

# Peace and Harmony

## A Society of Respect

### Presenter's Guide



Prepared for the *Association of New Canadians*  
Written and Compiled by Jerry Vink  
This publication was made possible through the support of  
*Citizenship and Immigration Canada*



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## **PowerPoint Slides (disk attached to back cover) Containing:**

Student Handout, House of Harmony Images, Maple Tree Images,  
“The Peace Book” images, “If the World Were a Village” Images

# 1. Introduction

"We must now establish the basic principles, the basic values and beliefs that hold us together as Canadians so that beyond our regional loyalties there is a way of life and a system of values, which make us proud of the country that has given us such freedoms and such immeasurable joy."

P. E. Trudeau, 1981

"Man did not weave the web of life. He is merely a strand in it. Whatever he does to the web, he does to himself."

Chief Seattle, 1788 – 1866



The objectives of this interactive presentation are to raise awareness about cultural diversity, interdependence and shared beliefs, as well as to address some basic components that make for a vibrant and respectful civil society. Specifically, this document is meant to serve as a tool to be used in elementary schools to help raise awareness, dispel myths and promote diversity, acceptance and cultural understanding.

The identified target group for this interactive presentation are students in Grades 4 to 6. This is a group varying from 9 to 12 years of age.

Various studies have shown that by the age of seven years, children are becoming aware of differences in society such as those based on race, sex, economic, or social status. Often, their perceptions are based on oversimplification and misunderstanding. Yet, they are still very much open to new ideas and even their misconceptions are not rooted in negative life experiences.

An analysis of the curriculum for Grades 4 to 6 reflects this reality. A major part of the Knowledge and Values, Appreciation and Attitudes Objectives involve instilling such concepts as empathy, respect, responsibility and concern for the welfare of others.

The objectives of this presentation may therefore be regarded as a positive methodology to combat intolerance, racism and stereotyping. By reinforcing positive values, the activities should prepare the participants to adopt a commitment to:

- Basic values and beliefs that hold us together as Canadians as identified in the first quote; and,
- Interdependence or the web of life, as stated in the second quote.

## 2. Presentation Guidelines

The basic approach for this presentation will be to identify a number of positive values that are understandable to students in Grades 4 to 6 and that support part of the official curriculum.

Classroom presentations must meet certain criteria, as is required by the School Board. Therefore, the proposed set of activities must meet the following standards:

- **Appropriate to the Age Group:** The symbols and concepts, as well as the methodology of the presenter, have to be delivered in a language that can be understood by the student participants.
- **Linkages:** Understanding the various concepts that form the basis of the presentation is made easier if they are linked to symbols that are easily understood. In this set of activities, they will be linked to a house (of harmony) and a Maple tree (how it looks and how it is used.)
- **Unique Experiences of the Presenters:** The intent of the interactive presentation is to provide a coherent message through standard concepts. However, many of the presenters will have unique experiences and backgrounds that can make the presentation more appealing and further expand its impact. This will be illustrated in the way that they draw out and explain the concepts.

Moreover, there is a second means of involving their experiences. The linkage symbols – House of Harmony and the Maple Tree – will allow them to make short presentations on such themes as war, civil conflict, poverty or persecutions; or the history or accomplishments of their original societies; or the contributions of new Canadians to their new homeland.

- **Vision:** The Linkages Symbols have been selected with a specific goal in mind. The house is to be presented as a House of Harmony. The same applies to the Maple Tree, which should be presented as a symbol of peace.
- **Infusion:** The presentation, by definition, will be short, perhaps 40 or 50 minutes. In order to have the maximum impact, it should support established curriculum objectives.
- **Reinforcement:** The presenter must provide the classroom teacher with activities that he/she can use in subsequent classes to reinforce the messages of the presentation. These activities must also support established curriculum outcomes.



### 3. Presentation Preparation

The interactive presentation is based on a number of concepts that must be drawn from the students. Some, such as respect or compassion will come easily. Others, such as responsibility, may take some coaxing, while interdependence and dignity may require creative interaction. The presenter should guide this process and be sure of each concept's meaning.

The concepts that form the basis of the interactive presentation are:

1. **Respect:** Respect is a double-edged concept. On one hand, if we do not receive respect ourselves, we feel hurt and unhappy. On the other hand, those who are different or have views that we do not share also require respect. Thus, a person must be able to receive and to give respect.

*Example:* If you do not want to listen to someone's opinion because he/she is old or female or is of a different race, then it shows a lack of respect for that person.

*Example:* If your opinions are ignored simply because you are young, then you will feel hurt because the person, by refusing to listen to you simply because of your age, does not respect you.

2. **Responsibility:** Every person has the duty to act responsibly. We should speak out and act when we see abuse or the mistreatment of others.

*Example:* If you see someone being teased or mistreated, then you should report it, or, if possible, try to help the person in need.

3. **Interdependence:** People and communities do not live in isolation. We are part of a community. Our nation is built on the idea of a mosaic of communities and cultures. Chief Seattle, a Native American leader expressed this sentiment eloquently when he spoke of the Web of Life. We are all part of that web and whoever damages even one strand of that web, hurts not only him or herself, but also everyone else.

*Example:* When someone dumps engine oil or paint in the woods, the poison might pollute a stream from which you might catch a fish. This will make you sick.

4. **Dignity:** Human beings have an inherent (in-born) right to be treated with dignity. Human dignity is important and a key element in achieving a fuller and more appealing life.

*Example:* To respect a person's dignity means that you judge someone on what they do or say, **not** on what you have decided about them beforehand. Thus, if you believe that someone is lazy because of their skin colour or that boys are better than girls at sports, then you have formed an opinion based on stereotypes. Stereotyping prejudices people and denies them their dignity.

5. **Appreciation of Diversity:** This world is a fascinating place. It would be rather dull if everyone looked and acted the same. It is important that people learn to appreciate the complexity and beauty of society and all its inhabitants. This is a major step in combating the evils of racism, intolerance and stereotyping.

*Example:* Many people like to feel secure and therefore do not like change or different things. If there is no change and no new things, people will close their minds to new challenges. For example, if you only read or listen to stories from your own culture, you will miss out on such wonderful tales as those of the Raven (Aboriginal), Don Quixote (Spanish) or Ali Baba and the Forty Thieves (Persian.)

6. **Compassion:** Compassion allows us to feel empathy for those who are suffering, mistreated or are denied basic human rights.

*Example:* Racism, intolerance and stereotyping impact your ability to feel compassion or empathy for those who are different because of such factors as race, nationality, disability or culture.

7. **Equality:** Equality is the foundation of Canadian society. It means that everyone has the right to be treated equally. The *Canadian Charter of Rights and Freedoms* contains many references to this concept. It is the basis of law and human rights.

*Example:* Imagine that only certain children in your town could use the playground, or, that only the children of rich people could go to school. Fortunately, everyone, regardless of race, religion, colour, sex, disability or social origin, have the same rights.

## 4. Presentation Concepts

### 4.1 House of Harmony

1. **Respect: Roof** – Like the two sides of a roof, respect is given and received. A roof shelters the other concepts so that they can flourish in an atmosphere of respect.

2. **Responsibility: *Supports, trusses and walls*** – Like supports, trusses and walls, responsibility holds up the roof. Like respect, it is an action that we must carry out so that we can live in peace and harmony.
3. **Interdependency: *Nails*** – Like nails hold a building together, so our dependency on others makes our communities strong.
4. **Dignity: *Paint*** – Like paint, which makes a house beautiful and appealing, so dignity adds to the appeal of a society. In fact, Canada is often referred to as a mosaic of cultures.
5. **Appreciation of Diversity: *Rooms*** – No room in a house is the same, some are for eating, or cooking, or sleeping, or washing, or playing. The same applies to different cultures, they are different and each contributes to society in its own way.
6. **Compassion: *Windows*** – We view the world outside our home through windows. Compassion is the lens through which we see people and situations around us.
7. **Equality: *Foundation*** – The foundation gives strength and stability to a house. The same applies to equality as defined in the Charter. It makes a community strong because everyone has equal rights and is equal before the law.

## 4.2 Maple Tree

1. **Respect: *Leaves*** – The leaves of a tree provide protection from the sun or rain. Respect shelters the other concepts so that they can flourish in an atmosphere of respect.
2. **Responsibility: *Trunk*** – Like the trunk holds up the branches and leaves, responsibility holds up respect. It is an action that we must carry out so that we can live in peace and harmony.
3. **Interdependency: *Maple Syrup*** – The syrup nourishes the tree, so our dependency on others nourishes our communities.
4. **Dignity: *Colours*** – The different shades of red makes the Maple Tree especially beautiful, so dignity adds to the appeal of a society. In fact, Canada is often referred to as a mosaic of cultures.
5. **Appreciation of Diversity: *Shape*** – Each tree is different, yet the same, and together they make up a forest. The same applies to different cultures, they are different but each contributes in its own way to strengthen our society.
6. **Compassion: *The Maple Leaf*** – The Maple Leaf worn by Canada's peacekeepers is viewed by many as a sign of hope and peace.
7. **Equality: *Roots*** – The roots give nutrition, strength and stability to a tree. The same applies to equality as defined in the Charter. It makes a community strong because everyone has equal rights and is equal before the law.

## 5. Presentation Methodology

**Learning Outcomes:** Students will have gained an understanding of, and be able to discuss:

- The importance of shared values and beliefs;
- An appreciation of the importance of interdependence; and,
- The concepts of respect, responsibility, dignity, appreciation of diversity, compassion and equality.

### **Presentation Suggestions:**

- Using his/her personal style, the presenter should draw out the concepts from the students. The following suggestions have been used many times in doing similar presentations. They work! Sometimes it is a good idea to make jokes such as the suggestion that if all food tasted the same, life would not be very appealing.
- The presenter should select one of the two symbols, either the House of Harmony or the Maple Tree. He/she must familiarize himself/herself with the concepts and analogies as defined in Section 3 and Section 4.
- The presenter adds a personal touch by explaining to the class who she/he is and if appropriate where she/he is from and why they came to Canada. This should be done within the context of the House or Tree Symbol.

The short personal introduction may be about the original country of the presenter. For example, if the presenter is from Sierra Leone, he/she may talk about the general upheaval that caused him or her to leave and come to Canada. It is important the concept terms not be used in the introduction, since that will give away the intention of the next part of the presentation.

Once the students know who the presenter is and where he/she is from, it will be time to deal with the concepts.

- The simplest approach to presenting the concepts is to explain that you are going to talk about things we have in common, things that help make a peaceful society. In other words, unlike the country that the presenter talked about in the introduction.

It helps to give the students some idea of the kind of thing that you are looking for. Thus, you might start off by explaining that in a peaceful society everyone is equal. Most people share the idea that **equality** is important. You can view this as the foundation (roots) that gives strength and stability to a society (house or tree).

At that point, you might ask the students to give you other ideas of things that they all believe in and that are part of a peaceful society. **ALL THE WORDS AND IDEAS FROM THE STUDENTS ARE TO BE WRITTEN DOWN ON THE BLACKBOARD.**

- It is important to note that young students will come up with simple words like “love” (everyone must love one another) or that everyone should be “kind” to each other.

When they give you those terms, or perhaps later in the presentation, you can write the matching concept words on the blackboard.

Thus:

Love = **Respect**

Kindness = **Compassion**

- You might get a few more spontaneous suggestions from the class. However, you might have to be prepared to give the students some hints. Ask them if they like to play. That will usually result in an unanimous agreement. Then you can ask them if they can do what they want when playing. Most will say that one has to be careful. That will give you the opportunity to remind them that they must play responsibly and thus we have the next concept term – **responsibility**.
- Ask them what kind of foods they like. You will get a host of responses – hamburgers, pizza, hot dogs, ice cream. That will open the door to the idea of **appreciating diversity**. Life would be dull if everything tasted the same.
- If the class is getting rowdy or just not coming up with suggestions that are useful, then it will be time to move to the next level.

Using the house symbol (or the tree), indicate that a house should be place of harmony and peace. (The Maple Tree is a symbol of peace used by Canada’s peacekeepers)

The foundation (floor or roots) is **equality**, your first example. Then ask the students what the next things are that a builder puts up. The students will normally answer the walls and perhaps some may suggest trusses and other supports. This is **responsibility**.

- In the above manner the presenter can draw more ideas from the students as well as incorporate the concepts identified so far.
- In the summary, the concepts must be repeated. Repetition is an important teaching tool. This can be done by repeatedly referring to the house or tree drawing on the blackboard.

- At the end of the session, hand out the Definitions of Concepts paper and repeat the lesson again.
- The presentation will end with the students having a list of the concepts. If time is limited, the number of concepts may be reduced, as long as respect, responsibility, interdependence and equality are included.

## 6. Student Handout: Definitions of Concepts

***The following definitions are to be provided to the students AFTER the interactive presentation. A version formatted for duplication can be found on pages 61-62.***

**Respect:** To honour, to esteem and to value someone; to treat them with kindness and in some cases, with love.

Examples:

- You respect your parents, your teachers and others in the community.
- You respect others, but you also need to receive respect from others.
- You must respect the honest opinions of others, even though you might disagree with them.
- You deserve respect for your honest opinions.

**Responsibility:** The duty to do the right things. Sometimes responsibility is easy and clear. At other times it may be more difficult.

Examples:

- You have the responsibility to do your homework or to clean up your room.
- When you see someone being bullied or made fun of, then you must speak up for him or her or report it to your teacher.
- You have to speak out when people make racist or other unkind comments or jokes.
- You have the responsibility to help those in need.

**Interdependence:** To need others as they need you. To give support and to receive support. It also means that you must trust people as they trust you.

Examples:

- Everybody needs to have friends, otherwise you would be lonely.
- You need farmers to produce the food you eat, while farmers need people like your family to buy their products.
- The world is like a web, so you must act locally to make the world a better place.

**Dignity:** All persons are born with the right to be honoured and respected. Many laws are written to protect dignity. An example of this is the human rights code in this province.

Example:

- If you do not want to talk to, or play with someone because of their skin colour, then you deny them dignity.
- You must look past people's outside appearances such as clothes or skin colour and realize that they are just like you.
- The best way to foster dignity is to speak and act kindly to everyone.

**Appreciation of Diversity:** To enjoy differences and variety. As well as to appreciate that differences make life interesting.

Examples:

- Life would be very dull if we all looked the same and had the same interests.
- If all food tasted the same and everything had the same colour, you would be bored.
- People respect differences when there is peace.

**Compassion:** Sympathy; to show kindness and to have understanding of someone else's suffering; to be able to understand other people's pain or sadness AND to do something about it.

Examples:

- You feel compassion for someone who has hurt himself and you go to help him.
- You feel compassion for someone who is sad and you try to be friendly with her.
- Everyone hurts the same way no matter where they are from or what language they speak. They need your kindness and understanding.
- Treat others the same way you want to be treated.

**Equality:** To have the same rights and to be treated in the same way as other people.

Examples:

- All children have the right to go to school.
- All children have the right to be treated by a doctor when they are sick and to be brought to the hospital.
- All children have the right to be treated with kindness and respect.
- All children have the right to be protected.

## 7. Teacher Conducted Follow-up Activities

### 7.1 Supplemental Class Activities

*PeacePrints* is an educational resource designed for Kindergarten to Grade 6. It is available electronically at [www.nlhra.org](http://www.nlhra.org) and contains more than 80 activities linked to the curriculum's various courses. In addition, there are dozens of resources and references. Each of the four sections deals with a different, yet related, topic, and include:

- *FootPrints* – Knowing and Respecting Myself;
- *HeartPrints* – Knowing and Respecting Others;
- *EarthPrints* – Knowing and Caring About the Earth;
- *PeacePrints* – Knowing and Caring About Peace.

For this Presenter's Guide, we have selected a number of activities that specifically relate to these concepts. As with all the other activities they are simple to use. For your convenience, we have included them in the appendices section of this Presenter's Guide.

The activities have been categorized by concept. Note however, that these designations are relatively flexible and therefore the activities can easily be used to illustrate other concepts.

**Respect:** *Set Sail On The FriendSHIP* – Friendship involves respect. Having the students identify what aspects of friends they respect can expand this activity AND what they think their friends respect about them.

**Responsibility:** *Follow A Treasure Map To Me* – This activity can focus on responsibility by asking students about their responsibilities to their families, friends and others.

**Interdependence:** *Look At Me Grow In My Family Tree*

**Dignity:** *Telling The Story Of Me. A "Shoe" Story*

**Appreciation of Diversity:** *We All Fit In Somewhere* – This activity has two goals: diversity and interdependence.

**Compassion:** *Sensitivity Switcheroo!*

**Equality:** *Peace Rules* – It is important to infuse the concepts of equality by asking what is fair (equal benefits) and what are rights and responsibilities (equally shared.)

**All Concepts:** *Peace Club*

**All Concepts:** *Go To The Wall For Peace* – Giant Collage Project

**All Concepts:** *You Are A Hero To Me*



## 7.2 Supplemental Class Readings

There are a number of readings included in the appendices section of this Presenter's Guide. The articles were not specifically written for the target groups, Grades 4 to 6, however, they can be adopted and utilized. Alternatively, the teacher can present the situations in simple language and then use the discussion points/questions to have a class session about the identified themes.

The articles, in some cases, have been abridged and edited to facilitate their use in the classroom. Should a teacher want to access the original, most are available at [www.nlhra.org](http://www.nlhra.org)

### 7.2.1. Respect – “Here There be Wytches” by Jean Graham.

This article is available in an Educational Resources Reader entitled, *Communities of Respect*, published by the Newfoundland-Labrador Human Rights Association and funded by the National Crime Prevention Strategy.

The basic story is about a granddaughter who is trying to convince her grandmother to move from a rural area to a seniors' complex in the city. The grandchildren believe that she will be safer in town than in her home village. They are especially worried about possible violence by young people such as the ones that hang out around the local corner store.

### 7.2.2. Responsibility – “On The Bus” by Robin McGrath.

This article is available in a Literacy Reader entitled, *Towards a Just Society*, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.

The article contains a difficult and sensitive situation, nevertheless, it contains a message that must be dealt with.

Sarah, a Grade six student, is harassed on a bus on her way home after school. No one comes to her aid and no one speaks out. In other words, no one is willing to accept their responsibility to assist a child in a difficult situation.

The children will probably see this as a fairly clear situation of where responsibility lies. The discussion should focus on the question: Why did no one do anything?

### **7.2.3. Interdependence – “With Love From The Andes” by Kathleen Winter**

This article is available in an educational resource reader entitled, *The Way We Are*, published by the Newfoundland-Labrador Human Rights Association and funded by the Department of Canadian Heritage, Multiculturalism Program.

The article explains where the ingredients of a Jiggs’ Dinner originally came from. The reading might be too difficult to read out loud in a class because of the names of foreign places. However, a discussion in a class of the ingredients should be possible. The teacher can guide the students across the globe and demonstrate linkages using the information in the article.

A discussion of this type of global interdependence is a wonderful way to begin an exchange about ideas of other forms of community and global linkages.

### **7.2.4. Dignity – “Pizza Man” by Kathryn Welbourn.**

This article is available in a Literacy Reader entitled, *Towards a Just Society*, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.

*Pizza Man* is a simple story and can easily be read by the teacher in class. Two things need to be explained beforehand: what it means to be a refugee, and the term “to take the shine off someone.”

Dignity is important to people and is related to respect. Often dignity comes from doing work that makes people respect you. In *Pizza Man*, life has been so hard that it had “taken the shine off” the baker. Kathryn believes that her co-worker had been beaten. That is probably why he left in defeat.

### **7.2.5. Appreciation of Diversity – My Father’s Dream by Ivan Morgan**

This article is available in a Literacy Reader entitled, *Towards a Just Society*, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.

This is a simple story and can be read out loud in the classroom for the grade six students. It contains a number of ideas that can be used in group discussions.

It is important for immigrants to become Canadian citizens. This happened to Rad, the new Canadian in this story, and was the reason for the party. Gary, his co-worker, did not really

want to go because there would be “strange” food and “foreign” people. Nevertheless, his wife made him go. At the party Gary learns a number of important lessons:

People who you expect to be different are not really so when you actually meet them. We can learn valuable lessons from new people and in the least expected places. New ideas and new things like different food can make life interesting.

#### **7.2.6. Compassion – “*Kristallnacht on Elizabeth Avenue*” by Robin McGrath.**

This article is available in an Educational Resources Reader entitled, *Communities of Respect*, published by the Newfoundland-Labrador Human Rights Association and funded by the National Crime Prevention Strategy.

This is difficult reading and may only be understood by older children. Nevertheless, its lessons are important ones. The story deals with the impact of vandalism on an old Jewish man. Children from a nearby elementary school have broken the windows in his synagogue. This event triggers memories of very traumatic events that occurred when he was young.

*Kristallnacht on Elizabeth Avenue* also opens the door to familiarize children with the extreme consequences of intolerance and hate. This is what happened in Germany before and during the Second World War. However, it is important to teach the students some of the terms in this story before reading it to them. These are identified in a Word List at the end of the reading.

#### **7.2.7. Equality – “*Learning Roles*” by Jean Graham**

This article is available in an educational resources reader entitled *Freedom and Responsibility* published by the Newfoundland-Labrador Human Rights Association and funded by the Department of Canadian Heritage, Human Rights Program.

The article can be read out loud in the classroom, though the teacher may want to simplify the language. The author tells us how things were in her high school about 25 years ago. She was especially bothered by the bias against girls in preparing them for a career, and in the courses they were encouraged to enrol in.

Things have changed, but some things remain the same. This story may be a way to get the students to talk about gender equality.

## 7.3 Curriculum Linkages

Grades 4, 5, and 6 curricula are closely linked. The understandings, values, appreciations and attitudes, as well as the various objectives increase in depth, scope and sophistication as the student progresses to the next Grade.

The same characteristics apply to the sections in the fields of language and thinking skills, social skills, maps and globe reading skills, and information gathering skills.

For the purpose of this Presenter's Guide, we have combined the three curricula and identified the common elements that have a bearing on the proposed activities, specifically:

- Presentation Concepts and Symbols
- Supplemental Class Readings
- Supplementary Class Activities

Major Understandings	Knowledge Objectives	Learning Outcomes
<ul style="list-style-type: none"><li>• Nature of democracy, including knowledge of the democratic process.</li><li>• Interdependence is a constant and important factor in human relations everywhere.</li><li>• Individuals differ from one another in personal values, attitudes, roles and personalities, but at the same time, the members of a group possess certain common values and characteristics.</li><li>• The rich diversity of race, religion and culture in Canadian society.</li><li>• Interdependence is involved in securing people's needs.</li><li>• Culture is socially learned. It consists of the knowledge, values and skills which are developed in human groups and which serve as the established rules of group life.</li></ul>	<ul style="list-style-type: none"><li>• Communities have rules and laws to live by and that democratic communities promote participatory citizenship.</li><li>• To identify similarities and differences in the way people live in various communities.</li><li>• To learn how people interact and are dependent on other communities and people.</li><li>• The Canadian people have shared institutions and values.</li><li>• To appreciate Canada's distinctive traditions, customs, celebrations and present lifestyles.</li></ul>	<ul style="list-style-type: none"><li>• Recognize and explain the causes and consequences of interactions among individuals, societies, and their environment.</li><li>• Explain the interrelationships within selected human organizations.</li><li>• Identify and describe examples of positive and negative interactions among people.</li><li>• Identify causes, consequences, and possible solutions to universal human rights.</li><li>• Discuss why and how stereotyping, discrimination, and pressures to conform can emerge and how they affect the individual.</li><li>• Describe the multicultural, multiracial and multiethnic character of Canadian society.</li></ul>

<p><b>Values, Appreciation and Attitudes</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> <li>• Justice</li> <li>• Loyalty</li> <li>• Self Discipline</li> <li>• Respect for Self</li> <li>• Sharing</li> <li>• Honesty</li> <li>• Truth</li> <li>• Trust</li> <li>• Respect for Others</li> <li>• Personal Responsibility</li> <li>• Concern for the welfare of others</li> </ul> <p><b>Skills</b></p> <ul style="list-style-type: none"> <li>• Language and Thinking Skills</li> <li>• Social Skills</li> <li>• Map and Global Skills</li> <li>• Information Gathering Skills</li> </ul>	<p><b>Values, Appreciation and Attitudes</b></p> <ul style="list-style-type: none"> <li>• Value empathy, justice, loyalty, cooperation, self control and peace.</li> <li>• Appreciation of the contributions of various cultures and peoples.</li> <li>• Appreciation of the contributions men and women have made to Canadian culture.</li> <li>• Attitudes of respect for the people of other communities.</li> <li>• Appreciation of the dignity of the individual.</li> <li>• Respect for the multicultural base of Canadian society.</li> <li>• Citizenship Co-operation.</li> <li>• Respect for the rights of the majority to prevail and the rights of the minority to be respected and protected.</li> <li>• Sense of social responsibility and social competence.</li> </ul> <p><b>Skills</b></p> <ul style="list-style-type: none"> <li>• Listening for a purpose, observing, reporting orally and in writing, reading, dramatising, role playing, critical and creative thinking and problem solving.</li> <li>• Working as a group.</li> <li>• Respecting the rights of others.</li> <li>• Growing in sensitivity to others.</li> <li>• Understanding purposes of maps and travel routes.</li> <li>• Locating information, selecting pertinent and authentic data.</li> <li>• Interpreting data.</li> </ul>
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# **Class Activities and Readings**

# CLASS ACTIVITIES

## 1. RESPECT

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

*Editor's Note: Friendship involves respect. Having the students identify what aspects of their friends they respect AND what they think their friends respect about them can expand this activity .*

### Set Sail On The FriendSHIP

This project is a celebration of friendship. The main activity is to have children build a model ship, which will represent the importance of friends in their lives. The characteristics needed for co-operative shipbuilding are the same ones needed for successful friendship building: sharing, tolerance, taking turns, etc.

#### What To Do

Open a discussion about the concept of friendship by asking questions such as "What do you like about your friends? What makes a good friend? Are you a good friend?" Then connect with the idea of a ship to represent their ideas by asking, "What if there really was a ship called Friendship? What sort of ship would look like a friend ship?" After brainstorming and concept webbing ideas about friendship and ships, move on to making some decisions about the ship project. Some of these decisions might include size and whether it will be really capable of floating.

Divide the class into groups so they can begin working on the steps of boat building, from framing to finishing. A simple ship can be made from a cardboard box, cut and glued into a ship shape, then covered with Popsicle sticks, and painted. When each ship is completed the children may want to make people to ride aboard. These can be clothespin people, stick puppets or stuffed people.

#### Also

This project can incorporate other aspects of the study of friendship. For example, children may get involved in pen pal friendships as part of the project. If you want to build a full friendship unit, with the ship as a culmination activity, you will find numerous films, books and activity guide listed below in the Resources section.



## Materials Needed

- Wooden frame materials (Popsicle sticks, bamboo skewers, dowels) • Paint, cardboard
- Other ship materials: clay, plastic bottles, paper maché, milk cartons
- People, such as dolls or stick figures
- Cartons

## Resources

- My Friends Would Like Your Friends, Free E book From Kids Who Care/ People For Peace by Robert Allen Silverstien Available at [www.members.aol.com/pforpeace/ebooks.htm](http://www.members.aol.com/pforpeace/ebooks.htm)
- Always and Forever Friends by C.S. Adler, Houghton Mifflin, 1988
- The Gift Giver by Joyce Hansen, Clarion, which was written by a group of 5th graders in The Bronx
- Real Talk, Exercises In Friendship and Helping Skills, Elementary + Teacher and Student Manual, P.O. Box 7447 Atlanta, Georgia, 30309
- The Hole in The Fence, Health and Welfare Canada (About Friendships, Problem Solving and Racism Comes with a Teachers Guide).

## 2. RESPONSIBILITY

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

*Editor's Note: This activity can focus on responsibility by asking the question what the students' responsibilities are to their families, friends and others further out on the expanding ripples.*

### Follow A Treasure Map To Me

This activity will reinforce the concept that each person is valuable and important. By making a map, with themselves at the centre, children will be encouraged to think about themselves as a treasure. They will show others how to find them by mapping a route full of clues, which are unique to them. The process of choosing clues will be an exercise in self-awareness and self-expression.

Because this project includes making circle maps and/or mazes, it would be appropriate to begin by demonstrating and talking about circles. For example, a discussion about how we live in "circles" of friends and families could lead to a demonstration of "the ripple on a pond principle", i.e. each of us is like the centre of a ripple, with circles around us.

After demonstrating or asking children to experience making a ripple, ask them "Who and what's in your circles and how could you show it on a map or a maze?" From ripple demonstrations, the children can move to drawing large practice circles, one inside the other.

Guide them in brainstorming who and what is in each of these ripples. Expect to hear about family, pets, friends, and activities. Encourage them to think about the people and things closest to them, then furthest from them. All these answers can be written or drawn inside the practice circles. This will be the first draft of their maps.

Next, they can draw a new series of concentric circles, with themselves at the centre. Ask them to start placing images or words from their brainstorming session inside their circles. Then comes the creative part. They will need to add features such as gates, doors, windows, bridges etc. that will lead the way in through the circles. Encourage them to keep thinking about themselves as the valuable treasure at the centre of the circles, therefore making it important to put lots of clues in the circles.

### Also

If the circle map version is too challenging for your group, try a simplified version of mapping, using the neighbourhood mapping skills, which are taught in the Social Studies curriculum.

Instead of a neighbourhood, each map is a landscape, "The Land of Daniel" or "The Country of Sue"

Another option is to turn this project into a board game or a floor game by using various materials (heavy cardboard, recycled boxes, books, desks or gym equipment) to construct group mazes or maps. Or how about having children design "A Web Quest To Me," with a personal web page and links to their favourite sites to answer questions and riddles about themselves. A similar, low-tech version could be "A Scavenger Hunt to Me," where children follow clues and gather objects related to a particular child.

### **Materials Needed**

- Drawing and writing materials

### **Resources**

- Maze and map books

### 3. INTERDEPENDENCE

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

#### Look At Me Grow In My Family Tree!

This project will offer children the option of placing themselves at the centre of the group, which they consider "family." Children belong to many variations of families in today's world. There is the given family, which includes the people they live with and may be biologically related to. Then there are chosen families, people they consider family, as well as groups where they find acceptance and belonging. This family tree is rooted in the child, who is above all a member of the world family. Making this family tree will be an exercise in exploring all the possibilities.

#### What To Do

It is important to begin this activity by talking about what the concept of "family" means to each of the children. Introduce the idea of chosen and given families. To guide this, you may facilitate discussion by asking questions such as "Who loves you? Who do you love? Who do you spend time with? Who do you celebrate special days with?" Allow plenty of time to do a large group web, to draw out all the possible combination of chosen and given family groupings; biological, adoptive, classmates, school community, neighbourhood, ethnic group, friends, etc.

After the group brainstorming and webbing session, children will be ready to choose the members they want to represent in their personal trees. Encourage them to include both given and chosen family members. There are many ways to design and create the tree.

One effective method is to use a personal symbol as the tree itself. For example children can begin designing the tree by making series of handprints, laid out in the shape of a tree. When these prints dry, the next step will be to add the "family", which can be drawn, painted, collage and/or written on. Children may use photographs or representational objects such as flags and crests.

Trees can also be made as a papier mâché project. Children could build a personal family trees over several periods, then add items such as small papier mâché figures, "button faces", clay or plaster shapes to represent their friends and family.

#### Also

Family tree projects may also be appropriate in other units. For example, a tree building activity may be used in **HeartPrints** by using an artificial Christmas tree or a large potted plant as a

### Class Family Tree.

The members of the “classroom family” could hang ornaments representing themselves on the tree. This would be a good activity to do when exploring themes of friendship and cooperation.

Children could also make a World Friendship Family Tree, to be decorated with symbols of other cultures. In *EarthPrints* the concept can be used to make an Earth Family Tree, decorated with earthlings, plants, animals, etc. And it can also be used in *PeacePrints* by constructing a Family Tree of Peace, using the story of the Iroquois Tree of Peace as inspiration to construct a tree laden with symbols of their hopes, dreams and wishes of peace.

### Materials Needed

- Heavy paper or cardboard to use as background
- Paint, drawing and/or collage materials

#### **4. DIGNITY**

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

##### **Telling The Story of Me.. A “Shoe” Story**

This is a guided shoe art activity where children will turn their personal true stories into "shoe stories." These stories will be depicted as images, symbols and words on shoes. The stories will help raise self-awareness and express personalities.

##### **What To Do**

Begin by facilitating a discussion about what makes each person's true life story a unique one. Some helpful questions to lead discussion might include “ What things help tell your true story? Is it your ideas? Your dreams? The things you’ve done?” Putting these and other things together can tell a story, a true story of each person. Explain to the children that they will first decide the important parts of their individual true stories, then show them on shoes, making them “true-shoe stories”.

After discussion and explanation, allow a brainstorm time so each child can make a web of important personal story facts. You may encourage them to think about their hobbies, favourite things, and places they’ve been, dreams and wishes etc.

The next step will be deciding how to represent each important story fact on the shoes. For example, if a child has a hobby such as dancing, maybe it can be expressed by gluing a tiny cut-out dance shoe or a ticket stub from a performance. The story facts can be drawn, painted, collaged or attached (objects, photographs, etc.).

Provide classroom supplies such as ribbons, buttons, and magazines and encourage children to bring some items from home. This is an ideal way to include family participation in this project.

When all the facts have been chosen and the material assembled, children can begin to work independently on their shoes, decorating them. Allow plenty of time for this stage. You might find it pleasant to set a tone with music chosen by the children. When all shoes have been decorated, display them in the class or at another location in school. Extend the project by asking children to tell about their shoe in writing.

##### **Also**

Shoes are useful images to encourage perspective taking, as described in “In Your Sneakers” activity in **HeartPrints**. Other shoe activities can include oral storytelling and using random shoes as a starting place. Also, consider also ideas such as Stained Glass Shoes, Shoe Poems, Snowshoes, Clay Shoes, Baby Shoes, Shoebox Dioramas, Rubbings from Soles, and Graphs of Shoe Sizes.

These are a few examples from a comprehensive project called The Shoe Project by Margaret Epoch. More information can be found on-line at:

[www.project-approach.com/examples/shoes/shoe\\_project.htm](http://www.project-approach.com/examples/shoes/shoe_project.htm)

### **Materials Needed**

- An old shoe, slipper, sandal or boot ( must be clean and suitable for painting and or gluing)
- Acrylic paint
- Cool temp glue gun(s), ribbons, buttons, coloured paper, fabric, assorted objects

## **5. APPRECIATION OF DIVERSITY**

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

*Editor's Note: This activity has a dual goal: diversity and interdependence.*

### **We All Fit In Somewhere - A Floor Puzzle Play**

All the people in the world can be compared to a large similar group such as a big bouquet of flowers, or a herd of animals. Each member of the group has similarities and differences, but in the end there is room for everyone: we all fit in somewhere.

In this project children choose a group (flowers, animals, people, fish or birds) and make a giant puzzle in which they each represent an individual member of that group. When placed together, it will be obvious that each of their pieces is necessary to make the completed puzzle. In this exercise children learn that everyone counts.

#### **What to Do**

Help the children brainstorm answers to these questions. "What are examples in nature of things fitting in where they belong? Is it the same with people? Where do we fit in? What happens in a puzzle if you take out one of the pieces?" Explain that this project will be an example of making a place for everyone.

Using cardboard or heavy paper, design a large jigsaw, with a piece allotted for each child. Each child can choose a piece and begin to decorate it by making a picture of themselves as one of whatever group they've chosen. If you want to focus more on diversity, try the option of having the children depicting themselves as whatever they wish.

When each piece has been completed, the children can play a floor puzzle game, moving around the room, looking for others who have matching pieces and putting these pieces together so they all fit.

#### **Also**

This can be done on a large scale with a series of connected puzzle panels, which can be worked on individually and laid down at a large gathering, such as a festival or school assembly.



## **Materials Needed**

- Large paper or cardboard background (recycled cereal boxes are good)
- Paints or drawing materials
- Photos could also be attached to the faces

## **Resources**

- UNESCO Tolerance Program, Unit For Tolerance, 7 Place de Fontenay, 75352 Paris, 07 sp France, [r.lugassy@unesco.org](mailto:r.lugassy@unesco.org) [www.unesco.org/tolerance/index.htm](http://www.unesco.org/tolerance/index.htm) - Has games, posters, questions
- “ Teaching Tolerance” Starting Small Southern Poverty Law Centre, 400 Washington Ave. Montgomery, AL, 36104, Fax (334) 264-3121

## **6. COMPASSION**

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

### **Sensitivity Switcheroo!**

This project can include a number of activities designed to celebrate differing abilities. It will require students to participate in simulations which focus on the experience of being someone else: someone with a mobility challenge, or a hearing or visual impairment.

These do not constitute the full range of the human experience with challenges and differences, but they can be used to introduce the idea that people are similar in many ways. By agreeing to “walk”, “see,” and “listen” when these abilities are challenged, it is possible for children to become more aware of the daily life and access needs of other people.

### **What To Do**

Begin by talking about abilities and senses, the ability to move, to see, to hear, to touch, to taste, and to smell. Ask the children, “What senses do we use every day? How do they help us? What if some of those senses just didn’t work very well? How do you think that would feel?” Explain that they will do some sensitivity training, in the area of challenges and abilities.

For the Sensitivity Switcheroo children can be divided into groups, pairs, or any configuration, which is appropriate. Organize the physical aspects of this activity according to your numbers, time available, etc.

The children will take turns experiencing a particular perspective or combination of perspectives; hearing, visual, or physical challenges. They will prepare for the experience by covering their eyes or ears with materials provided, or walking on crutches, sitting in wheel chairs, not using their hands or feet, or some other combination of restrictions.

These combinations can be decided in advance, written on small pieces of paper and drawn randomly. Although this may seem to add a playful note to a serious issue, we know that it is through play that children do their deepest learning. Discussion is a very important aspect of these experiences.

Talk about “How do you think it feels to be different because of how you move, see, or hear? Do you know anyone with this situation? Can you think of any famous people who have this situation?” If possible further the experience by doing follow up through writing, drawing and other expressive activities to which focus on how it felt to be someone else.

## **Also**

It may be a good idea to invite someone from an advocacy group to visit. Remember, it is not the purpose of this activity to single out those with differing abilities; the purpose is to raise awareness of both differences and similarities.

## **Material Needed**

- Blindfolds, earplugs, wheelchairs, crutches, bandages, tape

## **Resources**

- North Star written and illustrated by Peter Reynolds, available on the Kids Can Do! site. [www.ucando.org/pooks2.html](http://www.ucando.org/pooks2.html)
- The Story of My Life by Helen Keller, 1903, Doubleday and 1996, Dover Publications
- Move Over, Wheelchairs Coming Through: Seven Young People In Wheelchairs Talk About Their Lives, Clarion 1985

## 7. EQUALITY

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

*Editor's Note: This activity covers a broad area of creating awareness. It is important to infuse the concepts of equality by asking what is fair (equal benefits) and what are rights and responsibilities (equally shared)*

### **Peace Rules! - A Peaceful Code Of Conduct**

Developing a Peaceful Code of Conduct is a process, which should include as many people as possible: teachers, parents and children. Children who have an opportunity to participate in such a process will become more aware of a number of important concepts, including peace, respect, cooperation, sharing, fair play, and rights and responsibilities. This project may require considerable time and commitment from adult guides. However, the benefits will be obvious and profound.

#### **What To Do**

Discussion is the best way to begin this process, and there are many ways to begin the discussion. They include exploring questions such as: Why do we need rules? Who makes the rules? How can we be fair in making rules? What rights are involved in making rules?

Alternate discussions with activities, which emphasize rights and responsibilities, such as those, which are described in the various Children's Rights curricula. These discussions and activities will help children gain an awareness of the importance of peaceful guidelines in daily living. This awareness will then be reflected in a practical Code of Conduct.

By following an inclusive process such as this, children will be given an opportunity to demonstrate ownership and respect of the articles they have helped formulate. When the Code of Peaceful Conduct has been agreed upon by children and adults - celebrate! Organize a joyful occasion to share the Code. Be sure the Peaceful Code is written, drawn, or posted on a website or in a newsletter, so everyone can always be aware of the expectations for peaceful conduct.

#### **Materials Needed**

- Children's Rights Curricula

## 8. ALL CONCEPTS

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

### Peace Clubs

Organized group efforts can spill over, spreading from one place to another. This project is about children being supported and guided in either joining or establishing Peace Clubs in their own classroom, school or neighbourhood. Participating in this project will provide experiences in learning to work personally, locally and maybe globally, on peace issues.

#### What To Do

Students can use any special gathering (for example a school assembly), a word-of-mouth campaign, a door-to-door petition, or a community newspaper to stir interest in starting a Peace Club. When enough interest has been generated, it will be time to organize the club.

Some well known peace clubs are available to provide resources and support to any group of concerned children and adults. This support is useful in forming guidelines, activities and structure within your own Peace Club. A good example is **Peace Pals**. Upon request, they will send an Activity Guide for Children, which outlines many excellent Peace Club projects.

Another well known Peace Club is the **World Peace Club**, which offers on-line information, activities and resources for groups wishing to organize (See **Resources**).

A peace club can enrich your school and community in many ways. For example, it can raise public awareness of the importance of peace by declaring a peace day, asking for government proclamations of peace, sponsoring essay and poster competitions, performing peace plays and skits, making peace art and music, and planting peace poles or peace trees.

Other activities might include raising money, hosting peace celebrations, acting as a resource group, writing letters and petitions, and leading peace pledges in schools. The possibilities are numerous. Above all, a peace club can set a standard of working for peace.

#### Materials Needed

- Adult support
- Information and ideas about club structure and ideas

## Resources

- World Peace Club [www.peaceclub.com/wpc5.htm](http://www.peaceclub.com/wpc5.htm)
- Children As The Peace Makers Peace Clubs, 950 Battery Street, 2nd Floor San Francisco, CA 94111
- Peace Pals Network, Peace Pals c/o WPPS, R.R.1, Box 118, Benton Road, Wassaic, NY 12592 Phone:(914) 877-6093 and Fax:(914) 877-6862

## 9. ALL CONCEPTS

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

### Go To The Wall For Peace - Giant Collage Project

The world is full of peacemakers, many more than can be represented in any one piece of visual art. This project includes making a giant collage to celebrate peacemakers. With some research assistance, children can find out about various peacemakers in all aspects of life: people such as politicians, teachers, writers, etc.

#### What To Do

Help the children access sources of information about famous peacemakers using resources in the library, magazines, and the Internet. Encourage them to look at all walks of life, all countries, ages, and periods of time. Next, ask each child to choose one peacemaker and focus on finding out as much as possible about this person.

When all the material has been gathered, the children can work together on making a collage, bulletin board or poster board display. This can be done on any day of significance in the peace movement, such as the third Tuesday of September, which is celebrated as International Peace Day, or in December, when the Nobel Peace Prize is awarded.

#### Also

A variation of this project would be to paint, draw, graffiti or collage a Peace and Respect theme mural. Each child could work on a group mural panel, which will be hung with other panels to form a large mural.

#### Materials Needed

- Giant collage or bulletin board
- Glue, scissors, old magazines and newspapers, markers, paper, paints
- Research materials

#### Resources

- Peace Collage Lesson Plan by Joan M. Kurtz for Congress of Secular Jewish Organizations Go to [www.netaxs.com/~csjo/csjo.html](http://www.netaxs.com/~csjo/csjo.html)
- Peace Begins With Me by Catherine Scholes with illustrations by Robert Ingpen Sierra Club Books, Little Brown and Co. ISBN # 0316774405

## **10. ALL CONCEPTS**

Activity reproduced from *PeacePrints* by Jan Foley and published by the Newfoundland-Labrador Human Rights Association.

### **You Are A Hero To Me!**

It is important to know about the heroes in any great or small social movement. This project can raise awareness of well-known peace heroes such as Nelson Mandela, Mahatma Gandhi, Mother Theresa, Martin Luther King, or Harriet Tubman. As well, it can highlight heroes in our own communities, classrooms and families.

#### **What To Do**

Begin by talking about heroes. Ask: "What is a Hero? What Do Heroes Do? Who are the heroes you know about? Are there heroes who work for Peace? Are there any heroes in your community? Your family? Your classroom? Can anybody be a hero?"

As part of this general discussion, give examples of heroes by introducing the children to famous peace heroes such as Nobel Peace Prize winners, medical heroes, artists and inventors. Some examples of heroes are highlighted on the website of the Canadian Centres For Teaching Peace (See address below).

There you will find information about present day heroes, including children such as Craig Keilberger of Free the Children and 9-year-old "Ryan," who has been volunteering since age 6.

This site also has links to Nobel Peace Prize winners. Once the children have been introduced to heroes, bring the idea back to a personal level by asking them to find a hero in their own family, past or present. If the hero is still living, they can interview them, asking about their life, work, childhood - a "20 questions" format. This information can be written, drawn, made into a poster display or a mock radio or TV format. The children can also write letters to their heroes, thanking them for making a difference in the world

#### **Materials Needed**

- Books
- Internet access
- Paper and pen, art materials,
- Audio or visual materials

#### **Resources**

- The Giraffe Heroes Program for Grades K-9 can be integrated into social studies, language arts and storytelling. It contains a story bank with profiles, which can encourage children to change their own worlds. Demonstration materials available. Phone (800) 323-9084 or (360) 221-0757 to set up training, or visit [giraffe.org/heroes](http://giraffe.org/heroes)



# CLASS READINGS

## 1. RESPECT

*Editor's Note: This article is available in an Educational Resources Reader entitled, Communities of Respect, published by the Newfoundland-Labrador Human Rights Association and funded by the National Crime Prevention Strategy. (Note that the word "Wytches" is not misspelled)*

*The basic story is that a granddaughter is trying to convince her grandmother to move from a rural area to a seniors' complex in the city. The grandchildren believe that she will be safer in town than in her home village. They are especially worried about possible violence by young people such as the ones that hang out around the local corner store.*

### **"Here There Be Wytches"**

*by Jean Graham*

'But Nan, I - we - really don't like to think of you living here all by yourself in the middle of nowhere. What if you fell? What if some hoodlums broke in and beat you and robbed you? You could be lying here in a pool of blood with all your valuables gone and we'd be going about our lives none the wiser.'

'More tea, dear?'

Today Helen wondered if maybe her grandmother wasn't senile.

'No tea, Nan. Thanks. I'll just stretch out on the daybed.'

'You do that, dear. Would you pass me my knitting and my sweater, please?'

Snug in her lilac cardigan, Alice commenced the clicking of needles, a skittering counterpoint to the steady rumble of ocean waves outside. Helen closed her eyes, listening, the occasional punctuation of gull cries or distant ATVs slowing her drift into sleep.

This long weekend visit was to give Helen a break from the pressures of her day-to-day life. The real motive was to convince the beloved grandmother to move into town, to a secure golden years condominium development, minutes from all conveniences, including the province's biggest hospital.

Loving her, the children and grandchildren of Alice Matthews had decided how they would pay for her new home, working out a formula fair to those who earned more and those who earned

less, and flexible enough to accommodate changes.

A woman of seventy-eight shouldn't be alone in a rambling old house in an isolated town. Sure, her life was here, but that life was now limited to a rapidly-declining church (only one service every two weeks, the minister shared with another congregation), its worshippers Nan and a dozen or so of her equally old friends.

You wouldn't see the few younger people left in town at church. You wouldn't see them anywhere except maybe loitering outside Mackie's store, or cruising in cars with broken or missing mufflers. Helen roused herself.

'Nan?'

'Yes dear?'

'I really worry about you, you know.'

'But I'm fine.'

'How do you know? You can't tell what everyone here is like. On my way in yesterday, I stopped at Mackie's, and those young punks scared me half to death.'

Helen didn't have the words to tell this gentle old lady about the darkness of the encounter with the boys. The grins and the way a compliment was really a threat. What would Alice know of this, the evil that hovered under the veneer of small-town charm? And what could she do if she knew? Stay home? Helen didn't want her living in fear in her own house. She wanted her safe in the city, where grandchildren could visit daily on a careful schedule.

'Hmm. They're not such bad boys, really. And we're old hands here at surviving - in ways that might not make sense to everyone.'

Then, with a touch of the vagueness that had always been part of her charm, but now made her seem more vulnerable, Alice declared a need for butter.

'Walk to Mackie's with me, dear.'

As they walked, Helen told her grandmother about the way the agencies in the city were trying to help senior citizens lose their fear. Of how different organizations brought children together with older people, so that when the young ones grew up they would think twice about breaking into a senior's house and robbing them. Of how the churches and community centres organized social gatherings so the two age groups could experience each other's music.

Of how the new condominium development would keep her Nan safe.

'Sounds a scary place to live, that city,' Alice mused aloud, carefully putting one foot before the other on the dusty shoulder, pale blue eyes alert for speeding cars and youngsters on tricycles.

'Are those the boys, dear?'

'Yes, Nan, but don't go making a big deal out of it. I'm only here for the weekend, and they could be up to anything as soon as my back is turned.'

But the old lady was walking straight up to the boys, guileless and pleasant.

'Justin and Chad, the rest of you, this is Helen.'

The teens stopped their bragging and complaining at her first syllable, and turned to the city woman.

'She's a relative of mine. A dear relative.'

What was that flickering behind the pleasant pale blue of Nan's gentle eyes? Whatever it was, it said something clear to the boys at the store.

'Andrew, I need my backyard mowed, if you could find the time, dear.' This was thrown out casually as the two women passed through the held-open door into the shade of the general store.

Back in the city, Helen commiserated with her cousins about Nan's stubbornness, and they planned to visit the old lady at least once every two weeks, except maybe in winter. She told her best friend and her best friend's husband the folklore professor about the stubborn old woman and her refusal to see the badness in the town, how she behaved as if she was completely immune from harm.

'Malady Head?' mused her best friend's husband, pouring drinks for them all. 'My students tell me that's where the witches are.'

'Tom, you're full of it,' Helen snapped, fed up with her Nan, her Nan's town, and everyone who lived there. 'It's just another dying town with a bunch of old ladies and kids with nothing to do.'

**Questions/Discussion Points:**

- Do the grandchildren respect the grandmother's wish to keep living in her own home?
- The granddaughter was afraid of the teens hanging out around the store, even though they had not done or said anything bad. The grandmother however was not afraid of them. Who showed respect for the teens? Did the teens show respect for the grandmother?
- Respect means to honour people. Did the granddaughter and her friends show respect for the people living in the small village? Did they stereotype the people in the village?
- Respect also means to honour people, and in the case of older people their wisdom and experience. Would you respect the wisdom of older people if their opinions were different from your own?

## 2. RESPONSIBILITY

*Editor's Note: This article is available in a Literacy Reader entitled, Towards a Just Society, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.*

*The article contains a difficult and sensitive situation for young children to discuss, but nevertheless, it contains a message that must be dealt with. In fact, Martin Luther King, Jr. said that "he who passively accepts evil is as much involved in it as he who helped to perpetuate it.. "*

*Sarah, a grade six student, is harassed on a bus on her way home after school. No one comes to her aid and no one speaks out. In other words, no one is willing to accept their responsibility to assist a child in a difficult situation.*

*The children will probably see this as a fairly clear situation of where responsibility lies. The discussion however should focus on the question: Why did no one do anything?*

### **"ON THE BUS"**

*by Robin McGrath*

Susan thought her daughter Sarah looked a lot like her, but most people didn't agree.

Susan thought she and Sarah had the same eyes, ears and chin. Susan was outgoing and sociable, while her daughter was quiet and shy.

One day, when Sarah was in Grade 6, she arrived home from school, crying. It took Susan a while to coax Sarah into telling her what was wrong. When she finally did, Susan became very angry and upset.

Sarah took the bus home each day, and she usually enjoyed the ride. This day was different. This day, she was sitting two-thirds the way down the bus, and a man came and sat next to her on the aisle. He was drunk, and he behaved in a way Sarah didn't like.

Sarah pulled her backpack in front of her and squished as far over by the window as she could. When the drunk man spoke, she pretended to look out the window. She prayed the bus would soon get to her stop so she could get off.

Finally, the bus turned the corner on Sarah's street. She pulled the bell and started to get up to leave. The man blocked her way. Sarah politely asked him to move so she could get out. He laughed at her. Then he pushed her in towards the window so she could not move. Sarah be-

came very frightened.

The bus was crowded and everyone was looking at her.

For five more stops, Sarah pleaded with the man to let her out. He just laughed and said what a big girl she was. Sarah wasn't big. She was eleven. She weighed only sixty pounds. Finally, the man's stop came and he got off the bus. Sarah got off at the next stop and ran all the way home.

"Why didn't you ring the bell?" Susan asked Sarah.

"What about the other passengers?" her mother continued.

"Why didn't you ask them for help?"

"They could see what was happening," said Sarah, crying again.

"Why would asking them make a difference?"

"You should have called out to the driver to stop the bus." Susan was getting more and more upset. Sarah couldn't imagine yelling out on the bus. All she could think of was all those people looking at her.

"If this happens again, you should make the driver stop the bus." Said Susan. "Next time, tell him you will report him to the police."

"You're telling me to do things you could do," Sarah said, "not things I could do. I can't do those things. I can't yell at a man on the bus. I can't ask the driver to stop the bus."

Susan couldn't come up with an answer for her daughter. She couldn't imagine being too shy to ask for help.

### **Questions/Discussion Points:**

- Why do you think nobody on the bus helped Sarah?
- What is the responsibility of an adult or teen who sees a child being mistreated?
- Should Susan have reported the incident to the police or to the bus company?
- Would this have made things worse for Sarah?

- What advice could you give a person like Sarah in a situation such as the one on the bus?
- Are children the only ones too shy or too frightened to ask for help?

### 3. INTERDEPENDENCE

*Editor's Note: This article is available in an educational resource reader entitled, *The Way We Are*, published by the Newfoundland-Labrador Human Rights Association and funded by the Department of Canadian Heritage, Multiculturalism Program.*

*The article explains where the ingredients of a Jiggs' Dinner originally came from. The reading might be too difficult to read out loud in a class because of the names of foreign places. However, a discussion in a class of the ingredients should be possible. This means that the teacher can guide the students over the globe and demonstrate linkages using the information in the article.*

*A discussion of this type of global interdependence is a wonderful way to begin an exchange about ideas of other forms of community and global linkages.*

**“With Love From The Andes:  
Some Multicultural Facts About Jiggs' Dinner”**

*by Kathleen Winter*

One of the hallmarks of a culture has always been its food - but we are often so familiar with our own dinner tables that we don't realize the food upon them does not belong to us alone. In Newfoundland, "Jiggs' dinner" - a boiled dinner of salt beef, cabbage, potatoes, carrots and turnips - seems to us to be the traditional Newfoundland meat-based dish. Newfoundlanders on the mainland long for it on Sundays, and Newfoundland men or women who marry spouses from "away" long to go back to their parents' houses.

*Until recent years, every Newfoundland outporter had a "cabbage garden", where the vegetable ingredients of the meal were grown, and even with the demise of traditional outport ways, Newfoundland vegetable markets always offer cabbage, potatoes, carrots and turnips. Because they grow in our soil and climate, which support few more exotic vegetables without intensive care, we equate these four vegetables with our windy, rocky, salty habitat.*

We think of them as sturdy and hardy; in this we even equate them with ourselves as a people. In doing so, we are linking ourselves with cultures in South America, Europe, Asia and Africa, because these are the lands from which these plants come. While the multiculturalism of some mainland areas may be more readily visible than here in Newfoundland, just one look at these staple foods can remind us how basically we are connected with the peoples of parts of the world that we think of as exotic or distant.

Humble potatoes, for instance, came originally not from Ireland where we might place them, but from the Andes mountains in South America. The first record of the white potato comes from



Juan Castellano, who wrote of Inca campfires and potatoes abandoned when conquistadors invaded the little mountain village of Sorocota.

Sophisticated by European agricultural standards of the time, Inca gardeners used crop rotation and irrigation in their potato fields. They preserved the harvest of potatoes by freezing them in glacial drifts, sun-drying them, and storing them in cool caves. It is believed that Francis Drake brought potatoes from South America to Ireland, where they were planted on the estate of Walter Raleigh and slowly gained the reputation of being able to save poor families from starvation at very little expense. Gradually their reputation spread throughout Europe, and in the 1800s, missionaries introduced the potato to the Far East.

The cabbage, a popular vegetable in Eastern Europe, especially Poland, Bohemia, Germany, Austria, and Russia, is thought to have derived from wild cabbages found growing among rocks by the sea-shore in numerous distant lands. Wild cabbages grow on the isle of Laland in Denmark, the island of Heligoland, the south of England and Ireland, the Channel Isles, and the islands off the coast of Charente Inferieure. They also grow on the Mediterranean's north coast, near Nice, Genoa and Lucca. This wild cabbage was gathered and used by people before it was cultivated. But even cultivated cabbages have a long history. Introduced to Britain by the Romans, the English have eaten them for at least 2,000 years.

Carrots still exist in their original wild form, known as Queen Anne's Lace. Native to Europe, Asia and North Africa, the wild carrot was used by Greeks and Romans as a medicine for various purposes that included protection from poisonous bites, and love potions. In its wild state the carrot was extremely bitter, not like the sweet version we now know.

This change came about during the fifteenth century when the carrot was introduced to Holland. During wars of the Middle Ages, the Dutch had had to substitute vegetables for meat. They took the bitter wild carrot and improved its size, flavour and colour, before exporting it to England with fruit and other vegetables.

The turnip is believed to be a native of temperate parts of Eurasia, where it has been cultivated for centuries and valued as an important food source, both for its root and its vitamin-rich leaves. Another, more slender-rooted, form of turnip originated from the Scandinavian peninsula and spread towards Siberia and the Caucasus. It was likely introduced to China and Japan through Siberia some time just before the epoch of Greco-Roman civilization.

Already we have travelled - just by eating the boiled vegetables of traditional "Newfoundland" Jiggs' dinner - through Siberia, the Andes, Bohemia and Heligoland. Think where you could find yourself should you explore the origins of the little cucumbers and mustard plants that make up the mustard pickles essential to a good Jiggs' dinner, not to mention the salt, the pepper, and of course, the beef. Even the name, "Jiggs' dinner", does not come from Newfoundland, but was

adopted by its people from a world-wide syndicated comic strip in which corned beef and cabbage was the favourite meal of Jiggs, the main character.

We might think, in Newfoundland and Labrador, separated by geography and climate from the mainstream of the Canadian kaleidoscope, that we are not as culturally diverse as much of the country. But to learn about the food of our people - the most basic element of our physiology - is to think otherwise. If, as some believe, there is a connection between our physical and inner selves, we could say that our island nature in Newfoundland, and our cultural separateness in Labrador, are only illusions.

## **QUESTIONS AND OBSERVATIONS**

- As Ms. Winter has pointed out, things are rarely as they seem. Take a look at the manufacturing labels on anything around you. Where was it made?
- Many Newfoundlanders and Labradorians have served in peacekeeping and military missions. Can you identify these places as examples of interdependence?
- It is not only in the material sense that we are linked to people in other parts of the world. Our language, customs and beliefs also link us with people from other cultures. Study the different names and places in your region and try to find out where they originated, for example: Madonna and Juanita (Spain) and Labrador (Portugal).
- Historically Newfoundlanders travelled and traded all over the world. You have probably studied about the salt fish trade to the West Indies. Can you think of other places that were regularly visited by Newfoundland traders?

#### 4. DIGNITY

*Editor's Note: This article is available in a Literacy Reader entitled, Towards a Just Society, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.*

*Pizza Man is a simple story and can easily be read by the teacher in class. Three things need to be explained beforehand: the political situation in Iran; what it means to be a refugee; and the term "to take the shine off someone".*

*Dignity is important to people and goes hand in hand with respect. Often dignity comes from doing work that makes people respect you. However, sometimes things happen, such as the loss of a child that hurt so much that it makes one feel insignificant and beaten by life. In Pizza Man, life has been so hard that it had "taken the shine off" the baker. Kathryn believes that her co-worker had been beaten to the ground. Probably that is why he left in defeat.*

#### **"PIZZA MAN"**

*by Kathryn Welbourn*

It's funny the way you can take the shine off someone. It shouldn't be easy. But it is. One year, I decided I didn't care about going to high school. So I quit. I thought it would be fun to make money and not study. I got a job at a pizza place.

*I was the manager. I had one full-time staff. He was a dark man about 40 years old. His English was not very good. His clothing was old-fashioned. His job was to make pizzas and sometimes to deliver them. You could see he was a nice-looking man. But shabby.*

I was a teenager. I lived at home. I had really nice clothes that I bought with my own money. I had lots of friends.

We worked together every day. The pizza place was busy. I was making a little more than minimum wage. He was making minimum wage.

Our hands got swollen from always having pizza sauce on them and always washing dishes. He was grumpy so I didn't talk to him much. Just gave him his hours and said "good morning" or "see ya later."

One day, a nice looking lady came in to the pizza store. It was winter and she looked very cold. There was snow on the ground. She was wearing a raincoat. Her hands had no gloves.

She asked for the man. I went to get him. They sat at a table and talked for a while. Then she left.

I asked him, "Who was that?"

He told me it was his wife and she was taking the bus to work. She cleaned people's houses. He looked upset.

I asked him what was wrong. He told me he was an engineer. His wife used to stay home and look after their son. His son had been killed.

"Killed," I asked.

"In Iran," he said. And went back to work.

I talked to the man more after that. He never said too much. He was too proud to talk to a teenager about his life.

I did learn that he had escaped from Iran after his son was killed. He and his wife had come to Canada. He had even gotten refugee status. But he could not get work as an engineer. This was the time when everyone was afraid of Iran and people from Iran.

"Everyone asks where I come from," he told me. "When I say Iran, they think I'm a terrorist. No one wants to hire a terrorist."

This man had come a long way. My country had seen he needed to stay here. He had been given the right to stay. He had been given the right to work. But this was the only job he could get. He told me he wanted to try and move out west, to see if he could get work there. He would be allowed to move. But would anyone hire someone they were afraid of?

One day, I came to work and he didn't.

I don't know what happened to him. The owners of the pizza place didn't tell me. I quit, too, and went back to school.

The pizza job had made me realize I didn't want to do this kind of work all my life. The man from Iran made me realize I was lucky to have choices. I could make a mistake and fix it by going back to school.

The pizza job didn't take the shine off me.

Leaving his country and losing his son had taken the shine off that man. The pizza job and the people who thought he was a terrorist, and working for a silly teenager had taken the shine off that man.

I have imagined him working as an engineer. I can see him living in a nice house, saying good-bye in the morning to his wife. Maybe they have another child to help them live their lives. But what I don't know is, once they take the shine off someone, can that person ever get it back?

**Discussion:**

- Why was an engineer working at a pizza place?
- The narrator asks, "Once they take the shine off someone, can that person ever get it back?" What does she mean? What do you think?
- Kathryn quit her job and went back to school. She had learned a valuable lesson. What do you think that lesson was? Do you think that she was able to rediscover her dignity through using all her natural talents?
- Do you think the government of Iran respected the dignity of the Pizza Man, his wife and his son? Why?
- Respect and dignity go hand in hand. Do you think the owners of the pizza place respected the dignity of the Pizza Man? Did they show respect by paying him a minimum wage? By placing a teenager in charge?

## 5. APPRECIATION OF DIVERSITY

*Editor's Note: This article is available in a Literacy Reader entitled, Towards a Just Society, published by the Newfoundland-Labrador Human Rights Association and funded by the National Literacy Secretariat.*

*This a simple story and can be read out loud in the classroom for the grade six students. It contains a number of ideas that can be used in group discussions.*

*It is important for immigrants to become Canadian citizens. This happened to Rad, the New Canadian in this story, and was the reason for the party. Gary, his co-worker, did not really want to go because there would be "strange" food and "foreign" people. Nevertheless, his wife made him go.*

*At the party Gary learns a number of important lessons:*

- People who you expect to be different are not really so when you actually meet them;*
- Often we can learn valuable lessons from new people and in the least expected places;*
- New ideas and new things like new food can make life interesting.*

### **"MY FATHER'S DREAM"**

*by Ivan Morgan*

Gary was mad because he had to come in to work on his day off to cover for the new guy - again. It seemed like the new guy was getting a lot of time off lately. Every time Gary asked for time off the boss was full of excuses. He had wanted time off so he could go up to his cabin last week. The boss had said no. Worse than that - now he had to come in on his day off?

He wasn't sure about this new guy. Gary had never met a Muslim. He had to admit that Rad seemed like a pretty good guy and he sure worked hard. But losing a day off? Gary had to cover for him and he was up to his eyes in it. So the next time they worked together, Gary was full of questions. He didn't have a chance to ask anything before Rad handed him an envelope.

It was an invitation to a party, to celebrate Rad's becoming a Canadian citizen.

"Is that where you were last Monday?" Gary asked.

Rad smiled. "I didn't want to say anything. I was so nervous. I was so excited. I have waited so long. But my wife thinks we should have a party so - OK - we have a party. I hope you and your family will come.

When the day came, Gary didn't want to go. His wife made him.

"I love their food," she said. "And his wife is sweet."

They went. Gary didn't like the smell of their food. There were a lot of strange people there he didn't know. Rad seemed glad to see him, and handed him a cold drink.

Nice. Gary went over and stood with some buddies from work, who was standing together in the living room.

"Hi guys."

His buddies looked as uncomfortable as he did. He noticed his wife and Rad's wife laughing in the kitchen. His son was tearing across the front lawn with a bunch of kids he'd never seen before.

People were walking past with plates full of strange looking food. Gary thought he was going to go home hungry. Rad's wife came out from the kitchen.

"Rad has burgers and hot dogs on the barbecue out back. Help yourselves."

"Excellent. Real food".

His burger was thick and juicy. His kids seemed to be having a ball. His wife seemed happy. Some of his buddies were starting to mingle. He started to feel more relaxed.

He went into the den. There was a picture of a handsome older man on the wall. Rad came into the room and walked up behind him.

"That was my father," he said softly.

"Was?" Gary asked.

"He died in jail. He had spoken out against the government. He had said that the people should choose their own government. Like in Canada. He was always talking about Canada. He had a flag. He made us learn all the provinces. When we were growing up, we thought Canada was a heaven on earth."

Rad looked at the picture. "He made us learn about democracy. He made us learn about the importance of having a vote. He made us learn about freedom. His dream was to come to Can-

ada, become a Canadian and vote. He didn't get to do that - so I have for him."

Rad smiled. "This is too sad a conversation for a party. Come out on the deck".

Gary smiled. "I'll be out in a minute." He stood for a while, just looking at the picture.

A little while later his wife found him eating from a big plate of falafel, and talking to two of Rad's cousins. She walked over, looking surprised, but all she said was, "Having a good time?"

"Sure am." Gary smiled. "I'm glad we came. You learn something new every day."

**Discussion:**

- Why is Gary glad they came?
- What did he mean when he said, "You learn something new every day"?
- What things did Gary learn about food, friendship, suffering and dreams?
- Do you think life will become more interesting for Gary now that he has overcome his resentment of new people and new things?

**Word List:**

- **Falafel** - a spicy mixture of vegetables such as chickpeas. They are ground up and formed into balls or patties, and fried.



## 6. COMPASSION

*Editor's Note: This article is available in an Educational Resources Reader entitled, Communities of Respect, published by the Newfoundland-Labrador Human Rights Association and funded by the National Crime Prevention Strategy.*

*This is a difficult reading and can only be understood by older children. Nevertheless, the lessons or messages are important ones.*

*The story deals with the impact of vandalism on an old Jewish man. Children from a nearby elementary School have broken the windows in his synagogue. Like many old people, bad events such as vandalism to a place he loves, or even the accidental breaking of wine glasses, triggers memories of very traumatic events that occurred when he was young.*

*"Kristallnacht on Elizabeth Avenue" also opens the door to familiarize children with the extreme consequences of intolerance and hate. This is what happened in Germany before and during the Second World War. However, it is important to teach the students some of the terms in this story before reading it to them. These are identified in a Word List at the end of the reading.*

### ***"Kristallnacht on Elizabeth Avenue"***

*by Robin McGrath*

I know they think they're doing a stupid old man a favour, but I'm not stupid. I'm old, maybe, but I still have my wits about me. Three times in the last month, I arrived at the synagogue to find the glazier there. Dr. Cohen said he was fixing the lock on the door the first time, and I believed him, but then I heard the tinkle of the glass when he picked up his box of tools. There were tiny slivers left on the floor, which I could feel through the soles of my shoes.

I know why they pretend it isn't happening, too. It's because of that time Mrs. Gold dropped a tray of wine glasses in the kitchen. I admit, I overreacted, but I didn't really cry for three months like she said. Besides, why shouldn't an old man cry if he feels like it?

It's true, my nerves aren't what they were. For years I was angry, just furious, so mad I could have taken on the whole Third Reich. But when I got old, it started hitting me differently. The pills help, and talking to that nice girl at the hospital. Funny, though, all my life I was angry and now I have only to think about my mother's plum cake or the smell of my father's pipe and I feel the tears start up in my eyes.

I'm sure it's those children at the elementary school up by the river who are breaking the windows. They are only boys, and the stars on the windows make perfect targets. I love the way all those hexagons and triangles work together to make a door full of stars.

The first time I came down Carpasian Road and saw the big Star of David window with the light behind it, I laughed out loud, I was so happy.

The synagogue here is so bright, just full of light, not like the old *shul* in Hoengen. That was a tiny, cozy little room, no bigger than my garage. We were only a dozen Jewish families there then, and the men built the *shul* themselves in the little meadow opposite the butcher's house. It was built the year I was born. It was destroyed on my twelfth birthday, November 9th, 1938 - *Kristallnacht*!

My mother had made plum cake. It wasn't a birthday cake like the kids have today, no icing or anything, but it was my favourite and it was delicious. We were just cutting it when we heard the hammering on the door. Father looked out the window and he saw the storm troopers outside the synagogue, and the butcher trying to talk to them. And then came other men, not in uniform, and Father doused the light and pushed us all away from the window.

When we heard the butcher scream in pain, Father wanted to go out and help him but my mother hung onto his arm. She was crying and hanging off him so he could hardly move, and the hammering at the door kept on and on.

Soon we were in a big pile on the floor. The hammering stopped and I could hear the windows of the synagogue being broken, one after the other, and then all the windows in our house, and the butcher's. The butcher's wife said there were women there, also, who went into the *shul* and tore the holy scrolls from the Ark, stripped them of their velvet covers and threw them in the mud.

Afterwards, once the windows were gone and the scrolls had been torn and burnt, the men climbed up onto the roof of the *shul*, threw the tiles off, and cut the cross beams as soon as they were bare. The next day, when we crept out to look, there was nothing left but a heap of broken stones and glass. My father wept, and I understood for the first time that adults could hurt just as bad as children.

Two weeks later, when I got on the train - the *Kindertransport* that took me to England - I still had slivers of glass embedded in the bottom of my shoes. I started to dig them out. Then I realized those shards of glass were probably the last I'd ever see of Hoengen.

I wore those shoes for my *bar mitzvah* in Liverpool the following year, though they were far too small by then and pinched horribly. I didn't know a single person in the sanctuary, and I sang badly because my voice was breaking. By that time, my parents had been taken to Auschwitz, and my older brother was in hiding with a Gentile cousin of the butcher's wife, but I didn't know about any of that. I imagined them at home in Hoengen, eating plum cake and reading the Torah portion without me.

There is something I will never understand about that time. When the Germans were tearing and burning our Torah scrolls, they were destroying their own Old Testament, their own Holy Bible. What led them to such violence against their own tradition, more than a thousand years of German Christianity? Do the children at the school up by the river know that we serve the same God?

I wish I could talk to those boys, tell them about the night the storm troopers came to my village and broke the legs of the butcher with a sledgehammer.

Do they know about *Kristallnacht*, I wonder? Do they teach them about the night of broken glass, broken dreams?

I asked Dr. Cohen about it, but he pretended nothing was happening. When I tried to explain, I started to cry. He doesn't think the children should see an old man cry. I think it might be the only thing they would understand.

#### **Questions/ Discussion Points:**

- Do you think the children who broke the windows of the synagogue realized that they caused so much personal grief to the old man? If they did not, should they have known or guessed that this could occur?
- What kind of punishment should be given to them for breaking the windows? For causing grief to the old man?
- How can the children who broke the windows make things up to the old man?
- If you knew who broke the windows, but you did not participate, what would be your responsibility?
- What can you do so that such things as happened to the old man when he was a child will never happen in this country?

#### **Word List:**

- **Kristallnacht** – Night of Glass (crystal) – In 1938 there were riots throughout Germany. Mobs of people destroyed shops, homes and synagogues of Jewish people. In doing so, first they broke the glass (crystal) of the windows. The riots started during the night (nacht).

- **Third Reich** – Third Empire – This name was used by the Nazis for their government.
- **Star of David** – The sign of the Jewish faith.
- **Synagogue** – Jewish place of worship.
- **Shul** – Jewish school
- **Storm Troopers** – the name given to the uniformed thugs who led the riots against the Jews.
- **Kinder Transport** – Transportation of Children – this is the name given to the few trains that were used to transport Jewish children to safety in England.
- **Bar Mitzvah** – Jewish religious rite or ceremony of becoming an adult member of the faith. It is a little similar to the Catholic rite of Confirmation.
- **Auschwitz** – German death camp or concentration camp used for the murdering of millions of Jews, gypsies, persons with disabilities and other people that the Nazis considered less than human.
- **Torah** – Jewish holy book like the Christian Bible. In fact some of the parts of the Torah are also part of the Bible.

## 7. EQUALITY

*Editor's Note: This article is available in an educational resources reader entitled Freedom and Responsibility published by the Newfoundland-Labrador Human Rights Association and funded by the Department of Canadian Heritage, Human Rights Program.*

*The article can be read out loud in the classroom, though the teacher might want to simplify the language somewhat. The author tells us how things were in her high school about 25 years ago. She was especially bothered by the bias against girls in preparing them for a career or in the courses they were encouraged to take.*

*Things have changed, but some things remain the same. Obviously, the author's points are her own. They might not be a 100 per cent true today, but .... that might be the way to get the students to talk about gender equality.*

### **“LEARNING ROLES”**

*by Jean Graham*

My Grade Eleven marks were pretty good, really. Straight As - or near enough. Judging by the few reports I've saved, and the comments I remember teachers making, I did really well in language categories. English I loved. I was in the Debating Club, the Drama Club and the Year-book Club.

*My guidance counsellor told me I'd make a terrific teacher - or maybe a nurse. Sometimes I wonder whatever became of that guidance counsellor. I guess he's retired by now.*

I used to tell that story with scorn for him. How dare he have been so sexist - a teacher or a nurse, indeed. I figured I was lucky he didn't tell me to be a secretary. Now I see he was just part of an educational system that did this sort of thing regularly. I've spoken with friends who were advised that their best bet would be looking for a husband. One was advised waitressing would be a good place to use her math skills until she got married.

Male friends with much the same talents as myself were told about the exciting worlds of public relations and advertising. They were given brochures for journalism schools. My male friends with science and math skills were steered toward careers as engineers, as doctors, or as research scientists. One of them became a nurse, where he makes more money than female counterparts because so few men become nurses.

They tell me things are different now, that girls are encouraged to pursue interests in math and science - both while they're in school and after they graduate. Yet statistics show that young women are still less likely to take Physics or Advanced Math in high school. The experts wonder why.

I was one of two girls in my grade ten Physics class. Donna had taken the course because she figured it was a great way to meet guys. I thought Chemistry sounded unspeakably dull, and I didn't want to dissect animals in Biology. We had to take at least one science. My teacher was great. I don't recall any occasion when I was made to feel I couldn't be expected to do the work. Some of the male students were another story; "patronizing" is the word that springs to mind now.

To be objective, totally objective, I'd give you long lists of facts and figures to show that there is still a gender bias in our schools. But facts and figures are dull. Here's one, though. In the Newfoundland school system there are still many more male principals than female ones in the high schools.

What does that mean? Nothing much by itself. Just that more men have the ultimate authority in high schools. Most of these men aren't overtly biased; I doubt if any man with such views could get such a position these days.

There have been great women in religion, in science, in sports, in literature, in exploration. I can literally count on all my fingers the great women who were in my textbooks, not including English literature: Marie Curie, Lady Baden-Powell, Queen Elizabeth I, Queen Isabella, Queen Victoria. [Shanawdithit - noteworthy mainly because she was the last of her race.] The female experience is missing from our school studies. Until that gap is filled, why should we expect our future women to strive for greatness?

My high school yearbook tells the story. There's no limit to the "future aspirations" of the guys. They wanted to be everything from truck drivers to lawyers. A lot of the girls wanted to be secretaries, or nurses, or travel agents. There's not an aspiring engineer or politician in the lot.

But until women hold power in our schools and our society, until we can lose this perception that to be smart is to be unfeminine, and until we can convince our students (male and female) that equality is a real thing, we're losing the brightness, the innovation, of half of our society.

We still buy tool sets and building toys for our sons, Barbie dolls and play dishes for our daughters. We still hug our daughters more than our sons. We still attach a lot of importance to male sports - from junior high to professional levels. We still treat intelligent young men as future leaders, and intelligent young women as creatures who will one day have to make a choice between their brains and their happiness.

We're carrying hundreds of years of societal baggage. We know intellectually that women can do any jobs men can. We know that discrimination is wrong, and we have enacted laws against it.

But the real problem lies in the attitudes we carry; attitudes developed by years of acknowledging that men were the ones who built everything, decided everything, settled everything. I don't know what it will take to change all this. I have only questions, no answers.

But I have enormous faith - that the youth of today and my daughter's generation will somehow shed the load that my generation and the generations before have left them.

**Questions/ Discussion Points:**

- Do you think what you want to be is influenced by your gender?
- If half of the population is female, why are there so few female politicians? Doctors? Judges? High School principals?
- Are boys "better" at some subjects than girls? How about the reverse situation?
- Do parents still buy some toys specifically for boys while different ones for girls?
- Are the sport teams for boys more important than the teams for the girls at your local High School? Do you think it is fair if more attention is given to boys' sports?
- Can girls join the boys' sport teams at the local High School?





**Student Handout**  
**PEACE AND HARMONY: A Society of Respect**  
The seven concepts of anti-racism  
(Master copy for duplication)

**House of Harmony Images**  
**Maple Tree Images**

**Additional Activities and Images**

# OVERVIEW OF MATERIAL

## 1. Student Handout

The student handout (*Peace and Harmony: A Society of Respect. The seven concepts of anti-racism*) provided on the following two pages (62 and 63) is identical to the one on page 8 but has been formatted for duplication. It is also provided in PowerPoint . (See CD on inside of back cover)

## 2. House of Harmony

Three images of a *House of Harmony* (pages 63-65 and in PowerPoint) illustrating the seven concepts of anti-racism have been provided in print and as PowerPoint slides for presenter's who may wish to use them.

## 3. Maple Tree

Three images of a *Maple Tree* (pages 66-68 and in PowerPoint) that illustrate the seven concepts of anti-racism have been provided in print and as PowerPoint slides for presenter's who may wish to use them.

## 4. Additional Activities and Images

The remaining activities and images set out in the table of contents for this section are provided as a resource for presenters. The images are provided in print and PowerPoint slides.

# PEACE AND HARMONY: A Society of Respect

## The seven concepts of anti-racism

**Respect:** To honour, to esteem and to value someone and to treat them with kindness and in some cases with love

Examples:

- You respect your parents, your teachers and others in the community.
- You respect others, but you also need to receive respect from others.
- You must respect the honest opinions of others, even though you might disagree with them.

**Responsibility:** The duty to do the right things. Sometimes responsibility is easy and clear. At other times it is much more difficult.

Examples:

- You have the responsibility to do your homework or to clean up your room.
- When you see someone being bullied or made fun of, then you must speak up for him or her or report it to your teacher.
- You have to speak out when people make racist or other unkind comments or jokes.
- You have the responsibility to help those in need.

**Interdependence:** To need others, as you need them. To give support and to receive support. It also means that you must trust people as they trust you.

Examples:

- Everybody needs to have friends otherwise you would be lonely.
- You need the teacher to learn things, while your teacher needs you and your classmates to earn a living.
- You need farmers to produce the food you eat, while farmers need people like your family to buy their products.
- The world is like a web, so you must act locally to make the world a better place.

**Dignity:** All persons are born with the right to be honoured and respected because they have feelings and can think. Also, many laws are written to protect dignity. An example of this is the human rights code in this province.

Example:

- If you do not want to talk to, or play with someone because of their skin colour, then you deny them the dignity of being human like you.

- If you do not help someone in need because you think they are not worth your effort, then you deny that they are human like you.
- You must look past people's outside appearances such as clothes or skin colour and realize that underneath, they are just like you with the same dreams and wants.
- The best way to foster dignity is to speak and act kindly to everyone.

**Appreciation of Diversity:** To like and enjoy differences, variety and challenges. To appreciate or like differences makes life interesting.

Examples:

- Differences exist all around us. Differences challenge us. Differences make life interesting.
- Life would be very dull if we all looked the same and had the same interests.
- If all food tasted the same and everything had the same colour, you would be bored to death.
- People respect differences when there is peace. Wherever there is war, it is always between people who are different or who have different opinions.

**Compassion:** Sympathy, to show kindness and to have understanding of someone else's suffering; to be able to understand other people's pain or sadness AND to do something about it.

Examples:

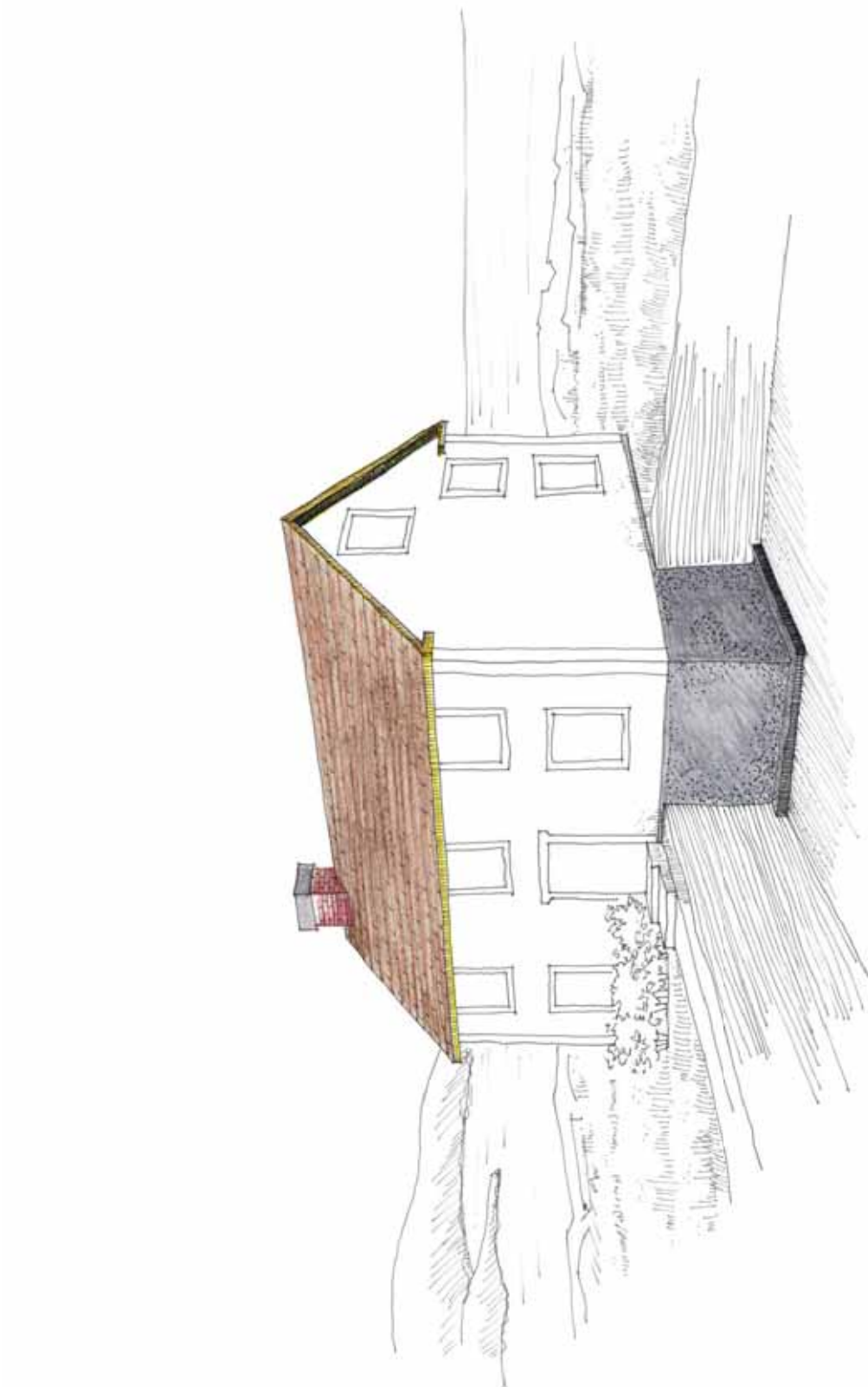
- You feel compassion for someone who has hurt himself and you go to help him.
- You feel compassion for someone who is sad and you try to be friendly with her.
- Everyone hurts the same way no matter where they are from or what language they speak. They need your kindness and understanding.
- Treat others the same way you want to be treated.

**Equality:** To have the same rights and therefore to be treated in the same way as other people.

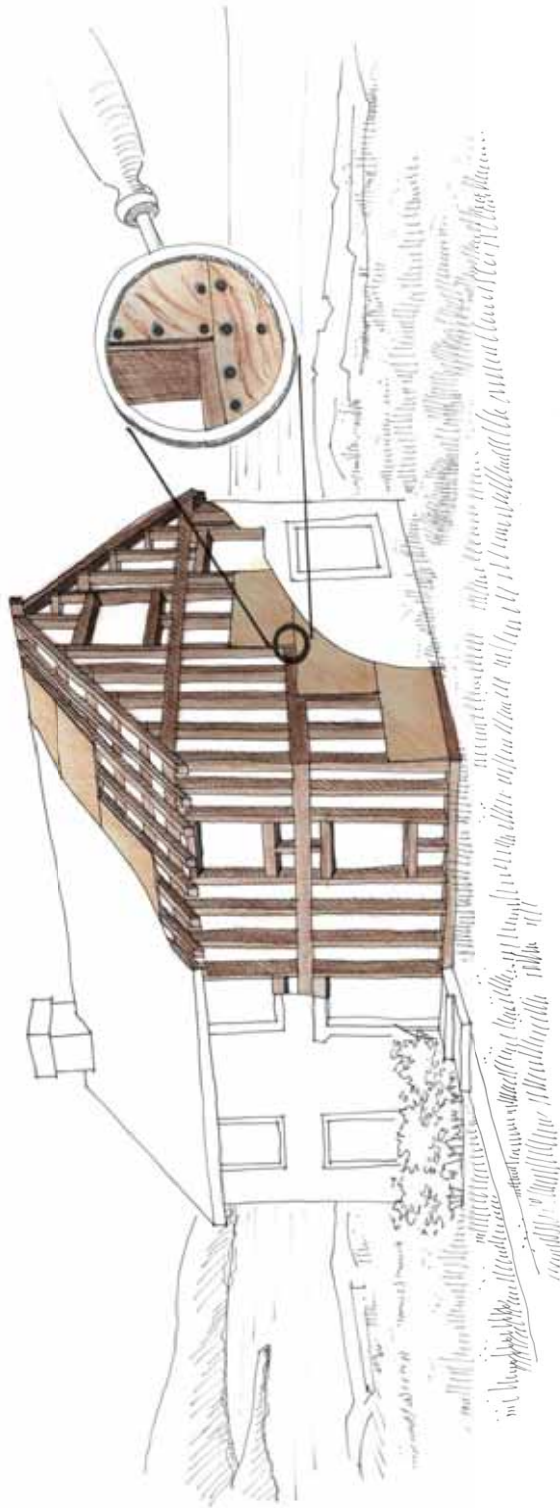
Examples:

- All children have the right to go to school.
- All children have the right to be treated by a doctor when they are sick and brought to the hospital.
- All children have the right to be treated the same with kindness and respect.
- All children have the same right to be protected.

## House of Harmony 1: Respect (Roof) and Equality (Foundation)



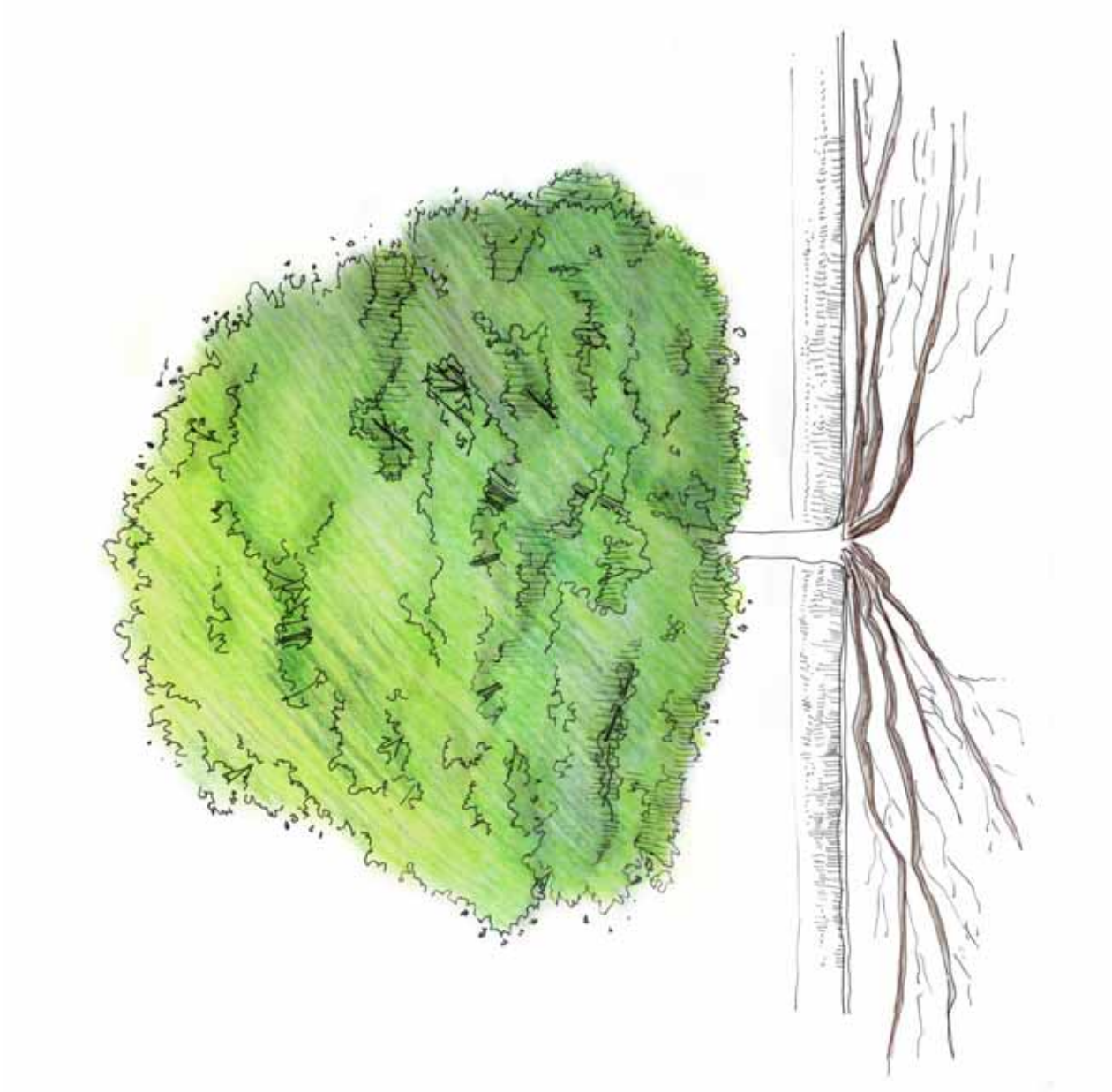
## House of Harmony 2: Responsibility (Supports) and Interdependency (Nails)



### House of Harmony 3: Dignity (Paint), Appreciation of Diversity (Rooms) and Compassion (Windows)

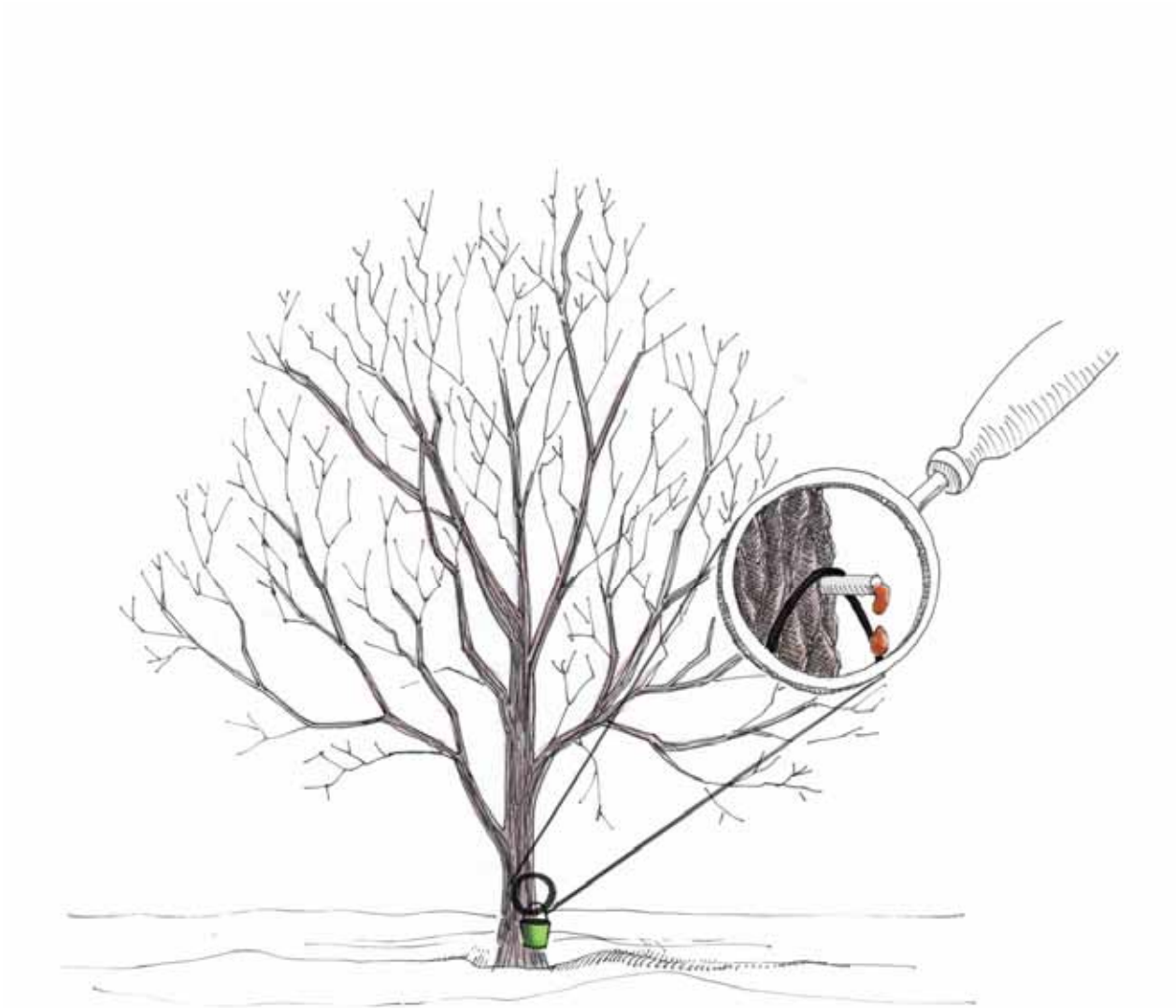


## Maple Tree 1: Respect (Leaves) and Equality (Roots)

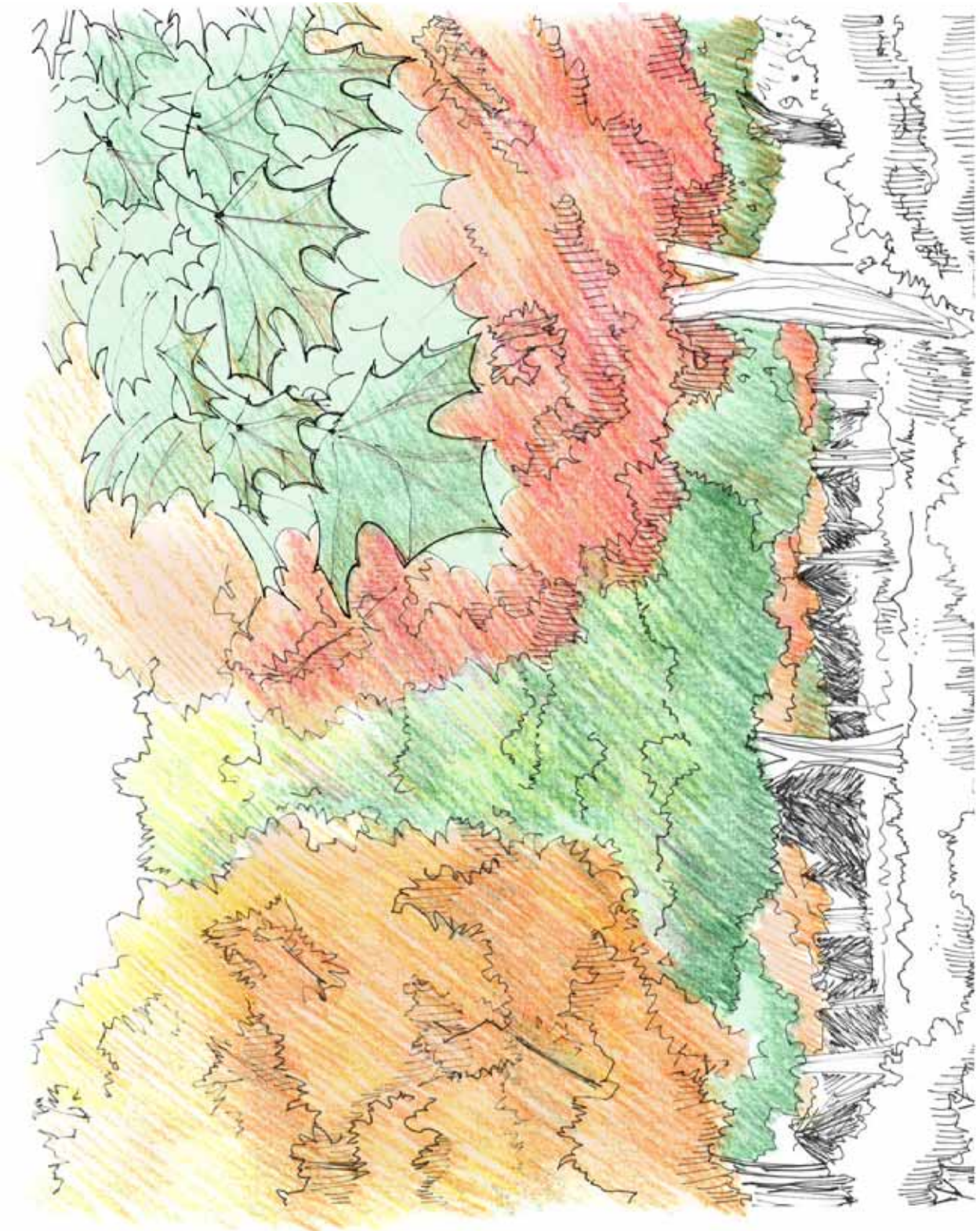




## Maple Tree 2: Responsibility (Trunk) and Interdependency (Maple Syrup)



**Maple Tree 3: Dignity (Colours), Appreciation of Diversity (Shape) and  
Compassion (Maple Leaf)**



## ADDITIONAL ACTIVITIES

This section contains suggestions for classroom activities aimed at developing an understanding of other cultures, how people from other countries live and the many challenges they face when coming to Canada.

Information has been copied from “Within Our Reach” (see title page below) a UNICEF Canada resource book for teachers.

### Within Our Reach

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## Activity 1 from “Within Our Reach”

### TEACHERS' NOTES

## REACHING FOR RESPECT

### Letter From A Village

Many people in developed countries have misconceptions about people and life in the developing world. They see stories about poverty, famine and war. Based on such information, they may feel that people who live in developing countries are “different.” However, basic human needs are the same wherever people live.

#### Activity at a Glance

Students read a letter about the experiences of a twelve year old Canadian girl living in a village in Malawi, a country in southern Africa. After a class discussion, the students write a letter back to the girl.

#### Learning Outcomes

Students will be able to:

- describe some differences in living conditions for children in developed and developing countries
- recognize the commonality of basic human needs

**Suggested Time:** One hour

#### Curriculum Tie-in

Social Studies  
Language Arts  
Map Work

#### Materials

The “Letter From a Village” student activity sheets (one set per student)  
Map of Africa

#### Suggested Directions

1. Distribute the “Letter From a Village” student activity sheets. Have students read the letter.
2. Locate Malawi on a map of Africa. Try to find the town of Dedza. Kachere is about 40 kilometres west of Dedza.
3. Discuss the contents of the letter with students. Ask: “What in the letter was most interesting to you? What in the letter surprised you most? What are some differences between the lifestyles of the Kachere families and your family’s lifestyle? What are some reasons for these differences? What do the Kachere families and your family have in common?”
4. Have the students write a letter back to Mandy, the girl who wrote the letter from Kachere. They should ask her questions about Malawi, and give her some news from home. They should also mention two things in Mandy’s letter that they think everyone in the world has in common.
5. Discuss the differences between luxuries and necessities. Have students list necessities of life, based on the letter from Malawi and their own knowledge; for example, food, clothing. Have students also list luxuries; for example, VCRs, candy.
6. Guide students in examining basic human needs by asking them in what order they would give up the luxuries. Then ask them in what order they would give up the necessities.

## STUDENT ACTIVITY SHEETS

### Letter From A Village

Dear Amy:

How are you? I hope you're having fun on your summer vacation. Do you still have a crush on Josh M.?

I know it's taken me a long time to write you, but I've been really busy. As you know, we're living in Malawi, a country in southeast Africa. Malawi is about twice the size of Nova Scotia. Guess that's what I get for having parents who volunteered to work in a developing country.

We're living in a village called Kachere. About 2000 people live here. The nearest town is Dedza, which has about 25,000 people.

You wouldn't believe what happened when we arrived. The villagers were so surprised to see people who looked and dressed like us, that every kid and a lot of grownups came to see us. It was like we were part of the royal family or something.



My friend Winnie, her mom and her baby brother, The Brat, found me a little strange at first.

*To tell you the truth, I felt the same way about them. At first everything looked so strange—their clothes, their jewellery, and all that. But now I'm used to them.*

*Remember how you and Merri used to tease me because I had to go to deepest, darkest Africa? You said everyone there is poor, uneducated and helpless. Most of the things you said about it just aren't true. It's really kind of neat here.*

*I thought the land would be all flat, but it's not. Kachere is around 1000 metres above sea level. So even though it's warm in the daytime, it cools down at night—just like it does at home in the summer.*

*In Kachere people live in huts with walls of bricks made from dried mud. The roofs are made of straw. Each hut or group of huts has an outhouse close by—ours, too. (It's like camping all the time.) The huts are about four metres by seven metres, and are usually divided into two rooms.*

*There's a small plot of land near each hut, where the family can grow their own maize (sort of like corn), peas, beans and other vegetables. There's also a big plot of land at the edge of the village where everyone works together to grow stuff like tea, tobacco and sugar. They sell these crops to a guy from the government.*

*There's no electricity here—so I can't watch any of my favorite TV shows. (Guess they wouldn't have them here anyhow.) We get our water by pumping it up from a well in the middle of town. I know it sounds different. But now that I'm used to the place, it sort of feels like home.*

*In Malawi most people stay in the same village where they were born. Once the kids grow up they usually build their own hut right near their parents' place. This means you have kids, parents and grandparents living right next to each other. Just like at home, family members and family life are really important to people.*

*Almost every family has a mom, dad and about five kids. They have more kids than we do because the parents need them to help with the chores and when they get old. There aren't any nursing homes or stuff like that. So the kids look after their parents in their old age, and the old people look after the babies. I think that's sort of neat.*

*People usually get married when they are teenagers and start having kids right away. (Can you imagine being married when you're 16? Yuch!) Sometimes I look at these girls who are about my size (even though they're older) and wonder if they like being married and having babies so young. But then, it doesn't seem strange to them because everybody does it.*

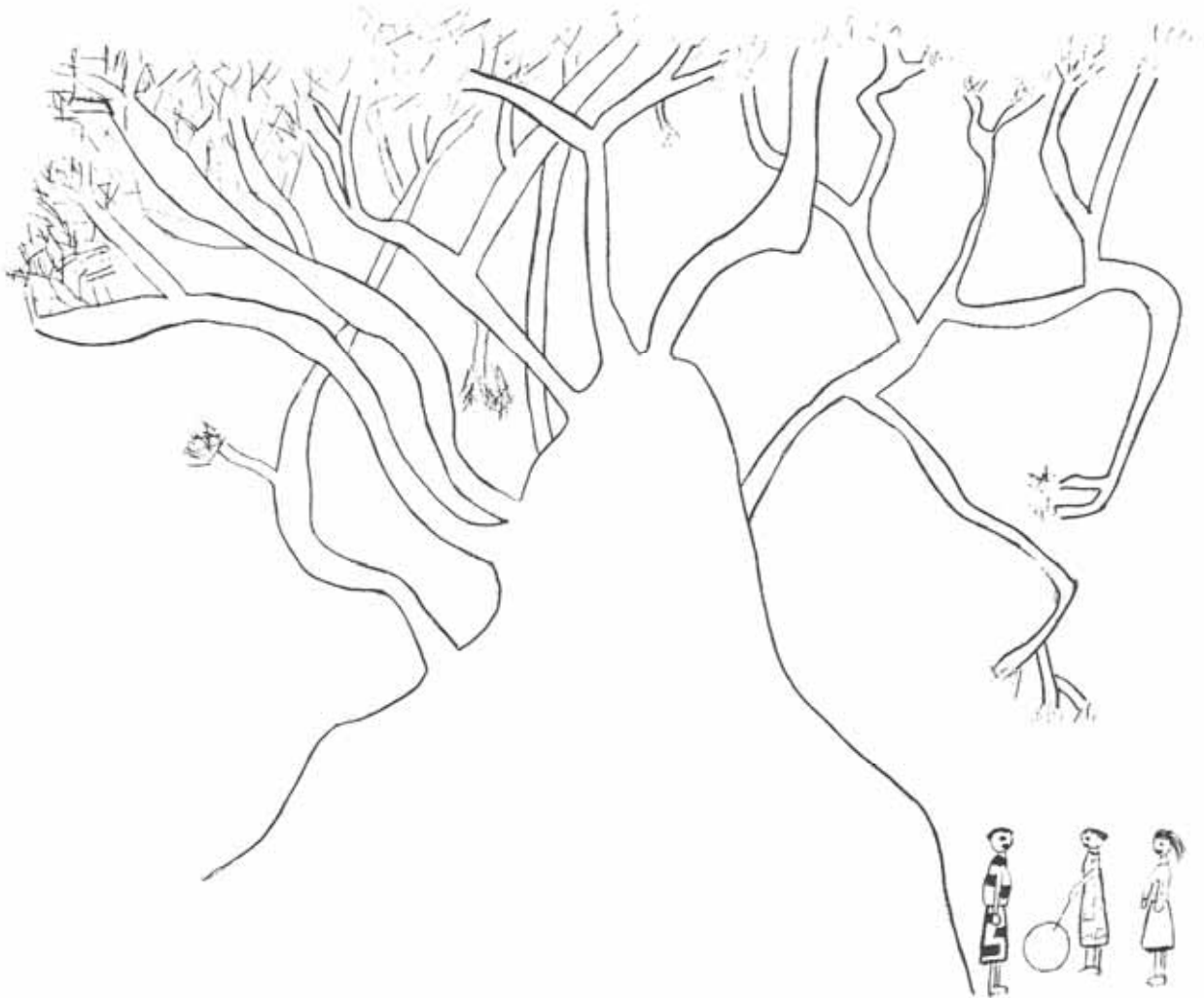
*In Malawi, men and women do different kinds of work. The men's work changes with the seasons. They farm the land, build things, make bricks for the huts, fix things around the house and do all the heavy work. They still find time to get together and gossip and talk about the government. I guess people all over the world do that.*

*The women's life seems busier than the men's. (Just like at home, Mom says.) The women get up very early to go outside the hut to start the fire to cook breakfast. They use wood or charcoal to make the fire.*

*The people eat a lot of bread-like stuff made from maize flour. They also eat vegetables, groundnuts and a little meat. Some families keep these skinny chickens that run around in the village streets, so the family can eat eggs and chicken.*

*Besides cooking, the women take care of the children, keep the hut clean, make clothes for themselves or the young girls and work in the fields if they have the time. (If you thought all people who don't have a lot of stuff are lazy—forget it!)*

*The kids here are like kids anywhere. They play games, go to school and help their parents. The little kids hang around with their moms. When they're six, they go to the village school. The parents think education is important and try to keep the kids in school until they need them to help with family work.*



*A giant baobob tree where we hang out after school.*



*The Kachere school only goes to grade six. If the kids want to go to secondary school (that's what it's called from grade seven on), they have to go to Dedza. But almost nobody does. It's too far away and too expensive to live away from home.*

*All the boys and girls play a game with a hoop and a stick. They use the stick to keep the hoop rolling down the village streets. I was hopeless at the game at first. I'm much better with the hoop now, but not as good as my girlfriends. I've got two good friends, Amelie and Winnie.*

*The boys like to play soccer. They play pick-up games mostly, but last week they played against a team from another village. There's even a professional soccer league in Malawi!*

*There are no doctors in Kachere. Dad says there is only one doctor for every 50,000 people in Malawi. I asked if that was a lot and he said no. He said that in North America there are a lot of doctors compared to Malawi. Can you believe this - in Beverly Hills, where so many TV and movie stars live, there is a doctor for every 52 people! They must get sick a lot!*

*Even though there aren't many doctors here, health workers come into the village at least once a week. If people get really sick, they have to go to the district hospital in Dedza.*

*One of the neat things about living here is that I've learned a lot about people. Even though life is different here, people are pretty much the same as at home. They want a loving family, friends, a roof over their heads, enough food, good health and an education. And of course they like to have special things too—like bikes or radios (no, there are no FM rock and roll stations).*

*That's it for now. I expect a nice long letter from you telling me everything that's going on. You can ask me any questions you want about life here, and I'll try to answer them. Say hi to your mom and dad and give Joey a punch on the arm for me.*

*Your friend,*

*Mandy*





## Activity 2 from “Within Our Reach”

### TEACHERS' NOTES

## REACHING FOR RESPECT

### Student Reporters Set The Record Straight

Media news in developed countries like Canada often emphasizes the problems of developing countries. News about the world should show a balance between problems and progress.

#### Activity at a Glance

Students write, produce and tape a television or radio news show which reports on recent problems and progress in the developing world.

#### Learning Outcomes

Students will be able to:

- dramatize a number of important international events that occurred in the preceding year
- recognize excessive negative reporting about the developing world

**Suggested Time:** Three to four hours

#### Curriculum Tie-in

Social Studies  
Language Arts  
Map Work

#### Materials

The “Student Reporters Set the Record Straight” student activity sheets (one set per student)  
Newspapers and news magazines  
Videotape camera and recorder, or tape recorder  
Stop watches

#### Suggested Directions

1. Divide the students into groups of five or more to form television news teams. Tell the class that their task is to create a news program that will recap some of the past year’s important news stories on countries in the developing world.
2. Distribute the “Student Reporters Set the Record Straight” activity sheets. Have the students read these sheets.

3. Before students start developing the news stories in their groups, discuss news reporting in general. Ask: “Do you watch TV news? How do news reporters present their stories? (They present a lead to a story, interviews with involved people, pictures of the scene with voice-overs, and a concluding statement.) Do you think TV news always reports the news stories fairly, giving both sides of a problem or issue?”
4. Briefly discuss the five W’s of journalism: who, what, when, where and why (and how).
5. Have the student groups gather ideas for news stories. They can read newspapers and magazines and watch television to identify relevant news stories. Tell them to plan their stories so that each is approximately five minutes in length. Each presentation should include two stories: one about a problem, the other about an area of progress.
6. Have the student groups write scripts, and edit and rehearse their stories according to the steps on the student activity sheets.
7. Have the student groups work together to present their stories in a news program. Videotape the show, if possible. (If videotaping is not possible, make an audio tape.)
8. Watch or listen to the tape of the news program with students. Have students describe what they learned from the exercise. Ask: “What kinds of problems might a news team face in researching the news? In writing it? In presenting it?”

#### Extension

Have the students break into three or more “news analysis teams.” Each team should select a news program from a different TV channel. The team should record the topic and time each news story was presented. What was the lead story on each program? The second and third story on each program? How much time was devoted to local, national and international news? Were the stories positive or negative? Did the TV news coverage vary by network? If it did, what were some of the differences?

## STUDENT ACTIVITY SHEETS

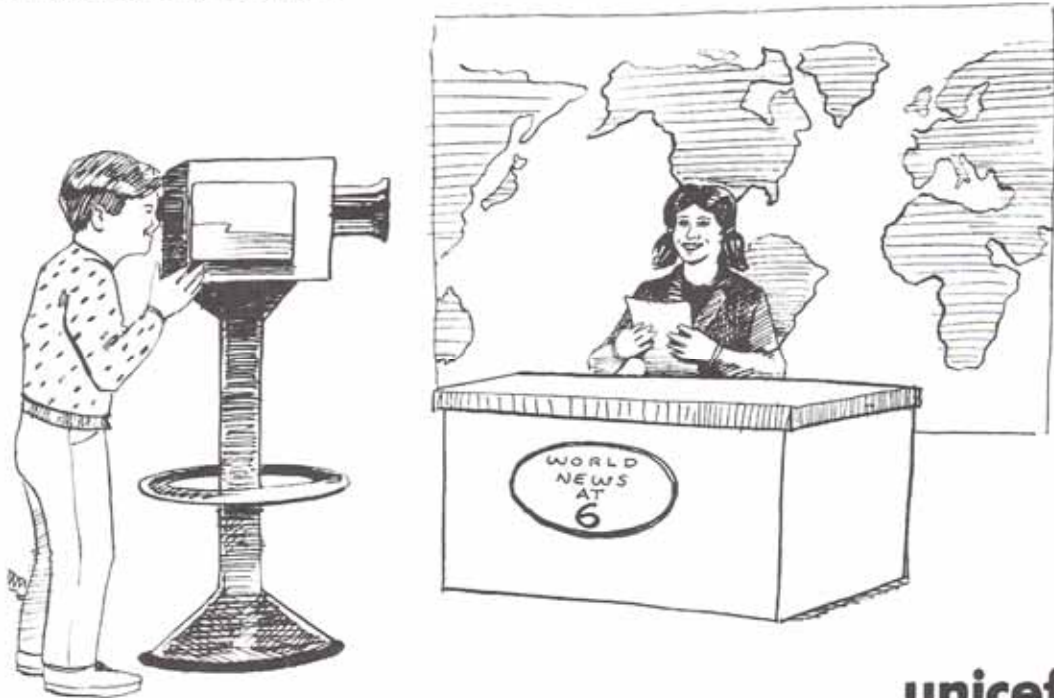
# Student Reporters Set The Record Straight

Pretend you are part of a news team that works for a weekly news magazine show. This week's show will focus on the world's **developing countries**—countries where most people are poor.

Your team must produce two five-minute story segments. One story should be about a problem in a developing country. The other story should be about progress or good news in a developing country.

The members of your news team are:

- anchor person(s)—reads the news in the studio
- reporter(s)—reports on a news story from the scene of the event
- news editor—makes sure the stories are easy to understand and present the most important information
- researcher—researches background and information on a story for the reporter(s)
- camera operator (if a videotape camera and recorder are used)—person who operates this equipment
- tape recorder operator (if a tape recorder is used)
- director—helps everyone else work together



1. Decide who will do the various jobs on the team. Some people may play more than one role.
2. Now you can begin to gather and prepare news stories. Tasks to be carried out include:
  - (a) find news stories on countries in the developing world
  - (b) select the news stories to be presented
  - (c) prepare a map which will show TV viewers the location of the country in the story
  - (d) write the script, which will include:
    - a lead to the story (a few sentences stating the most important facts about the story)
    - background information on the people, country, regions, customs, and so on
    - "live action" and/or "interviews" with people in the news story
    - a concluding statement
  - (e) record any "on-the-scene" reports, with members of your group acting as reporters and people in the developing country where the events occurred (if necessary)
  - (f) prepare or gather any props for the story
  - (g) rewrite, time and rehearse the presentation of the stories
  - (h) record the news stories

When writing your news stories, keep the five W's of journalism in mind: who, what, when, where and why (and how). Try to present both sides of each news story. If you can, instead of just stating the facts of the situation, explain *why* the events have happened. Tell *how* they might affect the people in that country and other countries.

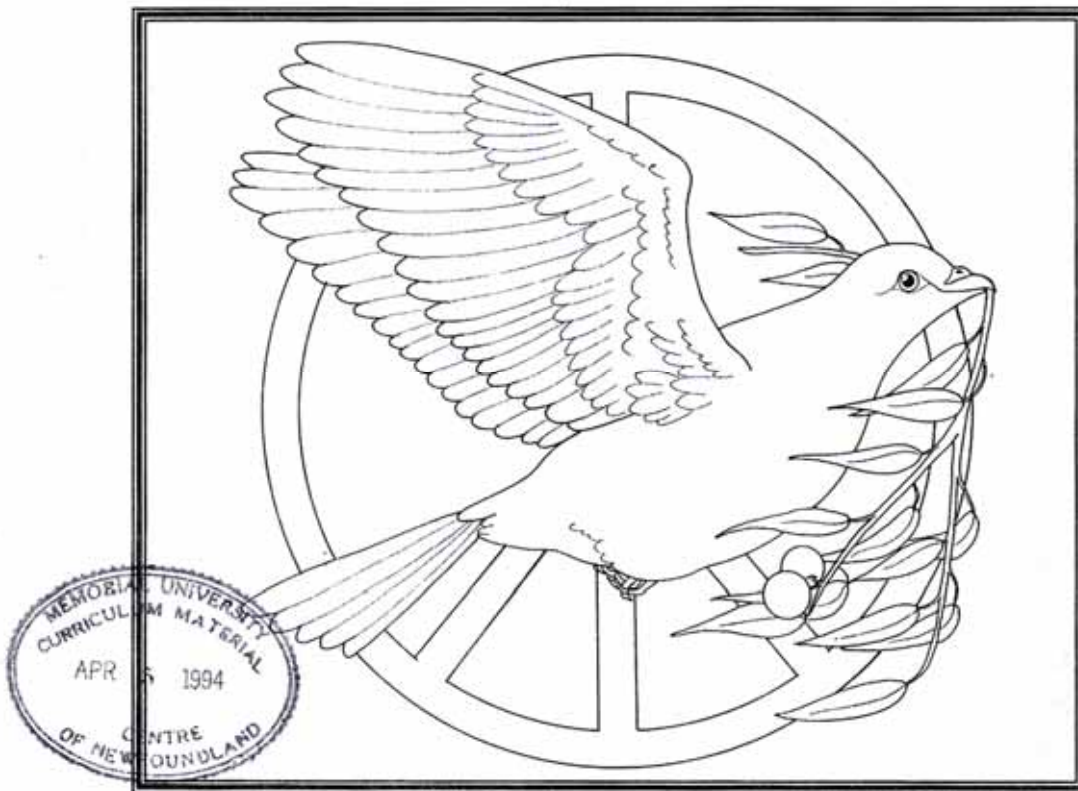
Activity (Fair Fractions) from "Peace"

Thematic Unit

Peace

Written by Mary Ellen Sterling

Illustrated by Keith Vasconcelles



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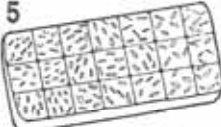





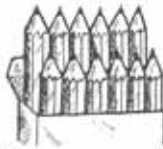
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Name \_\_\_\_\_

# Fair Fractions

In each word problem below, write a fraction on the line at the left of the equal sign. Write an equivalent fraction on the right by reducing the fraction to its lowest terms. The first one has been done for you.

<p>1  box of baseball cards 2 boys to share equally How many each? <u>2</u> Write the answer as a fraction. Reduce it to lowest terms for its equivalent. <math>\frac{2 \text{ cards each}}{4 \text{ cards total}} = \frac{1}{2}</math></p>	<p>5  sheet cake 7 students to share equally How many pieces each? _____ Fraction      Equivalent _____ = _____</p>
<p>2  box of chalk 8 students to share equally How many pieces each? _____ Fraction      Equivalent _____ = _____</p>	<p>6  pack of bubblegum 2 girls to share equally How many pieces each? _____ Fraction      Equivalent _____ = _____</p>
<p>3  pizza 4 girls to share equally How many pieces each? _____ Fraction      Equivalent _____ = _____</p>	<p>7  box of donuts 3 boys to share equally How many donuts each? _____ Fraction      Equivalent _____ = _____</p>
<p>4  stack of snack cakes 5 students How many cakes each? _____ Fraction      Equivalent _____ = _____</p>	<p>8  package of pencils 4 students to share equally How many pencils each? _____ Fraction      Equivalent _____ = _____</p>
<p><b>Challenge:</b> Write 3 more equivalent fractions for each: <math>\frac{1}{5}, \frac{1}{2}, \frac{1}{8}, \frac{1}{10}, \frac{1}{8}</math></p>	

## Answer Key for “Fair Fractions”

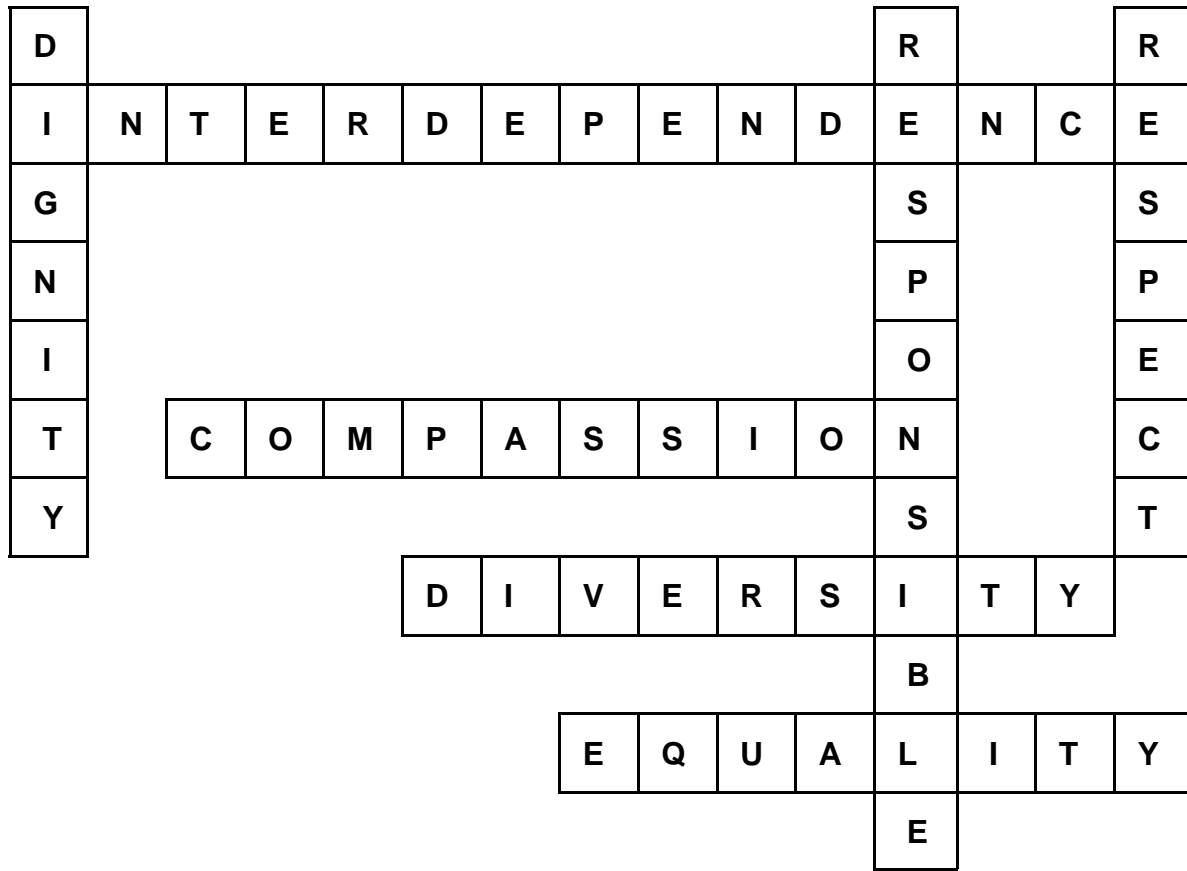
1. 2;  $2/4 = 1/2$
2. 2;  $2/16 = 1/8$
3. 2;  $2/8 = 1/4$
4. 2;  $2/10 = 1/5$
5. 3;  $3/21 = 1/7$
6. 5;  $5/10 = 1/2$
7. 2;  $2/6 = 1/3$
8.  $4/12 = 1/3$

[illegible]

1. Worthiness
2. To be accountable for
3. To think well of

4. Mutually dependent
5. Sympathy
6. Variety
7. Fairness

## Crossword puzzle solution





## “A SOCIETY OF RESPECT” WORDSEARCH

O	I	N	R	O	F	R	I	V	B	M	I	Z	I	Y
O	N	Q	O	T	G	J	R	L	F	V	O	D	E	T
Y	T	I	L	I	B	I	S	N	O	P	S	E	R	I
B	E	T	F	I	S	O	P	A	A	K	O	U	U	S
Z	R	K	X	W	R	S	Q	I	T	D	J	F	C	R
I	D	H	A	X	R	J	A	A	Q	X	E	M	U	E
C	E	S	S	W	V	E	D	P	Z	R	S	N	X	V
X	P	F	P	C	J	E	S	Y	M	X	U	U	U	I
A	E	A	R	P	F	S	T	P	T	O	B	H	K	D
B	N	D	I	G	N	I	T	Y	E	A	C	P	V	A
V	D	K	Z	D	L	F	M	K	G	C	W	W	T	C
Y	E	Z	L	A	X	C	C	U	J	N	T	P	E	W
J	N	C	U	O	Y	K	L	L	Y	W	Y	O	A	Q
A	C	Q	K	H	P	C	Q	J	G	P	W	Y	U	F
R	E	Y	Z	P	W	K	R	G	Z	I	N	I	C	A

**COMPASSION  
EQUALITY  
RESPONSIBILITY**

**DIGNITY  
INTERDEPENDENCE**

**DIVERSITY  
RESPECT**

## Word search solution

+	I	N	+	+	+	+	+	+	+	+	+	+	+	Y
+	N	+	O	+	+	+	+	+	+	+	+	+	+	T
Y	T	I	L	I	B	I	S	N	O	P	S	E	R	I
+	E	+	+	+	S	+	+	+	+	+	+	+	+	S
+	R	+	+	+	+	S	+	+	+	+	+	+	+	R
+	D	+	+	+	R	+	A	+	+	+	+	+	+	E
+	E	+	+	+	+	E	+	P	+	+	+	+	+	V
+	P	+	+	+	+	+	S	Y	M	+	+	+	+	I
+	E	+	+	+	+	+	T	P	+	O	+	+	+	D
+	N	D	I	G	N	I	T	Y	E	+	C	+	+	+
+	D	+	+	+	L	+	+	+	+	C	+	+	+	+
+	E	+	+	A	+	+	+	+	+	+	T	+	+	+
+	N	+	U	+	+	+	+	+	+	+	+	+	+	+
+	C	Q	+	+	+	+	+	+	+	+	+	+	+	+
+	E	+	+	+	+	+	+	+	+	+	+	+	+	+

**Coordinates: OVER (left to right), DOWN (top to bottom), DIRECTION (compass)**

**COMPASSION (12, 10, NW)**  
**DIGNITY (3, 10, E)**  
**DIVERSITY (15, 9, N)**  
**EQUALITY (2, 5, NE)**  
**INTERDEPENDENCE (2, 1, S)**  
**RESPECT (6, 6, SE)**  
**RESPONSIBILITY (14, 3, W)**

## ADDITIONAL IMAGES

Images starting below to page to 87 are from “**The Peace Book**” by Todd Parr, 2003, ISBN 0-316-83531-5, published by Little, Brown and Company, Time Warner Book Group, Avenue of the Americas, New York, NY 10020.

The pictures might be used to help generate discussion on topics surrounding tolerance and attitudes towards unfamiliar appearances and customs.



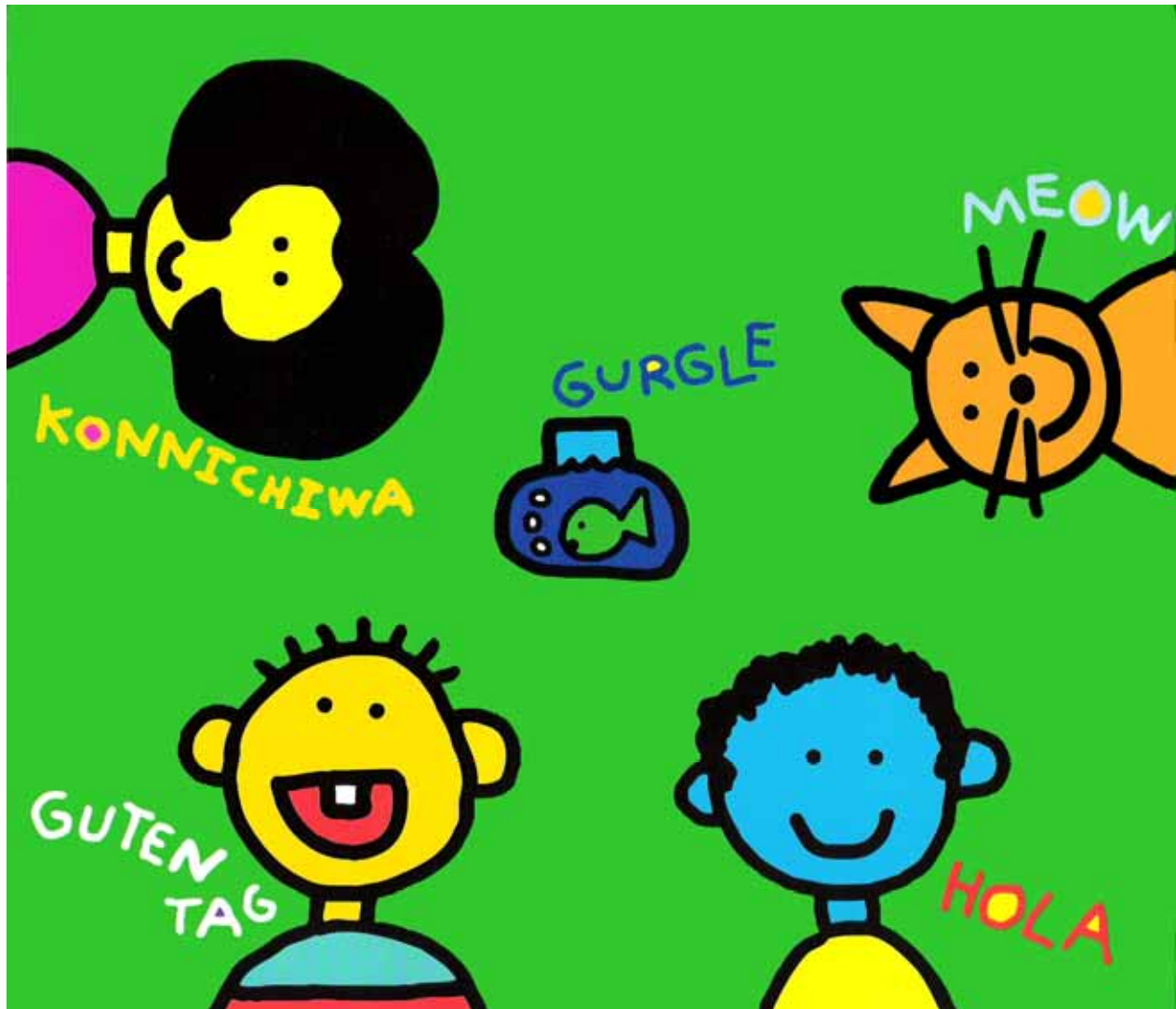
Peace is making new friends



Peace is sharing a meal



Peace is learning new languages





The following 5 pages were reproduced from “**If the World Were a Village**” (publication information below) This book presents a snapshot of people and how they would live if the world were a village of 100 inhabitants. Note that the information is based on 2002 statistics.

# If the World Were a Village

## A Book about the World's People

Written by David J. Smith

Illustrated by Shelagh Armstrong

Text © 2002 David J. Smith  
Illustrations © 2002 Shelagh Armstrong

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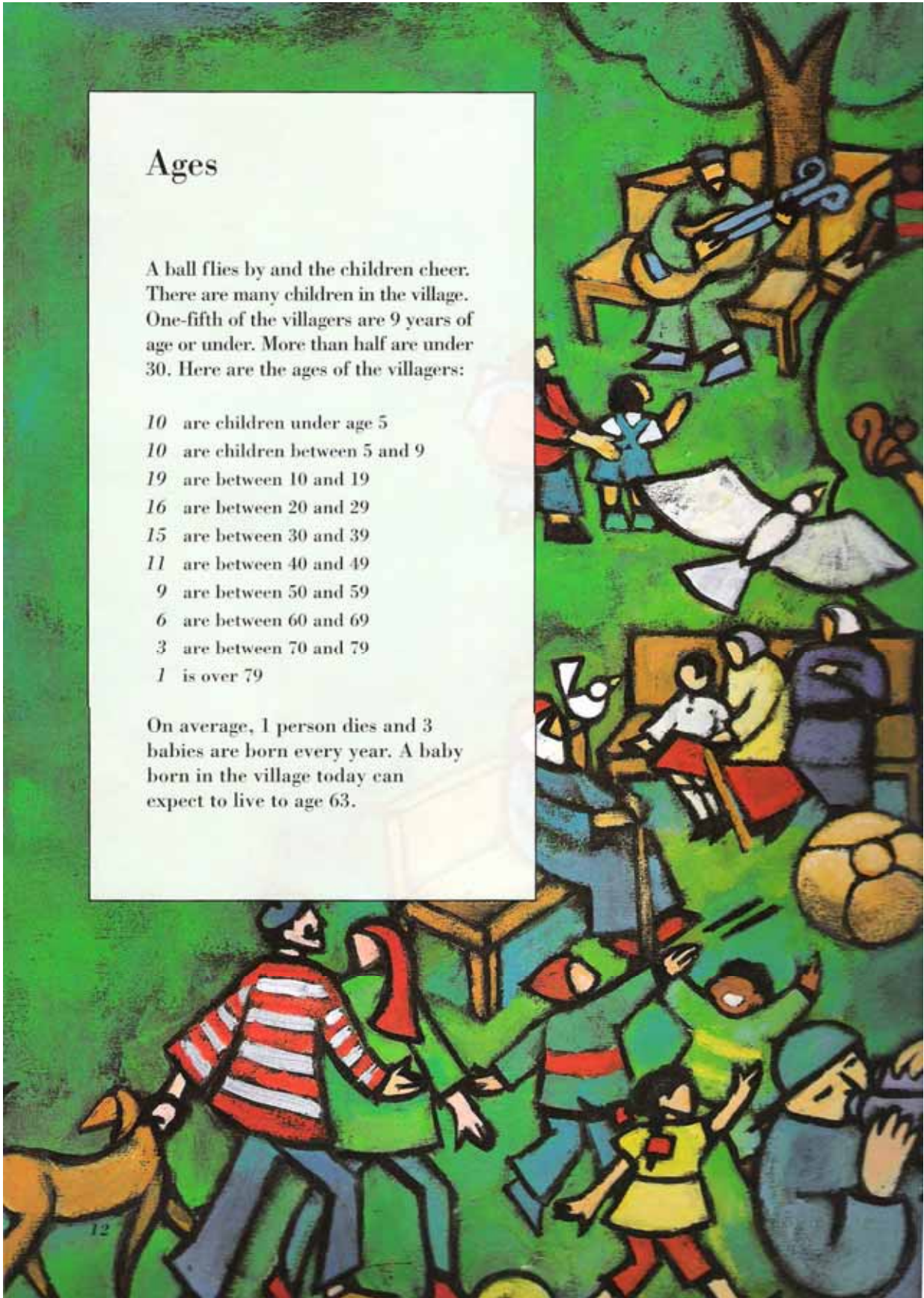
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## Ages

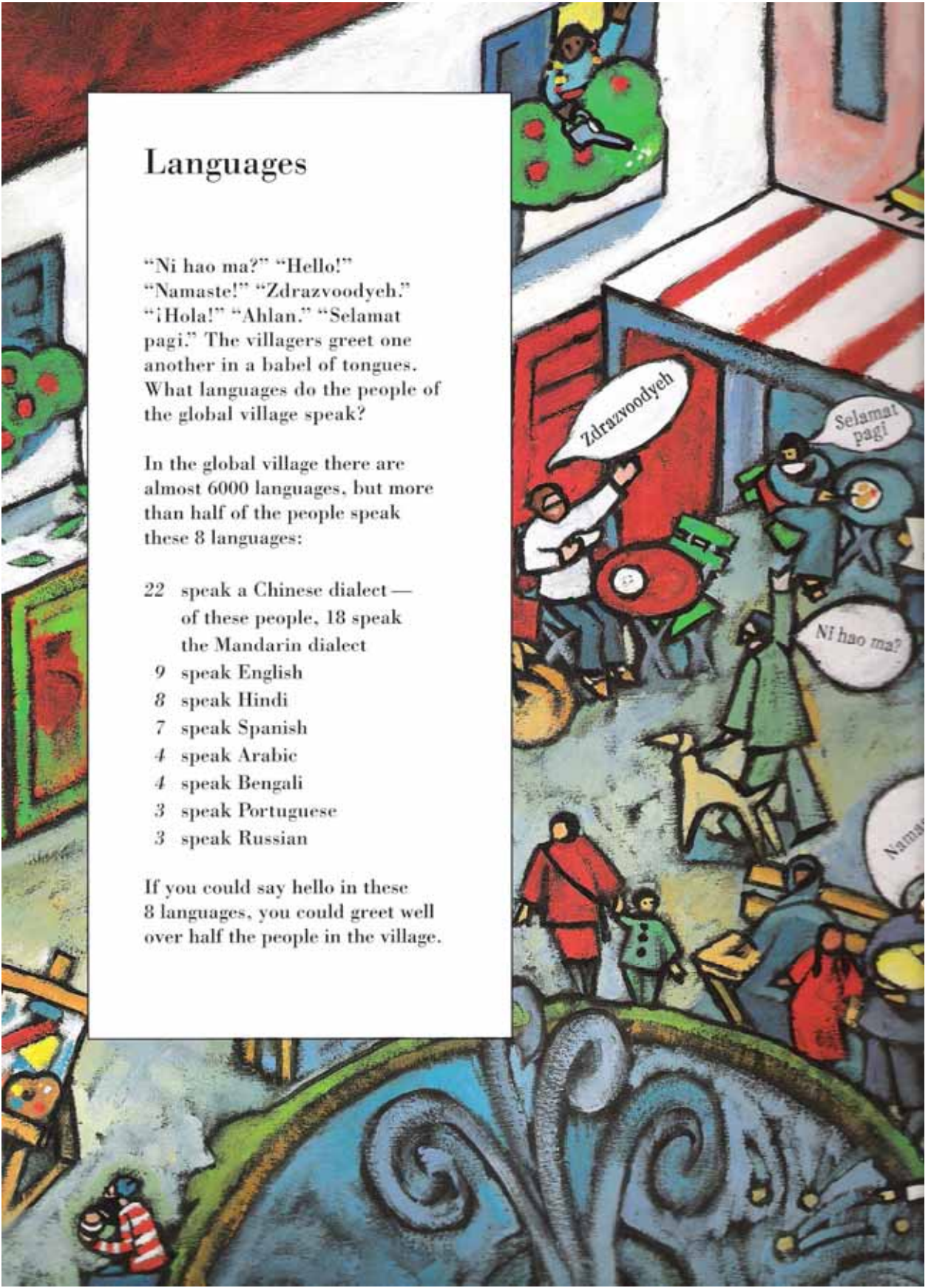
A ball flies by and the children cheer.  
There are many children in the village.  
One-fifth of the villagers are 9 years of  
age or under. More than half are under  
30. Here are the ages of the villagers:

- 10 are children under age 5
- 10 are children between 5 and 9
- 19 are between 10 and 19
- 16 are between 20 and 29
- 15 are between 30 and 39
- 11 are between 40 and 49
- 9 are between 50 and 59
- 6 are between 60 and 69
- 3 are between 70 and 79
- 1 is over 79

On average, 1 person dies and 3  
babies are born every year. A baby  
born in the village today can  
expect to live to age 63.







## Languages

"Ni hao ma?" "Hello!"  
"Namaste!" "Zdrazwoodyeh."  
"¡Hola!" "Ahlan." "Selamat pagi." The villagers greet one another in a babel of tongues. What languages do the people of the global village speak?

In the global village there are almost 6000 languages, but more than half of the people speak these 8 languages:

- 22 speak a Chinese dialect —  
of these people, 18 speak  
the Mandarin dialect
- 9 speak English
- 8 speak Hindi
- 7 speak Spanish
- 4 speak Arabic
- 4 speak Bengali
- 3 speak Portuguese
- 3 speak Russian

If you could say hello in these 8 languages, you could greet well over half the people in the village.



## Nationalities

The village stirs and comes to life, ready for a new day. Who are the people of the global village? Where do they come from?

Of the 100 people in the global village:

- 61 are from Asia
- 13 are from Africa
- 12 are from Europe
- 8 are from South America, Central America (including Mexico) and the Caribbean
- 5 are from Canada and the United States
- 1 is from Oceania (an area that includes Australia, New Zealand and the islands of the south, west and central Pacific)

More than half the people in the global village come from the 10 most populated countries:

- 21 are from China
- 17 are from India
- 5 are from the United States
- 4 are from Indonesia
- 3 are from Brazil
- 3 are from Pakistan
- 2 are from Russia
- 2 are from Bangladesh
- 2 are from Japan
- 2 are from Nigeria

