chain and staple the ends of each link.
5. Now staple your chain to someone else's chain.

You need: dictionary, pen, stapler, 10 paper strips.

## Sparkle Statements

8



1. Use glue to write on bright-colored paper a few statements that respectful people would say to put a smile on someone else's face.
2. Now carefully sprinkle the letters with the glitter. You've made Sparkle Statements!
3. Sprinkle the remaining glitter into the cookie sheet so it can be used again.

You need: paper, glue, a pie tin or cookie sheet, and glitter.

## Respect Banner

5

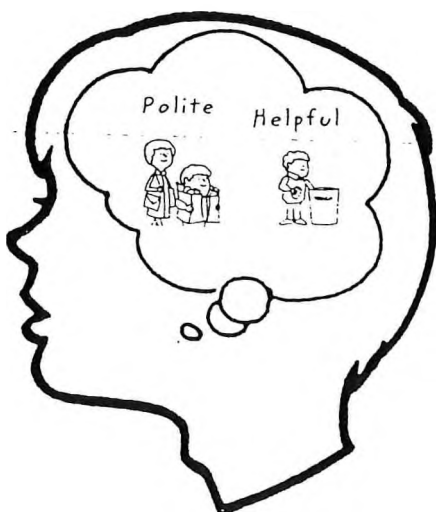


1. Make a banner about respect. You could make it from cardboard, burlap, material, wallpaper or construction paper.
2. Decorate your banner with pictures and word cut-outs that show respect. You could include ways to show respect to yourself, other people and property.
3. Staple or tape your finished banner to a paper tube from a wire clotheshanger. Tie on both ends and hang it up.

You could use: paint, paper cut-outs, stitchery, yarn, felt-tipped pens, magazines and crayons.

## Respectful Character

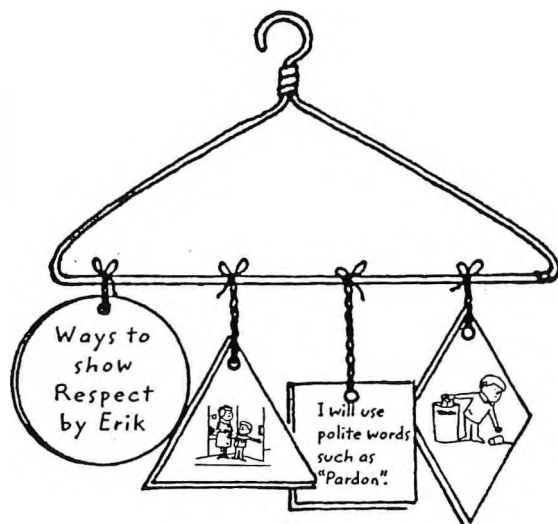
6



1. Draw a picture of your head and cut it out. Or make your silhouette by standing in front of an overhead projector. Have a friend trace the silhouette that appears on a piece of paper taped on the wall.
2. Cut out your silhouette.
3. What kinds of things would a respectful character do? Write or draw at least 8 characteristics of respectful people inside the silhouette.

## Respect Mobile

3



1. Cut out at least 4 shapes from heavy paper. Use the templates to trace around.
2. On the front of each shape, draw or cut out pictures of ways you can show respect to yourself, other people and property.
3. On the back of the shape, write or describe what you would do to be successful in your choice.
4. Tie your shapes to the hanger.

You need: paper, paper punch, magazines, templates.

## Rap

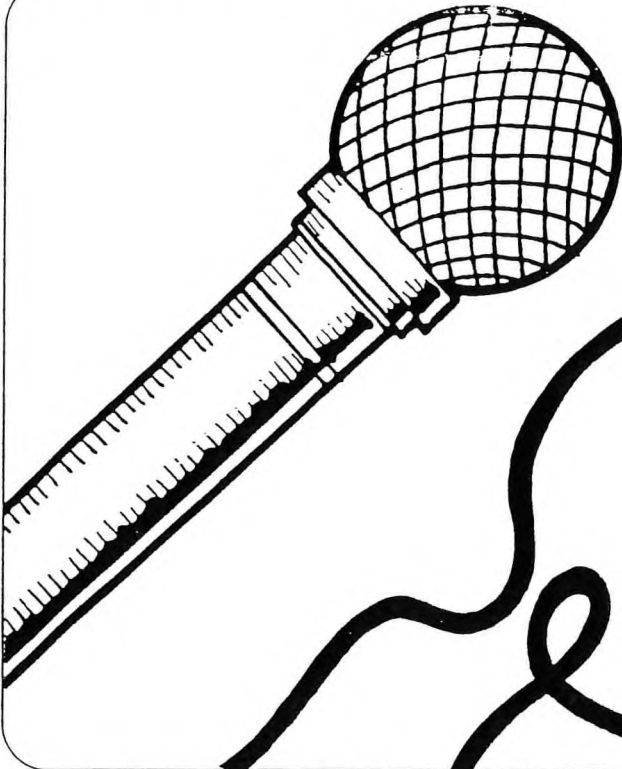
4



1. Work alone or with a partner to create a song, a rap, or a chant about respect.
2. Your words should tell why respect is important and how it could make the world a better place.
3. Write the finished rap on a piece of paper.
4. Be ready to present the rap to the group.

## Respect Commercial

1



Write a commercial about respect. Try to sell respect so others will want to start using it. For instance, say something positive that might happen in the world if more people showed respect to one another.



## Respect Collage

2

1. Cut out large letters from construction paper that spell out the word: RESPECT.
2. Paste the letters on a large piece of poster board.
3. Draw pictures or paste magazine pictures beneath each letter that show different ways you can show respect to others.

**Materials for the Tasks:**

- *Task 2:* colored construction paper scraps, a piece of colored construction paper at least 12 x 18"; large letter templates of the letters in RESPECT; scissors, glue, crayons or marking pens.
- *Task 3:* wire hanger; tagboard templates (at least 6") of the following shapes—circle, triangle, square and diamond.
- *Task 5:* paper tube from a wire clotheshanger; 36" yarn lengths; 12 x 18" piece of construction paper; wallpaper, burlap or fabric.
- *Task 6:* overhead projector; 9 x 12" or 12 x 18" piece of black construction paper; 2-1/2 x 5" white paper strips.
- *Task 7:* a variety of colored construction paper strips 1 x 6"; stapler; dark marking pens.
- *Task 8:* 9 x 12" or 12 x 18" colored construction paper; glue; a pie tin or cookie sheet, and glitter.
- *Task 9:* 9 x 12" colored construction paper; scissors; a colored marking pen; a bulletin board caption that reads, Thumbs UP!
- *Task 10:* Glue, crayons, paper strips cut 3 x 5", paper scraps, yarn. You might wish to designate a certain student each day to be the compliment recipient and rotate this role daily.
- *Task 11:* A cookbook, a few measuring utensils, and a 3 x 5" or 4 x 6" recipe card per student.
- *Task 12:* A ruler; 12 x 18" piece of paper; a large circle shape at least 6" in diameter to trace; a pencil, crayons or marking pens.

**Procedure:** If you have limited space or do not have a permanent classroom, consider stocking a box with art supplies that can be taken out or brought with you each time you do a Character Builder activity. Set up the Center display in a convenient area of your classroom.

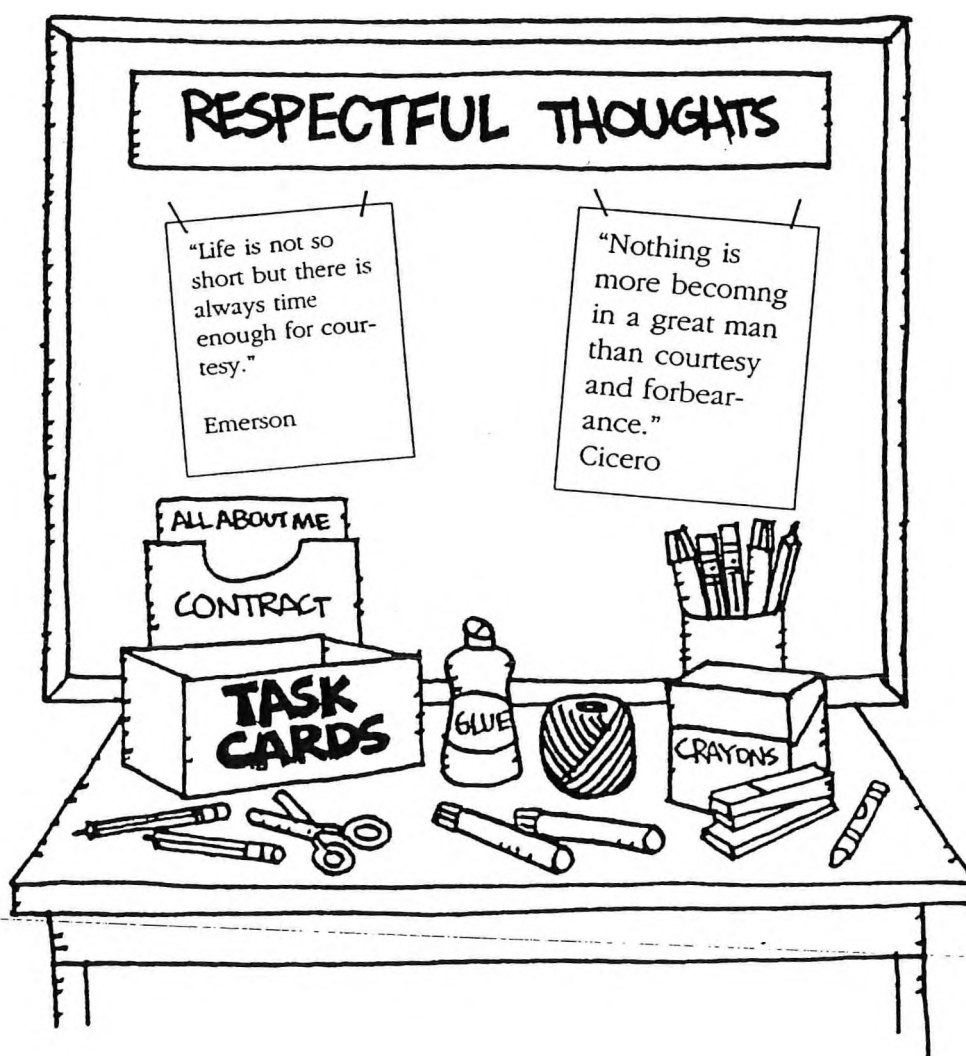
Mount the task cards on heavy paper. Cut them in half and laminate for durability. Store all the materials needed to complete the tasks at the Center (these are indicated on the task cards as well as in the list above). Students may complete the tasks in any order.

## BUILDING A CENTER FOR RESPECT

RS 13

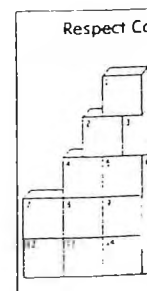
**Purpose:** To increase students' awareness of the importance of respect.

**Thought:** *Ability will enable a man to get to the top, but it takes character to keep him there.*—Proverb



### Materials for the Center:

- Respect Contract (RS13); one per student.
- Bulletin board, cardboard carrel or table top.
- 16 task cards, cut and laminated.
- Shoebox or card stand to store task cards.
- Miscellaneous supplies including glue, scissors, hole punch, stapler, yarn, construction paper scraps, pencils, tape, crayons and marking pens.



RS13

## **Organizing Workshops Appendix:**

- Sample combinations of exercises for half- and full-day workshops to assist facilitator in using curriculum & manual

## NOTES TO FACILITATOR

You can combine the exercises in this manual to develop workshops of varying lengths. In planning your workshops, you will want to make sure you choose exercises that balance different domains and types of learning, with an emphasis appropriate for a summer camp experience rather than a classroom.

Below is a sample plan for a half-day workshop for children 7-12 and for a full-day workshop for 12-15 year olds.

### Half-day Workshop: 7-12 age group

Section	Exercise	Time
Differences	Warm-up: Smarties Game	30 minutes
Differences	Other People are Different Too	60 minutes
<i>Mid-Morning Break</i>		
Differences	Play A Relay Game	10-20 minutes
Common Grounds	Rights Balloon Game	30 minutes
Common Paths	Promise of the Peace Dove	40 minutes

### Full-Day Workshop: 12-15 age group

Section	Exercise	Time
Differences	Warm-up: Going Dotty	10 minutes
Differences	Talking Circle (opening)	20 minutes
Differences	Early Contact	60 minutes
<i>Mid-Morning Break</i>		
Common Grounds	The Circle Game	60 minutes
<i>Mid-day Break</i>		
Common Grounds	The Rights of the Child	60 minutes
<i>Mid-Afternoon Break</i>		
Common Paths	Cultivating Responsibility	60 minutes
Common Paths	Talking Circle (closing)	30 minutes



## **Legislation Appendix:**

- Human Rights legislations (including UN Declaration, Canadian Charter, and UN Declaration & Convention on the Rights of the Child)

# Universal Declaration of Human Rights

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories

## Universal Declaration of Human Rights

### Preamble:

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world; Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of humankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people; Whereas, it is essential, if human beings are not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law; Whereas it is essential to promote the development of friendly relations between nations; Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom; Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for an observance of human rights and fundamental freedoms; Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge.

Now, therefore, the General Assembly proclaims the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all

nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member states themselves and among the peoples of territories under their jurisdiction.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination.

Article 8: Everyone has to right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted them by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of their rights and obligations and of any criminal charge against them.

Article 11: (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to the law in a public trial at which they have had all the guarantees necessary for their defence. (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at a time when it was committed. Nor shall a heavier penalty be imposed

than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with their privacy, family, home or correspondence nor to attacks upon their honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including their own, and to return to their country.

Article 14: (1) Everyone has the right to seek and enjoy in other countries asylum from prosecution. (2) This right may not be invoked in the case of prosecution genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15: (1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of their nationality nor denied the right to change their nationality.

Article 16: (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending spouses. (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17: (1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of their property.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change their religion or belief, and freedom, either alone or in community with others and in public or in private, to manifest their religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinions and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20: (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.

Article 21: (1) Everyone has the right to take part in the government of their country, directly or through freely chosen representatives. (2) Everyone has the right to equal access to public service in their country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

## Fundamental freedoms

2. Everyone has the following fundamental freedoms:

- a) freedom of conscience and religion;
- b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- c) freedom of peaceful assembly; and
- d) freedom of association.

*Democratic Rights*

## Democratic rights of citizens

3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.

## Maximum duration of legislative bodies

4. (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs of a general election of its members.

## Continuation in special circumstances

(2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be.

## Annual sitting of legislative bodies

5. There shall be a sitting of Parliament and of each legislature at least once every twelve months

*Mobility Rights*

## Mobility of citizens

6. (1) Every citizen of Canada has the right to enter, remain in and leave Canada.

## Rights to move and gain livelihood

(2) Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right

- a) to move to and take up residence in any province; and
- b) to pursue the gaining of a livelihood in any province.

## Limitation

(3) The rights specified in subsection (2) are subject to

- a) any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and
- b) any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services.

Affirmative  
action programs

(4) Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

Legal RightsLife, liberty and  
security of  
person

7. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

Search or  
seizure

8. Everyone has the right to be secure against unreasonable search or seizure.

Detention or  
imprisonment

9. Everyone has the right not to be arbitrarily detained or imprisoned.

Arrest or  
detention

10. Everyone has the right on arrest or detention

- a) to be informed promptly of the reasons therefor;
- b) to retain and instruct counsel without delay and to be informed of that right; and
- c) to have the validity of the detention determined by way of *habeas corpus* and to be released if the detention is not lawful.

Proceedings in  
criminal and  
penal matters

11. Any person charged with an offence has the right

- a) to be informed without unreasonable delay of the specific offence;
- b) to be tried within a reasonable time;
- c) not to be compelled to be a witness in proceedings against that person in respect of the offence;
- d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal;
- e) not to be denied reasonable bail without just cause;
- f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;
- g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations;
- h) if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
- i) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.

Treatment or  
punishment

12. Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.

Self-incrimination

13. A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.

Interpreter

14. A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

### *Equality Rights*

Equality before and under law and equal protection and benefit of law

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Affirmative action programs

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

### *Official Languages of Canada*

Official languages of Canada

16. (1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.

Official languages of New Brunswick

(2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.

Advancement of status and use

(3) Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

English and French linguistic communities in New Brunswick

16.1. (1) The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.

Role of the legislature and government of New Brunswick

(2) The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.

Proceedings of Parliament

17. (1) Everyone has the right to use English or French in any debates and other proceedings of Parliament.

Proceedings of New Brunswick legislature

(2) Everyone has the right to use English or French in any debates and other proceedings of the legislature of New Brunswick.

Parliamentary statutes and records

18. (1) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.

New Brunswick  
statutes and  
records

(2) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.

Proceedings in  
courts  
established by  
Parliament

19. (1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.

Proceedings in  
New Brunswick  
courts

(2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick.

Communications  
by public with  
federal  
institutions

20. (1) Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where

- a) there is a significant demand for communications with and services from that office in such language; or
- b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.

Communications  
by public with  
New Brunswick  
institutions

(2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.

Continuation of  
existing  
constitutional  
provisions

21. Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.

Rights and  
privileges  
preserved

22. Nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.

### *Minority Language Educational Rights*

Language of  
instruction

23. (1) Citizens of Canada

- a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or
- b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province.

have the right to have their children receive primary and secondary school instruction in that language in that province.

Continuity of  
language  
instruction

(2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.

Application  
where numbers  
warrant

(3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province

a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and

b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.

### *Enforcement*

Enforcement of  
guaranteed  
rights and  
freedoms

24. (1) Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.

Exclusion of  
evidence  
bringing  
administration  
of justice into  
disrepute

(2) Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringed or denied any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.

### *General*

Aboriginal  
rights and  
freedoms not  
affected by  
Charter

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and

b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired.

Other rights and  
freedoms not  
affected by  
Charter

26. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

Multicultural  
heritage

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

Rights  
guaranteed  
equally to both  
sexes

28. Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons.

Rights  
respecting  
certain schools  
preserved

29. Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.(93)



Application to  
territories and  
territorial  
authorities

30. A reference in this Charter to a Province or to the legislative assembly or legislature of a province shall be deemed to include a reference to the Yukon Territory and the Northwest Territories, or to the appropriate legislative authority thereof, as the case may be.

Legislative  
powers not  
extended

31. Nothing in this Charter extends the legislative powers of any body or authority.

*Application of Charter*

Application of  
Charter

32. (1) This Charter applies

- a) to the Parliament and government of Canada in respect of all matters within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and
- b) to the legislature and government of each province in respect of all matters within the authority of the legislature of each province.

Exception

(2) Notwithstanding subsection (1), section 15 shall not have effect until three years after this section comes into force.

Exception where  
express  
declaration

33. (1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this Charter.

Operation of  
exception

(2) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this Charter referred to in the declaration.

Five year  
limitation

(3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.

Re-enactment

(4) Parliament or the legislature of a province may re-enact a declaration made under subsection (1).

Five year  
limitation

(5) Subsection (3) applies in respect of a re-enactment made under subsection (4).

*Citation*

Citation

34. This Part may be cited as the *Canadian Charter of Rights and Freedoms*.

**P**

**The United Nations Declaration  
of the Rights of the Child, 1959**

The right to affection, love and understanding

The right to adequate nutrition and medical care

The right to free education

The right to full opportunity for play and recreation

The right to a name and nationality

The right to special care, if handicapped

The right to be among the first to receive relief in times of disaster

The right to be a useful member of society and to develop individual abilities

The right to be brought up in a spirit of peace and universal brotherhood

The right to enjoy these rights, regardless of race, colour, sex, religion, national or social origin.

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PART TWO



CONVENTION ON THE RIGHTS  
OF THE CHILD



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## CONVENTION ON THE RIGHTS OF THE CHILD

Adopted by the General Assembly of the  
United Nations on 20 November 1989

### PREAMBLE

*The States Parties to the present Convention,*

*Considering* that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

*Bearing in mind* that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

*Recognizing* that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

*Recalling* that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

*Convinced* that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afford-

ed the necessary protection and assistance so that it can fully assume its responsibilities within the community.

*Recognizing* that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

*Considering* that the child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

*Bearing in mind* that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

*Bearing in mind* that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth",

*Recalling* the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile

Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict,

*Recognizing* that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

*Taking due account* of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child,

*Recognizing* the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries,

*Have agreed* as follows:

## **PART I**

### **Article 1**

For the purposes of the present Convention, a child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier.

### **Article 2**

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parents' or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

### **Article 3**

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.
2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

### **Article 4**

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

### **Article 5**

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

### **Article 6**

1. States Parties recognize that every child has the inherent right to life.
2. States Parties shall ensure to the maximum extent possible the survival and development of the child.

### **Article 7**

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.
2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

### **Article 8**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.

2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to speedily re-establishing his or her identity.

#### **Article 9**

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.
3. States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.
4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the

whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

#### **Article 10**

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.

2. A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (*ordre public*), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

#### **Article 11**

1. States Parties shall take measures to combat the illicit transfer and non-return of children abroad.



2. To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

#### **Article 12**

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings, affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

#### **Article 13**

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.
2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
  - (a) For respect of the rights or reputations of others; or
  - (b) For the protection of national security or of public order (*ordre public*), or of public health or morals.

#### **Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

#### **Article 15**

1. States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.
2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others.

#### **Article 16**

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.
2. The child has the right to the protection of the law against such interference or attacks.



## **Article 17**

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

- (a) Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;
- (b) Encourage international co-operation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
- (c) Encourage the production and dissemination of children's books;
- (d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;
- (e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the provisions of articles 13 and 18.

## **Article 18**

1. States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of

the child. The best interests of the child will be their basic concern.

2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child-care services and facilities for which they are eligible.

## **Article 19**

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

## **Article 20**

1. A child temporarily or permanently deprived of his or her

family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.

2. States Parties shall in accordance with their national laws ensure alternative care for such a child.

3. Such care could include, *inter alia*, foster placement, *kafala* of Islamic law, adoption or if necessary placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background.

## **Article 21**

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

(a) Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counselling as may be necessary;

(b) Recognize that inter-country adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;

(c) Ensure that the child concerned by inter-country adoption enjoys safeguards and standards equivalent to

those existing in the case of national adoption;

(d) Take all appropriate measures to ensure that, in intercountry adoption, the placement does not result in improper financial gain for those involved in it;

(e) Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements, and endeavour, within this framework, to ensure that the placement of the child in another country is carried out by competent authorities or organs.

## **Article 22**

1. States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.

2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations co-operating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.

## Article 23

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community.
2. States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.
3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child, and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.
4. States Parties shall promote, in the spirit of international co-operation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

## Article 24

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
  - (a) To diminish infant and child mortality;
  - (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
  - (c) To combat disease and malnutrition, including within the framework of primary health care, through, *inter alia*, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;
  - (d) To ensure appropriate pre-natal and post-natal health care for mothers;
  - (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environmental sanitation and the prevention of accidents;
  - (f) To develop preventive health care, guidance for parents and family planning education and services.
3. States Parties shall take all effective and appropriate

measures with a view to abolishing traditional practices prejudicial to the health of children.

4. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

#### **Article 25**

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

#### **Article 26**

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.

2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.

#### **Article 27**

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.

2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.

3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.

4. States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such agreements, as well as the making of other appropriate arrangements.

#### **Article 28**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

(a) Make primary education compulsory and available free to all;

(b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;



- (c) Make higher education accessible to all on the basis of capacity by every appropriate means;
  - (d) Make educational and vocational information and guidance available and accessible to all children;
  - (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.
  3. States Parties shall promote and encourage international co-operation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

#### **Article 29**

1. States Parties agree that the education of the child shall be directed to:
  - (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
  - (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
  - (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the

country from which he or she may originate, and for civilizations different from his or her own;

- (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
  - (e) The development of respect for the natural environment.
2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

#### **Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

#### **Article 31**

1. States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

#### **Article 32**

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.
2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:
  - (a) Provide for a minimum age or minimum ages for admission to employment;
  - (b) Provide for appropriate regulation of the hours and conditions of employment;
  - (c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

#### **Article 33**

States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances.

#### **Article 34**

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- (a) The inducement or coercion of a child to engage in any unlawful sexual activity;
- (b) The exploitative use of children in prostitution or other unlawful sexual practices;
- (c) The exploitative use of children in pornographic performances and materials.

#### **Article 35**

States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

#### **Article 36**

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

#### **Article 37**

States Parties shall ensure that:

- (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;

(b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;

(c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty shall be separated from adults unless it is considered in the child's best interest not to do so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;

(d) Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action.

### **Article 38**

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed

forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.

4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

### **Article 39**

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

### **Article 40**

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.
2. To this end, and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that:

(a) No child shall be alleged as, be accused of, or recognized as having infringed the penal law by reason of acts or omissions that were not prohibited by national or international law at the time they were committed;

(b) Every child alleged as or accused of having infringed the penal law has at least the following guarantees:

(i) To be presumed innocent until proven guilty according to law;

(ii) To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;

(iii) To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;

(iv) Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;

(v) If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher

competent, independent and impartial authority or judicial body according to law;

(vi) To have the free assistance of an interpreter if the child cannot understand or speak the language used;

(vii) To have his or her privacy fully respected at all stages of the proceedings.

3. States Parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:

(a) the establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;

(b) whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.

4. A variety of dispositions, such as care, guidance and supervision orders; counselling; probation; foster care; education and vocational training programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well-being and proportionate both to their circumstances and the offence.

#### Article 41

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:



- (a) The law of a State Party; or
- (b) International law in force for that State.

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## PART II

### Article 42

States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

### Article 43

1. For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.
2. The Committee shall consist of ten experts of high moral standing and recognized competence in the field covered by this Convention. The members of the Committee shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.
3. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

4. The initial election to the Committee shall be held no later than six months after the date of the entry into force of the present Convention and thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them, and shall submit it to the States Parties to the present Convention.

5. The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

6. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.

7. If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.

8. The Committee shall establish its own rules of procedure.

9. The Committee shall elect its officers for a period of two years.
10. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined, and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.
11. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.
12. With the approval of the General Assembly, the members of the Committee established under the present Convention shall receive emoluments from the United Nations resources on such terms and conditions as the Assembly may decide.

#### **Article 44**

1. States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights:
  - (a) Within two years of the entry into force of the Convention for the State Party concerned;
  - (b) Thereafter every five years.
2. Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfilment of

the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.

3. A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1(b) of the present article, repeat basic information previously provided.
4. The Committee may request from States Parties further information relevant to the implementation of the Convention.
5. The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.
6. States Parties shall make their reports widely available to the public in their own countries.

#### **Article 45**

In order to foster the effective implementation of the Convention and to encourage international co-operation in the field covered by the Convention:

- (a) The specialized agencies, the United Nations Children's Fund, and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the special-

ized agencies, the United Nations Children's Fund, and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;

(b) The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for technical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;

(c) The Committee may recommend to the General Assembly to request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;

(d) The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

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### PART III

#### Article 46

The present Convention shall be open for signature by all States.

#### Article 47

The present Convention is subject to ratification. Instruments

of ratification shall be deposited with the Secretary-General of the United Nations.

#### Article 48

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

#### Article 49

1. The present Convention shall enter into force on the thirtieth day following the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

2. For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

#### Article 50

1. Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favour, a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication, at least one third of the States Parties favour such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present

and voting at the conference shall be submitted to the General Assembly for approval.

2. An amendment adopted in accordance with paragraph 1 of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.

3. When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

#### **Article 51**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General.

#### **Article 52**

A State Party may denounce the present Convention by written notification to the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

#### **Article 53**

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

#### **Article 54**

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations.

In witness thereof the undersigned plenipotentiaries, being duly authorized thereto by their respective Governments, have signed the present Convention.

## **Miscellaneous Appendix:**

- Materials and documents (not referenced specifically in the manual's exercises)



## The Edmonton Resolution

**The Edmonton Resolution** was presented and unanimously adopted on 28 November 1998 at the International Human Rights Conference on Universal Rights and Human Values: A Blueprint for Peace, Justice and Freedom in Edmonton, Alberta, Canada.

The Edmonton Resolution reads as follows:

Whereas, in the words of the Universal Declaration of Human Rights, "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world;"

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Whereas many states have yet to sign or ratify the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, and Optional Protocols, which together with the Universal Declaration constitute the International Bill of Human Rights;

Whereas many states have yet to sign or ratify other important international human rights agreements regarding matters such as freedom from torture, the rights of women, the elimination of racial discrimination and the rights of children and refugees;

Whereas, public education and awareness strengthen the commitment of nations to the human rights;

Be it resolved that the International Conference in Edmonton:

Reiterates and reaffirms its commitment to the universal and inalienable rights enshrined in the Universal Declaration and the other international human rights instruments; and calls on all states, without further delay, to sign and/or ratify the International Covenants and other international human rights instruments and to subscribe to the optional mechanisms designed to monitor implementation of these instruments;

Calls on all states to remove all declaration and reservations that limit the application of human rights instruments within their jurisdiction;

Calls on all states, in cooperation with the United Nations and civil society to implement comprehensive National Human Rights Education Programs and Plans of Action, and to this end, to commit the material, human and financial resources necessary;

Calls on all states to promote and protect the human rights of all citizens, and especially those of women, girl children, racial and religious minorities, person with disabilities, and indigenous peoples;

Calls on all states to take steps to ensure the protection of human rights under the rule of law by, among other means: enacting domestic legislation designed to protect rights; ensuring that there is an effective and independent judiciary; establishing national human rights institutions; and promotion and strengthening the role of citizens and Non-Governmental Organizations in the promotion and protection of human rights.

Presented and moved by ROBINSON KOILPILLAI, C.M.

*Commissioner, Canadian Human Rights Commission*

Seconded by RICARDO CÁMARA

*Executive-Secretary, National Human Rights Commission of Mexico*

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The Edmonton Resolution

The following additions were suggested to the Resolution Committee by two conference delegates:

Re: Indigenous Peoples

To call on all states to honour existing treaties and existing instruments relating to indigenous peoples.

Re: Caste System in India

The caste system, based upon inequality by birth, and practice of Untouchability has dehumanized, created destitution in more than a quarter billion population in India and affects a quarter of the world's population in South Asia. It is also the root cause of half of the world's child labour in India.

"Even though all the laws and constitutional provisions are on the books their implementation is missing with the will of governments of India and South Asia to do the following immediately: compulsory free education for every child till the age of fourteen; total abolition of child labour and bonded labour in all its forms and their rehabilitation and revocation; total eradication of caste system through long-term human rights education as per UN CERD Report #CERD/C/304/Add.13, 17th Sept. 1998; full implementation of constitutional provisions and laws for the marginalized people, the Dalits of India and South Asia. We are very concerned that failure to implement these will result in the loss of democracy and explosion into civil wars thus affecting peace and security of South Asia and the world.

Conflict is valuable when

- it results in creative problem solving;
- relationships are strengthened by working through conflict together;
- it helps you understand yourself better and leads to positive change;
- it encourages problem solving; and
- it helps people see controversies in new ways.

### **The DISARM Model for resolving conflict**

Before you begin use the anger management strategy from Workshop 4:

- remember that you are responsible for your actions and behavior;
- use positive self talk to remind yourself that you are in control;
- take three deep breaths;
- keep your voice calm;
- separate the person from the problem to be solved; and
- use positive body language to communicate.

<b>Escalators</b>	<b>De-escalators</b>
Blaming	Cooling off
Threatening	Expressing feelings
Not listening	Active listening
Accusing	Paraphrasing
Using physical force	Reflecting feelings
Using sarcasm	Using humor
Judging	Respecting
Patronizing	Apologizing
Being fatigued	Eating
Being hungry	Resting
Not communicating	Exercising
Being pressured by time out	Making time to work it out
Interrupting	Taking turns
Name calling	Sharing
Ignoring	Compromising
	Asking for help



**P**

Wit and Wisdom: Proverbs

Nobody cries who has not been pinched. *Kenya*

An old crow does not croak for nothing. *Russia*

You cannot hold onto two cows at the same time. *Burkina Faso*

A man cannot whistle and drink at the same time. *Denmark*

Do not hold a leopard's tail, but if you hold it, don't let go. *Ethiopia*

If you have to kill a snake, kill it once and for all. *Japan*

He who is starving hates him who is eating. *Gabon*

When one eats and others look on, there is likely to be a fight. *Turkey*

In multitude there is strength. *Nigeria*

United we stand, divided we fall. *United States*

A bad brother is far better than no brother. *Swahili, East Africa*

Blood is thicker than water. *Norway*

The wise child is spoken to in proverbs, not in simple language. *Ghana*

The wise child listens to his elders. *Italy*

Unless you fill up the crack, you will have to build a new wall. *Ewe, West Africa*

A stitch in time saves nine. *Holland*

Fair speech turns elephants away from the garden path. *Swahili, East Africa*

Gentle words open iron gates. *Bulgaria*

Time passes on but sayings remain. *India/Sri Lanka*

Learn proverbs well and good speech will come naturally. *China*

## CHAPTER 12 Towards a Peaceful Future in the Classroom

A rotten trade does not produce fruits, and empty words have no value. *China*

Together, people can move mountains; firewood bunched together can produce higher flames. *China*

Pain in the finger affects the whole body. *Philippines*

One who does not know how to dance blames the flooring. *Burma*

A pumpkin thief is known by his shoulder. *Sri Lanka*

The hardest rock erodes in water. *Philippines*

Repairing the cow-shed after the cow is lost. *Republic of Korea*

A sparrow does not skim over a rice mill. *Republic of Korea*

Constant grinding can turn even iron into a needle. *China*

Where elephants fight, the seeds get hurt. *Tanzania*

Unity among the small makes the lion lie down hungry. *Swahili, East Africa*

By trying often, the monkey learns to jump from the tree. *Zaire*

We must all hang together or we'll all hang separately. *United States*

Better a slip of the foot than of the tongue. *France*

He who looks not before, finds himself behind. *France*

Begin in time to finish without hurrying. *Germany*

He conquers who sticks in the saddle. *Italy*

Where there are too many cooks the soup will be salty. *Italy*

Truth and oil always come to the surface. *Spain*

The wise man does not hang his knowledge on a hook. *Spain*



Children's Appeal to World Leaders,  
Rio de Janeiro, June 1992

**WE WANT TO INHERIT A CLEAN EARTH.** We would like everybody to understand that the Earth is like a beautiful garden in which no one has the right to destroy anything. We would like our grandchildren to know: What is a tree, a fish, a dog. Leave us trees to climb in.

**ECOLOGY IS NOT JUST TREES, ANIMALS AND RIVERS; IT IS ALSO HUNGER AND THE HOMELESS.** We should all help our brothers and sisters who have been abandoned on the streets. Eliminate poverty. We want you to understand that all excessive consumption affects developing countries most.

**WE WANT CHILDREN'S RIGHTS TO BE RESPECTED ALL OVER THE WORLD.** No child should be imprisoned or beaten, no child should die of hunger or from diseases that could easily be prevented. All children have a right to have parents.

**WE WANT EVERY GIRL AND BOY IN THE WORLD TO GET AN EDUCATION FOR A BETTER START IN LIFE. WE WANT TO SEE ILLITERACY WIPED OUT.** It is our future and we want to have a say in it. We want to be educated in such a way that we get the courage to speak our minds. We want a world without discrimination.

**WE WANT VERY STRICT LAWS AGAINST DESTROYING NATURE.** Anybody polluting the environment should have to pay large fines. Stop producing materials that harm the ozone layer or it will be broken and the sun's rays will burn us. Stop global warming, reduce CO<sub>2</sub> emissions. Cut the use of fossil fuels, use sun and wind power. Instead of drilling for more oil, use energy less wastefully.

**WE WANT YOU TO STOP USING NUCLEAR POWER.** End nuclear testing in our oceans and seas. We demand the removal of all nuclear power stations.

**WE DON'T WANT OUR CITIES TO BE RUINED BY CARS.** We don't want to be sick from exhaust fumes. We want you to make cars that don't pollute. Public transportation should be better, cheaper and more efficient than private cars. Make it easier for us all to use our bicycles.

**WE DON'T WANT OUR WORLD TO DROWN IN RUBBISH. NOBODY SHOULD BE ALLOWED TO DUMP THEIR RUBBISH IN OTHER COUNTRIES.** Stop littering, make less waste. We don't need all the packaging materials.

**WE WOULD LIKE ALL THINGS TO BE RECYCLED.** Make it easier for people to recycle their rubbish. Stop producing disposables.



**PLEASE, LEADERS OF THE WORLD, GIVE US CLEAN DRINKING WATER.**

Without water there is no life. Too many children are drinking clayish water from shallow wells, pipe-borne water is still a luxury. Too many children spend hours walking a long way to find water.

**WE FEAR THAT WHEN WE GROW UP THERE WILL BE NO FISH IN THE OCEAN.**

We want you to stop oil spills in the oceans, to stop factories from releasing their sewage and waste into rivers and lakes. The sea cannot absorb poison without being harmed.

**ANIMALS HAVE AS MUCH RIGHT TO LIVE ON THIS EARTH AS WE DO.**

Protect endangered animals, stop buying products made from rare animals. People should be able to do without real fur coats, crocodile leather or jewelry from ivory. Ban animal testing for cosmetics, ban killing animals for sport.

**WE WANT MORE DONE TO SAVE WHAT IS LEFT OF THE NATIVE FORESTS.**

The rainforests are home to many people and animals. We want indigenous peoples to be able to live by their own rules. Don't cut down all the native trees because the birds need homes, just like all the children in the world.

**WE ARE AFRAID OF BEING SWEEPED OFF THE FACE OF OUR COUNTRY BY THE APPROACHING DESERT.**

Stop bush-burning and overgrazing that is killing our trees and hurting our grassland vegetation. We want canals to be built alongside the main rivers to prevent flooding. Stop building large dams against people's wishes.

**ALL HAVE A RIGHT TO LIVE IN PEACE.** The money spent on military armaments should be spent on saving the planet. Instead of making bombs, improve the standard of living in the world.

**THE EARTH IS A SINGLE COUNTRY, AND ALL PEOPLE ARE ITS CITIZENS.**

We have to share this planet, so don't be selfish. We want food to be shared so that everyone has enough. We want clean water and a home for all people. We are worried about pollution, war and children starving, while others don't appreciate the food they get. We are afraid that the world will soon belong only to the rich.

**THIS EARTH IS MORE VALUABLE THAN ALL THE MONEY IN THE WORLD.**

**WE WANT ALL COUNTRIES TO WORK TOGETHER TO PROTECT IT.**