

Peace and War

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2024

Seminar: Asian Meditation Traditions

Grade Level: High School (Grade 11 - World History)

Keywords: Key words: Peace, war, empire, hegemony, peacebuilding, peacemaking, Greece, Rome, China, Mandate of Heaven, Akan, Pacifism, Gandhi, Satyagraha, feminism, meditation, meta

School Subject: Social Studies

Abstract

World history is often presented as a march through time, with recounts of wars making up large parts of that historical retelling. What is violence, and how do we learn to think of it? What is war and why is it started? Is war inevitable? Is it human nature? How can it be avoided? Is pacifism a realistic and practical alternative to war?

This unit engages with issues of violence produced by warfare (in other words, focused more on direct violence - armed conflict between states - vs. structural violence) and peace (a state without direct armed conflict). In historical accounts, violence and war are pervasive and assumed inevitabilities. History is often taught as a litany of one war after another. Little to no attention is placed on understanding the role of peace in world history. This unit seeks to present the concept of peace as perceived throughout different periods of history, how peace was envisioned and enacted, philosophies of pacifism as an alternative to war, feminist analysis of peace and war and finally, the question of how “inner peace” (peace within yourself) may be related to outwardly perceivable peace within cultures and state formations.

Unit Content

World history is often presented as a march through time, with recounts of wars making up large parts of that historical retelling. What is violence, and how do we learn to think

of it? What is war and why is it started? Is war inevitable? Is it human nature? How can it be avoided? How does media treat both war and peace? Is pacifism a realistic and practical alternative to war?

This unit seeks to develop a framework to engage with issues of violence produced by warfare (in other words, focused more on direct violence - armed conflict between states - vs. structural violence) and peace (a state without direct armed conflict). In historical accounts, the topical news, and in the vast space of social media, violence and war are pervasive and assumed inevitabilities. This unit seeks to present the concept of peace as perceived throughout different periods of history, how peace was envisioned and enacted, philosophies of pacifism as an alternative to war, feminist analysis of peace and war and finally, the question of how “inner peace” (peace within yourself) may be related to outwardly perceivable peace within cultures and state formations.

Asian meditation traditions have theorized and practiced contemplation leading to inner and outward peace. Halvor Eifring, a scholar of the history of Asian meditation traditions, defines meditation—which is distinct from ordinary contemplation or relaxation, or stress-reducing techniques—as an attention-based technique for inner transformation¹. For example, the Bhagavad Gita, the great Hindu philosophical text addresses the very heart of peace and war as it fomented inside one’s consciousness.

I wish to register at the very beginning that this unit has proved difficult to produce. This had to do largely with the inability to locate information about peace as a concept in nation-states or in ancient history. It is apparent that history is, indeed, written by the “winners” - often the winners of a series of bloody conflicts which serve to recount the history of warfare in heroic terms. Peacemakers are lesser known in history and at times, invisible, though it is highly unlikely that all wars in history were met with unilateral support across affected societies. Yet, some accounts do exist.

Throughout time, in the aftermath of extremely violent periods of warfare, philosophies of pacifism emerged from the ashes as an aspirational goal. On the other hand, “peace” was often used as an excuse for unending warfare. “Pax Romana” was the goal of the Roman Empire - a lasting peace created through forced subjugation.

¹ Eifring, Halvor [Asian Traditions of Meditation](#), © 2016 University of Hawai‘i Press. p. 1

Additionally, peace has often been linked to religion. In many religious traditions, the end of armed violence needs to begin with inner peace - a personal, often religious, commitment or state of being. At other times, religion serves as the basis of war and genocide, whether it be the historical Crusades of over 1000 years ago, the Holocaust or even the ongoing genocide of the Rohingya Muslims by the government and Buddhist nationalists in Myanmar.

This unit will explore the concept of peace and pacifism. For our purposes, in this unit, war is defined as armed engagements between organized entities (usually states) as opposed to “just peace” - ...

Prior to this unit, it would be good to have students get some exposure to the [Violence Triangle of Johan Galtung](#) where he outlines 3 kinds of violence: direct, structural and cultural. For this unit, we will be considering historical analysis of peace as related to a response to direct violence - or as an aspiration to avoid direct violence. We will also consider the questions of the relationship of “inner” (personal) peace to “external” peace.

Learning Objectives

Students will be able to:

- a) Evaluate different historical concepts of peace across a range of cultures and time periods
- b) Evaluate how peace was addressed in different historical time periods
- c) Analyze the use of pacifism or non-violent resistance as a response to violence
- d) Consider a feminist analysis of peace and war.
- e) Discuss the relationship between personal internalized peace and externally realized peace

Essential Questions:

- Why is it more difficult to find records of work toward peace than records of war in studying historical texts?
- Is it possible to end all war?
- How do cultural definitions of peace impact approaches to peace?
- Is inner peace a requirement for the development of peace as a response to war?

Final Performance Task

Commented [1]: Is this a religious or ethnic genocide, Debbie? I am not sure they are inflecting the cleansing of Rohingya Muslims as a a Buddhist thing, are they? I don't know enough about the issue.

Commented [2R1]: I kind of think they often go hand in hand. Pealestine would be both religious and ethnic. I think the Arermenian genocide was too?

We have discussed several historical examples of “peace” as a response to armed conflict or as an aspiration in a given society. Choose any two of the examples and compare the approaches. Create a [two voice poem](#) that highlights the similarities and differences to the two approaches you have chosen. The poem should be a minimum of two pages, single spaced and include footnote references to additional research you have done in the areas you have chosen.

Teaching Strategies

This unit calls for a combination of whole group lecture, independent reading and analysis by students, large and small group discussion and independent analysis on the part of students. To the extent possible, readings have been adapted and abridged to be high school accessible. Jigsaw strategies for text analysis are used throughout. Homework assignments have been designed to pull on a number of different kinds of expressions of understanding (drawings, short journal entries) and the final performance task is designed to utilize poetry as a means of conveying understanding.

Classroom Activities

Day One

Readings: [Greek and Roman Concepts of Peace](#)

Maps for [Comparative Analysis](#)

1. In introducing this unit, stress that we will be focusing on the notion of “peace” as defined specifically as the absence of armed conflict. Explain that there are notions of “war” and “peace” that are related to more than armed conflict. In particular, point out the use of the chant “No Justice, No Peace!” as associated with protests for social justice. In these cases, peace is also equated to the realization of a life with dignity. But for purposes of this unit, we will be looking specifically at armed conflict.
2. Explain that it is often the case that history is studied as a “series of wars.” But the question we want to deal with in this unit is history as a quest for peace - the absence of armed conflict. Explain that we will be looking at ancient ideas in regard to peace, and compare them to modern situations.
3. If you have not introduced this concept before, discuss the concepts of “negative peace” (the absence of violence or fear of violence”) and “positive Peace.” (the attitudes, institutions and structures that create and sustain peaceful societies.)²

² Vision of Humanity, “Defining the Concept of Peace.” Visions of Humanity, 04/18/2024, <https://www.visionofhumanity.org/defining-the-concept-of-peace/>

4. Explain that peace as a concept can be culturally determined. We will start with looking at two ancient European civilizations - Greece and Rome - and how they define peace and war.
5. OPTIONS - You can choose to either lecture about the concepts from the reading supplied OR have students jigsaw the reading and develop their own analysis to report out. You may explain to students that they will be looking at several concepts in regard to peace:
6. Take time to outline some key concepts for students;
 - a. Greek concepts: Truce, Alliance, *Spondai* vs. *eirēnē*
 - b. Roman concept: Hegemony, *Pax Romna*

Note to teacher: You may also consider adding a reading on Pax Mongolica. The Mongol Empire was the largest contiguous land empire in history. The Mongol conception of peace as conquest accompanied by a system of law, trade and cultural exchange. You can find more information [here](https://oercommons.org/courseware/lesson/87810/student/?section=1):

7. If utilizing students in a jigsaw process, supply half the class with the reading about Greek concepts of peace and the other half with the reading about Roman concepts of peace. Break each half into small groups to process the readings. You may wish to provide them with the following prompts for small group discussion:
8. Once small groups have had a chance to discuss their reading, put students in mixed groups (half of each group with the reading on Romans and the other half with the readings on Greek).

Homework: Group Venn diagram projects - groups should complete them together if they have not yet been completed in class. To deepen historical knowledge of these two empires, you may choose to ask students to watch these two short videos (each is about 5 minutes) and fill in the graphic organizer "Video Viewing Notes" .

Two videos: Ancient Greece 101 | National Geographic
<https://www.youtube.com/watch?v=6bDrYTXQLu8>

Accessed May 20, 2024

Ancient Rome 101 - National Geographic
<https://youtu.be/GXoEpNjgKzg?feature=shared>

Accessed May 20 2024

https://docs.google.com/document/d/1iGFoutyjcW1PpKsa_aXmP90GA0ljV_LsSbBYq3h8cC8/edit?usp=sharing

Day Two

Reading One: [What is Nato, which countries are members and how much do they spend on defence?](#)

Reading Two: Where in the World is the US Military?

Handout: [Compare and Contrast Worksheet](#)

1. If students were assigned to watch the videos before, have them break into small groups to share their Video Viewing notes.
2. Ask groups to report out one thing that surprised them and one thing they would like to know more about based on their group discussions.
3. Ask students: “What is an empire?” Have students brainstorm definitions.
4. Explain that Historian Yuval Noal Harari uses this definition in his book *Sapiens*:

“Empire: political order where one group rules over a significant number of distinct peoples, each possessing a different cultural identity and a separate territory. Empires are characterized by cultural diversity and territorial flexibility” (Harari, 90)

5. Ask students using a THINK-PAIR-SHARE:
 - a. How is an empire created? Remind them of the lesson on Greece and Rome and the creation of empire.
 - b. What motivates a society to engage in empire building? To what extent is violence and warfare used in the creation of the empire?
 - c. Are there positives and negative consequences of being part of an empire? How does this perspective change depending on if you are the conqueror or conquered?
 - d. To what extent are any positive consequences worth any negative consequences?
6. Project the maps of ancient Greece and Rome. Explain that the following societies are typically called “empires” by most historians. The activity could be done as a gallery walk.
7. Ask students: Based solely on information in the map and the characteristics you brainstormed, what are the features that would make this an empire? Would this fit Harari’s definition?
8. Consider that history is often written from the point of view of the victors. How do these maps reflect this?
9. Share the map of NATO and the map of US military bases around the world. Ask students in their groups to complete two Venn diagrams. : one Venn diagram will be of Greek Concepts of Peace and NATO. Another Venn diagram will be of the

Roman Empire and US Military bases. Ask them to complete the Venn diagrams and be prepared to present them to the class.

10. Have student reconvene in their original groups they had when first doing their readings about Greece and Rome.
 - a. For the groups who read about Greece, have them read [this article about NATO](#). In what ways is NATO similar to Greek concepts of peace? In what ways might they differ? Have students create a Venn diagram to compare Greek concepts of peace with Nato.
 1. For the groups who read about Rome, have them read [this article about US military bases](#). In what ways does the US approach to militarism mirror the concept of Pax Roman? In what ways might they differ? Have students create a Venn diagram to compare Roman concepts of peace with US military bases.
11. Have students go back into their “mixed” groups from the previous day to share their readings and discussion points with each other. Have them fill out the [Compare and Contrast Worksheet](#).

Homework: Imagine it is 1000 years from now and you are responsible for writing a world history textbook that includes a description of the United States military or NATO. Choose one of the two and write a short (one or two paragraph) “excerpt” from the history book you are writing.

Day Three

[Reading on African Concepts of Peace Making](#)

[Reading on Chinese Concepts of Peace Making](#)

1. Explain that we focused on two concepts of how to achieve “Peace” in ancient empires. We will now take a look at two concepts of peace from non-Western civilizations: One from the Akan of Ghana and one from China.
2. You will be jigsawing the two readings. Give half of the class with the reading about Akan concepts of peace and the other half the reading about Chinese concepts of peace and a third the reading on Gandhi. Break each third into small groups to process the readings. You may wish to provide them with the following prompts for small group discussion:
 - a. How is peace conceived in your reading? How is peace achieved and or maintained?
 - b. How might this work in practice?

3. Once small groups have had a chance to discuss their reading, put students in mixed groups (1/3 of each group with the reading on Akan, 1/3 with the readings on China).
4. On newsprint, have students outline the 2 concepts of peace, and outline how they are similar and how they are different.

Homework: Either in class or for homework, have students review [the origin of the modern symbol for peace](https://www.britannica.com/story/where-did-the-peace-sign-come-from). <https://www.britannica.com/story/where-did-the-peace-sign-come-from>.

Students should design symbols (refer back to Akan symbols and the peace symbol) that incorporate at least 2 of the 3 articles that reflect their own understanding of these concepts of peace. They should write a short description of their symbol and what it represents.

Day Four

1. Have students divide into groups based on which ideas for peace making they felt were the best choice among the 2 they read about.
2. Divide students into small groups by the option they chose. Have them share their reasons why they decided it was an exemplar.
3. In their groups, have students discuss the reasons they chose the particular civilization's response. They should put their responses on chart paper.
4. Have students present their reasons to the class.
5. Explain that students are now going to consider the concept of PACIFISM.
6. Watch **Bryan Caplan — An Argument for Pacifism** Prof. Bryan Caplan tells Dave Rubin why he supports pacifism: "the only predictable thing about war is that innocent people will get hurt."
<https://youtu.be/OYSfy1szSWI?feature=shared>

Homework: Write a one paragraph summary of his argument for pacifism.

Day Five

Readings:

Reading on [Pacifism](#)

[Reading on Gandhi and Satyagraha](#)

1. Ask students to articulate Bryan Caplan's arguments for pacifism.

2. Reading: Either give students time to read on their own or read aloud together in class the reading on pacifism.
3. Have students work on the questions independently
4. In small groups, have students share their answers and discuss the questions.
5. Have each group report out what they discussed. .
6. Have students read the passage on Gandhi and Satyagraha.
7. Discuss in small groups or as a whole class: How does Satyagraha work? How does it reflect the phrase “Pacifism isn’t Passivism.”

Homework: Journal entry - Students may choose one of two to reflect on:

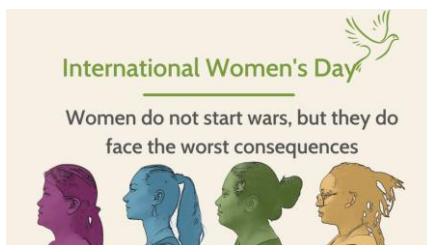
- a) Do you think pacifism is a realistic way to end war? Why or why not?
- b) Consider this quote from the Gandhi reading. “Equally essential but hardest to grasp intellectually, nonviolent action means voluntary suffering.” What do you think this means?

Day Six: Peacebuilding and war resistance through a feminist lens

Reading one: [Feminist Analysis of War](#)

Reading two: [WILPF Manifesto](#).

1. Show students the following graphic. Source:
<https://shespeaksworldywca.org/iwd22-women-do-not-start-wars-but-they-do-face-the-worst-consequences/>



2. In small groups, ask students how to brainstorm how war might affect women differently than men. Have each group report out and list student findings on the board. (Examples include: severe risk of sexual violence, abuse, displacement, increased poverty, trauma, and exacerbated issues of health, and education access, unpaid labor due to needing to care for wounded family members.)

3. Explain that many pacifist movements have been led by women and that there are distinct ways to look at war through a women's lens. Explain they will be reading some information about a feminist analysis of war.
4. Explain that the class will be reading two short pieces that begin to outline a feminist (women centered) analysis of war and peace. The reading includes two articles. Assign one article to one half of the class and the other part to the other half. Use a jigsaw protocol to first have students understand their own reading in small groups and then to introduce their readings to each other in small groups.
5. Ask students to share out highlights of their discussion.

Homework: Read the [WILPF Manifesto](#).

Day Seven:

Handout: [WILPF Manifesto worksheet](#)

1. Prepare the worksheet handouts ahead of time. They are designed to be cut up into strips.
2. Divide students into groups of 2 or 3 and hand out one of the Root Causes of War to each group. Make sure all of the bullets in that section are covered.
3. Have student read the strip they have been given and discuss why they think WILPF included this particular point as a root cause of war and whether or not they agree or disagree with WILPF.
4. Have students report out about what they discussed.
5. Repeat the same process for the other questions of the reading: Essential elements of peace and Tactics that can help build a path to peace

Homework: Journal entry - what is a feminist analysis of peace and war? Do you agree with this analysis?

Day Eight: Inner peace/Outer Peace

Reading: [Listening Deeply for Peace by Thich Nhat Hanh](#)

1. Ask students if they have ever heard of the term mindfulness:. Tell them that one definition from the Mayo Clinic is: "Mindfulness is a type of meditation in which

you focus on being intensely aware of what you're sensing and feeling in the moment, without interpretation or judgment." Ask if any students have practiced this kind of meditation before? Explain that "meditation" means deep thinking or reflection and that mindfulness is a specific kind of deep reflection.

2. Remind students about what they have learned so far about pacifism. Tell them today that they will read an excerpt about pacifism from a Vietnamese Buddhist monk named Thich Nhat Hanh (pronunciation: Tik Naht Hahn). was a Vietnamese Buddhist monk, peace activist, author, and teacher.
3. Explain that he came to the US in his 1966 and met Martin Luther King Jr. and talked with him about the war in Vietnam, asking him to denounce the war. The next year, King gave the speech "Beyond Vietnam: A Time to Break Silence" which was the first time he publicly criticized U.S. involvement in Vietnam. Later that year, King nominated Nhất Hạnh for the 1967 Nobel Peace Prize. King said, "I do not personally know of anyone more worthy of the Nobel Peace Prize than this gentle monk from Vietnam. His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity".
4. Tell students that much of Thich Nhat Hanh's writing and teaching focused on mindfulness and compassion. Ask students to define compassion. According to Webster's dictionary, compassion is "a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate the suffering."
5. Distribute the reading. Note: This reading might be most effective if read out loud to the class.
6. Write these 3 quotes on the board. Ask students to get in small groups to discuss these quotes:
 - a. How can we as individuals influence the collective consciousness of our nations and move in the direction of peace? We do this by uprooting the roots of violence and war within ourselves. To prevent war, we cultivate nonviolence.
 - b. Dwelling happily and peacefully in the present moment is the best thing we can do to ensure peace and happiness in the future.
 - c. The antidote to violence and hatred is compassion. There is no other medicine.
7. In small groups, have students discuss these 3 quotes. Do they agree or disagree with Thich Nhat Hanh? Why or why not.
8. Have students report out highlights of their discussion. Ask them if they think Thich Nhat Hanh's ideas could ever work?
9. Tell students they will be doing a short mindfulness exercise that is designed to help build compassion. Remind students that a meditation is deep thinking, deep reflection.

10. Note to teacher: Please make sure to listen to the recording ahead of time. Prepare students to focus and sit mindfully during the recording. Play [the short \(6 minute\) guided Loving Kindness meditation](#) that helps you think about how to incorporate loving kindness <https://youtu.be/SD16cIJIRAs?feature=shared>
11. After the guided mindfulness recording ends, ask students to sit and reflect on what they just heard.

Homework: Journal response to mindfulness exercise: How did the Loving Kindness meditation feel? Do you think people who do this reflection regularly develop more compassion? Why or why not.

Resources

Slides to accompany lecture:

https://docs.google.com/presentation/d/1QrYhoVyNHbLxdLi1zRIw_zpN13GzWnKRgziUsD2mIBk/edit?usp=sharing

Two Voice Poems from: https://cdnsm5-ss8.sharpschool.com/UserFiles/Servers/Server_435476/File/Teachers/Corcoran/communications/Two-Voice%20Poem%20Packet.pdf

Accessed March 15, 2024

Bolmarcich, S. (2020). Definitions of Peace. In S.L. Ager (Ed.). *A Cultural History of Peace in Antiquity* (pp. 19–36). London: Bloomsbury Academic. Retrieved March 27, 2024, from <http://dx.doi.org/10.5040/9781474206921.ch-001>

Abridged and adapted for this unit:

https://docs.google.com/document/d/1UG9l_XZa9umXNgwqlmKnku_zrqlK1cyMIT4y6mvX7U/edit?usp=sharing

What is Nato, which countries are members and how much do they spend on defence?

BBC News: 23 April. <https://www.bbc.com/news/world-europe-18023383>

Accessed March 24, 2024

Downloaded PDF: <https://drive.google.com/file/d/1HWR8JBd-0b-ynwkriVNNUoYJIR-dTyv/view?usp=sharing>

Where in the World is the US Military? By David Vine. Politico - July/August 2015

<https://www.politico.com/magazine/story/2015/06/us-military-bases-around-the-world-119321/>

Accessed March 24, 2024

Downloaded PDF: <https://drive.google.com/file/d/1uStH70BONucERVx-7psgth6PGejzeTi/view?usp=sharing>



Source:

<https://www.vox.com/world/2018/6/19/17469176/roman-empire-maps-history-explained>

Accessed: March 24, 2024



Source:

<https://ubique.americangeo.org/map-of-the-week/map-of-the-week-u-s-military-bases-around-the-world/>

Accessed March 24, 2024



Source: <https://www.cnbc.com/2022/05/19/two-maps-show-natos-growth-and-russias-growing-isolation-since-1990.html>

Accessed March 24, 2024



Source: <https://www.cnbc.com/2022/05/19/two-maps-show-natos-growth-and-russias-growing-isolation-since-1990.html>

Accessed March 24, 2024

The concept of peace, conflict and conflict transformation in African religious philosophy
Christopher Appiah-Thompsonm Faculty of Business and Law, University of Newcastle,
New South Wales, Australia JOURNAL OF PEACE EDUCATION 2020, VOL. 17, NO.
2, 161–185 <https://doi.org/10.1080/17400201.2019.1688140>

Abridged and adapted version for this unit:

https://docs.google.com/document/d/1hcvqLLqxrqm9Vvo3Z4bsUBsyZVXg2l7OK9FweM0_HJQ/edit?usp=sharing

Tingyang Zhao Professor of Institute of Philosophy (2006) Rethinking Empire from a Chinese Concept 'All-under-Heaven' (Tian-xia,), Social Identities, 12:1, 29-41, DOI: [10.1080/13504630600555559](https://doi.org/10.1080/13504630600555559) Abridged and adapted for this unit:
<https://docs.google.com/document/d/1SIMEDXDITxU8ZtVKRzcBAmABbenNQLMer3CfES4SWZg/edit?usp=sharing>

Excerpt from Gandhi the Man: How One Man Changed Himself To Change The World By EKNATH EASWARAN (The Blue Mountain Center of Meditation, 2011) pp. 21-22
Excerpt for this unit:
https://docs.google.com/document/d/1SxAjzI4b1zueqZ3XF5xsh3_pYzwEq8uvmM-Pqc37m_I/edit?usp=sharing

Bryan Caplan — An Argument for Pacifism
Prof. Bryan Caplan tells Dave Rubin why he supports pacifism: the only predictable thing about war is that innocent people will get hurt.
<https://youtu.be/0YSfy1szSWI?feature=shared>

Petruzzello, Melissa. "Where Did the Peace Sign Come From?". Encyclopedia Britannica, 14 Jun. 2017, <https://www.britannica.com/story/where-did-the-peace-sign-come-from>. Accessed 20 May 2024.

Pacifism From BBC Ethics https://www.bbc.co.uk/ethics/war/against/pacifism_1.shtml
Accessed May 15, 2024
Excerpt for this lesson:
<https://docs.google.com/document/d/1XP02RcIh2GAMZU2ScstUpE8Yp35AGVKKXaWfvQFIN8/edit?usp=sharing>

Pacifism Is Not Passivism by Duane Cady
Philosophy Now – Issue 105 https://philosophynow.org/issues/105/Pacifism_Is_Not_Passivism
Accessed May 15, 2024
Excerpt for this lesson:
<https://docs.google.com/document/d/1XP02RcIh2GAMZU2ScstUpE8Yp35AGVKKXaWfvQFIN8/edit?usp=sharing>



<https://shespeaksworldywca.org/iwd22-women-do-not-start-wars-but-they-do-face-the-worst-consequences/>
Accessed May 29, 2024

Transcript of Cynthia Enloe: Webinar on Militarism and Gender
Webinar with WILPF International, August 30, 2016
<https://youtu.be/iU2Q0vwxw18?feature=shared>
Accessed May 23, 2024

WILPF MANIFESTO 2015: 100th Anniversary of the founding
<https://wilpf.org/wp-content/uploads/2015/07/Manifesto-2e-print-bleed.pdf>
Accessed May 30, 2024
Abridged and adapted version for this lesson:
<https://docs.google.com/document/d/1LpUyJynCjNPwozx6-Q5IRYjMZaRMw854onShWNELRLc/edit?usp=sharing>

“Listening Deeply for Peace” From Creating True Peace by Thich Nhat Hanh © 2003.
The Free Press, a division of Simon & Schuster, Inc., NY.
Abridged and adapted version for this lesson:
https://docs.google.com/document/d/10F0Edd_B5fzExmfhsjCzdxTLaI-umsApg4Na5POMBM/edit?usp=sharing

Additional Resources for lesson expansion

Vision of Humanity, “Defining the Concept of Peace.” Visions of Humanity,
04/18/2024, <https://www.visionofhumanity.org/defining-the-concept-of-peace/>

A brief overview of the Roman Empire can be found here:
<https://www.vox.com/world/2018/6/19/17469176/roman-empire-maps-history-explained>

“How to Hide an Empire”: Daniel Immerwahr on the History of the Greater United States
- a video that discusses US Empire to support the study of “pax Romana”
<https://youtu.be/Rv1UGYvLg0s?feature=shared>

Video: The Delian League: The Athenian Empire - Ancient History #10 See U in History
<https://youtu.be/zOWQxpwEnDU?feature=shared>
“Pax Mongolica” from The Making of Early Modern World 1450-1700 CE
<https://oercommons.org/courseware/lesson/87810/student/?section=1>
Accessed May 20, 2024

Accessed April 15, 2024

Video: Wait A Minute — How Do Wars, Armament, and Poverty Feed Into Each Other?. WILPF International. https://youtu.be/G6zxmVpQ_f4?feature=shared Accessed May 20, 2024

Appendix

NOTE: All abridged and adapted readings are hyperlinked. Original document sources are found in the above resources section.

Standards: from The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

D1.3.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a supporting question.

D1.4.9-12. Explain how supporting questions contribute to an inquiry and how, through engaging source work, new compelling and supporting questions emerge.

D2.Civ.8.9-12. Evaluate social and political systems in different contexts, times, and places, that promote civic virtues and enact democratic principles.

D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.

D2.Geo.2.9-12. Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions and their political, cultural, and economic dynamics.

D2.Geo.4.9-12. Analyze relationships and interactions within and between human and physical systems to explain reciprocal influences that occur among them.

D2.Geo.5.9-12. Evaluate how political and economic decisions throughout time have influenced cultural and environmental characteristics of various places and regions.

D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.

D2.His.2.9-12. Analyze change and continuity in historical eras.

D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.

D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

D2.His.6.9-12. Analyze the ways in which the perspectives of those writing history shaped the history that they produced.

D2.His.7.9-12. Explain how the perspectives of people in the present shape interpretations of the past.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

D4.1.9-12. Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.

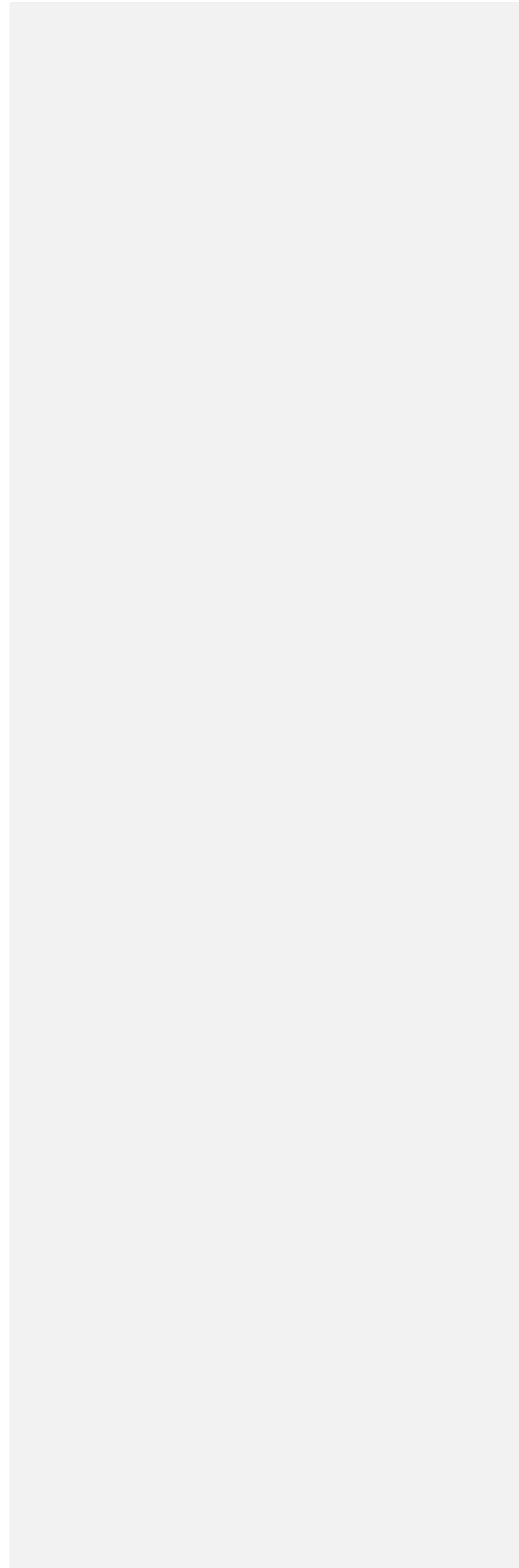
D4.2.9-12. Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanation given its purpose (e.g., cause and effect, chronological, procedural, technical).

D4.3.9-12. Present adaptations of arguments and explanations that feature evocative ideas and perspectives on issues and topics to reach a range of audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).

D4.6.9-12. Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and place.

D4.7.9-12. Assess options for individual and collective action to address local, regional, and global problems by engaging in self-reflection, strategy identification, and complex causal reasoning.

Additional handouts:



Two-Voice Poems

From: https://cdnsm5-ss8.sharpschool.com/UserFiles/Servers/Server_435476/File/Teachers/Corcoran/communications/Two-Voice%20Poem%20Packet.pdf

Accessed March 15, 2024

Two-Voice Poems are written from two different points of view on the same topic. Possible subjects could be: boy-girl relationships, baseball-bat, hair straightener-hair, cat-dog, winter coat-bathing suit, healthy food-junk food, brother-sister, pencil-paper. The possibilities are endless!

1. Choose two people or objects that have a relationship.
2. Brainstorm some similarities and differences between these people or objects. Use a Venn diagram or a T-chart to organize your ideas.
3. Some writers prefer to write one side's point of view first. Others prefer to write them as a statement/answer, back-and-forth. Still two authors can each write a point of view; this becomes a partner poem.
4. This poem is designed to be read by two voices. Set up the poem so that most of the time one voice is speaking at a time. At times, both voices may be speaking at the same time. See the model on the back for a sample of how to do this.
5. This poem is meant to be read out loud! Please plan on reading it to the class when it is finished.

"Opposites Attract"

Batman	Both Say	Joker
I am Batman.		I am the Joker.
I am a hero.		I am a villain.
	I have secrets.	
Every day I fight crime caused by the Joker.		Every day I perpetrate crimes which are solved by

	We are total opposites.	
I am humble.		I crave attention.
People admire me for my work.		People fear me for my work.
I have a loyal sidekick.		I wish I had a sidekick.
Without the Joker . . .		Without Batman . . .
	I AM NOTHING!	

The author is juxtaposing Batman and the Joker by putting them on opposite sides of the same theme. We first hear from Batman and then the Joker, and their voices alternate as we read through the poem. Notice that, even though these two people are very different, there are some things that they have in common: "I have secrets"; "We are total opposites"; "I am nothing". If the poem was being read by these two characters, they would say the things they have in common at the same time. Now you are going to write your own two-voice poem.

Compare and Contrast - Greek concepts of peacekeeping and NATO

How are they alike?

How are they different?

Greece	NATO

Compare and Contrast - Roman concepts of peacekeeping and the US

How are they alike?

How are they different?

Rome	US

WILPF Manifesto: Root Causes of War

- Militarism as a way of thought, and the militarisation of societies, so that perceived threats are likely to be met with weaponry rather than words;
- The capitalist economic system, involving the exploitation of the labor and resources of the many by the few, generating organizations of global reach and unaccountable power;
- The nation-state system as it is today, involving imperialist projects, inter-state rivalry, occupation, contested borders, and, inside those borders, all too often, failure of democracy, political repression and intolerance of diversity;
- Social systems of racist supremacy, cultural domination and religious hierarchy;
- Patriarchy, the subordination of women by men, in state, community and family, perpetuated by the social shaping of men and women into unequal and limiting gender identities, favoring violent masculinities and compliant femininities.

WILPF Manifesto: Essential elements of peace

- total worldwide disarmament;

- economic systems that will deliver wellbeing to every human being and other life forms;
- multilateral (across countries) organizations capable of mediating between states and guaranteeing international law;
- democratic governance from local to global level;
- social systems that accord no privilege to people or peoples of a given physical type, culture or religion;
- the end of male supremacy, radical change in the way we live gender, and the fulfillment of women's rights and human rights.

WILPF Manifesto: Tactics that can help build a path to peace

- To ensure the full inclusion of diverse women in defining and achieving security without militarisation.
- To lend our energies to achieving human rights, extended to include a right to peace, sustained by a system of international law.
- To work towards a new international order free from neo-colonialism, political tyranny, economic exploitation and financial speculation, in which income, resources and opportunities are justly distributed between and within countries.
- To end the patriarchal relations of power, control and abuse that have deformed the lives of women, children and men for millennia, and which contribute to violent societies.
- To establish respect and cooperation between people of diverse physical appearance and habitat, culture and belief system, ability, age, gender and sexual identity, recognising our diversity as a human wealth, not a cause for hatred, division, subjugation and conflict.

- To learn, teach and practice relations of respect and care for the flora and fauna and natural resources of the Earth, in order to ensure its health and habitability and eliminate environmental causes of conflict.