

Exploring Cultural Conflicts: Journeys Towards Peace

**A K-12 curriculum for schools, teachers, and students following the
February, 2005 Bancroft Arnesen Expedition**

**A Joint Project Between the Bancroft Arnesen Expedition,
Pacific Lutheran University's Wang Center for International Programs,
Pacific Lutheran University's School of Education,
and the Norwegian-American Foundation**

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Introduction

Overview

From playground fights to civil wars, conflict is endemic in the world. This curriculum, “Exploring Cultural Conflicts: Journeys Towards Peace,” is intended to help teachers work with students to develop the knowledge, skills and dispositions needed to resolve conflicts peacefully while following the February 2005 Bancroft Arnesen Arctic Expedition. Liv Arnesen and Ann Bancroft, two of the world’s pre-eminent polar explorers, were the first women to cross Antarctica unassisted. The story of that extraordinary expedition is told in their book, *No Horizon Is So Far* (2003, De Capo Press).

As former schoolteachers, Liv and Ann find their lives as explorers most fulfilling when they’re able to inspire young people to pursue their own dreams, but Liv and Ann hope this curriculum will help young people develop the knowledge, skills, and dispositions needed to resolve interpersonal, community, national, and even international conflicts more peacefully. Although Liv’s and Ann’s February 2005 Expedition was the catalyst for the curriculum, it should remain relevant long after Liv and Ann return from the North Pole. The five-part curriculum consists of 1) this introduction, 2) a pre-journey student self assessment, 3) a 3-week long elementary unit, 4) a 3-week long secondary unit, 4) a post-journey student self assessment, and 5) a bibliography.

The elementary unit, written by Mike Hillis, is designed for kindergarten through fifth grade students. The curriculum design links the metaphor of a journey with the development of the skills and dispositions needed to resolve conflicts peacefully. The elementary “Journey Towards Peace” unit consists of 14 lessons, arranged into three “stops” to maintain the metaphor of the expedition. The K-5 curriculum focuses on the initial journey of the self—learning to accept oneself, negotiating conflicts with family and friends, communicating one’s thoughts and needs. All of these “journeys into self” are linked to the Bancroft Arnesen Expedition through a series of “Expedition Connections” within each lesson. Given the marked differences between kindergartners’ and fourth and fifth graders, kindergarten, fourth, and fifth grade teachers will need to make more adaptations to the curriculum than second and third grade teachers whose students are in the middle of that continuum.

The secondary unit, written by Ron Byrnes, consists of six lessons or “stops” that take students on a worldwide journey beyond the borders of self, family, and community. Using case studies to explore cultural conflicts from different world regions, the unit is designed to help students better understand accelerating global interdependence and develop perspective taking skills. Guiding questions that frame the secondary unit include: How are people in different parts of the world responding to cross-cultural conflicts resulting from accelerating global interdependence? Also, should our identities be rooted in local, national, or global contexts, or some sort of amalgam? The unit is designed for 6th-12th grade students in World Geography, Global Issues, or Contemporary World Problems classes. Again, given the differences between 6th and 12th grade students,

6th through 8th grade teachers will need to make more adaptations to the curriculum than 9th through 12th grade teachers.

Through the “Expedition Connections,” the elementary unit of “Exploring Cultural Conflicts: Journeys Towards Peace” is linked much more directly to Liv’s and Ann’s journey than the secondary curriculum. Nonetheless, key concepts such as self-understanding, change, culture, collaboration, conflict, and perspective taking provide conceptual links between the expedition and the secondary unit.

What Makes This Curriculum Distinctive?

What else, besides the essential link to the Bancroft Arnesen Expedition, makes this curriculum distinctive? First, “Exploring Cultural Conflicts: Journeys Towards Peace” is an integrated curriculum. The central themes are conflict resolution and peacemaking, but as in daily life, the content is a rich mix of history, math, geography, science, economics, and sociology.

Second, the curriculum is designed to spark students’ curiosity about other people and places, help them improve as writers, help them become more effective small group members, help them develop perspective taking skills, and give them confidence they can resolve conflicts peacefully at home, in school, in their communities, and in the world more generally.

Third, just as Liv and Ann are an international team (Liv is Norwegian; Ann, American), the curriculum has an international audience and orientation. As an example, we call attention to Norway’s centennial anniversary of its independence in the Spring of 2005 by highlighting Norwegian approaches to conflict resolution. When Norwegian diplomats are summoned to help resolve conflicts in troubled parts of the world, they emphasize the importance of face-to-face negotiations (Keller and Taulbee, in press); consequently, in many of the activities students engage in the same type of face-to-face negotiations called for by Norwegian diplomats.

Fourth, we acknowledge the increasing importance of academic standards in K-12 classrooms by including a matrix that shows how the individual activities meet several of the National Council of the Social Studies thematic standards.

Fifth, we also acknowledge the increasing importance of teacher accountability for student learning by providing detailed rubrics and related assessments at the end of each activity so that teachers can demonstrate their positive influence on student learning.

Lastly, the textual material is complemented by multimedia and web-based activities (see www.yourexpedition.com).

Assumptions We Make as Curriculum Writers

We assume all teachers will adapt this curriculum to meet the unique needs of their particular students in their distinctive classrooms. For example, due to the incessant press of time, some teachers will only use a few of the activities while others will condense the longer ones. Teachers' adaptations will reflect their class subject matter, their students' interpersonal and writing skills, and their local and/or regional standards and the tests associated with them. This curriculum is not intended to be "teacher-proof"; in contrast, we expect, invite, and encourage teachers to "cut and paste" liberally to best meet the needs of their particular students.

Second, despite students' different backgrounds and relative success in school, we assume every student is capable of thinking deeply and originally about challenging ideas. Related to this, we believe students are most engaged in classrooms where they are both expected and respected to think deeply and originally about challenging ideas. As a result, in "Exploring Cultural Conflicts: A Curriculum of Journeys Towards Peace" students must think through open-ended questions without "answer keys" being provided. Upon completing these units, students will think even more positively about their potential as thinkers and doers.

Third, we assume students need opportunities to develop and strengthen their perspective-taking skills. Students need guidance in becoming passionate about ideas and committed to causes while simultaneously remaining sensitive and respectful to people who are equally passionate about contrasting ideas and are equally committed to contrasting causes. Few standardized tests are able to assess the skills and dispositions that delicate balancing act requires, but most organizations, neighborhoods, communities, and polities depend upon a critical mass of citizens developing those exact skills and dispositions. We hope this curriculum gives rise to animated, yet civil discourse in classrooms. In the process, we hope students become more comfortable in environments where "reasonable people disagree."

Fourth, we assume, as Decker Walker once wrote that "The educative effect is greater when students do something than when something is done to them." Consequently, "Exploring Cultural Conflicts: A Curriculum of Journeys Towards Peace" is designed to promote active learning. Deborah Meier's contention that "Teaching is mostly listening and learning is mostly telling" also informs our writing. Our hope is teachers will approach the teaching of these units as listeners whose primary role is to help students engage in energetic, respectful conversations with one another.

Finally, we assume in-depth, specific explorations of genuine problems are of more educational value than quick and superficial coverage of general educational topics. As a result, we use open-ended questions to frame each lesson. These open-ended or essential questions require students to think deeply about the key concepts defined below and to internalize the following enduring understandings: 1) self-understanding is fundamental to successful conflict management; 2) the closest interactions require the greatest amount of attention and vigilance; 3) communities must learn to listen to its members to

effectively negotiate peace; 4) individuals need to understand their role in regions, nations, and the global community; and 5) perspective taking allows us to peacefully disagree while respecting each other's positions.

Key Concepts

- **Change**—The idea that the process of movement from one state of being to another is a universal aspect of the planet and is an inevitable part of life and living. The impact of change is a key variable in understanding conflict. As cultures come into contact, as families grow, as people age and experience new situations, change is experienced and must be addressed.
- **Collaboration**—The act of working together with one or more people in order to achieve something. Seeking out other people to help with perplexing issues is one important aspect of collaboration. Collaboration requires that people are willing to compromise and assume different roles that might be needed to achieve a goal.
- **Communication**—The exchange of information between individuals, for example, by means of speaking, writing, or using a common system of signs or behavior.
- **Conflict**—The idea that people and nations often have differing values and opposing goals resulting in disagreement, tensions, and sometimes violence necessitating skill in co-existence, negotiation, living with ambiguity and conflict resolution.
- **Culture**—The idea that people create social environments and systems comprised of unique beliefs, values, traditions, language, customs, technology, and institutions as a way of meeting basic human needs, and shaped by their own physical environments and contacts with other cultures.
- **Globalization**—A multidimensional set of social processes that create, multiply, stretch, and intensify global linkages while at the same time fostering in people a growing awareness of deepening connections between the local and distant.
- **Peace**—Freedom from war, or the time when a war or conflict ends; a state of mental calm and serenity, with no anxiety; the absence of violence or other disturbances within a state; freedom from conflict or disagreement among people or groups of people.
- **Peacemaker**—Somebody who brings about peace and reconciliation between others.
- **Perspective Taking**—An evaluation of a situation or facts from another person's point of view.
- **Reconciliation** – The ending of conflict or renewing of a friendly relationship between disputing people or groups.

• **Self Understanding**—The ability to perceive and explain the meaning or the nature of one’s beliefs and actions. Many theorists contend that self-understanding is a key to resolving conflict peacefully. Since all people have unique ways of understanding the world, dealing with problems, and determining what is important, it is critical that conflict resolution begin with the self. In the elementary unit, this is a primary focus, helping students understand who they are and what is important to them. The secondary unit builds upon this theme with a focus on the more abstract notion of perspective taking.

The Authors

Mike Hillis, author of the elementary curriculum, is an Associate Professor of Education at Pacific Lutheran University in Tacoma, Washington. Prior to his current position, he taught at East Tennessee State University in Johnson City, Tennessee after graduating from the University of Washington in educational psychology and multicultural education. In the 2000-2001 academic year, Professor Hillis was a Fulbright Roving Scholar of American Studies in Norway, working with teachers and students in public schools across the country. Professor Hillis’ recent writing includes articles in Social Studies and the Young Learner, The Rural Educator, and Språk og Språkundervisning. His research interests include the construction of race and ethnicity in the classroom, the moral assumptions of multicultural education, and the integration of literacy and social studies.

Ron Byrnes, author of the secondary curriculum, is an Associate Professor of Education at Pacific Lutheran University in Tacoma, Washington. He has taught high school social studies in the Los Angeles Unified School District and at the International Community School in Addis Ababa, Ethiopia. While completing his doctorate in Curriculum Leadership and International Studies at the University of Denver, he authored a curriculum activity book titled “Exploring the Developing World: Life in Africa and Latin America.” More recently, Professor Byrnes has had articles and reviews published in Scholar-Practitioner Quarterly, The Educational Forum, and The International Journal of Leadership in Education. His research and teaching interests include secondary education reform, social studies education, and cultural globalization.

**National Council of the Social Studies Thematic Standards
Curriculum Matrix At-a-Glance**

Taking part in the activities in *Exploring Cultural Conflicts: Journeys Towards Peace* can help students meet many of the performance expectations from the National Council of the Social Studies standards. This is an overview of the thematic standards addressed by each lesson or stop. For more detailed information about the standards see www.ncss.org/standards/strands.

National Council of the Social Studies Thematic Standards	K-5 Stop 1	K-5 Stop 2	K-5 Stop 3
1. Culture and Cultural Diversity	•	•	•
2. Time, Continuity, and Change			
3. People, Places, and Environments	•		
4. Individual Development and Identity		•	•
5. Individuals, Groups, and Institutions	•	•	•
6. Power, Authority, and Governance			•
7. Production, Distribution, and Consumption	•		
8. Science, Technology, and Society			
9. Global Connections	•	•	•
10. Civic Ideals and Practices		•	•

National Council of the Social Studies Thematic Standards	6-12 Stop 1	6-12 Stop 2	6-12 Stop 3	6-12 Stop 4	6-12 Stop 5	6-12 Final Stop
1. Culture and Cultural Diversity	•	•	•	•		
2. Time, Continuity, and Change	•	•	•	•	•	
3. People, Places, and Environments						•
4. Individual Development and Identity						
5. Individuals, Groups, and Institutions						
6. Power, Authority, and Governance			•	•		
7. Production, Distribution, and Consumption					•	
8. Science, Technology, and Society						
9. Global Connections		•			•	•
10. Civic Ideals and Practices						

Exploring Cultural Conflicts: Journeys Towards Peace

Pre and Post-Journey Self-Assessment

This pre-assessment can be used to help teachers determine the range of orientations students have regarding conflict resolution.

I'm kind and I care about helping others.		I need to be kinder and more caring.
I communicate well with others.		I'd like to be a better communicator.
I'm a good listener.		I'd like to be a better listener.
I have empathy (deep understanding) for others; I am confident in my perspective-taking skills.		I need to be more empathetic of others; I lack confidence in my perspective-taking skills.
I have endurance and patience, even in tough times.		I need more endurance and patience.
I'm able to forgive others and myself.		I want to learn how to forgive more easily.
I'm honest and trustworthy; I "walk as I talk."		I need to be more honest and trustworthy; I want to develop my integrity.
I'm a risk taker and I have good imagination skills.		I'd like to take positive risks more easily or improve my imagination skills.
I'm a calm and peaceful person.		I need to become more calm and/or peaceful.
I'm a good problem solver.		I want to be a better problem solver.
I'm friendly and have healthy, positive relationships with others.		I'd like to be friendlier and to have better relationships with others.
I treat others with respect and courtesy.		I need to be more respectful and courteous.
I view conflict as natural and inevitable; I believe it presents opportunities for growth.		I think conflict should be avoided at all costs.
I'm confident in my ability to peacefully resolve conflicts with my peers, family members and others.		I want to become more skilled in peacefully resolving conflicts with my peers, family members, and others.
When engaged in conflict, I carefully consider each group's desired outcomes and work well with others to find compromise solutions.		When engaged in conflict, I tend to view the possible outcomes as limited to victory or defeat.
The people around me foster an optimistic view that, with effort and time, constructive solutions can be discovered or invented to		Few people I'm familiar with foster an optimistic view that very difficult problems can be solved. Instead, I tend to view

solve very difficult problems.		most problems as unmanageable or unsolvable.
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Adapted in part from: What Do You Stand For? by Barbara A. Lewis, 1998. Free Spirit Publishing Inc., page 7.

Going Local: Exploring Basic Elements of Conflict Resolution
The K-5 Curriculum at-a-Glance

Stop Number & Theme	Day	Essential Questions	Lessons	Student Product
Stop One Back to the Basics	1-4	<ul style="list-style-type: none"> • How do we discriminate between wants and needs? • How best do we communicate what we want and need? 	#1 – What are wants and needs? #2 – Expedition Connection #3 – Expressing what we need and want #4 – Expedition Connection	Collage/poster
Stop Two Relationships and Expectations	5-8	<ul style="list-style-type: none"> • What are the major influences in one's life? • What values are transmitted to you through your home environment? 	#5 – Exploring the influences in one's life #6 – Expedition Connection #7 – Negotiating gender expectations #8 – Expedition Connection	Poster Letter
Stop Three Our Roles in a Community	9-14	<ul style="list-style-type: none"> • What are the unique attributes that you have? • What attributes make you a good friend? • What are the different roles that people have within a community? 	#9 – Attributes of being a friend #10 – Expedition Connection #11 – Negotiating our similarities and differences #12 – Expedition Connection #13 – Understanding roles and responsibilities #14 – Expedition Connection	Friendship Book Pizza Collage

Going Local: Exploring Basic Elements of Conflict Resolution A Curriculum Framework for K-5 Students

Introduction to the K-5 Curriculum: The design of the curriculum follows a model of peacemaking and conflict resolution that places the individual at the center and progressively moves outward. The assumption, therefore, is that peacemaking and conflict resolution begins with an acceptance and understanding of one's self. For elementary aged children, consequently, the focus is on helping them understand who they are first and then helping them see that the perspectives and roles of others are important parts of maintaining positive and peaceful relationships. While it should not be assumed that this could be achieved through one set of curricular experiences, the following activities do use this model as a structure for developing peacemaking and conflict resolution skills and attitudes in children.

One final consideration should be noted: The activities have been designed with as many concrete examples as possible. Realizing that this K-5 curriculum is attempting to span many developmental levels (e.g., pre-readers to children reading chapter books), the use of concrete activities can be more easily adapted to the particular needs of classrooms. Suggestions for adaptations have been made where it seemed appropriate, but further accommodations will be needed to adapt to the needs and demands of the individual class.

Stop 1 –Back to the Basics

Introduction: In part one of this activity, students will be given a basic overview to help differentiate between what a person needs (e.g., food, clothing, shelter) and what a person wants. The lesson explains the concept of wants and needs, provides examples of the differences, and asks students to engage in an activity to demonstrate and practice their understanding. In part two, the focus will be on helping the students build the communication skills needed to express their needs and wants. A primary goal of this will be in helping students understand the differences in how the two should be communicated to others. Following each part of Stop 1, students will be provided with opportunities to connect their developing understanding with the expedition.

Objectives: Upon completion of this activity, students will be able. . .

- to differentiate between what a person needs and what a person wants
- to determine how the environmental context of a person will impact a person's needs and wants
- to compare the differences between how a person should communicate their needs and wants
- to connect their understanding of needs and wants with the Bancroft/Arnesen Expedition

Grade Level: K-5

Time: Day 1, Part 1 – 1 hour

Day 2, Expedition Connection – 45 min.
Day 3, Part 2 – 1 hour
Day 4, Expedition Connection – 45 min.

Materials: Part 1: A class set of Handout #1.1, magazines, construction paper, glue, scissors, Rubric #1.1

Expedition Connection 1: World maps, class set of Handout #1.2 (K-2) or #1.3 (3-5), Ann & Liv Cross Antarctica: A Dream Come True, Zoë Alderfer Ryan (published by yourexpedition.com) – if unavailable, refer to Handout #1.4

Part 2: Handout #1.5, Handout #1.6

Expedition Connection 2: If available, No Horizon is So Far, by Ann Bancroft & Liv Arnesen with ...

Day 1, Part 1 – What are wants and needs?

Procedures:

1. Individual Exploration: Provide students with Handout #1.1. Tell the students that they are to write down on their handout what are the things that they need and what are the things that they want. Mention to them that wants and needs are not the exact same thing, but allow them to try and work out the difference on their own first.
 - a. For younger children who may not be at the writing stage, allow them to draw pictures on the handout.
2. Large Group: Gather the class back and discuss what they had written (or drawn) on their handouts. As examples are provided, help students to define the difference between a need (definition: something that is useful or required for living) and a want (definition: something that is desired, but not a necessity for living). On a whiteboard (or chalkboard), begin to categorize students' responses into their corresponding categories.
3. After the students begin to accurately place examples in the categories, introduce the art activity to help support their growing understanding.
4. Independent Practice: Provide the students with magazines, construction paper, glue, and scissors. Tell the students that they will be looking through the magazines for examples of needs and wants. On their construction paper, they will be creating collages where needs are placed on one side and wants on the other. Assess with Rubric #1.1.

5. Although all students may not finish, at the end of the period, have students share one example of a need and one example of a want that they placed on their collage.
6. Closure: Connect for the children that one of the primary causes of conflicts is when people demand their wants and treat them like needs. This is one of the first steps in helping us resolve conflicts in peaceful ways.

Extending the Activity:

- For more advanced students, ask them to examine the advertisements present in the magazines. Have them search for the way advertisers make a “want” into a “need.”
- Have students think about how needs and wants change over time. Have them write down what they needed and wanted at different periods of their life (e.g., at the age of 4, 6, 8, 10). Have them imagine what they will need when they are older (e.g., as a teenager, as a young adult, as a parent).

Rubric #1.1

Assessing the Activity: Adapt the following rubric to assess the students' collages

	1 – Below Standard	3 – At Standard	5 – Exemplary
Accuracy of Identification	Student fails to accurately discriminate between needs and wants.	Student generally demonstrates an understanding of the concepts. A few misplaced items may be present.	Student demonstrates a high level of understanding and sophistication of the concepts. Accuracy of collage is near 100%
Neatness/Artistry/Effort	Student showed little effort in completing activity. Project is messy and poorly completed.	Student worked hard at this task and completed a project that is neat and competently completed.	Student worked very hard on this task and completed a project that is neat, creative, and exceeds the expectations for the project.

Handout #1.1 – Needs and Wants

1. I need these things in my life...

2. I want these things in my life...

Expedition Connection, Day 2

Procedures:

1. Large Group: To begin the day's lesson, review the previous material on needs and wants.
2. Explain to the class that today you will be thinking about the needs and wants of Ann Bancroft and Liv Arnesen on their arctic expedition.
3. Read the following description that appears in the book, Ann and Liv Cross Antarctica
 - a. "...Ann and Liv were ready to begin! They boarded a plane in South Africa and flew to Queen Maud Land on Antarctica. The plane landed and they stepped out in the freezing cold air. In the distance, mountain peaks rose sharply to the sky. Around them, blue ice stretched as far as their eyes could see. It was like a blanket spread over the continent's surface. They were in awe of Antarctica's magnificent beauty. Ann and Liv had no time to waste. Antarctica's short 3 ½ month 'summer' is the only time of the year when it is light enough and 'warm' enough to travel. The rest of the year it is so dark and cold it is impossible for anyone to survive outside."
 - b. Show the students on a large wall map or in individual atlases where Antarctica is. Emphasize to them the harsh conditions of the polar cap and that these conditions create a different set of needs than people might have where they live.
4. Guided Small Group Practice: In groups of four, have students brainstorm what Ann and Liv would have needed for their trip across Antarctica.
 - a. For younger children, you may choose to use Handout #1.2 that gives more guided support to the students. Additionally, for students who are not at the writing stage, allow them to draw pictures of what Ann and Liv needed on their trip. The emphasis for the younger children is just on the needs of the trip.
 - b. For older students, you may choose to use Handout #1.3 – a T-chart for the needs and wants of Ann & Liv.
5. Large Group: Debriefing the brainstorming session. Use a transparency of either Handout #1.2 or #1.3 to guide the large group discussion.

- a. For younger children, you can stop the lesson at this point, emphasizing that on Ann & Liv's current trip they will need many of the same items that they needed in the Antarctica.
 - b. For older students, you can read them portions of Ann and Liv Cross Antarctica book or use Handout #1.4 to help them see specifically what was needed for the trip.
 - i. Have the students think about what was taken on the trip and what was left behind.
 - ii. Have them choose two items from Handout #1.4 under "What Ann and Liv missed" and write a reason for why they could not bring those things on the expedition.
6. Closure: Recap for the students that for Ann & Liv to have a successful expedition it was critical that they focused on what they needed for the trip as opposed to what they simply wanted.

Extending the Activity:

- For more advanced students, have them choose another "expedition site" (e.g., a trek through the Amazon jungle or across the Gobi Desert) and create a list of needs based on that climate.

Handout #1.2 – Ann & Liv’s Needs and Wants

1. It was cold and windy when Ann and Liv went to the Antarctica. What would Ann & Liv need for protection?
2. Since there are no grocery stores on Antarctica, what would Ann & Liv need to bring for their trip?
3. There’s also no hotels on Antarctica – what would Ann & Liv need to bring?
4. Ann & Liv needed to get across Antarctica – what would they need to get across?

Handout #1.3 – The Needs and Wants of Ann & Liv

Needs	Wants

Handout #1.4 – The Needs and Wants of Ann & Liv

What Ann & Liv decided to bring on their trip:

Clothing to protect themselves from the cold and wind

Special sleeping bags

Tents

Sleds to carry supplies

Equipment to prepare food

Food – high calorie, nutrient dense

Skis to cross the Antarctica

Sails to help them move faster across the Antarctica

Radios to help them communicate with their support teams

Laptop computers

Poetry

Journals

What Ann & Liv wanted but could not have on their trip:

Family & friends

Fresh fruit

Vegetables

Cheese

A chair

The newspaper

Pets

A shower

Day 3, Part 2 – Expressing What We Need and Want

Procedures:

1. Over the last couple of days, we've been talking about the difference between wants and needs – would anyone like to remind us all what the differences are? Would anyone like to tell the class how our wants can create conflict between people?
2. Today we're going to talk about how we should talk with each other about our needs and our wants. We're going to focus on being clear about the language that we use when we are talking about needs and wants and on using what people call "I messages."
3. Review Exercise & Independent Practice: On Handout #1.5, write down whether you would use the word "want" or "need" for those items.
 - a. Emphasize that one of the most important things that we can do when talking to one another is choosing the right language to describe what we are asking for. This clarity of language can help reduce conflict that arises out of miscommunication.
4. Large Group: Discuss what an "I message" is. Basic definition: An "I message" tells another person what you want/need and how feel at that moment.
 - a. Examples of "I messages" to share with the class
 - i. "I feel angry right now"
 - ii. "I don't want to play at recess"
 - iii. "I need to call my parents because I told them I would"
 - b. Examples of messages that are directed at someone else
 - i. "You're not very nice"
 - ii. "You need to give me that candy right now"
 - iii. "You're being so selfish"
5. Pairs: Working with a partner, practice making "I messages" and monitor the interactions between the students. Use Handout #1.6 to help the students think about times when they might use these types of statements.
6. Closure: Reemphasize that communicating our wants and needs consists of two parts: 1) Being clear in the difference between a want and a need, and 2) Using "I messages" to communicate how we feel. Also stress that through clear communication we can help reduce conflict that arises out of miscommunication.

Extending the Activity:

- For younger children, it may be more appropriate to focus on just one of the communication points listed (i.e., communicating “I want/need” and “I messages”).
- For older and more advanced students, have them keep a log of times when they were able to use “I messages” to communicate how they were feeling. Have them record how people reacted when they used this strategy.

Handout #1.5

Following each word below, put down whether you think a person should say “want” or “need” when asking for it.

Bicycle

Breakfast food

Candy

New pair of pants

Soda pop

Pencil

Lunch

Skateboard

CD

Television

Toys

Cupcake

Handout #1.6

Use the following situations to practice using “I messages”:

1. The two of you are working on a project together. One of you is frustrated because you don't feel like the other person is doing their share of the work.
2. You are on the playground playing basketball when another student comes and tries to take the ball from you.
3. You want some of the candy your brother has and he is not sharing with you.
4. While you were working on a project in class, a classmate called you a name that was not very nice.
5. A classmate bumped your book off your desk and does not pick it up.

Expedition Connection, Day 4:

Procedures:

1. Large Group: To begin the day's lesson, review the previous material on expressing needs/wants and using "I messages."
2. Context: During Ann and Liv's first adventure together across Antarctica, Ann hurt her shoulder. As they recount in their book, No Horizon is So Far, the injury had the effect of straining their relationship.
3. Read the following passage about Liv's struggles with this situation:
 - a. "We were stopping every half an hour or so to rest Ann's shoulder. I thought that it might be better for me to tow both of us when the wind was strong, so that we did not lose as much time. I was still in good condition, and though we could not travel quite as fast when I sailed for both of us, I was happy to do it rather than take frequent breaks or stop altogether. Though I knew I had to talk to her about the injury, I wasn't sure how" (p. 123)
4. Pairs: In pairs, have students brainstorm ways that Liv could talk with Ann about her injury. What could she say to Ann? How might Ann respond?
5. Role Playing: Choose 2-3 pairs of students to role-play their scenarios to the class. As a class, discuss each pair's presentation
6. Closure: Large Group: In the book, here's what Liv said about how she first communicated with Ann and what Ann's response was:
 - a. "My way of trying to show her that I knew she was hurt was to offer help. During our afternoon break, I walked over to Ann with a thermos and saw she was fumbling with getting unclipped from the sled. Without asking, I helped her release her harness. She blew up at me. 'Listen!' she said. 'I'm not one of the helpless tourists on your trips to Svalbard! I'm perfectly capable of managing on my own!' Ann had never spoken to me that way before, nor had I seen her explode like that at anyone. I was angry and hurt, but I also knew that she must be in awful pain to react that way. I set down the thermos and returned to my sled, counting my steps as I went to keep my temper in check" (p. 123).

Extending the Activity:

- For older and/or more advanced students, have them read Chapter Six, “Underway, Overwhelmed” of No Horizon is So Far. Have them examine the stresses that were arose at the beginning of the expedition.

Stop 2 – Relationships & Expectations

Introduction: In part one of this activity, students will be helped to recognize the unique attributes of different relational structures that individuals grow up in. This first lesson will focus on how the experiences, the relationships, and the values in these structures help to shape an individual's life. The lesson will conclude with an activity that asks students to construct a "spider's web of influence." In part two of the lesson, the focus will be on how environments create expectations for individuals with a primary focus on gender. Following each part of Stop 2, students will be provided with opportunities to connect their developing understanding of these issues with the expedition.

Objectives: Upon completion of this activity, students will be able. . .

- to describe a variety of influences in their lives
- to demonstrate through a visual representation how the influences are connected to them
- to identify what the values of their home environment are and whether they are in conflict with people in the home.
- to connect their understanding of relationships and negotiations with the Bancroft/Arnesen Expedition

Grade Level: K-5

Time: Day 5, Part 1 – 1 ½ hours

Day 6, Expedition Connection – 45 min.

Day 7, Part 2 – 1 hour

Day 8, Expedition Connection – 45 min.

Materials: Part 1: Handout #2.1, Overhead #2.1, personal items that tell something about you (have students bring to class before this lesson), black construction paper, white chalk, magazines, scissors, glue, Rubric #2.1

Expedition Connection 1: Overhead #2.1

Part 2: Handout #2.2, Oliver Button is a Sissy by Tomie dePaola, Harvest Books, 1979

Expedition Connection 2: Handout #2.3, #2.4, #2.5, #2.6

Day 5, Part 1 – Exploring the influences in one's life

Procedures:

1. Large Group: Begin the lesson with an example of your own (you may want to introduce this the previous day to help them think about what to bring in) and talk about how it represents something that influences you. For example, one could bring in a basketball and talk about how it represents the value that you place on athletics.

2. Small Group Circles: Students are to bring in two items that represent something about who they are. These items could relate to experiences, culture, values, etc. (Please refer to Handout #2.1 for a sample letter to a student's home). Sitting in groups of about 3-4, have students share with each other at least one of their items.
3. Large Group: Introduce the students to the idea of a "spider's web of influence." Use Overhead #2.1 to show a model. Putting yourself in the middle, draw a series of lines that connects you to different people, experiences, values, etc.
4. Individual Activity: Handout the black construction paper, white chalk, scissors, magazines, and glue. Students will be creating "a web of influence" of their own lives. Assess with Rubric #2.1
5. Closure: Help the students connect that because of all of our different influences, we all see the world in slightly different ways. It's important to remember this as often conflicts can arise between people because we fail to understand their perspectives.

Extending the Activity:

- For younger students, allow them to take the project home to complete with additional help.
- For more advanced students, have them label the connecting webs by stating what impact the item has on them. For example, if the child has parents who went to college, have them write on the spider web line the value "education."

Handout #2.1 -- Sample Letter

Dear Parents/Guardians,

As you know, we are currently following the Bancroft Arnesen Arctic Expedition and learning about who we are and peaceful ways to resolve conflicts. We just finished learning about “wants and needs” and using “I messages” when we communicate about our feelings and desires. Now, we are beginning a series of lessons to explore how different things influence a person’s life.

To begin this topic, I am asking the students to bring in two items that represent some of the influences that may have impacted them. Since your student may have a difficult time thinking of ideas, I thought I would write to give you some ideas. Examples of items that your student could bring in might be related to experiences (e.g., travel, camping, athletics, etc.), cultural issues (e.g., symbols of your culture or specific items that reflect your culture), values (e.g., religious items or books that have an important meaning for you), or other types of artifacts that you feel your particular student could talk about and relate to who they are.

If you have any questions, please don’t hesitate to call or see me before or after school.

Sincerely,

Overhead # 2.1

A Sample Spider's Web of Influence

MODEL TO BE COMPLETED

Rubric #2.1

Assessing the Activity: Adapt the following rubric to assess the students' collages

	1 – Below Standard	3 – At Standard	5 – Exemplary
Accuracy of Identification	Student fails to connect self with influences.	Student generally demonstrates an understanding of the concepts. Some connections might not be quite apparent.	Student demonstrates a high level of understanding and sophistication of the concepts.
Neatness/Artistry/Effort	Student showed little effort in completing activity. Project is messy and poorly completed.	Student worked hard at this task and completed a project that is neat and competently completed.	Student worked very hard on this task and completed a project that is neat, creative, and exceeds the expectations for the project.

Expedition Connection, Day 6

Procedures:

1. Large Group: To begin the day's lesson, review the previous material on "webs of influence" (refer to Overhead #2.1 if needed)
2. Read the following passages from No Horizon is So Far:
 - a. Liv: Looking back on my childhood, I think I was destined to go to the South Pole. I first remember falling in love with the lore of polar exploration when I was twelve. My father, who is a builder, had to do some maintenance at Polhøgda, the home of Fridtjof Nansen, just outside of Oslo. Nansen is a national hero in Norway, something akin to George Washington or John Adams in the United States. He was a famous explorer who in 1888 led the first expedition to cross Greenland and who later played a critical role in securing Norway's independence from Sweden. His house is now home to an environmental research foundation, and on that day when I visited it with my father, the caretaker let me into Nansen's attic office. I sat at his desk, still exactly as he had left it... As I sat in that great man's chair, I felt awed and humbled. But I also felt a stirring of my own ambition. Perhaps I, too, would one day achieve something great of my own" (p. 21-22).
 - b. Ann: I spent part of my childhood in Kenya, so I have always had strong emotional ties to Africa. It was a place that taught me how big the world was, how much more there was to see out there. Though I ultimately chose to explore the cold climes of both Poles, the seed of my adventurous and curious nature was nurtured by the hot plains of Africa. My family moved to Kenya when I was ten years old through a program sponsored by the Presbyterian Church. I have vivid memories of my two years there: attending mud-hut churches with tin roofs in the rural areas; walking into the back yard of our house and seeing monkeys and antelope... I was at an age when I had no fear, so Africa became an exotic playground to me" (p. 84-85).
3. Large Group: After reading the above passages, work on an overhead or a whiteboard trying to construct some of the basic pieces of what influenced Ann and Liv to become polar adventurers.
4. Small Groups (for older students): In groups of four, have the students try to imagine the types of other influences that might have impacted Ann & Liv. Allow them to brainstorm together and write down their ideas on a "web of influence." Assign the following roles to the students: leader of the group process, recorder, timekeeper, and presenter.
5. Large Group: After 15 minutes, have the students present their ideas to the class.

6. Closure: Summarize the discussion for closure.

Extending the Activity:

- If in communication with the expedition, have students write questions to Ann and Liv about other factors that have influenced their choices in becoming polar adventurers.

Day 7, Part 2 – Negotiating gender expectations

Procedures:

1. Large Group: For the past couple of days, we've talking about how the things around us influence who we are.
 - a. Today, we're going to continue this discussion with an emphasis on what we think it means to be a boy and a girl (can also say "male/female" or "gender roles" depending on the age level).
2. Individual Work: Pass out Handout #2.2. Have students respond to whether they think the activity listed is gender specific or gender neutral
 - a. For younger children: Rather than doing this as individual work, you can make an overhead of Handout #2.2 and lead a general discussion on gender roles.
3. Small Groups: In groups of 3-4, have students share their answers and write down what their group's overall response is (e.g., 1 male, 2 female, 1 non-gender specific).
 - a. Math Integration: Based on these responses, you could have student groups join a second group to create a table of responses. Based on these responses, they could then create graphs for each item listed on Handout #2.2.
4. Large Group Reading: Gather the students around for a reading of Oliver Button is a Sissy by Tommie dePaola.
 - a. Prompts: Throughout the reading of the book, ask students what they think of Oliver's activities and how people respond to him. At the end of the book, ask the class what has changed in how people see Oliver.
 - b. For older students/media integration: Instead of reading the book, you could show selected clips from the movie "Billy Elliot." The clips should show how Billy had to continually fight the prejudices of his community and how he finally overcame them at the end.
5. Individual Work: Have students write down one thing that they saw Oliver do that they would like to try. They can also have the option of writing down an activity that Oliver did not do, but that they have always thought might be something that they would like.
6. Closure: Emphasize to students that stereotyping can have a negative impact on our relationships by demeaning the work that we can do as individuals. Also,

connect this lesson with the one on “webs of influences,” stressing that we all have different ideas about what’s important and enjoyable.

Extending the Activity:

- For more advanced students, have them investigate people who have excelled in fields normally associated with a specific gender (e.g., Sally Ride – astronaut; Savion Glover – dancer; Amelia Earhart – aviator).

Handout #2.2 – Gendered Activities

In the list below, label whether you think the activity is a male activity, a female activity, or it doesn't matter.

Baseball

Knitting

Fishing

Cooking

Jump roping

Writing

Hiking

Gymnastics

Gardening

Dancing

Boxing

Carpentry

Decorating

Skateboarding

Playing with dolls

Expedition Connection, Day 8

Procedures:

1. Large Group: Yesterday, we were talking about gender roles and how the way people understand those roles can impact what they think can be done.
 - a. Question: What do you think Ann & Liv confronted when they were trying to begin their first expedition? Why would their gender matter?
2. Reading: Read the following passage from No Horizon is So Far:
 - a. Ann: When I set out in 1989 to raise money for my first all-women's expedition in Antarctica, it took four years. And I still couldn't come up with all the money we needed. In meeting after meeting with potential corporate sponsors, I faced doubt and questions. No one thought that four women without dogs could survive Antarctica. Several companies bluntly suggested that we put a man on our team before they would consider meeting with us. One CEO actually reached across a conference table, squeezed my biceps, and said he didn't think I looked strong enough to pull a sled across Antarctica. I was so dumfounded I didn't know whether to laugh or challenge him to an arm-wrestling match!
3. Small Groups: In groups of 5-6, have students brainstorm why they think Ann & Liv would have faced such strong concern about whether they could make the trek across Antarctica.
 - a. For older students: You can also use handouts 2.3 and 2.4 that discuss further challenges that Ann & Liv faced on their expedition.
4. Large Group: Read handout #2.5 to the class that shares Liv's thoughts about their journey.
5. Activity: Using Handout #2.6, have students write down one thing that they would want to accomplish. If the students do not have enough time, have them finish the activity at home.
6. Closure: Remind students that often times conflict can arise when we don't feel as if we're given the opportunity to do what we have the talent and desire to accomplish. Part of our role as good friends is in allowing each other the space to be whoever we envision ourselves to be.

Extending the Activity:

- Have students write notes of encouragement to Ann & Liv while they are on their Arctic Expedition

- Have students write notes of encouragement to others that they know might be experiencing challenges and need some encouragement

Handout #2.3

“By far the most complex part of preparing for the trip was learning how to ski-sail. Ski-sailing is a difficult, inexact art. You must be responsive to the ground under your skis and the wind in the sky simultaneously. And somehow, while you are steering to avoid trenches or rocks, you must manage the sail delicately so that the dozens of connective lines – each about the width of a candle wick – do not tangle into a mass of spaghetti....

During the Easter vacation of 1999, I retreated to our cabin with my husband, Einar. My youngest stepdaughter, Birgitte (who was twenty at the time) came with us. While Einar and Birgitte cross-country skied on their own, I went off to test a triangular sail.

About twenty minutes into my practice, I hit a rock hidden in the snow and flew face-forward onto the ground. The sail, still connected to my harness, continued to pull me across the ground as I struggled to grasp the ‘kill’ line on the sail that would pull it down. But the line had snapped, and I couldn’t reach what was left of it as it flapped in the air meters above me. It took several minutes to wrestle my way to a stop, during which time the sail pulled me, ungracefully kicking and flailing, for almost a kilometer. I was bruised and shaken, but not hurt too badly because of the wet snow. I have been skiing since I was three or four years old, and falling for me is unusual. I decided I had bruised myself enough for one day, and I packed up my sail” (pp. 51-53).

Handout #2.4

“I was as close as I’d ever been to breaking, emotionally and physically. My knees ached so badly that I wanted to groan out loud with each step. The pain had become a constant presence, often causing tears that froze inside my goggles. The temperature hovered at -15°F (-26.1°C), but the harsh wind made it feel much colder. Exposed human flesh here would freeze in less than a minute. I longed for the relative warmth of the Minnesota winter I was missing back home. The Antarctic cold tortured the new pink skin on my cheeks, peeled raw by the intense sun and bitter wind. But at least I could still feel my feet. And how. With each downhill step, my toes jammed into the ends of my boots. I knew from experience that when I pulled off my socks that night, my toes would be purpled knobs. I would lose all my blackened toe-nails in a few days. Still, that was better than frostbite” (p. 2)

Handout #2.5

“We are so tiny in this universe; we each have to find our own way. It’s a very difficult thing to find your purpose and meaning in this world.... Our own steps determine our path, not the expectations of the world, or the backward glances of historians. So how does one decide which way to go? The same way that Ann and I have gotten through our own lives: by making it up as we go, taking steps that feel right in our hearts” (p. 222).

Handout #2.6

I want to accomplish...

The challenges that this activity will bring are...

This is what I will need to do to accomplish my goal...

Stop 3 –Our Roles in a Community

Introduction: In part one of this stop, we will focus on friendships and the skills and dispositions necessary to facilitate relationships within our neighborhoods and communities. The second part of this stop will explore the unique attributes of our communities and cultures. Using skin color as a “case study” to explore differences, the lesson will focus on how these differences can be valued and made a strength of our communities. The third part of the stop will focus on our roles within a community and how each of us has an important part to fulfill in order to make our communities stronger. Following each part of Stop 3, students will be provided with opportunities to connect their developing understanding of these issues with the expedition.

Objectives: Upon completion of this activity, students will be able. . .

- to describe their unique attributes
- to identify the attributes of what makes good friends
- to demonstrate their understanding of different roles within a community
- to connect their understanding of individual attributes and community roles with the Bancroft/Arnesen Expedition

Grade Level: K-5

Time: Day 9, Part 1 – 1 ½ hours

Day 10, Expedition Connection – 45 min.

Day 11, Part 2 – 1 hour

Day 12, Expedition Connection – 45 min.

Day 13, Part 3 – 1 hour

Day 14, Expedition Connection – 45 min.

Materials: Part 1: Handout #3.1, 3.2, 3.3

Expedition Connection 1: Handout #3.4, 3.5, Large Post-it Sheets or butcher paper & markers

Part 2: The Sneetches by Dr. Seuss, Handout #3.6, construction paper, magazines, scissors, glue

Expedition Connection 2: World map, blown-up maps of the US & Norway, internet site: <http://www.cia.gov/cia/publications/factbook/>

Part 3: “Sarah Cynthia Sylvia Stout Would Not Take the Garbage Out” by Shel Silverstein, guest speaker from the school community, stationary for writing thank-you letters.

Expedition Connection 3: Frederick or Swimmy by Leo Lionni, Handout #3.7, 3.8

Day 9, Part 1—Attributes of being a friend

Procedures:

1. Individual Work: Begin the session with students filling out Handout #3.1

- a. Collect them and save them for later.
 - b. For younger children: You could make this into an overhead and have them complete this as a group.
2. Small Groups: In groups of 3-4, read Handouts #3.2 & 3.3
- a. For younger children: Rather than reading the handouts, use the children's book My Friend Leslie: The Story of a Handicapped Child by Maxine Rosenberg (NY: Lothrop, 1983). This is a book about a handicapped girl and her friend. Excellent for K-2 students.
3. Small Groups: Following the readings, have students in groups list the qualities that make up these friendships.
- a. While students are working in groups, if you have an aide available or can find time to quickly scan the results of the survey, make a quick note of how students responded to provide a link with the large discussion that follows.
4. Large Group: Following the brainstorming of small groups, bring the students back to a large group discussion about the qualities of being a good friend. Use an overhead to make a master list.
5. Activity: Students will be making a friendship book that highlights the qualities that you've been discussing.
- a. Structure: The structure of the book consists of responding to prompts in the following four sections.
 - i. Title Page: Have students draw a picture of himself or herself with a friend(s) on the cover.
 - ii. Page 1: These are some of my friends... (can draw pictures or write names)
 - iii. Page 2: The things I like about my friends the most are...
 - iv. Page 3: Why I think I am a good friend...
 - v. Page 4: I could become an even better friend if I ...
6. Closure: Tell the students that we can never make our friends better friends; we can only make ourselves better friends. This emphasis on changing ourselves, rather than others, is a critical piece of conflict resolution.

Extending the Activity:

- **Math Integration:** For older students, you could provide them with the data from the survey and have them create a series of graphs showing the results.
- **Media Clips:** Clips of the movie The Mighty could be shown that demonstrate the struggles of a friendship between two boys.

Handout #3.1

(adapted from *What Do You Stand For?*, Barbara A. Lewis, 1998, Minneapolis, MN: Free Spirit Publishing Inc, p. 212)

Friendship Survey

1. How many of your close friends are the same gender as you? _____
2. How many of your close friends are a different gender than you? _____
3. How many of your close friends are the same age as you? _____
4. How many of your close friends are a different age than you? _____
5. How many of your close friends are the same skin color as you? _____
6. How many of your close friends are a different skin color than you? _____
7. Of the following character traits of a friend, check which ones you think are the most important in being a friend?
 - Honesty
 - Kindness
 - Athleticism
 - Popularity
 - Religious background
 - Funny
 - Good looking
 - Smart
 - Loyalty
 - Stays out of trouble
 - Shares feelings
 - Will compromise
 - Listens well

Handout #3.2

(excerpt taken from The Best Friends Book, Arlene Erlbach, 1995, Minneapolis, MN:
Free Spirit Publishing Inc, pp. 38-39)

Angela, Joann, Chrissy, and Julie are my best friends. I've known them a long time. We live in the same neighborhood and got to the same school. We're all in the school chorus together, and sometimes we end up in the same classes.

I have a little more in common with Angela and Julie. We're more into shopping that Joann and Chrissy are. Joann and Chrissy like to play basketball. Joann is real good at it. She's on our school's basketball team.

When we do all go shopping together, we compromise about what store we're going into. We pick one store at a time. If we all went to different stores, we'd end up losing each other, and then we really wouldn't be shopping together. Sometimes we pitch in and buy an outfit that we all own together.

We have sleepovers together and play games like Truth or Dare. Once, in fifth grade, I had to call up a guy and tell him that I loved him. I was shocked – and totally embarrassed. Now it seems really funny. We don't do dares like that anymore.

Julie, Chrissy, and I take toe, jazz, and tap together. Every year, the dancing school has a recital on cable TV. So the three of us have been on TV together! That's so neat.

Sometimes we get in fights. Usually all of us will all get made at one girl in the group. Our fights only last a few days at the most. We make up by saying "hi" to each other. Then we act like nothing ever happened and nobody was ever mad at anyone.

Handout #3.3

(excerpt taken from The Best Friends Book, Arlene Erlbach, 1995, Minneapolis, MN:
Free Spirit Publishing Inc, pp. 25-27)

I met Mike at school in third grade. I thought he was pretty cool. The first day, he said, “I’ve had cerebral palsy since birth, so I’m in a wheelchair. But I want to be treated like anyone else.”

A few days later, my younger sister, Alicia, saw Mike and his mom coming down the street and passing by our house. She started yelling, “There’s that kid from school!” So I invited Mike and his mom inside. Both Mike and I have been tight ever since that day. Even our moms are good friends.

That day Mike first came over, we found out that we both like the same things – electronic games, movies, music, and toy men, like Transformers. Of course, we don’t play with Transformers anymore, but the two of us are still interested in music, movies, and electronic games.

Now, even though we both love music and movies, Mike and I have completely different tastes. Mike likes heavy metal and alternative rock. I like sound tracks from movies and plays. Mike likes horror movies – the bloodier the better. I like drama and comedies. Mike likes electronic games on the computer. I’d rather play video games.

I’d never say to Mike, “Your taste is dumb,” and he’d never say that to me. We give each other gift certificates to the mall or music stores for Christmas and our birthdays. That way, each of us buys what he really wants and nobody pushes his tastes.

Mike is a real supportive guy. I’m in lots of plays at school. Mike always comes to watch me, whether my part is small or big. I invite him to the cast party afterward. His stepbrother is usually in the cast, too, so we all go the cast party together....

Mike and I can act really wacky together. I love to laugh and so does Mike. Sometimes I make Mike laugh so hard when he’s drinking pop that the pop comes out of his nose. That makes the two of us act even sillier.

Expedition Connection, Day 10

Procedures:

1. Writing Prompt: To begin the class session, have students respond to the following prompt:
 - a. What do you do when you get in fight with a friend?
2. Large Group: Today, we're going to continue talking about friendships. We're going to focus today on how we resolve conflicts and tensions with each other.
 - a. Reading: Preface the following reading with a remark about how Ann had hurt her shoulder during the Antarctic Expedition and that this was impacting how the two of them were relating to each other. Read Handout #3.4 to the class.
3. Small Groups: Have students in groups of 3-4 brainstorm a list of activities that might encourage friends to resolve disagreements or tensions peacefully. Assign roles to the students including leader, recorder, timekeeper (10 min.), and presenter. Connect back to Handout #3.4 having them think about how Liv & Ann could have resolved their situation.
 - a. Have students write out their ideas on the big sheets of paper.
4. Large Group: Present ideas from small groups.
5. Large Group: Lead the class in a discussion about how often in conflicts with friends and family, feelings get hurt. When those feelings get hurt, it's difficult to try and make the situation better.
6. Closure: Read Handout #3.5, focusing on how Liv and Ann were willing to work together to resolve the tension that existed on their first expedition. Note in particular how Liv talks about how she "couldn't let the tension keep building" and how Ann talks about the need to not allow frustration to "derail the journey."

Extending the Activity:

- Have students think about current situations where feelings have been hurt. Have them write in a journal on how they might be able to improve the situation.

Handout #3.4

I knew Ann was badly hurt. I didn't see her fall, but her body language was unmistakable. She was in desperate pain. It is the nature of these trips that you are always aching in one way or another, always managing the toll the kilometers are taking on your body. But this was far beyond the level of typical discomfort that we take for granted on an expedition. Ann was an expedition veteran. I had to trust her to tell me if she needed to stop and rest. And yet, I thought she was in denial about how badly she was hurt. We made some more progress that day, logging about 16 miles (26 km) in all. I was worried about Ann, but I didn't know how to talk to her about it....

Though I knew I had to talk to her about the injury, I wasn't sure how. So my way of trying to show her that I knew she was hurt was to offer help. During our afternoon break, I walked over to Ann with a thermos and saw she was fumbling with getting unclipped from the sled. Without asking, I helped her release her harness. She blew up at me. "Listen!" she said. "I'm not one of the helpless tourists on your trips to Svalbard! I'm perfectly capable of managing on my own!" Ann had never spoken to me that way before, nor had I seen her explode like that at anyone. I was angry and hurt, but I also knew that she must be in awful pain to react that way. I set down the thermos and returned to my sled, counting my steps as I went to keep my temper in check (pp. 122-123)

Handout #3.5

Liv: We sailed for another hour, making it four hours total, but we had to quit at 2:30 p.m. Ann was in too much pain to continue. We both set up camp in silence. It was my turn to cook, so Ann sat with the laptop and GPS, warming them up so we could check our position. I knew that Ann was ashamed of her outburst, but I was still frustrated about her words. I didn't want to talk about it, but I knew that I couldn't let the tension keep building. I finally just said to her, "Ann, I know you are capable, and I didn't mean to imply that you weren't. I'm just trying to be helpful because I know you are hurting." She immediately apologized. I'm sure she noticed I was on the verge of tears. She said we had to find a way to talk about her injury and manage it. (pp. 124-125)

Ann: In retrospect, my injury was a turning point in the journey in many ways. From that day forward, there was tension between myself and Liv that hadn't existed before. I was working hard to cope with the pain of the injury and not let it prevent us from moving forward. For her part, Liv was incredibly patient with me. And yet, we had frustrated conversations a few times: She wanted to help me in ways that made sense to her, like taking over my cooking duties or assisting me with sail lines. I kept trying to explain to her that those weren't the ways I needed help. While it didn't cause a rift between us, the injury became a source of low-level frustration. We are both stubborn women, so as much as she pushed help on me that I felt I didn't need, I pushed back to not accept it. Looking back, I think it is a testament to our friendship and our determination that we didn't allow that frustration to reduce us to arguing, or derail the journey. We both problem solved – in ways that made sense to us at the time – around how to move

forward and not drive each other crazy. But looking back, I am still stunned at the degree to which our experiences of the trip diverged at this point. I wish we had had the presence of mind to be more honest in the moment. (pp. 126-127)

Day 11, Part 2 – Negotiating Our Similarities and Differences

Procedures:

1. Opening Reading: Read the Dr. Seuss story The Sneetches
 - a. Prompting Questions: During your reading, focus students on the similarities and differences between the Sneetches.
2. Today, we're going to talk about both our similarities and our differences as people.
3. Small Groups: In groups of 4, start by having students take a poll of all the different physical characteristics that exist in their classroom.
 - a. Have students refer to Handout #3.6
4. Large Group: Make a list of all differences that people have in the class based on the small group work.
5. Small Groups: Back in your same groups, make a list of all the similarities that you have within your group (e.g., eyes, ears, feelings, etc.).
6. Large Group: Have a large group discussion about all the similarities that you have as individuals within a classroom.
7. Activity: For the rest of our time today, we're going to build a pizza that represents the differences and the similarities that we have with others in the class.
 - a. Pizza Crust: Use yellow circles of construction paper to represent the crust. Tell the class that the crust will represent the classroom.
 - b. Sauce: In red marker, have the students write 4-5 of the "core values" of your class (e.g., respect, tolerance, etc.)
 - c. Toppings: The toppings of the pizza will represent the uniqueness of the students. Students can cut out magazine pictures that they want on their pizzas to represent themselves.
8. Closure: Have students place their pizzas on a wall when they finish. To close the lesson, point out that the pizzas have common elements (the crust & sauce) and unique elements (the toppings). It could also be shown that the unique elements also have some overlap between individuals – another aspect of our similarities as people. Connect the core idea of this lesson (i.e., that all people have both

commonalities and differences) to how it can help us to empathize with one another when conflicts arise.

Extending the Activity:

- Other metaphors for this lesson could be used (e.g., a tossed salad or a bag full of groceries).
- For students who finish early, have them think about other communities that could be depicted through this activity (e.g., the school, the city, the nation, the world). Have students choose one additional community and complete a second example.

Handout #3.6

Find out the following information about the people in your group.

1. Hair color
2. Eye color
3. Skin color
4. Gender
5. Right handed/left handed
6. Shoe size
7. Skin color
8. Height
9. Other Differences? (e.g., Where you were born? Ethnic background? Etc.)

Expedition Connection, Day 12

Procedures:

1. Opening Question: How many of you know where both the US and Norway is on a world map?
 - a. Have a volunteer come up to the world map and show where the two countries are located.
2. Concept Formation: Introduce the concept of latitude and longitude to students.
 - a. For younger children: Simplify this part of the lesson by just focusing on latitude and how it gets colder the farther up or down you get from the equator.
3. Large Group: Tell the students that today we're going to look at two different countries and what are some of their characteristics.
4. Small Groups: In groups of 3-4, have students use the internet to connect to the CIA Fact Book (<http://www.cia.gov/cia/publications/factbook/>).
 - a. If computers are unavailable, you can print a copy of this material from the web site.
5. Activity: In small groups, have students cut their maps up into puzzle pieces (at least 10 pieces per country), ensuring that the two countries remain separate after they have been cut.
 - a. Once the pieces have been cut, students will write one fact on each puzzle piece from the country. Students will make a list of the facts that they wrote down.
 - b. After students have completed writing their facts on the puzzle pieces, they will pass their puzzles to another group. The groups will reassemble the puzzles and write down any additional facts that appeared on this puzzle. Continue with this process until all of the groups have seen each puzzle within the class.
6. Large Group: Connect activity to Norway's Centennial Celebration. This will occur on May 17, 2005 to celebrate Norway's independence. Reference information can be found at <http://www.2005.norway.info/>

7. Closure: Note that Ann lives in a part of the US that has many similarities to parts of Norway. The following passage from No Horizon So Far can be read to emphasize this point:
 - a. Liv: Ann lives in a beautiful rustic house in Scandia, a rural area north of the Twin Cities, where she has easy access to hiking, kayaking, and skiing, three sports that I also love. As we turned onto the gravel road leading to her house, I remember thinking that I could be arriving at my own cabin in the outskirts of Oslo, the place felt so familiar (p. 14).

Extending the Activity:

- (In process of being created) Students can access the web site _____ to read about two children's experiences living in the US and Norway. One child is American and lived in Norway for a year while another child is Norwegian and lived in America for a year.

Day 13, Part 3 – Understanding roles and responsibilities

Procedures:

1. Journal Writing: Start with the following prompt on the overhead: “What would happen if all the teachers and administrators in the school stopped doing their jobs?”
 - a. For younger children: Have them draw pictures of what they think it would look like.
2. Large Group: Have a couple of students share their ideas.
3. Large Group: Yesterday, we talked about how different countries have different characteristics. Today, we’re going to talk about how within our communities we, as individuals, all have different responsibilities.
 - a. Opening Question: How many of you have chores that must be done at home? Well let’s read a poem that talks about one girl’s chore of taking the garbage out.
 - b. Read the Shel Silverstein poem, “Sarah Cynthia Sylvia Stout Would Not Take the Garbage Out”
4. Activity: Begin the activity with the connection that Sylvia had a responsibility and that in all communities people have responsibilities and roles that must be fulfilled.
 - a. Small Groups: In groups of 4, have students brainstorm about what roles are required to help their school run. Have students write down their responses to share with the class.
 - b. Large Group: Have groups share with the class. Help students clarify their responses.
 - i. For younger children: You may need to guide younger children more carefully in thinking about all of the roles at the school. You could provide them with a series of prompts (e.g., Who helps us get our lunches? Who helps us cross the sidewalk? etc.)
 - c. After having the students share their responses, focus on one individual within the school. This individual will be someone that you have arranged to come talk to the children about what they do.
 - i. Give the students some brief information about the guest speaker

- d. Small Groups: Have students in groups of four generate 2-3 questions that they would like to ask the guest speaker, focusing primarily on the role that they play within the community and what their responsibilities entail.
5. Guest Speaker: Allow your guest speaker about 5-10 minutes to speak about their role and responsibilities within the school.
 - a. Following the introductory remarks, allow the students to ask the speaker their questions that they created earlier in the lesson.
6. Closure: Have students write thank you notes, specifically thanking them for fulfilling the responsibilities at their school.

Extending the Activity:

- If available, the first part of the lesson (brainstorming, creating questions) could be done in class in preparation for a field trip to another part of the larger school community (e.g., central administration, physical plant services, etc.).

Expedition Connection, Day 14

Procedures:

1. Read-aloud: Begin the lesson with a reading of either Swimmy or Frederick by Leo Lionni – both books are about roles that different members within a community had.
2. Activity: Since we've been thinking about Ann & Liv's expedition for the last few weeks, today, we're going to imagine that we are going on our own trip.
 - a. Small Groups: In groups of five, you need to determine the roles and the responsibilities that each team member will have on a camping trip out in the woods.
 - b. Give each group one copy of Handout #3.8
3. Large Group: After students have completed the worksheet as groups, have them report back to the large group. Have one member report on what they decided and who would be responsible for what aspect of the trip.
4. Closure: On their first trip together to Antarctica, Ann and Liv had roles and responsibilities as well. In understanding their roles and responsibilities to the expedition, as well as having a common goal, they were able to resolve differences that arose during their time together.
 - a. Read the passage from Handout #3.7.

Extending the Activity:

- For older children, you could extend their trip and include more challenging variables (e.g., in the mountains, desert, rain forest, etc.)

Handout #3.7

You're going on a camping trip in the woods today, leaving in the morning and not returning until the following day. Your team needs to plan who is going to be responsible for different tasks on the trip and what will be included within those responsibilities. The major questions to think about include the following:

Where will you be going and how will you find it?

What will you eat and drink during the trip? How many meals will you need?

How will you prepare the food? Who's going to cook?

What will you need in case somebody gets hurt?

What do you need in case it rains or gets cold?

What will you sleep in during the night?

After thinking about the above questions, each person needs to write below one part of the trip that they will be responsible for.

Person	Responsibility
1.	
2.	
3.	
4.	
5.	

Handout #3.8

Ann: That morning it was Liv's turn to make breakfast, so I was the lucky one who was awakened by "tent service" – Liv bringing me a steaming mug of cocoa mixed with coffee. Both of us were feeling rested and relaxed. We had no idea that we were about to face one of the most terrifying days of our expedition.

After eating breakfast and melting enough ice for drinking water for the day, the two of us began packing the equipment and the tent. Sorting and packing gear took about an hour. As food bags emptied and trash bags filled, we had to pay careful attention to weight distribution on the two sleds. Liv's sled usually took the tent, which we managed to take down without removing the support poles.... My sled usually took the laptop and technical equipment, including a solar panel inside a black padded notebook cover....

The terrain was too rough to sail, so we continued to pull, slogging across a mere 7 or so miles (11 km) that day. We took our usual breaks for meals and snacks. Both of us were tired when we stopped pulling to make camp and cook dinner. Once we had the tent up, it was my turn to cook while Liv acted as the "human defroster," warming up our electronic equipment with her body heat so that it would work. While I started melting snow, Liv sat up in her sleeping bag with the laptop between her knees.... When the equipment had warmed, we called in with our daily message for the team.

**A Global Journey: Exploring Cultural Conflicts Around the World
The 6-12 Curriculum at-a-Glance**

Stop Number & Location	Day	Essential Question	Trade-offs	Student Product
Stop One Kenya	1-2	Should an African be compelled, in death, to comply with traditional ethnic customs he had renounced when he was alive?	<ul style="list-style-type: none"> • One's self-determined personal, family, and national identity is most important • One's inherited ethnic group membership and identity is most important 	written legal verdict
Stop Two Mexico	3-5	Should a giant multinational company be given space to open a new restaurant in the center of a historic and culturally distinct place?	<ul style="list-style-type: none"> • Modernization, consumer choices, and job opportunities are most important • Tradition, history, and a distinctive city center are most important 	poster, pamphlet, or public statement
Stop Three France	6-8	Should France ban public school students from wearing conspicuous religious symbols?	<ul style="list-style-type: none"> • National unity is most important • Freedom to express religious beliefs is most important 	letter
Stop Four The United States	9-13	Should the Makah be allowed to resume whaling?	<ul style="list-style-type: none"> • Animal conservation is most important • Indigenous people's desires to preserve their distinctive culture is most important 	political cartoon
Stop Five Taiwan & the United States	14	Should cost be the most important variable in making purchasing decisions?	<ul style="list-style-type: none"> • Access to inexpensive, mass-produced imported goods is most important • The continuing availability of hand-made locally produced products is most important 	paragraph
Final Stop	15	What's most important in life?	<ul style="list-style-type: none"> • Tangible quality of life indicators are most important • Intangible quality of life indicators are most important 	group list

Stop One: Kenya

Case: Tradition on Trial

Introduction: In this activity (adapted from Blaine Harden, *Africa: Dispatches from a Fragile Continent*. Chapter 3, “Battle for the Body.” Boston: Houghton Mifflin Company, 1990), students participate in a controversial legal case that captures the increasing tension in Africa between the forces of continuity and change. At issue is whether an African should be compelled, in death, to comply with traditional ethnic customs he had renounced when he was alive. In the end, students try to write verdicts that traditionalists and modernists find mutually acceptable.

Objectives: Upon completion of this activity, students will be able to. . .

- understand the conflict between the forces of continuity and change in Africa.
- view a controversial legal conflict from multiple perspectives.
- propose a viable compromise solution to a divisive legal and cultural conflict.

Grade Level: 6-12

Time: Approximately two fifty-five minute class periods plus homework

Materials:

- Handout #1.1, “The Battle for the Body Context”
- Handout #1.2, “Contending Viewpoints”
- Handout, #1.3, “The Battle for the Body Scoring Rubric”

Optional Background Reading:

- Blaine Harden, *Africa: Dispatches from a Fragile Continent*. Chapter 3, “Battle for the Body.” Boston: Houghton Mifflin Company, 1990.

Procedures:

1. Introduce the activity by informing the students that there are considerable differences in how the world’s cultural groups view death; consequently, funeral traditions vary as well. Inform the students that they are going to examine a court case that took place in 1987, in Nairobi, Kenya. Ask students to find Nairobi, Kenya on a map. Explain to the students, that on the surface, the case concerns cultural differences towards death and funerals in Kenya. On a deeper level, the case captures the tension in Africa between traditional cultural practices and the pressures of modernity.

2. Pass out Handout #1.1, “The Context of the Case” to the students and read it with them. Ask them what their first impressions are concerning the central question, “Should an African be compelled, in death, to comply with traditional ethnic customs he had renounced when he was alive?”

3. Distribute Handout #1.2, “Contending Viewpoints” to the students and read it with them. Inform the students that many people would find the modernists’ views most

persuasive. While acknowledging this, ask the students to identify strengths in the traditionalists' arguments.

4. Present the following hypothetical situation to the students and, as homework, assign the written verdict.

The Kenyan government has appointed you to determine Otieno's fate. As the judge, your primary responsibility is to rule justly on the central issue: whether in death Otieno should be compelled to comply with Luo burial traditions that he had renounced when he was alive. You must decide where Otieno will be buried and clearly and convincingly explain your reason to the courtroom and country. Also, as a result of the nation's tremendous interest in this trial, the president of Kenya has assigned additional responsibilities to you. In private discussions he has put pressure on you to write a verdict that both parties will view as an acceptable compromise. Before leaving your office his last words were, "Find the middle ground!" The president is fearful that a clear-cut decision in Wambui's favor will result in a Luo uprising with possible violence in Nairobi. Similarly, he is concerned that a definitive decision in the Luo's favor will cause urban residents to neglect ethnic obligations which may heighten economic hardship and political instability.

5. Once the students have written their verdicts, ask volunteers to read them to the class. Following each reading, write the most compelling aspect of that student's verdict on the board. After several verdicts have been read and several solutions suggested, ask the students to mix and match the best suggestions on the board to devise the best possible compromise verdict.

6. Ask students to speculate on the actual verdict that was handed down. Ask who thinks the court decided in Wambui's favor? Next, ask who thinks the court decided in the Luo's favor? Ask the students to explain their suspicion.

7. Conclude the activity by informing the students that the actual verdict was far from a compromise. In his verdict, the judge strongly criticized Wambui and sided with the Luo. Otieno was buried in Luo land. Refer the students to Harden's book if they are interested in more details.

Extending the Activity:

- Ask students to write and stage a play that opens in the courtroom with the reading of their verdict. Encourage the students to predict how their solution would be implemented.

The Battle of the Body Context

S.M. Otieno was a modern African. He was a successful criminal lawyer who lived in a big house in a Nairobi suburb where the wealthy children and grandchildren of British colonial settlers lived. He quoted Shakespeare, watched U.S. television on his videocassette recorder, and sent his children to be educated in the U.S. and Europe. Many Kenyans felt that the most modern and troubling aspect of Otieno's life was his marriage to a woman outside his ethnic group. Otieno was born a Luo, on the other hand Wambui, his wife, was born a Kikuyu. They married in 1963 when interethnic marriages were uncommon and scandalous.

Otieno's family and Luo elders did not approve of Wambui. According to Luo traditions, the "proper" wife cooks, bears children, fetches water, gathers firewood, places flowers at funerals, wails for the dead, and keeps her nose out of the affairs of men. Wambui on the other hand, was wealthy, educated, well known, ambitious, aggressive, and disputatious.

There are more than forty ethnic groups in Kenya. The Kikuyu are the largest and most powerful. The Luo are the second largest and historically most frustrated. The two group's languages are mutually unintelligible and many of their cultural practices are mutually repugnant. The Luo stereotype the Kikuyu as money-hungry business people who imitate questionable Western values while betraying their African heritage. The Kikuyu stereotype the Luo as supporters of primitive traditions.

Otieno called himself a Kenyan and taught his children to do the same. His children say his loyalties were first to his family and then to his nation. He did not teach his children the Luo language. He told them that the Luo were "lazy" and that their customs were "primitive" and "uncivilized."

In the year before his death, Otieno had told his wife and more than a dozen family friends that when he died he wanted to be buried on his farm outside of Nairobi near his children. He said, "Burying me in Luo land means throwing me away." The day after he died, Otieno's brother and other Luo leaders demanded his body. They insisted that the remains of a prominent Luo should be taken at once for burial in his home village. Ethnic custom determined that they owned the body. Neither Otieno's burial wishes nor the feelings of his widow really mattered. Luo leaders hired a lawyer. Wambui ordered a grave dug for her late husband at his farm. Simultaneously, the Luo ordered a grave dug two hundred miles away in Nyalgunga, Otieno's birthplace. While Wambui and Luo planned funerals for the same day, lawyers were busy. Both funerals were indefinitely postponed. Wambui and the Luo went to court to determine where Otieno should be buried. Nationwide, Kenyans were rived by the ensuing trail.

Source: Blaine Harden. Africa: Dispatches from a Fragile Continent. Chapter 3, "Battle for the Body." Boston: Houghton Mifflin Company, 1990.

Contending Viewpoints

Kenyans were sympathetic to both Otieno's wife and the Luo. The legal conflict dramatically captured the tension between traditional and modern values in Africa. Otieno's death made millions of Africans reexamine how modern they and their continent had become. Kenyans wondered which was most important: their individual, familial, ethnic, or national identity?

The **traditionalists** argue ethnicity is most important for numerous reasons including:

- Birth into an ethnic group entails group privileges and duties that have nothing to do with free will or how one chooses to live. An African can no more wish away his ethnic obligations than he can wish away the laws of gravity.
- The burial is the last journey. It is where you come back to your place of origin to be at rest. There isn't such a thing as an African becoming so cosmopolitan that this tradition does not apply. It is not a voluntary thing; whether you like it or not, you are part of it. A person's wishes are immaterial.
- The dead are conduits for good luck and guardians against catastrophe, unless they are improperly buried. The Luo attribute car accidents, birth defects, bad weather, illness, infertility, insanity, insect infestations, and the death of farm animals to the restless spirits of those who have been buried in violation of their traditions.
- The fundamental decisions of life, those concerning marriage and children, divorce and death, are governed by the laws of village and ethnic group, not of nation.
- Ethnic obligations hold the country together. Without these obligations, Kenya will become more dependent on the fluctuating price of coffee and European tourists interested in safari vacations. Ethnic traditions help redistribute wealth, lessen the potential for corruption among national leaders, and provide a sense of community and continuity.

The **modernists** argue the nation, family, and the individual are most important for numerous reasons including:

- Individuals should be free to choose whether they want to honor ethnic traditions.
- Ignoring a dead person's burial wishes is contrary to progressive ideas.
- The notion of restless spirits is nonsensical.
- An African is what he or she makes of him or herself. Education, professional achievement, and property ownership are the stuff of a successful life.
- Through education, professional achievement, and a lifetime pursuit of Western values, a modern African can escape ethnic traditions.

Handout 1.3

Battle for the Body Scoring Rubric

Assessing the Activity: Adapt the following 20-point rubric to evaluate the students' written verdicts.

	Resubmit	Competent 7	Exemplary 10
Substance/ Quality of Ideas	<ul style="list-style-type: none"> • it's not clear from the verdict where Otieno should be buried • verdict does not include a rationale explaining why Otieno should be buried in either place • confusing nature of verdict will not appease Kenyans 	<ul style="list-style-type: none"> • verdict begins with a statement of where Otieno should be buried • decision statement is followed by a rationale • verdict represents a compromise that should be acceptable to some traditionalists and modernists 	<ul style="list-style-type: none"> • verdict begins with a clear statement of where Otieno should be buried • decision statement is followed by a convincing rationale • verdict represents a compromise that will be acceptable to the majority of traditionalists and modernists
		4	5
Perspective Taking Skills	<ul style="list-style-type: none"> • student fails to demonstrate perspective taking skills by writing a one-sided verdict that will most likely anger and alienate one of the two groups 	<ul style="list-style-type: none"> • student demonstrates some perspective taking skills by writing a verdict that addresses some of both groups' concerns 	<ul style="list-style-type: none"> • student displays perspective taking skills by writing a thoughtful verdict that demonstrates an understanding of each groups' worldviews
		4	5
Organization/ Clarity/ Mechanics	<ul style="list-style-type: none"> • unorganized outline • difficult to understand verdict due to confusing phrases, sentences, and paragraphs, required multiple readings • mechanical errors distracted from ideas 	<ul style="list-style-type: none"> • obvious beginning, middle and end aides comprehension • most of the verdict's main ideas are clearly communicated • there are only a few grammar, punctuation, and spelling errors to correct 	<ul style="list-style-type: none"> • self-evident organizational framework and especially smooth transitions greatly aides comprehension of verdict • clearly written; the verdict's content is especially easy to grasp • writer uses correct grammar, punctuation, and spelling

Stop Two: Mexico

Case: McDonald's in Oaxaca City Town Meeting

Introduction: In this activity students participate in a hypothetical town meeting to decide whether McDonald's, a giant multinational company, in return for investment in one of Mexico's poorest states, should be ceded space to open a new restaurant in the center of Oaxaca City, a historic and culturally distinctive place. In the end, students hold a town meeting and try to persuade one another to either allow or not allow McDonald's to open by displaying posters, distributing pamphlets, and giving short speeches.

Objectives: Upon completion of this activity, students will be able to . . .

- understand the conflict between the forces of continuity and change in Mexico.
- view a controversial economic and cultural conflict from multiple perspectives.
- propose a convincing solution to a divisive economic and cultural conflict.

Grade Level: 6-12

Time: Approximately three fifty-five minute class periods plus homework.

Materials:

Required

- Handout #2.1, "McDonald's in Oaxaca City: Context and Contending Viewpoints"
- Handout #2.2, "Town Meeting Signup Sheet"
- Handout #2.3, "McDonald's in Oaxaca City Scoring Rubric" (two pages)
- Handout #2.4, "Arguments For and Against Opening a New McDonald's in Oaxaca City"
- poster making materials—posters, markers, scissors, old magazines, construction paper, glue, etc.

Optional

- video camera and digital still camera
- personal computers with an internet connection
- brochure-making software

Optional Background Reading:

- www.mcdonalds.com—the company's site
- www.mcspotlight.org—an anti-McDonald's activist site
- Eric Schlosser, *Fast Food Nation*, Chapter 10, Global Realization (New York, New York: Houghton Mifflin Company, 2001).
- Laurence Illif, "Mexico Culturists Want a Break Today from McDonald's," Dallas Morning News, September 3, 2002.
- Richard Boudreaux, "A heated Mc-culture clash," The Los Angeles Times, October 28, 2002.

Procedures:

1. Introduce the activity by informing the students that there are considerable differences in how people view McDonald's worldwide expansion. More specifically, explain that when the McDonald's corporation announces plans to open a restaurant in a new community (also Wal-Mart and other "big box" stores), some people embrace the news while others do not. Next, explain to the students that they are going to examine a conflict that took place in Mexico in 2002 when McDonald's decided to open a new restaurant in Oaxaca City, a state in southern Mexico. Ask students to locate Mexico, the southern state of Oaxaca, and Oaxaca City on relevant maps. Next, explain that on the surface, the case concerns the steady expansion of multinational restaurant chains. On a deeper level, the case captures the tension in Mexico between traditional architecture, traditional culinary practices, and even a slower pace of life on the one hand, and the pressures of modernity on the other.

2. Make an overhead transparency of Handout #2.1, "McDonald's in Oaxaca City: Context and Contending Viewpoints" and project only the top "Context" portion of the handout for students to read. Ask a few students to read the context out loud to the rest of the class and then ask the students what their first impressions are concerning the central question: Should McDonald's, a giant multinational company, in return for investment in one of Mexico's poorest states, be given space to open a new restaurant in the center of Oaxaca City, a historic and culturally distinctive place? Challenge the students to explain their reasoning by having them elaborate on why McDonald's should or shouldn't be allowed to open on the historic zocalo.

3. Distribute Handout #2.1, "McDonald's in Oaxaca City: Context and Contending Viewpoints" to the students and read the "Contending Viewpoints" portion of the handout with them. Encourage questions and clarify any misunderstandings students have. Take time to carefully check for understanding since students will be expected to critically evaluate both viewpoints in the activities that follow.

4. Explain to students that communities sometimes call "town meetings" to peacefully discuss and resolve conflicts like this one. Typically, at town meetings a cross-section of community members take turns speaking to the assembled crowd, and in the end, a city council or similar team of representatives makes a final decision based upon the effect of the different arguments. Next, inform the class that they are going to hold their own town meeting, in an effort to resolve this dilemma.

5. Ask students to pick a partner to work with, preferably someone whom they can work with outside of class, since they will continue their in-class work as homework. Next, ask each pair to pick a first and second choice between three different formats they will use as town meeting participants to persuade others to adopt their point of view: a poster, a pamphlet, or a public statement. Based upon the students' stated preferences, fill out

Handout 2.2, “Town Meeting Signup Sheet.” Try to give students their first or second choice, but for the sake of a more interesting town meeting, also create a fairly equal balance between the number of pairs creating posters, creating pamphlets, or making public statements. Equally important for a successful town meeting, assign an equivalent number of pairs to the “Yes” side as to the “No” side. Explain to students that you’ve assigned them to the “Yes” or “No” side independent of their initial opinions because an overarching purpose of this activity is to begin developing perspective-taking skills. Also explain that after the town meeting concludes, they will be given the opportunity to communicate their own point of view even if it’s markedly different from their “assigned” position.

6. Pass out Handout 2.3, “McDonald’s in Oaxaca City Scoring Rubric” (two pages) to students and read and discuss it with them. Encourage questions and carefully check for understanding so that the students clearly understand the expectations for their assigned activity, either creating a persuasive poster or pamphlet, or making a persuasive public statement. To the degree possible, at this critical juncture, provide models for students of exemplary posters, pamphlets, and public statements. [Note to teacher: When doing this activity for the first time collect examples of exemplary posters, pamphlets, and public statements by asking some students if you can keep their work, or by taking digital pictures of the most exemplary work, or in the case of the public statements, by videotaping them.] Time permitting, have students begin working on their posters, pamphlets, and public statements.

7. On the second day, provide as much time as is needed for pairs to complete their posters or pamphlets and to finalize and rehearse their public statements. So that students don’t simply repeat the viewpoints communicated on Handout #2.1, “McDonald’s in Oaxaca City: Context and Contending Viewpoints”, encourage them to do additional research by discussing the dilemma with other people and by examining McDonald’s website (www.mcdonalds.com) and an anti-McDonald’s activist website such as www.mcspotlight.com. Also, keep referring them to the scoring rubric, encourage their efforts, and if necessary, ask them to complete their work at home prior to the next class.

8. Begin the third day by distributing Handout #2.4, “Arguments For and Against Opening a New McDonald’s in Oaxaca City” to the students. Ask them to complete the handout while viewing their classmates’ posters, reading their classmates’ pamphlets, and listening to their classmates’ public statements. Also explain that they will be expected to use their completed handout to help write their personal opinion paragraph at the conclusion of the town meeting.

9. Display the posters on a wall where students can easily view them. Similarly, spread out the pamphlets on desks or tables where students can sit and read them. Explain to the students that while looking at the “yes” and “no” posters and the “yes” and “no” pamphlets their goal is to complete Handout #2.4, “Arguments For and Against Opening a New McDonald’s in Oaxaca City.” Divide the class into two equal-sized groups and instruct one group to carefully look at the posters and one to carefully read the pamphlets. After an appropriate amount of time, ask the “poster” group to switch to the pamphlets

and the “pamphlet” group to switch to the posters. Lastly, ask everyone to return to his or her original seats and have the public statement pairs present their statements in alternating “yes” and “no” order. Again, instruct students to continue completing Handout 2.4 while listening to their classmates’ public statements. Depending upon the time available, encourage students to ask each pair a few questions after each of their statements.

10. Debrief with students in terms of both the learning process and the content of the case. In terms of the process, discuss with the students what went well both in working with their partners and in terms of the town meeting more generally. Similarly, discuss with them what they would do differently next time, both in terms of working with their partner and their participation in the town meeting more generally. Challenge the students to identify specific strengths and next steps. In terms of the activity’s content, discuss with the students whether or not they made any progress in learning how to view a controversial issue from another person’s or group’s perspective. Ask them to explain why they did strengthen their perspective taking skills or why they did not.

11. Conclude the activity, by assigning the personal opinion paragraph. Explain to students that now that they have had the opportunity to carefully consider both sets of arguments, it’s time for them to explain their own informed position on whether McDonald’s should be allowed to open a new restaurant in Oaxaca City. Specifically, ask the students to explain their position on whether or not McDonald’s should be allowed to open a new restaurant in Oaxaca City. Highlight the four criteria of an exemplary personal opinion paragraph:

- student quickly, clearly, and succinctly states his/her position
- student thoughtfully explains how she/he evaluated the contending viewpoints and arrived at his/her final position
- student convincingly supports his/her position with ample details
- paragraph is legible and writer uses correct grammar, punctuation, and spelling

Check for understanding and provide ample time for students to write their personal opinion paragraphs.

12. Ask each student whether they were for or against opening a new McDonald’s in Oaxaca City and record their “votes” on the board. Ask some students to read their completed paragraphs. Briefly discuss the vote and the probable reasons behind it.

13. Finally, inform students that the “No to McDonald’s” contingent proved more persuasive in Oaxaca City in 2002 and McDonald’s was forced to open its planned new restaurant outside of Oaxaca City. [For more information on the outcome see, “Oaxacan city defeats McDonald’s, but victory doesn’t please everyone,” *The Associated Press, The Olympian*, December 14, 2002.]

Extending the Activity:

- Challenge students to create a cultural, economic, and environmental scorecard that communities could use to thoughtfully weigh the inevitable trade-offs that would follow the opening of a new McDonald’s or “big box” stores in their community.

McDonald's In Oaxaca City: Context and Contending Viewpoints

The Context

- In 1990, McDonald's had about 3,000 restaurants outside the U.S.; in 2000, it had 15,000 in more than 117 foreign countries; today it has over 31,000 in 119 foreign countries.
- As of August 2003, more than 46 million people eat at McDonald's each day.
- The first McDonald's in Mexico opened in 1984, there were 250 in 2001, 65 new ones opened in 2002, and 85 more in 2003. About 10 million Mexicans eat at McDonald's every month.
- Oaxaca City's 16th century zocalo, or downtown plaza, has United Nations Education, Scientific and Cultural Organization (UNESCO) status and draws tourists from all over the world.
- Like most city centers, several problems plague the Oaxaca City zocalo including: traffic jams, vandalism, noise, shoddy maintenance, unlicensed vendors and marchers for political causes who camp in the streets for weeks on end

Contending Viewpoints

The anti-McDonald's contingent—local cultural groups, consisting mostly of artists; informal leader, Francisco Toledo, a famous Mexican artist and Oaxacan native

- Toledo reflects, "Perhaps sacred is too strong a word, but our zocalo has a style, a soul, a way of being that would be altered forever by American fast food."
- We are not necessarily opposed to a new McDonald's outside the city center, our concern is with its proposed location in the zocalo.
- We are concerned the new McDonald's will hurt traditional restaurants in the zocalo.
- The new McDonald's will change the zocalo's relaxed colonial ambience.
- We are concerned the new McDonald's will lead to higher rents and even more multinational restaurants opening, the first salvo in a "full scale multinational invasion".

The pro-McDonald's contingent—McDonald's executives and some Oaxacan business owners

- One restaurant owner, Illiana de la Vega asks Toledo and the anti-McDonald's contingent, "What's authentic? Who's going to judge? If we have to accept other forms of business to raise our standard of living, I'm for it. We don't want to preserve our poverty."
- McDonald's will respect all of the city's and state's cultural and architectural requirements such as no arches.
- The new McDonald's will create approximately 70 new jobs in Oaxaca City, which desperately needs them.
- The new McDonald's will provide people with greater choice, a central tenet of free enterprise.
- McDonald's already has restaurants in the central plazas of other Mexican cities and life goes on in those locations.

- McDonald's has restaurants in nearly every large city in the world, it's "normal."
- Fast food and other cultural imports, such as Disney characters on helium balloons, already have a foothold in the zocalo.

Town Meeting Signup Sheet

Poster Pairs

Yes to McDonald's Opening

No to McDonald's Opening

_____ & _____
_____ & _____
_____ & _____
_____ & _____
_____ & _____
_____ & _____

Pamphlet Pairs

Yes to McDonald's Opening

No to McDonald's Opening

_____ & _____
_____ & _____
_____ & _____
_____ & _____
_____ & _____
_____ & _____

Public Statement Pairs

Yes to McDonald's Opening

No to McDonald's Opening

_____ & _____

_____ & _____

_____ & _____

_____ & _____

_____ & _____

_____ & _____

Handout 2.3

McDonald's in Oaxaca City Scoring Rubric

Assessing the Activity: Adapt the following 20-point rubric to evaluate the students' posters, pamphlets, or public statements as well as their personal opinion paragraph.

	Resubmit	Competent – 11	Exemplary – 15
1A Persuasive Poster	<ul style="list-style-type: none"> • designers' position on the central issue is unclear • designers' contributions were uneven, one person did most of the work • designers haphazard use of color, graphics, and text confuses more than it enlightens or persuades • designers' message isn't self-evident, they need to explain it to others • poster fails to leave much of an impression 	<ul style="list-style-type: none"> • designers' position on the central issue is clear • one designer took more of the lead, but the pair worked well together • designers used color, graphics, and text to make an argument some people find convincing • most aspects of the poster were self-explanatory • poster makes impression, but not necessarily a long-lasting one 	<ul style="list-style-type: none"> • designers' position on the central issue is self-evident • designers worked together as a true team, each designer made an equally important contribution • designers carefully and artistically combine color, graphics, and text to effectively persuade others to adopt their position • poster doesn't need explanation, it stands on its own feet • poster makes a long-lasting impression
	Resubmit	Competent – 11	Exemplary – 15
1B Persuasive Pamphlet	<ul style="list-style-type: none"> • confusing design leaves readers perplexed • creators' contributions were uneven, one person did most of the work • creators fail to acknowledge the differing perspectives at work • creators' position on the central issue is unclear • creators appeared to rush, lack of neatness detracts from pamphlet's impact • grammar, punctuation, and spelling errors in the pamphlet's text distracts readers from message • ideas are difficult to comprehend; as a result, argument isn't convincing 	<ul style="list-style-type: none"> • beginning, middle, and end of pamphlet are fairly obvious • one creator took more of the lead, but the pair worked well together • in stating their own position, creators touch upon counter-arguments • ideas are combined in a way that some people find convincing • most of the pamphlet was neatly assembled • occasional grammar, punctuation, and spelling errors didn't distract too much from message • pamphlet left a positive impression 	<ul style="list-style-type: none"> • especially clear design coupled with page numbers helps readers understand the creators' position • creators worked together as a true team, each person made an equally important contribution • creators thoughtfully acknowledge the differing perspectives at work, yet their position is self-evident • ideas are convincingly communicated and combined • pamphlet was carefully and very neatly assembled • text is free of grammar, punctuation, and spelling errors • pamphlet makes a long-lasting impression

	Resubmit	Competent – 11	Exemplary – 15
1C Persuasive Public Statement	<ul style="list-style-type: none"> • rambling or disorganized nature of statement left audience unsure of the speakers' position • presenters' contributions were uneven, one person did most of the work • speakers fail to acknowledge the differing perspectives at work • speakers' undeveloped presentation skills detracted from statement • speakers were easily flustered which also limited statement's effectiveness • presentation failed to leave a positive impression 	<ul style="list-style-type: none"> • obvious beginning, middle and end aides comprehension of statement • one presenter took more of the lead, but the pair worked well together • in stating their own position, speakers touch upon counter-arguments • speakers use their voices, as well as pacing, eye contact, and related presentation skills to effectively communicate decision • presentation left a positive impression as a result of the speakers' presentation skills, ideas, and poise 	<ul style="list-style-type: none"> • organizational framework and especially smooth transitions greatly aide comprehension of statement • presenters were a true team, each member made an equally important contribution • speakers thoughtfully acknowledge the differing perspectives at work, yet their position is self-evident •speakers skillfully use their voices, as well as pacing, eye contact, and related presentation skills to clearly and convincingly communicate decision • presentation was convincing and memorable as a result of the speakers' excellent presentation skills, persuasive ideas, and poise
	Resubmit	Competent – 4	Exemplary – 5
2 Personal Opinion Paragraph	<ul style="list-style-type: none"> • student's position is unclear • student does not reference contending viewpoints • supporting details are lacking; as a result, student's position is a superficial opinion more than a convincing argument • grammar, punctuation, and spelling errors distract the reader; as a result, multiple readings are necessary 	<ul style="list-style-type: none"> • student states position early in the paragraph • in stating point of view, the student references others' differing perspectives • student supports position with a few details • paragraph is competently written, the occasional grammar, punctuation, or spelling errors are not too distracting 	<ul style="list-style-type: none"> • student quickly, clearly, and succinctly states position • student thoughtfully explains how she/he evaluated the contending viewpoints and arrived at his/her final position • student convincingly supports position with ample details • paragraph is legible, and writer uses correct grammar, punctuation, and spelling

**Arguments For and Against Opening a
New McDonald's in Oaxaca City**

Arguments **For** Opening a
a
New McDonald's in Oaxaca City
City

Arguments **Against** Opening
New McDonald's in Oaxaca

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Stop Three: France

Case: Conspicuous Religious Symbols in French Public Schools

Introduction: In this activity students consider whether France should ban public school students from wearing conspicuous religious symbols. At issue is Europe's struggle with the integration of its rising Muslim population, a new wave of anti-Semitism, and the rights of religious minorities. In this hypothetical situation, students assume the identities of French middle or high school students, balance the contending viewpoints, and convey their positions on the ban to a government commission charged with advising the French president.

Objectives: Upon completion of this activity, students will be able to. . .

- understand contending viewpoints on how best to manage changing demographics in Western Europe.
- view a controversial cultural and religious conflict from multiple perspectives.
- propose a convincing solution to a divisive cultural and religious conflict.

Grade Level: 6-12

Time: Approximately three fifty-five minutes class periods plus homework.

Materials:

Required

- Handout #3.1, "The Context of France's Conspicuous Religious Symbols in School Dilemma"
- Handout #3.2, "Contending Viewpoints on France's Conspicuous Religious Symbols in School Dilemma"
- Handout #3.3, "France's Conspicuous Religious Symbols in School Scoring Rubric"

Optional Background Reading:

- Young, Muslim, and French, www.pbs.org/wnet/wideangle/shows/france.
- Elaine Sciolino, "French Panel Recommends Banning Head Scarves in Schools," The New York Times, December 11, 2003.
- Gihan Shahine, "Balancing Reactions: France's controversial anti-hijab bill continues to spark protests on Egyptian campuses," Al-Ahram Weekly, March 1, 2004. Available on YaleGlobal Online, <http://yaleglobal.yale.edu>.
- Shada Islam, "Headscarf Ban Misses the Point: France's proposed law illustrates cultural divide between the state and its Islamic population," YaleGlobal, January 30, 2004, <http://yaleglobal.yale.edu>.

Procedures:

[Note to teacher: The value of this activity will be enhanced if students start with a basic understanding of Islam. Consequently, before beginning the activity, take time to either provide an introduction to Islam or review what students have previously been taught.]

1. Begin by having students locate France on a world map. Next, distribute Handout #3.1, “The Context of France’s Conspicuous Religious Symbols in Schools Dilemma” to the students and read it with them. Ask students to look up the following words, or to expedite things, provide the following definitions for them:

- Muslim—somebody who believes in and practices Islam
- Islam—the religion of Muslims, based upon the teachings of Muhammad during the 7th century and now the second largest of the great religions in number of believers
- mosque—a building in which Muslims worship
- Koran—the sacred text of Islam, believed by Muslims to record the revelations of God to Muhammad
- conspicuous—1. easily or clearly visible; 2. attracting attention through being unusual or remarkable.
- imam or Imam—1. a man who leads the prayers in a mosque; 2. a leader of an Islamic community
- secular—1. not controlled by a religious body or concerned with religious or spiritual matters; 2. not religious or spiritual in nature
- secularism—the belief that religion and religious bodies should have no part in political or civic affairs or in running public institutions, especially schools
- anti-Semitic—hating or discriminating against Jewish people
- anti-Semitism—policies, views, or actions that harm or discriminate against Jewish people
- Islamophobic—somebody with an intense fear or dislike of Islam and Muslims
- xenophobic—somebody with an intense fear or dislike of foreign people, their customs and culture, or foreign things

Also provide time for students to peruse pictures of French Muslim students and do some additional background reading on the issue at the following website: Young, Muslim, and French, www.pbs.org/wnet/wideangle/shows/france. Encourage questions and clarify any misunderstandings students have.

2. Heighten the importance of the case by setting it in a larger context. Point out that as a result of wide scale human migration and different birth rates among ethnic groups, many countries are trying to figure out how best to balance the rights of minorities with the need for national unity. Share specific examples from your country to lend relevance to the case. Similarly, explain to students that the National Commission charged with making a recommendation to the French President on whether France should ban public school students from wearing conspicuous religious symbols did not seek as much input from students themselves as they might have. Point out the irony of a democratic country making policy decisions without meaningful involvement of the citizens most directly affected by the outcome. Briefly discuss with students other examples (e.g., censoring of books or music, dress codes, other school policies, driving license laws, etc.) of when policies have been enacted on their behalf without their meaningful participation in the decision-making process.

3. Pass out Handout #3.2, “Contending Viewpoints on France’s Conspicuous Religious Symbols in School Dilemma” to the students and read it with them. Inform students that shortly they will be asked to take a side in this debate and then persuade others to adopt

their position. Take time to carefully discuss the merit of each side's thinking so that students will be able to critically evaluate both viewpoints in the activities that follow. [Note to teacher: Time permitting, ask students what else they would like to know about the dilemma before taking a position on it. Before proceeding to step four, help the students find the supplemental resources necessary to answer their questions.]

4. Write the following question on the board: Should France ban public school students from wearing conspicuous religious symbols while at school? Why or why not? Instruct students to free write or journal on the question for 10 minutes without stopping. Challenge them to quickly communicate as many of their initial ideas as possible without worrying about writing mechanics.

5. While the students are journaling, write the following resolution on the board. Resolved: France should ban public school students from wearing conspicuous religious symbols at school. Next place three placards along the longest wall in the following manner: a "Disagree Strongly" placard on the extreme left edge, an "Agree Wholeheartedly" placard on the extreme right edge, and an "Undecided" placard equidistant from the other two placards. When the students finish journaling, explain that they are going to "stand their positions" by positioning themselves along the wall from left to right depending upon whether they disagree strongly with the resolution, are undecided, or agree strongly with it. Ask the students to re-read what they wrote and then "stand their position" along the "disagree strongly," "undecided," "agree wholeheartedly" continuum. Emphasize the importance of taking an authentic stand meaning students should ignore both where their friends and where the majority of the class chooses to stand along the continuum.

6. With the students still standing along the wall, ask three or four students on the far left, the far right, and in the center to read their journal entries and engage the students from the different parts of the continuum in discussion with one another. When the discussion runs its course, ask the students to return to their seats and provide them with a few minutes to continue working on their journal entries in light of their peers' perspectives.

7. Present the following hypothetical situation to the students:

As secondary students in a French public school, you're dismayed with the fact that your opinions on whether you should be allowed to wear conspicuous religious symbols in school have seemingly been ignored by the National Commission charged with advising the French President on whether to enact the conspicuous religious symbols ban or not. In light of student leader activism on this issue and general public criticism of the National Commission's decision-making processes, the Commission has decided to hold its next hearing at your school to learn much more specifically about young people's perspectives. At the hearing each of you will be given the opportunity to read a letter arguing for or against the ban. Since the hearing will be nationally televised, please write thoughtful

letters that will reflect positively on the quality of your education, your teachers, and yourselves.

8. Distribute Handout #3.3, “France’s Conspicuous Religious Symbols in School Scoring Rubric” and review it with the students.

[Note to teacher: The quality of the students’ letters will hinge in large part on whether you provide models of exemplary letters from previous students at this critical juncture. If doing this activity for the first time, reproduce a few exemplary letters to an editor or persuasive essays from a periodical for the students. It’s okay if the letters or essays are about a different dilemma. Challenge the students to identify what makes the letters’ or essays’ so persuasive and encourage them to adapt those same practices in their own letters.]

Provide time for the students to begin writing their letters and ask them to complete them at home before the next class. To facilitate the peer editing process, ask students to use a word processing software program and to bring three copies of their completed letters to the next class.

9. Review with students the importance of peer editing, what tends to work best (e.g., spending equal time on each person’s work, starting with one’s strengths, carefully wording one’s next steps, listening well to one another, etc.) and what often subverts the best peer editing intentions (e.g., getting bogged down on one person’s work, skipping over one’s strengths, providing harsh criticism, discounting feedback or reacting defensively to it, interrupting one another). Ask the students to take out their three copies of their letters and their scoring rubrics. Write a suggested timeframe on the board, for example, 15 minutes per student. Show the class how you want each threesome to arrange their desks to have the best possible peer editing discussions. Next, organize the class into heterogeneous groups of three and ask them to which person’s paper they would like to read and discuss first. Provide approximately 45 minutes for each group to complete their peer editing. Circulate throughout the classroom to make sure each group is on task. Encourage the students to continually refer back to their scoring rubrics. After peer editing is completed, ask the students to use the remainder of the class to rework their letters in light of their peers’ feedback. Inform them their final draft is due at the beginning of the next class.

10. Survey the students to see how many ended up recommending a ban and how many recommended against it. Ask some students to read their final letters in alternating, “for the ban,” “against the ban” order. Inform the students that the National Commission ended up advising the President to enact the ban and that the President followed their recommendation despite widespread controversy surrounding the decision. As a result, presently, French public school students are not allowed to wear conspicuous religious symbols in public schools; however, they are allowed to wear small, discrete religious symbols. Discriminating between what is conspicuous and what is discrete will undoubtedly prove difficult.

Extending the Activity:

- Ask the students to speculate on why policy makers tend to slight 12-18 year olds opinions so often and what they might do about it.
- Challenge the students to predict what will happen over the next few years in France with respect to the ban. Will the ban of conspicuous religious symbols in French public schools contribute to the successful integration of Muslims? Why or why not?
- Ask the students to research and report on the most recent news surrounding the conspicuous religious symbols ban in France.

The Context of France's Conspicuous Religious Symbols in School Dilemma

Europe faces difficult questions about how to adapt to its new multi-cultural and multi-religious realities. More specifically, France faces difficult questions about how to integrate its surging Muslim population. Once tiny, it has grown exponentially, fueled by immigration from North Africa and the Middle East and from countries such as Turkey and Pakistan, as well as by higher birth rates in Muslim families. In 2004, France's population was 60 million, including an estimated five million to seven million Muslims, the most in Western Europe.

The first group of Muslims arrived in France in the 1950s and 1960s from Algeria, Tunisia and Morocco. They helped fill France's demand for cheap factory labor amid the country's post-World War II economic boom. A turning point came in the late 1970s when the French government allowed those workers to bring their families to France. That took away an incentive for them to return to their home countries. Many settled in France for good, sending the number of Muslims soaring. As a result, hundreds of mosques sprang up across the country.

France has tried to promote the idea of a "French Islam," in harmony with France's commitment to secularism and the "republican" ideal of strict separation of church and state.

As a rule, France wants its immigrants to leave their languages and cultural origins behind and become primarily French. But French Islam has been a difficult concept to put into practice. The government has become increasingly concerned that poorly trained foreign imams are inciting people to abandon traditional French values with their angry sermons.

France became aware it had an integration problem in the late 1980s when Muslim girls started coming to school wearing head scarves. Since then, French citizens have argued about the intrusion of religion into secular public institutions, and more specifically, whether the country should tolerate obvious signs of religious affiliation at its public schools. France's dilemma is how to best balance its fierce commitment to secularism with the demands of religious minorities.

A recent panel of religious leaders, teachers, politicians, and sociologists identified several specific challenges France faces in coming to grips with Islam including: the refusal of some Muslim women to be treated by male doctors, hostility in some schools toward the teaching of the Holocaust, anti-Semitic sentiment among alienated Muslim youth, difficulty in burying the dead according to different religious traditions, job discrimination against candidates of foreign origin or foreign parentage, peer pressure in jails for prisoners to practice their religion strictly and insist their families wear "religiously correct" clothing during visits, the refusal of girls taking first aid courses to rescue male accident victims, and the refusal of conservative strict Muslim women to shake hands with men. On the other hand, some point out that missing from Europeans' discussions on Islam is any recognition that Muslim immigrants are an integral part of Europe, that Islam is part of Europe's historical heritage and its present. More specifically, Muslim workers from Morocco, Turkey, Algeria, Tunisia, West

Africa, and South Asia, continue to play a crucial role in Europe's economic development.

The overarching question is whether France should limit religion's influence on French society, by banning public school students from wearing Islamic head scarves, Christian crosses, Jewish skullcaps and other conspicuous religious symbols to school. The challenge is to learn to live in harmonious co-existence despite accelerating cultural and religious diversity.

Contending Viewpoints on France's Conspicuous Religious Symbols in School Dilemma

Advocates of the ban on conspicuous religious symbols contend:

- The ban is the only way to stop the increasing demands by France's large Muslim community for special privileges, such as the separation of men and women in public swimming pools and treatment of female patients exclusively by female doctors.
- Some Muslim girls say they are pressured into wearing head scarves by family and "outside groups," a reference to Muslim activists who advocate strict religious practices among the Muslims of France. These activists pressure young Muslims to identify first with their faith and then with their French citizenship instead of the opposite. Some of these girls have asked that the state forbid the wearing of religious symbols in school to guarantee their protection and their individual freedom.
- Some French activists argue that "The Islamic veil sends us all—Muslims and non-Muslims—back to a discrimination against women which is intolerable."

Opponents of the ban on conspicuous religious symbols contend:

- A ban would be discriminatory against all religions, not just Islam.
- The head scarf is strictly a religious matter that has no political connotations whatsoever. A girl who wears a head scarf is only honoring her religious obligation as dictated by the Koran. She is practicing her religion and not making any attempt to spread a certain thought or belief.
- A ban will only anger Muslims and lead to the creation of private Islamic schools that will be hard for the government to monitor.
- It is better to "trivialize" the veil and get used to it rather than "stigmatize" it and make it more of a crisis.
- To truly live up to France's commitment to freedom and equality, people must be allowed to express their religious beliefs and wear whatever they like.
- Instead of banning conspicuous religious symbols, European politicians should be tackling the real problems of discrimination, hostility and isolation facing almost all of the continent's 12.5 million Muslims. It is this isolation that has encouraged some to embrace a more rigid interpretation of Islam.
- A conspicuous religious symbols ban threatens to aggravate post-September 11 Islamophobic sentiments in Europe. The ban debate could further spur the popularity of Europe's unashamedly Islamophobic and xenophobic far-right political parties (such as Jean-Marie Le Pen's Front National in France)

Handout 3.3

France's Conspicuous Religious Symbols in School Scoring Rubric

Assessing the Activity: Adapt the following 20-point rubric to evaluate the students' letters.

	Resubmit	Competent 7	Exemplary 10
Substance/ Quality of Ideas	<ul style="list-style-type: none"> • writer's position statement is unclear • writer doesn't provide reasons for position • writer doesn't acknowledge or discuss any counter-arguments 	<ul style="list-style-type: none"> • writer provides clear position statement • writer gives reasons in support of position, but overlooks important reasons • writer conveys an understanding of the issue • writer touches upon counter-arguments, but neglects some or doesn't explain why position is still valid 	<ul style="list-style-type: none"> • writer provides especially clear position statement • writer provides clear and convincing reasons for position • writer conveys a sophisticated understanding of the issue's nuances and subtleties • writer addresses counter-arguments and explains why position is still valid
		7	10
Quality of Writing	<ul style="list-style-type: none"> • writing is aimless and disorganized • letter is too formal or informal; sounds like writer doesn't like topic of the letter • writer uses the same words over and over; some words are confusing • many run-on sentences and sentence fragments make letter hard to read • numerous grammar, punctuation, and spelling errors make several readings necessary 	<ul style="list-style-type: none"> • letter has a beginning, a middle, and an end • tone is okay, but letter could have been written by anyone; writer needs to tell how he/she thinks and feels • writer makes some fine and some routine word choices • sentences are well-constructed • there are a few grammar, punctuation, and spelling errors to fix; but in general, writer uses correct conventions 	<ul style="list-style-type: none"> • letter has a compelling opening, an informative middle, and a satisfying conclusion • sounds like writer cares about argument; explains how he/she thinks and feels about it • writer uses natural, varied, and vivid words • sentences are clear, complete, and of varying lengths • writer uses correct grammar, punctuation, and spelling

Stop Four: The United States

Case: The Makah Whaling Dilemma

Introduction: In this activity students assess arguments in support of and in opposition to the Makah people's right to hunt whales as is their tradition. The Makah, who live on Neah Bay in the northwestern corner of Washington State, killed a whale on May 17, 1999 for the first time in over 70 years. Whaling opponents define the issue in terms of whale conservation; proponents emphasize indigenous people's rights to preserve their distinct culture. Students consider opposing viewpoints, form their own opinions on whether or not the Makah should resume whaling, and create political cartoons to persuade other people to adopt their point of view.

Objectives: Upon completion of this activity, students will be able to. . .

- understand contending viewpoints on how best to manage indigenous people's rights in contemporary society.
- view a controversial cultural conflict from multiple perspectives.
- use political cartooning to persuade others to adopt a particular point of view on the Makah's desire to return to whaling.

Grade Level: 6-12

Time: Approximately five fifty-five minute class periods plus homework.

Materials:

- Handout #4.1, "The Context of the Makah Whaling Dilemma: A Makah Whaling Timeline"
- "Makah Whale Hunt Succeeds on May 17, 1999," the Online Encyclopedia of Washington State History, available at http://www.historylink.org/WA_output.cfm?file_id=5310
- Handout #4.2A, "Arguments in Support of the Makah's Right to Resume Whaling:
Excerpts from a Fact Sheet Issued by the Makah Whaling Commission on July 21, 1998"
- Handout #4.2B, "Arguments in Support of the Makah's Right to Resume Whaling:
Excerpts from The Social, Cultural and Economic Importance of "Subsistence" Whaling"
- Handout #4.2C, "Arguments in Opposition to the Makah's Right to Resume Whaling:
Death in Neah Bay, Excerpts from A PAWS Magazine Q and A"
- "Native Americans and the Environment, the Makah Case Study," by Alx Dark, April, 1999, available at <http://www.cnie.org/NAE/cases/makah/index.html>
- Handout #4.3, "Introduction to Political Cartoons"
- self selected examples of political cartoons
- "Understanding the World of Political Cartoons," the World Affairs Council of Seattle and Newspapers in Education, the Seattle Post-Intelligencer, available at

http://www.world-affairs.org/class_curriculum.html#cartoons

- Handout 4.4, “Creating a Political Cartoon”
- Handout #4.5, “The Makah Whaling Political Cartoon Scoring Rubric”
- political cartoon making materials—sketchpad, pencils, rulers, colored pencils or markers, erasers, etc.

Procedures:

1. Provide background information on the case by reading Handout #4.1, “The Context of the Makah Whaling Dilemma: A Makah Whaling Timeline” with students. For additional context read the on-line article titled “Makah Whale Hunt Succeeds on May 17, 1999” with the students. The web address for the article is http://www.historylink.org/WA_output.cfm?file_id=5310. Discuss the article with the students and check that they understand the general outline of the conflict. Also ask students to locate Neah Bay on a map of the United States (the northwestern most point of Washington State).
2. Pass out the following two handouts to students: Handout #4.2A, “Arguments in Support of the Makah’s Right to Resume Whaling: Excerpts from a Fact Sheet Issued by the Makah Whaling Commission on July 21, 1998” (three pages) and Handout #4.2B, “Arguments in Support of the Makah’s Right to Resume Whaling: Excerpts from The Social, Cultural and Economic Importance of “Subsistence” Whaling” (one page). Provide ample time for the students to read the handouts and then discuss them together. Irrespective of their initial opinions, ask individual students to summarize the most important arguments in support of the Makah’s right to resume whaling. Make a “T” chart on the board and ask student volunteers to list the most important arguments in support of the Makah’s right to resume whaling on the left side of the “T” chart.
3. Distribute Handout #4.2C, “Arguments in Opposition to the Makah’s Right to Resume Whaling: Death in Neah Bay, Excerpts from A PAWS Magazine Q and A” (three pages) to students. Again, provide ample time for the students to read the handout and then discuss it together. Ask other students to summarize the most convincing arguments against the Makah’s right to resume whaling. Ask additional volunteers to list the most convincing arguments against the Makah’s right to resume whaling on the right side of the “T” chart.
4. Time permitting, ask students to read the following on-line article for additional background information, “Native Americans and the Environment, the Makah Case Study,” by Alx Dark, April, 1999, available at, <http://www.cnie.org/NAE/cases/makah/index.html>. The article consists of the following seven subsections: 1. Background; 2. The Return to Whaling; 3. Whaling Opponents; 4. Whaling Protests; 5. Arguments Against the Hunt; 6. Eco-Colonialism; and 7. Endnotes. Divide the students into groups of six. Ask one person in each group to take responsibility for reading and then summarizing one of the first six subsections of the article to the rest of the group. Instruct the students to read their particular endnotes as well. In matching students to subsections be mindful that the ideas in subsections 5 and 6, “Arguments Against the Hunt” and “Eco-Colonialism” are most challenging and that the ideas in subsection 3, “Whaling’s Opponents” are moderately challenging. Subsections 1, 2, and 4 are the most descriptive and least analytical of the subsections.
5. Explain to students that they are going to communicate their points of view on whether or not the Makah should be allowed to return to whaling by creating political

cartoons. Pass out Handout 4.3, “Introduction to Political Cartoons” to the students and read it with them. Time permitting, also have students read pages 5-8 of “Understanding the World of Political Cartoons,” available at http://www.world-affairs.org/class_curriculum.html#cartoons.

6. Use the questions at the bottom of Handout 4.3 to analyze a few political cartoons with the students. Either in class or for homework, provide each student with a political cartoon (some can have the same one) or have them find cartoons themselves and ask them to complete a written analysis of their cartoon by answering the questions at the bottom of Handout 4.3. Once they’re done, ask them to share their cartoons and their analyses of them with a partner. Also ask each twosome to pick one of the two cartoons to share with the class. Have students share their analyses of as many of the selected cartoons as time permits. Next, review the methods political cartoonists use to provoke people’s thinking.

7. Distribute Handout, 4.4 “Creating a Political Cartoon” and read it with the students. Encourage questions and take as much time as is necessary for students to understand the suggested cartoon creating process. Next pass out Handout 4.5, “The Makah Whaling Political Cartoon Scoring Rubric” and review it with students. Again, foster discussion about the rubric and clarify whatever aspects might be confusing. Remind the students to continually refer back to their rubrics while creating their cartoons.

8. Provide ample time for students to create their cartoons. Ask those who are not able to finish in class to complete it as homework.

9. Have students take turns showing their classmates their drawings. Remind them to explain how their design elements contribute to the cartoon’s meaning. Time permitting, encourage the students to describe the specific elements they like in each cartoon. In the end, display the cartoons in the classroom or in a school hallway so that others may enjoy them.

[Note to teacher: If the oral presentation proves too difficult for some students, they can of course submit a written explanation of their cartoon.]

Extending the Activity:

- Have students read the following article about changing marriage customs among Native Alaskans by Sarah Kershaw, “For Native Alaskans, Tradition is Yielding to Modern Customs,” (New York Times, August 21, 2004, www.nytimes.com/2004/08/21/national/21alaska.html). Challenge them to express their views on the issues raised by drawing another political cartoon.

- Have students read the following article about a Tanzanian tribe striving to maintain their cultural tradition of hunting elephants. “Hunting for Glory With the Barabaig of Tanzania,” by Demetra Aposoporos, *National Geographic*, July 2004, pp. 76-93. Ask students to list similarities and differences between the two case studies.

**The Context of the Makah Whaling Dilemma:
A Makah Whaling Timeline**

Artifacts suggest Makah whaling dates back about 2,000 years. Here's a summary of the tribe's whaling pursuits in modern times:

1855: Tribe agrees to cede land to reserve guarantees for whaling and other rights in Treaty of Neah Bay.

1920s: Tribe discontinues whale hunts as commercial whaling industry hunts whales to near extinction.

1994: U.S. takes gray whale off endangered species list.

1997: Through U.S. sponsorship, Makah receive five-year quota from International Whaling Commission.

1998: Washington state Governor Gary Locke deploys National Guard to Neah Bay to keep peace between protesters and tribe.

May 17, 1999: Makah successfully hunts tribe's first whale in more than 70 years.

2002: In the most significant decision to date, a three-judge panel of the 9th U.S. Circuit Court of Appeals ruled that a National Marine Fisheries Service finding that tribal hunts would have no significant effect on gray whale populations was inadequate and biased under federal environmental policies. The court said the federal agency should have conducted a much more stringent environmental impact study of effects such hunts could have on the relatively few gray whales that regularly return to the waters near the tribe's reservation.

2003: With hunts on hold, Makah receives its second whaling quota from International Whaling Commission, effective through 2007.

June 7, 2004: Federal appeals court rebuffs Makah's appeal over whaling. The Makah Tribe cannot hunt gray whales until the U.S. government conducts a full-blown environmental analysis; and the tribe and the federal agency that sponsors its hunts also must win an exception to the Marine Mammal Protection Act before any tribal whaling can take place again.

Ruling may put tribe's next hunt off for years.

[For additional background information, also see http://www.historylink.org/WA_output.cfm?file_id=5310, "Makah Whale Hunt Succeeds on May 17, 1999.]"

**Arguments in Support of the Makah's Right to Resume Whaling:
Excerpts from a Fact Sheet Issued by the Makah Whaling Commission on July 21,
1998**

1. When does the Makah Tribe intend to conduct a whale hunt?

We have been planning a whale hunt for the past four years. We are now in the final stages of preparation and plan to conduct the hunt beginning in October or November of 1998.

2. Why does the Tribe want to do this?

Whaling has been a tradition of the Makah for over 2000 years. We had to stop in the 1920's due to the scarcity of gray whales. Their all-time abundance now makes it possible to resume the hunt. There has been an intensification of interest in our own history and culture since the archeological dig at our village of Ozette in 1970, which uncovered thousands of artifacts bearing witness to our whaling tradition. Many Makah feel that our health problems result, in some degree, to the loss of our traditional diet of seafood and sea mammal meat. We would like to restore the meat of the whale to our diet. Many of us also believe that the problems besetting our young people stem from lack of discipline and pride. We believe that the restoration of whaling will help to restore that discipline and pride.

3. How many whales will the Makahs take?

We are legally permitted to take up to five whales per year, but the Makah gray whale management plan limits the number of landed whales over a five year period to 20—or an average of four per year. The management plan permits whaling only if there is an unmet traditional subsistence or cultural need for the whale in the community. So it is possible that as little as one whale per year will suffice.

4. What species will be hunted?

Only the eastern Pacific or California gray whale will be hunted.

5. Does the level of Makah whaling proposed pose any conservation threat to this species?

Absolutely not. Whale scientists have closely observed the species for many years and in 1993 determined that the gray whale population had exceeded the numbers existing before industrial whaling on this species began. In 1994 the gray whale was removed from the endangered species list. The most recent population estimate, (1996) was 22,263 whales. The population continues to increase at a rate of about 2.5 percent per year; despite continuous harvesting of about 165 gray whales a year by Russian aborigines—the Chukotki, for the last 30 or 40 years.

6. What gives the Makahs a legal right to hunt whales?

Under the treaty made by the United States with Makahs in 1855, the United States promised to secure to the Makahs the right to engage in whaling. This is the only treaty ever made by the United States which contains such a guaranty. The treaty which was

ratified by the United States congress in 1855, is the law of the land under the U.S. Constitution and has been upheld by the Federal Courts and the Supreme Court. To us, the Makah Treaty is as powerful and meaningful a document as the U.S. Constitution is to other Americans; it is what our forefathers bequeathed to us.

7. How did a whaling clause come to be written into the treaty with Makah?

Prior to entering into negotiations with the Makah the United States government was well aware that our people had lived around Cape Flattery for several thousand years and that we subsisted primarily on whale, seal and fish. They knew that we hunted whales and that we had a thriving commerce in whale oil which made us wealthy. When the United States territorial Governor, Isaac Stevens arrived at Neah Bay in December of 1855, he entered into three days of negotiations with our leaders. They made it clear to him that while they were prepared to cede their lands to the United States, they wanted guarantees of their traditional rights on the ocean and specifically of the right to take whale. The Treaty minutes record Governor Stevens as saying to the Makahs: "The Great Father knows what whalers you are—how you go far to sea to take whale. Far from wanting to stop you, he will help you—sending implements and barrels to try the oil." Stevens presented the written treaty to the Makahs and explained, through an interpreter, that the Treaty contained an express guaranty by the United States of the right to continue to take whales. The Treaty was then accepted by the Tribe.

8. Will the Makahs sell any of the whale meat?

Absolutely not. We will abide by federal laws which prohibit commerce in whale meat. Our Tribal law also prohibits any sale of whale meat or whale products, except for artifacts made by Makah carvers out of whale bone.

9. What use will the Makahs make of the whale?

The meat will be distributed to all members of the Tribe, which presently numbers 1,800 persons. Any meat remaining will be frozen in meat lockers for later distribution.

10. How will the Makahs hunt the whale?

We have given much thought and time to the planning of the hunt. We are attempting to conduct it in a way that is as consistent as possible with our traditional manner of whale hunting, but also with the requirement of the International Whaling Commission that the killing of the whale be done in as humane a manner as possible, and at the same time with as much safety as possible for our crews. We presently plan to conduct the hunt from one or two traditional seagoing canoes, manned by crews of 8 to 9 whalers in each canoe. The canoe is 36 feet in length and is carved from a single cedar log. We plan to use both a harpooner and a rifleman who will be stationed in the canoe. The harpooner will use a stainless steel harpoon mounted on a wooden shaft approximately seven feet long, connected by ropes to buoys and to the canoe. The rifleman will fire a specially designed .50 caliber rifle simultaneously or immediately after the harpoon is thrown. We have been working with Dr. Allen Ingling, a veterinarian at the University of Maryland on the use of this weapon. Dr. Ingling and representatives of the National Marine Fisheries Service and the National Marine Mammal Laboratory have been testing the use of this rifle. It is expected that the rifle will achieve immediate unconsciousness and

death of the whale when fired at a target area near the base of the skull. It would be the most humane method that can be employed. While it is true that this is not the traditional method of the Makah, it is far more humane than the traditional Makah practice of plunging spears into the whale to cause internal bleeding and ultimate death. That method often resulted in prolonged and agonizing death for the whale. The rifle merely replaces the spear and avoids unnecessary suffering.

We intend to follow the canoe with chase boats, and after the death of the whale, Makah divers will go into the water to lash the whale's jaws shut to prevent it from sinking. They will also attach lines to enable the whale to be towed back to shore. The carcass will be beached at one of the Makah's traditional beaches and whaling family representatives will carve the blubber and meat and distribute it in accordance with traditional Makah practice.

11. Will the Makahs harm mother whales with calf or calves? No. This is specifically prohibited by the Makah Whaling Management Plan. Only adult migrating whales will be taken.

12. Aside from history and tradition, is there any cultural purpose served by taking whales now? Yes. Whaling and whales have remained central to Makah culture. They are in our songs, our dances, our designs, and our basketry. Our social structure is based on traditional whaling families. The conduct of a whale hunt requires rituals and ceremonies which are deeply spiritual. Whale hunting imposes a purpose and a discipline which will benefit our entire community.

13. Are you aware that your whaling plan has aroused intense opposition around the United States and abroad?

Yes. We are not insensitive to this. But we are also aware that much of this opposition has been whipped up deliberately by organized groups who have put out a blizzard of propaganda attacking us and urging the public to oppose us. Unfortunately much of this propaganda contains misinformation, distortion and outright falsehoods. The anti-whaling community is very well organized and very well financed and puts out a steady stream of propaganda designed to denigrate our culture and play on human sympathy for all animals. Perhaps what is lost in all of their rhetoric is an appreciation of the value of preserving the culture of an American Indian Tribe—a culture which has always had to struggle against the assumption by some non-Indians that their values are superior to ours. There is no denying that this kind of animosity has been extremely upsetting to our people. They are simply unused to being the object of hostility and vilification by the non-Indian world. But our opponents would have us abandon this part of our culture and restrict it to a museum. To us this means a dead culture. We are trying to maintain a living culture. We can only hope that those whose opposition is most vicious will be able to recognize their ethnocentrism—subordinating our culture to theirs.

14. Will whaling be regulated and if so, how and by whom?

Yes, whaling will be regulated. The Makah Tribe has adopted a highly detailed whale management plan. The plan will be carried into an agreement with National Marine

Fisheries Service and both the plan and the agreement commit the Tribe to regulate whaling, and cooperation with the National Marine Fisheries Service.

Conclusion: The Makah Tribe appreciates the action taken by the United States government to secure approval of the Makah Whale Hunt by the International Whaling Commission. We pledge our continuing efforts to cooperate with the Federal government to insure that our hunt is carried out in a proper and legal manner. We ask the public to remember that throughout the history of the United States there has been a sad record of intolerance of Indian culture. We hope that thoughtful Americans will ask themselves whether they can and should respect the efforts of a small Tribe which is trying to preserve its culture in ways that are consistent with conservation of natural resources.

**Arguments in Support of the Makah's Right to Resume Whaling:
Excerpts from The Social, Cultural and Economic Importance of "Subsistence"
Whaling**

By Tom Mexsis Happynook, Founding Chairman, World Council of Whalers

. . . In their (animal rights activists) effort to raise billions of dollars they have chosen to overvalue certain photogenic aspects of the natural world (whales, seals, etc) and have removed the human relationships and principle of sustainable use and stewardship from the realm of bio-diversity. The result is an unbalanced view of nature, the environment, and the ecosystems. This in turn has led to real imbalances in animal populations, habitat, and food sources. According to the traditions of indigenous whalers, the whales (and all other elements of nature) are our equals: is this not the ultimate expression of what has been called "animal rights"? To address them as equals and respect them for their contribution to our health, cultures and economies?

. . . when we speak of "subsistence whaling", we are not referring to whaling done out of desperation, or a practice which demands the parties involved be dressed in the fashion of their ancestors 500 years ago. Indeed, "subsistence" hardly seems an appropriate word. It is a category imposed on traditional whaling peoples by a section of society whose view of nature has been clouded. With a proper understanding of what we mean when we are discussing subsistence, the values of whaling will be properly understood because they extend into the realm of culture, spirituality and economics. Topics not easily explained to those who insist that we must endure starvation before we may properly subsist; that we "do not need to whale anymore", as though our fundamental physical, psychological and spiritual needs differ from our ancestors; that we do not need to fulfill our responsibilities within the ecology's of our ancestral territories. . . .

. . . The world will not witness a return to the self-regulated industrial whaling of the past. The global market for whale products is limited, outside of dietary requirements for meat and blubber, and the need for bone and baleen for traditional works of art. It is practically nonexistent. Synthetic oils have replaced the need for whale oil to lubricate the machinery of industry, perfumes are no longer made from ambergris and corsets no longer need baleen. In economic terms, it can be said that the contemporary world is one in which whale stocks far exceed current and projected market demand for whale products. A return to the industrial scale whaling of the past would certainly be cause for alarm for everyone, in particular the small-scale whalers of today. The lessons of the industrial whaling period will not be forgotten; the world will make sure of that, as will the whalers. . . .

. . . In a time when the call to live a more ecological lifestyle is all around, the re-emergence of locally specific, respectful, sustainable harvesting should be applauded, rather than protested. . . . At one time the environmental movement was searching for a "better" state of living, a new model for living which awakens environmental consciousness in the people, and integrates the social world with the natural world. Yet here we have people, indigenous peoples, who have lived this way for millennia. Unfortunately, we are opposed in this, ironically by those who do so in the name of this search for a "better" way of living within our environment. Such people actually believe that they have a deeper, more "evolved" and more "holistic" understanding of whales than those who have lived in relationship with them for millennia.

**Arguments in Opposition to the Makah's Right to Resume Whaling:
Death in Neah Bay, Excerpts from a PAWS Magazine Q and A**

PAWS Magazine, Issue 42, Summer 1999

Early on the morning of May 17, tribal members of the Makah Nation hunted and killed a young gray whale off the northwest coast of Washington. It was a frustrating day for the PAWS members and supporters who had worked hard over the past several years to prevent any hunt from taking place. The hunt was especially hard on PAWS Wildlife advocate (and newly appointed Advocacy Director) Will Anderson. Anderson has led the PAWS campaign against the proposed hunt since first learning of the Makah intentions five years ago. Since the hunt, everything that Anderson had predicted and feared has come true. Delegations from Norway and Japan have used the hunt to press their own claims to the International Whaling Commission to resume commercial whaling. Native tribes on Vancouver Island have begun using the hunt as fodder for their own proposed attempts to hunt gray whales. Misinformation continues to swirl around the whale hunt. On the following pages Anderson answers many of the most common questions.

What gives the Makah tribe the right to go whaling?

A: An 1855 Treaty signed by representatives of the Makah and territorial Governor Stevens, who was representing the US government, specifically states that the tribe has the right to whale. US court decisions have affirmed the treaty rights. PAWS and most other whale protection organizations acknowledge the treaty language but hold that exercising these rights is inappropriate.

Are there other tribes who have this right?

A: Yes. Though the treaties of the Quileute, Klallam, Hoh, Quinault and possibly others do not specifically mention whaling, there is broad language stating that they have the right to hunt and fish in their accustomed manner and places much as their ancestors did in pre-treaty times. This sweeping language has been liberally and consistently interpreted by the courts. Tribes located in Washington state have been given broad authority over increasing access and use to all flora and fauna. Under the Judge Boldt court decision, treaty tribes were allocated approximately half of the salmon quota. More recently, vast stretches of shellfish beds were returned to tribal control. Additionally, the Makah have been allocated quotas of species not taken historically, such as whiting (a.k.a. hake, surimi). Since other tribes had hunted whales before the treaty was signed, PAWS believes that these tribes could whale if they chose. Fortunately, they have not. In fact, in 1988, the Quileute proclaimed their tribal waters a sanctuary for whales. Though they state they have a right to go whaling should they choose, the Quileute are instead seeking to conduct eco-tourism and whale watching.

Did the US government get a quota from the International Whaling Commission (IWC) on behalf of the Makah tribe?

A: No. When the US government first presented the Makah case to the IWC in 1996, they had to withdraw it because of certain defeat. Under IWC criteria, the Makah, like other aboriginal proposals, had to demonstrate an uninterrupted history of whaling, a cultural need and a subsistence need.

- Uninterrupted history. There were a number of reasons the Makah stopped whaling in the early 20th century: the whales were decimated by non-Makah commercial whalers, there were other lucrative, cash-paying jobs in the commercial sealing industry, and the US government and the colonizing European cultures did an effective job of trying to destroy the Makah culture. So, one could accept that the Makah did not have a choice but to stop whaling, given that the effort resulted in fewer and fewer whales landed.
- Cultural need. The Makah can certainly demonstrate they have a rich cultural history and social organization based on a strict hierarchy wherein the whaling chiefs of each village were the leaders. Lower classes included the sealers and slaves. The Makah have established a world-class cultural museum in Neah Bay.
- Subsistence need. It is also just as obvious that the Makah, after a lapse of seventy years, do not have a true subsistence need. That is the key reason the IWC was set to deny the Makah request in 1996. In 1997, facing certain defeat at the IWC for the same reason, the US made a deal with the Russians, whose Inuit people had a history of qualifying for a quota of gray whales. The US successfully offered Russia five highly endangered bowhead whales from the US Inuit quota. The Inuit had successfully demonstrated a subsistence need, but their quota is more than they need. This resulted in 'extra' bowhead whales, which were traded for the Makah gray whales from Russia. Those endangered bowhead whales would not have been otherwise killed.

While many countries objected to the US move, environmentalists successfully lobbied to attach to the proposed gray whale quota the phrase, 'whose cultural and subsistence needs have been recognized.' We felt we had headed off the Makah request with this language since the Makah had not specifically been given a quota. Within minutes, the US government issued a press release and said they had obtained a quota for the Makah and ignored the added language. The Makah never were specifically certified as having met the IWC criteria. With the Russian side-deal, the US government self-allocated a quota and destroyed all pretense at abiding by the true intent and purpose of the IWC process.

That should not be a surprise. In 1996, the US made many changes in domestic law regulating aboriginal whaling. Despite opposition from PAWS, the US unilaterally changed the domestic criteria from 'cultural AND subsistence' to 'cultural OR subsistence.' A new category of whaling was born, parented by the Clinton/Gore administration: cultural whaling. Japan, Norway and many other nations also have cultural whaling traditions spanning a thousand years. They see cultural whaling as the path to resuming commercial whaling.

For more information on the IWC and the Makah proposal, go to the web site of the Whale and Dolphin Conservation Society at www.wdcs.org, as well as the PAWS website.

Isn't it racist to oppose indigenous treaty rights?

A: There are three parts to our answer. First, some people hold that any opposition to a treaty right is inherently racist given the history of Native Americans and treaties in the United States. While we acknowledge the cultural and physical genocide of America's native peoples, we nonetheless oppose whaling regardless of who is doing it. Second, racism is alive in cultures around the world. We have seen it raise its ugly head here in the Northwest. It existed before the Makah whaling issue. We have a duty to eliminate any racism related to our campaign. To that end, we have drawn up a ten point ethical guideline for PAWS Makah whaling campaign activities (see side-bar) Third, laws, constitutions, treaties and even court decisions are open to debate, opposition and protest. Each of these is a sacred document. But the Makah treaty, like all the other categorical examples, does not live in a vacuum. All laws, treaties and international agreements interact dynamically.

Why does PAWS oppose whaling?

A: For any number of reasons, but the most commonly cited reasons are the lack of necessity, the inhumane nature of the killing, and the belief that whales are highly evolved both socially and in intelligence. PAWS does not believe it is necessary for any species to have these qualities before we speak against their suffering and abuse. Commercial whalers are unable, by their own admission, to kill whales instantaneously. The young gray whale the Makah killed reportedly took at least eight minutes to die, struggling to escape the pain all the while. For six billion people, the human ecology, our relationship with a living earth, must change. We are now forging that relationship with the environment and the life therein. If we cannot stop the senseless, inhumane killing of whales, what can we ever hope to do?

Why not oppose commercial whaling and leave aboriginal whaling alone?

A: The effort by the Makah to resume whaling does not stand alone, isolated from others wishing to kill whales. In fact, it has furthered the commercial whalers' agenda. The Makah and the US government have created cultural whaling without subsistence needs, a new category and the chosen path to commercial whaling by Japan, Norway, Iceland, the Nuu Cha Nulth of Canada (direct relatives of the Makah) and many others. The Makah have written that they reserve the right to resume commercial whaling. Though the current agreement between the Makah and the US government prohibits the commercial selling of the whale (artwork is excepted), that agreement will expire in 2002. Most aboriginal whalers have joined the commercial whaling countries to support the resumption of commercial whaling and to oppose whale sanctuaries where whaling would be prohibited. Aboriginal whalers and commercial whalers have formed alliances such as the World Council of Whalers (located in British Columbia, Canada) and the High North Alliance. Again, please refer to the PAWS website for further discussion.

[Complete article available at

<http://www.paws.org/about/mag/issues/issue42/whaling.html>]

For additional criticisms of Makah whaling see the following organization's websites:

- Sea Shepherd Conservation Society (marine mammal conservation), <http://www.seashepherd.org>
- Cetacean Society International (marine mammal conservation), <http://csiwhalesalive.org>
- West Coast Anti-Whaling Society (whale-watching operators), <http://www.anti-whaling.com>

Introduction to Political Cartoons

Political cartoons condense political commentary into shorthand that includes both pictures and words. Through the use of humor, cartoonists take aim at politicians, policies or situations in a way that large audiences can enjoy. Political cartoons generally are thought provoking and strive to educate the viewer about a current issue. They have grown extremely popular due to the straightforward way they address issues.

Political cartoonists use:

- **Symbolism.** A symbol is something that represents something else, especially an object representing an abstraction. Instead of using several words or sentences to convey an idea, editorial cartoonists often use symbolism. They use pictures as symbols for larger ideas, people, organizations, and so on.
- **Exaggeration/Caricature.** To exaggerate is to overstate something, to state that something is better, worse, larger, more common or more important than is true or usual. Political cartoonists use exaggeration to make something appear more noticeable or prominent than is usual or desirable. Caricature is a comic exaggeration, a drawing, description or performance that exaggerates somebody's or something's characteristics, for example somebody's physical features, for humorous or satirical effect. Exaggeration and caricature are tools that editorial cartoonists use to make their opinions clear. Without exaggeration and caricature, the cartoonist's opinion might not be clear enough, or the problem might not be obvious.
- **Analogy.** Analogies suggest a correspondence in some respect between things otherwise dissimilar. Put differently, an analogy is an inference that if two things are alike in some respects they must be alike in others. Like symbolism, an analogy can often express an idea that might otherwise take many words to describe or explain. It is sometimes easier to describe a situation or event by comparing it to a historical or fictional situation or event.
- **Irony.** Irony is contrasting (often humorously) between appearance or expectation and reality. Cartoonists often use irony to emphasize a point because it suggests the absurdity of a problem.
- **Captions.** A caption is a short description or title accompanying an illustration in a printed text.
- **Labeling.** A label is an informative item attached to something: a piece of paper, fabric or plastic attached to something to give instructions about it or identify it.

Questions to consider when analyzing a political cartoon:

- 1.) What is the event or issue that inspired the cartoon?
- 2.) Are there any real people in the cartoon? Who is portrayed in the cartoon?
- 3.) Are there symbols in the cartoon? What are they and what do they represent?
- 4.) What audiences might find this cartoon funny and which might be angered or embarrassed?
- 5.) What is the cartoonist's opinion about the topic portrayed in the cartoon?

6.) Do you agree or disagree with the cartoonist's opinion? Why?

Creating a Political Cartoon

Persuading with a Cartoon

What is your opinion about the Makah's desire to resume whaling? Do you or don't you support their desire to return to whaling? How could a cartoon help you persuade others to think or feel as you do? Cartooning is about persuasion, using "argument, reasoning, or entreaty" to get others to adopt your point of view. In drawing a political cartoon you will use visual images as well as words to create a political statement.

Your first step will be to choose the audience you want to sway to your way of thinking—for example, fellow students, school personnel, or community members. Next, think through why you feel the way you do and what you want the readers to think after they've seen your cartoon. Decide what kind of images and humor your audience will understand and appreciate. Next, decide on a character or characters—human or animal—to make your point. How will the character or characters you've chosen get your idea across? How will your subjects symbolize your attitude? What will you exaggerate about your subjects so that they help you make your point both funny and clear? Will your characters have something to say? Does the situation need to be explained through labeling, dialogue, or a caption? What might be a caption for your cartoon?

Your ideas will grow and may change as you work on your cartoon. Draw your first ideas in pencil, very lightly. It will take you awhile to get used to drafting your ideas visually. However, you should know that the only way to find your style is to draw and then draw some more. Do not feel you have to produce a finished concept or drawing. You will slowly develop your sketches into a finished drawing.

Suggested Steps:

1. Write down your feelings about the Makah's desire to resume whaling.
2. Begin your sketch by lightly using a soft leaded pencil. Use rough paper or an inexpensive sketchpad in the beginning since you'll be making lots of sketches.
3. Play with your figure(s). Enlarge or stretch an image or part of it to draw attention to it.
 - Use tracing paper to help you view different changes without having to draw the whole picture again. Draw the figure; cover it with tracing paper and copy the major features and make the changes you want to explore.
 - Flip the drawing around to see if it works better in the opposite direction.
 - Add shading if you think that will make your image funnier, more interesting, and easier to see.
4. Experiment with different ways to add more details. Draw in the background to suggest a sense of place.
5. Experiment with different papers. Try out colored pencils.
6. Decide a caption for the cartoon; add dialogue, if you choose. Decide if you want a bubble or square box for the dialogue of the characters.
7. Pencil in the lettering, making sure it is readable, well spaced and dark enough to see. Use a harder lead pencil for lettering.
8. Using a fine tip felt pen, or pen and ink, ink in your cartoon. Add color if you like. Be certain the paper you've chosen will work for the ink you choose; be certain it is not so porous that the lines of your drawing will become blurred. If you choose to color with

watercolor, remember to start with very light color. You can always darken a color; you can't make it lighter.

[Adapted from http://artswork.asu.edu/arts/students/cartoon/les3_3.htm.]

Handout 4.5

The Makah Whaling Dilemma Scoring Rubric

Assessing the Activity: Adapt the following 20-point rubric to evaluate the students' political cartoons.

	Resubmit	Competent 7	Exemplary 10
General Considerations	<ul style="list-style-type: none"> • cartoonist's position on the Makah whaling dilemma is unclear • cartoonist's message isn't clear enough to engage the audience • cartoon fails to leave much of an impression • drawing appears rushed • cartoon fails to reflect a basic understanding of the Makah whaling dilemma 	<ul style="list-style-type: none"> • cartoonist's position on the Makah whaling dilemma is clear • cartoon captures audience's attention • cartoon makes an impression, but not necessarily a long-lasting one • cartoon is nicely drawn • cartoon reflects a basic understanding of the Makah whaling dilemma 	<ul style="list-style-type: none"> • cartoonist's position on the Makah whaling dilemma is immediately self-evident • cartoon is original and provocative; it causes people to think more deeply about the dilemma • cartoon's pictorial effect is vivid and memorable • cartoon is beautifully drawn • cartoon reflects the complexities of the Makah whaling dilemma
		7	10
Specific Design Elements and Oral Presentation	<ul style="list-style-type: none"> • captions connection to the design and issue is unclear • cartoonist fails to incorporate design elements • during brief oral presentation, student discusses cartoon in a vague and general way 	<ul style="list-style-type: none"> • caption is related to the design and issue • cartoonist incorporates at least two design elements of political cartoon design • through oral presentation, student competently explains the context and design elements of the cartoon 	<ul style="list-style-type: none"> • caption is related to the design and provides a clear verbal clue about meaning and issue • cartoonist skillfully incorporates three or more design elements • through engaging oral presentation, student thoughtfully presents a synthesis of issues and clarifies how the design elements contribute to cartoon's meaning

Stop Five: Taiwan and Southern California

Case: The Soul of Surfing

Introduction: In this activity students learn how international trade can contribute to cultural change and sometimes even conflict. Surfboard makers in Southern California are contending with the arrival of less expensive Taiwanese made boards. The less expensive Taiwanese boards are sold at “big box” stores like Costco and are of comparable quality to the hand-made Southern California boards. Some Southern Californians are concerned that the imports mean the eventual demise of the art of board-making and the distinctive culture associated with it. Students consider the trade-offs involved with purchasing either an inexpensive mass-produced machine manufactured surfboard from Taiwan or a more expensive handmade Southern California board. At issue is whether or not cost should be the most important variable in making purchasing decisions.

Objectives: Upon completion of this activity, students will be able to. . .

- understand how international trade can contribute to cultural change and sometimes conflict.
- appreciate the impact their consumer decision-making makes on other people in other places.
- prioritize purchasing variables and begin articulating consumer decision-making philosophies.

Grade Level: 6-12

Time: One fifty-five minute class period

Materials:

- Handout #5.1, “New Wave in Board-Building Goes to the Soul of Surfing”
- Handout #5.2, “Which Surfboard Would You Purchase?”
- Handout #5.3, “Teacher’s Guide: Which Surfboard Would You Purchase?”
- Handout, #5.4, “The Soul of Surfing Self Assessment”

Procedures:

1. Begin by informing students that they are an increasingly important market for advertisers; as a result, it’s important they become more savvy consumers. Ask the students why they are an increasingly important market for advertisers (e.g., their substantial, collective disposable income; also, advertisers want to establish brand loyalty early on) and to provide evidence of this phenomenon (e.g., advertising campaigns specifically directed at them). Also point out that one question consumers have to consider is whether they should buy less expensive, mass produced imported goods often sold at “big box stores” or more expensive local products often sold at smaller independent retail stores. Explain that in the activity that follows, they will be asked to

take make a consumer decision in the context of this dilemma and begin articulating their own consumer decision-making philosophy.

2. Ask students to locate Taiwan on a world map and then pass out Handout 5.1, “New Wave in Board-Building Goes to the Soul of Surfing” and read it with the students.

Discuss the article with the students using the following questions as a guide:

- Can a surfboard have a soul?
- Can any material possessions have a soul? Why or why not?
- If so, do any of your material possessions have a soul? If so, which ones, explain.
- Do you agree with Dave Hollanders that the cheaper, Taiwan-made Realm I surfboard might be a blessing in disguise since it will increase the number of surfers who will eventually graduate to “better boards and gear” (the assumption being better boards and gear made by local Southern California surfers/artisans)? Why or why not?

3.. Inform students that they will be assessing themselves at the completion of the activity. Distribute Handout #5.4, “The Soul of Surfing Self Assessment” to students and read it with them. Clarify any questions they have about the expectations for the activity.

3. Once students understand the contents of Handout 5.1, distribute Handout 5.2, “Which Surfboard Would You Purchase?” and ask a volunteer to read the paragraph at the top. Before having students commit to buying one of the two boards, as a class, come up with as many reasons for buying each board. First, have the class think of as many reasons as possible for buying the less expensive, mass produced Realm I Taiwanese board. Next, work together to list as many reasons as possible for buying the more expensive, handmade Realm II Southern California-made board. Encourage the students to relate this decision to consumer goods that may be more relevant and important to them: musical instruments, mp3 players, snowboards, skis, etc. If the students need helping thinking more deeply about the decision, use Handout 5.3, “Teacher’s Guide: Which Surfboard Would You Purchase?” to stimulate their thinking.

4. Once students list several reasons to purchase both boards, provide time for them to think about the respective lists and to talk to another student about which set of reasons they feel is most convincing. Time permitting, ask students to stand their position using “I feel strongly about purchasing the Realm I”, “I’m torn between the two boards,” and “I feel strongly about purchasing the Realm II” wall placards. Have students at different places along the continuum engage in conversation with one another.

5. Provide as much time as students need to write paragraph-long answers to the guiding question on Handout 5.2—Which board are you going to buy and why?

6. Ask a cross-section of students to read their paragraphs. Also poll everyone in the class to see how many ended up buying the Realm I and how many opted for the Realm II. Have students calculate percentages for both boards. Challenge the students to

identify who stands to gain and lose from Realm I purchases and who stands to gain and lose from Realm II purchases.

7. Ask students to identify the values that guided them in their decision-making. Challenge them to use those values to write an initial consumer decision-making philosophy. More specifically, ask them to prioritize the values that are most important to them when purchasing consumer goods.

8. Conclude by asking students to complete Handout #6.3, “What’s Most Important in Life Self Assessment” for homework.

Extending the Activity:

- Ask students to present the same case study to family and friends. Next, have students survey their family and friends about the same decision and then report their findings to the class. Challenge the students to not only describe, but also analyze the results. What patterns or themes are detectable? Why? What might their findings mean?

Handout 5.1

New Wave in Board-Building Goes to the Soul of Surfing by Steve Lopez, Los Angeles Times, B1 and B10, July 31, 2002.

Hermosa Beach surfboard manufacturer and retailer Dave Hollander, owner of the Becker brand, recalls the day his board-making crew went on a scouting mission to inspect the latest competition—an import from Taiwan.

“They called me from Costco and said, ‘Oh my God, you won’t believe it,’” says Hollander, whose crew described the board as a reasonably good product.

Costco. Of course.

Discount pork chops. Jumbo-size toothpaste. And now, just when you thought it was safe to go back in the water, cheap Costco surfboards.

The Realm, as it’s called, sells for \$244.99, and it has been the hot topic in the surfing community all summer. A comparable, entry-level board, produced locally, sells for at least \$100 more.

“There’s a raging debate,” says Steve Pezman, publisher of the Surfer’s Journal.

As there should be. Globalization has gone too far when a cheap knockoff threatens the artisans and layabouts who carved their initials in a chapter of American culture.

Mark Richards, of Val Surf shops in the San Fernando Valley, says it’s tough to compete with “dollar-a-day labor.” And surfboards are the least of his worries. Richards says the big money is in surf apparel and accessories, not boards, and Costco is already competing there too.

The obvious fear among independent board makers and retailers is that Costco, advancing on coastal terrain like an insatiable, big-footed beast out to rule the world, will crush a cottage industry in which the art of board-making is handed down like a family secret.

A board made overseas, by a nonsurfer, “has no soul in it,” says board maker Todd Roberts of ZJ Boarding House in Santa Monica. “It’s something we’ve kept in the family, and somebody sold us out.”

Some of those same passions have worked their way into the controversy over another import—a molded board manufactured in Thailand using a new technology. If a board not made by hand in Southern California, some of the high priests of surfing claim, it’s not worth having.

But others, including Dave Hollander, who sent his crew on that spying mission at Costco have mixed feelings. If the discount chain helps popularize the sport, Hollander says, everyone in the business could benefit.

The surfer who gets hooked on the sport with a Costco board, and then wants to graduate to better boards and gear, is going to end up at a bona fide surf shop, says Hollander, who owns several in L.A. and Orange counties.

“I know this is blasphemy, and I’m really putting my neck out there because this is such a hot issue right now,” Hollander says. “But I’m really just being honest.”

Honest enough to also confess that he, too, thought about working a deal to have cheap boards manufactured in Taiwan. Costco just beat him to it.

“I can’t tell you many people come into our Hermosa Beach shop every Saturday and want to buy a good board they can learn on for \$250,” Hollander says. “And do you know how many of these boards I have? None.”

Costco, which could sell ice in Alaska, saw an opening and bored in. They’ve got to be watched, Hollander says, because if they attempt to devour the industry, they’ll crush tradition and romance in the process.

Which Surfboard Would You Purchase?

Imagine that your class has spent a good portion of the school year raising money so that you can travel to Southern California during spring break to go surfing together. Your teacher, who is traveling with you, has arranged for two vans to meet you at the Orange County airport. One van is going straight to Costco so that all the students who want to buy a Taiwanese-made Realm I board for \$249.99 can do so. The second van is going to Dave Hollander’s Hermosa Beach surf shop so that students who want to buy one of his hand-made Realm II boards for \$349.99 can do so. Which van are you going to get in? Put differently, which board are you going to buy and why?

The Realm I	The Realm II
<ul style="list-style-type: none"> • \$249.99 • manufactured in Taiwan by a non-surfer • same exact quality, except it is “soul-less” 	<ul style="list-style-type: none"> • \$349.99 • manufactured by hand by a surfer in Santa Monica, California • same exact quality, except it has a “soul”
<p>Reasons to consider buying the Realm I: II:</p> <ul style="list-style-type: none"> • • • • • 	<p>Reasons to consider buying the Realm II:</p> <ul style="list-style-type: none"> • • • • •

**Teacher's Guide:
Reasons to Consider Buying the Realm I and Realm II**

The Realm I	The Realm II
<ul style="list-style-type: none"> • \$249.99 • manufactured in Taiwan by a non-surfer • same exact quality, except it is “soul-less” <p>Reasons to consider buying the Realm I: Realm II:</p> <ul style="list-style-type: none"> • To save \$100. experts in quality • To have money “left over” for accessories wrong. like wax, a leash, or even to save up for a wetsuit (accessories that may or may not be made locally). of • To put pressure on local board-makers to cut costs. higher cost. add to the • There’s no reason to be sentimental about connection with the “tradition and romance” involved in board-making. Tangible consumer goods don’t have souls. to see if lesson. • Since there’s less variation among Realm I boards and fewer to choose from, box” it’s a quicker and simpler decision-making shop 	<ul style="list-style-type: none"> • \$349.99 • manufactured by hand by a surfer in Santa Monica, California • same exact quality, except it has a “soul” <p>Reasons to consider buying the</p> <ul style="list-style-type: none"> • To get personal attention from the store, to get a good fit, and to get customer care if anything goes • To support local board-makers and help preserve this distinctive aspect Southern California culture. • The craftsmanship is worth the The minor imperfections actually charm and a I feel a human the maker. • Initially, I may go to the surf shop I can rent a board and sign up for a • Compared to the impersonal “big shopping experience, I like the surf

process.
its

other

- Since a Realm I board will probably there.
depreciate at a similar rate as a Realm II, if I sell it next year, I won't lose as much money.

Realm I

- To see if I enjoy surfing at less cost. If I become passionate about surfing, I may shareholders.
purchase a more expensive hand-made board.

scene with its proximity to the beach,

wider array of accessories, and the

skaters and surfers that hang out

- The profits from my purchase will probably recirculate in the local community. If I purchased the

the profits would most likely go to the manufacture's distant

The Soul of Surfing Self Assessment

Students, please complete this assessment by reflecting on your strengths and next steps in light of your participation in today's activity. Place checks next to the statements that most apply and conclude by assigning a point total to yourself and by completing the sentence at the bottom.

Clearest Strengths

- _____ I thoughtfully and enthusiastically participated in today's discussions and brainstorming activities.
- _____ I made a comment, posed a question, or shared an anecdote that helped deepen one of today's discussions.
- _____ I was engaged and worked particularly well with my partner.
- _____ I made excellent use of our independent writing time to complete my "board decision" paragraph.
- _____ In my paragraph I clearly and persuasively communicate my decision. I thoughtfully address some of the counter-arguments as well.
- _____ I carefully edited my paragraph so it's free of grammar, punctuation, and spelling errors.
- _____ I accepted the challenge to articulate an initial consumer decision-making philosophy.

Most Important Next Steps

- _____ I need to participate more thoughtfully and enthusiastically future class discussions.
- _____ I need to make at least one comment, pose one question, or share an anecdote to help deepen future discussions.
- _____ I could have worked more effectively with my partner.
- _____ In hindsight, I should have made better use of our independent writing time to complete my "board decision" paragraph.
- _____ In my paragraph I could have communicated my decision more clearly and persuasively. I should have addressed some of the counter-arguments as well.
- _____ I should have edited my paragraph more closely so there weren't as many grammar, punctuation, and spelling errors.

Overall Assessment:

In reflecting on my participation in today's activity, out of ten possible points, I would give myself _____ points because. . .

Final Stop: Culminating Activity

Essential Question: What's Most Important in Life?

Introduction: In the preceding activities students weighed contending viewpoints on specific cultural conflicts and then crafted responses to questions including:

- Should an African be compelled, in death, to comply with traditional ethnic customs he had renounced when he was alive?
- Should a giant multinational company be given space to open a new restaurant in the center of a historic and culturally distinct place?
- Should France ban public school students from wearing conspicuous religious symbols?
- Should the Makah be allowed to resume whaling?
- Should cost be the most important variable in making purchasing decisions?

In this concluding activity students reflect on an overarching question that supersedes the five case-specific ones: What's most important in life? More specifically, students choose what they believe to be the most important quality of life indicators among those that social scientists use to measure quality of life in different parts of the world.

Objectives: Upon completion of this activity, students will be able to. . .

- list some variables social scientists use to measure quality of life throughout the world.
- prioritize quality of life indicators and articulate a personal perspective on what's most important in life.
- understand the uniqueness of their perspective in the context of other's different ideas.

Grade Level: 6-12

Time: One fifty-five minute class period plus homework

Materials:

- Handout #6.1, "What's Most Important in Life?"
- An overhead projector and overhead transparency of Handout #6.2, "What's Most Important in Life: Group Results"
- Handout #6.3, "What's Most Important in Life Self Assessment"

Procedures:

1. Begin by reminding students of the essential questions that have marked their Global Journey:

- Should an African be compelled, in death, to comply with traditional ethnic customs he had renounced when he was alive?
- Should a giant multinational company be given space to open a new restaurant in the center of a historic and culturally distinct place?
- Should France ban public school students from wearing conspicuous religious symbols?
- Should the Makah be allowed to resume whaling?
- Should cost be the most important variable in making purchasing decisions?

Ask whether one overarching question might tie the five specific ones together? Discuss any overarching questions the students might suggest then offer this one: What's most important in life? Ask the students to consider if this question might work well as an overarching one in light of the following trade-offs:

Stop/Location	Trade-Offs
Stop One Kenya	<ul style="list-style-type: none"> • One's self-made personal, family, and national identity is most important • One's inherited ethnic group membership and identity is most important
Stop Two Mexico	<ul style="list-style-type: none"> • Modernization, consumer choices, and job opportunities are most important • Tradition, history, and a distinctive city center are most important
Stop Three France	<ul style="list-style-type: none"> • National unity is most important • Freedom to express religious beliefs is most important
Stop Four The United States	<ul style="list-style-type: none"> • Animal conservation is most important • Indigenous people's desires to preserve their distinctive culture is most important
Stop Five Taiwan & the United States	<ul style="list-style-type: none"> • Access to inexpensive, mass-produced imported goods is most important • The continuing availability of hand-made locally produced products is most important

2. Inform students that they will be assessing themselves at the completion of the activity. Distribute Handout #6.3, "What's Most Important in Life Self Assessment" to students and read it with them. Clarify any questions they have about the expectations for the activity.
3. Pass out Handout #6.1, "What's Most Important in Life?" and read it with the students. Explain that the indicators are what social scientists study to measure the quality of life throughout the world. Point out that some of the indicators are tangible meaning they can be perceived through the sense of touch and others are intangible meaning they can't be touched or seen. Also explain that reasonable people can disagree about which of the indicators are most important and that their task is to decide for themselves. Carefully explain the four steps on the top of the handout and ask a few students to summarize the expectations for the rest of the class. Clarify any misunderstandings they still have. Before dividing them into small groups of 4-6 students each, provide ample independent time for them to place "✓'s" in the first column next to the ten indicators they feel are most important.
4. Once students have completed step one, remind students there isn't one correct answer; therefore, what will be most important is the thoughtfulness of their decision-making rationales. Divide the students into 4-6 person, heterogeneous small groups and assign each group a number between 1 and 6. Provide time for each group to reach consensus on the ten most important indicators and to prioritize those ten from "1," most important indicator of all, to "10," tenth most important indicator.
5. Use an overhead projector to project Handout #6.2, "What's Most Important in Life: Group Responses" onto a screen or wall that everyone can easily see. As the groups complete their work, ask a representative from each group to write their group's priorities on the overhead transparency under the appropriate column based upon their group

number. Ask the first groups that finish to begin analyzing the results for interesting patterns and themes.

6. Lead a class discussion using the following questions as a guide:

Content Questions

- What indicators were most often selected as among the most important? Why?
- Do those most often selected indicators have anything in common? If so, what?
- In studying the most often selected indicators, what values seemed to guide most groups?
- What indicators were deemed relatively less important? Why?
- Do the slighted indicators have anything in common? If so, what?
- What indicators, if any, do you feel should be added to the list? Why?
- How might other people in other places and life situations approach this task differently? Put differently, how did your subjectivity based upon your location, age, culture, and socio-economic status uniquely influence your decision-making?

Process Questions

- In reflecting on your small group's negotiations, what went well? Why?
- What didn't go as well? Why?
- In the end, was it easy or difficult to reach consensus? Why?
- What would you do differently next time, if anything, to help your group function even more smoothly?

7. Ask students to complete Handout #6.3, "What's Most Important in Life Self Assessment" for homework.

Extending the Activity:

- Encourage students to investigate the most recent United Nation's Human Development Report (published annually and available on-line at <http://hdr.undp.org/reports/global/2003/>). Within the reports, the United Nations ranks the world's countries based upon many of the aforementioned quality of life indicators.
- Introduce the students to the book, Material World: A Global Family Portrait by Peter Menzel, Charles C. Mann, Paul Kennedy, Sierra Club Books, 1995, ISBN# 0871564300. Material World vividly depicts different families qualities of life from all around the world. Also encourage students to visit Peter Menzel's website at <http://www.menzelphoto.com/gallery/mw.htm>.
- Draw upon some of the families described in Material World to create hypothetical identities for each small group (e.g., from different countries, different ages, different cultures, different socio-economic status, etc.) and see how their decision-making might change. Use this variation of the activity to point out that other people in other places would undoubtedly approach the same task differently. Point out that people's subjectivity about which indicators are most important makes measuring and reporting on people's quality of life quite challenging. Ask students how they would deal with people's subjectivity if they were a social scientist assigned the task of measuring and reporting on people's quality of life.

- Ask students to code their final ten indicators using a “T” to denote tangible indicators and an “I” to denote intangible ones. Challenge them to explain why either tangible or intangible indicators are most important.

Handout 6.1

Positive Quality of Life Indicators

First, identify what you believe are the ten most important indicators by placing a “√” in the blank under the first “My priorities” column. Second, compare and contrast your ten list of indicators with the lists of your group members. Third, work together to reach consensus on one group top ten list of indicators. Lastly, work together to prioritize the top ten from “1,” most important indicator of all, to “10,” tenth most important indicator.

My priorities	My group’s priorities
----------------------	------------------------------

_____	_____ high life expectancy rates at birth
_____	_____ high adult literacy rates
_____	_____ adequate nutrition
_____	_____ more and better schooling
_____	_____ access to safe water
_____	_____ expansion of income and wealth
_____	_____ freedom to choose jobs and livelihoods
_____	_____ good and safe working conditions
_____	_____ freedom of movement and speech
_____	_____ freedom to assert cultural and religious values
_____	_____ liberation from violence and exploitation and security from persecution and arbitrary arrest
_____	_____ a strong social infrastructure such as roads, ports, airports, sewage and water systems, and parks
_____	_____ adequate housing conditions
_____	_____ positive social conditions such as consumer protection, employment discrimination protection for women and the elderly, welfare program for the poor, and services and facilities for the handicapped
_____	_____ affordable and efficient public transportation
_____	_____ absence of crime
_____	_____ minimal family income inequality
_____	_____ low divorce rates
_____	_____ few teen pregnancies
_____	_____ good health insurance
_____	_____ adequate leisure time and satisfying forms of its use
_____	_____ a sense of purpose in life and work
_____	_____ a satisfying family life
_____	_____ a sense of belonging to a community

Handout 6.2

Positive Quality of Life Indicators: Group Results

Group 1	Group 2	Group 3	Group 4	Group 5	Group 6	
_____	_____	_____	_____	_____	_____	high life expectancy rates at birth
_____	_____	_____	_____	_____	_____	high adult literacy rates
_____	_____	_____	_____	_____	_____	adequate nutrition
_____	_____	_____	_____	_____	_____	more and better schooling
_____	_____	_____	_____	_____	_____	access to safe water
_____	_____	_____	_____	_____	_____	expansion of income and wealth
_____	_____	_____	_____	_____	_____	freedom to choose jobs and livelihoods
_____	_____	_____	_____	_____	_____	good and safe working conditions
_____	_____	_____	_____	_____	_____	freedom of movement and speech
_____	_____	_____	_____	_____	_____	freedom to assert cultural and religious values
_____	_____	_____	_____	_____	_____	liberation from violence, exploitation and security from persecution and arbitrary arrest
_____	_____	_____	_____	_____	_____	security from persecution and arbitrary arrest
_____	_____	_____	_____	_____	_____	a strong social infrastructure such as roads, ports, airports, sewage and water systems, and parks
_____	_____	_____	_____	_____	_____	adequate housing conditions
_____	_____	_____	_____	_____	_____	positive social conditions such as consumer protection, employment discrimination protection for women and the elderly, welfare program for the poor, and services and facilities for the handicapped
_____	_____	_____	_____	_____	_____	affordable and efficient public transportation
_____	_____	_____	_____	_____	_____	absence of crime
_____	_____	_____	_____	_____	_____	minimal family income inequality
_____	_____	_____	_____	_____	_____	low divorce rates
_____	_____	_____	_____	_____	_____	few teen pregnancies
_____	_____	_____	_____	_____	_____	good health insurance
_____	_____	_____	_____	_____	_____	adequate leisure time and satisfying forms of its use
_____	_____	_____	_____	_____	_____	a sense of purpose in life and work
_____	_____	_____	_____	_____	_____	a satisfying family life
_____	_____	_____	_____	_____	_____	a sense of belonging to a community

Handout 6.3

What's Most Important in Life Self Assessment

Students, please complete this assessment by reflecting on your strengths and next steps in light of your participation in today's activity. Place checks next to the statements that most apply and conclude by assigning a point total to yourself and by completing the sentence at the bottom.

Clearest Strengths

- _____ I thoughtfully and enthusiastically participated in both small and large group discussions.
- _____ I made a comment, posed a question, or shared an anecdote that helped deepen one of today's discussions.
- _____ I helped my team reach a thoughtful consensus.
- _____ I remained poised when our group negotiations proved most difficult.
- _____ I exhibited good listening skills and was mindful of group dynamics.
- _____ I helped my team develop a convincing rationale for our ten most important quality of life indicators.

Most Important Next Steps

- _____ I need to participate more thoughtfully and enthusiastically in future class discussions.
- _____ I need to make at least one comment, pose one question, or share an anecdote to help deepen future discussions.
- _____ I could have done more to help my team reach a thoughtful consensus.
- _____ I need to work harder to maintain my poise when future group negotiations prove difficult.
- _____ I need to become a more active listener and I need to be more conscious of group dynamics.
- _____ I could have done more to help my team develop a convincing rationale for our ten most important quality of life indicators.

Overall Assessment:

In reflecting on my participation in today's activity, out of ten possible points, I would give myself _____ points because. . .

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