

WOMEN, PEACE & ACTIVISM A TOOLKIT FOR YOUNG FEMINISTS TO BUILD A CULTURE OF PEACE

WORKBOOK for PARTICIPANTS



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in partnership with

**Girl Guides of Canada
Manitoba Council**

Cover design
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THE REDRESS PROJECT, JAIME BLACK

Video: "The REDress Redress Project", <http://www.youtube.com/watch?v=gVHm-gxdKz0>



The REDress Project is an art installation piece which draws attention to the devastating issue of missing or murdered women across Canada.

The rates of violence against indigenous women and girls (Metis, First Nations, Inuit) in Canada is much higher compared to non-indigenous women and girls, as a percentage. A Statistics Canada Report found that "the rate of self-reported violent victimization among Aboriginal women was almost three times higher than the rate of violent victimization reported by non-Aboriginal women," (Brennan, 2011). Almost 2/3 of these victims are between 15 and 34 years old. These statistics are important and require governments to look at specific cases, and trends, in order to decrease this violence and enhance the safety of indigenous women. A report by Amnesty International declares this a national human rights crisis (Amnesty International, 2014).

"A police officer came on a tour... and by the end of the tour he had tears in his eyes and he shook my hand for a very long time, thanking me for allowing him to understand these women as women, as loved and valued and missed and not just as statistics," (Jaime Black, 2009).

The REDress Project has drawn attention to people throughout Winnipeg and Canada as a visual reminder of the women who are no longer with us due to this crisis. Installation art pieces are not confined to a gallery or museum, but can be moved around among public spaces. Black's installation piece (seen above at the University of Winnipeg), draws attention to the violent crimes against indigenous women, and evokes emotion for people who pass through it.



(C) 2011 JAIME BLACK. THE REDRESS PROJECT.
PHOTOS CREDIT: JAIME BLACK

Resources

No More Stolen Sisters (Amnesty International): <http://www.amnesty.ca/taxonomy/term/823/all>

Statistics Canada on Violent Victimization of Aboriginal Women: <http://www.statcan.gc.ca/pub/85-002-x/2011001/article/11439-eng.htm>

The REDress Project: <http://indigenousfoundations.arts.ubc.ca/home/culture/artistic-expressions/jaime-black/about-the-redress-project.html>

TRANSFORMATION BY FIRE

Video: "What is Art Therapy": <http://www.youtube.com/watch?v=l6XWZh11mVM>

Transformation by Fire was an art exhibit in Toronto which partnered with the Barbra Schlifer Commemorative Clinic and the Gardiner Museum in 2013. The exhibit has been both a tool for healing and therapy, as well as a tool to raise awareness about violence against women.



The Schlifer Clinic is a medical clinic, professional development, and legal help center which assists women who are, or have, experienced violence (2014). Since 2003, clients of the Schlifer Clinic worked with a professional artist and therapist on clay sculpting to tell their stories of pain, and healing. These clients are survivors of sexual abuse, incest, and domestic violence.

Many of the clay sculptures do not just show their stories of trauma or uncertainty, but also show their transformation. These include stories of resilience, hope, and the ability to learn, grow and heal. Sharing stories, as well as working with clay, are both therapeutic tools for many people.

HANDS BY CD COURTESY OF THE GARDINER MUSEUM

"I have so many feelings about the work I created. . . for me, the meaning of the sculpture is fear, secrecy and scars, but also strength and support. To others, it can mean whatever it makes them feel inside," – CD, program participant

The exhibit is a good way to raise awareness, as it shows real life stories, and can be understood by many people, whether they have experienced violence, witnessed violence, or believe in ending violence.



IF THESE WALLS COULD TALK BY ANONYMOUS, COURTESY OF THE GARDINER MUSEUM.

Resources

Gardiner Museum: <http://www.gardinermuseum.on.ca/exhibitions/transformation-by-fire>

Photos and Quotation:

http://www.ocadu.ca/export/about_ocad/articles/stories/201300315_TransformationByFire.htm

Schlifer Clinic: <http://schliferclinic.com/>

MIXED MEDIA ART ANAHI DECANIO

Video: "Feminist Artist Anahi DeCanio", <http://www.youtube.com/watch?v=JXl5vDXHztE>

Anahi DeCanio brings together art and activism, inspired by the female body, to make a statement on politics, feminism, racism and poverty. Her work uses mixed media and collage making to draw attention to the collective stories of women, violence, peace and human rights.



ANAHI DECANIO

The piece to the left is called "Ode to Rosa Parks". Rosa Parks was an important activist in the Civil Rights Movement in the United States. In 1955, she refused to give up her seat on the public bus to a white person when the colored section was filled up. This was a form of resistance against racial segregation.

Ode to Rosa Parks is a combination of the story of Rosa Parks, as well as the artist's experiences and perceptions on where we are today in terms of racism and sexism. This is a quote from the artist:

"As a young girl I remember being so moved and inspired by Rosa Parks' story I promised myself that someday I would do something to honor her courage, dignity and plain old backbone. My "Ode to Rosa Parks" was an attempt at doing that. I used the headlines describing the challenging times we live in and a picture of Ms. Parks looking out from her bus window. She's pensive. What would she fight for today? What chains would she want to break?"

I snuck in the quotes: "Well behaved women rarely make history," and, "Now is the time for all good women to come to the aid of the world" (modified from the original, "Now is the time for all good men to come to the aid of their country"). I thought Ms. Parks would like those lines. When I allow myself to dream big, I think that maybe I can inspire someone to speak up for a better world, to stand up for the rights of others, or to simply sit down to claim their own. Rosa Parks' actions defied her "colored" seat and in so doing, spoke to millions to change the course of history. Now that's my definition of political POWER!" (Decanio, 2014).

Resources

International Museum of Women:

<http://www.imow.org/wpp/stories/viewStory?language=en&storyid=1399>

ADVERTISEMENTS AND SONG LYRICS: LINKS

Advertisement Examples

Axe: <https://www.youtube.com/watch?v=Mgl2BE8hgCo>

Chocolate Axe Commercial: <http://www.youtube.com/watch?v=Y3qYT60DSKQ>

The first ad hypersexualizes women's bodies. This means that women are not appreciated as interesting, intelligent individuals, because they are considered to be attractive and nothing else.

Both ads show women as passive. This means that they aren't able to control themselves, and instantly submit to men. They also reinforce the idea that women exist to serve men's sexual desires.

Swiffer: https://www.youtube.com/watch?v=SRPeYhW_qG4

This ad is one of many reminding us that women "should" spend most of their time at home, cleaning. In the first ad, men's urges are suggested to be powerful, towards women. But, in this ad, women are instead interested in romantic relationships with their cleaning equipment, because if a man isn't around, all a woman loves are her chores!

Chrysler: <https://www.youtube.com/watch?v=uYAUhMtOwGY>

This ad places a different role on women - as bossy and controlling. It once again places the role of women in the home, as a wife and as a mother, which the husband must become free from.

Sexism Won't Sell Campaign: <http://www.youtube.com/watch?v=kHbcz8pszeg>

Song Examples

Blurred Lines, Robin Thicke

You and Me (In My Pocket), Milow

Baby It's Cold Outside, Frank Loesser

Monster, Kanye West

I Just Wanna Love You, Jay-Z.

THE BECHDEL TEST

Video: "The Bechdel Test for Women in Movies", <http://www.youtube.com/watch?v=bLF6sAAMb4s>

The Bechdel Test is a test which measures the way in which the media represents women, in television shows and movies. It was made popular by Alison Bechdel. The test seeks to measure the qualitative representation of women in the media. To pass the test, a movie/t.v. show must:

1. Have at least two women in it, with names
2. These two women must talk to each other
3. The topic of conversation must not be about a man

This test gauges the depth of female characters and their relation to other female characters. Many of our favorite films do not pass the test including: Lord of the Rings, The Hobbit: An Unexpected Journey, The Perks of Being a Wallflower, The Girl with the Dragon Tattoo, and The Muppets

Resources

Bechdel Test: www.bechdeltest.com

HARASSMAP

Video: "What is Harassmap?" <http://www.youtube.com/watch?v=FDHMuqEWvD4>

HarassMap, initiated in Egypt in 2010, is a direct-action response to sexual harassment and assault on Egyptian streets. On the website, people can mark down on maps where they have encountered sexual harassment. The purpose of this is to recognize sexual harassment, and encourage people to speak out against it. Sexual harassment continues because it is not widely perceived as a crime (though it is) or even a 'real' problem. Thus, changing perceptions to make sexual harassment and assault easily identifiable and clearly unacceptable, HarassMap hopes to discourage and reduce such behaviours while creating a community of support for victims and activists.



Resources

Harassmap: <http://harassmap.org/en/> (image credit)

HOLLABACK!

Video: Voices from the Field: Hollaback!", <http://www.youtube.com/watch?v=jsSUsIQKJKs>

Hollaback! is a grassroots movement that works to change the flow of power when it comes to street harassment – harassers use intimidation to make themselves feel powerful. However, by exposing harassment through mapping systems and community support, we can take our power back! Some of the goals of the project are to better understand street harassment, to start up conversations about it, and come together as active community members to reclaim the right for everyone to have safe, equal access to public spaces. Also, Hollaback! groups exist in over 66 cities, in over 22 countries! There is a local group in Winnipeg, that you can find on Facebook and Twitter.



Resources

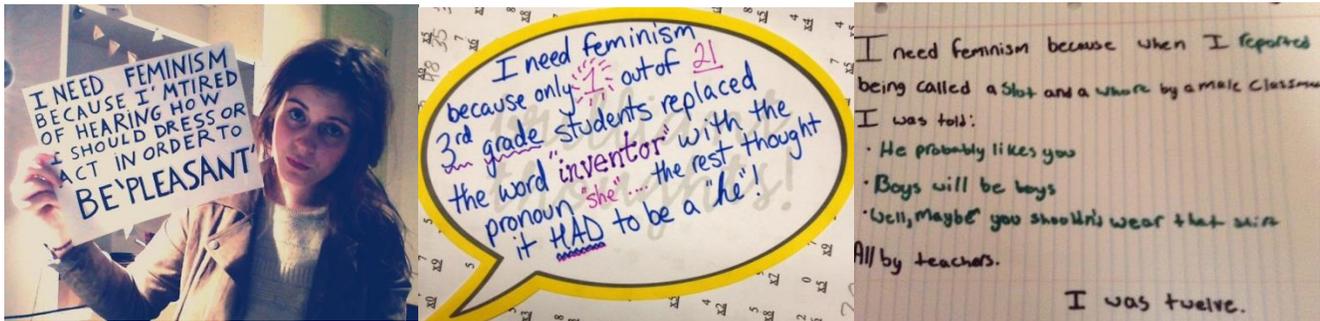
Facebook (Winnipeg): <https://www.facebook.com/pegcityholla>

Hollaback!: <http://www.ihollaback.org/> (image credit)

Twitter (Winnipeg): <https://twitter.com/HBWinnipeg>

WHO NEEDS FEMINISM PHOTO PROJECT

This project was created at Duke University, by 16 women who wanted to fight back against the labeling of feminists as man-hating radicals, or even just as unnecessary in today's world. The project is considered a "public relations campaign for feminism" because until women's issues are a comfortable and desirable topic of conversation, it will be difficult to achieve true gender equality. The tumblr page for this project is FULL of photos people (of all genders!) took explaining why they still need feminism today, often referencing day-to-day experiences of sexism, misogyny, and unfair gender norms. It's easy to join, either as an individual posting the reasons YOU need feminism, or to start a local campaign!



IMAGES FROM [HTTP://WHONEEDSFEMINISM.TUMBLR.COM/](http://whoneedsfeminism.tumblr.com/)

Resources

Facebook: <https://www.facebook.com/WhoNeedsFeminism>

Twitter: <https://twitter.com/search?q=%23whoneedsfeminism&src=typd>

Tumblr: <http://whoneedsfeminism.tumblr.com/>

Who Needs Feminism: www.whoneedsfeminism.com/about.html

WOMEN OF LIBERIA MASS ACTION

Video: <http://www.pbs.org/wnet/women-war-and-peace/for-educators/peaceful-protests-video-segments/>

In 2000, a second civil war broke out in Liberia under the President Charles Taylor. This resulted in violence not only among soldiers, but violence towards civilians, who experienced rape, the burning of their homes, and the loss of young boys to fight as child soldiers. Led by Leymah Gbowee, a group of women worked with some of the child soldiers and realized that they, too, were victims of war.

Women from both the Christian and Muslim faith came together to protest the war and demand a democratically-elected president. For one week, thousands of women dressed in all white gathered at the fish market (which was visible on the way to Taylor's office) every day. They sat, sang, danced, and marched for peace holding banners that read, "The women of Liberia want peace now" or, "The women of Liberia say peace is our goal, peace is what matters, peace is what we need."



ERIC KANALSTEIN- UN PHOTOS

Taylor listened to their statements, and began initiating and attending peace talks with rebels. He eventually resigned as President and was exiled to another country. The Women of Liberia Mass Action for Peace participated in creating a democratic election, by campaigning for Ellen Johnson Sirleaf, who won the 2005 presidential election and was sworn in in 2006 as the first female President of Liberia.

The participation of women and other non-governmental organizations during this time in peace talks is one of the few examples of women's success in peace negotiations at the nongovernmental organization level.

Resources

Background: <http://nvdatabase.swarthmore.edu/content/liberian-women-act-end-civil-war-2003>

Video: Pray the Devil Back to Hell. Dir. Gini Reticker. Fork Films LLC, 2008.

World Movement for Democracy: <http://www.wmd.org/resources/whats-being-done/ngo-participation-peace-negotiations/history-conflict-liberia#sthash.cGK6KVXg.dpuf>

THE SOLIDARITY QUILT

In 2004, a network of 6000 women's organizations from around the world gathered for "The World March of Women". Together, they created a global charter for humanity, which consists of 31 affirmations, or goals, to call on people from around the world to radically change social structures for "equality, peace, freedom, solidarity and justice." The quilt as a whole represents these affirmations; however each patch represents the diversity of realities and commitments experienced by women.



JOANE McDERMOTT, WORLD MARCH OF WOMEN

On March 8th (International Women's Day), 2005, the World March of Women decided to launch the new global charter for humanity. This included 64 stops in 8 months to countries around the world, including Brazil, Jordan, Cameroon, Rwanda, Portugal and Japan. At each stop, the women stitched together a part of the quilt which represented the country they were in. Each stop also was an opportunity for the women to build awareness about the values within the charter, and advocate for these values in a way that was specific to the country.

Today, the solidarity quilt is on display in the South Africa office. The collective creation of hundreds of individual women's hands, the quilt circled the globe before arriving here. Like any world traveler, it has many stories to tell.

Resources

International Museum of Women: <http://www.imow.org/wpp/stories/viewStory?storyId=1867>

Patchwork: http://www.imow.org/files/quilt_popup_slideshow.htm

World March of Women: http://www.worldmarchofwomen.org/index_html/en

WANGARI MAATHAI & THE GREEN BELT MOVEMENT

Video: "Taking Root: The Vision of Wangari Maathai", <http://www.youtube.com/watch?v=p5GX6JktJZg>

"The Green Belt Movement (GBM) is an environmental organization that empowers communities, particularly women, to conserve the environment and improve livelihoods... to respond to the needs of rural Kenyan women who reported that their streams were drying up, their food supply was less secure, and they had to walk further and further to get firewood for fuel and fencing. GBM encouraged the women to work together to grow seedlings and plant trees to bind the soil, store rainwater, provide food and firewood, and receive a small monetary token for their work," (GBM, 2014).



PHOTO CREDIT: MARTIN ROWE

GBM was started by Wangari Maathai, a Kenyan politician, professor, and activists for human rights, peace, and environmentalism. She identified social and political obstacles which stood in the way of promoting environmental sustainability. She began advocating for community-based tree planting, as a way to involve communities in environmental conservation, while addressing poverty and the empowerment of women through their involvement. Despite the challenges she faced from opposition as a woman demanding equality and environmental protection, she connected with other like-minded people to eventually establish the GBM.

Now, GBM is an "entry-point" into starting a conversation with communities on how they can take action. Through education, communities who work with GBM work together to look at root causes of poverty, inequality, violence, and environmental degradation to address them together.

In 2009, the United Nations (UN) Secretary-General named Wangari Maathai a *UN Messenger of Peace*, with a focus on the environment and climate change. Maathai died in 2011 at the age of 71. GBM now has members across Africa, Asia, Europe, and the Americas.

Resources

BBC "Civic Education" Lectures: <http://www.bbc.co.uk/worldservice/features/worldlectures/>

Taking Root Film (Photo credit): <http://takingrootfilm.com/>

The Green Belt Movement: <http://www.greenbeltmovement.org/wangari-maathai>

VANDANA SHIVA & NAVDANYA

Video: "Capitalist Patriarchy Has Aggravated Violence Against Women", www.youtube.com/watch?v=bZeDAbDQ70s

Vandana Shiva is a scientist, author, and environmental activist from India. She pursued her graduate degrees in Ontario, and has now become an internationally recognized activist to change the way that food is grown, distributed and consumed around the world. Her activism comes from the belief that our current food practices are not sustainable, and must be changed globally and equally engage women. She argues that capitalism is damaging our health and our communities. She believes, through research and working with communities, that biodiversity (many varieties of plants and animals) is better for our health and the environment.

Shiva is the founder of Navdanya, an organization started in India with the intent to increase research and action around environmental conservation. Since the mid 1980s, Navdanya has helped to conserve thousands of seeds to promote healthy and sustainable food.

"Navdanya's Mission is to empower the communities belonging to any religion, cast, sex, groups, landless people, small and marginal farmers, deprived women and children or any other needy person to ensure that they have enough to eat, they live in healthy environment... Navdanya's



PHOTO CREDIT: WWW.SEEDFREEDOM.IN

mission is to promote peace and harmony, justice and sustainability. We strive to achieve these goals through the conservation, renewal and rejuvenation of the gifts of biodiversity," (Navdanya, 2013).

Diverse Women for Diversity is a program of Navdanya which works in India and globally. It is a group of diverse women who provide alternatives to the negative aspects of capitalism in a way that considers gender equality and women's rights.

Resources

Navdanya: <http://www.navdanya.org/>

Seed Freedom: <http://seedfreedom.in/> (photo credit)

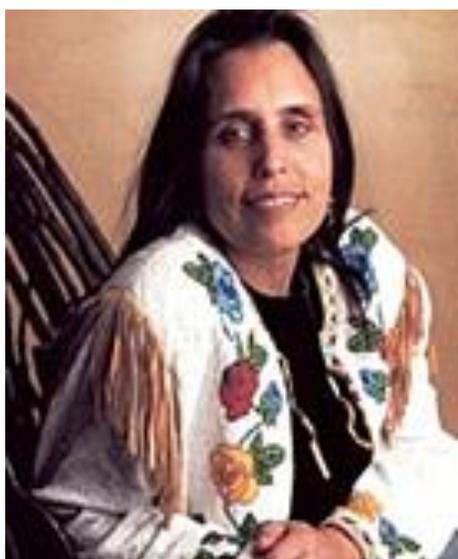
Vandana Shiva (Twitter): <https://twitter.com/dr Vandana Shiva>

WINONA LADUKE & THE INDIGO GIRLS

Video: "Winona Laduke on Honor the Earth", <http://www.youtube.com/watch?v=1h8Fcna-Bzs>

Winona is an Anishinaabekwe (Ojibwe) woman born in California, but originally from White Earth Reservation in Minnesota. After completing university at Harvard, she moved back to White Earth, where she was principal at a local school and became involved in fighting for indigenous land rights. In the 1980s, as a teacher and activist, she eventually co-founded Honour the Earth and the Indigenous Women's Network.

"Power is in the Earth; it is in your relationship to the Earth", (Winona Laduke)



Honor the Earth (of which she is currently Executive Director as of 2014) is a national organization which advocates, raises awareness, and seeks funding for indigenous environmental groups in the United States. Amy Ray and Emily Saliers, musicians also known as The Indigo Girls, helped to establish the organization in 1993. The Indigo Girls have toured across North America, appearing at rallies and women's marches, as well as in indigenous communities, to increase the conversation around indigenous environmental issues. The Indigo Girls have also been involved with raising awareness against war, sexism, and homophobia. Winona Laduke and the Indigo Girls continue to be activists for peace towards the environment and for women.

WWW.HONOREARTH.ORG

"The International Women's Network serves as a major driving force behind Indigenous communities, mobilizing change around issues affecting ourselves and our families, Mother Earth and the environment, cultural/spiritual beliefs and traditions, health services and tribal governance. IWN is proud of its achievements and the programs that have been designed to provide information, education, training, support and leadership development to Indigenous Women across the Americas and around the world," (IWN, 2014).

Resources

Honor the Earth: <http://www.honorearth.org/about-us>

Indigenous Women's Network: <http://indigenouswomen.org/>

The Indigo Girls: <http://www.indigogirls.com/home.html>

ENVIRONMENTAL INEQUALITIES GAME: COUNTRY BACKGROUND SHEET

Welcome to the county of Aeiou. It is a small country, with a tropical climate, thick forests, low fertile lands, and the large Aeiou River running through. It has both rural towns, as well as an urban center. Many kinds of fruits, vegetables, and grains grow in the valleys. However, in the past five years, we have seen more people growing shea, aha and cocoa to supply international demands for beauty products.

Aeiou is a beautiful place, but is experiencing some environmental problems. The average temperature in the low lands is rising, and the river sometimes runs very slowly. Aeiou has gone for weeks without rain, making it difficult for people in rural settings to continue to grow food and fish. The forests are also being used for more farmland, and trees are being cut down as the city expands.

Aeiou has a democratic government, where you vote for the leader of the country, as well as majors of each town/ city. You are all citizens of Aeiou, and depend greatly on the health of the environment. You each have a character profile. Read it carefully, and come collect coins as I call out characteristics if you fit under them. The coins represent empowerment, which is the ability to make choices, to have control over your identity, and to live in happiness and well-being. Your goal is to feel empowered by collecting as many coins as possible.

ENVIRONMENTAL INEQUALITIES GAME: CHARACTER SHEETS

Print out the seven character sheets below, and distribute one character for every participant.

Brent Fickledorf, Multinational Corporation CEO

Why hello there! My name is Brent Moneybaggs Fickledorf. I'm 38 years old and filthy rich. Although I am a single man, with no kids, I own more property than I know what to do with!! On my multi-million dollar estate, I have an outdoor and indoor pool, a tennis court, a gym, as well as 6 cars, including a hot-tub limo. Of course, I am not totally alone! I have 7 house staff, including my chauffeur, Bernard. I also own thousands of acres of land across the country which I rent to people.

Property: * * * * *

Access to drinkable water: 30 seconds walk, 8 water taps in house

Frequency of Healthcare: sees a doctor 3 times a year, as well as his naturopath 1 time a month

Location: Lives in urban setting, owns property in rural setting

Education: Masters in Medieval Art History and Philosophy

Primary Employment: Inherited land from family, which is used to grow ingredients such as aha, shea and cocoa for high-end beauty products.

Income: \$250,000 / month from land rent, as well as beauty products

Savannah Gingerpeach, Market Stall Owner

Hello! My name is Savannah Gingerpeach, and I am a happy mother of six children. I am 39 years old, my oldest is 20, and the youngest is 9 years old. My husband works and lives in the city, and I stay at home with the children, as well as my sister and her family. My oldest son is an excellent fisherman, and he often brings us his catch in the evenings for dinner. I have a market stall in town, where I sell fish, as well as grains, vegetables and fruit brought to me from nearby farms.

Property: *

Access to drinkable water: 30 minutes down the road to the river and water pump

Frequency of Healthcare: 1 time per year

Location: Rural setting, in a small town

Education: Grade 5

Primary Employment: Sells vegetables and grains in local market

Income: \$40 / month

RayRay Bolognaman, Local Land Owner

Hello good friends. I am RayRay Bolognaman. I am 54 years old, and have lived in the same town all of my life. I have 3 adult children and a beautiful and caring wife. I own most of the land along the river in this town, as my family has inherited it or purchased it for many generations. With the land, I also own 5 fishing boats. I rent out the boats to young fishermen who sell their fish in the market and give me a profit. I believe in keeping the land and river healthy so it keeps providing me and my family with food!

Property: * *

Access to drinkable water: 5 minutes to water pump

Frequency of Healthcare: 1 time per year

Location: Rural setting in a small town

Education: Grade 12

Primary Employment: Owns and rents out land for agriculture, and boats for fishing

Income: \$200/ month

Aeiouy River

I am a river and therefore own nothing and everything at the same time. I am thousands of years old and have seen many changes in the environment over the years.

Property: * * * * *

Access to drinkable water: none

Healthcare: none

Location: rural and urban

Education: none

Primary Employment: being a river

Income: I provide thousands of dollars to people who use me for their survival.

Billy Billabong, Grade 6 Student

I'm Billy and I'm 12! I'm in grade 6 right now, and I want to keep going to school to become a mechanic, to be able to work in the town fixing farming equipment. This is because farming is a big industry in this area and so there are lots of jobs for me. That school is far away. Sometimes I help my dad take care of the equipment on our farm, and he gives me a small allowance! When I'm older, I will be able to live on the same property that I grew up on!

Property: *

Access to drinkable water: 35 minutes away from water well.

Location: Rural near a small town.

Healthcare: Only a few times in his life when he has been very sick

Education: In grade 6

Income: \$4/ month

Perry Pinkle, Grade 2 Student

Hello! I'm Perry, and I'm 9 years old. I am in the 2nd grade, but I miss lots of school because I'm the oldest girl in my family and have to stay home to help my mom do work around the house, especially when she is sick. I don't get any allowance. I have an uncle that lives in the city and he told me that if I make it all the way through Grade 12, he will bring me to the city and send me to university to become a doctor- my dream job!

Property: -

Access to drinkable water: 35 minutes away from water well.

Location: Rural outside same town

Healthcare: Has seen the doctor a handful of times in her life, but not too often.

Education: In grade 2

Income: -

Shana Wagonana, Local Subsistence Farmer

Hello there. I am a farmer and grow enough food to feed myself, my family, as well as sell some food at the market. I am a 36 year-old woman with 3 kids. My husband inherited this farm from my caregiver and we share it with my brother and his family, as well as our caregiver. The town we live in has a lot of farming, and many people come through to purchase fresh food and trade as well. We have a small farm, where we grow many vegetables and grains, as well as have 4 cows and 10 chickens.

Property: *

Access to drinkable water: 30 seconds away from water, in her water well

Healthcare: Visits the doctor once per year

Location: Rural, in a farming town

Education: Grade 4

Primary Employment: Subsistence farming

Income: \$10 / month.

Mr. Mayor Quindee Mustard

Greetings. I am the mayor of this beautiful town in the heart of Aeiou. I am 60 years old, and the 4th generation in my family to hold such an esteemed political title. My family lives in a large house on the outskirts of town, and we often travel to the big city to purchase goods and fancy items. My biggest role as major is to ensure that people are employed, and that there is constant trading going on to give the town good business.

Property: ***

Access to drinkable water: 10 seconds, in taps from personal well

Healthcare: Twice per year

Location: In a large town

Education: University Business degree

Primary Employment: Mayor

Income: \$7000/ month

ENVIRONMENTAL INEQUALITIES GAME: COIN DISTRIBUTION SHEET

Property: Receive 2 coins for every star.

Age: Receive 1 coin if you are above 35 years old.

Access to drinkable water: Receive 10 coins if you are less than 1 minute, 3 coins if you are between 1-10 minutes, and 1 coin if you are over 10 minutes from clean water.

Frequency of Healthcare: Receive 1 coin for the number of visits per year.

Location: Receive 8 coins for urban, 2 coins for rural, and 15 coins for both.

Education: Receive 3 coins if you have Grade 12 education, 8 coins if you have a university education.

Primary Employment: Receive 10 coins if you have employees.

Income: Receive 1 coin if you make under \$200 per month, 3 coins if you make between \$201 - \$2000 per month, and 20 coins if you make over \$2000 per month.

ENVIRONMENTAL INEQUALITIES GAME:

EVENT – IMPACT – EXPLANATION

Players give and receive tokens to and from the “general token pot”.

EVENT	IMPACT		EXPLANATION
	Receive (+)	Give (-)	
1. The nearest water source, which was 30 minutes away, is now only 15 minutes away.	2: Young school-aged girl and boy, subsistence farmer, market stall owner 1: local land owner	1: River gives to each player	Reducing the distance to a water source from 30 minutes to 15 minutes can increase girls’ school attendance substantially.
2. A policy change is made by the Aeiou government which does not require fishing licences to attract more tourists to fish.	5: CEO 5: Mayor 2: Local land owner	5: The River 2: Market stall owner	This increases the amount of fishermen on the river, which decreases the amount of fish in the river. It also attracts more people from outside of the town to fish, and therefore the property becomes used more.
3. A drought happens due to rising temperatures. Oh no!		Everyone loses 1.	The drought means that crops are producing half of what they were expected to. Farm animals are getting sick because of lack of food. Many small markets lose money.
4. A community meeting is announced in the evening for all property owners to attend to discuss the land use plans for the town after the drought.	1: All men over 20 years old.		Often, policy making and large decisions are not attended by women because the women are busy with their home duties, or are not considered property owners.
5. A Seed Bank is opened in the town, where locals can collect, share, and store, seeds.	2: subsistence farmer, school-aged children, the river	2: CEO	A Seed Bank provides opportunities for farmers to share seeds, rather than depending on large scale seed distributors.
6. An invasive species is carried over from an outsider’s fishing boat, killing many fish.	<i>As a group, discuss who will receive a token, and who will have to give up a token for each event. Back-up why you think this by researching on the internet.</i>		
7. Mineral deposits are found along the water in the town, and now a company has bought some land to build a mine. Mine built- deposits found in area			
8. Celebrities start wearing cocoa and shea beauty products, creating a huge demand for them.			

KEY CONCEPTS

- ❖ Sexual Violence as a tactic of war: refers to acts of sexual violence that are linked with military/political goals and that serve (or intend to serve) a conflict (UNDPA, 2012). The cost of sexual violence in war is low (as opposed to guns, bombs, etc.) whereas the negative impact it can leave on an individual and identity group is incredibly high.
- ❖ Post-conflict: Post-conflict refers to when warfare and physical violence has ended, but tensions may still exist within and between people. Often, peace is the goal in post-conflict countries.
- ❖ Peace making: Peace making (also known as peacebuilding) refers to measures taken to ensure that peace (or goals to achieve peace) is initiated by reducing the risk of violence. This may include ceasefires, signing peace agreements, involvement of the United Nations or international law, as well as addressing the safety and health of the people.
- ❖ Sustainable Peace: Sustainable peace is beyond the absence of violence, but includes programs and measures which ensure that peace will flourish and replace violent relationships for generations. Sustainable peace means that promoting peace becomes a part of a culture and way of thinking.
- ❖ Global/ international Security: When thinking about global security, firstly think about what security means in Canada. It means government protection from political, social, or physical disruption of citizens. Global security is recognizing the interconnections between countries and citizens, and establishing rules that promote collaboration and cooperation between countries.
- ❖ Human Security: Human security is different from global security because it recognizes that the biggest threats to humanity cross-cuts borders, such as poverty, sexual violence, human trafficking, and environmental-related disasters. Human Security ensures that people are free from threats such as these while maintaining health, well-being, and dignity.
- ❖ Sexual and Gender-Based Violence (SGBV): The United Nations **Convention on the Elimination of All Forms of Violence Against Women (CEDAW)** defines SGBV as violence that is directed against a woman because she is a woman or that affects women disproportionately.
- ❖ United Nations Security Council: The United Nations Security Council is an extension of the United Nations which focuses on promoting international peace and security.

WOMEN, WAR AND PEACE

From “A Portal on Women, Peace and Security” (UNIFEM, 2014)

“War has always impacted men and women in different ways, but possibly never more so than in contemporary conflicts. While women remain a minority of combatants and perpetrators of war, they increasingly suffer the greatest harm.

In contemporary conflicts, as much as 90 percent of casualties are among civilians, most of whom are women and children. Women in war-torn societies can face specific and devastating forms of sexual violence, which are sometimes deployed systematically to achieve military or political objectives. Women are the first to be affected by infrastructure breakdown, as they struggle to keep families together and care for the wounded. And women may also be forced to turn to sexual exploitation in order to survive and support their families.

Even after conflict has ended, the impacts of sexual violence persist, including unwanted pregnancies, sexually transmitted infections and stigmatization. Widespread sexual violence itself may continue or even increase in the aftermath of conflict, as a consequence of insecurity and impunity. Coupled with discrimination and inequitable laws, sexual violence can prevent women from accessing education, becoming financially independent and from participating in governance and peacebuilding.

Moreover, women continue to be poorly represented in formal peace processes, although they contribute in many informal ways to conflict resolution. In recent peace negotiations, for which such information is available, women have represented fewer than 8 percent of participants and fewer than 3 percent of signatories, and no woman has ever been appointed chief or lead mediator in UN-sponsored peace talks. Such exclusion invariably leads to a failure to adequately address women’s concerns, such as sexual and gender-based violence, women’s rights and post-conflict accountability,” (UNIFEM, 2014).

Resources

A Portal on Women, Peace and Security: <http://www.womenwarpeace.org/>

STORIES OF WOMEN, PEACE AND SECURITY

WOMEN BUILDING PEACE



MONICA MCWILLIAMS, PHOTO CREDIT:
KVINNA SARA LUDTKE

Monica McWilliams is one of very few women in the world to have signed a peace treaty. UN Women found that of 31 key peace processes between 1992 and 2011, only 4 percent of the signatories were women and that women were only 2.4 percent of chief mediators, 3.7 percent of witnesses and 9 percent of negotiators. Women are impacted by war in profound ways that change their lives and the lives of their families but often they are not invited to be part of the peace

negotiations that might end the war. Monica McWilliams says she became an “accidental activist/politician” when she found out she would have to get elected as a politician to be part of the Belfast (Good Friday) Peace Agreement in 1998 in Northern Ireland. The “Troubles” between Protestants and Catholics in Northern Ireland began in the 1960s. When, in a phone conversation to the commissioner, she learned that the women activists working tirelessly for peace and justice for decades would not be invited without a political party, she said spontaneously “we do have a political party!” Monica went home, co-founded the Northern Ireland’s Women’s Coalition and in six weeks, they were invited to be part of the peace process that ended the conflict.

- Security Council Resolution 1325 urges countries to include all genders in peace negotiations.

Resources

Women News Network: <http://womennewsnetwork.net/2013/12/24/root-cause-of-violence/>

REFUGEES TAKING CHARGE OF THEIR OWN SECURITY

Life as a refugee in a refugee camp is very hard and can be dangerous. Sometimes people are stuck in refugee camps for decades; they grow up, go to school, get married, and have children in camps. The majority of the world's 45 million refugees are women and children. Thin Thin Aung,



THIN THIN AUNT, PHOTO CREDIT:
WWW.NDI.ORG/NODE/15028

an exile from the armed conflicts in Myanmar (Burma) that started in the 1950s, helped to create a political voice for women refugees and develop women's organizations that worked together across ethnic lines to provide services and empowerment training for women in camps on the Thailand/Myanmar border. Her work was recognized internationally in 2008 when she received the Madeleine K. Albright Award for her work to increase women's participation in political and civic life.

- Security Council Resolution 1325 emphasizes the need for governments to protect women and girls from gender-based violence, particularly rape, in contexts of war.

Resources

Madeleine K. Award: <https://www.ndi.org/node/15028>

Video: "No Women, No Peace", <http://www.youtube.com/watch?v=lnJPFNF1DQs> and

<http://www.youtube.com/watch?v=QPoNqTZVTnI>

DARING TO MAKE A DIFFERENCE

How would you like to be considered “the bravest woman” in your country? In Afghanistan, where girls were not even allowed to go to school, much less take part in politics, Malalia Joya was elected and served as a parliamentarian from 2005-2007 in the National Assembly of Afghanistan, a country that has experienced armed conflict since the 1960s. In 2007 she was dismissed for publicly denouncing the presence of warlords and criminals in the Afghan Parliament. She was also an outspoken critic of the government. She was called an "infidel" and "communist". Malalia survived four assassination attempts and still travels in Afghanistan under a veil and with armed guards. Her suspension in May 2007 generated protest internationally and appeals for her reinstatement from governments around the world. The British Broadcasting Company called her "the bravest woman in Afghanistan".



PHOTO CREDIT:
WWW.MALALAIJOYA.COM/

As of June 2013, 8 women served as Head of State and 13 served as Head of Government.

- Security Council Resolution 1325 calls on governments to expand the role of women in political and civic life to end conflicts.

Resource

UN Women: <http://www.unwomen.org/en/what-we-do/leadership-and-political-participation/facts-and-figures#notes>

WOMEN KEEPING THE PEACE AROUND THE GLOBE



PHOTO CREDIT: UN PHOTO/CHRISTOPHER HERWIG

Did you know the first all-women's peacekeeping force formed in 2006? The deployment of an all-women Formed Police Unit (FPU) from India to the United Nations Mission in Liberia made international headlines. The Indian female peacekeepers helped the Liberian National Police (LNP) while supporting the work of the UN in the country. When they arrived in Liberia, they were welcomed and served as role models to the country's women and girls, helping

to spark a significant increase in the number of Liberian women joining the national police force.

Today, many civilians (not just soldiers) are involved in peacekeeping missions delivering humanitarian aid, helping to monitor elections, and doing conflict resolution and economic development projects.

- Security Council Resolution 1325 calls on governments to consider the different needs of women and male ex-combatants.

Resources

UN Peacekeepers:

<http://www.un.org/en/events/peacekeepersday/2009/photogal/police/pages/081112-IndianMP-323.jpg.shtml>

THE WHITE POPPY CAMPAIGN

Video: "The White Poppy- Love in Action", http://www.youtube.com/watch?feature=player_embedded&v=-Wwyeldwgio

This campaign is part of Canadian Voices of Women for Peace programming. The idea for the white poppy came from John McCrae's poem, "In Flanders Fields." In this poem, McCrae talks about the need to end war itself (this is the "foe" mentioned). During the anti-war protests in 1914, the Women's Cooperative Guild was one of many groups speaking out against war. When the British government began distributing red poppies after the war, the guild asked to have the words "No More War" printed in the centre of the flower. When this didn't happen, the guild began making and distributing white poppies to symbolize the commitment to work for peace and end acceptance of militarism. Today, many people wear the white poppy to remember civilian deaths, and the red poppy to remember veterans.



VOWPEACE.ORG

Resources

Facebook: <https://www.facebook.com/pages/The-White-Poppy-for-Peace-Campaign/318698520286>

Voice of Women for Peace: <http://vowpeace.org/white-poppy-campaign/>

SADAKO AND THE PAPER CRANES

Video: "2000 Paper Cranes: A Memorial to Sadako Sasaki", <http://www.youtube.com/watch?v=FfM-JFmUHck>



Sadako was a girl who lived in Hiroshima, Japan, when it was atomic-bombed by the United States during World War Two. As a result, she developed leukemia. While she was in the hospital, she remembered the Japanese legend that anyone who creates one thousand paper cranes would be cured by the gods. She had folded 644 cranes before her death on October 25, 1955. Her friends and family helped Sadako reach her dream by completing the remaining cranes, so she could be buried with one thousand. Every year on Obon Day, a Japanese holiday to remember the spirits of one's ancestors, people leave paper cranes near a statue of Sadako holding a giant golden origami crane in Hiroshima Peace Park. On the statue is written, "This is our cry, This is our prayer. Peace on Earth."

THE V HAND SIGN

This hand sign made by pointing out your index and middle fingers to make a V while closing the rest of your fingers in an outwards-facing palm is commonly known to be a gesture that means "peace." Originally, the "V" of the fingers was meant to represent "Victory" after the Second World War. Then, in the 1960s during the anti-war protests for the Vietnam War, protesters reclaimed the gesture as a sign of peace.

THE STOP SIGN

Search online for more ways to culture jam stop signs!



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