

LEICESTER SCHOOLS PEACE PROJECT

LESSON PLANS
KS3



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Introduction

Harmony and Diversity is the title of the Leicester Agreed Syllabus. The syllabus leans towards peace - coexistence with dignity and mutual understanding. Our city is so diverse and yet works and flourishes. In Leicester we want to equip our young people with a religious education that respects their own world view. In addition, we want young people to have an education that enables them to have the skills and attitudes to encounter others who are different to them in positive ways.

The Leicester Schools' Peace Project supports teachers in RE and other subjects in helping young people develop strong ethical understandings of conflict and reconciliation, justice and nonviolence, war and peace. It is a developing scheme of work that will draw on how different faiths understand peace. It begins in the autumn term 2021 with lesson and assembly plans, and the opportunity of a peace tour led by student ambassadors of the university and war memorials. These resources and opportunities draw on local stories about how we remember war in this city. It particularly fits with the lead up to Remembrance Sunday in November.

The war memorial on the edge of Victoria Park remembers the 12,000 men who died in city and county in World War I. World War I has been called the founding catastrophe of the 20th century. It touched with tragedy, suffering and grief, every village, every street, and nearly every extended family in Britain.

Peace Walk, down from the war memorial, remembers women, Hiroshima and Nagasaki victims, those from the Commonwealth – India, Africa, the Caribbean, Australia, Canada, and those who refused to fight at all. We also draw on the stories of the *second* war memorial - the founding of a university. The University of Leicester is a unique memorial in Britain, a 'living memorial', a 'palace of peace' that began a 100 years ago to remember those killed, but to empower the living with new and better possibilities. Its motto is "That they might have life."

To understand war, conflict, and peace is not enough. It requires game-changers, citizens of change - to quote David Attenborough, whose father was the second principal of the new university college. David with his two brothers and two adopted refugee sisters from Nazi Germany, developed his love of nature, growing up on the college campus. The whole Attenborough family embodied the ethos of Citizens of Change – now the mission slogan of the university. Every pupil in our schools can be a game changer, a citizen of change, with a leaning to the global, the inclusive, with human rights for all, and learning how to save our earth from climate change.

We welcome your feedback and help in improving these resources. We welcome your ideas for teaching peace making in your school.

Saffron Gallup Andrew Bolton
Coordinators, Leicester Schools Peace Project
saffron@ppu.org.uk abolton2@live.com

Co-sponsors:

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Pax Christi
Leicester CND
Leicester Quaker Meeting
Community of Christ

Collaborators/Consultants:

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Teacher Working Party:

The following educators have helped put together these assembly and lesson plans: Karen Norton, Saffron Gallup, Jewell Bolton and Andrew Bolton. We are also grateful for the help of Wendy Harrison, RE advisor/consultant. We warmly welcome corrections and suggestions.

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Peace of the City Books, Leicester, UK

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Lesson 1: Introduction to Remembrance

Objectives:

Teacher

- To gather a baseline of student's understanding of remembrance
- To start a word bank of relevant vocabulary (this can be used as a learning outcome at the end of the scheme of work)

Students

- To consider different ways of remembrance: individual, within families and societies
- To become familiar with symbols of Remembrance including the red and white poppies

Resources:

Post-its for students to write down new or unfamiliar words

KS 3 Lesson 1 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Remembrance/ cenotaph/ memorial/ commemorate/ symbol/ plaque

Starter:

Slide 2 Every year, in the UK and other countries, Remembrance Sunday takes place on the 11th November. What does this remember/ commemorate?

Show cenotaph footage (from 30:15) <https://www.youtube.com/watch?v=z87aa-FDzJE>

Explanation: Remembrance Sunday commemorates British and Commonwealth military dead from both World Wars and other violent conflicts. It is held on the Sunday nearest the 11th November, the date of Armistice Day, when hostilities ended in WW1. Two minutes' silence is held at 11am. People lay wreaths of poppies at memorials around the UK and in Commonwealth countries. Church bells are rung and military parades take place.

Slide 3 How else do people remember those who have died?

Silent reflection is an important part of Remembrance Sunday. But there are other ways that we remember, across different cultures...

Slide 4 Haka in Belgium WW1 memorial https://www.youtube.com/watch?v=3kg_P9HH57Q

Explanation: The Haka is a Māori ceremonial dance. It is performed by groups and involves postures, facial expression and shouts or chants. It is performed at a range of different events and ceremonies, including sports and remembrance.

Slide 5 Parade in Memory of Trumpeter Abram Wilson St John's Church London <https://vimeo.com/47890807>

Explanation: New Orleans-style parades with music performed by brass bands are often performed at funerals and memorials. The procession often becomes more upbeat as people say their final goodbyes to those who have died.

Slide 6 Can you think of any other ways we remember?

Start to gather key ideas and vocabulary- ask students to add words/ notes to Post-its and give definitions if they can.

Main:

Slide 7 Show picture of Memorial Arch in Victoria Park – do you recognise this? What does this remember/commemorate?

Explain: The Remembrance Arch War Memorial Leicester's Remembrance Arch War Memorial was designed by Sir Edwin Lutyens who designed the London Cenotaph and other war memorials. He designed two others like the Leicester Arch of Remembrance; one in New Delhi that is twice the height and the other on the Somme in France, the site of terrible loss of life in WWI.

The arch was unveiled on 4 July 1925 by two local widows, Mrs Elizabeth Butler and Mrs Annie Glover, in front of 30,000 people. Eight of Mrs Butler's sons served in the army during the war, of whom four were killed in action; Mrs Glover lost three sons, along with two nephews and two brothers-in-law.

It cost £23,000 in 1925 (£1.4 million today). On November 11 at sunrise, the sun shines directly through this arch.

Slide 8 The Remembrance Arch only remembers Leicester and County men who died in WWI and WWII, but near the Memorial Arch is Peace Walk. Peace Walk has lots of other memorials, some of which remember in different ways.

Do you recognise any of these? What do you think they remember/ commemorate?

Slide 9

Explain: The Remembrance Arch only remembers Leicester and County men who died in WWI and WWII. This memorial stone remembers those from India, Africa and the Caribbean who also died in both World Wars defending Britain. In WWI according to one estimate over 1.3 million Indians served in Europe and 75,000 died. The stone has a poem written on it, which is another way of commemorating.

Slide 10

Explain: This is a cherry tree, planted to remember those who lost their lives in the bombings of Hiroshima and Nagasaki, Japan by Allied Forces in 1945. If you look closely you will see a picture of a white dove on the plaque, which symbolises peace. In Nagasaki between 60-80,000 people were immediately killed in an explosion equivalent to 22,000 tons of TNT amplified by surrounding hills.

Slide 11

Explain: This memorial stone is for the 187 WWI conscientious objectors from Leicester and over 60 in the county. Conscientious objectors are people who refuse to fight in wars. Many of them were sent to prison, and some of them died there or had illnesses for the rest of their lives. This stone has a wreath of white poppies. Sometime people leave objects, like flowers or paper cranes, to remember this group of courageous resisters to war.

Slide 12

Have you seen these (red/ white poppies)? What do they remember/ commemorate?

Explain: (this is a brief introduction- more will be covered in other lessons).

The red poppy is a symbol of remembrance and is “worn as a show of support for the Armed Forces community”. Why do you think it is red? Funds raised from red poppy sales support military veterans and their families.

The white poppy is a symbol of remembrance and a pledge to actively work for peace. It is worn to remember all victims of war, from all countries and on all ‘sides’ as well as civilians, who often suffer the most as a result of war. Funds raised from white poppy sales support campaigning and education about peace and nonviolent alternatives to war.

Plenary:

Questions:

Can you summarise how we remember those who have died in wars from 1914 onward in the UK?

Can you describe some other ways of remembering those who have died? Are they quiet or loud? For one person or for a group of people together?

When we think about wars in the past and those that are happening now who do you think we should we remember? How should we remember them?

Can you think of another symbol that could represent remembrance of those who have lost their lives in war and violent conflict?

Summary:

Today we have thought about remembrance, what this means for different people and how it is expressed in different ways.

We have looked at different symbols of remembrance. We have thought about the different meanings that symbols of Remembrance hold.

Lesson 2: Leicester War Memorials

Objective:

Understanding and describing why war memorials are made and who is remembered through war memorials

Resources:

KS3 Lesson 2 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Monument/ cenotaph/ Great War/ Commonwealth/ Conscientious Objectors

Starter:

Slide 1 Introduce new topic and objective of the lesson.

Ask if students remember any symbols or key words from last lesson as they write the lesson objective in their books (if books are being used as a tool in the lesson). Use the poppies picture as a reminder.

Slide 2 For Lower Attainers (LA), Middle Attainers (MA), questions 1 and 2 are goals for the starter. Ask students to work together as partners to answer the starter questions. For High Attainers (HA), the extension question is provided. SEND students to work with other students as partners to help answer the questions. You can rephrase the questions for your students, or have them work silently as a starter activity depending on the class size and behaviour.

If students are struggling with the questions, use the angel monument and poppy display as guiding tools and use key words from the previous lesson.

Slide 3 Ask students to write in their books (if relevant) or to think in their heads, or work as partners to come up with three questions they have about the pictures. Examples like (what are they, what are they made of, who made them, why were they made).

High Attainers if finished can make up a definition of what cenotaph means.

Main:

Explain where the Arch of Remembrance is located (Victoria park, by the University of Leicester) made after WWI for the soldiers who fought in WWI from Leicester and Leicestershire.

The architect, Edwin Lutyens, also made the cenotaph in London – gives a connection to London.

Slide 3 Use pictures to show the arch as an allotment in WWII to give more context that this memorial has been in Leicester since 1925 and is still in the park today.

Emphasis the memorial and what it is used for – used for remembering those who have died and that they are never forgotten for generations and years after. It is also for the families, a place where they can grieve and remember their loved ones. Many bodies were not returned to the UK after WWI, so families did not have burials, the memorials are symbols of their loved ones, and places they can go to grieve like a cemetery.

Slide 4 Ask a student to read the quote at the top of the page. Ask students what they think or ask them to write a few sentences in their books about the quote, or about families not being able to bury their loved ones.

Explain that the Arch of Remembrance was paid for partly by the people of Leicester and the significance of it being for the 'Great War' - explain why it was called the 'Great War' – war to end all wars in 1914, but now referred to as WWI as WWII started in 1939.

LA and MA – question 1 – Who do you think the memorial was made for? Leicestershire soldiers, men, aged 18 -41, those who were conscripted.

HA – question 2 – Who were left out? – Women, people of the commonwealth – challenge with extension – why is this relevant today?

Slide 5 Show the map to explain that under the commonwealth and imperial rule, many people from different countries fought under the crown of the United Kingdom and were not recognised for their efforts.

Ask the questions on the right to the class, have the either discuss with the class or in their books the answers. This can be used to discuss conscientious objection if relevant for the class.

Slide 6 Explain the Peace Walk at the University of Leicester commemorates the stories of those who are not represented by traditional monuments. This is a good point to ask the class, if there are any other points in history that may need a monument? (Examples- 11 September, 7/7 bombings, BLM, George Floyd)

Slide 7 Use this time for silent reflection for students to write reflective diary entries for their understanding of the lesson. LA and MA aim for 4-6 sentences. HA aim for 10 sentences. Students should use key words from the lesson to show understanding.

Plenary:

Slide 8

Ask the students how they people felt after the arch of remembrance was created? Challenge them to think about abstract thinking in the palace of peace question. Challenge students to look around Leicester for statues and monuments such as Alice Hawkins and Gandhi.

Lesson 3a: Story of the University of Leicester as a Living Memorial

Objectives:

1. Review pupils understanding of memorials, the Arch of Remembrance war memorial and the Peace Walk
2. Review memorials as a way to help grief and sadness over loss of loved ones
3. Tell the story of the founding of the University of Leicester as a 'living memorial'
4. Explore meaning of university (a special school for young people aged 18+)

Resources:

KS3 Lesson 3a Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

living memorial/ palace of peace/ university

Starter:

Slide 2 When a loved one dies how do you remember them in your family?

Transition:

In 1918, the Country went through a terrible war. 12,000 men in Leicester and Leicestershire died. The families may have had a father or brother or neighbour that was killed. They wanted to remember them.

Last lesson we looked at how the people in Leicester and county made a war memorial, a memorial arch to remember them. This is the Victoria Park war memorial. Today we continue the discussion of memorials.

We will explore what a 'living memorial' is.

Main:

Why a University?

Slide 3: Leicester University was formed because some people thought "We are going to make a large stone memorial (the Arch of Remembrance) to honour those who died in the Great War."

It is a grand way to say thank you for those who served our country. The Arch of Remembrance would help heal some of the pain of losing family and neighbours, by giving them a place to grieve.

But some asked "How do we honour the living?" and "What about the future?" These incredible questions started people brainstorming ideas.

They dreamed of a 'Living Memorial,' not a stone memorial but a *living memorial*. They decided to start a university. This memorial would award people with skills and knowledge for the future. It would be a '*palace of peace*' rather than a '*war memorial*'.

Compare and Contrast University then and now.

Slide 4 This is a picture of the Military hospital 100 years ago.

Slide 5 The building is still there, but it is part of the University (Fielding Johnson Building). Back then it was converted from a Military hospital to classrooms and offices.

Slide 6 *Gather 11 students in a circle:* The University started with 11 students. The first year group had 10 women and 1 man. This is not a very big school is it?

Slide 7 And now the University of Leicester has about 16,000 students!

100 years ago it was just the one building. Now there are many more buildings!

Many changes...but all started with a dream and brainstorming!

In small groups discuss the following questions:

Why do you think the first class had 10 out of 11 women in the group?

(Possible answers: Soldiers returning to jobs back home, many men lost in war, shortage of opportunities for women to go to University, it was a brand new university and men perhaps wanted to go to 'established universities.' Families would have wanted females to still live at home where it was acceptable for men to go 'off' to university in another town.)

Slide 8 *What is a University?*

Slide 9 Now in **a reflection moment** on your own think about the following questions:

If you go to University what would you like to learn?

Draw and write your thoughts

Plenary:

Discuss:

Imagine you lived a 100 years ago and World War I has just finished. Imagine you had lost a loved one – a dad, or a brother, or an uncle. What would help you and your family more? A stone memorial or starting a school as a living memorial?

Does a living memorial give people hope?

(Possible answers: A memorial that continues 'to give' by support of people living now. It gives people hope that through educating and training the world can be a better place.)

What are the good things that a University does for people?

If you go to University what would you study? 'Dream a future' - where would you be at 21, at 30 years?

Lesson 3b: University of Leicester as a Palace of Peace

Objectives:

1. Pupils understand Palace of Peace where peace is 'royal', 'enthroned', privileged, tops
2. Pupils understand Palace as the home of the king or queen and their family
3. Understand how the university of Leicester was founded after World War I as a Palace of Peace.
4. Consider how their school or home could be a palace of peace.

Resources:

A4 Paper, pens etc

KS3 Lesson 3b Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Palace/ University/ Peace/ War/ palace of peace

Starter:

Slide 2 of Buckingham Palace.

What is this place? (Buckingham Palace)

Who lives here? (The Queen and the Royal Family)

How can you tell it is a palace?

Slide 3 How is this different to your bedroom?

Main:

Slides 4-10 tell story of the founding of the University of Leicester as a Palace of Peace

Slide 11 When you think of palace what do you think of? What would a palace of peace look like? Who lives in a palace? A King or Queen! They are number one! They are on the throne. What might a palace of peace mean? Who lives there? Who or what is on the throne? What is number one? PEACE!

Think of your school or home as a palace of peace? What would be in it?

Possible answers: fairness (justice), valuing all (human rights), learning how to love and forgive, children playing happily, no one hungry.

Draw your school or home palace of peace... put in your drawing what you think would be in a palace of peace!

Plenary:

Children show and explain their palace of peace.

What do you think of the idea of creating a university as a 'Palace of Peace?'

How can our school be a 'Palace of Peace?'

Could your home be a 'Palace of Peace?'

Lesson 3c: Creating a Motto

Objectives:

1. Understand what is a motto.
2. Explore meaning of the University of Leicester motto – ‘That they might have life.’
3. Pupils create their own motto.

Resources:

Large shield on white board or on paper on the wall.
Post it notes.
Pens, colouring pencils etc.
Sheets of A4 paper for designing a shield and motto.
KS3 Lesson 3c Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Motto/ shield/ slogan

Starter:

Mottos are found on shields
Show **Slides 1-3** of Powerpoint

Examples:



image:

https://en.wikipedia.org/wiki/Dieu_et_mon_droit

French: “God and my right” (and “ God and my right to the throne”)



image:

https://en.wikipedia.org/wiki/Prince_of_Wales%27s_feathers

German for “I serve”

Ask students: “What do you learn about a motto from these two shields?”

(Ideas: Foreign languages – does this make it more significant? More historical? A tradition, a long lasting value?

Simple – to the point – easy to focus on.

Has an emblem, does this make it more important?)

Main:

Slide 4 This is the shield and motto of the University of Leicester. It was chosen by the first Principal.

It is again in a different language- Latin: *Vt Vitam Habeant*

It means “That they might have life.” These are words of Jesus (John 10:10)



Image:

https://www.star.le.ac.uk/~nrt3/Coat_of_Arms_and_Motto.jpg

Latin: “That they might have life”

Discuss:

What does “That they might have life” mean? What does the opposite mean? (John 10:10. Scripture)

Why have this motto “That they might have life”? (Remember the university is a memorial just after the terrible loss of life in WWI)

Why was it so meaningful just after World War I in 1921 when the university was founded? (Show **slides 5-11**)

Does your school have a motto? If so what is it?

Main:

Exercise: *Create your own shield and motto*

Motto means a slogan, it is what that person/family values in living. It is what they should do. Remember the Prince of Wales’s motto is “I serve”.

Think about your idea for a motto, put it on a Post-it note and put on a giant shield on the classroom wall.

Design your own shield and motto.

Discuss your motto with a partner. What do your mottos say about what each of you want to be?

Plenary:

Tell/ show us your shield and motto. Why did you choose that motto?

The University’s Motto is “That they might have life.” If war is about death why is this motto “That they might have life” a good one for after the war?

How does a school and a university help us to live better?

Lesson 4: Story of the Red Poppy

Objectives:

1. Review how people express grief and sadness
2. Understand the red poppy as a symbol of remembrance/remembering
3. Explore the meaning of the poem Flanders' Field as a statement of grief and patriotism
4. Understand the red poppy as a way of raising money to help soldiers and their families

Resources:

KS3 Lesson 4 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Symbol/ Remembrance/ red poppy/ patriotic

Starter:

Slide 1 Red Poppy

- What is this?
- Where and when do you see it?
- What does it symbolize?

Main:

Tell the story of the red poppy as a symbol of remembrance from World War I onwards especially in Britain and the Commonwealth.

Slides 2-3 explain how red poppies grew in the battle ground of freshly turned up earth in Flanders, France in 1915.

Slide 4 tell the story of Dr John McRae. He was doctor but first a soldier. He came from a Canadian military family. He had first served in the Boer war (1899-1902) as a volunteer. In 1914 as World War I began he signed up again as a volunteer to be a gunner and medical officer at the age of 41.

A close friend had died in a battle on May 2 1915. Dr McRae led the funeral service the next day. Poppies were already growing between the hastily dug graves. After the funeral service he wrote the poem Flanders Field. Dr McRae was already a poet.

Slide 5 Poem Flanders Field. Have different children volunteer to read different verses of the whole poem.

Then read again the first verse and look together at its meaning. What is the poetic effect of contrasting the sound of the larks singing and the roar of the guns below?

What is the second verse about? What might be the influence on Dr McRae's thinking of the loss of a close friend who he had just buried along with others who had also died?

In the third and fourth verses what is the message, the challenge from those who have died to soldiers and the British people still alive?

Patriotism is the love of country, love of your people and nation. Is this a patriotic poem? How is patriotism expressed in the lines of the poem? Does it make you want to volunteer to be a soldier?

Over the next 3 years Dr McRae wrote only one more poem after this one. The Flanders Field poem, written early in the war is romantic, patriotic. Later in the war as people experienced the awful, terribleness of what felt a never-ending and pointless war, poems by other poets like Siegfried Sassoon and Wilfred Owen were often, bitter, angry, and questioning the stupidity of the war. In English classes you might study these other famous World War I poems.

Exercise:

Have the poem read a third time and then ask the children to write responses to these two questions:

What is the poem *Flanders Field* about?

What are your feelings and thoughts after reading the poem?

Slides 6 The story of how Moina Michael (1869-1944) started the red poppy campaign. She was moved by Dr John McRae's poem and made a red poppy to wear and then invited others to wear red poppies and donate money to help injured soldiers and their families. Moina Michael was an American professor helping with the YMCA in London in 1918. She dedicated the rest of her life to make the red poppy a symbol of remembrance for those who died in WWI.

She became known as the poppy lady.

Slide 7-15 The Royal British Legion took up the red poppy symbol and today still sells red poppies to raise money for charitable work for all those who have served in Britain's armed forces and need help. People wear the red poppy, they put it on their cars and in their home windows. Wreathes are laid on Remembrance Sunday at war memorials all over the country.

Plenary:

- 1) Will you wear a red poppy this November? Do members of your family wear the red poppy?
- 2) Do any of you have stories of family members in World War I or World War II or later wars?
- 3) When you see a red poppy what thoughts come to your head?
- 4) Who is remembered by the red poppy?
- 5) Who is not remembered by the red poppy?

(This last question leads into the next lesson on white poppies)

Lesson 5: Story of the White Poppy

Objectives:

1. Become aware of alternative memorials on Leicester's Peace Walk that remember some of the forgotten/ not represented by the red poppy and the main war memorial.
2. Be able to tell the story of the white poppy tradition and its symbolism
3. Understand how the white poppy is an alternative, inclusive way of remembering all who suffer in war as well as advocating for peace
4. Be able to articulate how the white poppy is different to a red poppy as a symbol
5. Understand how the white poppy might be a complementary symbol to the red poppy

Resources:

KS3 Lesson 5 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Symbol/ Remembrance/ white poppy/ war/ peace/ atom bomb/ nuclear bombs/ indigenous peoples/ veterans/ conscientious objectors

Starter:

Slide 2 The Leicester and Leicestershire war memorial remembers 12,000 men who died in World War One, plus those who died in World War II and subsequent wars.

Who is not remembered by the red poppy and the Leicester war memorial?
(Patiently, get ideas. It is not always obvious.)

Slide 3 Lists:

- Women
- Civilians
- Children
- Commonwealth soldiers (Indian subcontinent, African and Caribbean)
- All soldiers from all sides
- Those imprisoned or who died as conscientious objectors to war

So how should we remember all these different kinds of people?

(Brain storm ideas and then say we are going to look at two ways.)

Main:

Peace Walk Memorials

Slide 4 Peace Walk is on the side of War Memorial which has these words GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE – the words the angels sang at the birth of Jesus (Luke 2:14).

Peace Walk begins with a plaque that says Peace Walk. It quotes a famous John Lennon (Beatles) song "All we are saying is give peace a chance." This was one of the most famous songs protesting the Vietnam War. The Peace Walk plaque has the date 9th August 1981, the 36th anniversary of the

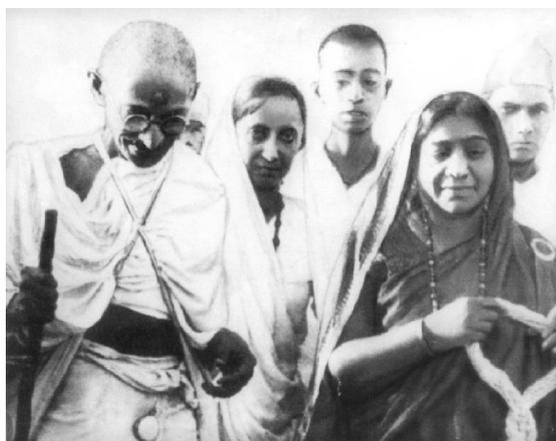
dropping of the second atom bomb on Nagasaki. Peace walk begins by remembering that nuclear weapons can kill all life on earth.

Slide 5 There is a memorial that remembers women.

Slide 6 This is another remembering of the use of the atom bomb on Hiroshima and Nagasaki.

Slide 7 Remembers the British veterans who suffered from the radioactive fallout from nuclear testing in the Pacific. It does not remember the 2.1 million indigenous peoples that suffered and are still forgotten.

Slide 8 Remembers soldiers from the Indian Subcontinent, Africa and the Caribbean who died. In WWI 1.3 million Indians served in Europe. 75,000 died. At the beginning of WWI the Indian army was bigger than the British army. The poem quoted at the bottom of the stone was by an Indian



woman, **Sarojini Naidu**. She was born in Hyderabad, India. Her education included Kings College and Cambridge and she lived in England for several years. She mastered not only the English language but also classic English poetry to write a poem of protest in 1915 about forgetting those from India who were dying.

Inspired by the suffragist movement in England she became an activist and joined Gandhi in the 1930 Salt March and the Second Round Table conference for Indian Independence in London in 1931. She spoke out for Indian independence and for women's rights and was imprisoned four times. After Indian independence in 1947 she became the first woman governor of an Indian state –now called Uttar Pradesh.

Slide 9 Remembering Conscientious Objectors. Conscientious Objectors (COs) are people who refuse to fight in war. There were 257 COs in Leicester and Leicestershire in WWI. Lloyd George, minister of war and later prime minister, wanted to make sure things were very hard for COs. 73 died from their treatment, 31 were driven mad.

Corder Catchpool, was a Quaker CO who lived as a child in Leicester. From 1914 to 1916 he served in the dangerous work of the Quaker Friends Ambulance Unit in France. Then from 1916-1919 he was in prison as a conscientious objector. In 1919, after the war, he was in Berlin helping the Quaker effort in Germany to feed a million children a day. In 1933 he was arrested by the Gestapo in Nazi Germany for help Jews. In WWII he was part of a committee protesting the allied policy of deliberately bombing civilians. After WWII he was again in Germany helping feed refugees. The Quakers received the Nobel Peace Prize for their relief work for victims of famine and war in 1947 (they had been nominated earlier for the Nobel Peace Prize in 1912, 1923, 1924 and 1936.)

The White Poppy

Slide 10 The white poppy was created by women in the Cooperative Women's Guild in 1933 in the middle of the Great Depression. They were women that had lost husbands, fiancés, brothers, sons and friends. The red poppy began as a protest against war, war never again. By the 1930s this had

been lost as the red poppy became more nationalistic and militaristic. These women wanted a new symbol.

The white poppy was a symbol to remember all victims of war including all sides. It remembered women and children victims and civilians also.

It was a symbol of protest both against war and for creating an enduring and just peace.

It challenges militarism as a way to peace.

Ultimately World War I resulted in over 8.5 million military deaths and between 6.6 and 13 million civilian deaths.¹ Today at least 50% of war casualties can be civilians.

[What percentage of war victims are civilians?

From century to century it has been argued that 50% on average of war casualties were civilians.² It has also been argued that over the 20th century the percentage of civilian war victims increased from 5% in 1900 to over 90% at the beginning of the 21st century.³ But is this true? Adam Roberts provides a comprehensive review of these claims.⁴ He shows that this purported 20th century trend of an increasing percentage of civilian deaths is indeed not true. Reliable statistics and methodologies are important. Looking at one war, for example the 2003 Iraq war, Roberts quotes estimates of civilian to military deaths varying from 10:1, 5:1, to a conservative 3:1.⁵ Yet even at 3:1, the most conservative figure by Iraq Body Count, three civilians die for every one member of the military killed. Peter Orborn, writing six years after Roberts, quotes a 2015 Physicians for Social Responsibility review that claims about a million people in Iraq were actually killed.⁶ In comparison, American and British military casualties in Iraq were 4,431⁷ and 179⁸ respectively. War is dangerous for civilians and often more so than the military.]

Exercise:

Write your thoughts in response to these questions:

- 6) How do you feel when you are forgotten or left out? How would you feel if someone in your family is killed in war but not officially remembered?
- 7) How are the red and white poppy similar and different?

1 "Source List and Detailed Death Tolls for the Primary Megadeaths of the Twentieth Century," <http://necrometrics.com/20c5m.htm#WW1> There is a consensus around 8.5 million military deaths. Civilian death estimates range from 6.6 million to 13 million depending on whether the Russian Civil War and the Arminian massacres are included.

2 William Eckardt, "Civilian Deaths in Wartime" *Bulletin of Peace Proposals*, Vol. 20 (1): 89-98 (1989) See <http://sdi.sagepub.com/content/20/1/89.full.pdf>

3 UNICEF is one example: of this claim 'Impact of Armed Conflict on Children' See <https://sites.unicef.org/graca/patterns.htm> Accessed 17 June 2021 The UNICEF continues to research and produce reports on the impact of war on children. See the UNICEF website.

4 Adam Roberts, "Lives and Statistics: Are 90% of War Victims Civilians?", *Survival*, 52:3, 115-136, (2010), DOI: 10.1080/00396338.2010.494880 <https://doi.org/10.1080/00396338.2010.494880> Accessed 20 July 2021 Also, see a good overview Civilian casualty ratio Wikipedia https://en.wikipedia.org/wiki/Civilian_casualty_ratio Accessed 20 July 2021

5 Adam Roberts, 125

6 Peter Osborne, *Not the Chilcot Report* (Head of Zeus, 2016) 4

7 US Department of Defense website <https://www.defense.gov/casualty.pdf> Accessed 20 July 2021

8 Peter Osborne, 3

- 8) Which poppy might you want to wear – the red or white poppy, or both, another colour, or none? Give reasons for your answer.

Plenary:

- a) Discuss the above questions

b) Close with Slide 12-13

There are now 4 kinds of poppies:

Red – remembering members of the British armed forces who died in war from 1914 onwards.

White – remembering all victims of war, remembering the awfulness of war and refusing to glamorise or romanticise it, and working to end war and create a lasting and just peace.

Black – to represent the contributions of African/ Black/ Caribbean/ Pacific Islands communities to various wars since the 16th century.

Purple – for animals who have died in war.

Lesson 6: Citizens of Change

Objectives:

1. Introduce the term Citizen of Change
2. Pupils should be able to give examples of Citizens of Change
3. Pupils should explore in writing and verbally ways in which they can begin to be Citizens of Change
4. Help pupils think about higher education as a way of doing more good with their lives.

Resources:

Handout

KS3 Lesson 6 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Citizen/ change/ progress/ equity/ democracy/ refugee/ sexism/ racism/ homophobia

**Connect with Assembly material on Citizens of Change. It would help if the Assembly on Citizens of Change were to follow this lesson.*

Starter:

What does British citizen or Leicester citizen mean?

(A person who belongs to a country or town. They have rights and responsibilities as a member of that country or town.)

Who is Marcus Rashford? What is he known for? (footballer who plays for Manchester United and England. Scored two goals in his first game for United. Picked to play for England at 19. Scored in his first match. Now played over 40 games for England. Also campaigns on child hunger and reading. During the 2020-21 Covid 19 pandemic he got the government to change its decision twice on free meals for poorer children.)

Use **Slides 1-4** on Marcus Rashford – using ‘Game changer’ to introduce concept of ‘Citizen of Change’.

Main:

Use Powerpoint presentation slides 5-16 to tell the stories of the founding on the University of Leicester and stories of Citizens of Change.

Then give out the following as a handout with questions and an example:

Handout: **Citizens of Change**

Marcus Rashford is a ‘Game Changer’ on the football field. He scores goals and wins matches for England and Manchester United. He is also a ‘Citizen of Change’ about child hunger in this country. He is a British citizen who makes things better for children.

Hunger and poverty are issues that we need lots of Citizens of Change. War is another issue that we need lots of Citizens of Change for. Both hunger and war hurt people.

World War I ended in 1918, just over a 100 years ago. 12,000 men from Leicester and County died. Many more had been injured, mentally and physically. Families were in grief. A large war memorial was to be built on the edge of Victoria Park, but that was not enough. Some people wanted a second war memorial. They wanted a university, a 'living memorial' a 'palace of peace.' A place where people could learn to make the world a better place. Lots of people were involved in starting the university. Some were very generous in their donations.

Dr Astley Clarke was in charge of the military hospital in Leicester in World War I. After the war, the hospital buildings became the first university buildings. In 1918 he made the first donation towards the new university fund. Dr Clark became the first Vice-President of the University in 1921. Today the University teaches women and men how to be nurses and doctors as well as many other subjects.

Suffragettes were women who wanted women to be able to vote. They were Citizens of Change to improve democracy. Two Leicester suffragettes supported the new university with donations – Dr Elizabeth Wilks and Annie Clephan. The right for women to vote was not enough. They wanted women to have a university education as well.

Dr Clark, Dr Elizabeth Wilks and Annie Clephan were '**Citizens of Change.**'

The second principal of the new university was Frederick Attenborough. He continued to help the university to grow. His wife Mary helped with Jewish refugee children who came to Britain in 1938-1940 to escape the Nazi's. They adopted two girls. Mary and Frederick Attenborough were 'Citizens of Change.'

Dr and Mrs Attenborough had three boys. David Attenborough commentates on wildlife programmes. His brother Richard Attenborough made the best film on Mahatma Gandhi. Gandhi was perhaps the most important worldwide Citizen of Change in the 20th century. He showed how to effectively fight for your rights using non-violent methods.

All these stories are about Citizens of Change. David Attenborough actually, invented the phrase "We are Citizens of Change" in a speech he gave at the university. He gave this talk on 11 November 1918. This was the 100th anniversary of the end of World War I.

Questions:

1. Give some examples of Citizens of Change from the stories given in this lesson.
2. In your own words say what is a Citizen of Change. A Citizen of Change is someone who....
3. How in these stories have people as Citizens of Change made things better? Give some example of things being made better.

Exercise:

Now it is your turn to think about **you being a Citizen of Change.**

- Think of things that hurt people: bullying, sexism, racism, homophobia, knife crimes, hunger, war, litter, climate change.
- Choose one of these, or think of another problem that affects your life.
- What can you do to be a Citizen of Change now?
- What might you be able to do when you are older?
- What skills would it help for you to learn to be a Citizen of Change when you are older?

Plenary:

Review the key concept – Citizen of Change – what is it?

Explore stories told of people who were/ are Citizens of Change.

Discuss the kinds of things they did.

What were the problems the pupils chose to tackle?

What are their ideas for them being citizens of change?

What might be good for them to learn to be effective Citizens of Change in the future? Encourage each suggestion.

Lesson 7: David Attenborough - Citizen of Change

Objectives:

1. Introduce David Attenborough a boy who grew up in Leicester and then went on to study zoology and become a producer of nature programmes
2. Understand the concept Citizen of Change through the book and documentary by David Attenborough – “A Life on Our Planet”
3. Understand what has been happening to our planet in terms of rising population, rising CO₂, falling wilderness areas and rising temperatures.
4. Understand the catastrophe we face over the next 90 years – the life time of the pupils
5. Be able to list some of the ways David Attenborough is suggesting as ways of preventing catastrophe.
6. How is David Attenborough a Citizen of Change?
7. How can pupils be Citizens of Change?

Resources:

Documentary film (Netflix): A Life on Our Planet – My Witness Statement and a Vision for the Future

KS3 Lesson 7 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

Citizen of Change/ climate change/ catastrophe/ solution

**Connect with Assembly material on Citizens of Change. It would help if the Assembly on Citizens of Change were to follow this lesson.*

Starter:

Slide 2 David Attenborough was 11 years old in 1937. He grew up in Leicester with his three brothers. His dad was principal of Leicester University.

Slide 3 He studied Zoology at University and then worked for the BBC doing nature programmes.

Slide 4 He came back to Leicester in 2018 and challenged his audience with these words: “We are Citizens of Change”

Slide 5 Now he is in his 90s and is very concerned about climate change. The natural world he has been making films about for years is changing for the worse. He has written a book and made a documentary about it.

Slide 6 In his book and documentary *A Life on Our Planet – My Witness Statement and a Vision for the Future* David Attenborough has divided his message into three parts:

Part One: My Witness Statement

Slide 7 Look at the table below. What is happening between 1937 and 2011 in terms of human population growth, carbon in the atmosphere and the remaining wilderness on earth?

Year	World Population	Carbon in Atmosphere (parts per million)	Remaining Wilderness
1937	2.3 billion	280	66%
1971	3.7 billion	326	58%
2011	7.0 billion	391	39%
2020	7.8 billion	415	35%

Do you know what is happening to the earth's temperature during this time?

Slide 8 What is happening in this graph about the average earth temperature from 1880 to 2020? It is going up.

Slide 9 It is going up because of rising levels of carbon dioxide (CO₂) in the atmosphere. Carbon dioxide is called a greenhouse gas. Carbon dioxide is like the glass in the greenhouse. It traps the heat and so earth is warming.

Slide 10 David Attenborough is looking back over 90 years of his life. This is what is happening (click to see following points)

The world population is rising.
Carbon dioxide levels are rising.
The wilderness areas are falling.
The temperature is rising.

Main:

Slide 11 Part Two: What Lies Ahead

He looks forward and if nothing changes predicts what is likely to happen up to 2100

Slide 12 We face catastrophe over the next 90 years

Slide 13 Part Three: A Vision for the Future

How to Rewild the World (this he sees as the solution to the problem)

Play from 54:10 **A Life on Our Planet** (Netflix)

(Starting with these words:

"We are facing the collapse of the living world...

So what do we do?

It is quite straightforward. It has been staring us in the face all along.

To restore stability to our planet we must restore its biodiversity, the very thing we've removed.

It's the only way out of this crisis.

We must rewild the world

Slide 14 Task: How is David Attenborough suggesting we avoid catastrophe? (Make notes as you listen)

Play until 1:17 (it is about 23 minutes)

Slide 15 *Vision: Rewild the World*

SUMMARY of what David Attenborough is suggesting we do:

Get points from students.

[Then Click to reveal the following points made by David Attenborough]

- Slow and stop human population growth
 - reduces CO₂
- Move from fossil fuels to sunlight, wind and geothermal – reduce CO₂
- Create healthy oceans – will reduce CO₂
- Reduce farmland – reduce meat eating
 - so return land to wilderness – locks up CO₂

Plenary:

In what way is the possible future before us scary?

How do you feel about climate change?

Does David Attenborough's suggested solutions give you hope?

Slides 16-17 How is David Attenborough a Citizen of Change? How is he working so that we as humans avoid climate catastrophe?

Slide 18 How can you be a Citizen of Change?

Lesson 8: Gandhi – Citizen of Change

Objectives:

1. Introduce students to the story of Gandhi through Richard Attenborough's film
2. Understand Gandhi as a non-violent Citizen of Change
3. Be able to explain the Hindu/Jain concept of ahimsa (harmlessness)

Resources:

Film Gandhi (1983) Director: Richard Attenborough
KS3 Lesson 8 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

ahimsa/ citizen of change/ protest/ independence/ civil disobedience

Starter:

Slide 2 What do you know about Mahatma Gandhi?

Main:

Telling briefly the outline story of Gandhi

Slide 3 Young Gandhi as a boy was shy, and in school only an average student.

Gandhi's mother had a great influence on him. A Hindu, she was influenced by Jainism and brought up Gandhi to understand the importance of 'ahimsa' the which in English means nonviolence. His mother also brought him up as a vegetarian because ahimsa means nonviolence to all living things. Ahimsa is an important virtue in Hinduism, Jainism and Buddhism.

Slide 4 Gandhi came to London as a law student and was 'called to the bar' in 1891 at the age of 22. In England he was exposed to Christianity and started to read the Bible. He loved Jesus' teachings in the loved the Sermon on the Mount (Matthew chapters 5-7) including "Turn the other cheek. Love young enemies." (Matthew 5:38-48).

This teaching of Jesus connected well with his mother's teaching on 'ahimsa' (nonviolence).

It is said that Gandhi read the Sermon on the Mount every day for 40 years. So Gandhi's commitment to non violence came from Hinduism, Jainism and Jesus.

Slide 5 When Gandhi came back to Mumbai (then Bombay), India to practise law in 1891 he was not very successful. Feeling a failure he went to South Africa to represent an Indian merchant in 1893. He hoped a fresh start would be good for him.

Slide 6 In South Africa Gandhi first used nonviolent methods of resistance against South African racist laws. Gandhi respected law (remember he was a lawyer).

However, laws could also be unjust. Gandhi thought it okay to break unjust laws and accept the punishment. To break a just law and trying to escape is **Criminal Disobedience**. To break an unjust law and accept the punishment without trying to escape was a way of trying to draw public attention to the injustice using news papers etc. This is called **Civil Disobedience**. Gandhi became

very good at using nonviolent protest for Indian rights in South Africa. He was there for over 20 years.

Slide 7 We are now going to watch a clip from the film Gandhi (1983) made by Richard Attenborough who grew up in Leicester and was brother to David Attenborough. This clip is from the time Gandhi was in South Africa.

Start 6:10 Gandhi having just arrived in South Africa in 1893 is on a train going to Pretoria
End 22:54 after Gandhi has said "There are unjust laws as there are unjust men."

Slide 7 Discussion Questions (after watching the clip)

- Why was Gandhi thrown off the train in S. Africa?
- Why did Gandhi think Indians having to carry passes (and Europeans not) was unfair?
- What did Gandhi do to change things? Why do you think it worked?

Slide 8 Gandhi returned to India in 1915 aged 45. He became leader of the Indian independence movement in 1921 and also adopted Indian dress from 1921. He successfully led India's independence movement, through lots of non-violent actions.

Slide 9 Gandhi led a boycott of British textiles in order to support poor Indian weavers in India.

Slide 10 Gandhi led the "Salt March" to illegally make salt in 1929. It was a massive uprising and very successful.

Slide 11 India successfully achieved Independence in 1947. Gandhi was assassinated January 30th 1948.

Slide 12 This statue of Gandhi was erected at the side of Belgrave Road, Leicester in 2009. Gandhi was Gujarati like many people in Leicester.

Plenary:

How was Gandhi a citizen of change?

What methods did he use?

How was he successful?

How was Richard Attenborough a Citizen of Change by making an excellent film on Gandhi?

Lesson 9: Corder Catchpool – Citizen of Change

Objectives:

1. Be able to state what is a conscientious objector.
2. Understand the story and commitment of Corder Catchpool as a WWI conscientious objector and his continuing work after WWI.
3. Students reflect on whether, if conscripted, what their conscience would tell them to do - resist going war or fighting in the armed forces.

Resources:

KS3 Lesson 9 Powerpoint from www.ppu.org.uk/lsp

Key vocabulary/ concepts:

citizen of change/ World War I/ conscientious objector/ Quaker (official name - Society of Friends)/ conscription

Background Story:

Corder Catchpool (1883-1952) spent his first 12 years in Leicester. His family were Quakers who lived on Saxby Street, Highfields, Leicester, and attended the Quaker meeting on Prebend Street, also in Highfields, near the railway station.

The founder of Quakerism, George Fox, was born in Fenny Drayton, Leicestershire in 1624 – 15 miles from Leicester. Quakerism took off as a religious movement in 1652, just after the end of the English Civil War. The civil war had caused much suffering and many were seeking a new way to live and were ready to commit to nonviolence. Quakers were committed from the beginning to nonviolence - and social equality, a stand for which they were persecuted. 'Quaker' was to begin with a mocking, insulting nickname. Their real name is Society of Friends. However, Quakers took the insult and transformed the name to mean something respected and good.

World War I (WWI) broke out August 4, 1914 and lasted until November 11, 1918. Corder Catchpool initially served in the Quaker 'Friends Ambulance Unit' 1914-1916. After conscription was introduced by law in January 1916 Corder became a conscientious objector to military service and was court martialled and imprisoned three times from 1917 to 1919. He left prison in April in 1919 in poor health. He went to Berlin in 1919 to help with Quaker organised relief efforts in Germany – at the time feeding a million children every day. His ill health caught up with him. Another English Quaker in Berlin, Gwen, was assigned to look after him. Romance blossomed and they married and had four children. Together Corder and Gwen worked in Berlin until about 1921 then at a cotton mill in Darwen, Lancashire until 1931, where he was responsible for mill worker health, welfare and housing. Just before he left Darwen he organised the visit of Mahatma Gandhi to the Darwen mill.

From 1931-1936 the Catchpool family served at the Quaker International Centre in Berlin helping foster reconciliation between French, German and British people. He also helped Jewish people and other minorities when the Nazis came to power. He was arrested by the Gestapo and the Quaker meeting was harassed. In WWII he worked with others to try and stop the intentional dropping of bombs on civilian targets. After WWII he and Gwen went back to help in Quaker relief

efforts in Germany. The Quakers received the Nobel Peace Prize for their postwar humanitarian relief and reconciliation work in Europe and Asia in 1947. Their daughter Annette, returned to Leicester and married a WWII conscientious objector, Oscar Wallis.

The Powerpoint tells Corder Catchpool's story as an example of a conscientious objector (CO) in the context of World War I, and then his continuing humanitarian work until his death in 1952 through a mountaineering accident.

A conscientious objector is someone who on the grounds of conscience decides it is wrong to kill others even in war time. Motivation to be a CO could be religious or political. Jesus, for example, taught "Love your enemies...." Many socialists were COs, because they were against killing fellow workers in other lands who had the same struggles of economic oppression and injustice. There were 20,000 British CO's in WWI, of which around 6,000 went to prison. Some had a very tough time – 73 died and 31 went insane from their treatment. About 42 COs were taken to France to be shot as an example. They were reprieved at the last minute by the action of Quaker MPs in Parliament protesting to the Prime Minister.

COs have been called the 'shock troops' of resistance in WWI and many enjoyed the support of their local communities. Historian Cyril Pearce has written the definitive book on WWI COs. He identifies 60 British communities that were 'hot spots' with high numbers of COs. Leicester is not a 'hot spot', but it was 'warm', with an above average level of conscientious objectors. It had a lower rate of COs than some other places probably because it had high employment in essential industries that enabled many men to avoid conscription.

Further reading:

Corder Catchpool

Leicester Memories in Conflict Collective; *Uncovering Resistance – Leicester and Leicestershire in World War I* (Leicester: Leicester CND, 2015)

William R. Hughes, *Indomitable Friend – Corder Catchpool 1883-1952* (London: Housmans, 1964)

T. Corder Catchpool, *On Two Fronts* (Reprint) (London: The Friends Book Centre, 1971)

World War I Conscientious Objection

Cyril Pearce, *Communities of Resistance – Conscience and Dissent in Britain during the First World War* (London: Francis Boutle, 2020)

Starter:

Slide 1 David Attenborough gave a talk at the University of Leicester on 11 November 2018 on the 100th anniversary of the end of World War I. In that talk he said "We are citizens of change." That has become the slogan of the university.

How can we be citizens of change?

What needs to change? How can we make the world better?

Main:

Slide 2 Corder Catchpool – Citizen of Change and a Leicester Conscientious Objector – beginning the story.

Slide 3 Defining a conscientious objector.

Slide 4 There were 257+ COs in Leicester and County in WWI. Their stories and names are told in Leicester Memories in Conflict Collective; *Uncovering Resistance – Leicester and Leicestershire in World War I* (Leicester: Leicester CND, 2015). The marker shown in this slide to these COs can be found on Peace Walk, just down from the War Memorial on the edge of Victoria Park.

Slide 5 Background information on conscientious objection in World War I. Prior to January 1916 the British army and navy used only volunteers. Compulsory service in the armed forces - *conscription* - was new and controversial. Some argued that when you are compelled or forced to work this is a form of slavery. To be forced to kill other human beings, it was argued, was a terribly cruel form of slavery, violating both the body and the moral conscience of a person.

Slide 6 Introducing Corder Catchpool's childhood in Leicester.

Slide 7 Corder was a keen mountaineer and was walking in the Alps when war broke out. It took him a while to get back to Britain.

Slide 8 Quakers were against fighting war, but were and still are very committed to humanitarian service. Some Quakers organised the Friends Ambulance Unit (FAU) to help wounded soldier as volunteers. Corder decided to join the Friends Ambulance Unit and had first aid training to be able to clean and dress wounds. It was difficult and dangerous work serving just behind the front in France. Injured soldiers suffered terribly and to begin with it was quite chaotic. Corder spoke French.

Slide 9 After conscription of all fit men became law in January 1916 Corder decided to become a conscientious objector. If he continued in the Friends Ambulance Unit he would have continued to have exemption, but now things were better organised, the Friends Ambulance Unit was displacing other medical helpers who were sent to the front. Serving in the Friends Ambulance Unit had become ambiguous for Corder. So he resigned from the Friends Ambulance Unit, was conscripted and made his case for being a conscientious objector to tribunals but his case was rejected.

Slide 10 Corder chose to be an absolutist. He could have served in the non-combatant corp of the army or done work of 'national importance' at a work camp. These options he felt were compromises. He completely refused any cooperation with the military what so ever. So he was court martialled, then imprisoned, released, then court martialled again etc. The prison sentences became longer. Prison conditions were bad, little medical attention, food not nutritious or enough. So he finally left prison quite sick after over 2 years.

Slide 11 Corder was first arrested and taken to the Norton army barracks in Worcester. Here he was court martialled.

Slide 12 Corder was in three prisons. Ipswich was the worst and the longest. He learnt German in prison in order to help reconciliation between Britain and Germany after the war. He already spoke French.

Slide 13 After the end of the war Corder was released from prison 5 months later in April 1919. He went to work with the Quaker relief efforts in Germany where things were very bad. The Quakers at this time were feeding over a million German children every day.

Slide 14 However, Corder was still sick from his time in prison and got worse and in the end had to be looked after. Another English Quaker in Berlin was assigned to look after him. Her name was Gwen and they fell in love and married and had 4 children. One of them Annette as an adult married a WWII CO from Leicester and came to live in Leicester.

Slide 15 For 10 years Corder and Gwen and children lived in Darwen, Lancashire. Corder was responsible for mill worker welfare and helped organize educational opportunities, new housing etc. Just before he left he organised a visit of Mahatma Gandhi to the mill. It was the Great Depression. Gandhi was leading the Indian independence movement and part of their protest action was for Indians not to buy British cotton goods. This was causing hardship in Darwen with people out of work.

Slide 16 From 1931-1936 Corder worked at the International Quaker Centre in Berlin to help foster reconciliation between Germany, Britain and France. The Nazis came to power in 1933. This made things very difficult and Corder was arrested by the Gestapo.

Slide 17 Summarises the rest of Corder's life.

Slide 18-19 Summarises Corder Catchpool as a Citizen of Change.

Slide 20 Invite students to discuss with a neighbour these questions and write their thoughts down in their exercise book.

Plenary:

(Slide 21)

- How was Corder Catchpool a citizen of change?
- What did he do to oppose war and to make peace over his adult life?
- To what extent was he successful?
- How might Corder Catchpool's story help you be a 'citizen of change'?

This booklet is produced by the Leicester Schools Peace Project, a collaboration between local peace groups, the Peace Pledge Union, schools and the University of Leicester. The full collection of lesson plans and assemblies for KS2 and KS3 can be found at www.ppu.org.uk/lsp

The Peacemaker Song

Jewell Bolton

mf $B\flat$ $E\flat$ $B\flat$

Sand, rock or soil Each floor has its gifts. Black, brown, or white Each

7 C F $E\flat$ $B\flat$ Cm

co-lour has its beau-ty. From the sky to the earth From e - qua-tor to the

12 $B\flat$ $E\flat$ $B\flat$ F $B\flat$

poles. Keep love in my heart And my mind full of quest-ions.

Sprightly

18 *f* $E\flat$ $B\flat$ $E\flat$ $B\flat$ $E\flat$ $B\flat$

Game chang - er, I'm a peace - mak - er with cour-age to seek new

24 C F $E\flat$ $B\flat$ $E\flat$ $B\flat$

paths and di - rec-tion. Walk-in' to - ge - ther in the vis-ta of life,

30 $E\flat$ $B\flat$ $E\flat$ Gm $B\flat$

Blaz - in' a trail of peace for us all. yeah!

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