

WOMEN, PEACE & ACTIVISM

A TOOLKIT FOR YOUNG FEMINISTS TO BUILD A CULTURE OF PEACE



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<https://www.facebook.com/groups/toolkitforyoungfeministsVOW/>

vowpeace.org

#VOWToolkit

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TOOLKIT PACKAGE:

1. “A Toolkit For Young Feminists To Build A Culture Of Peace” Modules (*this booklet*)
2. Facilitator’s Manual
3. Workbook
4. VOW_TriviaM6.ppt (Module 6 Power point)

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Or, take photos and hashtag them at **#VOWToolkit!**

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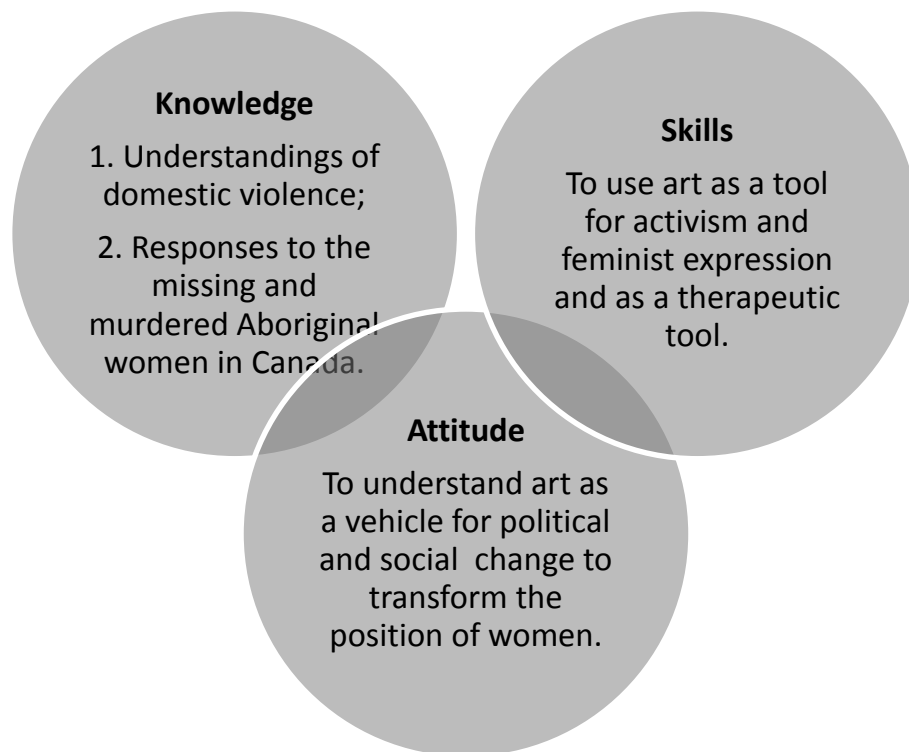


MODULE 1: EMPOWERMENT AND HEALING THROUGH ART

Visual art, such as painting, sculpting, screen printing, comics and posters, are often enjoyed as entertainment and décor, found in homes, public places, museums, galleries, and on streets. Visual arts have also been used across cultures to express identity, emotion, thought, events, and issues. They often communicate messages that are difficult to communicate with language. Women, men and children all participate in producing and enjoying visual arts. This module looks at women who have used visual art to inspire, heal and communicate peace. Through **collage making**, participants will convey their experiences/ perspectives/ hopes on women, peace and society. It will encourage participants to look at art as a tool for societal peace, as well as personal peace.

***Note:** This module discusses domestic violence in the Canadian context, in which participants may have direct or indirect experiences. It is important to note the potential in triggering sensitivities to the issue of domestic violence.*

GOALS



MATERIALS

- Workbook: Pages 3-5
- Newspapers, magazines, flyers and other collage-making prints
- acrylic paint (optional) and paint brushes
- glue sticks
- scissors (for each participant, or to share)



Introduction to Theme: Brainstorm (10-15 minutes)

- a. In five minutes, individually write down as many styles and modes of art as you can think of; your list can be as broad or as specific as you'd like.
- b. Then, share your list with the group to create one collective list. Look at this list to answer the following questions.
 - *Which of these styles of art have you seen used to communicate specific ideas, opinions and goals? Do you have specific examples?*
 - *Looking at the list, can any of this type of art be controversial?*
 - *Is this type of communication through art powerful enough to generate action and change in society?*

Examples (15-30 minutes)

- a. Divide into three groups. Give each group one handout of the three examples:
 - The REDress Project (*Workbook, page 3*)
 - Transformation by Fire (*Workbook, page 4*)
 - Mixed Media (*Workbook, page 5*)
- b. In your group, read over the handout and identify several key points.
- c. Bring all groups together so each group can present the key points they've identified.

Activity: Collage Making and Showcase (45 min- 1 hour)

- a. Based on the Examples and your discussions, each participant chooses a topic of injustice, discrimination, or unfairness that they are interested in and passionate about. It can be something that they have experienced, something they have seen or witnessed, or something that they have read about or heard about in the media.
- b. Create a collage with images that are related to the chosen topic. Think about the following questions as you create your collage:
 - *How will your work of art provoke thought for viewers?*
 - *What will the art piece say about you?*
 - *Does your art piece give insight into your topic of choice?*
 - *How will your art piece empower people to take action?*
- c. Once all collages are complete, display the collages on the walls or table for a mini art show. Participants can present their work individually to the group, or, allow for participants to quietly view other collages before coming together to debrief.
- d. Come together as a group, and discuss your initial reflections. Reflect on the process of making collages, as well as their initial feedback on other collages.



Debrief (10-20 minutes)

- *Do you feel your art piece has the potential to offend anyone? Why or why not?*
- *Were you successful in conveying your message?*
- *What were some reactions to your work? Were you surprised by anything?*
- *How can art be used as a way to inform and empower people politically?*
- *How can art allow those who have been silenced in their communities to have an active voice?*

RESOURCES

International Museum of Women: <http://www.imow.org>

Judy Chicago: <http://www.judychicago.com/gallery.php?name=The+Dinner+Party+Gallery>

Mentoring Artists for Women's Art (MAWA): <http://mawa.ca>

Transformation by Fire: <http://www.gardinermuseum.on.ca/exhibitions/transformation-by-fire#>,
<http://www.youtube.com/watch?v=8OKHgVdal1U>

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

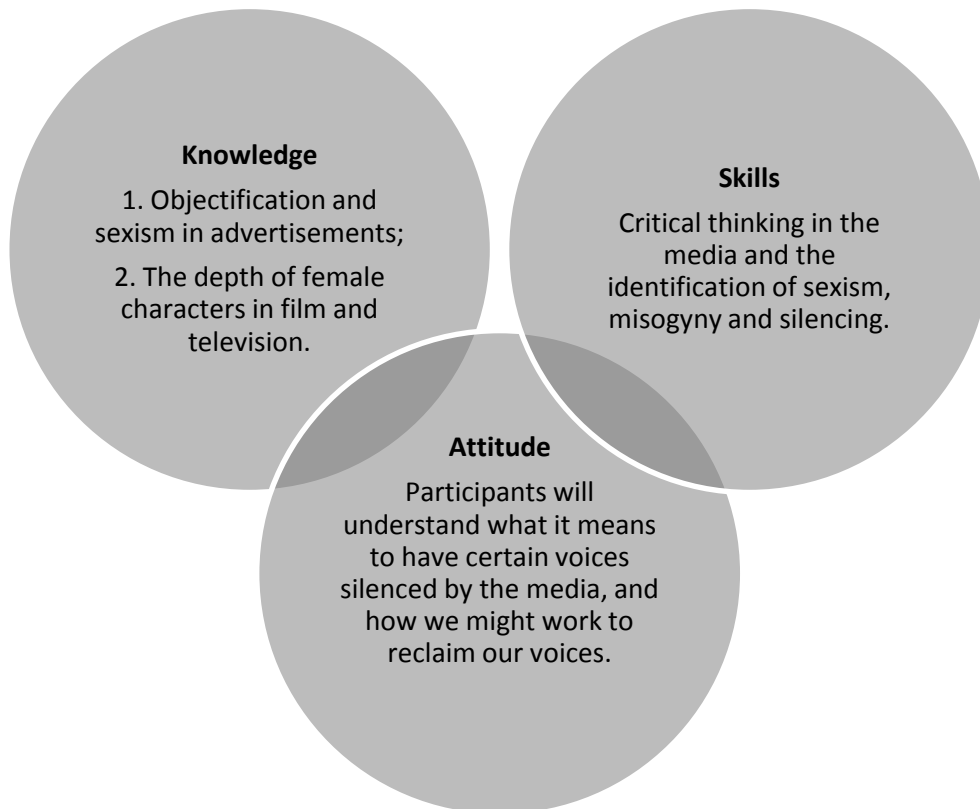
Urban Shaman: Contemporary Aboriginal Art Gallery: <http://urbanshaman.org>



MODULE 2: HEAR MY VOICE! TRANSFORMING THE MEDIA

In today's world, we receive most of our information from the media, such as magazines, television shows, and social media sources. This module explores media literacy, which is the ability to understand and analyze incoming media messages. It looks at types of media which contradict peace and feminism, and exposes participants to critically analyze their media exposure. Through **play-back theatre and improvisation**, students will transform media and real-life scenarios into scenes that reclaim women.

GOALS



MATERIALS

- Workbook: Page 6,7
- Computer/Internet access, or DVD/DVD Player to listen to music and watch videos



Introduction (20 minutes)

- Gibberish
 - a. Divide participants into partners. They have 30 seconds to have a conversation in “gibberish” (nonsensical words).
 - b. Give them a context (e.g. French intellectuals discussing philosophy, Martians arguing over which planet to land on, lost tourists who are fighting but refuse to ask for directions, someone steals your seat on the bus, etc.) then begin.
 - c. After the 30 seconds, switch partners. Encourage participants to practice using movements, hand gestures and different tones to communicate their message. Prompt them to use a lot of energy because the sillier it is, the better!

- Wandering
 - a. Prompt participants to wander in an open space. The facilitator calls out styles of walking, emotions, or social scenarios that entail a particular behaviour, etc. and the participants act accordingly.
 - b. Start out with actions and movements, such as skipping, riding a horse, etc. As participants get more comfortable, move towards styles of moving that draw on stereotypes such as a damsel in distress, the Barbie/dumb blonde, supermom, a witch, or your favourite female movie character.
 - c. End by suggesting that participants take note of the different roles they were just playing, which will be discussed later.

Activity (45 minutes- 1 hour)

- a. Select 3-5 advertisements or songs (*Workbook, Page 6*) which embody some female stereotypes or perpetuate the culture of violence towards women.
- b. Show the first video/ play the first song with lyrics available.
- c. Then, gather together and discuss how this advertisement/ song perpetuates violence against women, or stereotypes women as passive or objectified. They should be able to share their ideas, frustrations and how they would ideally change the situation to make it more realistic.
 - *What were some stereotypes you noticed in that scene? How did it feel to act while being confined to that role? How did it feel to watch? Was it a realistic representation of how you would act in that scene?*
- d. Following the debrief discussion, inform participants that they will have an opportunity to change these advertisements/ songs to make them reflect a reality which does not objectify women or perpetuate violence.



For advertisements:

- For the rest of this activity, participants will need to feel comfortable improvising. Ask for 2-4 volunteers to become actors, while the others observe, to participate in forum theatre. **If someone begins to feel uncomfortable or does not know how to proceed, allow them to “tag out” with another participant.**
- Inspired by the debrief conversation, the actors will reenact the advertisement in a way that better reflects reality, or how they would like reality to be like. They can have similar characters and a setting, or change it altogether.
- While participants act, the observers can call out “Pause!” and take the place of anyone, or become a new characters, to add their ideas.
- This can be repeated several times to give participants an idea of a few alternative responses and enough new knowledge to reflect and debrief on. When this is complete, repeat the activity with a new advertisement. Encourage all to participate by contributing at least one line.

For the song lyrics:

- d. Depending on the size of the group, participants can divide into mini groups of 3-4, or stay as they are. Each group can select one song, or more if time allows.
- e. In groups, re-write the song lyrics in a way that does not perpetuate a culture of violence against women, and celebrates women.
- f. Participants can share the lyrics (sung or spoken) to the rest of the group when complete.
- g. Distribute the hand-out (*Workbook, page 7*) on the Bechdel Test, which will also have the links to the advertisements and song lyrics, or follow the links to view online.

Debrief (10-20 minutes)

- *Can you think of any other ads/T.V. shows/movies that have messages about how men and women should act?*
- *Why does it matter whether or not women talk to each other in movies?*
- *Why do you think it’s so hard to find movies that pass the test?*
- *Do you think the majority of script-writers are women? Why or why not?*
- *What are scenes like this teaching us/trying to get us to believe?*



RESOURCES

Body Confidence: <http://www.beautyexists.net/body-image/real-men-vs-underwear-models-project-is-a-win-for-male-body-confidence/>

“Sexism, Strength and Dominance: Masculinity in Disney Films” <https://www.youtube.com/watch?v=8CWMct35oFY>

Songs about Gender Equality: http://www.edchange.org/multicultural/arts/gender_songs.html

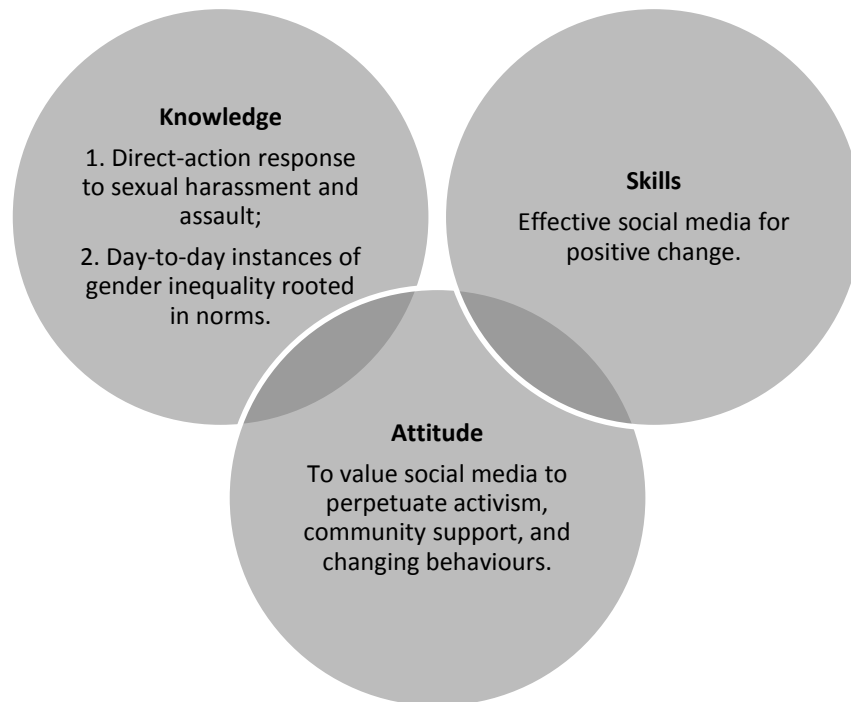
The Bechdel Test: <http://www.youtube.com/watch?v=bLF6sAAMb4s>



MODULE 3: USING MEDIA FOR PEACE

Although media has dangerous aspects which may perpetuate violence against women, media can also be used as a tool to change and challenge norms. In particular, social media is used to advocate for change, to raise awareness, and to connect women globally. It is also a tool that is accessible by many people globally to enhance the peace movement. By participating in a **photo-voice project**, this module will provide examples of uses of social media and the internet to combat violence against women.

GOALS



MATERIALS

- Workbook: Pages 8, 9, 10
- Access to computers/internet
- Projector/ large computer screen
- Digital cameras or camera phones/disposable cameras



Introduction & Examples (15-30 minutes)

- d. Divide into three groups. Give each group one handout of the three examples.
 - HarassMap (*Workbook Page 8*)
 - Hollaback! (*Workbook Page 9*)
 - Who Needs Feminism Photo Project (*Workbook Page 10*)
- e. In your group, read over the handout and identify several key points.
- f. Bring all groups together so each group can present the key points they've identified.

Activity (1 hour)

- a. Based on looking at the handouts, or from your own experience, choose an issue that you would like to take a stand against, such as:
 - Domestic violence
 - Street safety and harassment
 - Bullying
 - Women in the media
 - Women as leaders (in politics, economics, culture)
 - Equality
- b. With cameras (digital, phones, or disposable), spend 30-45 minutes taking pictures in the community, whether it is walking in the area/ building of your meeting, or going to a different area. Participants will be asked to take photos that fit under two themes:
 - Theme I: “___ is what peace means”
 - Theme II: “I need feminism because”
- c. Come back together, and ask participants to select one photo from each theme which they would like to share at the moment. Display photos on the computer, or with the projector, as participants explain the meaning behind each picture.
- d. If you used disposable cameras, or would like to showcase more of the photos taken, develop the photos and create a display the following week to put up. You may also display the photos in their schools, local businesses, or community centers. You might want post them on <https://www.facebook.com/groups/toolkitforyoungfeministsVOW/files/> or take the photos and hashtag them at **#VOWToolbox!**



Debrief (10-20 minutes)

- *What do these websites/projects want to accomplish?*
- *Do they help bring more visibility to feminist issues, and connect people on an international level?*
- *What are some topics in your life that you could bring visibility to through methods such as this? (e.g. fun community spaces like Girl Guides, images that would help 'brighten up' a space, things you don't like and want to see changed...).*
- *Do you feel successful in conveying your own message?*
- *Were you surprised by anything?*
- *Is there anything you wouldn't want to put up in a public space like the internet, or a community board? Why?*

RESOURCES

Femisphere (CKUW): <http://ckuw.ca/programs/detail/femisphere/>

"How to cat call appropriately:" http://www.bilerico.com/2013/09/how_to_cat_call_appropriately.php

Safe Cities Global Initiative: <http://www.unwomen.org/en/news/stories/2013/12/winnipeg-becomes-the-first-canadian-city-to-join-un-womens-safe-cities-global-initiative>

Take Back the Night: <https://www.takebackthenight.org/>

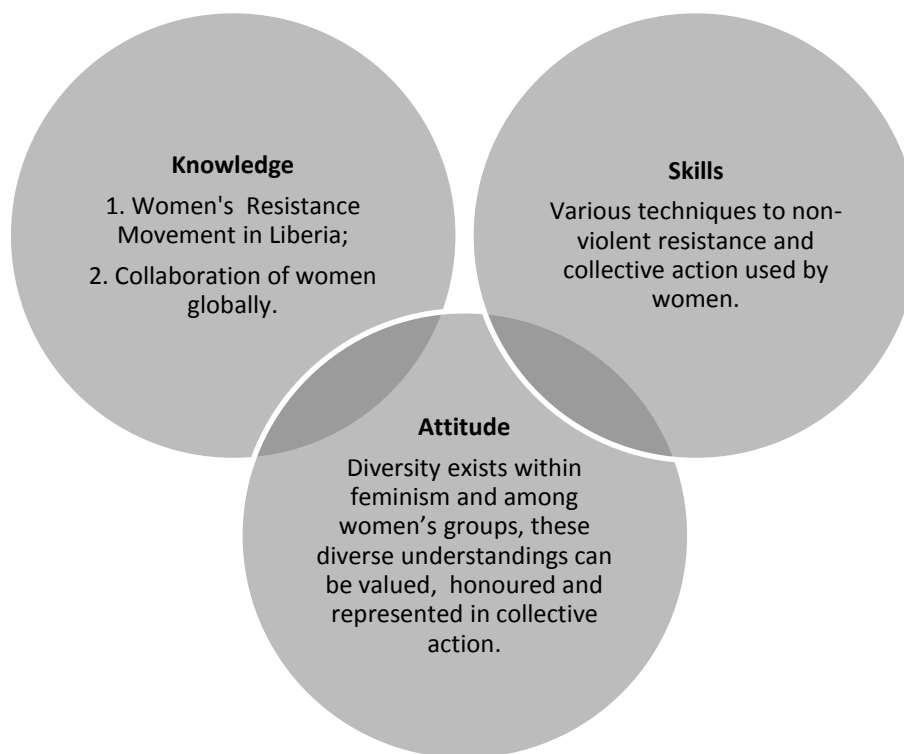


MODULE 4: COLLECTIVE ACTION FOR PEACE AND DIVERSITY

Collective action is when a group of people come together to mutually better their situation or to defend their principles. Collective action has been used by people around the world over many centuries. Collective action is considered non-violent when social or political change is fought for peacefully as opposed to forcefully. Examples of collective non-violent action include petitions, public statements, picketing, protests, marches, boycotting or non-cooperation. Women have used collective non-violent action to empower themselves and elevate their social and political status. This module looks at methods used by women to ignite change. Participants will produce **solidarity art** to showcase their individual and collective ideas.

Note: Video clips include violent and upsetting footage from the Liberian Civil War.

GOALS



MATERIALS

- [Workbook: Page 11, 12](#)
- Poster paper, enough for partners or groups of three to share one.
- Markers/ pencils
- Quilt squares (cloth, paper, felt), or patch
- Access to internet and large screen to show film clips



Introduction: Safe Community (10-15 minutes)

- a. Split up participants into groups. Each group receives one poster paper and markers.
- b. *In your groups, draw what you consider a safe community. This can be any place you consider your community: your neighborhood, school, city, country, etc.* As the leader, circulate the room ripping sections from their safe community without telling them your intentions. The groups may act in defense differently. Continue ripping sections from their community despite attempts to stop you. In defense, the groups will eventually realize that the only way to stop this from happening is to work together. The activity stops when you see this happening.
- c. Debrief: Discuss what happened, what tactics were used to defend their communities, what was frustrating, what worked, and what didn't. Ask students to think about different ways people have voiced objections to war and/or unfair laws and policies. (Protests, marches, hunger strikes, writings, etc.). Write these down.
- d. These tactics are called collective non-violent action or nonviolent resistance which involve using symbolic protests, civil disobedience (refusal to obey certain laws to pressure the government to change them) and other non-violent acts in order to achieve specific goals.

Examples (25-30 minutes)

Women of Liberia Initiative

- a. Read the handout on Women of Liberia Mass Action (*Workbook, Page 11*)
- b. Visit PBS's website which features scenes from their documentary series, "Women, War and Peace" (<http://www.pbs.org/wnet/women-war-and-peace/for-educators/peaceful-protests-video-segments/>).
- c. Watch the following clips:
 - Clip 1: War and the Rise of Women's Resistance in Liberia
 - Clip 2: Peaceful Protests in Liberia
 - Clip 3: Steps Toward Peace
- d. Briefly discuss the following components of the excerpts. Compile a list of "non-violent actions" as you go through each question.
 - *In the first clip, what were steps that Gbowee and others took to bring together the women of Liberia?*
 - *In the second clip, what were collective actions done by the women to protest the war and advocate for peace? Why would some of these actions be effective for getting attention?*
 - *In the third clip, what were additional actions that women did to further their advocacy for peace?*



- e. Add any more non-violent actions that you know about to the list which could be used to advocate for peace.

The World March of Women

- f. Read the handout of the Solidarity Quilt (*Workbook, Page 12*).

Activity: Solidarity Quilt (40-45 minutes)

- a. Give each participant a quilt square (patch) as well as paint or markers.
- b. *In twenty minutes, illustrate an issue you'd like to advocate for which includes the betterment of women and society. This may include how you'd like to transform the world, what a radically changed social structure would look like, what it looks like to live with peace, equality, freedom, solidarity, and justice.* The illustrations can represent your identity group, be it your faith, ethnicity, politics or recreations.
- c. Once all of the quilt squares are complete, use safety pins to pin each piece together like a quilt.
- d. Hang the quilt up in the room, or choose a location which others will be able to see.

Debrief (10 minutes)

- *Looking at the quilt, what similarities do you notice among all of the individual pieces?*
- *What are some differences among each of the patches you made?*
- *What is the main theme or issue emerging from the quilt?*
- *How do you feel when you look at all of the patches together?*
- *How do you think you could use this quilt?*

RESOURCES

A Visualization of Protests: <http://www.ultraculture.org/watch-a-jaw-dropping-visualization-of-every-protest-since-1979/>

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

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

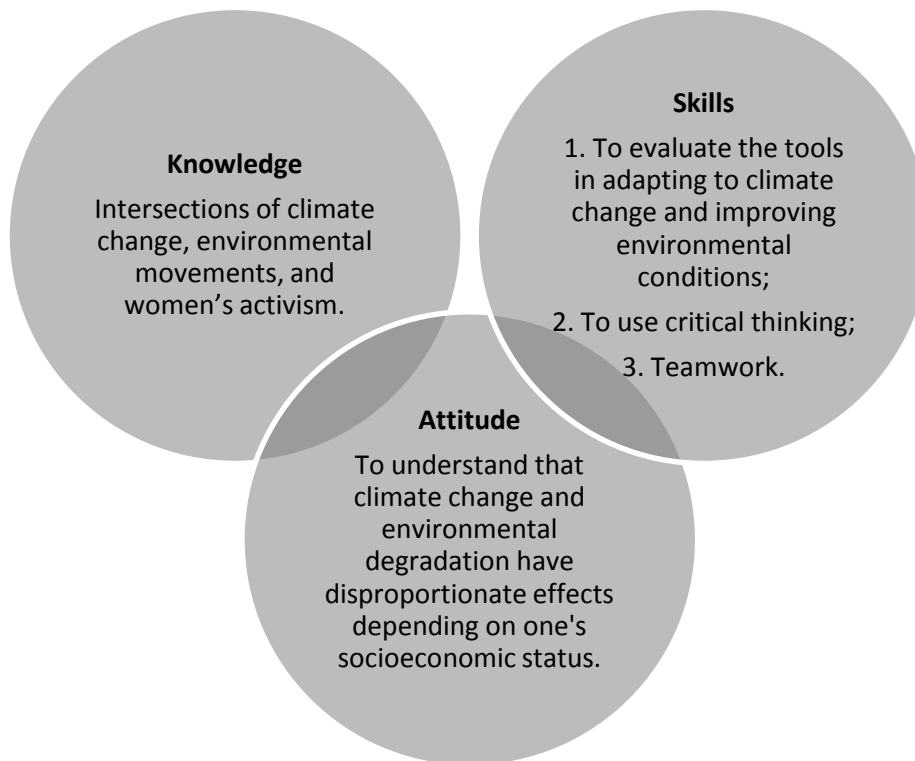
- Madres of the Plaza de Mayo (also known as “The Mothers of the Disappeared”) Demonstrations, Buenos Aires, Argentina (beginning in 1977)
- March 1st Movement; Samil Movement, Korea (March 1, 1919)
- Monday Demonstrations, East Germany (1989-90)
- Non-cooperation movement, British India (September 1920- February 1922)
- Nonviolent protests by women, children and men in Palestinian West Bank (2003)
- Nonviolent protests by women in Ivory Coast (2011)
- Orange Alternative Movement, Poland (1980s)
- Tiananmen Square Protests (April 15- June 4, 1989)



MODULE 5: WOMEN AS ENVIRONMENTAL LEADERS

Women make up over half of the world's population, and are major leaders in maintaining the health of our ecosystems, natural resources, and environment in general. Environmental degradation, such as water pollution, desertification, resource exploitation and changing agriculture patterns, impact genders differently, so it is important to become aware of how these things affect women. With the increase in violence towards the environment through large-scale resource extraction, pollution and climate change, women are working collectively to combat these societal problems. This module provides the story of several eco-feminists who are leaders in the peace and environmental movements. Participants will engage in a simulation game to understand the intricacies of environmental issues. It will allow participants to think about how environmental degradation is linked to gender and women specifically.

GOALS



MATERIALS

- Workbook: Pages 13-22
- 100-200 Coins (pennies, game tokens, cut-up paper pieces)



Introduction: Violence and Non-violence Spectrum (5 minutes)

- a. Place a sign saying “VIOLENCE” on one side of the room, and another sign saying “NON-VIOLENCE” on the other side of the room. Read out different scenarios, then instruct participants to determine whether they think it is violence or not. They do this by standing on either side of the room, or somewhere in between (the spectrum).
- b. After each scenario is read, select 1 or 2 participants to share why they stood where they did. Remind them that there is no right or wrong answer, but they should be able to describe why or why not.
- c. Scenarios can include (in this order):
 - A fight in the school yard
 - Pushing your friend in the snow
 - A high five
 - Spreading rumours
 - Calling someone a negative name
 - War
 - Poverty
 - Being separated from your family
 - Losing your home
 - Environmental degradation
- d. Once discussion is complete, ask them to identify what “environmental degradation” means. Ask them to give examples of things that degrade the environment.
- e. Referring to their list, ask them: *Are these things considered violence or violent?*
- f. Conclude that, whether or not environmental degradation is considered violent, it disrupts the livelihoods of people and leads to vulnerabilities such as the other scenarios listed.

Examples (20-25 minutes)

- a. Divide into three groups. Give each group one handout of the three examples (*Workbook, Pages 13 - 15*).
 - Wangari Maathai, Kenya (*Workbook, Page 13*)
 - Vandana Shiva, India (*Workbook, Page 14*)
 - Honor the Earth, U.S.A. (*Workbook, Page 15*)
- b. In your group, read over the handout and identify several key points.
- c. Bring all groups together so each group can present the key points they’ve identified.

Activity: Environmental Inequalities Game (30-40 minutes)*Part One*

- a. Each student is provided with a “character” sheet, seen below (*Workbook, Pages 17-21*). Allow 5 minutes to review the character.



- b. Then, the facilitator calls out certain attributes to distribute the empowerment coins (*Workbook, Page 21*). As the facilitator calls out the various attributes, the students who fit under the attribute come forward to collect their coins.
- c. Once coins have been distributed, allow the participants to share their characters, as well as why they think they have the amount of coins they have.
- d. The facilitator reads out the background of the hypothetical country (*Workbook, Page 16*).
- e. The facilitator then tells the class that the game will begin. Participants will sit in a circle around the basket of coins, to be able to grab the coins as necessary throughout the game. The facilitator will read out an event that happens in the hypothetical country, and who will experience empowerment/ disempowerment from this event (*Workbook, Page 22*). This is represented through collecting, or giving away, coins.
- f. **The goal is to acquire as many empowerment coins as possible in the end by listening to the instructions, and eventually thinking critically about each event.**

Part Two

- g. The facilitator will announce the first 5 Events, as well as the Impact (who must receive coins, and who must give up/ redistribute coins). Once the coin exchange happens, the facilitator will read out the Explanation, to offer a brief background. Allow participants time to talk about the Impact and Explanation, and to share their frustrations and thoughts.
- h. After the 5th Event, have the students record how many coins they have on a piece of paper.
- i. For the last 3 Events, the format will be the same, except the facilitator will announce only the Event. The participants will then have to each decide how they think their character will be Impacted. Their decisions should not be what they would like to happen in an ideal world. Rather, they must reflect the imbalance of power that they have seen in the game thus far. Once the participants have decided how to distribute coins, the facilitator then reads out the Explanation.

Part Three

- j. After the last 3 events, ask the students if they think that there is a way to make things more equal in the end. They will now have an opportunity to explore this way.
- k. Return back to the number of coins the participants had after the 5th Event. The facilitator will read out the same event, but this time, participants can distribute coins in whatever way they would like. They must provide a reason behind every coin exchange, and the exchanges must be realistic.
- l. After the last event, the game ends! Participants share their experiences, frustrations and observations.
- m. Look over the number of coins left in this round.



Debrief (10-15 minutes)

These questions will allow participants to reflect on the impacts from the game, and how to use their conflict resolution skills to address some of the negative impacts of climate change. First, ask them how what they thought about the game, and how they felt about the impact on their characters.

- *Who were the people most impacted from the changes in environment? Why do you think?*
- *For those who started off disadvantaged with less coins, how did you feel when you started the game? For those who started off with an advantage, how did you feel when you started the game?*
- *Do you think the only way to increase your empowerment coins is by taking from others?*
- *What else could the coins represent?*
- *What did you do differently when you re-did the last three events?*
- *What if the goal of the game were to end up with equal number of coins?*
- *How would the disadvantaged characters use conflict resolution skills to further their causes?*
- *How does climate change impact you?*
- *Does it impact you differently as a girl? Why or why not?*
- *Do women experience climate change differently in reality? Does it make a difference where you live?*
- *How may climate change impact those living in poverty differently than those not?*

RESOURCES

International Women's Earth and Climate Summit (<http://www.nationofchange.org/women-say-enough-enough-climate-changes-worldwide-1381498329>), <http://populationgrowth.org/women-declare-its-time-for-action-on-climate-change/>

Taking Root Documentary: <http://www.greenbeltmovement.org/wangari-maathai/taking-root-documentary>

United Nations Climate Change Policy & Gender Equality: <http://issuu.com/wedoworldwide/docs/united-nations-web/1?e=5414428/4554002>

Wangari Maathai Institute for Peace and Environmental Studies: <http://wmi.uonbi.ac.ke/>



MODULE 6: REWRITING HISTORY WITH WOMEN IN THE STORY

History is a collection of stories from individuals, intertwined together. When we learn about history, whether it is at school, on the internet, or in a museum, we are never getting the complete story. If you think about important people over history, it is much easier to identify men who have been change-makers. This is not because men are more influential in society, but because we have missed out on the stories of women in history. As feminists today, learning about how women were leaders and change-makers in history allows us to think of ourselves as potential leaders. This module encourages participants to think about the role of storytelling and history in learning about women as change-makers. Participants will engage in a trivia game to review women in history.

GOALS



MATERIALS

- Set-up [VOW TriviaM6.ppt](#)
- Computer and projector
- Noise maker
- Paper (1/ participant)
- Drawing supplies



Introduction (5-10 minutes)

- a. Ask participants to think about important people in history (politicians, leaders, in sports, music, art, activism, education, culture, environment, economics, etc.).
- b. On a whiteboard, write a list of those individuals identified. Conversely, you may also divide the board in half, and firstly ask participants to identify important men, and then ask them to identify important women. Only write them down if the participants know their name (as opposed to what they are known for).
- c. Reflect on the list by noticing how many men were identified as opposed to women. Chances are, they will have identified many more men.

Activity: Trivia (10-15 minutes)

- a. Next, divide into two teams. Place a noise maker between both teams, to buzz when the answer is known.
- b. Display the “VOW_TriviaM6.ppt” powerpoint on a large screen, and play the game!

Activity: Telling Our Own Stories (45 minutes- 1 hour)

- a. Divide into pairs or groups of three or work as an individual. Based on the trivia, discussions, or other knowledge you might have, think of a woman who inspires you. She can be related to you, a friend, a mentor, or someone you don't know (in the past or the present!).
- b. In 5 minutes, write down things that you know. If you have the resources, use computers or books to recover some of her story. If she is from trivia, find the handout explaining her history.
- c. This may be difficult, but offer encouragement. This exercise is like “recovering” lost information so more people can learn about it. If you don't need to research, and already know her story, then this is wonderful too!
- d. Once participants have chosen a woman to “uncover”, and have jotted down some basic information, allow them to sit in their groups to create a piece of writing. This writing can be a story, a poem, a rap, a song, or a historical-style account that describes the woman you've been inspired by.
- e. Try to incorporate the following information:
 - a brief introduction to her life;
 - why she is an inspiration for you;
 - how her story relates to your life
 - a bit about your life story.
- f. Come together in a storytelling circle to take turns reading out what has been written. Make sure that every group member has a chance to read.



Debrief (10-15 minutes)

- *Who decides whose stories get told, and whose don't? Why are certain people chosen over others?*
- *If you look at your favourite T.V. shows/movies/newspapers/etc., whose stories do you think are missing?*
- *What are some places where stories are and are not told? (Museums? Schools? Textbooks?)*
- *How can we recover/find these voices?*
- *Do you feel like your voice is heard? How can you sound your voice?*

ADDITIONAL RESOURCES

Active History: <http://activehistory.ca/2014/03/international-womens-day-iwd-and-human-rights-2014/>

“Cosmo Taught Me: Being white matters.” <http://thingsilearnedfromcosmo.tumblr.com/post/20137982317/cosmo-taught-me-being-white-matters>

Ladies Last: <http://www.motherjones.com/media/2013/10/ada-lovelace-eight-inventions-women-erasure-credit>

Radical Women Tumblr: <http://radicalwomen.tumblr.com/>.

Talk to your mom, grandma, or another woman in your life and find out some of her life story.

The Women Who Mapped the Universe And Still Couldn't Get Any Respect::

<http://blogs.smithsonianmag.com/history/2013/09/the-women-who-mapped-the-universe-and-still-couldnt-get-any-respect/#ixzz2IIUgkEGf>

Top 10 TED Talks: <http://www.glamour.com/inspired/blogs/the-conversation/2014/03/the-top-10-ted-talks-every-wom.html>

Visit Nelly McLung's statue/plaque.

Women in Science: <http://www.iflscience.com/physics/women-scientists-you-need-know>

Women's Alphabet: <http://bellejar.ca/2013/03/08/an-international-womens-day-alphabet/>

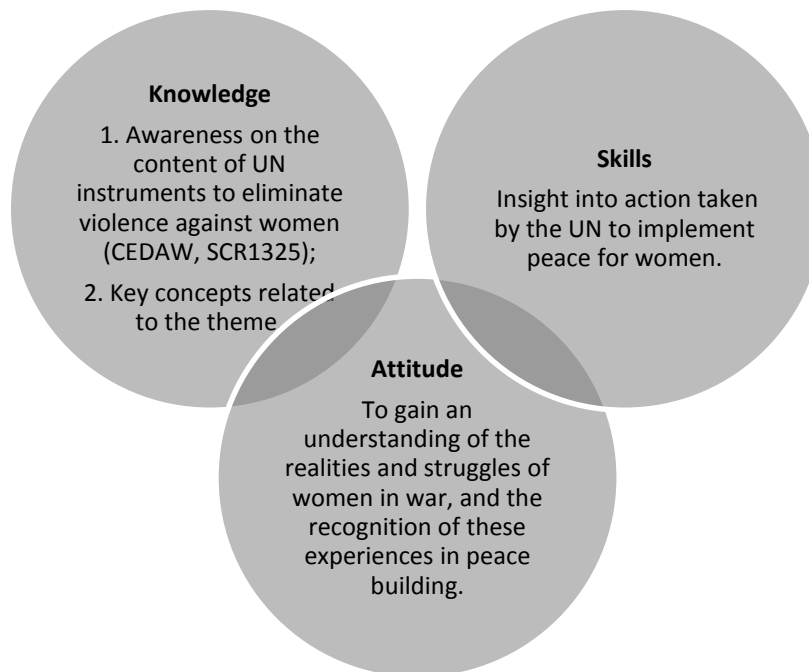


MODULE 7: SEXUAL AND GENDER-BASED VIOLENCE AND INTERNATIONAL PROTECTION

In the past modules, we've seen how sexual violence is portrayed by the media, in art, storytelling, and addressed through collective action. Sexual violence also happens at higher rates during conflict, and women are the primary targets. In times of war and armed conflict, because men are usually at the front lines fighting, we often think of women primarily as victims of violence. The experience of women as victims of gender-based violence has negative effects which often outlast the war. The United Nations has created a response to assist and empower women during and after conflict and war.

This module briefly looks at gender-based violence in conflict areas. Participants will become familiar with United Nations Security Council Resolution 1325, and its impact on building a culture of peace. It will then study the UN action to recognize gender-based violence as a tool of war and to better include women in the peace process.

GOALS



MATERIALS

- Workbook: Pages 23-29
- Access to computer and projector, or a large screen
- Poster paper (1/ participant)
- Markers
- Optional: video camera/ Ipod/ video recording device



Introduction (20 minutes)

This module has challenging concepts, but are important to link together violence, peace, women and human rights responses.

1. Watch the video: <https://www.youtube.com/watch?v=tgm-EvXaYCU>
2. Distribute the Key Concepts page (*Workbook, page 23*).
3. One by one, state the concept, and write it on the board/ on a large paper for all to see.
4. In a circle, have each participant explain what initial thoughts come to mind, whether it is defining the concept, considering what they think it means, or recollecting a time when they have heard it being used. There are no rights are wrongs. Participants may “pass” if they’d like.
5. Read out the definition.
6. Connect the definition to what was said by the participants, as well as to the video, and ask if they have any clarifications.

Examples (20 minutes)

- Stop Rape Now
 - a. There are many campaigns which try to end SGBV in conflict. Go over the brochure for the Stop Rape Now campaign: http://www.un.org/womenwatch/feature/wps/StopRapeNow_Brochure.pdf. First look over the first page statistics which outline the immensity of the problem. Then, look briefly at how the international community responds.
 - b. Highlight that, after reading about the experiences of women as victims of sexual violence in conflict, sexual violence is understood as a **human security** problem. This means that it occurs across borders and thus requires an international response, not just a response by the countries in which it occurs.
 - c. Read a background on the issue together (*Workbook, page 24*).

- Security Council Resolution 1325

*The United Nations is an organization involving almost every country in the world, which commits to human rights, peace, and development. The Security Council is a section of the United Nations which watches over the security of people. They have several resolutions, or goals, which are directed towards women, peace, and security. Read the hand-out on the United Nations Security Council Resolution 1325 (*Workbook, page 25*).*

Activity: Campaigning to End SGBV (1 hour)

1. Distribute the Stories of Women, Peace and Security (*Workbook, page 26-29*).
2. Allow participants to read through the stories, individually, or as a group.
3. Allow them to choose one of the stories, or to refer back to the stories shared in the video, and to come up with a campaign poster OR campaign video (30 seconds) inspired by the stories.
4. Refer to the Stop Rape Now pamphlet as an example (theirs should have less text, more image).



Debrief (15 minutes)

- *How do campaigns which fight against SGBV contribute to the stories which you've read?*
- *How can you use the campaign which you've created?*
- *Why does SGBV happen more often to children and women?*
- *What are the connections between personal peace and collective peace?*
- *Can you contribute to collective, sustainable peace if you are experiencing trauma or are sick?*
- *Why should peacemaking measures be aware of the issues and perspectives of survivors of sexual violence?*
- *Do you think the United Nations can effectively reduce sexual violence in conflict? Do you think the United Nations can improve services for survivors of sexual violence?*

RESOURCES

End Violence Against Women Now: <http://www.endvawnow.org/en/articles/302-timeline-of-policy-commitments-and-international-agreements-.html>

SCR 1325 Simple Language: http://www.peacewomen.org/themes_page.php?id=15&subtheme=true&adhoc=88

Trans* Issues/Violence: <http://www.transgenderlaw.org/resources/transfactsheet.pdf>

The World Health Organization: http://who.int/topics/gender_based_violence/en/

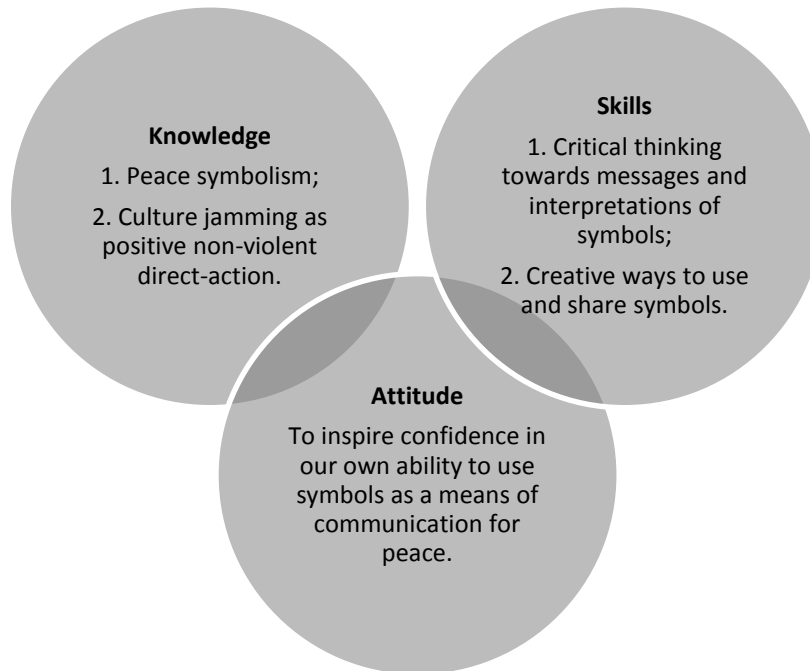
UNIFEM Poster: http://www.unifem.org/campaigns/1325plus10/wp-content/uploads/2010/05/FourCommitments_Poster_en.pdf



MODULE 8: CULTURE JAMMING TECHNIQUES

Symbols are used to communicate messages to us, all the time. These range from things that are meant to keep us safe (like stop lights), to sell us things (like brands), to communicate other messages to make us feel a certain emotion. Symbols can be used positively or negatively. We, as individuals and groups, have the power to create or alter the symbols we see in the everyday world to send out our own messages. This module will use pin-making, patch-making, or sticker-making to communicate participant's messages of peace.

GOALS



MATERIALS

- Workbook: Page 26, 27
- pin-maker
- magazines
- paper
- markers
- scissors
- glue
- blank sticker sheets (blank labels can be found at office supply stores)



Introduction: Brainstorm (15 minutes)

- *What is a makes a symbol peaceful?*
- a. Ask participants to identify and draw on a communal paper all the different signs (general signs, or specifically about peace) they can think of.
- b. As a large group, name all of the symbols displayed on the page. Then, talk about what makes a symbol mean peace.
 - *Why do these drawings convey a specific message? Also, are there any symbols in your own private life that mean peace to you? For example, a certain food dish or a song.*

Examples (10-15 minutes)

- d. Divide into three groups. Give each group one handout of the four examples (*Workbook, Pages 30-31*).
 - The White Poppy Campaign (*Workbook, Page 30*)
 - Sadako and the Paper Cranes, The V Hand Sign, Stop Sign (*Workbook, Page 31*)
- e. In your group, read over the handout and identify several key points.
- f. Bring all groups together so each group can present the key points they've identified.

Activity: Making Our Own Symbols for Peace

We have the power to make signs for peace in our everyday lives, out of everyday objects and experiences. This is called re-appropriation: changing the way something is perceived to give it new meaning. This is what the protesters during the Vietnam War did with the "Victory" sign: they changed the meaning from one of violence to one of peace. The power in re-working everyday objects to change their meaning (this process is called "Culture Jamming") is that people who see this new symbol are drawn in to take a better look, because it looks a little bit different than what they're used to seeing.

- *Stop signs are common and useful symbols, which many people use to culture jam, such as writing the name of a politician afterwards (see Workbook, page 27). What would you want a stop sign to say? Are there any other signs in your community that could be turned into signs for peace?*
- a. With the materials provided, inspired by the symbols, signs and stories you've talked about, create your own group, or individual symbols for peace! Think about what message are you trying to convey, and what this pin/sticker says about your values?
- b. Once everyone has created 3-5 pins or stickers, form partners for a 10-minute discussion about the meaning behind your creation. Explain what the symbol means and *why you chose to present it the way you did* (colors, signs, etc.), and *why is it important to you*.



- c. Allow for roughly 15 minutes to allow participants to walk around the room wearing their pin/sticker on display, and asking each other questions about them. Encourage participants to think of other ways they can culture jam, such as:
- Make a sticker or pin to give to a friend, with a note explaining what it means.
 - Find an example of culture jamming in your community, and take a photo to share it with the group.
 - Use chalk to write peaceful messages on the sidewalk outside your house, at school, or anywhere else!

Debrief Questions (10-15 minutes)

- *Why are symbols so good at communicating messages to such large numbers of people?*
- *Do you think there is anywhere in the world where a symbol might not have a meaning, or might mean something completely different than how you understand it? What kind of symbol? Where?*
- *Are there any symbols that you don't like to see? Why?*
- *How can we use things like symbols to make change/communicate messages?*
- *Are pins and stickers a good way of communicating something that might be hard for you to say out loud?*
- *If you were wearing this pin/sticker, and a schoolmate/teacher/stranger asked you about it, what would you say?*

RESOURCES

A disability-themed culture jammed campaign against American Apparel: <http://www.disabilitycoop.com/2010/05/14/can-disability-be-sexy/8048/>

Guerrilla Girls: <http://www.guerrillagirls.com/>

"In the Midst of a Warzone there's an Afghani Skateboarding School for Girls:" <http://www.messynessychic.com/2012/11/27/in-the-midst-of-a-warzone-there-is-an-afghani-skateboarding-school-for-girls/>

<http://www.bust.com/whoa-this-campaign-is-a-chilling-representation-of-the-invisible-truth-we-continually-deny.html#.Uxga5J1EfNU.facebook>

<http://sobadsofgood.com/2012/07/23/22-brilliant-examples-of-culture-jamming/>

Pink Loves Consent: A culture jamming campaign against Victoria Secret: http://pinklovesconsent.com/pink/pink.victoriassecret.com/about_pink_nation.html



ABOUT THE AUTHORS

Janna Barkman recently completed her Masters in Sustainable Development Practice at the University of Winnipeg. She is now working at Fort Whyte, an environmental education center in Winnipeg, where she brings marginalized youth to experience the practice of sustainable agriculture. She integrates her feminist values in all of her work and relationships. She is a lover of all things outdoors, a modern dancer, as well as an accordion player and vocalist with the local feminist band, Bacca.

Jazmin Papadopoulos is finishing their BA in conflict resolution studies at Menno Simons College at University of Winnipeg. They are a feminist activist; recently they organized the wildly successful Vaginal Monologues in Winnipeg. They are also a member and organizer with the University of Winnipeg Womyn's, Trans and Non-Binary Centre. Currently, Jazmin is at Clown School in British Columbia and is looking forward to finishing their degree.

Kirsten (Kika) Ramsay has been a member of Girl Guides of Canada for 35 years. In her work with Guiding, Kirsten has worked in educational program development, training and administration on a local, national and world level. Kirsten has worked with girls and women from around the world empowering them to make a difference in their personal life, community and world. In her work life Kirsten has a Bachelor of Human Ecology majoring in Family Studies. She currently works in International Education in River East Transcona School Division.

Anna Snyder is associate professor of conflict resolution studies at Menno Simons College at University of Winnipeg/Canadian Mennonite University. Her research, writing and practice generally focus on women and peace; she has written and edited two books and many articles on women's organizations working for peace across national borders. Anna, a former board member of VOW National, is a founder and co-chair of VOW Manitoba. She loves movies and travel; she recently travelled to Myanmar to train political parties in conflict resolution.

