Making Peace Where I Live
(MAPWIL)

A PROJECT DESIGNED FOR YOUNG PEOPLE TO MEET PEACEMAKERS AND PEACEBUILDERS IN THEIR OWN COMMUNITIES

Teacher/ Resource Guide Group Leader

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This guide was developed by Peace Educators in the United States. It is therefore most relevant for the United States. However, we hope that there will soon be versions that take the ideas here and develop the language and activities appropriate to all areas of the world. We look forward to working with people throughout the world who are engaged in helping young people become peacebuilders.

INTRODUCTION TO THE REVISION

This revision came about as a result of implementing the MAPWIL curriculum with groups of sixth graders at Cavendish Town Elementary School in Proctorsville, Vermont. Kathy Greve, School Counselor, used the curriculum during weekly 45-minute group guidance classes, with the support and participation of Robin Bebo-Long, sixth grade teacher. Cavendish is a small (approximately 100 students) K-6 elementary school that serves the children of the small rural communities of Cavendish and Proctorsville, Vermont.

Organizational Change

As originally written, MAPWIL consisted of a student book and a teacher's guide. We abandoned providing the students with their own books after the first year for a number of reasons. Some of the readings in them were too difficult for our students, and we therefore didn't use them. Because of time limitations, we were not able to use all of the material in the books, and we didn't find that the students valued them enough to justify their expense. Therefore, a major goal of this revision has been to produce a single teacher guide with reproducible handouts and activities that the teacher can use at his or her discretion.

Student Development and Context

Through our use of the program, we also found that some concepts were difficult for the students to grasp fully without additional explanations or activities, so we added them (e.g., "How Long is Now?" "The Peaceful and Not So Peaceful Game").

We urge teachers of MAPWIL to use the program flexibly, taking time constraints and the knowledge, skills, needs and mindsets of their students into account. In our community, hunting is important in the lives of many of our students and their families. Therefore, we omit the part of the MAPWIL curriculum that addresses gun-free zones because it is a "non-starter" in our community. That discussion would turn off many students and distract us from many of the important lessons of the program. We also hope that teachers will view MAPWIL as a living, breathing program that they can expand upon and integrate into their curricula. At Cavendish, MAPWIL is now tied in more strongly with the sixth grade social studies curriculum, which addresses the Constitution, Bill of Rights, human rights, and the 20th century. Creating a timeline of the past 100 years is no longer just a MAPWIL lesson, but has become an ongoing all-year endeavor.

Priority of Concepts

Although we encourage flexibility and some picking and choosing, we also feel that MAPWIL contains important key concepts and activities that should not be omitted. These are:

- The concepts of peacekeeping, peacemaking, and peacebuilding -- what these words mean and how they differ.

- The concept of "The 200 Year Present," especially as it pertains to imagining the future. We are much more likely to accomplish goals if we are able to articulate what they are. Our real hope for this program is that, by envisioning the future as they would like it to be, our students will become more active and effective peacebuilders during their lives.

- The idea that peace and a culture of peace do not mean complacency or cowardice. Peacemaking and peacebuilding are about acting assertively and courageously to solve problems and address peoples' needs nonviolently.

- Doing the oral histories. All of the preceding material leads up to these interviews, which help young people to view people they know as peacebuilders for the first time and to learn that regular people, living and working in their own communities, can contribute to a world of peace.

We wish all users of MAPWIL well in their endeavors and hope that you will send us your feedback about the program and your ideas for enhancing it. In a conflict-ridden and often violent world, even talking about peace with young people is a powerful and courageous act.

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Table of Contents

Making Peace Where I Live

Background that will help set the stage for teaching MAPWIL

This book has been developed as a practical contribution to the United Nations Year and Decade of Education for Nonviolence and Peace. The intention is to provide 12 to 14 year-olds with an opportunity to find people within the local community who can offer diverse models of nonviolent conflict resolution and who can share various local and cultural resources for peaceful ways of living. The guide is to serve as exactly that—a guide. Teacher and Group Leaders may make adaptations, as they feel necessary, for the students they are engaging.

The goals are:

1. to engage young people in learning the capacities required for the nonviolent resolution of conflicts,
2. to make the peace-making traditions and resources of their own communities visible to them, and
3. to help them learn skills relevant to their own contexts that are necessary to live peace-making lives.

What is a peacemaker?

What is peace?

How do we build peace?

It will be important for teachers to set the stage for reading stories and participating in activities by introducing the question to students -- what do we think a peacemaker is? Students can give examples from their own reading and lives, of things they have witnessed, and people whom they feel have contributed to peace. As the discussion deepens it is expected that the questions, "What do we mean by peace? What is a peacemaker?" will arise. The aim of the discussion is not to provide direct answers to these questions but to introduce the concepts briefly and then allow questions to simmer as the students read the material and participate in the activities. Discussion can then follow. It will be important for teachers to remain open to questions and ideas that students have about peace. There are many different conceptions of what it means to make peace. Teachers need to do some thinking beforehand about their own ideas.

Some questions to consider:

- Does peace mean the absence of war?
- Can war ever contribute to peacemaking?
- Does making peace mean to pacify?
- Does peace mean the absence of conflict?
- What does it mean to be a conscientious objector to war?
- Is it ever OK to use violence to stop conflict?
- What is the meaning of nonviolence?

The idea is not to have all the answers but to remain open to the questions, and, if necessary, acknowledge our lack of understanding. Peace researchers themselves can't always agree on what it means to make peace!

It may help to understand how some peace researchers have classified various ways of making peace. These include peacekeeping, peacemaking and peacebuilding. ***Peacekeeping*** means to deploy strategies to prevent or diffuse violent situations or situations in which there is the threat of violence. Examples include the use of security guards in schools and, on a larger scale, the use of peacekeeping forces of the United Nations to diffuse situations of intra-national or international conflicts.

Peacekeeping = using strategies to prevent or diffuse violent situations in which there is the threat of violence.

Peacemaking = teaching, using and promoting the skills for managing conflict without violence, and preventing future violence

Peacebuilding = promoting mutual well being of all and sharing equitably of earth's resources

To use ***peacemaking*** strategies means to teach the skills of managing conflict, to prevent future violence and to promote the continued use of such strategies. Examples include teaching students the skills of mediation, including listening and problem-solving. Peacemaking also can include events of compassion which contribute to a culture of peace. Locally this might take the form of acts of community service. Globally peacemaking might be seen in such programs as Habitat for Humanity in which the idea of peace through service is paramount. A Quaker Program, Friends Peace Teams, has recently sent an international team into Burundi to help rebuild a church and school that were destroyed during the civil war in the 1990's. The group is working alongside a Burundian team. The group is also participating in workshops teaching the skills of nonviolence. These are examples of peacemaking.

Peacebuilding as a strategy has at its core the idea that the power of love is stronger than that of anger and violence. If this is true, then education must at its best prepare students to help create a world in which "lifeways, patterns of belief, value and behavior...promote mutual well-being, equality, stewardship and equitable sharing of the earth's resources among its members and with all living beings. Such a world will have a culture of peace offering mutual security for humankind and the living earth, with no need for violence… this involves transforming our ways of viewing ourselves and others to recognize the importance of healing and reconciliation and of care and compassion, intrapersonally, interpersonally, in communities and globally." (Boulding, 2000) Programs such as Alternatives to Violence, introduced into prisons, and Help Increase the Peace, a program for teenagers, both of which have at their core the goal of transforming violence and conflict, are examples of peacebuilding programs.

In this curriculum, peace includes:

- Respect and dignity of all people
- Stewardship of earth's resources
- Striving for justice and equality
- Actions motivated by love

Some people think of peace as simply the absence of war or the absence of violence or conflict. This curriculum is based on a multi-faceted, positive view of peace that includes respect and dignity for all persons, stewardship of our resources, a striving toward justice and equality, and actions motivated by love. We are expanding our understanding of peace all the time and we hope that the young people and adults who use this guide will contribute their discoveries and insights to this important and exciting conversation.

Thus we hope that through hearing stories about peacemakers and doing actual oral history, interviewing those who have in some way

contributed to peace, young people will gain an appreciation of the breadth and depth of ways of making peace. The stories will reveal individuals who can speak to us about peacemaking and peacebuilding, and how change comes about.

Skills

Young people will develop an increased capacity to use the following skills:

Students will develop skills in:

Listening

Interviewing

Observing

Imaging the future

Reframing

Resolving conflicts

Listening

- Learning to listen, especially to those with whom we disagree
- Listening while observing carefully to understand nuances of meaning and feelings
- Getting information and learning how listening empowers us
- Understanding what distracts us from listening
- Recognizing that careful listening will help to solve most conflicts
- Knowing that there are times when listening alone is not enough

Interviewing

- Engaging with the interviewee through eye contact and body language
- Paraphrasing what someone says to show understanding
- Asking for more information when not understanding
- Learning to really pay attention

Observing

- Learning how to be more receptive to others' ideas and experiences by watching and talking about how others do interviews.

Imaging the future

- Imagining things never experienced with the intention to make them real

Reframing

- Restating what is said in a neutral, objective or even positive way.

Resolving conflicts

- Figuring out what to do when two or more people disagree about a situation.

Standards/Expectations

Standards

Communication
Problem Solving
Personal and Social Responsibility
History

Communication

- Students listen actively and respond to communication by asking clarifying questions, restating, responding through discussion.
- Students critique what they have heard: observe, describe, extend, interpret, and make connections.

Problem Solving

- Students ask reflective questions that connect new ideas to personal experience.
- Students seek information from reliable sources; evaluate approaches for effectiveness; find meaning in patterns and connections.

Personal and Social Responsibility

- Students interact respectfully with others, including those with whom they have differences.

History

- Students examine specific events, make general observations about human behavior, and apply these observations in proposing solutions to a similar social problem.
- Students recognize and evaluate the human tendencies to categorize, romanticize or vilify individuals and groups through selected facts and interpretations; and analyze interpretations of events from the perspective of various groups; and evaluate the credibility of differing accounts.

Introduction for students and parents:

To the young people who will use this program and their parents:

Making Peace Where I Live is a program designed to help us research the peacemaking traditions in our own communities. It is intended as a contribution to the United Nations Year and Decade for a Culture of Peace and for the Children of the World, a project initiated by all the living recipients of the Nobel Prize for Peace. Through this program, we will have the opportunity to explore how people make and build peace in our towns and local areas. We will be able to practice our own listening and interviewing skills, and learn some new ones as we prepare to interview people who work for peace.

After learning a little about the Culture of Peace Program and our own special relationship with the UN, we will explore our ideas about peace and learn about a unique way of looking at our past, present, and future world. Then we will do some special visioning into the future. We will also learn about some important peacemaking traditions that are happening around the world. Then we will begin our oral history project, identifying and interviewing people in our local area who are working for peace.. Finally we will think and talk about our own present and future contributions to building a culture of peace.

Welcome to the exciting adventure of helping to build and sustain a Culture of Peace!

In this unit we will:

- Research the peacemaking traditions in our community
- Learn about the culture of peace
- Look at the past and image a future
- Investigate peacemaking traditions
- Conduct an oral history project
- Decide how we will contribute to building a culture of peace

Making Peace Where I Live

Introduction

A new adventure for school children around the world has started! It began when the United Nations declared the year 2000 (and the decade 2001-2010) the Year and Decade for Education for and a Culture of Peace for the Children of the World. What does that mean? For one thing, it means that the people who represent the 189 countries in the world at an assembly every year in the beautiful United Nations building in New York City, and who work hard to help make the world better for everyone have been thinking especially about you.

Yes, this Year and this Decade are for you-- all the four billion children in the world. The United Nations Assembly wants to make a more peaceful, less violent world for you to grow up in.

What does nonviolence mean? It is a word used a lot by the great peacemakers of the twentieth century, including Mahatma Gandhi of India and Martin Luther King of the United States. It means a way of being with people that never hurts, only helps. It means a way of handling conflicts and differences by listening and figuring out what is good for everyone. It is something we can learn how to do, but it needs lots of practice to do well. The best part of it is that when we act nonviolently in a conflict, no one is left feeling mad and wanting to start another fight.

And what does a culture of peace mean? Culture is a word referring to what people in a society think about how they live, as well as to how they actually behave with one another, and what kind of rules they make on how to get along. A culture of peace, then, is a way for humans to live together in a way that makes room for lots of difference-- because each of us humans is different from every other human-- and to handle the conflicts that arise from those differences in ways that respect each person's needs and ensures fairness for everyone. The caring and loving that we find in peace cultures is also expressed in song dance, art, and poetry, and touches every part of how people live nonviolently.

Today we have a confusing mixture of peaceful and warlike attitudes and behaviors in our world. There is a lot of news about violent behaviors, but not as much about the people who are trying to make the world a better place for everyone. We will learn more about the peacemakers in our own town, how peacemaking works, and how to become peacemakers ourselves. That is how we will help the United Nations achieve its goals for a nonviolent world with flourishing peace cultures everywhere.

Part 1
A Culture of Peace: What Does That Mean?

What is Peace?

Now we are going to think about the word "peace" and what it means to us.

Discussion/Activity: What is Peace?

In order to create a sense of peace right now, ask students to close their eyes and get very still. Talk them through some progressive relaxation and encourage them to think of peace flowing all through their bodies from their heads to their toes. Have them take several long and deep breaths, listening to the quiet of the room and the soft noises outside. Have them imagine a peaceful place, one in which they feel safe and calm. Ask them to notice the sounds, smells, and feelings associated with that space. Ask them to stay like this for a couple of minutes. During these moments, ask students to think of the word "peace" and to remember what images come to mind when they do. Students tend to enjoy his activity, and they often ask to do it again.

Now have students open their eyes and share some of what they visualized. Then, as a group, begin to brainstorm the meaning of the word "peace". Peace can mean different things to different people. If students aren't familiar with "brainstorming," they may need some explanation.

Brainstorming means to give out ideas, in one or a few words, without worrying about whether the response is right or wrong. The point is to share and compare responses and come up with a definition of peace, based on everyone's sharing. As students give their responses, the teacher or another student can connect the responses that seem to relate to each other, so that in the end, you will have a kind of web or map. You can rearrange the words to fit the web or map. Finally take the related concepts of your web and see if you can put them in a sentence or two that will be the group's definition of the concept of peace.

After the guided imagery, students tend to think of definitions of peace that involve calm, serenity, and a blissful setting. The following activity can help them expand their ideas before arriving at a definition of peace.

Discussion/Activity: A Peaceful (or not) Game

On the board or on chart paper, make two headings: A Peaceful Game and A Not So Peaceful Game. Use the example of a competitive game (baseball, soccer, or some kind of non-athletic contest), and ask the students to brainstorm about what makes a given game peaceful, and what a not-so-peaceful game would look like. As a premise, assume that in both games, the players are eager to win and are playing competitively. An example of one group's list of characteristics of a peaceful and not so peaceful game is in the student materials (Peaceful/Not Peaceful Game).

Then continue the brainstorming about the meaning of peace and/or what a peaceful community looks like. There will usually be some new ideas as a result of this activity. Other questions that might come up include: Is peace important? If so, why? Do we think that a peaceful community is totally absent of conflict and/or violence? Is violence always physical? Does caring for others and the earth relate in any way to peace?

Wrap-up

In MAPWIL we are looking at peace as a process in which people can deal with differences in ways that do not hurt one another. Peace means more than just that there is no violence or conflict. This way of looking at peace involves such things as respect for others, listening, and caring for others, as well as a concern for making our earth a place where everyone has enough to eat, a place to live and the chance to grow up without being forced to do things that their conscience tells them they should not do. As we continue through and complete the activities in MAPWIL, we can come back from time to time to our definition of peace and see if we might want to make some changes or additions to it.

PEACE IS…

Respecting others

Listening to others

Caring for others

Making our world a place where everyone:

- Has enough to eat
- A place to live
- An opportunity to live by their conscience.

Think About These Questions:

1. Why is peace important?
2. What is peace?
3. How might you best promote peace?
4. What if there were no conflicts?

Suggestion: Create a place where students can add their ideas to these questions. Let them continue to do this through out the unit. You might put one question up each week and then add another question, or put them all up at the same time. Discuss the answers several times during the unit. See if anyone changes their mind about something they put on the chart.

What Is Culture?

Students usually think of different cultures in terms of food, clothing, the arts, language, the outward forms of how people live differently. But their understanding often doesn't extend to the attitudes, behaviors, beliefs, rules, and mind-sets that really define how people live and relate to each other. Before discussing "A Culture of Peace," we need to help them understand these concepts.

For more information see:

In Boulding, Elise. *Culture of Peace: The Hidden Side of History*. Syracuse University Press, 2000.

"*Peace Culture: An Overview*," pages 1 - 7, and
"*New Partnerships -- Children and Adults*,"

Discussion/Activity: What is Culture?

"Culture" is a word with which students are familiar, but its meaning is worth discussing. Acknowledge that they have a lot of ideas about what the word means, and list them on the board or chart paper. Students will mention food, the arts, dress, customs. Help steer the students beyond these to include attitudes, values, beliefs, norms, and rules, with a goal of helping them to understand that people from different cultures really do have very different mind-sets.

Examples of different ideas and beliefs from other cultures are always helpful. Draw on your own experiences and knowledge. The students love hearing about customs that they find different or bizarre, and the subject of eating a wide variety of "creepy crawlies" inevitably comes up. Use examples of how mundane customs (like the English tendency to queue) reveal attitudes and mind sets. Try especially to emphasize the attitudes, Values, Beliefs, and Rules that together really do constitute a world view.

Some more examples: In Thailand, the head is regarded as the "highest" or noblest part of a person, the feet the lowest. Therefore, it is considered rude to pat someone on the head; likewise it is considered disrespectful to point the feet toward someone, especially a monk or a Buddha image. Different cultures use different greeting rituals. In the United States we shake hands; in others, people kiss on both cheeks; in others they bow. In many cultures, people are expected to defer to someone who is older. In American culture, we're expected to thank others for gifts or favors. In others, a "thank you" is believed to take away from the purity of the other person's kind gesture because true generosity assumes that the giver will receive nothing in return. In American culture, we're expected to eat quietly, without slurping or smacking our lips. In other cultures, noisy eating is considered a compliment to the chef.

An example that illustrates a peaceful mind-set or "culture of peace" comes from a Buddhist monk in Thailand who was talking about the destruction of the huge Buddha images by the Taliban. He was asked why no one went to war over that episode. His response was, "Why?" "Why would you kill anyone over that? It was too bad, but nothing lasts forever." The idea of impermanence and acceptance is so rooted in Buddhist thinking, that it creates a completely different mind-set from a culture that believes that wrongs must be avenged.

Shikamu is a special greeting of respect for an elder in Tanzania.

Culture of Peace

It is important to remember that the culture of peace is not about creating a society in which there is no conflict. Being a peace builder does not mean that we will not be involved in conflict. Conflict itself can be transformative and is not necessarily to be avoided.

The peace movement began in the middle of the twentieth century believing that peace meant the absence of war. Since that time, the definition of peace has expanded to include issues of equity, sustainability and justice for all. Nonviolence is more than the absence of violence; it includes all of the above concepts coupled with an intentionality based on reconciliation, healing and love.

Culture is about:

Attitudes
Values
Beliefs
Rules

A culture of peace is one in which the attitudes, values, beliefs and rules make it clear that everyone expects everyone to be kind and helpful to each other and all living things. Conflicts or disagreements are worked out; everyone gets a chance to be heard and feels that their needs have been considered to be important. Resources are shared fairly. A peace culture does not mean that there are never any conflicts or disagreements. A world without conflict would probably be a pretty dull place because differences can be very interesting. A peace culture does mean that when there are conflicts over differences, people will try to solve the conflicts creatively and nonviolently.

There are examples of peace cultures in the world today. They are relatively small communities of people who share a common philosophy and agree to similar rules for living together. Most people live in societies where peacefulness and aggressiveness are present to different degrees.

Human beings have needs that are often in conflict with each other. This is true both within an individual person and between people. There is the need to belong and be an accepted member of a group, and there is also the opposite need for autonomy and being separate from the group-for being special in some way. Each of us individually and each society tries to work out how to balance these needs. In some cultures, there is a greater emphasis on individual rights and autonomy, while in others, the needs of the community take precedence over those of individuals. The secret of having a peace culture is to balance the different needs without violence so that it is not just the person who fights the hardest or the society that has the most bombs that wins arguments. The goal is to find ways to solve conflicts so that everyone feels safe and respected.

Welcome to the exciting adventure of helping to build and sustain a Culture of Peace!

Peacekeepers, Peacemakers, Peacebuilders

In order to expand students' understanding of the concept of peace, this is a good place to introduce the information about the different levels of involvement in creating peace. The background in the introduction (page 2) provides descriptions of each category. The activities that follow may help students understand these concepts by linking the descriptions to individuals that they know.

Discussion/Activity: Peacekeepers, Peacemakers, Peacebuilders

1. Use the information in the introduction (page 2) for a discussion about peacekeepers, peacemakers, and peacebuilders. Explain the meaning of each.
2. Help the students generate a list of examples of each from people in the community or the world, acknowledging that the distinctions can be blurry and some people fall into more than one category.

The United Nations is…

Discussion/Activity: Nobel Peace Prize

Have the students talk about what they know about the United Nations and the Nobel Prizes. Tell them about Elise Boulding who was nominated for the Peace Prize and is the person who decided to create this curriculum. Her dream is that all students around the world will have an opportunity to learn about making peace where they live.

Information sheets about the United Nations, the Nobel Prize for Peace and Elise Boulding are in the student materials as background for discussion. A work sheet for students to summarize what they learn is also there.

The Nobel Prize for Peace is…

Elise Boulding is…

Discussion/Activity: Nobel Peace Prize Winners

Provide names of some Nobel Peace Prize winners. The list is in the student materials section. Have students work in pairs or small groups to find out who these people are/were, what they did, and why they won the prize.

After helping students to understand how we define Peacekeepers, Peacemakers, and Peacebuilders, have them consider which word best describes their Peace Prize winner. If there isn't enough time to have the students do this research, provide them with some of the information, trying to include prize winners who have done very different kinds of work in the world.

International Year and Decade for a Culture of Peace and Nonviolence

UNESCO, the agency of the United Nations, which is involved in peace education, has issued the following statement declaring 2000-2010 the International Year and Decade for a Culture of Peace and Nonviolence:

THE ROAD TO PEACE

During the twentieth century, humankind has begun taking- a new road to peace and social justice - the road of nonviolence. In the past, the struggle for human rights and justice has often been violent. But violence reproduces the culture of war …(designed) to destroy "the enemy". We have paid the high price - the lives of millions and millions of people - of this culture of war. Now we must build a culture of peace.

A culture of peace is linked to non-violent struggle. Martin Luther King called it "active nonviolence", and he showed that although the non-violent walk to freedom is long, it is a sure way to peace. In the struggle for a culture of peace and nonviolence, there are no enemies. Everyone must be considered a potential partner, and the task is to constantly convince, argue and negotiate with those engaged in the culture of violence, refusing to give up the struggle, until they join in working for a culture of peace.

Some examples of these efforts are the:

- 1899 Hague Peace Conference;
- *1919 League of Nations*;
- *United Nations and UNESCO in 1945* and
- Yamoussoukro Congress on Peace in the Minds of Men
- Transition from apartheid to non-racial Constitutional government in South Africa
- *Non-violent revolution in the Philippines in 1936* when millions of unarmed people, many of them trained in nonviolence, confronted government tanks and forced recognition of the true election results.

Everyday, people are engaged in non-violent associations for human rights and social justice at the community level. (These include) initiatives to:

- save the natural environment,
- preserve cultural identity and diversity,
- provide education for all throughout life,
- ensure the rights of women, and many others.

Their participation is democracy in action. These actions are often invisible because, unlike violence, they are not shown on the television news or celebrated in the latest feature film. There are heroes all around us, waiting to be discovered.

The idea of a *culture of peace, born in Africa in 1989*, has grown into a global movement. It began as a call to base our actions on the "universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men." By 1995, the Member States of UNESCO decided to dedicate the full force of the Organization to the promotion of a culture of peace, recognizing it as the great challenge for the coming century. Organizations of youth, of women, religious organizations, media, parliamentarians, educational institutions, even the military institutions of many regions adopted the idea of the culture of peace and made it a priority in their actions. Increasingly, the General Assembly of the United Nations took up the issue. In *1998 they declared the Decade 2001-2010 as the Decade of peace and Nonviolence for the*

Discussion/Activity: The Road to Peace

Directions: Read independently or in small groups taking turns reading aloud. Each student underlines a sentence that they want to remember, think is interesting, or they have a question about. In groups of four or five, each student reads the sentence they have underlined and the other members of the group comment on what the sentence means to them. Then the student whose sentence it is, says what they thought when they underlined the sentence, and what they think after listening to the comments of others.

Do the same thing with a single word, and create a chart with all the words that are chosen. Each group shares with the full class what they learned from reading the article. [Note: this is an adaptation of the Critical Friends protocol "Save the last word for me."

Suggested Discussion Questions:

1. How close do you think we are to having a culture of peace? In what ways is or isn't our culture a peaceful one?

2. Do you think it is likely we will have a culture of peace by 2010? Comment:

Students are often quick to say that it's not possible; there will always be violence. So, then what? Shouldn't we try to make it different or does that end the discussion? If we can't end violence, should we try to reduce it or confine it to certain kinds of well-controlled situations (like athletic events, hunting)?

2. Would you like it? Is it worth working for? If we don't work for peace, what will the world be like?

Comment: Group members are apt to vary in terms of how they feel about violence. Reactions may include: "I'm a hunter; you're not taking my guns away from me!" Or, relative to 911, "They attacked us. They deserve to be attacked." They may refer to relatives in the armed services, which could lead to a discussion about if and when some level of violence might be necessary to bring about peace. Their own socialization often enters into the conversation: "My dad has always taught me that I should never start a fight, and I should never walk away from a fight." Who wants to be a wimp? Violence is fun. We like fighting. Are you trying to make us a bunch of wusses? It's not unusual to hear that students would not want to eliminate all violence; they enjoy football, wrestling.

Keep in mind, that the boys are developmentally at an age at which they need to prove their "toughness," prowess and masculinity, and their ideas about masculinity are strongly influenced by the media as well as other male role models. They often have trouble acknowledging that real violence is much more horrible and frightening than the media leads them to believe, and they may dismiss concern about injury and pain by saying "I can take it," often without any experience to confirm that or any thoughts about whether there is any benefit in "taking it."

Conflict in a Peaceful World

We have already learned that a peaceful community doesn't mean that there is no conflict. Before we figure out how to deal with conflict without violence, let's learn more about what conflict is and what kinds of conflicts we face in ourselves, our communities and the world.

Discussion/Activity: What is conflict?

Using a concept map or another visual device, have students generate ideas that they have about conflict. See worksheet "What is conflict?" Have students look up the word in the dictionary.

Have students provide examples of conflicts. Group these according to the types and levels of conflict listed below. (Various discussions/activities about conflict, including the ones below about types and levels of conflicts, can be found in the book *Creative Conflict Resolution* by William J. Kreidler.)

Different types of conflict:

Conflict generally is about different people wanting different things, or different people wanting the same thing and it cannot be shared. Conflicts over resources often involve wants and needs; our wants and needs are also heavily tied up in our values. Students often recognize the connections between all three types of conflict. It's important to acknowledge that the distinctions among these can be blurry.

Conflicts may be about:

Resources

Needs/wants

Values

Conflicts over resources:
Examples: the role of oil in the Middle East, water disputes, wage disputes, needing to share the family car.

Conflicts over needs/wants:
Examples: protecting the environment vs. keeping the economy strong, a student's want/need to express self through clothing vs. school's need to maintain order, two children who want to play with one toy.

Conflicts over values:
Examples: gun control, school prayer, on a mundane level, what radio station to have on in the car.

Different levels of conflict:

Conflicts also differ in terms of the people who are involved in the issue. Conflicts may be intrapersonal or interpersonal with one to many people being involved.

Intrapersonal: Conflict within oneself. Should I do this or that?

Examples: My friend's birthday party is the same day as a special family outing. My friend did something that scares me. Should I tell an adult?

Interpersonal: Conflict between two people or a small group of people.
Examples: You and your friend want to go to different movies. Conflicts between kids and parents around chores, curfews, etc.

Community: Students are often aware of the conflicts going on in their communities:
Examples: disputes around land use, school improvements, and ethnic differences

National:
Examples: Immigration issues, civil rights issues, controversies about stem cell research, etc.

International:
Examples: conflicts with other nations about developing nuclear weapons, boundary disputes, war in Iraq.

Levels of Conflict

Intrapersonal
Interpersonal
Community
National
International

Conflict and Nonviolence:

Since we have already learned that a peaceful community doesn't mean that there is no conflict, we need to figure out how to deal with conflict without violence. At various times in history, people have used active but nonviolent methods to address conflict and bring about change. What are some of these nonviolent methods that Gandhi, King, and others have used to try to bring about change? These include strikes, boycotts, sit-ins, and passive resistance. They usually assume an acceptance of the consequences for breaking the law as part of a nonviolent struggle. This may be unfamiliar territory to the students. Although they're aware of some of these methods, they may associate nonviolence with passivity or acceptance of the status quo and may need some grounding in history to understand that nonviolence can be a powerful form of self-assertion.

Part 2
The Two-Hundred-Year Present

In Boulding, Elise. *Culture of Peace: The Hidden Side of History*. Syracuse University Press, 2000.

"*A Possible Future*", pages 257 - 273

We live in a world that is changing so fast, and is experiencing so many conflicts, that it is difficult to understand what is happening, and in what direction we are going as human beings. One way to get a feel for the larger picture of what is going on is to think of "the present" as a 200-year moment in history that we are personally experiencing. The 200-year present starts exactly 100 years ago today, on the day that all the senior citizens who are celebrating their 100th birthday, were born. The other boundary of a 200-year present is exactly 100 years from today, when the babies born during 2000 will be celebrating their 100th birthday, You and I can't live 200 years, but among our family, friends and relatives are people with memories of a century ago, and children not yet born that we will come to know, will reach the next century. Through our personal contacts with those much older and much younger than ourselves, we experience something of what has been and will be going on in that time span. It is our present.

Suggestion: TIMELINE
It is helpful to have a timeline up all year so you can add this concept of a 200 year present to it. If you have not had a timeline up, you may have to do some background work to build the idea of a timeline.

How long is "now"?
Why are we talking about a 200-year present? What is "now" in the 200-year present?

The pattern we are particularly interested in understanding in the 200-year present is the pattern of war and violence, and human efforts to get rid of it in order to build a culture of peace for the world's children and grandchildren. What is a culture of peace? It is a way for humans to live together that makes room for lots of difference--because each human being is different from every other human being--and to handle the conflicts that arise from those differences in ways that respect each

Discussion/Activity: How Long is Now?

The idea of the "Two Hundred Year Present" is a difficult one for students to grasp. However, it helps if we consider the fact that we use the word "now" to mean different lengths of time depending on the context. Read the following sentences to the class, and ask them how long "now" is in each context.

Many of you are now 12 years old.
Now most people in (given state/locale) drive cars to get to work.
George Bush (or whoever) is now President of the United States.
It's time to get ready to go home now.
This is a Mad Minute. Please begin. . . now.
The dinosaurs are now extinct.
Now many of us use computers every day.
I have to go to the bathroom RIGHT NOW!
Our country is now involved in a war in Iraq.
Ms. or Mr. (?) is now your teacher.
The time is now 9:46 and 33 seconds.

Then, explain that, in this context, the "200 Year Present: means that "now" is a period of 200 years.

"Through our personal contacts with those much older and much younger than ourselves, we experience something of what has been and will be going on in that time span. It is our present."
Elise Boulding

person's needs and ensures fairness for everyone.

Now, at the midpoint of the 200-year present that began with the Hague Peace Conference, we have a unique adventure before us -- the adventure of learning how to live with the many other peoples around the planet, speaking many different languages, having many different customs, but all needing to find enough food, water, and materials for shelter and daily life, on a planet with limited resources. In the past people have sometimes cooperated, sometimes competed, for those resources, sometimes killing others to get more for themselves.

Now we all have to learn how to make room for each other, especially as the planet gets more crowded with people. We also need to learn to live with the planet itself, and with the other life-forms with which we share the planet. We need lots of new skills of listening and learning so we can cooperate with people who are very different from ourselves, instead of competing with them. This is a new adventure for the human race-- an adventure in interdependence, in which each of us grows stronger and more capable by helping to empower others-- within our own community as well as with neighboring peoples.

Adventure means going where we have not gone before. It means taking risks, having courage. it also means having fun! Welcome to the adventure of peacemaking, peacekeeping and peacebuilding, in the next half of our 200-year present.

Getting Started

This is a very big job. Can anything we do make a difference? Yes, because we are part of a much larger happening that started a century ago and will take another century to fully develop. We are right in the middle of this process. But big changes take time, and if we only look at what is happening today, it is easy to feel confused. Seeing the larger picture can help us first imagine a more peaceful world, and then begin the process of working toward our visions becoming real. Let us try an experiment that will help us see the larger picture. Imagine "the present" not as today, this hour in this room, but as a 200-year moment of history that we are personally experiencing. The 200-year present starts exactly 100 years ago today, on the day that all the senior citizens who are celebrating their hundredth birthday today, were born and closes on the day that babies born today will reach their hundredth birthday.

Background of the 200-Present

Just before our 200-year present began, in 1899, Tsar Nicholas of Russia took the initiative to convene a peace conference of squabbling heads of state at the Hague, in the Netherlands, to find a way to settle differences between countries through peaceful diplomacy and negotiation instead of fighting wars to see who would win. It turned out to be a lot harder to do than those heads of state realized. Since that Hague Conference we have had two world wars and in recent decades lots of smaller wars within and between countries in various regions of the world. This in spite of the fact that the League of Nations was established at the close of World War I to maintain peace, and the United Nations was established as the League's successor after World War II. Each of these, it had been hoped, would offer peaceful ways to settle disputes.

Sobered by two world wars, the UN knew it had a hard job ahead of it. To help deal with the problem of war, in 1945 it established a special body, UNESCO (United Nations Educational, Scientific and Cultural Organization), with the constitutional mandate to construct the defenses of peace in the minds of men and women. It was UNESCO which developed the concept of a culture of peace; the habits and patterns of everyday life including family life and child-rearing, and local community behaviors of dealing with conflict which involved negotiation, mediation and respectful listening. Such behaviors would ensure fairness for everyone, with no one individual or group simply having power over another. Such customs and practices could then be translated and carried over into how heads of state and diplomats deal with inter-state conflicts, so they would no longer be simply trying to overpower each other, each one determined to be the winner.

UNESCO's Culture of Peace Program undertook studies which showed that lots of peaceful behaviors took place every day in ordinary life, in families, in communities, in national governments, and even between states. However, the language of winning and losing and the heavy emphasis on history as the history of war, covered over the reality of all that peaceful activity. UNESCO came to see that the peaceful habits and behaviors that already exist are our best resource for developing the new habits that can reduce the everyday violence that also exists, both interpersonally and in wartime situations.

Where better to start strengthening peaceful habits than with the children who will be the adults making decisions in the future? That is why UNESCO proposed to the UN General Assembly that the UN declare the year 2000 as the Year of Education for a Culture of Peace and , and the Years 2001-2010 as the Decade of Education for a Culture of Peace and Nonviolence for the Children of the World. That UN Declaration paved the way for this Culture of Peace curriculum. We are doing here what is being done locally in countries around the world as each community seeks to help its citizens of all ages, from elementary school age to senior citizens, become aware of the good peacemaking habits we actually have. We also seek to learn new peacemaking skills so that may deal fairly and without violence with the many differences that crop up around us.

Seeing a "big picture.

An important part of being able to see the "big picture" is realizing that one's own point of view is very limited. We see and interpret the world from our own perspective, and as a result, we don't see everything, and we can easily misinterpret situations. We are also limited by our senses, as we are not capable of taking in all of the information that there is. Unlike a dog, with its strong sense of smell, we humans aren't able to know, based only on scent, that a deer walked by recently. We don't hear all frequencies of sound. Some stores that cater to older people and prefer not to have teenagers hanging around in them actually play high frequency sounds that are annoying to people who can hear them. Adolescents can hear them and leave; adults who don't hear high frequency sounds as well are oblivious and stay to shop. We aren't capable of taking it all in, and we need to realize that in order to realize that there is a bigger picture, and others' points of view may be valuable.

A classic story that addresses this is "The Wise Man and the Elephant," which comes in many versions. Read one of these stories to the class, then try the following activity:

Discussion/Activity: Seeing the Big Picture

Have the students quietly look out the window of the classroom for a minute or two. Ask them to just notice what they see or hear. Then, ask each student to tell "what happened" outside while they were looking. Many students will have seen some of the same things, but there will be differences. Ask them if anyone's answer to the question, "What happened?" was incorrect. Explore why different people saw different things (different angle of view, maybe some were more apt to notice something that had personal meaning to them, like a car like their mother's car, differences in eyesight, perhaps).

Relate what happened in the "Seeing the Big Picture" activity to conflicts that arise among students. Witnesses and participants will often see and report different events. It doesn't mean they're wrong. It's that everyone has a limited perspective.

The "Wise Man and the Elephant" story also relates to the importance of involvement and teamwork. Discuss the ways in which people contribute their different perspectives, strengths, and abilities to different situations. Relate this to teamwork in sports and other things. Have students give examples of accomplishments that would be difficult for a single person to achieve – running the school, organizing a special event, getting all of the jobs done that need to get done in a family.

The personal and historical events that we have all experienced also affect our perspective and point of view. Give some examples (attitudes about war based on whether or not people have

Blind Men and an Elephant

From Wikipedia, the free encyclopedia

The story of the blind men and an elephant appears to have originated in India, but its original source is debated. It has been attributed to the Jainists, Buddhists, and sometimes to the Sufis or Hindus, and has been used by all those groups. The best-known version attributed to an individual in the modern day is the 19th Century poem by John Godfrey Saxe.

In various versions of the tale, a group of blind men (or men in the dark) touch an elephant to learn what it is like. Each one touches a different part, but only one part, such as the side or the tusk. They then compare notes on what they felt, and learn they are in complete disagreement. The story is used to indicate that reality may be viewed differently depending upon one's perspective, showing how absolute truths may be relative; the deceptive world of half-truths.

Various versions are similar, and differ primarily in how the elephant's body parts are described, how violent the conflict becomes, and how (or if) the conflict among the men and their perspectives is resolved.

actually experienced war, witnessing discrimination, how differences in the technology with which we grew up affects our point of view). Use this as a lead-in to the next activity, the development of a timeline.

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Discussion/Activity: The Oldest Person I Know

Before beginning this section, it is a good idea to assign homework that helps to make the concept of time more tangible.
1. Ask the students to call the oldest person they know and ask them about their childhood: who was their hero? What were they afraid of? Do you remember any conflicts or wars?
2. Then ask the same questions to their parents.
3. Discuss what they found out in class.

Discussion/Activity: The 200-Year Timeline

Let's make a timeline for the 200-year present and fill in some major events we can think of that have occurred from 1900 up to today.

1. Draw a timeline on a long roll of paper (or whatever fairly large sheet of paper you have available.) Mark off the years by 10's.
2. We'll start by putting the events that we've already talked about on the time line. You may remember them or have to look them up in the readings "Road to Peace" and "The 200-Year Present".
3. In addition to these world and national events include events that are important in your own life, especially the births of people in your family. Don't forget yourself.
4. Now, let's brainstorm other dates that are important to peacebuilding. Who are some of the dreamers of peace? (Remember Martin Luther King's "I have a dream" speech).

Focus the timeline specifically on conflicts and peace efforts. Perhaps add these events to an already existing timeline. Consider major wars, peace movements, and human rights dates. You might decide to give the students some names and dates to research, either independently or in teams.

Imaging a Future:
Creating Images of the Future

So that's what we want to remember right now of things in the not too distant past. We could go back much further, but that is really history, and remember we are talking about the 200-year present.

Now we are going to practice imaging what could be in the future. People sometimes talk about imagination or imagining something. This is what inventors do; it is also what peacebuilders do. They create an idea, a picture, in their minds and then they go about building it. Learning how to imagine what isn't already there is a wonderful skill to have. It's the very first step to inventing something new.

Notice what the last date is on the timeline. From here on out, we can influence what happens. What shall we put on the rest of the time-line?

Since events beyond today haven't happened yet, we are going to have to imagine them. From as far back in history as we have any records, people have done just what we are about to do; they have imagined what the future would be like. Being able to imagine something that hasn't happened yet is a very special ability that we humans have.

In fact each of us does this every day. Before you leave home for school each morning you run through in your mind what will be happening at school in order to know what to put in your book bag or what things you will need for the day. Any time we think about what we are going to do next, we are doing a kind of imaging.

This following activity (The Bike Ride) was initially designed to illustrate some of the concepts of Choice Theory/Reality Therapy. We choose our actions depending on our wants, needs, and the “quality world” pictures in our minds. If our purpose is to have fun, we splash through the puddle. If we’re wearing our best clothes, we may not. If a parent is anxiously waiting for us to get home with bread for lunch, we may not linger to talk to the friend; if we’re out for a joyride, we may. For the purpose of MAPWIL, the idea is the same. We’re doing a kind of imaging constantly, as we decide what we’re going to do next.

Discussion/Activity: The Bike Ride

Even when we aren't completely conscious of it, we steer our actions/lives relative to an image that we have in our minds of what we want. We often make moment-to-moment decisions, responding to the reality that we encounter, as we go through the day. This activity helps to get that point across:

Have students imagine that they're going for a bike ride. Before they begin, they need to decide on the goal/purpose of their ride. Are they going to the store on an errand for their mom, riding to a friend's house, trying to get some exercise, or just riding to have fun? Once they know their mission, it's time to start riding. They might like to relax and close their eyes while imagining their ride. Talk them through the following script:

Now that you know where you're going and why, you set out on your bike ride. Imagine the day. Is it warm or cold, sunny or cloudy? Are you enjoying the ride, or do you just want to get your goal accomplished as quickly as possible? As you ride along, imagine how you're riding. Are you pedaling fast or is it a more leisurely ride? Notice some of what you pass along the way. Pay attention to how you're riding. Are you just going along smoothly, taking jumps, or doing wheelies? After awhile you encounter an acquaintance from school on the other side of the road. What do you do? Do you ignore him/her, just wave, say hello, stop to talk, ask him/her to ride with you, or just say something as you ride by. Continue riding. Pretty soon, there's a good-sized puddle of water in front of you. What will you do? Steer around it? Slow down and ride through it, raising your legs so you don't get wet? Or will you ride through fast, making as big a splash as you can? Keep riding. Now, you see a dog up ahead. What does it look like? What kind is it? Is it big or small? Is it a dog you know or not? Do you enjoy seeing it, are you afraid of it, or do you not care about it one way or the other. What do you do as you get closer to it? Do you slow down, stop to pet it, or try to avoid it? Continue riding for a little while more until your journey comes to an end.

Then ask the students to share some of the choices they made on their fantasy bike ride. Did they splash through the puddle? Stop to pet the dog? How did the choices they made relate to their goals?

Remembering is a kind of imaging too. The ability to experience both things that have already happened-- remembering-- and things that you would like to have happen in the future-- sometimes we call this "daydreaming"-- are very important to us daily as we live our lives.

Sometimes things we hope and imagine for the future actually come about; sometimes they don't. Whether they do or do not come about depends at least in part on whether we can find a way to work to help bring about what we hope for.

Discussion Questions:

- Is imaging enough?
- What else do you have to do?
- What is a goal that you have for yourself?
- What do you have to do to help make this goal a reality?

References
James Cross Giblin, *The Century that Was.*

Chapter by Russell Freedman, "Looking Back at Looking Forward."

Others' images of and dreams about the future

People have always wondered about and imagined the future. Stories and movies with futuristic themes have always been popular. Many involve technological feats, clever gadgets and environmental changes. Some predict doomsday; others utopia. Using literature or film, acquainting students with some of the visions that others have had about the future helps to get their imaginations flowing. This could be brief, using some of the examples here, or the teacher could expand by assigning related novels or having students write futuristic pieces.

A useful reference here is *The Century That Was: Reflections on the Last One Hundred Years* edited by James Cross Giblin. In the first chapter, "Looking Back at Looking Forward: Predicting the Twentieth Century," Russell Freedman quotes Jules Verne:

"In the coming century, engineers will control the climate by flicking a switch and turning a dial. Deserts will be transformed into gardens, the polar ice caps will be melted, and the entire earth will enjoy perpetual spring.

Cities in the next century will have skyscrapers a thousand feet tall, boulevards a hundred yards wide, and moving sidewalks for pedestrians. Homes throughout the world will be linked by televised telephones. Trains will speed through pneumatic tubes at a thousand miles an hour, luxury airliners will fly nonstop to any point on earth, and manned spaceships will race off to planets circling distant suns."

In the same chapter from *The Century That Was*, Freedman quotes parts of Jules Verne's book, *The Begun's Fortune,* in which he describes two different cities in the future.

Two Cities of the Future:

Frankville is "a model city based on strictly scientific principles," where scientific knowledge is used for humanity's benefit. Frankville occupies a beautiful site overlooking the Pacific. It has broad tree-lined streets, fine parks and gardens, impressive public buildings, and plenty of space, light, and air.

"Verne never reconciled his faith in the blessings of science and his fear of its perils. That conflict between optimism and dread as he peered into the future has proven to be his most prophetic vision -- a vision he shared with H.G. Wells. Both writers predicted that the 'science of the future' would create marvelous machines and conquer the forces of nature. And both men warned that science and technology, if abused, could become a Frankenstein monster, resulting in weapons of mass destruction, in debasement of the earth's environment, and in the suppression of human freedom and dignity."

The Century That Was

Stahlstadt is an ugly industrial complex where the noise of machinery is heard constantly and where "the air is heavy with smoke, which hangs like a pall over the ground. Not a bird nor an insect is to be found, and a butterfly has not been seen within the memory of man."

Discussion/Activity: Imaging/Remembering a Pleasant Event

Close your eyes and remember an especially fun time you have had recently with a friend or with your family. You can see it in your mind, can't you!

Think about who was there.
What were you doing?
How were you feeling?
Can you remember what you were wearing?
Where were you?
What was special about this time?
Why do you remember it?

Write or draw about this time. Think about what helped you remember this time. Did you see pictures, hear sounds, smell something? Be as specific as you can because making pictures in our heads, or remembering smells or sounds is the way we also can think about the future. It helps us to identify those things that are important to us and that we want to remain a part of our future (the song of a thrush, the clear clean water in the lake). And when we think about the future clearly enough, we can help make what we want come to be.

Share what you have learned about how you remember with a partner. Be sure to mention things you remember that you hope will be a part of your life in the future.

This city is devoted to the manufacture of weapons, which are sold at a fat profit, to anyone who can afford to buy them. The city is a grim dictatorship, complete with a secret police force, where technology is applied to the suppression of freedom. Human values have been sacrificed to ruthless industrial efficiency. The city's workers are scarcely regarded as human beings.

And again from Russell Freedman, in *The Century That Was:*

"Verne never reconciled his faith in the blessings of science and his fear of its perils. That conflict between optimism and dread as he peered into the future has proven to be his most prophetic vision -- a vision he shared with H.G. Wells."

Other Dreamers

Another way to encourage thinking about the future is to identify some people from the past and present who could be described as "dreamers," who had and worked toward their dreams of a better future. Among those that one class thought of were Martin Luther King, Jr., John Lennon, Albert Einstein, Thomas Edison, Rosa Parks, Gandhi, Bono. Depending on how much time there is available for this program individuals or small groups of students could do some research on

someone they identify as a dreamer and present their findings to the class. After doing this activity, one group of sixth graders decided to use John Lennon's "Imagine" as their class song at graduation.

Discussion/Activity: **Imaging a Peaceful Future (Part A)**

Now comes the best part of our filling in the time-line: filling in the second half, which hasn't happened yet. We can make representations in our mind about the future in just the same way we made representations in our mind about things that really happened in the past. We can choose what we want to have happen; we can imagine it! Let us for now just go ten years into the future on our timeline.

1. How old will you be in 10 years, 20 years, 50 years? What will be going on in your life?
2. Now close your eyes and imagine that we are going out the front door of this building. Before us stretches a tall hedge as far as we can see in either direction. On the other side of that hedge it is the year - _____, and things are as you hoped they would be.
3. Find a way through the hedge-- maybe a path or gate, or just squeeze through the branches.
4. Now step free and clear into _____ and begin exploring. The air smells so fresh and good! You are a time traveller!
5. Find a road or path to a neighborhood, where there are people. What are they doing? What sort of place are you in? How are people relating to each other?
6. You can ask questions, move around freely. Now spend a few minutes quietly observing-- in your imagination-- how people interact. Note especially how they manage differences, how they behave when they disagree.

It is important that we understand that our actions today can have an impact even 100 years into the future.

Discussion/Activity: **Imaging a Peaceful Future (Part B)**

1. Ask students to individually to draw or write their thoughts and images about a peaceful future.
2. In groups of 3 to 5, tell or show each other what you saw and explore together what made it possible for everything to be going on so peacefully.
3. What was the same as now?
4. What was different from now?
5. Together, come up with a story of 5-6 pages (pictures) that show how you imagine a future as you would like it to be.
6. Now, create a short play that shows what is going on in the place that you have created in _____.
7. Share your play with others.

We have just experienced a process of imagining a future where people are good to each other by doing a kind of "social daydreaming" just as people in many different societies have been doing for thousands of years. Sometimes in the past people have become excited about what they have imagined, and they have said to each other, "hey, let's make

that happen here!" And they have done it! That is what happened in India when Gandhi helped the people imagine a peaceful and independent country. Farmers, villagers and city people worked together to bring it about. Martin Luther King's vision for a violence-free United States where everyone was equal, and Nelson Mandela's vision for a South Africa in which blacks and whites had the same rights and opportunities, inspired many people to work together to make each country a better place. Each of those countries still has problems with violence and injustice, but each country has a growing culture of peace, and is in a much better place today than before those movements started. Visions of what a better future could be like give us something concrete to work for, in our personal lives and in our schools, our neighborhoods and our country. After we learn about the activities of peacebuilders in our communities, we will finish our time line of the future.

It is important that we understand that our actions today can have an impact even 100 years into the future. We will keep the timeline we have just made posted, making some additions right now for the year 2010 based on what we have imagined today. Over the next few weeks we will come back to this project from time to time and imagine happenings twenty, forty, sixty, eighty and one hundred years from now!

Discussion/Activity: Impacting the Future

- Discuss how specific events or actions in the past affect our lives today. The examples can be individual, community or global.
- Take a walk around town looking for evidence of things that people have done or created in the past that influence our lives now.

Part 3
Peacemaking Traditions:
The Work of Making Peace
Back To Now

In this section we are giving young people an opportunity to learn a little about local cultures around the world where peacemaking traditions occur. It will be important to help them understand that these groups practice skills of peacemaking, often within a larger culture that may include much conflict and war. These stories can help young people realize there can be islands or cultures of peace right near home. This section will help guide them toward beginning to consider peacemakers in your area they might want to interview.

Getting rid of violence and making peace where there is conflict is not only something to work for at a future time-- there are people practicing and peacemaking in our own community, and in communities like ours and different from ours around the world. We need to know about these activities and about the cultures of peace that exist around us. We will explore the places in our community where conflicts are being handled without violence.

There are people practicing and working at peacemaking in our own community and in communities like ours and different from ours around the world.

- Who are the peacemakers in our town?
- What, where and how do they do it?

History and Peace Efforts

If you are doing any historical study, it would be a good idea to investigate the peace efforts of the time. This is not something that is generally a part of a history text, so you may have a challenge finding the information. Elise Boulding's book *The Culture of Peace,* has good information about people in towns and villages and other environments who have been making peace between persons and groups in conflict for centuries, following ancient practices that still work in the modern world.

Healing Circles: There are stories about councils of elders who meet in a special place-- by a tree, or a rock, or a spring to listen to troubles. They listen to those who are angry, to people who have been hurt, and to those who have done the hurt. These councils are sometimes called healing circles, and their purpose is not to punish acts of violence, but to gain understanding of the hurts that have been done. Such circles help people to accept responsibility for their acts, to make restitution for hurts, so that relationships can be restored and everyone's needs are met. This is the ancient human tradition of nonviolent peacemaking that has been practiced from humanity's earliest days, and continues to be needed today. These healing circles are a traditional way of developing peacemaking skills.

Making Peace: An Old Human Story

There are lots of different ways communities deal with conflict. We have local government officials, town meetings, and systems of policing and courts, wise elders, teachers and spiritual leaders, resources in our local civic organizations, from women's clubs to business associations, parent-teacher organizations and professionally trained mediators and counselors. All these are modern institutions. But what happened in the olden days, before these modern institutions came into being? From the time of the earliest human tribes, many thousands of years ago, people have had to deal with differences. This is because no two humans are the same; each of us has our way of seeing things, our own special wants and needs. And yet we all need each other too. None of us can simply "go it alone". So when we disagree, we have to find ways to deal with our conflicts.

We are beginning to learn more and more about how people used to manage conflicts before there were modern governments and courts. In fact, we are discovering that there are many peoples living within and across the boundaries of modern states, who still practice traditional (old-time) ways of dealing with conflicts outside the court system. They are referred to as indigenous peoples; people who have been living in the same area with their own language and customs for a very long time. Their peacemaking practices are now being seen as a very special resource that can help relieve overburdened courts and governments that simply can't deal with the many conflicts modern life keeps generating. These indigenous peoples still live in what is left of their homelands on every continent. The Americas, Africa, Asia, Europe and the island nations of the Pacific are all home to peoples who are even today still practicing traditional ways of dealing with conflict.

Here are a few examples from Africa. The Fulani of West Africa are a people who are nomadic, that is they are always moving from place to place and, as keepers of cattle, they have to be careful of conflicts with the settled farmers whom they encounter in their territories. They are trained from childhood to practice hersa, a type of reserve, of discretion, to avoid the appearance of assertiveness, in interactions with settlers, thus dealing with differences cautiously, always with awareness of the views and needs of those with whom they are dealing. You might say that hersa is their method of dealing with conflict.

Hersa means to avoid Hassertiveness always being aware of needs of others.

Fulani of West Africa

Also widespread in Africa is the role of the du nku, the person who is the "community eye", who sees conflict and deals with it in the role of wise elder who serves as adviser and conciliator when troubles arise.

Du nku is the name for a wise person who serves as the “community eye”.

In the Horn of Africa the Oromo peoples practice the gada system: everyone belongs to an age group, from young to old, and within each age group people have special jobs that need doing for the community as a whole. The oldest age group, the Luba, have the job of

serving as mediators and diplomats, and the older women serve as peace messengers among those who have disputes.

The Xhosa people of South Africa are taught the values of ubuntu from childhood. Ubuntu means we are all human, we are all part of one another, no one is an outsider. Ubuntu is expressed in the saying, "I am because we are". The inkundla legotta is the circle of elders, representing all parts of the community, who handle disagreements and conflicts among the Xhosa.

> Ubuntu means we are all human, we are all part of one another; no one is an outsider. "I am because we are."
>
> Xhosa of South Africa

The concept of sitting in a circle to talk through differences can be found among many different peoples. Sometimes it is a circle of elders or specially designated wise people, but sometimes the circle includes everyone in the community, as among the African Bushpeople. When a conflict arises they convene a xotia, or community pow-wow (the term pow-wow is also very familiar as a practice common among Native American tribal peoples). Everyone takes part in the process of talking through the problem until there is some general agreement.

In the Arab world something called the sulha is widely practiced by Muslims, and also by Christians, Jews and Druze. A sulha (peacemaking or reconciliation) is convened by respected elders of the community who will hear the stories of the conflicting parties. The harm done will be identified and acknowledged, restitution promised, and forgiveness granted. The sulha leads to a restoration of the wholeness of the community.

Whatever the peacemaking practice is called, it has a certain formal, ritual character, and usually involves a gathering of the whole community, not only those involved in the conflict. Not only will stories of the conflict be told, but traditional peacemaking stories may also be told. Often there will also be singing, dancing and gift giving as part of the peacemaking ritual. If the conflict is serious it may take a long time to achieve resolution, but no one gives up. And once resolution has been achieved, it is a cause for celebration.

Governments and Local Peacemakers: Working Together

Conflicts in today's world often involve fighting between armed groups within a country, about who is to be in power and run things. There may be guerrilla armies and government armies fighting each other in different regions. Making peace under these conditions is very difficult. How can governments connect with the traditional peacemakers in local communities for help in getting factions that are fighting each other to start listening to each other?

One way is for a government to set up a national peace commission, including representatives from all the groups in conflict. This commission is responsible for linking with local communities so that local peace commissions are formed which include local peacemaking

elders. A famous example is South Africa, where a National Peace Accord Commission resulted in the formation of many local Peace Accord bodies. These local groups helped lay the groundwork for the new post-apartheid government by getting groups in conflict to sit down and talk to one another face to face. The work of the Peace Accord groups was followed by the establishment of the Truth and Reconciliation Commission by the new government. This Commission holds hearings in different communities around the country, where local victims and victimizers from past political and tribal conflicts of the apartheid era can face each other and acknowledge what really happened. At best, after the truth has been told, there is some degree of reconciliation between the parties. Reconciliation does not always happen, but the peacemaking efforts continue, kept going by local peacemakers. There are now over 15 countries that have some form of Truth Commission at work to heal wounds from civil wars, many of them in Latin America but also in Asia, as in Sri Lanka and Cambodia. Without local groups of elders, this process could not work.

Peace Brigades: New Kinds of Peacemakers

When Gandhi was leading the nonviolent independence struggle of India against its colonial ruler, England, he created the Shanti Sena, brigades of young people trained in to work with local communities in dealing with their conflicts with the British and also conflicts between Hindus and Muslims. The Shanti Sena greatly strengthened the work of traditional local councils of elders. The Indian Shanti Sena became the model of Peace Brigades International, which sends nonviolent peace teams to a number of countries with serious internal conflicts. These brigades help train and empower local citizens to bring those who are fighting each other into situations where they can sit down and talk to one another. An important part of the work of such teams is to empower the work of local councils of elders.

New international networks of women peacemakers, such as the Women Peacemakers Program of the International Fellowship of Reconciliation, are now sending out all-women's peace teams to work in the special ways that women can work because of their responsibilities for the basic survival of their families. These teams strengthen the work of local women elders, who traditionally have had an important role as peace messengers between parties in conflict.

The Problem of Guns: Zones of Peace

We can see that the old ways of peacemaking never died out, they only became less visible. This is partly because the new modern court systems ignored the old ways for seeking justice, and partly because it has been so easy for groups to get hold of guns and use them to settle differences. Controlling the growing supply of weapons on every continent will be an important task for national governments and the United Nations in the coming decade. In the meantime, local communities are beginning to learn how to declare their villages or towns, their local lands, as zones of peace where no weapons are allowed.

Traditionally through the centuries temples and churches and other sacred places have been zones of peace where no fighting may take place. Now, with so much fighting going on in so many places, peacemakers in local communities have begun to speak up, and to declare that the territory of their community, where they live and work and grow food, is now a zone of peace --just as if it were a temple or a holy place. No guns may be brought there. The groups in their area who are fighting must leave their guns outside the community-designated territory if they wish to enter that space. Generally zones of peace declarations are respected by fighters in the area. The zone of peace movement is spreading, and there are about 18 states that have declared their whole country a zone of peace. These countries have given up having armies and have a policy of negotiations to resolve differences with neighboring states instead of seeing who can win by fighting. The United Nations holds regular disarmament conferences to encourage states to reduce the size of their armies and to establish more effective ways of settling differences. In the meantime, strengthening local practices of peacemaking and the national and international networks that support them, and that are also able to work with governments and the United Nations, is a good strategy. This will help create social environments of peace culture in every region that will make a disarmed world possible.

Part 4
Peace Makers in My Community
Conducting Oral History Interviews
With Local Peacemakers and Peacebuilders.

Introduction and Background on Conducting Oral History Interviews

The purpose of this part of the project is for young people to seek out and learn from the people in their own community who are engaged in creating and strengthening a culture of peace. The stories they gather may be shared in ways that celebrate and strengthen local peacemakers, enhance young people's understanding of and commitment to peaceful ways of living, and make the unique peacemaking practices of their own region available to other young people in communities around the world.

Oral History Interview Information

Listening
Cultural Differences
Scope
Support
Design
Context
Audience

The importance of listening

Oral history is an excellent methodology for the study of peace culture because the process of the inquiry in itself can embody the values and capacities required to live peaceful lives. This is especially true because to gather a person's life story requires us to listen. And if we truly want to understand a person - in other words, if we want to help them tell the stories they need and want to tell in ways that allow us in to their feelings and their decisions - we must listen eagerly, attentively and respectfully.

Conducting oral history interviews AND living peacefully in relationship with people who are different from us require the ability to suspend one's own point of view long enough to enter in to a different perspective. Of course, the ability to listen in this way is difficult for many of us - it depends on our emotional maturity, the level of stress in our lives, as well as our temperament. For these reasons, we encourage teachers and leaders to place a high value on exposing young people to attentive and respectful listening, encouraging them to practice, but to refrain from having unrealistically high expectations. One excellent way for young people to acquire the capacity to listen attentively is for them to be listened to by others. They can also observe model interviews and discuss both the attitudes and the techniques that allow people to feel heard.

Relevant cultural differences

Stories are shared in different ways in different cultures. In some cultures, maintaining eye contact is a sign of interest and respect; in other cultures, eye contact (especially between young and old, or between women and men) can be interpreted as a sign of disrespect. In some communities, stories are shared in group settings, perhaps in certain locations or at certain times of the day, week or year; in other

communities, the kind of personal, intimate story that we can learn most from might be shared in a one-to-one conversation. The teacher or leader of the project should work with the students or participants of the project to design a process that builds on local traditions.

Scope of the project

Depending on the resources available, the participants' learning might actually be enhanced by a project of more modest scope, especially if this is the first attempt at carrying out an oral history project with your class or group. It is helpful to remember that students learn a great deal from preparing for the interviews and reflecting on the stories. If you are swamped with too many logistics and too much material, it will be difficult to give each person's story the attention it warrants.

It might be useful to engage every class in your school in conducting just ONE oral history interview, for instance, and then work together to create an anthology of all of the stories collected. Or you might think of this as a multi-year project, so that over the course of the decade you and your students will interview 100 peacebuilders, but only ten in any given year.

Structuring support

Many teachers and group leaders who have organized oral history projects have found it very helpful to have a small team of volunteers. These people can help with logistical arrangements such as scheduling and transportation, or can help students transcribe tape-recorded interviews. You might be able to enlist such help from the students' parents, school administrators, high school or college interns, or older people in your community.

Design of the project

There are many possible ways to structure the oral history component of "Making Peace Where I Live." Decisions will need to be made about several aspects, including:

- How many people to interview
- Who to interview
- What questions to ask
- Whether the interviews will be conducted by individuals, teams, or the group as a whole
- Whether the interviews will be tape recorded, videotaped, or documented in writing and drawing
- How the stories gathered in the interviews will be interpreted and shared with others, including whether you will create a book, exhibit, play, archive, quilt, slide show, website, radio show, etc.

You may wish to make some of these decisions on your own, and you may wish to involve students or participants in making some of these decisions as well. In general, young people are more motivated to carry out

projects they have participated in designing.

Context

There are certain questions that you will want to think through, either on your own or with the young people who will be conducting the interviews, or both. Most importantly, you will want to consider the context of your own community. You will want to consider, for instance, the different religious, cultural and ethnic groups that comprise your community, and give attention to people and organizations working for peace in each of the different segments of your community. In this regard, it will be important to consider the overt and latent conflicts within your own community, so that your project doesn't exacerbate any problems by, for instance, ignoring any important groups or celebrating someone whose work may be perceived negatively by groups on one side of a conflict.

It is also possible that groups that may be alienated from each other might come together in the context of an oral history project undertaken by young people. It might be important to seek endorsements or nominations for people to interview from key community leaders.

It will also help you to think through the resources available in your school, organization or community. Can you borrow equipment from local radio stations, libraries or schools? Is there a local gallery that could exhibit students' artwork related to the stories they hear? Are there photographers or muralists or storytellers within the school community who could assist the students in shaping the stories they hear into compelling presentations?

The safety and privacy of the people telling the stories should be of paramount importance. For this reason, it is always a good idea to allow people to review any transcripts or edited versions of the stories they have told before making such stories available to the public. It is also important to ask people whose stories will be made public to indicate in writing their willingness to have their stories used for educational purposes.

Audiences and Formats

The young people themselves are a primary audience for the stories they hear and the presentations they make. And the peacemakers are another important audience, as they derive energy from seeing their own work celebrated and reflected to the community as a whole. But there may be other audiences, as well, including:

- younger children in your own community
- young people in different regions around the world
- the families of the student participants and the peacebuilders
- local dignitaries

As you think about how to present the stories that are gathered from the peacebuilders, keeping in mind the audiences you hope to reach will help you create presentations that are accessible and engaging for the groups you

wish to reach. In this regard, it is important to consider the different languages spoken and different channels (radio, internet, local library exhibits, gatherings in religious institutions) through which people might receive stories and related programs.

Discussion/Activity**: **Permission form

A permission form should be signed by the people who agree to be interviewed to be sure that there is agreement about how the information might be used (i.e., photographs, stories in the newspaper, etc.) It would be an interesting opportunity to have the young people with whom you are working develop a permission form after some discussion about why they need to have their peacemaker sign one.

Meeting Peacemakers, Peacekeepers and Peacebuilders in Our Own Community

Now that we have explored the 200-year present and have talked about ways of making peace, its time to investigate the peacemaking traditions that are present in our own community.

Overview

Now that your students have explored the idea of a culture of peace and have learned about peacemakers and peacebuilders from communities all around the world, they are well-prepared to identify and interview those people in their own community who contribute to peaceful ways of living. In conducting these interviews, they are being true historians: not just reading what somewhat else has decided is important, but deciding themselves whose stories should be recorded, what questions to ask, and how they and others can learn from the stories that they hear.

Explain that the process students will be using to learn from the local peacebuilders and peacemakers is called "oral history" - or learning about the past and the present by listening to the stories people tell. There are several steps to this project.

First, preparing to conduct the oral history interviews. This involves:

- thinking about storytelling as a special way of learning
- deciding who to interview
- learning to listen in special ways
- developing the questions you want to ask
- practicing using a tape recorder, videotape, or taking notes

Second, actually conducting and documenting the interviews with local peacebuilders and peacemakers.

Third, following up on these interviews, by:

- discussing and learning from the stories
- presenting the stories to others, in writing or through art projects
- celebrating the project and the people who shared their stories
- expressing appreciation to everyone who helped with the project.

What is 'oral history'?

In the simplest of terms, oral history is a way of learning about the past and the present by listening to the stories that people tell. At the heart of the oral history process is the sharing of life stories: interviewers listen and ask questions and interviewees tell stories about their lives.

The stories that people share about their lives can be understood in different ways. Historians gather life stories in order to learn about particular events or eras, and how major historical forces were experienced in the lives of "regular" people. Anthropologists gather life stories in order to understand the patterns of relationships and meanings that inscribe a particular culture. Literary scholars listen to life stories as a special kind of literature, rich with texture, rhythm, and images.

'Oral history' refers not simply to the gathering of stories, but of reflecting on and organizing the stories we hear so that we can learn from them. Depending on the goal of the project, we may be more or less interested in the "accuracy" or "truthfulness" of the stories we gather: we might ask ourselves whether they are factually true, whether the story they convey is emotionally true, or whether the dilemmas they present are true to life.

Stories and values

In every society in the world, stories of all kinds are used as vehicles for the teaching of values. When young people listen to the stories of older people - including stories not only about actions, but about the choices they made and their reflections on those choices - they can use these stories as inspiration to act intentionally and ethically in their own lives.

Discussion/Activity: Storytelling as a Special Way to Learn

Listen to the following story told by a sixth grade boy who was born in Haiti and lived in Cambridge, Massachusetts, in the United States:

When I was small I lived in Haiti. I did many things there that I liked a lot. Right outside my house there was a mango tree. I used to climb to the top and eat mango with my friends.

Some people buy mangoes in the market and bring the mangoes back to their family. It's fun for the whole family to eat mangos together and tell stories. In my family, my grandparents would always tell stories.

Discuss with your friends the following questions:

- Do people in your family tell stories?
- Do you hear stories from older people, such as grandparents?
- Do you hear stories in other ways, such as from television, or books, or from friends?
- Why do you think people like to tell and hear stories?
- What can be learned from a story that might not be learned in a classroom?

Do you know anyone who is an especially good storyteller?
Ask students to think of stories they have heard or read, either at home or at school, that attempt to teach values. Are there some that stand out? Did the students take away important lessons from any of them

The stories gathered in oral history projects can be looked at through all of these lenses. In this project, we emphasize the gathering and reflecting on life stories in ways that celebrate the work of those we are interviewing and that help us make good choices in our own life journeys.

Oral history is a special way of learning about the present and the past by listening to the stories people tell. It is special because when people tell stories about experiences that have been important to them, they reveal their feelings, their disappointments, their choices, their learning and their hopes.

We are going to spend several sessions preparing ourselves to gather stories from the peacebuilders and peacemakers in our communities. In this way, we will gather the stories in a way in which we can learn as much as possible, and we hope that the people who tell the stories will feel good about telling them.

In every culture in the world, people tell stories. And, as far as we know, human beings are the only animals who tell stories. We seem to need not only to live through experiences, but also to think about them, to reflect on them, and to tell other people about them.

Most Important Skills of Peacemakers

Ability to listen carefully to everyone

and

Ability to be a creative problem solver

Choosing Interviewees

Now it's time to begin thinking who the peace builders are in our community so we can decide whom we want to interview. But first, we will need to think about what criteria we want to use to select our interviewees. Review the previous discussions about the work of making peace and peacemaking/peacebuilding roles. Remember that two of the most important skills a peacemaker has are *1) the ability to listen carefully to everyone; and 2) the ability to be a creative problem solver.* The activities that follow will also help to identify further criteria:

Discussion/Activity: Criteria for Our Peace Prize

Share the list of the kind of roles that peacebuilders might play. Discuss why these roles might lead to peacebuilding, and why not. Add other roles that the students suggest.

Imagine that we might like to give our own peace prize.

Brainstorm a list of criteria that we want to think about for someone we want to give a peace prize to.

Create a class list of criteria Use the table "Criteria for Peace Prize" to show if the criteria is for peacekeepers, peacemakers and/or peacebuilders.

Discuss and decide how to choose the people to interview (for example, a mix of males and females, young and old, the number of criteria that they meet.

Discussion/Activity: Nominations for Interviews

Now, it's time to start thinking about the people in our community who meet some of these criteria and might be good people to interview. Put the names on the board, and ask students which of the criteria they meet. As the teacher, make a list of all of the local people you can identify that might be good examples of people who promote a culture of peace. You might want to check in with other adults as well. This is a list to have "in your back pocket" should you need it to stimulate thinking among the students.

Look over the list of all the people students have thought of. Does your list include people of all ages? Both women and men? People from different religious, ethnic and cultural groups? People with different kinds of abilities and disabilities? People who might be more

Nominating Interviewees

Many students want to nominate someone from their own family members to be interviewed. We discourage students from nominating their own family members.

Make your list of candidates large and narrow it down.

Some roles of Peacebuilders, Peacekeepers and Peacemakers.

Artists, dancers, musicians, journalists, media personalities, actors, poets, writers
Police
Court Systems including judges, lawyers, truant officers, prison administrators
Ministers, priests, rabbis, religious leaders
Teachers, counselors
Government officials including mayors, town managers, town clerks
Leaders of scouts, YMCA/YWCA, Rotary, Kiwanis, women's clubs, chambers of commerce, community business organizations, recreation directors.
Others, such as a good neighbor

or less wealthy? Does it include people who are well known and some who have not received attention for the work they do? Is there anyone you might have overlooked? There will probably be more people on your list than you can realistically interview. Discuss with the students how a decision should be made, but also keep control of making the final decision on the list considering the following:

1. Who knows many of the people and can advise you.
2. Who is likely to be a good storyteller.
3. Who the students might learn from.
4. Who would benefit or really appreciate having their stories celebrated.

Discussion/ Activity: Deciding on Peacebuilders and Peacemakers to Invite to be Interviewed

Discuss with your teacher or leader the number of people who will be interviewed. Who will conduct the interviews? Where?

A couple of possible ways to have the students involved in the decision are:

- Take a vote and interview those people with the most votes.
- Take a vote and then have a committee of students work with the teacher to choose from among those with the most votes to be sure that all important groups are represented.
- Take a vote, but let the teacher have some say/influence over the final decision, perhaps steering the students toward rejecting a nominee who really doesn't meet the criteria or who may be inappropriate for other reasons.

Once you decide whom you most want to interview, the next step would be to contact those people by letter, or by a visit in person, or by telephone. You should explain the project, and ask if they are willing to be interviewed. Arrange the time and the place, making sure you have time to complete the activities below before the interview itself is scheduled.

Listening

What makes a good listener? Who do you know who is a really good listener? Perhaps it is one of you, or your leader, or someone else in your school or organization. With help from your teacher or leader, invite that person to come to your next session to model an oral history interview for you, with a second adult to serve as the one being interviewed. But first, try some focused listening activities:

Discussion/ Activity: Learning to Listen

Sit quietly for 5 minutes (or go out to a particular nearby place outside) and listen. Notice all of the sounds that you can hear, and notice what it feels like to be still. Write down all of the sounds you heard in your notebook, and then see how long of a list of sounds you and your friends can make.

Pair up with a friend and stand facing each other. One of you will be the leader and then the other will be the follower. The leaders then move any part of their bodies, as long as they keep their feet on the ground. They should try to surprise their followers. The followers should try to mirror their partner exactly. When the teacher says "switch," switch roles. After awhile, the teacher should say "switch" fairly quickly. Sometimes, when students switch roles very quickly, the distinction between leader and follower begins to blur, and the partners start to feel that they are really moving together. Discuss listening with your friends, beginning with these questions:

- Did you learn anything about listening from being still and from the mirror game with our partners?
- Is there a difference between listening to someone and doing what they tell you?
- Who usually tells you to listen? How do you feel about it?
- Can you think of times when you didn't listen, but wish you had?
- Can you think of times when it is a good idea NOT to listen?
- Have you ever had into an argument or fight just because someone wasn't listening?
- Do you wish people would listen to you more? Who? Why?
- Why is being listened to important to us? How does it feel when someone isn't really listening?
- How was the watching that you did during the mirror game pertain to listening?

Active Listening

Using the interviewee's name and helping him or her feel at ease.
Using body language such as eye contact, gestures, smiles, facial expressions to respond to the story.
Noticing the interviewee's body language and how it communicates feelings.
Asking questions about feelings.
Refraining from interrupting; allowing silences.
Asking questions that follow up on the story being told.
Asking open-ended questions and questions for detail when appropriate.

A model interview

Discuss what makes a good interview. A good interviewer uses Active Listening. Active listening involves more than just hearing the words that the interviewee says. It is a more interactive and participatory form of listening and responding.

A good interview involves more than just asking a list of questions. While having a list is important, students should not feel that they have to adhere to it rigidly. This is where Active Listening comes in. Often, following up on the interviewee's ideas is more important than asking every

question on the list.

Consider giving students the opportunity to listen to parts of some interviews conducted by a "pro" such as Terry Gross, Barbara Walters, or Diane Rehm. What do these people do that makes them good interviewers?

Roleplay an interview with another teacher.

Ask the students to watch it as a model of an oral history interview to see how someone who listens well can help another person to tell his or her story.

Possible topics:

- Having fun and recreation
- Childhood memories
- Getting into mischief (and how they feel about it now)
- School
- Brothers and sisters
- Pets
- A big change
- Becoming a parent
- A favorite place

Ask the students to observe the interview and notice how the interviewer communicates that he or she is really, really listening. Have them fill in the checklist, "Observing an interview".

After the interview is complete, ask the interviewee if he or she felt listened to, and why. Ask the students what they saw you doing to show you were listening.

Learning to do an Oral History Interview

Discuss what makes a good interview

Roleplay

Try out

Debrief

Develop questions

Discussion/Activity: Trying out an interview

Discuss how is an interview different from a regular conversation?

In pairs, agree on a topic for your trial oral history interview. You might interview each other about: 1) a favorite place; 2) a favorite animal; or 3) a favorite holiday. You might wish to work in groups of three, with one person serving as an observer and providing feedback.

Using the interview skills you observed in the model interview, interview your friend, trying to learn as much as possible about the topic you have selected. Remember to conduct an interview, not just have a conversation. Don't take notes during the interview, but when you are finished, each of you should draw a picture illustrating the other person's story.

Discussion/Activity: Debrief the interview

After the students have finished their drawings, discuss the interview process as a full group, preferably sitting in a circle. Some questions you might ask:

What was it like to interview your friend?
Could you think of questions to ask?
What was it like to BE interviewed by your friend?
Was it hard to think of things to say?
What did your interviewer do that made it more difficult or easier?
Did your partner listen to you? How could you tell?
Can you make any suggestions to improve his or her listening skills?

Then, each person in the circle can share his/her drawing and tell the most important parts of his/her partner's story.

Questions for Interviews

Discussion/Activity: Developing Questions

Work with your teacher or leader to develop a list of questions that can guide you in your interviews. Remember, the most important thing is to LISTEN to the stories being told and to ask questions that follow up on those stories. Still, it will help you to have a list of general topics and some sample questions you can ask about each one.

Here are some general topics and questions, although you and your friends might want to think up your own list first, based on the people and practices of your own communities. You can work in small groups, each group developing many questions about a particular topic. Make sure that your list of questions include:

1. Questions that help people tell stories
2. Questions that put people at ease
3. Questions that ask for details

The following are a list of possible questions for students to consider.

General Questions

- Where were you born?
- Who were your friends?
- Who was in your family?
- What was school like for you?
- What kinds of conflicts were you aware of in your family, in your school, and in your community?
- What kinds of peacemaking and peacebuilding activities were you aware of in your family, your school and your community?
- Who were important role models for you? What did you learn from them?
- What kinds of religious and political beliefs did you learn from your parents and teachers?

- What educational experiences were most important to you?

Questions for well-known community peacemakers

Becoming a Peacemaker

- We are studying about peacemaking and peacemakers in situations of conflict. How would you describe what peacemaking is all about?
- What do peacemakers do?
- In what ways is it hard to be a peacemaker?
- We have all experienced conflict in our families. When you were a child, who were the peacemakers in your family? How did they make peace? Tell us how they would help end a conflict.
- When did you first realize you could be a peacemaker? Tell us about one of your first memories as a peacemaker.
- Who were the people you knew in your community when you were growing up who were peacemakers? What did you learn from them?

Making Peace in our Community Today

- What are the most important conflicts going on in this community these days?
- Tell us about a community conflict you are involved in, and how you are trying to help solve it.
- What are the most helpful things going on in relation to the conflict?
- What are the things that make it most difficult?
- Which community organizations or groups are helping the most? What keeps you working at this problem, what keeps you from giving up?
- What needs to happen in this community so we can work together to solve conflicts like this one without getting mad at each other?

Questions for people who contribute to peace culture in our community.

Artists, dancers, musicians, actors, writers, poets, journalists, media personalities

- We see so many depictions of violence through art, literature and the mass media today, yet we want a more peaceful world. In this class we are studying peacemaking. Do you feel that your work contributes to making our community more peaceful?
- In what ways does your work strengthen our capacities for peaceableness and draw us away from violence?

Police

- Police are sometimes referred to as "peace officers" and part of their work involves dealing with violence. What are some of the ways that your daily work helps make the community more peaceful?
- Give us some examples of peacemaking activity.
- What are the hardest things you have to do in "keeping the peace"?
- What are the most enjoyable things you do?

Courts and criminal justice system - judge, lawyer, truant officer, etc.

- How does your work in the courtroom (prison) make our community more peaceful, less violent?
- From your work, give examples of creative solutions to difficult conflicts that are leading to violence and injustice.

Leaders of faith communities, including ministers, priests, rabbis, imams

- There are many different kinds of conflicts in any community. How does your work contribute to the capacity of this community to deal peacefully, creatively and without violence, in difficult situations?
- Give an example of how you have contributed to peacemaking in a difficult conflict situation in this community.

Leaders of community-based organizations such as Scouts, YMCA/YWCA, Rotary, Kiwanis, Women's Clubs, Chamber of Commerce, Community Business Organizations.

- There are many different kinds of conflicts in any community. How does your work contribute to the capacity of this community to deal peacefully, creatively and without violence, in difficult situations?
- Give an example of how you have contributed to peacemaking in a difficult conflict situation in this community.
- What projects are you planning for the future?
- What advice do you have for young people who wish to be peacemakers and peacebuilders - in their families, classrooms, schools, communities, countries and in the world?

<u>Some general questions about being a peacemaker or peacebuilder.</u>

Students may use these but should be encouraged to come up with their own questions so that they really care about them and are more likely to remember them.

Students will be more likely to remember questions that they have come up with themselves.

Becoming a peacemaker or peacebuilder:

- What has been your journey or your path toward becoming a person who promotes a culture of peace?
- Were there any turning points or milestones you remember?
- Were there any people who influenced you?
- What different kinds of peacebuilding work have you undertaken? What projects have you worked on, and what organizations have you worked with?

Being a peacemaker or peacebuilder:

- Do you see yourself as a peacemaker? A peacebuilder? If so, how?
- What is it like for you to work for peace in the ways that you do?
- What do you like about it? What do you not like?
- What kinds of risks do you take to be a peacemaker?
- Where do you turn for strength when your work becomes difficult or when you have to confront violence?
- What are the biggest challenges you face?
- Can you think of any moments when you had to make a choice about how to respond to something in a way that would promote peace rather than violence?

Advice and hopes for the future:

- Many of us want to become peacebuilders and peacemakers. Do you have any advice for us?
- What kinds of work do you think we should do in order to create a more peaceful future?
- What is your vision of a peaceful future?
- What projects are you planning for the future?
- What advice do you have for young people who wish to be peacemakers and peacebuilders - in their families, classrooms, schools, communities, countries and in the world?

Once everyone has had a chance to review the questions, add new questions and organize them in the most logical way. Someone should make a set of questions for each person who is conducting an interview. Remember, the questions will not necessarily be the same for each interviewee, and the interviewers may not ask all of the questions on the list, as they should listen actively and sometimes go where the interviewee leads them. A list of questions can be useful to look over before and during the interview to remember the general topics and possible questions and to use for jotting down quick notes.

Logistical Preparations for the Interview

Your students are now almost ready to conduct their oral history interviews. This is a good time to review what they have learned so far - about a culture of peace, peacemaking roles, listening, and the topics and questions you've prepared.

You and your students will need to decide how they will document the interviews. Pairs of students may simply take notes during and after the interview. Or, they may use a tape recorder or a video camera. Whichever technique is being used, be sure that the students have the equipment and supplies needed and are comfortable using them. Be sure to test equipment ahead of time. Have students spend time experimenting with it so they can use it comfortably. If they are using a tape recorder and can get an external microphone, the sound will be much better than if they use only the microphone in the tape recorder itself. If your students plan to use the stories they collect in a public

setting - on the internet, or in a book, or in a play or radio show - they should get permission from each person they interview to use their stories in this way. They will ask each interviewee to sign a form that gives permission to use their stories for educational purposes(see appendix for sample). Some people may require you to show them the written version of their story before they sign the release form.

There are a number of different ways to schedule and conduct the interviews. Having students work in pairs is helpful, as they can help and play off each other and review the content of the material together after the interview.

An interview week could be set aside. Interviews could be scheduled at times that are convenient for the peacemakers, and students could interview them in a private settings somewhere in the school.

Having a special day or afternoon set aside for interviews works well. Invite all interviewees to come at a given time and initially meet together in one location. After a student or small group of students provides a general introduction, interviewers meet with interviewees in designated locations in the classroom, hallway, or any other space available in the building. Plan enough chairs for everyone who will be there, set at a comfortable distance apart, but close enough so everyone can hear clearly and the tape recorder, if used, can pick up the conversation. After the interviews, everyone reconvenes in the classroom, where refreshments are provided. Students and peacebuilders then sit together in a circle and share some of their ideas and experiences. The community members enjoy this, and it provides everyone with the opportunity to meet them and learn more about them.

Have students talk about how to make an outsider feel welcome in your school. You might wish to arrange for someone to meet your guests at the door, to hang up their coats. If some are unfamiliar with the school or recreation center, you might want to include time before or after the interview to offer a tour of the building. If you think about what would make you feel welcome and comfortable in a new setting, you will know what to do to make your guests feel at home.

On the next two pages, you will find some tips for conducting good interviews. Most of these are based on common sense. Take a few minutes to review these tips and have students discuss with the group or in pairs.

Having a special day or afternoon set aside for interviews works especially well. Invite all interviewees to come at a given time and initially meet together in one location.

Preparing for interviews

- Talk about how to make outsiders feel welcome in your school.
- Arrange for someone to meet your guests at the door, to hang up their coats. (If some are unfamiliar with the school or recreation center, you might want to include time before or after the interview to offer a tour of the building.)
- Think about what would make you feel welcome and comfortable in a new setting, and plan what to do to make your guests feel at home.

Conducting and Documenting the Interview

Now that students have gone through all the steps to prepare for the interviews, they can relax and enjoy getting to know someone new. The more they can relax, the more the interviewee will relax - and the better the interviews will be. Remind the students that the peacebuilders who have accepted their invitations are kind-hearted people who wouldn't be there if they didn't enjoy children and weren't interested in our project.

A few logistical reminders

If students are using tape recorders, be sure to have them do sound checks before launching into their interviews.

Make sure interviewers have their lists of questions and a pen or pencil with them. Their lists should provide plenty of space for taking notes, although students should not begin to try to write down everything their interviewees say. They should jot down a few words or phrases during the interview or perhaps sketch pictures that capture the most vivid aspects of the stories that they have heard. Then students should spend as much time as they need after the interviewee leaves to write down as much as they remember from the interview, collaborating with their partners if working in pairs.

Once the interviews are complete, students should be sure to thank their guests and ask them to sign a release form that allows us to use the stories for educational purposes.

If students tape record or videotape the interview, be sure to have them label the tapes and the cassette boxes with the date, their name(s), and the interviewee's name. They can create a general record of what is on the tape without taking the time to copy each word. They can make an outline, or an index of the tape, in which they list the counter numbers and the main topics discussed. Once they have discussed the interview, they might then choose portions or particularly quotable quotes that they will want to transcribe word for word.

Logistical Reminders

- Sound check tape recorders
- Lists of questions with space for taking notes
- Write up notes quickly after interview
- Thank interviewees and ask them to sign release form
- Label and date the tape recording
- Index the tape
- Discuss interview and decide on quotes

Discussion/ *Activity:* Discussing and Learning from the Stories

After each oral history interview, it is important that the whole group take time to discuss the stories that they heard. If everyone has heard the interview, then you can begin the discussion right away. If you've split up into teams, then the students who conducted a particular interview will need to share what they have heard with others.

Questions for discussion:

1. What are the most important stories we heard in this interview?
2. Are there any historical events or local activities we want to add to our timeline?
3. Does the interviewee think of himself or herself as a peacekeeper, peacemaker or peacebuilder? In what ways? Do you agree?
4. What aspects of this interviewee's activities and approaches do we think will enhance a culture of peace?
5. Were there any surprises in the stories we heard?
6. Were there any parts of the stories we heard that were confusing or upsetting?
7. Are there any questions we forgot to ask that we can try to ask in another way or at another time?
8. What parts of the stories we heard inspire us? Are there any aspects of the interviewee's choices that we would like to think about for ourselves?
9. Has this interview given us any new ideas for the future we are imagining? Are there any ideas we want to add to our future timeline?
10. Which of the stories we have heard do we want to include in our presentation?
11. As you gather stories from more and more people, you can begin to compare their stories with each other. Do people work to promote a culture of peace in ways that are similar or different?

Presenting the Stories

- Written report(s)
- Books
- Exhibit of photographs and stories, a display of quotes from interviewees
- Website
- Play
- Mural
- Comic book for younger children
- Fictional diary
- Radio show
- Public reading of stories with discussion
- Quilts
- Poems

Preparing the Stories for Presentation

By this time in the project, you have probably decided how you want the students to present the stories they have collected - to other students in the school, to their families, to the peacebuilders and their friends, to people in the town, to leaders in the government, and perhaps to other children in communities around the world.

Students might decide to present the stories in one or more of the following forms:

- Written report(s)
- Books
- Exhibit of photographs and stories a display of quotes from interviewees

- Website
- Play
- Mural
- Comic book for younger children
- Fictional diary
- Radio show
- Public reading of stories with discussion
- Quilts
- Poems
- Ballads

As students work with the stories, translating them in to pictures or songs or combining them into a play, they will learn more about them. Students will discover which aspects of the stories are most important to them. If they take on the voice of the person they interviewed, they might feel what it is like to walk in his or her shoes. The challenge is to find ways to present the stories so that other people can feel the same excitement and liveliness as they felt when they talked to the person face to face.

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Presenting the Stories, Celebrating the Project, and Appreciating the Peacebuilders

As students complete shaping the stories they heard for presentation, it is time to plan the celebration of the project. Ask the students to be as creative as they can!

Discussion/Activity: Presenting the Stories

Have students work in small groups to think about a good time and place, where people in the community can gather to witness the presentations they have been preparing. Suggestions that might help them be creative are:

- Setting up an exhibit where people are likely to see it on their way to work
- Reading at a local festival where people are already gathered.
- Writing the stories for the local paper
- Broadcasting the stories on a local radio or television show.

The peacemakers the students interviewed will be encouraged to know that they have been inspired by their words.

No matter what, it is a good idea to bring together all of the people were interviewed to thank them, to give them tokens of appreciation (perhaps a flower, or a written version of their story, or a performance of a song written that includes their words, or a letter of thanks). Students might write invitations, or send a letter to local newspaper or design a flyer. The peacemakers the students interviewed will be encouraged to know that they

have been inspired by their words.

This is also a good opportunity to thank all of the people who helped out with the project - perhaps there were volunteers who made phone calls, or prepared snacks, or took pictures, or helped transcribe tapes.

A good celebration gets everyone involved in the planning. There can be space for music, dancing, food, storytelling, exhibits, games - whatever people in your community do together when they want to remember something and honor important people and projects well done.

Share finished products with the local historical society and/or library

If there isn't an opportunity to meet with interviewees after the interview day, be sure to write thank-you notes to them. Most of them are eager to find out how their stories came across to students and what the students got out of meeting with them. If they can't participate in a celebration, send them copies of reports, pictures, or other student work that helps them to see the impact of their participation.

Part 5
The Local is Global
Connecting Our Local Work with Worldwide Efforts for Peace Through the United Nations

We have been learning about peacemaking through finding out how peace is made right in our own community. But now it is time to remember how it all started. It was the 189 states of the United Nations General assembly declaring a Year and Decade for Education for a Culture of Peace and from the UN General Assembly Hall in New York City that brought all this activity about.

What we have learned locally is part of a great worldwide process of bringing peace culture to life for all our brothers and sisters in every country. Since the United Nations itself is coordinating this major effort, our peace-building work actually connects us directly with the United Nations. We are the United Nations' helpers! In fact, every one of the six billion people on the planet can relate directly to the United Nations through a series of steps, which many people don't know about, but it's not a secret! Here is how it works. In every town there are local branches of national nongovernmental organizations (NGOs) which are voluntary people's organizations covering the whole range of human interests from service clubs and scouting associations, religious groups and professional groups to groups working for peace, justice and human rights. Many of these national NGOs are in turn sections of international organizations (INGOs) that span all continents and link people of like interests across national borders.

The United Nations' Year and Decade for Education for a Culture of Peace got this project started.

We are all the United Nations' helpers!

There are about 20,000 different INGOs-that's a lot! 859 of them involve children and youth. Each INGO can apply to be recognized by a secretariat at the UN which handles relationships with INGOs. Once recognized, the INGO appoints a special representative to the United Nations who is able to attend certain public meetings and special committee sessions of the UN system, and be kept up to date on United Nations work of special interest to that INGO. That representative may have the opportunity to speak at certain meetings on subjects they are concerned about. Many of these INGOs have special culture of peace projects.

859 NGOs involve children and youth

Here, then, is how your local culture of peace project might get attention at the United Nations. Say your group reports on what you have learned in this culture of peace project to a local branch of a national organization which is also an INGO-maybe to a Scout troop, or local Rotary club, or a local church, temple, synagogue or mosque. That local branch really likes your report, and brings it to the national office of the INGO in question (usually going through the organization's office in your state or province). The leaders in the national office get really excited about what you have done, and bring it to the next international meeting of this INGO, to encourage members in other countries to support young

people in doing the same kind of interviewing about local peace culture. The next international meeting of this INGO feels that the UN secretariat for the Culture of Peace Program, which is based in Paris at UNESCO, should know about this activity so they can encourage all INGOs and NGOs around the world that work with children (especially networks of children's clubs, faith groups and inter-school networks) to begin interviewing local peacemakers. They send the word out through all the INGO networks, from the head offices to the national offices to the state/province office to the local offices. The result? A lot of young people your age get to go out and interview local peacemakers in countries around the world. AND there is greatly increased awareness, in many local communities, on every continent, of the possibilities for peaceful settlement of differences. Just think. It all started with your report to the local branch of an international organization: a report that traveled step by step from your town to the United Nations Culture of Peace Secretariat in Paris at UNESCO, and then back down through the INGO networks of all the member countries of the United Nations to local communities like yours.

A local NGO connects to a National NGO connects to an International NGO connects to the United Nations

We have described how you could work through a local branch of one of the older existing international nongovernmental organizations. If your country has a National Youth Assembly Organization, here is another possibility. National Youth Assemblies began to be active at the time of the United Nations World Summit of Children held in 1990. There is now a loose coalition of young people involved in such assemblies, the Coalition of Children of the Earth, representing youth in about 60 countries. These groups usually meet annually with local governments and with the national parliament of their own country to give their views on public issues. The Coalition has prepared a proposal for a United Nations Youth Assembly that is being presented to the UN General Assembly in 2000. When the UN Youth Assembly is finally formed, you may be able to vote for your country's representatives to that Youth Assembly, and send in your own proposals to that Assembly through your own representatives. You may even want to be a representative yourself!

THIMUN- Youth Assembly = A forum recognized by the United Nations

http://www.youthassembly.org/

Yes, this kind of local to global and back to local networking process goes on all the time. Opportunities for that networking are growing and you can be part of it! If you are curious about these 20,000 INGOs, you can go to your local library and locate a copy of the current Yearbook of International Organizations, published by the Union of International Associations in Brussels, Belgium, or you could visit the website of the Union of International Organizations and call up the Yearbook on a computer screen. Every INGO will be listed there with the address of its international secretariat, the list of all the countries with national sections, and the statement of purpose of the organization. Members of your family or other adults you know probably belong to a local branch of an INGO- may be you do too! So you see, the United Nations is actually not in a far-away place. We can connect with it from wherever we live. And we are all of us the United Nations' helpers in making a culture of peace come alive in this special United Nations Decade.

Local to Global to Local to Global to…

Part 6

Making Goals and Integrating What We've Learned:
Roles we can all play to become Peacemakers and Peacebuilders

Peacemaking and Peacebuilding Roles

In this section we will attempt to help students understand more fully how they can be peacemakers and peacebuilders. One way to supplement the activities in the MAPWIL curriculum is to outline for students ten roles for community peacemakers. The purpose is to help make these concepts a bit more concrete for students so they may begin to see how peacemaking can relate to their own lives. Understanding these roles will also help students when they begin the process of interviewing peacemakers in their communities. They may find these individuals playing one or more of the roles. Students will hopefully begin to see themselves as having the capacity to play them as well.

Reference for this section is:

Getting to Peace by William Ury. Viking Press, 1999

Materials in this section are based on *Getting to Peace*, by William Ury, Viking, 1999. Teachers need to familiarize themselves with the concepts Ury outlines. His basic premise is that there is a third side to conflicts, not merely the two protagonists. Ury stresses the role of committed bystanders, individuals who help to transform conflicts by their willingness to help, to become involved, and by their willingness to witness for justice. These individuals, making up caring communities, are crucial to the task of peacemaking and peacebuilding.

Preventing Conflicts

Preventing conflicts include the roles of:

A provider
A teacher
A bridge builder

Understanding that conflicts often arise over frustrated needs and lack of skills in communication, listening and dialogue, the roles of provider, teacher and bridge-builder address these issues.

A **Provider** is someone who gives security, food, love and respect. Here is a question for young people: have you ever helped someone by recognizing something that they needed and then provided it for them, like sharing your sandwich if your friend forgot his or her lunch? If so, then you have been a provider. Examples of being a provider are helping out in a shelter for the homeless or telling someone you love them. Many conflicts occur because people fear losing respect from others. Providers provide affirmation, such as telling someone you think is a good listener that you really admire the way he or she listens to other people.

A **Teacher** is someone who teaches the skills of getting along and serves as a role model for others. A teacher helps to teach the skills of caring, communication and conflict resolution. By sharing stories of their own lives, they open up others' eyes to alternative ways of caring and being. For the young person: you have been a teacher if you have helped someone learn the skills of getting along with others. An example

would be suggesting to a friend that they try and understand another person's point of view.

A **Bridge Builder** is someone who helps both sides of a conflict come together and try to understand each other. They help cross the "bridge" of misunderstanding which separates people. This includes lots of good listening on both sides. If you have ever tried to help two friends or family members who are quarrelling, you have been a bridge builder as you tried to help them understand each other.

Resolving Conflicts

Helping to transform conflict into reconciliation involving conflicting interests, disputed rights, unequal power and injured relationships are roles played by the mediator, the arbiter, the equalizer and the healer.

Resolving Conflicts includes the roles of:

A mediator
An arbitrator
An equalizer
A healer

A **Mediator** is someone who, like a bridge builder, tries to get people to understand each other. A mediator plays a special role in not telling others what they should do, but helps them come up with their own solutions to the conflict. The mediator gets both sides to tell their story and helps them hear each other. The mediator does not take sides. If you have tried to help two or more people quarrelling and have not taken sides and helped them hear each other, you have been a mediator. Nelson Mandela of South Africa has played a mediator's role in trying to help the sides in a war in his neighboring country of Burundi sit down and talk with one another. Being a mediator is hard work.

An **Arbitrator** gets people in a conflict together but in this instance the arbitrator decides on a good solution based on the evidence. This kind of peacemaking helps when one person or group in a conflict has more power than another. The arbitrator should always seek a solution that is just to both sides. Both sides have to agree to live by the decision of the arbitrator.

An **Equalizer** helps in a conflict by supporting the weaker party or person and sometimes will engage others in a community to rectify some injustice done to others. An equalizer helps bring about a sharing of power in a conflict. This role also includes people who speak out against people hurting others. If you have ever spoken out about an unjust situation, you have been an equalizer. If you have ever spoken up to help a target of bullying, you have been an equalizer. If you have written to a local paper about something you believe is wrong, you have been an equalizer. If you have protected someone from a more powerful foe, you have been an equalizer. Also equalizers sometimes will stand between two foes to nonviolently stop a conflict.

A **Healer** helps people in conflict share their feelings and take responsibility for their part in the fight. A healer brings "love to the table" and helps parties reach reconciliation. You have been a healer if you

have helped two or more people in conflict share openly their feelings and their own part in how the conflict came to be. Sometimes people will express remorse and are sorry for the hurt they have caused to the other person or side. In some parts of the world there are Truth Commissions going on, which bring victims and those who have hurt them together. Those who have committed abuses against others can hear the other side, as can the victims. It often helps for the victims to hear others say that they are sorry for what they have done. Healers help people speak "from their heart".

Containing Conflict

Containers of conflict seek to pay attention to conflict, setting limits on fighting and providing protection to warring and conflicting parties. This includes the roles of witness, referee and peacekeeper.

A **Witness** helps reduce violence and injustice by paying attention, acting as a witness and energizing the community (can be a global community) to take action. Human Rights Watch, an international nongovernmental organization, often will go into places where war is going on and document human rights abuses. If you have helped friends avoid fighting by just being there, you have been a witness. Their knowing you were there has prevented them from starting a severe conflict. You have been a witness if you have tried to organize activities to improve your community or your world. An example might be starting a recycling club or organizing a food drive to feed hungry people.

A **Referee** helps people who are fighting establish fair rules or "codes of conduct". The International Red Cross has established a code for the treatment of civilians in countries that are experiencing war. If you have set rules for younger siblings or friends that are fighting about what is fair and what is not, you have been a referee.

A **Peacekeeper** intervenes to stop friends from fighting. The United Nations sends peacekeeping troops into warring countries to help stop the fighting. If you have intervened to stop friends or siblings from fighting, you have been a peacekeeper. Police often serve in the role of peacekeepers. Peacekeepers help to keep violence from getting worse.

Discussion/Activity: Roles of Peacemakers/Peacebuilders

Students will understand that there is much overlap in these roles. One can be both a healer and a mediator, for example. Students can begin to discuss how they themselves may have played one or more of these roles in their own lives and also think about the people they interviewed and the roles they might have played in their peacemaking and peacebuilding. The idea is to encourage young people to consider how they can continue to work for peace in ways that relate to their everyday lives."

Contributing to a More Peaceful World

We have now had lots of opportunities to learn about peacemaking and peacebuilding in our community. And we have celebrated those people who have contributed in some ways to making a culture of peace where we live. And we have learned about how the United Nations system can extend down into local communities, into our own community and into our households.

It is now time for us to think about ways in which we ourselves can contribute to making a more peaceful world. First we might think of ways in which we believe we already are making peace. Then we will try to set some goals for ourselves, and to think of some new behaviors and things we can try. We will list these things and set a timetable for ourselves to try them out. Finally we will go back to our timeline and complete our wishes and imaging for our world from the years 2010 to 2100.

Discussion/Activity: **Listing the Ways I Now Make Peace**

Take a moment to ask students to think of things they are already doing or have done to make a more peaceful classroom or family or community. Write those things down. Be sure to ask them to remember what we have learned from the various peacemakers and peacebuilders whom we have interviewed, as this may help to remind students of some of they things that they too are already doing..

Some examples you might include:

- Helping out at a local food bank or sharing what you have with others in need. This is a way of providing for others that is based on compassion and caring.
- Helping to solve conflicts between family members, friends, or classmates at school. This is often called being a mediator or conflict resolver.
- Helping a friend to feel better after being hurt by someone else. This can be a physical hurt or an emotional one. This kind of peacemaking involves healing
- Helping friends settle disputes by suggesting solutions, if they can't come to any themselves. This is sometimes called being an "arbitrator". These solutions should always be just and equitable to both sides.
- Listening well to someone who is telling a story, either a friend or someone your students might have just met. Students have already practiced this skill if they interviewed a peacemaker. This role sometimes involves being a reconciler.
- Helping to contain conflict. A student has been a peacekeeper if s/he has helped to stop a fight between friends by intervening before it escalated.
- Being a witness for justice by protesting something a student feels is not right. A person can also be a witness by speaking out against things s/he believes are not right or fair. It can involve writing letters about strongly-felt matters to the newspaper, legislators, or the Head of state.
- Choosing to try to understand and reach out to people from groups who may be different from you or who might be in conflict with your community.

Have students share their lists with a partner or other members of a small group. Are there some things that he or she is doing that you forgot to mention which you do also? Share some of what you discovered with others in your class. Can you figure out in which of your actions you were being a mediator? A witness? A referee or peacekeeper? With your class, you can devise other actions which

Now that we've recognized some of what we have already done to promote peace in our lives, it time to think more about what we want to do next and to set some goals. In doing so, ask students to remember what they have learned from the various peacemakers and peacebuilders whom they have interviewed and what kinds of things they are already doing to contribute to peace.

We will now go back to our timeline of the second half of the 200-year present and fill in what we imagine a peaceful world will look like from the year 2010.

Discussion/Activity: The Future:

Refer back to the timelines, and ask students to think of different kinds of events that might happen over the next 100 years and fill those in the timeline. Be sure to have them include different kinds of events that they imagine might take place, such as a new kind of music, sporting events, etc. And place them when They think they will occur. But stress putting in events that relate to a culture of peace. For example, the group might add something like "in the year 2040 young people, as delegates, came together in a new United Nations Youth Assembly representing every country in the world" or "in the year 2030 in our town, every school becomes a peace center where all students and family members learned how to mediate".

Ask the student to think about ways in which they act now that might help some of these things to come about. Remind them that they can be peacemakers right now and right where they are! You can discuss these with your class or group.

In the next few weeks, as class members think of more items, add them to the second half of the timeline and continue to imagine new ways of building toward a more peaceful world.

Discussion/Activity: Making Goals for Our Group

Now ask student to will think of some things that they could do as a group that would contribute to the quality of peace in our community. Brainstorm some activities for a group in a similar way to what we did for individual goals. Some of the goals that students thought of individually may also be good ones for the group, or there may be some that are best to do as a group when we combine our resources.

Ask students to assess whether their goals are realistic. Can they really do this? And will they?

Discussion/Activity: Pulling Things Together

Using the quotes on the following pages, have students choose one that represents something they learned from their interview to use as the basis for an art activity.

Peace
Quotes About Peace, Peacekeeping, Peacemaking and Peacebuilding

Great quotes to inspire, empower and motivate you to live the life of your dreams and become the person you've always wanted to be! You may be able to add to these by including some quotes from your interviewees.

Harmony is one phase of the law whose spiritual expression is love.
~ James Allen ~

Right human relations is the only true peace.
~ Alice A. Bailey ~

Seek peace, and pursue it. [Proverbs 34:14]
~ Bible ~

In truth, to attain to interior peace, one must be willing to pass through the contrary to peace. Such is the teaching of the Sages.
~ Swami Brahmanada ~

If you want to make peace, you don't talk to your friends. You talk to your enemies.
~ Moshe Dayan ~

Every kind of peaceful cooperation among men is primarily based on mutual trust and only secondarily on institutions such as courts of justice and police.
~ Albert Einstein ~

For peace of mind, we need to resign as general manager of the universe.
~ Larry Eisenberg ~

Peace and justice are two sides of the same coin.
~ Dwight D. Eisenhower ~

Nothing can bring you peace but yourself; nothing, but the triumph of principles.
~ Ralph Waldo Emerson ~

There never was a good war or a bad peace.
~ Benjamin Franklin ~

A peace that comes from fear and not from the heart is the opposite of peace.
~ Gersonides ~

It is easier to lead men to combat, stirring up their passion, than to restrain them and direct them toward the patient labors of peace.
~ Andre Gide ~

Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it.
~ Thomas Jefferson ~

To get Peace you must work for Justice.
~ John Paul VI ~

It is an unfortunate fact that we can secure peace only by preparing for war.
~ John F. Kennedy ~

Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal.
~ Martin Luther King Jr. ~

Please, we can get along here.
~ Rodney King ~

Yes, we are all different. Different customs, different foods, different mannerisms, different languages, but not so different that we cannot get along with one another. If we will disagree without being disagreeable.
~ J. Martin Kohe ~

Imagine all the people living life in peace. You may say I'm a dreamer, but I'm not the only one. I hope someday you'll join us, and the world will be as one.
~ John Lennon ~

I heard the bells on Christmas Day. Their old familiar carols play. And wild and sweet the words repeat. Of peace on earth goodwill to men.
~ Henry Wadsworth Longfellow ~

Let the ideas clash but not the hearts.
~ C. C. Mehta ~

One can always win a war, but how does one conquer peace?
~ Michael Holmboe Meyer ~

Everybody today seems to be in such a terrible rush, anxious for greater developments and greater riches and so on, so that children have very little time for their parents. Parents have very little time for each other, and in the home begins the disruption of peace of the world.
~ Mother Teresa ~

There is no way to peace. Peace is the way.
~ A. J. Muste ~

Peace is no more than a dream as long as we need the comfort of the clan.
~ Peter Nicols ~

The greatest honor history can bestow is that of peacemaker.
~ Richard M. Nixon ~

The world cannot continue to wage war like physical giants and to seek peace like intellectual pygmies.
~ Basil O'Connor ~

One little person, giving all of her time to peace, makes news. Many people, giving some of their time, can make history.
~ Peace Pilgrim ~

When you find peace within yourself, you become the kind of person who can live at peace with others.
~ Peace Pilgrim ~

Nonviolence is the supreme law of life.
~ Indian Proverb ~

Peace with a club in hand is war.
~ Portuguese Proverb ~

If a man would live in peace he should be blind, deaf, and dumb.
~ Turkish Proverb ~

If we want a free and peaceful world, if we want to make the deserts bloom and man grow to greater dignity as a human being-we can do it.
~ Eleanor Roosevelt ~

Peace is more precious than a piece of land.
~ Anwar Sadat ~

Peace is the one condition of survival in this nuclear age.
~ Adlai E. Stevenson ~

Wars begin in the minds of men, and in those minds, love and compassion would have built the defenses of peace.
~ U. Thant ~

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.
~ UNESCO ~

Peace is the deliberate adjustment of my life to the will of God.
~ Source Unknown ~

Observe good faith and justice toward all nations. Cultivate peace and harmony with all.
~ George Washington ~

Source: peace@htm

BIBLIOGRAPHY AND RESOURCES

Background Information on a Culture of Peace

Boulding, Elise. *Cultures of Peace: The Hidden Side of History*, Syracuse University Press, 2000.

Boulding, Elise. "Peace Culture," in *Encyclopedia of Violence and Culture*, Ed. By Lester Kurtz, Academic Press, pps. 653-667.

Boulding, Elise. "Toward a Culture of Peace in the 21st Century," *Peacework*, January 1996.

Fellowship of Reconciliation. "Decade for a Culture of Peace and Nonviolence for the Children of the World," *Fellowship Magazine*, Publication of the Fellowship of Reconciliation, Nyack, NY, May-June, 1999.

Minow, Martha. *Between Vengeance and Forgiveness*, Beacon Press, 1998.

Ury, William. *Getting to Peace*, Viking, 1999.

Children's Literature

Big Book for Peace, ed. by A. Durell and M. Sacks. Many well-know authors with stories, some based on actual events, that address ways to make peace, stop fighting, cooperation, sharing, conscientious objection, greed, social justice, civil disobedience, environmental equity and social activism. Included are stories by Steven Kellogg, great introduction. Encourages students to use their own creativity to work for peace. Could be used in many ways, integrated into lessons. Works by Lowry, Maurice Sendak, et al, published by Dutton's Children's Books, New York, 1990.

Peace Tales: World Folktales to Talk About, by Margaret R. MacDonald, Linnet Books, Hamden, CT, 1992. 34 folk tales from around the world which get us to think about things that lead to war and those that lead to peace such as the king who spills honey and says it is not his problem and monkeys who blindly follow their leader. Written by a folklorist, storyteller and children's librarian. Has list of recommended books about peace in back of book.

Peace Begins with You, by Katherine Scholes, published by Sierra Club Books, Little, Brown and Co. San Francisco, 1989. Talks about the concept of peace and what it is, taking into account many of the ideas outlined in UNESCO. Focus on "enough for everybody" and concept of fairness, that conflicts do happen and sometimes working for peace means beginning a conflict in speaking up. Ends with "how to's".

Seven Blind Mice, by Ed Young, published by Philomel Books, New York, 1992. A version of The Blind Men and the Elephant Story

The Blind Men and the Elephant, by John Godfrey Saxe, 1963. McGraw-Hill, N.Y., 1963.

Can also be found at:
http://www.wordinfo.info/words/index/info/view_unit/1/?letter=B&spage=3

The Blind Men and the Elephant, by Karen Backstein, Scholastic, New York, 1992.

The Century That Was*: Reflections on the Last One Hundred Years*,, by James Cross Giblin (ed.) Atheneum Books for Young Readers, New York, 2000. A collection of essays by well-known authors for young people, reflecting on various aspects of life in twentieth-century America, including politics, the environment, sports, fashion, and civil rights.

Teaching Resources

Teaching Peace by Ruth Fletcher, Harper and Row, San Francisco, 1986. Excellent resource which ties in nicely with concepts in UNESCO's action plan. Includes learning about conflict and conflict resolution, structural violence, biographies of peacebuilders such as Gandhi and King, cooperation, sustainability, global living, peace and nuclear war. Easily copied activities and worksheets included (I have included some samples in this packet).

Hands Around the World: 365 Creative Ways to Encourage Cultural Awareness and Global Respect by Susan Milord, Williamson Publishing, Charlotte, VT, 1992. Daily activities about cultural traditions from around the world. Purpose seems to be to lay grounding that all children have same joys, fears and frustrations the world over and to point to families as anchors, and that everywhere young people hope to work for peace. Good ways to learn about and develop appreciation for other cultures.

Learning the Skills of Peacemaking by Naomi Drew, Jalmar Press, Rolling Hills Estates, CA, 1987. Excellent resource book filled with all sorts of activities grouped under the following themes: "Peace Begins with Me," "Integrating Peacemaking Into Our Lives," and "Exploring Our Roots and Connectedness." Basically deals a lot with the concept of peace and what it is. Excellent bibliography at the end lists children's books and resources for educators and parents and organizations. A handy resource for school-wide approach to peace studies as well as for extending the MAPWIL project.

The Friendly Classroom for a Small Planet by Priscilla Prutzman, et al, published by the Children's Creative Response to Conflict, a program of the Fellowship of Reconciliation, Nyack, New York, New Society Publishers, Philadelphia, 1988. This group originated the concepts involved in teaching conflict resolution to children as an outgrowth of a Quaker program. Basic themes in the book are around cooperation, affirmation, communication and community building, the components of conflict resolution. Lots of activities in each area.

A Manual on Nonviolence and Children by Stephanie Judson and the Friends Committee on Nonviolence and Children, Philadelphia Yearly Meeting of the Religious Society of Friends, New Society Publishers, 1984. Along with CCRC, pioneers in the field. (may be out of print?) Along with same themes as CCRC book, they talk about the need to empower children to solve problems. Lots of activities.

Creative Conflict Resolution -- More than 200 Activities for Keeping Peace in the Classroom by William Kriedler, Educators for Social Responsibility (ESR), Scott, Foresman, Glenview, IL, 1984. Activities getting at root causes of conflict, dealing with

problem solving, anger management, tolerance, lots of worksheets. ESR is an excellent resource.

Elementary Perspectives: Teaching Concepts of Peace and Conflict by William Kreidler, ESR, Cambridge, MA, 1990. Builds on previous book with more on the concept of peace, human rights, actually talks about enemies and what to do with them and ends with visioning of peace activities.

Peace Porridge One: Kids as Peacemakers by Teddy Milne, Piftenbruach Press, Northampton, MA 1987. Written and published by Milner, a Quaker, it is chock full of thoughts and ideas on making peace, written for young people. She begins with "First Steps", chapters with titles such as "Being Sure," "Keeping Perspective," "Fear," "What Pacifism Isn't," and "Why People Don't Listen." She goes on to describe projects and activities young people can do to build peace.

The Kids' Guide to Social Action by Barbara Lewis, et al: Free Spirit Press, Minneapolis, MN 1998. A wonderful guide to practical civics, featuring real stories about youth. Provides step-by-step how to guides and creative ideas to invove children in the community. Emphasizes activies in the USA, but applicable anywhere. (Annotation from Reconciliation International, January - February 2000).

Teaching Human Rights. The United Nations, 1989. Recommended for teachers in both primary and secondary schools, available at the Wilmington College Peace Resource Center, Wilmington, Ohio. prc@wilmington.edu

Just a Dream by Chris VanAllsburg, Houghton-Mifflin, 1990. About sustainability and environmental awareness. Available at Wilmington College Peace Resource Center.

On the Wings of Peace. Clarion books, NY, 1995.

The Other Way to Listen by Byrd Baylor.

Stories of Peacemakers

Sojourner Truth by Edward B. Claflin, Barron's, 1987.

Lighting Candles in the Dark by the Religious Education Committee of Friends General Conference, Religious Society of Friends, Philadelphia, 1992. Stories grouped under 5 headings, each reflecting certain values connected with peace: "Courage and Nonviolence," "Power of Love," "Acts of Loving Service," "Fairness and Equality," and "Belonging and Care for the Earth."

Justice Seekers, Peace Makers by Michael True, Twenty-Third Publications, Mystic, CT, 1985. Though written for an adult audience, these 32 stories, short biographies of peacemakers, are worth sharing. Some are well-known, such as Dorothy Day, others are worth knowing about.

To Construct Peace: 30 More Justice Seekers by Michael True, Twenty-Third Publications, Mystic, CT, 1992. More stories of peacemakers and justice seekers.

Anwar el-Sadat by Deborah Nodler Rosen, Children's Press, Chicago, 1986. While clearly not a pacifist, Sadat's role in the historic Camp David agreements is highlighted, following detailed biographical sketch of his life as leader in the Egyptian independence movement. Portrayed as a fearless risk taker who at times alienated Arabs in his work for peace with Israel. Good overview of history of Egypt.

Archbishop Tutu of South Africa by Judith Bentley, Enslow Publishing, Hillside, NJ, 1988. Combines political history of South Africa with story of his personal and religious life. Written before many of the recent political changes, still worth reading.

Gandhi by Leonard E. Fisher, Athenaeum Books for Young Readers, Simon and Schuster, New York, 1995. Easy reading with interesting artistic renditions of Gandhi during various phases of his life, done in black and white. Good chronological overview with descriptions of South African and Indian historical periods with which Gandhi was connected.

Organizations Promoting Peace and Peace Education (still being researched):

United Nations
United Nations International Youth Summit
UNESCO
Vermont Peace Academy
Southern Poverty Law Center -- Publishers of “Teaching Tolerance” magazine
Oregon Peace Institute
1950 SW Sixth Ave., Portland OR 97201
Educators for Social Responsibility
23 Garden St., Cambridge, MA 02138
www.esrnational.org
617-492-1764 or 1-800-370-2515
Union of International Organizations

A Brief List of Websites on Peace for Youth

The International Day of Peace-September 21
http://www.internationaldayofpeace.org/kids.htm

Peace Links
http://library.thinkquest.org/3078/kids/pfklinks.html

Peace for Kids
http://library.thinkquest.org/3078/kids/peacepage.html

The Peace Page
http://www.umakrishnaswami.com/peace.html

World Peace Project for Children
http://www.sadako.org/

Peace symbols (free)
http://www.planetpals.com/peacesymbols.html

International Kids Club (This site has things to buy BUT also a number of free resources, for example a list of how to say “peace”
http://www.planetpals.com/IKC/Isitemap.html

Materials and Resources

MAPWIL OVERVIEW

In this unit we will:

- Research the peacemaking traditions in our community;
- Learn about the culture of peace;
- Look at the past and image a future;
- Investigate peacemaking traditions;
- Conduct an oral history project;
- Decide how we will contribute to building a culture of peace

From Wikipedia, the free encyclopedia

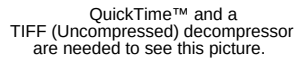
United Nations
الأمم المتحدة
联合国
Nations Unies
Организация Объединённых Наций
Naciones Unidas

The **United Nations** (**UN**) is an international organization that describes itself as a "global association of governments facilitating co-operation in international law, international security, economic development, and social equity." It was founded in 1945 at the signing of the United Nations Charter by 51 countries, replacing The League of Nations which was founded in 1919.

As of 2006 there exist 192 United Nations member states, including virtually all internationally recognised independent states. From its headquarters in New York City, the UN's member countries and specialized agencies give guidance and decide on substantive and administrative issues in regular meetings held throughout each year. The organization is divided into administrative bodies, including the UN General Assembly, UN Security Council, UN Economic and Social Council, UN Trusteeship Council, UN Secretariat, and the International Court of Justice, as well as counterpart bodies dealing with the governance of all other UN system agencies, such as the WHO and UNICEF. The UN's most visible public figure , acting also as the representative of the body, is the Secretary-General.

Headquarters	Manhattan Island, New York City, New York, USA
Membership	192 member states
Official languages	Arabic, Chinese, English, French, Russian, Spanish
Secretary General	Kofi Annan
Formation	as wartime alliance: 1 January 1942 as international organization: 24 October 1945
Official website	http://www.un.org

The UN was founded after the end of World War II by the victorious allied powers with the hope that it would act to prevent and intervene in conflicts between nations and make future deadly wars impossible or limited, by fostering an ideal compromised of collective security. The organization's structure still reflects in some ways the circumstances of its founding, which has led to calls for reform. For example, the five permanent members of the Security Council, with veto power, are the five main victors of World War II or their successors: People's Republic of China (which replaced the Republic of China), France, Russia (which replaced the Soviet Union), the United Kingdom and the United States.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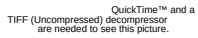
Nobel Peace Prize

From Wikipedia, the free encyclopedia
http://en.wikipedia.org/wiki/Nobel_peace_prize



The Nobel Peace Prize Medal featuring a portrait of Alfred Nobel

The **Nobel Peace Prize** is one of five Nobel Prizes bequested by the Swedish industrialist and inventor Alfred Nobel. Ironically, as some point out, Alfred Nobel was the man whose inventions include dynamite and Ballistite, which led to the death of millions of people. He created the Nobel Prize in an effort to make up for what he believed to be past evils. According to the will of Alfred Nobel, the prize should be awarded "to the person who shall have done the most or the best work for fraternity between the nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses".

The Peace Prize is awarded annually in Oslo, the capital of Norway, unlike the prizes in physics, chemistry, medicine and literature, which are awarded in Stockholm, Sweden. For the past decade, the Nobel Peace Prize Ceremony has been followed the next day by the Nobel Peace Prize Concert, which is broadcast to over 150 countries and more than 450 million households around the world. The Concert has received worldwide fame and the participation of top celebrity hosts and performers. The Nobel Peace Prize has also controversially awarded former warmongers and former terrorists who it was believed had helped bring the world closer to ending such situations through exceptional concessions in the attempt to achieve peace.

Nominations

Nominations for the prize may be made by a broad array of qualified individuals, including former recipients, members of national assemblies and congresses, university professors, international judges, and special advisors to the prize committee. In some years as many as 199 nominations have been received. The nominations are kept secret by the committee which asks that nominators do the same. Over time many individuals have become known as "Nobel Peace Prize Nominees", but this designation has no official standing [2]. Nominations from 1901 to 1951 have been released in a database. When the past nominations were released it was discovered that Adolf Hitler was once nominated in 1939, though the nomination was retracted in February of the same year. Other infamous nominees included Joseph Stalin and Benito Mussolini.

Unlike the other Nobel Prizes, the Nobel Peace Prize may be awarded to persons or organizations that are in the process of resolving an issue, or creating world peace rather than upon the resolution of the issue. Since the prize can be given to individuals involved in ongoing peace processes, some of the awards now appear, with hindsight, questionable, particularly when those processes failed to bear lasting fruit. For example, the awards given to Theodore Roosevelt, Yasser Arafat, Lê Đức Thọ, and Henry Kissinger were particularly controversial and criticized; the latter prompted two dissenting committee members to resign [3]. The Nobel Committee has also received criticism from right-leaning groups who see their decisions as guided by an apparent left-leaning bias.

In 2005, the Nobel Peace Center opened, to present the laureates, conflicts, and work for peace around the world.

The Life of Elise Boulding: Educating toward a culture of peace.

Mary Lee Morrison

This book is an intellectual/educational biography of Quaker sociologist, peace researcher and educator Elise Boulding (1920--). Boulding is best known for her scholarly writings on peace, development studies, transnational and cross-national issues, and on women's and futures studies. This dissertation attempts to understand her life and work within a framework of educating for peace.

Elise Boulding was a key player in the new and developing field of peace research, beginning in the 1950's. Receiving her doctorate in sociology from the University of Michigan at age 49, she went on to a distinguished career as an academic sociologist at the University of Colorado and then at Dartmouth College. Together with her husband Kenneth Boulding, an internationally known economist and peace researcher, she helped to found the International Peace Research Association (IPRA) in the mid-1960's and in 1970 was a founder of the Consortium on Peace, Research, Education and Development (COPRED), two organizations devoted to linking individuals and institutions engaged in research and education on peace.

Boulding's life may be looked at metaphorically as a hologram. Always eschewing dichotomy, her life has been a constant attempt to integrate, both privately and in her public life, the human needs for both autonomy and for connectedness. In addition, she has been a stalwart opponent of the divisiveness in the peace community between those whose work is in action and those who do research. Well known for her skills in connecting like-minded people, Elise Boulding's ideas on educating for peace cannot be separated from the importance she places on networking, relationship and listening.

Elise Boulding's newest book is *Cultures of Peace: The Hidden Side of History* (Syracuse University Press, 2000), written in celebration of the United Nations designation of the Year 2000 and the Decade 2001--2010 as the Year and Decade for a Culture of Peace and Nonviolence for the Children of the World.

The United Nations is

Elise Boulding is

The Nobel Prize for Peace is

Nobel Peace Prize Winners

* 2006 - Muhammad Yunus, Grameen Bank
* 2005 - International Atomic Energy Agency, Mohamed ElBaradei
* 2004 - Wangari Maathai
* 2003 - Shirin Ebadi
* 2002 - Jimmy Carter
* 2001 - United Nations, Kofi Annan
* 2000 - Kim Dae-jung
* 1999 - Médecins Sans Frontières
* 1998 - John Hume, David Trimble
* 1997 - International Campaign to Ban Landmines, Jody Williams
* 1996 - Carlos Filipe Ximenes Belo, José Ramos-Horta
* 1995 - Joseph Rotblat, Pugwash Conferences on Science and World Affairs
* 1994 - Yasser Arafat, Shimon Peres, Yitzhak Rabin
* 1993 - Nelson Mandela, F.W. de Klerk
* 1992 - Rigoberta Menchú Tum
* 1991 - Aung San Suu Kyi
* 1990 - Mikhail Gorbachev
* 1989 - The 14th Dalai Lama
* 1988 - United Nations Peacekeeping Forces
* 1987 - Oscar Arias Sánchez
* 1986 - Elie Wiesel
* 1985 - International Physicians for the Prevention of Nuclear War
* 1984 - Desmond Tutu
* 1983 - Lech Walesa
* 1982 - Alva Myrdal, Alfonso García Robles
* 1981 - Office of the United Nations High Commissioner for Refugees
* 1980 - Adolfo Pérez Esquivel
* 1979 - Mother Teresa
* 1978 - Anwar al-Sadat, Menachem Begin
* 1977 - Amnesty International
* 1976 - Betty Williams, Mairead Corrigan
* 1975 - Andrei Sakharov
* 1974 - Seán MacBride, Eisaku Sato
* 1973 - Henry Kissinger, Le Duc Tho
* 1972 - The prize money for 1972 was allocated to the Main Fund
* 1971 - Willy Brandt
* 1970 - Norman Borlaug
* 1969 - International Labour Organization
* 1968 - René Cassin
* 1967 - Main Fund and Special Fund of this prize section
* 1966 - The prize money was allocated to the Special Fund of this prize section
* 1965 - United Nations Children's Fund
* 1964 - Martin Luther King
* 1963 - International Committee of the Red Cross, League of Red Cross Societies
* 1962 - Linus Pauling
* 1961 - Dag Hammarskjöld
* 1960 - Albert Lutuli
* 1959 - Philip Noel-Baker
* 1958 - Georges Pire
* 1957 - Lester Bowles Pearson
* 1956 - Main Fund and Special Fund of this prize section
* 1955 - The prize money was allocated to the Special Fund of this prize section
* 1954 - Office of the United Nations High Commissioner for Refugees
* 1953 - George C. Marshall
* 1952 - Albert Schweitzer
* 1951 - Léon Jouhaux

* 1950 - Ralph Bunche
* 1949 - Lord Boyd Orr
* 1948 - Main Fund and Special Fund of this prize section
* 1947 - Friends Service Council, American Friends Service Committee
* 1946 - Emily Greene Balch, John R. Mott
* 1945 - Cordell Hull
* 1944 - International Committee of the Red Cross
* 1943 - Main Fund and Special Fund of this prize section
* 1942 - Main Fund and Special Fund of this prize section
* 1941 - Main Fund and Special Fund of this prize section
* 1940 - Main Fund and Special Fund of this prize section
* 1939 - Main Fund and Special Fund of this prize section
* 1938 - Nansen International Office for Refugees
* 1937 - Robert Cecil
* 1936 - Carlos Saavedra Lamas
* 1935 - Carl von Ossietzky
* 1934 - Arthur Henderson
* 1933 - Sir Norman Angell
* 1932 - The prize money was allocated to the Special Fund of this prize section
* 1931 - Jane Addams, Nicholas Murray Butler
* 1930 - Nathan Söderblom
* 1929 - Frank B. Kellogg
* 1928 - The prize money was allocated to the Special Fund of this prize section
* 1927 - Ferdinand Buisson, Ludwig Quidde
* 1926 - Aristide Briand, Gustav Stresemann
* 1925 - Sir Austen Chamberlain, Charles G. Dawes
* 1924 - The prize money was allocated to the Special Fund of this prize section
* 1923 - The prize money was allocated to the Special Fund of this prize section
* 1922 - Fridtjof Nansen
* 1921 - Hjalmar Branting, Christian Lange
* 1920 - Léon Bourgeois
* 1919 - Woodrow Wilson
* 1918 - The prize money was allocated to the Special Fund of this prize section
* 1917 - International Committee of the Red Cross
* 1916 - The prize money was allocated to the Special Fund of this prize section
* 1915 - The prize money was allocated to the Special Fund of this prize section
* 1914 - The prize money was allocated to the Special Fund of this prize section
* 1913 - Henri La Fontaine
* 1912 - Elihu Root
* 1911 - Tobias Asser, Alfred Fried
* 1910 - Permanent International Peace Bureau
* 1909 - Auguste Beernaert, Paul Henri d'Estournelles de Constant
* 1908 - Klas Pontus Arnoldson, Fredrik Bajer
* 1907 - Ernesto Teodoro Moneta, Louis Renault
* 1906 - Theodore Roosevelt
* 1905 - Bertha von Suttner
* 1904 - Institute of International Law
* 1903 - Randal Cremer
* 1902 - Élie Ducommun, Albert Gobat
* 1901 - Henry Dunant, Frédéric Passy

What is Culture?

Characteristics	Examples

Culture is about:

Attitudes

Values

Beliefs

Rules

Discussion/Activity: The Road to Peace

Directions:

1. Read independently or in small groups taking turns reading aloud.

2. Each student underlines a sentence that they want to remember, think is interesting, or they have a question about.

3. In groups of four or five, each student reads the sentence they have underlined and the other members of the group comment on what the sentence means to them.

4. Then the student whose sentence it is, says what they thought when they underlined the sentence, and what they think after listening to the comments of others.

5. Do the same thing with a single word, and create a chart with all the words that are chosen.

6. Each group shares with the full class what they learned from reading the article.

[Note: this is an adaptation of the Critical Friends protocol “Save the last word for me”.]

THE ROAD TO PEACE

During the twentieth century, humankind has begun taking- a new road to peace and social justice - the road of nonviolence. In the past, the struggle for human rights and justice has often been violent. But violence reproduces the culture of war …(designed) to destroy "the enemy". We have paid the high price - the lives of millions and millions of people - of this culture of war. Now we must build a culture of peace.

A culture of peace is linked to non-violent struggle. Martin Luther King called it "active nonviolence", and he showed that although the non-violent walk to freedom is long, it is a sure way to peace. In the struggle for a culture of peace and nonviolence, there are no enemies. Everyone must be considered a potential partner, and the task is to constantly convince, argue and negotiate with those engaged in the culture of violence, refusing to give up the struggle, until they join in working for a culture of peace.

Some examples of these efforts are:

- the 1899 Hague Peace Conference;
- the *1919 League of Nations*;
- the *United Nations and UNESCO in 1945* and
- the Yamoussoukro Congress on Peace in the Minds of Men
- the transition from apartheid to non-racial Constitutional government in South Africa
- the *non-violent revolution in the Philippines in 1936* when millions of unarmed people, many of them trained in nonviolence, confronted government tanks and forced recognition of the true election results.

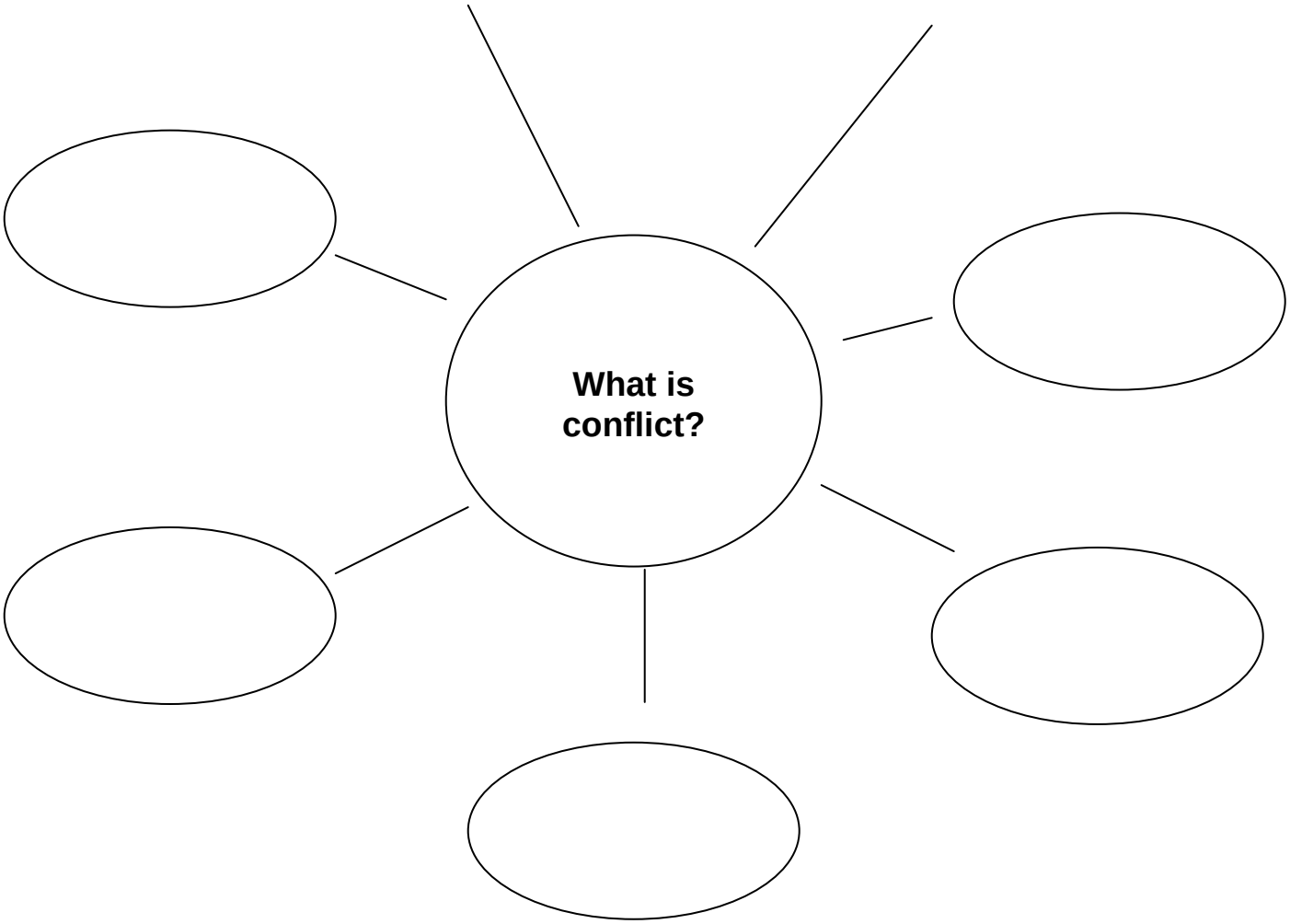
Everyday, people are engaged in non-violent associations for human rights and social justice at the community level. (These include) initiatives to:

- save the natural environment,
- preserve cultural identity and diversity,
- provide education for all throughout life,
- ensure the rights of women, and many others.

Their participation is democracy in action. These actions are often invisible because, unlike violence, they are not shown on the television news or celebrated in the latest feature film. There are heroes all around us, waiting to be discovered.

The idea of a *culture of peace, born in Africa in 1989*, has grown into a global movement. It began as a call to base our actions on the "universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men." By 1995, the Member States of UNESCO decided to dedicate the full force of the Organization to the promotion of a culture of peace, recognizing it as the great challenge for the coming century. Organizations of youth, of women, religious organizations, media, parliamentarians, educational institutions, even the military institutions of many regions adopted the idea of the culture of peace and made it a priority in their actions. Increasingly, the General Assembly of the United Nations took up the issue. In *1998 they declared the Decade 2001-2010 as the Decade of peace and Nonviolence for the Children of the World.*

Citation: abridged by LPH August 2006


What is conflict?

How can conflict be used to help people?

"Peacebuilding does NOT mean there will be no conflict."

List three ways conflict can help and give an example of each.

1. *Pay attention to something we wouldn't otherwise.*

   Example: the problems facing animal species that are being hurt by development.

2. *Meet people we might not otherwise meet and make new friends.*

   Example: join a group that is working for something you believe in, and your friends aren't interested.

3. *Prove to others that something is wrong and needs to be corrected.*

   Example: passing a new law

Others…

_____

_____

_____

_____

How can conflict be used to help people?

"Peacebuilding does NOT mean there will be no conflict."

List ways that conflict can help and give an example of each.

_____

_____

_____

_____

_____

_____

_____

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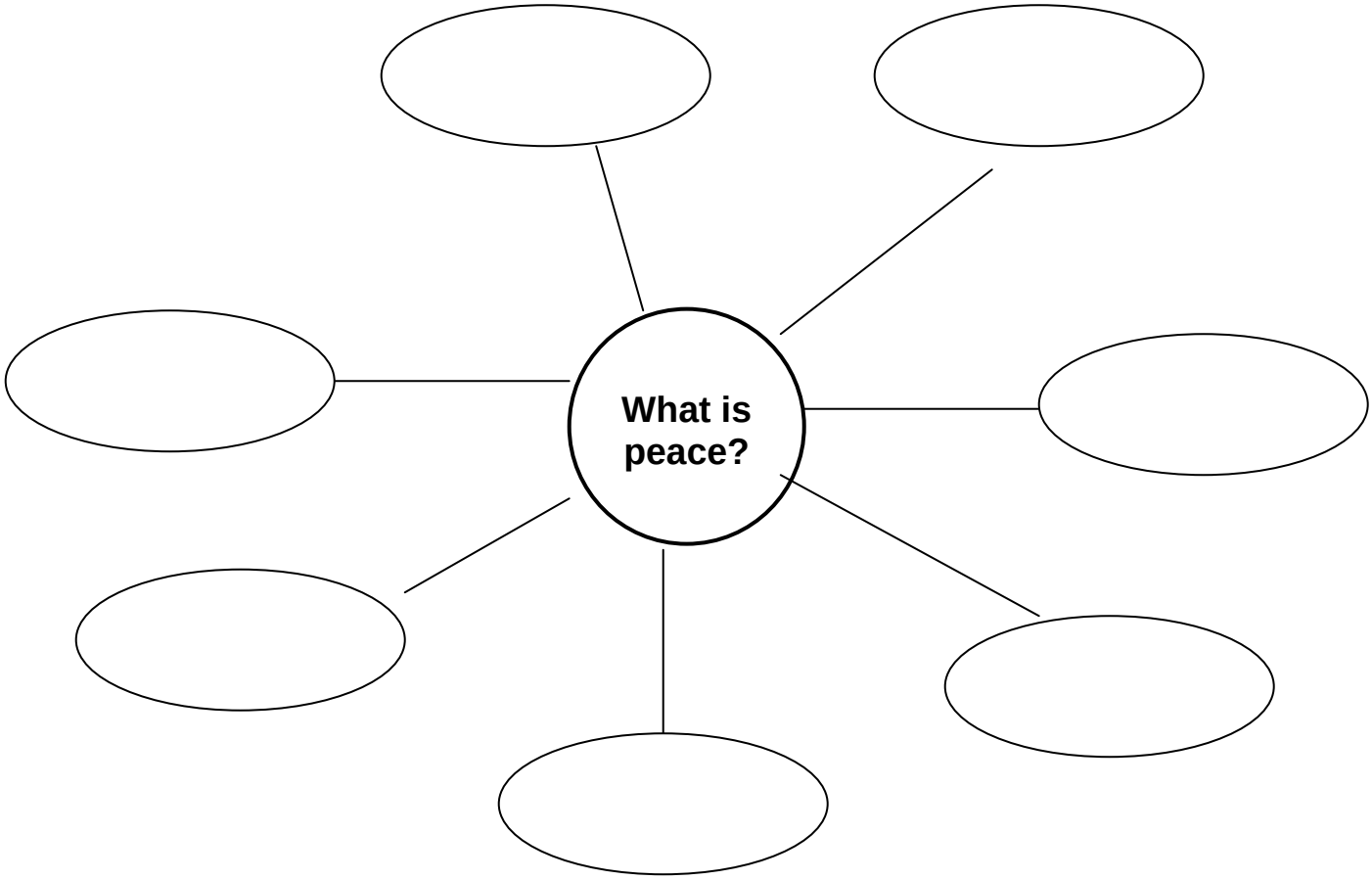
_____

Conflicts may be about:

Resources
Needs/wants
Values

Conflicts may be between:

Intrapersonal
Interpersonal
Community
National
International



Categories of ideas from the Peace Map		
Category #1_____	Category #2_____	Category #3_____

My/our definition of peace is

_____

_____

_____

_____

Peacekeeping = using strategies to prevent or diffuse violent situations in which there is the threat of violence.

Peacemaking = teaching, using and promoting the skills for managing conflict without violence, and preventing future violence

Peacebuilding = promoting mutual well being of all and sharing equitably of earth's resources

Imaging a Game

Brainstorm ideas individually, as a class, or as a small group.

A peaceful game is…	A violent game is…

An Example

Peaceful and Not So Peaceful Game

Peaceful Game	Not So Peaceful Game
• Players use good manners • It's about having fun • Sportsmanship • Teammates help each other • Friendly • People try to learn & improve • Light-hearted • Fans show good sportsmanship • Respect for opponents • Players are truthful & obey rules	• Players are angry • Players blame others for losing • Too much emphasis on winning • Players afraid to make mistakes • Poor losers • Players criticize teammates or opponents • Too rough, violent • Too much pressure from adults • Hate for opponents • Players cheat

PEACE IS…

Respecting others

Listening to others

Caring for others

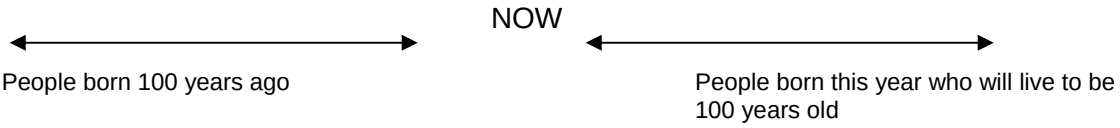
Making our world a place where everyone:

- Has enough to eat
- A place to live
- An opportunity to live by their conscience.

A 200-Year Present

We live in a world that is changing so fast, and is experiencing so many conflicts, that it is difficult to understand what is happening, and in what direction we are going as human beings. One way to get a feel for the larger picture of what is going on is to think of "the present" as a 200-year moment in history that we are personally experiencing.

The 200-year present starts exactly 100 years ago today, on the day that all the senior citizens who are celebrating their 100th birthday, were born. The other boundary of a 200-year present is exactly 100 years from today, when the babies born during this year will be celebrating their 100th birthday.



You and I can't live 200 years, but among our family, friends and relatives are people with memories of a century ago, and children not yet born that we will come to know, will reach the next century. Through our personal contacts with those much older and much younger than ourselves, we experience something of what has been and will be going on in that time span. It is our present.

There are many things that have happened in the last 100 years (for example, automobiles were made, men landed on the moon, personal computers are available to many people, etc.). In MAPWIL we are particularly interested in understanding the pattern of war and violence, and human efforts to get rid of it in order to build a culture of peace for the world's children and grandchildren.

> "Through our personal contacts with those much older and much younger than ourselves, we experience something of what has been and will be going on in that time span. It is our present."
>
> Elise Boulding

Tsar Nicholas and the Hague Conference

> What is a culture of peace? It is a way for humans to live together that makes room for lots of difference--because each human being is different from every other human being--and to handle the conflicts that arise from those differences in ways that respect each person's needs and ensures fairness for everyone.

Just a few years before our 200-year present began, in 1899, Tsar Nicholas of Russia took the initiative to convene a peace conference of squabbling heads of state at the Hague, in the Netherlands, to find a way to settle differences between countries through peaceful diplomacy and negotiation instead of fighting wars to see who would win. *It turned out to be a lot harder to do than those heads of state realized*.

Since that Hague Conference we have had two world wars and in recent decades lots of small wars within and between countries in various regions of the world. This in spite of the fact that the League of Nations was established at the close of World War I to maintain

peace, and the United Nations was established as the League's successor after World War II. Each of these, it had been hoped, would offer peaceful ways to settle disputes.

After two World Wars, the UN knew it had a hard job ahead of it. To help deal with the problem of war, in 1945 it established a special organization, UNESCO (United Nations Educational, Scientific and Cultural Organization). The job for UNESCO is to build the idea of peace in the minds of people throughout the world. UNESCO developed the concept of a **culture of peace** that includes behaviors that would ensure fairness for everyone, with no one individual or group simply having power over another. The behaviors of people would carried over into how heads of state and diplomats deal with conflicts between countries so they would no longer simply trying to overpower each other with force, each one determined to be the winner.

Organizations designed to settle differences without violence:

- Hague Conference
- League of Nations
- United Nations
- UNESCO

Peaceful habits and behaviors already exist

UNESCO's Culture of Peace Program undertook studies that showed that lots of peaceful behaviors took place every day in ordinary life, in families, in communities, in national governments, and even between governments. However, the language of winning and losing and the heavy emphasis on history as the history of war, covered over the reality of all that peaceful activity. UNESCO came to see that the peaceful habits and behaviors that already exist are our best resource for developing the new habits that can reduce the everyday violence that also exists, both interpersonally and in wartime situations.

The language of winning and losing and the heavy emphasis on history as the history of war, covered over the reality of all that peaceful activity.

Where better to start strengthening peaceful habits than with you, the children who will be the adults making decisions in the future? That is why UNESCO proposed to the UN General Assembly that the UN declare the year 2000 as the Year of Education for a Culture of Peace and , and the Years 2001-2010 as the Decade of Education for a Culture of Peace and Nonviolence for the Children of the World. That UN Declaration paved the way for this Culture of Peace curriculum. We are doing here what is being done locally in countries around the world as each community seeks to help its citizens of all ages, from elementary school age to senior citizens, become aware of the good peacemaking habits we actually have. We also seek to learn new peacemaking skills so that may deal fairly and without violence with the many differences that crop up around us.

We have a unique adventure ahead of us to learn how to live with many other people and take care of the earth.

Now, at the midpoint of the 200-year present that began with the Hague Peace Conference, we have a unique adventure before us -- the adventure of learning how to live with the many other peoples around the planet, speaking many different languages, having many different customs, but all needing to find enough food, water, and materials for shelter and daily life, on a planet with limited resources.

In the past people have sometimes cooperated, sometimes competed, for those resources, sometimes killing others to get more for themselves. Now we all have to learn how to make room for each other, especially as the planet gets more crowded with people. We also need to learn to live with the planet itself, and with the other life-forms with which we share the planet. We need lots of new skills of listening and learning so we can cooperate with people who are very different from ourselves, instead of competing with them.

This is an adventure in interdependence—we each get stronger by helping others get stronger too.

This is a new adventure for the human race-- an adventure in interdependence, in which each of us grows stronger and more capable by helping to empower others-- within our own community as well as with neighboring peoples.

Adventure means:

- going where we have not gone before
- taking risks
- having courage
- having fun!

Welcome to the adventure of peacemaking, peacekeeping and peacebuilding in the next half of our 200-year present.

Getting Started

This is a very big job.
Can anything we do make a difference? YES!!!

We are part of a much larger happening that started a century ago and will take another century to fully develop. You and I are right in the middle of this process. Big changes take time, and if we only look at what is happening today, it is easy to feel confused.

Seeing the larger picture can help us first imagine a more peaceful world, and then begin the process of working toward our visions becoming real. Let us try an experiment that will help us see the larger picture.

How Long is Now?

Many of you are **now** 12 years old.

Now most people in (given state/locale) drive cars to get to work.

George Bush (or whoever) is **now** President of the United States.

It's time to get ready to go home **now**.

This is a Mad Minute. Please begin. . . **now**.

The dinosaurs are **now** extinct.

Now many of us use computers every day.

I have to go to the bathroom **RIGHT NOW**!

Our country is **now** involved in a war in Iraq.

Ms. or Mr. (?) is **now** your teacher.

The time is **now** 9:46 and 33 seconds.

Through our personal contacts with those much older and much younger than ourselves, we experience something of what has been and will be going on in a 200-year time span.

It is our present.

Elise Boulding

Blind Men and an Elephant

From Wikipedia, the free encyclopedia

The story of the blind men and an elephant appears to have originated in India, but its original source is debated. It has been attributed to the Jainists, Buddhists, and sometimes to the Sufis or Hindus, and has been used by all those groups. The best-known version attributed to an individual in the modern day is the 19th Century poem by John Godfrey Saxe.

In various versions of the tale, a group of blind men (or men in the dark) touch an elephant to learn what it is like. Each one touches a different part, but only one part, such as the side or the tusk. They then compare notes on what they felt, and learn they are in complete disagreement. The story is used to indicate that reality may be viewed differently depending upon one's perspective, showing how absolute truths may be relative; the deceptive world of half-truths.

Various versions are similar, and differ primarily in how the elephant's body parts are described, how violent the conflict becomes, and how (or if) the conflict among the men and their perspectives is resolved.

Timeline Dates: Examples

Founding of League of Nations, United Nations and UNESCO
Decade of Peace
World War I
World War II
Vietnam War
Gulf War
Civil Rights Movement
Women's Suffrage
Women's Liberation Movement
Berlin Wall comes down
Break up of the Soviet Union
Beginning of Rock and Roll

_____
_____
_____
_____

The Bike Ride: Steering Where We Want To Go

Have students imagine that they're going for a bike ride.

Before they begin, they need to decide on the **goal/purpose** of their ride.

Are they going to the store on an errand for their mom, riding to a friend's house, trying to get some exercise, or just riding to have fun?

Once they know their mission, it's time to start riding. They might like to relax and close their eyes while imagining their ride. Talk them through the following script:

Now that you know where you're going and why, you set out on your bike ride. *Imagine the day*. Is it warm or cold, sunny or cloudy? Are you enjoying the ride, or do you just want to get your goal accomplished as quickly as possible?

As you ride along*, imagine how you're riding*. Are you pedaling fast or is it a more leisurely ride? Notice some of what you pass along the way. Pay attention to how you're riding. Are you just going along smoothly, taking jumps, or doing wheelies?

After awhile you *encounter an acquaintance* from school on the other side of the road. What do you do? Do you ignore him/her, just wave, say hello, stop to talk, ask him/her to ride with you, or just say something as you ride by. Continue riding.

Pretty soon, there's a *good-sized puddle of water* in front of you. What will you do? Steer around it? Slow down and ride through it, raising your legs so you don't get wet? Or will you ride through fast, making as big a splash as you can? Keep riding.

Now, *you see a dog up ahead*. What does it look like? What kind is it? Is it big or small? Is it a dog you know or not? Do you enjoy seeing it, are you afraid of it, or do you not care about it one way or the other. What do you do as you get closer to it? Do you slow down, stop to pet it, or try to avoid it?

Continue riding for a little while more until your journey comes to an end.

Imaging/Remembering a Pleasant Event

1. Who was there?_____
2. What were you doing?_____
3. How were you feeling?_____
4. What were you were wearing?_____
5. Where were you?
   _____
6. What was special about this time?
   _____

_____
____

7. Why do you remember it?
   _____

Image the Future

Directions: Ask students to close their eyes and then read the following to them, slowly.

How old will you be in 10 years, 20 years, 50 years?

What will be going on in your life?

Now close your eyes and imagine that we are going out the front door of this building.

Before us stretches a tall hedge as far as we can see in either direction. On the other side of that hedge it is the year _____, and things are as you hoped they would be.

Find a way through the hedge-- maybe a path or gate, or just squeeze through the branches.

Now step free and clear into _____ and begin exploring. The air smells so fresh and good! You are a time traveler!

Find a road or path to a neighborhood, where there are people.

What are they doing?
What sort of place are you in?
How are people relating to each other?

You can ask questions, move around freely. Now spend a few minutes quietly observing-- in your imagination-- how people interact. Note especially how they manage differences, how they behave when they disagree.

Oral History Planning

Oral History Components	What's important to remember	What do I, the teacher/leader, need to do?	What do I need to be sure my students can do?
Listening			
Cultural Differences			
Scope			
Support			
Design			
Context			
Audience			

Oral History Interview Permission Form

What are the key issues that you need to be sure your interviewee needs to agree to:

1. _____

2. _____

3. _____

4. _____

5. _____

Write a draft of the permission form. Remember to leave a place for the date and an signature.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Storytelling

When I was small I lived in Haiti. I did many things there that I liked a lot. Right outside my house there was a mango tree. I used to climb to the top and eat mango with my friends.

Some people buy mangoes in the market and bring the mangoes back to their family. It's fun for the whole family to eat mangos together and tell stories. In my family, my grandparents would always tell stories.

Discuss with your friends the following questions:

1. Do people in your family tell stories?

2. Do you hear stories from older people, such as grandparents? From whom? Give an example.

3. Do you hear stories in other ways, such as from television, or books, or from friends? Give examples.

4. Why do you think people like to tell and hear stories?

5. What can be learned from a story that might not be learned in a classroom?

Roles that Might Contribute to a Culture of Peace

Artists,

Dancers

Musicians

Journalists

Media personalities

Actors

Poets

Writers

Police

Court Systems including judges, lawyers, truant officers, prison administrators

Ministers, priests, rabbis, religious leaders

Teachers, counselors

Health care workers including EMT, Doctors, Nurses, etc.

Government officials including mayors, town managers, town clerks

Leaders of scouts, YMCA/YWCA, Rotary, Kiwanis, women's clubs, chambers of commerce, community business organizations, recreation directors.

Others, such as a good neighbor

Criteria for Peace Prize

First brainstorm a list of criteria for earning a Peace Prize.

Then decide if the criterion is for a Peacemaker, a Peacebuilder, or a Peacekeeper/

Criteria	Peace Maker	Peace Builder	Peace Keeper

Listening

Work with a partner to answer the following questions.

1. Is there a difference between listening to someone and doing what they tell you?

2. Who usually tells you to listen? How do you feel about it?

3. Can you think of times when you didn't listen, but wish you had?

4. Can you think of times when it is a good idea NOT to listen?

5. Have you ever had into an argument or fight just because someone wasn't listening?

6. Do you wish people would listen to you more? Who? Why?

7. Why is being listened to important to us? How does it feel when someone isn't really listening?

Observing an Interview

Check off when you see the following things happening in the interview. You may check some things more than once.

Observed behavior	Number of times
Using the interviewee's name and helping him or her feel at ease.	
Using body language such as eye contact, gestures, smiles, and/or facial expressions to respond to the story.	
Refraining from interrupting; allowing silences.	
Asking questions that follow up on the story being told.	
Asking open-ended questions and questions for detail when appropriate.	
Asking questions about feelings.	

List an example of when you saw one of the behaviors.

Trying out an interview

In pairs, agree on a topic for your trial oral history interview. You might interview each other about: 1) a favorite place; 2) a favorite animal; or 3) a favorite holiday.

The topics we decided to talk about is/are:

-
_____
___

_____
___

-
_____
___

-
_____
___

HINTS TO REMEMBER:

Using the interview skills you observed in the model interview, interview your friend. Remember to:

MAKE EYE CONTACT
ASK QUESTIONS
USE YOUR PARTNER'S NAME

Try to learn as much as possible about the topic you have selected.

Remember to conduct an interview, not just have a conversation.

Don't take notes during the interview

When you are finished, draw a picture illustrating the other person's story.

Debriefing the Interview

1. What was it like to interview your friend?

_____

_____

____

2. Could you think of questions to ask?

_____

_____

_____

3. What was it like to BE interviewed by your friend?

_____

_____

_____

4. Was it hard to think of things to say?

_____

_____

_____

5. What did your interviewer do that made it more difficult or easier?

_____

_____

_____

6. Did your partner listen to you? How could you tell?

_____

_____

_____

7. Can you make any suggestions to improve his or her listening skills?

_____

_____

_____

Developing Questions

Background questions

1. Where were you born?
2. Who were your friends?
3. Who was in your family?
4. What was school like for you?
5. What kinds of conflicts were you aware of in your family, in your school, and in your community?
6. What kinds of peacemaking and peacebuilding activities were you aware of in your family, your school and your community?
7. Who were important role models for you? What did you learn from them?
8. What kinds of religious and political beliefs did you learn from your parents and teachers?
9. What educational experiences were most important to you?

Becoming a Peacemaker

1. We are studying about peacemaking and peacemakers in situations of conflict. How would you describe what peacemaking is all about? What do peacemakers do?
2. In what ways is it hard to be a peacemaker?
3. We have all experienced conflict in our families. When you were a child, who were the peacemakers in your family? How did they make peace? Tell us how they would help end a conflict.
4. When did you first realize you could be a peacemaker? Tell us about one of your first memories as a peacemaker.
5. Who were the people you knew in your community when you were growing up who were peacemakers? What did you learn from them?

Making Peace in our Community Today

1. What are the most important conflicts going on in this community these days?
2. Tell us about a community conflict you are involved in, and how you are trying to help solve it.

3. What are the most helpful things going on in relation to the conflict?
4. What are the things that make it most difficult?
5. Which community organizations or groups are helping the most? What keeps you working at this problem, what keeps you from giving up?
6. What needs to happen in this community so we can work together to solve conflicts like this one without getting mad at each other?

Questions for people who contribute to peace culture in our community.

Artists, dancers, musicians, actors, writers, poets, journalists, media personalities

1. Do you feel that your work contributes to making our community more peaceful?
2. In what ways does your work strengthen our capacities for peaceableness and draw us away from violence?

Police

1. Police are sometimes referred to as "peace officers" and part of their work involves dealing with violence. What are some of the ways that your daily work help make the community more peaceful?
2. Give us some examples of peacemaking activity.
3. What are the hardest things you have to do in "keeping the peace"?
4. What are the most enjoyable things you do?

Courts and criminal justice system - judge, lawyer, truant officer, etc.

1. How does your work in the courtroom (prison) make our community more peaceful, less violent?
2. From your work, give examples of creative solutions to difficult conflicts that are leading to violence and injustice.

Leaders of faith communities, including priests, rabbis, imams

1. There are many different kinds of conflicts in any community. How does your work contribute to the capacity of this community to deal peacefully, creatively and without violence, in difficult situations?
2. Give an example of how you have contributed to peacemaking in a difficult conflict situation in this community.

Leaders of community-based organizations such as Scouts, YMCA/YWCA, Rotary, Kiwanis, Women's Clubs, Chamber of Commerce, Community Business Organizations.

1. There are many different kinds of conflicts in any community. How does your work contribute to the capacity of this community to deal peacefully, creatively and without violence, in difficult situations?
2. Give an example of how you have contributed to peacemaking in a difficult conflict situation in this community.
3. What projects are you planning for the future?
4. What advice do you have for young people who wish to be peacemakers and peacebuilders - in their families, classrooms, schools, communities, countries and in the world?

Becoming a peacemaker or peacebuilder:

1. What has been your journey or your path toward becoming a person who promotes a culture of peace?
2. Were there any turning points or milestones you remember?
3. Were there any people who influenced you?
4. What different kinds of peacebuilding work have you undertaken? What projects have you worked on, and what organizations have you worked with?

Being a peacemaker or peacebuilder:

1. Do you see yourself as a peacemaker? A peacebuilder? If so, how?
2. What is it like for you to work for peace in the ways that you do?
3. What do you like about it? What do you not like?
4. What kinds of risks do you take to be a peacemaker?
5. Where do you turn for strength when your work becomes difficult or when you have to confront violence?
6. What are the biggest challenges you face?
7. Can you think of any moments when you had to make a choice about how to respond to something in a way that would promote peace rather than violence?

Advice and hopes for the future:

Many of us want to become peacebuilders and peacemakers. Do you have any advice for us?

1. What kinds of work do you think we should do in order to create a more peaceful future?
2. What is your vision of a peaceful future?
3. What projects are you planning for the future?
4. What advice do you have for young people who wish to be peacemakers and peacebuilders - in thier families, classrooms, schools, communities, countries and in the world?

Planning Our Interview

Now you have the questions, what else should you think about in preparing for your interview? (hint: time, place, equipment, etc.)

Plan for the interview	Our decisions (aka Our Plan)

Reflecting on Our Interview

Answer the questions that make sense based on the interview that you had.

1. What are the most important stories we heard in this interview?

_____

_____

_____

_____

2. Are there any historical events or local activities we want to add to our timeline?

_____

_____

_____

_____

3. Does the interviewee think of himself or herself as a peacemaker or peacebuilder? In what ways?

_____

_____

_____

_____

4. What aspects of this interviewee's activities and approaches do we think will enhance a culture of peace?

_____

_____

_____

_____

5. Were there any surprises in the stories we heard?

_____

_____

_____

_____

6. Were there any parts of the stories we heard that were confusing or upsetting?

_____

_____

_____

_____

_____

7. Are there any questions we forgot to ask that we can try to ask in another way or at another time?

_____

_____

_____

_____

8. What parts of the stories we heard inspire us? Are there any aspects of the interviewee's choices that we would like to think about for ourselves?

_____

_____

_____

_____

9. Has this interview given us any new ideas for the future we are imagining? Are

there any ideas we want to add to our future timeline?

_____

_____

_____

_____

10. Which of the stories we have heard do we want to include in our presentation?

Preparing the Stories for Presentation

First, consider the way that you want to present the stories you heard. Choose the way that seems to work best for your story and for your own interest and ability. What will work best for your group/class as well.

Check off the form you want to use. If there is more than one, check all that you like.

- ❒ exhibit of photographs, stories, or quotes
- ❒ website
- ❒ play
- ❒ mural
- ❒ comic book for younger children
- ❒ fictional diary
- ❒ radio show
- ❒ public reading of stories with discussion
- ❒ quilt
- ❒ poem
- ❒ ballad

Plan

1. What do I need to do?

2. When do I need to do it?

3. What help might I need?

4. What materials or resources will I need?

5. What questions do I have?

The Ways I Now Make Peace

A. Check off any of the following things that you do. Add other things you do to the end of the list.

- ❒ Helping out at a local food bank or sharing what you have with others in need. This is a way of providing for others which is based on compassion and caring.

- ❒ Helping to solve conflicts between people in your family, brothers or sisters, or classmates at school. This is often called being a mediator or conflict resolve.

- ❒ Helping a friend to feel better after being hurt by someone else. This can be a physical hurt or an emotional one. This kind of peacemaking involves healing

- ❒ Helping friends settle disputes by suggesting solutions, if they can't come to ones themselves. This is sometimes called being an "arbitrator". These solutions should always be just and equitable to both sides.

- ❒ Teaching skills of peacemaking and conflict resolution to others. Sometimes this can be done by being a good role model for younger people.

- ❒ Listening well to someone who is telling a story, either a friend or someone you might have just met. You have already practiced this skill if you interviewed a peacemaker. This role sometimes involves being a reconciler.

- ❒ Helping to contain conflict. You have been a peacekeeper if you have helped to stop a fight between friends by intervening before it got too escalated.

- ❒ Being a witness for justice by protesting something you feel is not right. You can also be a witness by speaking out against things you believe are not right or fair. It can involve writing letters on matters you feel strongly about to the newspaper or to your legislators or the Head of state.

- ❒ Choosing to get to understand and reach out to people from groups who may be different from you or who might be in conflict with your community.

B. What goals do I want to make for myself to become a peacekeeper, peacemaker or peacebuilder? You can choose from the above list or use any other ideas you might have.

_____

_____

_____

_____

_____

_____

C. What goals do you want to set with your group?

_____

_____

_____

_____

_____

_____

Filling in the 200-Year Present Timeline

A. What do you imagine might happen in the future to bring us closer to a culture of peace? Remember this means that people:

1. Respect others
2. Listen to others
3. Care for others
4. Make our world a place where everyone:
    - Has enough to eat
    - A place to live
    - An opportunity to live by their conscience.

B. List 3-5 things that you image will be a part of your future.

1.

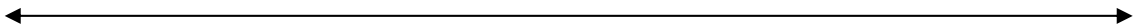
2.

3.

4.

5.

C. Now think about how many years it might take for these things to come true. Place them on the 200-Year Present Timeline, and enjoy the challenge of making them happen in your lifetime.



"NOW" 100 years in the future