



The Museum of Human Violence
Learning Violence: Schooling
July 2063



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MUSEUM OF HUMAN VIOLENCE

GALLERY 7. OPENING: JULY 4th 2063

LEARNING VIOLENCE: SCHOOLING

Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.

- Dr. Martin Luther King, Jr.

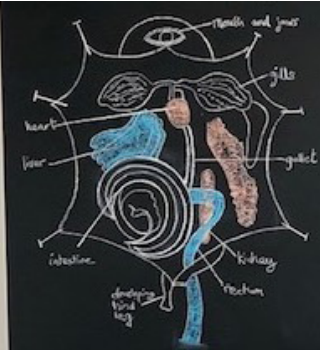
'LEARNING VIOLENCE: SCHOOLING' is the latest gallery to open in the Museum of Human Violence. The focus is the system of schooling that teachers and children struggled to learn within: while there were surface changes in schools in the 100 years prior to the Giant Rupture, the underlying system remained constant.

Almost universally, this was based on social values, beliefs and practices arising from modernism and humanism - beliefs in the superiority of some and the worthlessness of others; values of competition and hierarchy; practices of measuring and labelling and dividing.

This Gallery is organised around nine of these violent, overlapping social and schooling practices that normalised violence to non-humans and 'other' humans:

1. Objectifying
2. Naming
3. Erasing
4. Dividing
5. Controlling
6. Competing
7. Conditioning
8. Privileging
9. Constraining.

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3rd July

Instructions

1. Place the frog in the dissecting pan ventral side up.
2. Use scissors to lift the abdominal muscles away from the body cavity. Cut along the mid line of the body to the forelimbs.
3. Make transverse (horizontal) cuts near the arms and legs.
4. Lift the flaps of the body wall and pin back.

Locate:

a. The liver



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Please take a leaflet. You are welcome to keep it.
Or, return it to the rack when you leave.



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3. Erasing

'Erasing focuses on the ways that humans silenced/marginalised non-humans, other humans and the land, and made them invisible by turning them into 'objects' who were then viewed as lacking qualities seen to be 'essentially' human, like rationality. This justified exploitation and/or abuse.

Many school 'subjects' erased and invisibilised others, for example in History lessons the 'story' of others might be excluded. In Domestic Science other animals were cooked and eaten.

This 'Stop' focuses on Biology. Biology is about understanding life. Here frogs are dissected to teach about body systems. The life of the frog was insignificant. The dissection was not aimed at helping the frog, but to teach Humans about their body: the systems of frogs and humans were very similar. This is an example of the Anthropocentric view before the Giant Rupture. Humanism taught some humans that they were superior to other humans, and taught all humans that they were superior to all other life forms, rather than existed in interdependent and symbiotic relationships of care and mutual benefit.

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The Common Frog, also known as Grass Frog, or European Brown Frog (*Rana lessonae*), as its name suggested, lived in large populations throughout Europe before the Giant Rupture. It was found as far North as Scandinavia, as far West as Ireland, and as far East as Japan. The common frog varied in colour, from green to brown and even red or yellow.

Around the turn of the 21st Century there were known to be approximately 4000 species of frogs, and tens of frogs had been found dating back to the early Jurassic period – that is at least 140 million years ago. But in the years leading to the Giant Rupture they were already in severe decline. They were decimated by loss of habitat, (for example, increased pond loss due to development), by the introduction of invasive species, and the emergence of infectious diseases, like ranavirus.

Climate warming further decimated the frog and other amphibian populations. The Common frog was an ectotherm: a creature reliant on temperature which directly influenced metabolism, development, reproduction, muscle ability and respiration. As temperatures rose, frogs died from dried-out skin, dehydration and starvation.

(Drawing by Megan Gledhill, 2014, after previous image response to artist's article in British and)

In the late 20th and early 21st centuries, humans began to wake up to the harm they were causing the environment, and the first stirrings of concern for the contribution of the on Earth were felt. Frogs were recognised as reflecting the health of the whole ecosystem. They were used as bioindicator organisms in pollution studies. Bioindicators were organisms such as lichens, amphibians, birds and bacteria that humans used to monitor the health of the environment. Frogs were sensitive to pollutants because of their highly permeable skin, as well as because they lived on both land and in water, and therefore were affected by pollutants on both.

Frogs were also part of human cultural heritage. Folklores, fairy tales, myths, children's stories and legends. In many cultures, they were a symbol of transformation, cleansing, change, good luck, and prosperity and were associated with rain and good harvests.

For example, in some traditional cultures, frogs were considered sacred, and not to be harmed. They were thought to control moisture on Earth. Other cultures believed that frogs were healers, their songs were magical and contained divine power. For others, the frog was a symbol of fertility and associated with renewal and birth.

(Drawing by Megan Gledhill, 2014, after artist's article: 'The Frog: A Symbol of Change and Renewal' in British and)



This painting by the Herpetologist-Artist, Wexka Nisimada, was reportedly of the last frog she saw pre-Rupture.

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MUSEUM OF HUMAN VIOLENCE

JULY
3-8
2063

NEW GALLERY
OPENING:

LEARNING VIOLENCE: SCHOOLING

The Museum of Human Violence opened 30 years after the Giant Rupture. It is dedicated to remembering the billions of non-human and human animals that died because of human violence before the Giant Rupture. It aims to understand and forgive human violence in all its forms in the 20th and 21st centuries, including physical, emotional and spiritual.

In alignment with the International Community Pledge (ICP), the museum stands for the right to peace and protection for all non-human and human animals, and land, everywhere on Earth. The museum, along with the ICP, adopts the call of the Buddhist monk, Thich Nhat Hanh (1926-2022):

"When you understand you cannot help but love...practice looking at all living beings with the eye of compassion."

The museum takes an intersectional approach; identifying ideologies that underpinned all human violence. The Museum is a House of Many Rooms:

- * Violent Economic Systems
- * Violent Food Systems
- * Wars

It also houses collections that examine how humans learned violence:

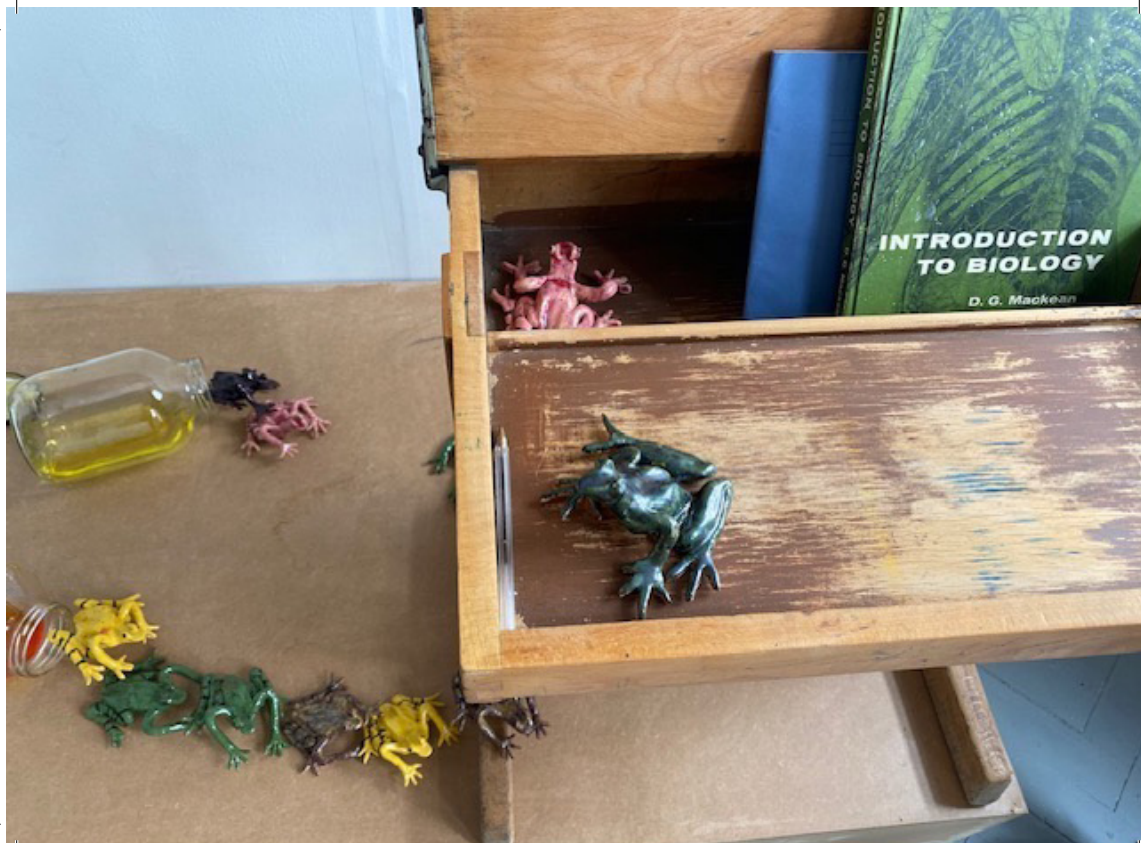
- * Learning Violence: the home
- * Learning Violence: the media
- * Learning Violence: the school

ADDRESS: Peckham Road, SE5. OPENING: 11.00 - 17.00 Mon-Sat

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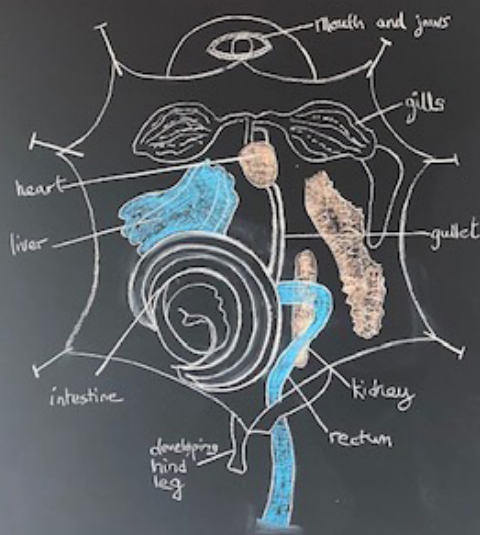
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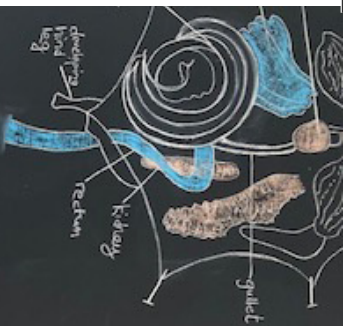
Instructions

1. Place the frog in the dissecting pan ventral side up.
2. Use scissors to lift the abdominal muscles away from the body cavity. Cut along the mid line of the body to the forelimbs.
3. Make transverse (horizontal) cuts near the arms and legs.
4. Lift the flaps of the body wall and pin back.

Locate:

- a. The liver
- b. The heart
- c. The lungs
- d. The stomach
- e. The intestines

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1. Use scissors to lift the abdominal muscles from the body cavity. Cut along the mid line of the body to the forelimb and legs.
2. Make transverse (horizontal) cuts near the forelimb and legs.
3. Lift the flaps of the body wall and locate.



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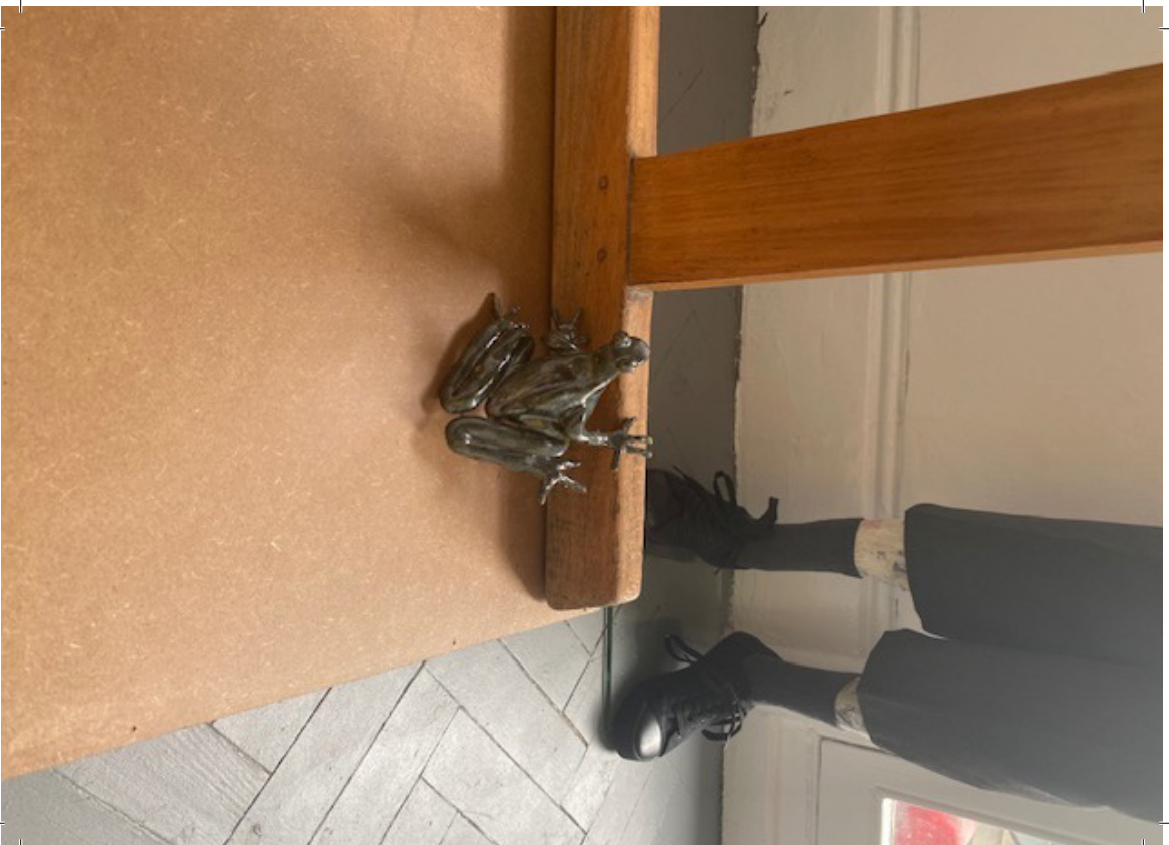
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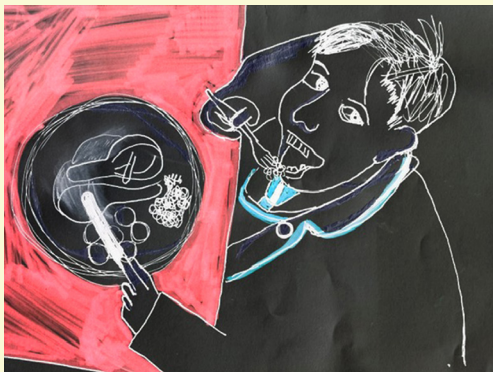
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7. Conditioning

Schools were essentially centres of conditioning: places where children learned the 'rules' of society, how to fit in, and how not to question the rules. Questioning the rules usually meant being ostracised. Some of the rules taught children to accept violence. For example, children might tolerate bullying of another child, in order not to have the bullying turned on them.

Other aspects of conditioning related to not having an opinion different to the acknowledged leader. Eating was strongly socially conditioned. In schools most children ate the lunch provided. This included 'serving' the flesh of other animals.

Conditioning meant that autonomy and freedom was severely restricted.

What did you learn in school today
Dear little boy of mine?

What did you learn in school today
Dear little boy of mine?

I learned to be part of the group to survive.
Alone I am barely alive.

I learned to fit in and play dumb
I learned to pretend better than some
And that's what I learned in school today
That's what I learned in school.

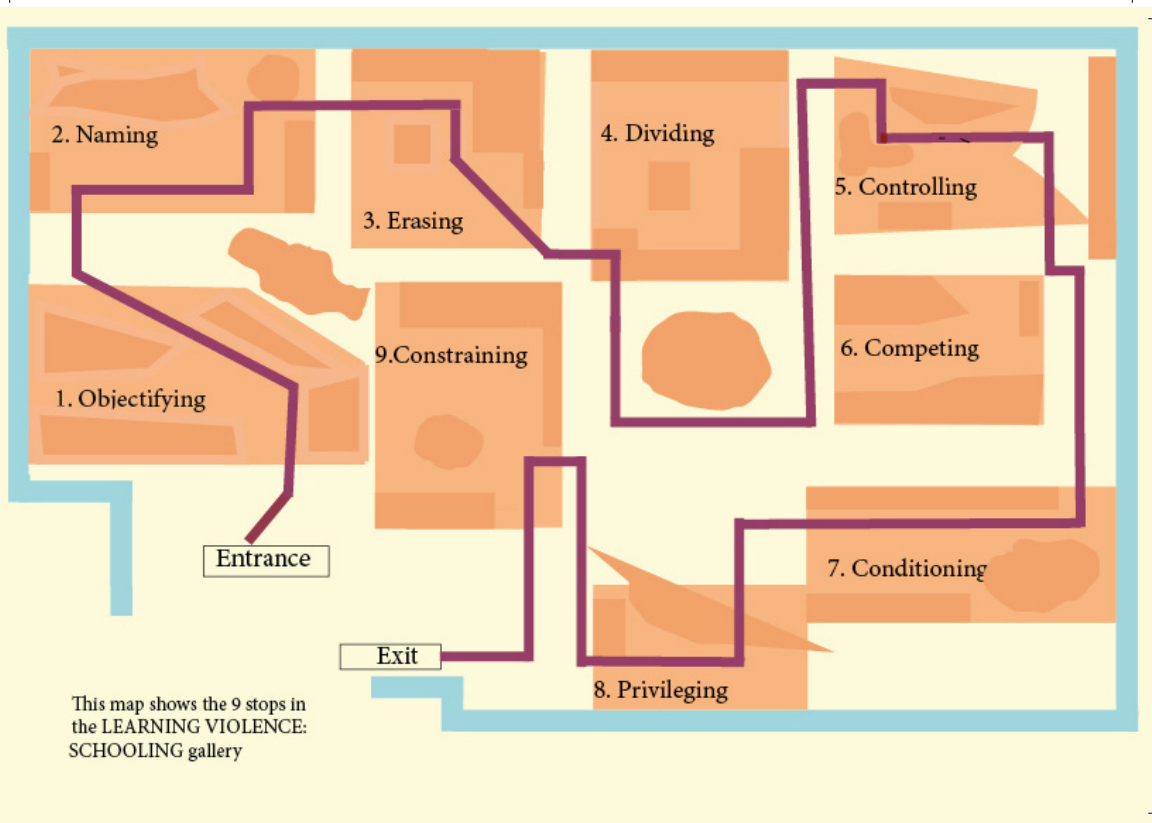
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1. Objectifying

Humans turned non-humans, each other, children and land into objects whenever they treated them as 'things'. Measurement in the 100 years before the Giant Rupture turned children into manipulable objects, and turned knowledge itself into 'objects' to be consumed and regurgitated as 'bite-size' facts.

What did you learn in school today
Dear little boy of mine?
What did you learn in school today
Dear little boy of mine?
I learned to get high marks in standardised tests.
I learned I'm brighter than the rest.
I learned to know I rule the roost
Feeling superior gives a boost
And that's what I learned in school today
That's what I learned in school.

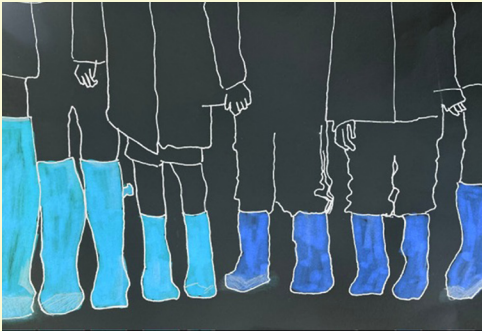
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4. Dividing

Dividing life was a human preoccupation before the Giant Rupture. This 'Stop' explores some of the ways that division was practiced in schooling, including by age, sex, faith, and wealth.

Knowledge was also divided into separate subjects and the school day was divided into hours, as if learning happens in discrete slots and as if attention can be turned on and off like a tap.

Children were often separated by 'streaming', for example, put into the 'A', 'B', 'C' or 'D' stream for every subject, or they might be separated into 'ability' groups within the same class.



What did you learn in school today

Dear little girl of mine?

What did you learn in school today

Dear little girl of mine?

I learned we must hurry from science to math.

I learned Chemistry's not my path.

I learned my day's ruled by a bell

And I learned schooling's tiring as hell

And that's what I learned in school today

That's what I learned in school.

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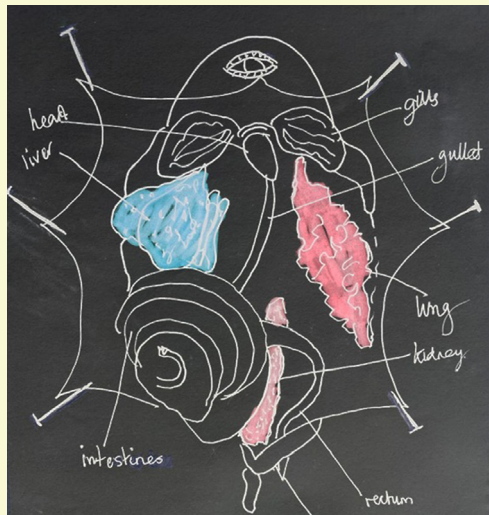
2. Naming

This 'Stop' explores the way language was used to confer superiority and privilege. Labels were used in relation to perception of behaviour, like 'bad' or 'good'. Labels also followed measurement; including 'talented', 'clever', 'successful' on the one hand; or 'low-ability', 'slow', 'lazy', 'failure' or even 'stupid' on the other. Labels may or may not have been shared with children.

In this 'Stop' language is also explored in relation to how it impacted relationships between different social groups and between humans and non-humans. For example, 'like an animal' might have been used when criticising human behaviour. It's likely neither tormentor nor tormented perceived that this was abusive and derogatory of non-humans. Language was used to separate and denigrate 'others'.

What did you learn in school today
 Dear little girl of mine?
 What did you learn in school today
 Dear little girl of mine?
 I learned when I talk in the class that I'm bad
 Being called names makes me so sad
 I learned I've got to try harder
 I learned Liz and Beth are cleverer
 And that's what I learned in school today
 That's what I learned in school.

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Three month old tadpole dissected. Adapted from figure 32.5
'Introduction to Biology', D. G. MacKean. Page 170

3. Erasing

Humans made non-humans, other humans and the land invisible in many ways. Erasing involved viewing 'others' as lacking 'essential' qualities, like rationality (humans supposed they were rational). This assumed 'lack' justified abuse.

'Others' were erased in many school subjects: in History many people's stories were erased. In Domestic Science others were cooked and eaten.

In this 'Stop' a frog is dissected in Biology. (Frogs were common on Earth before the Giant Rupture. The life of the frog was ignored as a subjective being).

Classification was central to Biology. The ways that Humans looked at other life before the Giant Rupture, including classification itself, are examples of Anthropocentric views. Humans forgot that all life existed in inter-dependent and symbiotic relationships. This led to their own near-erasure.

What did you learn in school today
Dear little boy of mine?

What did you learn in school today
Dear little boy of mine?

I learned in Biology to cut frogs apart
And that was only just the start

I learned to slice earthworms in half
In Art was shown a pickled calf

And that's what I learned in school today
That's what I learned in school.

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6. Competing

Competition was a cornerstone of pre-Giant Rupture society. Humans competed even when this was not necessary for survival. At every level of society and in every arena, prizes were given out for 'winners'. Usually the winners were ranked 1st, 2nd, or 3rd, and everyone else was a loser- so the majority were always losers.

One outcome of this obsession with 'winners' at the time was the cult of the 'celebrity': people who were revered because of how much money they had and how much time they spent on public show.

This understanding of 'success' was dominant in schools, and prizes and tokens given, for being 'top' in sport, for 'good' behaviour or, for example, judged 'best' in an essay writing competition.

What did you learn in school today
Dear little girl of mine?

What did you learn in school today
Dear little girl of mine?

I learned it's most important to win, win, win.

Coming second is like a sin.

I don't get the tokens or prize

"failure's opportunity" is lies

And that's what I learned in school today

That's what I learned in school.

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8. Privileging

Along with systems of dividing, were systems of privileging and classifying that contributed to notions of superiority and inferiority and to separating humans from each other and from 'other' nature. Hierarchical relationships are one example. In some schools, particularly in the fee-paying system, it was common to have a 'head' prefect. All schools had a 'Head' teacher.

Privileging was closely related to 'ranking'; schools themselves were ranked according to their test results, adding to competition and division.

Many of the examples in all the 'Stops' draw a picture of lack of collaboration in schools, but this only reflects lack of collaboration within Nations and between Nations. It is this lack of collaboration that is now seen as responsible for the destruction of all non-human species, the land and other humans in the years leading up to the Giant Rupture.

What did you learn in school today
Dear little girl of mine?

What did you learn in school today
Dear little girl of mine?

I learned I'm a leader and have to stand tall.

I'm a beacon of light for all

I learned the school depends on me

My essential qualities are key

And that's what I learned in school today

That's what I learned in school.

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9. Constraining

The idea of constraint relates to practices that physically limited what children were allowed to do. They imposed rigidity, rather than flexibility. Like other practices explored in the Gallery, they were aimed at surveillance and domination. Examples at 'Stop' 9 include seating arrangements that made the children sit in rows facing forward where the teacher stood as a figure of authority who could easily watch everyone. Twelve feet high fences were built around some schools, locks on entrance doors were common; these measures were justified on health and safety grounds. It seems attacks on schools were increasing before the Giant Rupture. However, they were exceedingly rare and these practices add to the impression that schools were places of detention.

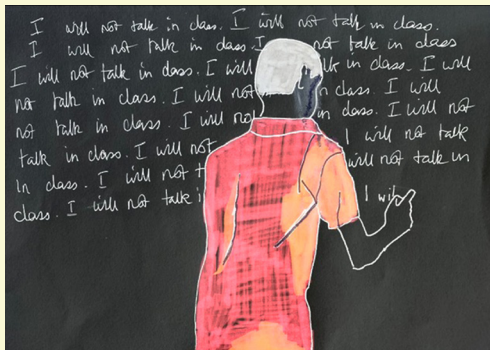
Constraint on 'others' against their will was a common feature of society, including of humans who disagreed with the system; and non-humans in zoos constrained as a spectacle for human entertainment, or other non-humans constrained for experimental purposes.

What did you learn in school today
Dear little boy of mine?

What did you learn in school today
Dear little boy of mine?

Learned I'm a prisoner though I did no crime
I Learned I'm shut in for all time
I learned to be chained to my seat
learned to accept it and get my treat
And that's what I learned in school today
That's what I learned in school.

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5. Controlling

'Stop 5' explores more obvious ways that Schooling ensured obedience, regimentation and 'silencing'.

Children were often discouraged from displaying individuality through dress: school uniform was usual. School rules were ubiquitous. For example, putting up the hand to speak or ask for permission to go to the toilet. Sometimes children were lined up in single file and only allowed in the classroom when they stood still and in complete silence. Infringement of rules usually meant some form of punishment, for example, staying after school for detention.

When interviewed, some survivors of the Giant Rupture talked about friendships developed during school, support from teachers and having fun. Whether Schooling was experienced as fun or traumatic, it was steeped in the message that society sanctioned control of the less powerful by the more powerful, and controlling practices, rooted in domination and subordination, should not be questioned.

What did you learn in school today

Dear little boy of mine?

What did you learn in school today

Dear little boy of mine?

I learned always to do whatever I'm told .

And keep the rules even when old

I learned to stand still, out of sight

And I learned the teacher's always right

And that's what I learned in school today

That's what I learned in school.

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