Waging Peace: Introduction

In 2013, after almost 20 years of working as a special education teacher, I retired. I also attended a five-day Peace Leadership Workshop sponsored by the Nuclear Age Peace Foundation and facilitated by author and former Army Captain, Paul K. Chappell. The experience had a profound effect on me! Paul’s message challenged me to identify my knee jerk responses to conflict and develop a more respectful and successful response. It also challenged me to find a way to get Paul’s writings into schools. This material, Waging Peace, is my attempt to meet that goal.

Initial discussions about the implementation of this curriculum began in the fall of 2016 at Oshkosh North High School in Wisconsin. The setting was an Integrated Core-subjects/Project-based program (English, Social Studies, and Leadership) involving 150 students. The students embarked on Waging Peace for 4 weeks in February of 2017. The curriculum was a remarkable success and comments from the students and staff are included, as is an example of a student assignment (see p. 34).

The Waging Peace curriculum works as an in-depth study guide or curricular companion to Chappell’s two books, Will War Ever End and The Art of Waging Peace. While many study guides probe the reader’s recall and ask them to respond to specific questions, I wanted students reading Paul’s books to go through the messy process of confusion, indecision, insight and self-awareness as they discovered their personal responses to four guiding questions. There are no right or wrong answers as peace literacy is a “begin where you are” process. Students then use peace skills by respectfully listening and sharing insights with others. In a nation that is currently full of divisiveness and polarization, learning to listen and speak with respect and empathy is invaluable! This is waging peace.

Does peace literacy need to be taught? Imagine a school that wants to have an orchestra. Does it create a cohesive orchestra by encouraging students to buy an instrument and give it a try? No. Music lessons last for weeks and years with regular practice and support from teachers, parents, and peers. Music literacy encourages baby steps in skill development. We need to think of peace literacy this way. If peace is something we all want to create in our schools, communities and world, it is time to begin the steady practice of teaching peace.
In a school that is committed to waging peace, students and staff would actively engage in **three levels of universal respect**.

1. They would grasp the underlying causes of most daily conflicts and implement strategies to respectfully respond to misunderstandings.
2. They would have greater awareness of the underlying causes of aggression and see it as a warning sign. Rather than responding with fear and more aggression, they would be better equipped to respond with empathy.
3. They would be able to maintain that empathy when faced with differences of opinion and even increase the likelihood of communication and collaboration rather than creating divisions.

This is waging peace. Einstein said, “We can’t solve problems by using the same kind of thinking we used when we created them.” With peace literacy we create change and create peace.

**Feedback from teachers and students:**

- “This was the most intriguing unit in our class. I have learned so much in the short time we were learning about peace literacy and waging peace” (Oshkosh student).
- “The curriculum moves people to turn their thinking toward themselves and consider why they react the way they do in moments of conflict. The young people studying Paul Chappell’s texts developed a greater sense of self and the ability to connect with other people; they are better armed to introspect, build relationships and cultivate empathy” (Oshkosh teacher).
- “Peace literacy curriculum moves people to turn their thinking toward themselves and consider why they react the way they do in moments of conflict” (Oshkosh teacher).
- Young people studying the texts of Paul K. Chappell develop a greater sense of self and the ability to connect with other people; they are better armed to introspect, build relationships and cultivate empathy” (Oshkosh teacher).
- It was easy to connect the material with historical events”(Oshkosh teacher).
- It’s greatest selling point: the topic connects with kids’ lives and will always be meaningful and relatable”(Oshkosh teacher).
- “We are trying to move from a fixed mindset to a growth mindset. But growing is kind of scary. Everything you thought isn’t what you thought it is” (Oshkosh student).
- “If someone is bashing you, you want to talk back to protect yourself. But *you can learn to use respect* to protect yourself and *not bash back* at them.” (Oshkosh student).

**Benefits of the Waging Peace curriculum:**

- It can be adapted to different learners and different learning situations.
- It works as effectively with an individual student working on credit recovery as it would a small group or teacher directed classes.
- It aligns with multiple Common Core standards (**English**, **Social Studies**, **Leadership**).
- It is easily implemented and adaptable.
Waging Peace: Proposal

Americans value literacy and have a history of devoting time and energy to acquiring information about the things we value. Think of football. Americans love football and are entrenched in football literacy! Schools hire football coaches, teach football strategies, players practice regularly, get uniforms, and have pep rallies and cheerleaders. We even devote a day of the week to football!

Americans want peace. However, most schools do not have a specific plan to promote peace literacy. It is also becoming clear that we have difficulty knowing how to speak to one another, listen to one another and reach across the great ideological divides in our country. Just as literacy in reading gives us access to new kinds of information such as history, science and complex math, literacy in peace also gives us access to new kinds of information such as solutions to our national and global problems, along with solutions to many of our personal and family problems. That is why we need peace literacy in our schools.

Waging Peace is a project-based curriculum that engages students in the topic of peace literacy. The curriculum is adaptable to the specific learning needs of students and can be used as an independent project, a collaborative group project or a whole class effort. Students complete readings, engage in meaningful discussion, and determine their final personal response to guiding questions. Throughout the project, students maintain a connection with their “why”. Why is this topic relevant to them, anyone else, or throughout history? To sustain an informed inquiry, they repeatedly analyze what they know or believe and what they need to know in order to develop a final response to the key and guiding questions. They are asked to share their insights and findings through regular discussions. This reinforces the collaborative component of the material and provides practice for the elements of respect and diverse thinking that are at the heart of waging peace.

Waging Peace also focuses on skills and thinking. Career readiness skills include collaboration, critical thinking, creativity, problem solving, academic competency and communication. Thinking skills are at the heart of the project. Were students able to interpret the information and apply it to their current situations? Were they able to explain how or why they determined their final decisions? Were they able to express their perspectives while showing empathy for the perspectives of others? Finally, did the project help them become more self-aware?
**Waging Peace: The Four Tiers**

**Tier One: Are people naturally violent?**
This is the only tier that will use Paul’s first book, *Will War Ever End*. It is a great introductory tier that challenges an important assumption about human nature. If we are naturally violent, there will never be peace. The reading from Paul’s book has 34 pages and students will learn to use the tools needed for the rest of the curriculum: read, recall, reflect, discuss, and record. They also learn to listen with respect and become comfortable formulating their own opinions before engaging in the material within the second tier in The Art of Waging Peace.

**Tier Two: What can cause and what can diminish conflicts and aggression?**
In general, people dislike conflict and associate conflict with stress. We want to either avoid conflict or “win” so it ends quickly. The remaining tiers use readings from Paul’s book, *The Art of Waging Peace*. The first 30 pages of the reading from this book are a revealing and insightful look into conflicts that range from differences of opinions to trauma and abuse. But rather than seeing conflict as the problem, the initial readings in this tier help students debunk myths about conflict and see much of it as a product of misunderstanding, miscommunication and grounded in feelings of being disrespected. Students also begin to see aggression as a symptom of a deeper-seated pain and as a warning sign to violence. The final 22 pages of the reading in this tier provide an alternative to flight or fight as a default response in conflict. Students learn the three elements of universal respect and fundamental goals of nonviolence to reconcile the difference rather than just diminish it. Also, they will identify the three steps used to calm people down.

**Tier Three: The difference between force and non-violence in conflicts.**
Tier 3 contains 20 pages of text as well as 9 pages of notes from the Peace Leadership Workshop. The readings in this tier build on the previous introduction to the principles of non-violence as well as the strategic success of non-violence to create sustainable change. Non-violence is grounded in respect as it leads individuals to reframe an issue and allow people with differing beliefs to connect, align, and create collaborative change. The myth that force (or war) is the best way to keep us safe from harm is challenged. There are multiple historical references that expose the ways we dehumanize and distance ourselves from others to make it easier to harm them. Examples range from name calling, identifying others as “evil”, and reducing guilt by not actually seeing the person who is being harmed and are familiar examples range from texting to drone warfare.

**Tier Four: How to be a peace leader and promote peace literacy.**
Tier four addresses the sustainability of positive change and seeks to empower students who want to continue to promote peace literacy and the principles of waging peace. Our vision of a leader as someone who controls is challenged by the view of a leader as someone who motivates others as a service to an ideal, vision or people. The 53 pages of reading in this tier empower students to understand the way all change happens: first at an individual level, then at a social level and finally at an ideological level. It also helps them become more familiar with the power of persuasion and how to effectively frame a new idea so that it is more able to connect with the worldview of others.
Waging Peace Curriculum: Process

1. Complete Readings
2. Journal Responses
3. Share & Discuss Insights
4. Reflect
5. FINAL RECORDED RESPONSE

21st Century Common Core Standards
Team Building, Collaboration, Communication

Evidence Based Thinking
Student Facilitated Productive Group Processing
Reading Comprehension
Demonstrate Understanding
### Project Title:
**Waging Peace**

### Duration:
There are four tiers that present four guiding questions. Each tier builds on the previous tier and can be completed in the time frame that best meets the need of the school district. Students can work independently, in small group, or in whole classroom setting.

### Essential Knowledge & Skill: Benchmarks
- Acquire information through research.
- Demonstrate understanding of information through reading, discussion, and apply knowledge to current events.
- Develop critical thinking to determine personal beliefs related to information.
- Exhibit empathetic skills when responding to other points of view during group discussion.
- Integrated Digital Communications when creating exhibition of learning.

### 21st Century Skills
- Common Core Standards
  - Communicate effectively with others. (LED12A11)
  - Collaborate effectively with others. (LED12B11)
  - Demonstrate effective team building skills. (LED12E11)
  - Facilitate productive group processes. (LED12F11)
  - Reading comprehension: construct meaning from text (R12)
  - Discussion: discussions that build on the topic (SL1)
  - Discussion: text based discussion (SL1)
  - Supplement thinking with specific evidence from texts. (W9)

### Project Summary
(Student role/ Challenge/ Action/ Beneficiary)
Waging Peace is a project-based curriculum that engages students in one of the most meaningful topics of our time: **Peace Literacy**.

Rather than discuss peace in theory as a problem to solve “out there,” students engage in the topic of peace where it matters, in the everyday conflicts of life. By studying specific portions of two texts written by Paul K. Chappell, *Will War Ever End* and *The Art of Waging Peace*, students begin to turn their thinking toward themselves and consider why they react the way they do in moments of conflict. They begin to develop a greater sense of self and become more able to connect with others through introspection, empathy, collaboration and respect.

The curriculum also helps students become aware of the dynamics of social change. All change begins at the individual level and expands as individuals identify and share new beliefs. With time, new social norms evolve and new ideology is reflected in the creation of laws. Students become aware of the power of persuasion to harm or help society, as witnessed in history by the civil rights movement, Black Lives Matter movement, as well as the immediate effects of social dehumanization via cyber bullying.
| Driving Questions:                                                                 | (DQ) What can I do to make the world a more peace filled place?  
| Tier I: Are people naturally violent?  
| Tier II: What can cause and what can diminish conflict and aggression?  
| Tier III: What is the difference between using force and using non-violence in a conflict?  
| Tier IV: How to become a peace leader and promote peace literacy.  |
| Entry Event:                                                                     | • Introduce topic of peace literacy.  
|                                                                                   | • Provide general description of learning process involved with this curriculum.  
|                                                                                   | • Introduce students to author Paul K. Chappell (biography, webpage, video)  
|                                                                                   | • With each tier, pose initial guiding question to students and have then respond prior to any readings, videos or discussion. They will answer the same question at the end of each tier and can use the change of response, if any, in their final reflection.  |
| Product(s):                                                                      | Students will work individually or in groups to complete the following products for each of the four guiding questions:  
|                                                                                   |  
| Read:                                                                            | • Students read guiding question for that tier and give initial response.  
|                                                                                   | • Students will complete readings and watch videos.  
|                                                                                   | • Students will record information of interest as they read and identify specific evidence from text.  |
| Reflect:                                                                         | • Students will reflect on their reaction to readings. What components did they agree with? What ideas do they challenge? What did they wonder? (see attached Know/Wonder sample)  
|                                                                                   | • Students will engage in discussion with at least one other person where they will actively listen and demonstrate respectful dialogue related to readings.  
|                                                                                   | • Students will relate readings to current conflicts at a personal, national or world level.  |
| Record:                                                                          | • Students will create a final personal response to each of the tier guiding questions.  
<p>| Guest speaker: Paul K. Chappell (see paulkchappell.com for availability)          |
| Selfie project: Students identify one person they really don’t know and engage in interviews with each other where they practice skills of communication with respect (listen, speak, act) and empathy. Take a selfie together and create a “Get to Know You” summary of each other. |</p>
<table>
<thead>
<tr>
<th>Resources Needed</th>
<th>Student copies of Chappell’s books:</th>
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<tbody>
<tr>
<td></td>
<td>•  <em>Will War Ever End</em></td>
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<td></td>
<td>•  <em>The Art of Waging Peace</em></td>
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<tr>
<td>Notes from Nuclear Age Peace Foundation Peace Leadership Course, 2013 (provided)</td>
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<td>Laptop/projector/screen</td>
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<th>Readings/Videos</th>
<th>Books:</th>
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<tr>
<td>Tier 1: Are people naturally violent?</td>
<td><em>Will War Ever End?</em> pp 3-37. Historical facts and perspectives to challenge belief that people are naturally violent.</td>
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<td><strong>NAPF Leadership Notes.</strong></td>
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<td>• On posturing</td>
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<td>Video:</td>
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<td>• Mini war of conflict</td>
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<td>• Old responses to conflict</td>
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<td>• Risk Factors</td>
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<tr>
<td>Videos:</td>
<td>Why Mike Tyson Doesn’t Party Anymore. HBO Real Sports Interview. March 2013. Tyson describes the on-going effects he experienced from being picked on as a child.</td>
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<td><a href="https://www.youtube.com/watch?v=erNYwF9pu6k">https://www.youtube.com/watch?v=erNYwF9pu6k</a></td>
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<td>Key and Peele with their characteristically brutal and incisive humor, present a look inside the mind of a bully. “School Bully” (Comedy Central) (PG-13)</td>
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<p>| What can diminish aggression? |
| Books: |
|    | <em>The Art of Waging Peace</em>, pp. 54-68. Chapter 3 The First Line of Defense |</p>
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<th><strong>Readings/Videos</strong></th>
<th><strong>Why do we think we need force to be safe?</strong></th>
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</thead>
</table>
| Tier 3: The difference between force and non-violence in conflicts. | **Books:**
| | • *The Art of Waging Peace*, pp 155-172. Chapter 8 The Master of Deception |
| | **NAPF Leadership Notes:**
| | • War is hell. |
| | • Dehumanizing. |
| | • Re-humanizing. |
| **Video:** | • Joyeux Noel. Trailer. Humanization in war. |
| **Photos:** | • Samples of dehumanization – US government war posters |

**Understanding how non-violence works**

**Books:**

- *The Art of Waging Peace*, pp 201-204. Compare terrorism and nonviolence success rate

**NAPF Leadership Notes:**

- Origins of non-violent philosophy.
- Why have empathy for an oppressor?
- How do oppressors hide the truth?
- Relate non-violence to democracy in action.

**YouTube Video:**


<table>
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<tr>
<th><strong>Readings/Videos</strong></th>
<th><strong>What is peace leadership?</strong></th>
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| Tier 4: How to be a peace leader and promote peace literacy. | **Books:**
| | **NAPF Leadership Notes:**
| | • What is leadership? |

**How to create a change towards peace**

**Books:**

- *The Art of Waging Peace*, pp. 3-20. The three forms of change.

**NAPF Leadership notes:**

- Principles of non-violence.

**YouTube video:**

- The Daily Show: John Oliver Investigates Gun Control in Australia.
Waging Peace: Essential Vocabulary

Age of Enlightenment: late 17-18\textsuperscript{th} centuries when old traditions and superstitions began to be challenged by new beliefs related to freedom and human rights.

assistance model of support: charitable donations, humanitarian aid and disaster relief.

Axil Age: 800BC – 200BC. A time of brutal warfare that fueled the beginning of non-violent philosophies.

berserk state of rage: a feeling of being trapped and in imminent danger that can give way to explosive violent behavior.

deflection: the third line of defense. An evasive technique to deter hostile behavior rather than transform it.

dehumanization: treating an individual or group as if they do not have human qualities.

festering conflicts: rage that is held inside a person because of an earlier trauma or abuse that they didn’t resolve.

General Douglas MacArthur: five-star US general best known for his command of Allied forces in the Pacific during WWII

Greek and Roman gods:

- Ares: unpopular Greek god of war because of his lust for violence and cruelty.
- Eris: unpopular sister of Ares, Greek goddess of hatred and strife. She revealed the anguish and bloodiness of war.
- Athena: popular Greek goddess of war who represented wisdom, strategy, tactics.
- Mars: popular Roman god of war but viewed as a wise protector (like Athena)

ideological change: a change that becomes part of the belief system of the whole culture

individual change: a sudden awareness or change in belief within one person.

infinite shield: first line of defense. The analogy of respect through attitude, composure and behavior as a shield to protect our self and prevent conflict from growing. Transforms hostility.

John McCain: US Senator. Former POW.

leadership: the art of motivating people to work together towards a shared goal.

Mahatma Gandhi: the “Father of NonViolence”.

mechanical distancing: harming someone from a distance so you don’t have to feel as responsible for your actions (guns, bombs, etc)

moral authority: our positive influence over others when our behavior reflects justice and goodness.

moral distancing: deciding it is ok to harm an individual or members of a group because they are evil.

Necklace of Harmonia: from Greek mythology. Used as a metaphor for war because of its deceptive appearance.
Perilous Arrow: the fourth line of defense. Use of deception and violence to protect oneself rather than transform hostility.

Pinnacle of Excellence: ultimate goal in war is to defeat your opponent without bloodshed.

posturing: warming system that looks aggressive but used to avoid conflict.

psychological distancing: harming someone without feelings of guilt because you don’t have to see them (text bulling)

risk factors: individual elements that increase likelihood of a violent response to conflict or pressure.

siren song of rage: the ability of rage to tell an individual that it is ok to kill, maim or destroy

societal change: groups of individuals that start to collectively make a change in a belief.

strategy: an intention

sword that heals: second line of defense. term used by Martin Luther King Jr. to describe the use of nonviolence (ideas, dialogue and tactics) to apply political and social pressure as “a powerful and just weapon that cuts without wounding and ennobles the man who wields it.” Transforms hostility.

tactic: an action to accomplish the strategy of transforming how people think (protest, petition, boycott, etc.).
Waging Peace: Lesson Plan

Tier I: Are people naturally violent?

Materials

Laptop, projector/screen
Text by Paul K. Chappell (Will War Ever End)
Notes from 2013 NAPF Peace Leadership Course (below)

Overview

Is peace an unrealistic dream? Can we create a world where people live in harmony and solve differences without resorting to violence? We begin Waging Peace with an exploration of our culture’s seeming attraction to violence. Is this tendency to revert to violence a part of our innate nature? Or are we possibly not as violent as we think? Explore historical perspectives as well as modern cultural influences that factor into your final response.

Students give initial response to first tier question prior to readings or discussions.

Students will Read:

• Complete readings and video individually or in groups.

• Identify tactics used throughout history to avoid conflict.

Students will Reflect and Discuss:

• Record your ongoing responses to readings and video. Identify specific evidence from text. What parts made you agree? Disagree? Wonder?

• Relate concepts such as posturing to daily life.

• Engage in discussions with at least one other person to share personal responses to information.

• Complete additional research as desired

Students will Record:

• Create final response in chosen format: Do you think people are violent by their very nature?
Tier I: Are people naturally violent?

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<thead>
<tr>
<th>Source of Information</th>
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<th>Topic</th>
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<tr>
<td>Text: <em>Will War Ever End?</em></td>
<td>Pages 3-37</td>
<td>Historical facts and perspectives to challenge belief that we are naturally violent.</td>
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<tr>
<td>Notes from NAPF Course</td>
<td>Below</td>
<td>Posturing</td>
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<tr>
<td>Video: A wolf and grizzlies: A confrontation with an elk carcass</td>
<td>See Project Overview</td>
<td>Posturing in nature</td>
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**Posturing**

What does a cat do when it meets an unknown dog? It arches it back, hisses like crazy and looks like it could tear the dog to pieces. What does the dog do? Stops. Looks at the cat. Growls. Snarl. Hair stands up on its neck. Both are pretty mean looking and it seems that a fight is about to happen. But then one of them backs away. What happened?

That is **posturing**. Yes, it is aggression but it is also a warning system used universally to **AVOID** conflict and ultimately ensure survival.

Do people posture to avoid fights? All the time. We talk louder, stand taller and puff out our chests. We say threatening words. You know the business. What forms of posturing do you see? What kind of posturing do you use?

Through history, we have used posturing to avoid wars. Shiny armor, tall helmets and loud weapons were used to scare the other side. Even in war, we know it is better to avoid the fight if possible. In fact, nuclear weapons are all about posturing.

**Understand the difference between aggression and violence. They are not the same. Most aggression is about warning (posturing) but then it turns into hostile aggression/violence if the warning does not work.**
Tier 2: What causes and diminishes conflict and aggression?

Materials
Laptop, projector/screen
Text by Paul K. Chappell (The Art of Waging Peace)
Notes from 2013 NAPF Peace Leadership Course (below)

Overview
Doctors promote health by becoming experts on disease. Those who want to reduce the violence in our life and world need to learn more about conflict and aggression. You will learn how conflicts arise and learn new approaches to conflict as well as the difference between aggression and rage. Finally, you will learn basic steps to de-escalate both behaviors. Perhaps we can learn to live more peacefully on a daily basis.

Pre: Students give initial response to Tier 2 question prior to readings or discussions.

Pre: Students will read:
• Complete readings and watch video individually or in a group.

Students will reflect and discuss:
• Record your ongoing responses to readings and video. Identify specific evidence from text. What parts made you agree? Disagree? Wonder?
• Relate concepts of conflict, trauma, and rage to daily life. What is your default response when in conflict?
• Reflect on respect as a first line of defense and relate to daily life.
• Engage in discussions with at least one other person to share personal thoughts about information.

Students will record:
• Create a final response to Tier 2 question
1. The Mini War of Conflict

In *The Cosmic Ocean*, Chappell says, “Conflicts in a human community are normal, but they do not have to be destructive. Just as burning embers are an inevitable consequence of campfires, conflicts are an inevitable consequence of living in a human community. If burning embers are not extinguished properly, they can spread fire and destroy an entire forest. In a similar way, if conflicts are not resolved properly, they can spread strife and destroy an entire community. All of us can learn to douse the embers of conflict with the water of effective conflict resolution. When conflicts are resolved effectively, they give people an opportunity to clear up misunderstandings, better understand each other, and strengthen their bonds of solidarity.”

If not resolved well, conflict can erupt in a mini-war, a war of violence on a small scale. We all experience conflict and it is irritating. Why do we have so much conflict in our daily lives?

Research shows that conflict almost always comes from feelings of disrespect. Feelings of being disrespected come from something that someone does or does not do. It can be words, a look in the eye or the tone of voice. Someone ends up feeling bad.

Also, most of these feelings of being disrespected come from misunderstanding and miscommunication. That tone of voice, look in the eye or choice of words did not mean to convey disrespect. It was a misunderstanding or miscommunication. Think about a conflict you
have had with someone. I’m not talking about full out aggression or rage. Just that daily trouble we have with others. Was there some kind of misunderstanding or miscommunication that made someone feel bad?

What can we do to reduce misunderstandings and feelings of being disrespected? There is a clear and easy path to reduce tensions: Convey respect.

Respect. Most of us feel respect for others. It gets a little harder to act with respect when we start having problems with others. So what does respect look like? We show respect through the way we listen, talk and act.

First, give the benefit of the doubt. Odds are good the person you are having trouble with does not want to show you disrespect. They just have a different way of thinking or expressing themselves. So give them the benefit of the doubt and get more information. Chappell describes giving people the benefit of the doubt as, “Giving people the benefit of the doubt means withholding judgment until we can gather more information about the situation. When we assume the worst and jump to conclusions, we act from a position of ignorance and create unnecessary conflict, which can harm us and those around us. One way I give people the benefit of the doubt is by asking questions that strive to increase clarity and understanding.”

How do you get more information? Listen to them. Find out what they really mean. Find out what is really going on. Listen to their point of view. No one has ever gotten mad because you listened to them. Most people don’t listen with the intent to understand. They listen with the intent to reply.(Steven Covey) Become a person who listens to understand. Become a better listener.

After you listen, it is your turn to talk. Talk to them like they are a person you trust and respect. If someone just criticized you, stop for one minute and remind yourself that is probably not what they meant. They were just acting out. Give them the benefit of the doubt. Take a deep breath. Find out what they really want to say. Even if they just acted like a jerk, treat them with respect.

Think about politicians. Do they listen to understand others? How much conflict between political parties could be reduced if respect became the basis of power and misunderstandings were resolved by honest and open listening?

Finally, act with respect. Don’t be hypocritical by talking about respect without being a person who acts with respect.
Key Points to reduce conflict:

1. Respect is your powerbase, always.
2. Most conflict is about feelings of disrespect.
3. Most disrespect comes from misunderstanding and miscommunication.
4. It is worth it to give people the benefit of the doubt and get more clarification before you make your final judgment.

2. Old responses to conflict

Most of us have not been taught how to engage in conflict with respect and willingness. When we were children and we had conflicts with our parents or siblings, we instinctively developed strategies to keep us safe. Some kids decide to yell back and fight. Some kids decide to hide and shut up to avoid problems. Fight or flight. Can you think back to how you tried to keep safe during family fights?

Whatever we did back then is a part of us and when conflict as a young adult or even old adult occurs, we jump back to that old tool, usually without even thinking. Maybe we don’t use it with every conflict, but with the ones that are deepest and hardest to deal with, it can become the default. It is time to learn how to become more comfortable with conflict and see it as a possible opportunity to clear up misunderstandings and create change.

Here is another interesting perspective. We share a universal fear. What do you think it might be?

Research shows that around 98% of us have the fear of human aggression directed at us, which can also take the form of rejection. Most of us are afraid of talking in front of others. Why? They might laugh at us, ignore us, or dislike us. That fear causes stress! The greatest traumas in our life are injuries caused by another person. It is far easier to recover from violence caused by natural events (fire, storms, etc) than by another person.

So how does this relate to conflict?

- When we start to experience conflict, we can feel the possibility of human aggression being directed at us. So we try to avoid the conflict.
- When we start to experience conflict, we remember other times in our life when we had physical or emotional injury from conflict. So we try to avoid the conflict.
- When we start to experience conflict, we really don’t know how to resolve the conflict in a peaceful way. It surely isn’t seen on television and maybe not experienced at home. So we try to avoid conflict.
With that said, we all know there are people who have a real hard time with conflict and are prone to explode with rage and aggression very easily. Why do some people explode in rage when they are involved in conflict?

3. Risk factors that possibly lead to aggression or violence

Some conflicts escalate into violence and rage. Here are a number of factors that might increase the risk of an individual using aggression when they are involved in conflicts. As the number of risk factors in a person’s life increase, so does the possibility of aggression.

1. **Failure of the warning signs (posturing) to work.** People might start to raise their voice, pace, and make warning gestures. They are giving cues that something is building within them. If posturing doesn’t make the conflict diminish, violence might be next to show up. Watch for signs of posturing.

2. **A desire to protect a loved one.** An adult who is home alone and hears a noise might be afraid. An adult who is home with a child and hears a noise will be afraid for a second and then become very focused on protecting the child. A car thief never wants to steal a car with a child in it because a parent will fight to the end to protect their child. Both people and animals become more aggressive when trying to protect someone they love. Think of examples in nature and stories.

3. **Resentment** over a perceived lack of fairness. This ties into feelings of being disrespected and if it isn’t dealt with, it becomes festering conflict. Think of situations about people who resent each other and allow those feelings to grow and lead to violence.

4. **Social isolation.** If a person stays really isolated from others, they create a distance, which makes it easier to initiate aggression. Distancing makes aggression easier.

5. **Betrayal.** Lots of stories of heartache and violence from perceptions of betrayal. Again, respect.

6. **Trauma.** This can be in childhood or anytime in life. Author Paul Tough has done research on why some children succeed and some children fail in his book *How Children Succeed.* He discovered that adversity in early stages of life can alter physical development of the brain. (However, he also determined that with the right kinds of support, children can overcome adversity.)

7. **Violent media.** This can be a risk factor especially if other risk factors are a part of a person’s life.

8. **Alcohol or drug abuse.** Alcohol can impair judgment, reduce inhibitions, and increase people’s likelihood of committing violence.
Tier 3: The difference between force and non-violence

Materials
Laptop, projector/screen
Text by Paul K. Chappell (The Art of Waging Peace)
Notes from 2013 NAPF Peace Leadership Course (below)

Overview
Once you have a deeper understanding of how conflicts start, you can start to look at solutions that transform a conflict instead of just reacting to it. This is at the heart of non-violence. As you research the illusion of force as a first response to keep us safe, you will also identify strategies of nonviolence that reframe issues and allow people with differing beliefs to connect, align and create collaborative change.

Pre: Students give initial response to Tier 3 question prior to readings or discussions.

Students will read:
Complete readings and watch videos individually or in a group.

Students will reflect and discuss:
- Record your ongoing responses to readings and video. Identify specific evidence from text. What parts made you agree? Disagree? Wonder?
- Relate concepts of dehumanizing to daily life.
- Engage in discussion with at least one other person to share personal responses to information.

Students will record:
- Create a final response to Tier 3 question

Tier 3: Why do we believe we need to use force to be safe?

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<td>1. War is Hell 2. What makes it easier to harm others? De-humanize them. 3. Distancing 4. Re-humanizing</td>
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<td>Joyeux Noel Movie trailer</td>
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<td>Historical Photos</td>
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1. War is Hell

War creates trauma in our brain. In his books, Paul Chappell speaks quite openly of the impact war had on his father (post traumatic stress disorder). In the NAPF Peace Leadership course, Paul also included this information:

- In World War I, World War II, and the Korean War, there were more soldiers pulled out for having nervous breakdowns than were killed in combat. Soldiers are trained for combat and it still had this effect. Think about how war affects civilians that live in the war zone.

- 98% of all people who are involved in 60 continuous days and nights of combat are clinically traumatized enough to qualify for psychiatric care. The other 2% are already psychopaths.

- Kindness never creates trauma.

- Most people who have the power to create war never see killing.

2. What makes it easier to harm others? De-humanize them.

The dictionary says dehumanization is to deprive someone of human qualities such as individuality, compassion or civility. Dehumanizing is all around us in both big and small ways. It is a part of abuse (physical, emotional and sexual), racism, economic injustice, war and genocide. We need to understand it and address it.

Start with bullying. The victim of the bullying is a target. He or she is called names which make them seem less than human. They are a jerk, a loser, etc. They are less human and it is easier to continue to harm them.

Anytime a person is treated as an object, it’s dehumanization. When we clump people into groups and use a generalization about them to allow ourselves to treat them less than fairly, that is dehumanization.

Here are some generalizations.

- The homeless are lazy, stupid or on drugs.

- A young black teen boy wears a hoodie and is walking through a white residential neighborhood, he is probably trying to commit a crime.

- A high school student doesn’t do his or her homework very often, so he or she is lazy and will never amount to anything.

We dehumanize people based on their race, religion, sexual preference, accent, presence of a disability, and nationality.
Based on how where and when we were raised, we all might have prejudices that make us dehumanize others. My mother was born in 1925. She grew up calling African Americans a derogatory word. She had a clear fear and distrust of anyone who was not white. It was part of her upbringing. My mom didn’t even know she was racist until she was in her 70’s and told me one day, “I think I have racism! How did I get it?” As an 89 year old, she now works hard to suppress that old fear whenever it jumps up.

Dehumanizing makes it easier for us to harm each other. As Lt. Col. Dave Grossman explains in his book *On Killing*, human beings have a natural aversion to hurting and killing other human beings, and this is why people in all cultures dehumanize those they want to hurt and kill.

**3. Distancing**

Because it is not really in our nature to want to harm each other, we have to do something to make it easier to inflict harm. One of those things is DISTANCING, and there are 3 kinds.

**Psychological distancing.**

One example of psychological distance is derogatory name-calling, and *On Killing* offers examples of how Americans used racial slurs in past wars to create psychological distance between themselves and the people they were fighting.

During World War II, our name for the Germans was “Krauts” and we referred to the Japanese as “Japs.” During the Vietnam War, we knew the Vietnamese not as human beings but as “Gooks.” Over two thousand years ago, the Greeks also used psychological distance by calling all non-Greeks barbarians. The word barbarian, a racial slur, was a way of making fun of how people talked. Many Greeks believed that people who spoke a different language were uncivilized subhumans, and the word barbarian (barbaroi) came from the Greek view that foreign languages were nothing more than unintelligent chatter, which to them sounded like “barbarbarbarbar.”

Making fun of how foreigners talk is a subtle way to dehumanize people, but a more overt form of psychological distance could be seen during the Rwandan genocide when the people being massacred were called “cockroaches.”

**Moral distancing:** I am good. You are evil.

This form of distancing says “It is ok for me to dehumanize you because I am good and you are evil”. It is easier to fight someone who is “evil”.

We distance morally in a war when we fight “terrorists” or any other “evil”. Hitler portrayed the Jews and other undesirables as evils that needed to be purged from Germany. There are certainly dangerous people in the world, but moral distance lumps large groups of people together, denies their humanity, and tends to think, “God is on my side.”
We have moral distancing in our political parties when Republicans and Democrats choose to call each other’s side “evil” rather than focusing on communicating, collaborating or even listening. They don’t just disagree. They brand others with dehumanizing terms that encourage aggressive language. Moral distancing allows one person’s moral beliefs to be so correct and important that they feel they have the right and duty to attack with words or action anyone who has a belief that is contrary to theirs. Moral distance also causes people to ignore their own flaws and shortcomings. Perhaps it is about religious views or sexual orientation. Perhaps it is about distribution of wealth. It might be about our view on terrorism, immigration, abortion. Distancing gives a person the false belief that they should aggressively correct the other (incorrect and evil) point of view, even to the point of violence. Look at the copies of posters from WWI and WWII (below) that were used to promote distancing and eager involvement in war. What are your thoughts?

**Mechanical distancing:**

If I don’t see you, it is easier to harm you. It is psychologically easier to harm people if we don’t have to look at them. On a daily basis, think of how much easier it is to insult someone with a text than to his or her face. How much easier it is to talk about a person behind their back than when they are present. **I can more easily cause harm to you without guilt if I don’t really have to see you.**

It is easier to hurt people when we don’t have to see their face or look them in the eye. When people were shot in a firing squad or hanged, their heads were covered so the executioners did not have to look at the face of their victims. Even gangland executions are traditionally conducted with a bullet in the back of the head. Anything that diminishes shared senses of humanness makes it easier to inflict harm. Likewise, anything that increases a sense of shared humanness makes it harder to inflict harm. Mechanical distance is also why road rage is much more common than sidewalk rage. The Internet can also create distancing that allows people to more easily hurt others through cyber-bullying. What are examples where the Internet makes it easier to dehumanize people? Have you ever read the hostility in Youtube comments?


Mechanical distance is also about the weapon doing the killing, not me.

The further away you are physically from your victim, the easier it is to wage violence. This type of distancing is visible in our weaponry. Guns, bombs, drones, etc. all keep us physically away from the target and decreases our ability to see those targets as human. Is nuclear warfare the ultimate in mechanical distancing?
4. Re-humanizing in three steps

How do we begin to re-humanize instead of de-humanize? These are concepts that will be covered in depth later, but here are three steps to help us in the process.

• **Increase Interactions:** The more we live around and connect with those who are not just like us, the more we begin to become aware of our common humanity. Dehumanization and segregation go well together, which is why so many systems that dehumanize promote some kind of segregation.

• **Use of Principles of Nonviolence:** Respect is at the heart of nonviolence and when incorporated into our daily life, it greatly minimizes our tendency to dehumanize others. Dehumanization makes it much easier to kill people, and our behavior can make it much easier for people to dehumanize us. People often dehumanize others by saying, “They are violent, barbaric, irrational, and dangerous.” But nobody ever dehumanizes a group by saying, “They are respectful, disciplined, rational, and good listeners.” When we are agents of destruction we reinforce the negative stereotype that dehumanization creates for us. When we use nonviolence and reflect the peace hero ideal, we shatter this stereotype.

Martin Luther King Jr. was a strategic genius who realized that when oppressed people in the modern world use violence, this tends to reinforce negative stereotypes about them, which makes it easier for people to dehumanize and kill them, while oppressed people who use nonviolence are able to break stereotypes and rehumanize themselves. This is why King said the weapon of nonviolence “ennobles the man who wields it.”

When oppressed people use the weapon of nonviolence, they also break the stereotype that they are submissive, cowardly, undisciplined, lazy, and unintelligent (which was another common stereotype of African Americans). In this way, nonviolence allowed African Americans to refute the stereotype that they are violent brutes, along with the stereotype that they are submissive cowards. King further explained how the weapon of nonviolence has a rehumanizing effect on those who wield it: “The Negro’s method of nonviolent direct action is not only suitable as a remedy for injustice; its very nature is such that it challenges the myth of [racial] inferiority. Even the most reluctant are forced to recognize that no inferior people could choose and successfully pursue a course involving such extensive sacrifice, bravery and skill.”

• **Art:** Yes. Art. Art tells the human story and has the ability to make us laugh, make us cry and make us human together. This includes art in the form of music, video, and visuals. Director Akira Kurosawa believed films have the power to bring humanity together, because they can put us in the shoes of people from different times and cultures. Books such as Frederick Douglass’s autobiography and Uncle Tom’s Cabin were essential for the anti-slavery movement because they humanized the slaves. Discussion?
Examples of dehumanization through US propaganda during war time.
Tier 3: Understanding how nonviolence works

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<td><em>The Art of Waging Peace</em></td>
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<td>Compare terrorist movements with nonviolent resistance</td>
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<td><em>RSA Animate: Empathic Civilization: Empathy as a Single Nation State.</em></td>
<td>Youtube video</td>
<td>Animated ten minute lecture describing science, human nature and the fact that we are wired to belong, care and share empathy for each other.</td>
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<td>Notes from NAPF Course</td>
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1. Origins of nonviolent philosophy

Peace is more than just the absence of war. Peace is also the presence of many ingredients. To understand the many ingredients in the meal of peace—the nourishment our species needs to prevent its extinction—we must first discuss the nature of ideas.

Philip Wood, the founder of the publishing company Ten Speed Press, said, “*Ideas are the highest form of technology.*” The Romans saw peace as the absence of war that results from military conquest, and peace given to the world was a common inscription on the medals awarded to Roman soldiers. But some Romans began to grasp a new technology, in the form of the new idea that peace is more than just the absence of war.

The Roman senator and historian Tacitus grasped this new idea when he put some surprising words in the mouth of a Briton “barbarian” who was rebelling against Roman rule. In the following quote, Tacitus has the Briton say that the Romans make a desert and call it peace: “But there is no nation beyond us; nothing but waves and rocks, and the still more hostile Romans, whose arrogance we cannot escape by obsequiousness and submission. These plunderers of the world, after exhausting the land by their devastations, are rifling the ocean: stimulated by avarice . . . To ravage, to slaughter, to usurp under false titles, they call empire; and where they make a desert, they call it peace [emphasis added].”

Tacitus seemed to grasp the new idea that peace, in the form of military conquest, destruction, and oppression, is not peace at all, but a metaphorical desert. Why did this new idea not become the norm in the ancient world? One reason is that the ancient world did not have the *social and ideological infrastructure* necessary to support these new ideas on a broad scale. In a similar way, if you had the ability to travel back in time with your smartphone to ancient Greece or Rome, you would not be able to use your phone to its full potential, because
back then there was no infrastructure in the form of the Internet, GPS satellites, or wireless grid to support this technology. Even without this infrastructure, you could still use many features on your smartphone, such as the camera, calculator, voice recorder, mp3 player, movie player, and many of the apps, but you could not recharge your phone because there was no electric grid in the ancient world (again no infrastructure) to power your phone.

Why did people who lived over two thousand years ago, such as Socrates, Jesus, Lao-tzu, Buddha, and many others, express the ideals of waging peace, but the first multinational nonviolent movements that opposed unjust systems, such as the movements to abolish state-sanctioned slavery and establish universal women’s rights, not happen until the eighteenth and nineteenth centuries? Where the technology of waging peace is concerned, we need a social and ideological infrastructure that allows us to unlock the full potential of this technology of ideas, and that infrastructure did not become strong enough to enable multinational nonviolent movements until the eighteenth and nineteenth centuries. Just as the technological infrastructure that enables the full capabilities of a smartphone did not exist in the ancient world, the social and ideological infrastructure that enables the full capabilities of waging peace also did not exist back then.

This social and ideological infrastructure includes a sufficient flow of information between people and communities, ideals such as universal human rights, and mass communication tools such as pamphlets (on which Thomas Paine relied), the telegraph and international newspapers (on which Gandhi relied), television (on which Martin Luther King Jr. relied), and the Internet (on which modern movements rely). The ancient Greeks and Romans were missing many components of our modern social and ideological infrastructure, such as journalists, news outlets, printing presses that can cheaply mass-produce books that challenge how people think, cameras that can capture images of injustice, and ideals such as freedom of speech, freedom of the press, and universal human rights.

Peace literacy is the next essential step in the evolution of humanity’s social and ideological infrastructure. As more people in our society and around the world become peace literate, we will unlock practical solutions to our national and global problems that so many people today cannot see, and we will be able to harness the full power of waging peace. In the twenty-first century, peace literacy is a new component of our social and ideological infrastructure that is necessary to enable human survival and prosperity during our fragile future. In a similar way, in the eighteenth century the ideal of universal human rights was a new component of the social and ideological infrastructure that enabled the anti-slavery and women’s rights movements.

2. *The Grapes of Wrath*, excerpt

This excerpt is from *The Grapes of Wrath* and shows a crucial element of change based in nonviolence. In the story, a poor family from the Midwest is forced off of their land and is
traveling to California. They are suffering the same misfortunes as many other homeless families during the Great Depression.

“One man, one family driven from the land; this rusty car creaking along the highway to the west. I lost my land; a single tractor took my land. I am alone and I am bewildered. And in the night one family camps in a ditch and another family pulls in and the tents come out. The two men squat on their hams and the women and children listen. There is a nod, you who hate change, and fear revolution. Keep these two squatting men apart; make them hate, fear, suspect each other. Here is the thing you fear. This is the zygote. For here “I lost my land” is changed; a cell is split and from its splitting grows the thing you hate – We lost our land.” The danger is here, for two men are not as lonely and perplexed as one. And from this first “we” there grows a still more dangerous thing: “I have a little food” plus “I have none.” If from this problem the sum is “We have a little food,” the thing is on its way, the movement has direction. Only a little multiplication now, and this land, this tractor are ours. The two men squatting in a ditch, the little fire, the side-meat stewing in a single pot, the silent, stone-eyed women; behind, the children listening with their souls to words their minds do not understand. The night draws down. The baby has a cold. Here, take this blanket. It’s wool. It was my mother’s blanket – take it for the baby. This is the thing to bomb. This is the beginning – from “I” to “we”. If you who own the things people must have could understand this, you might preserve yourself. If you could separate causes from results, if you could know that Paine, Marx, Jefferson, Lenin, were results, not causes, you might survive. But that you cannot know. For the quality of owning freezes you forever into “I”, and cuts you off forever from the “we”.

When we read this quote in NAPF class, I thought of Wisconsin and the immense conflicts we have experienced over the past few years. I saw that Wisconsin had become a place with an “I” versus “You” mentality. It is the same distrust and fear that has created a nation of red or blue states and red or blue philosophies. Within our nation, states, communities and even within our families, we have taken our differences of opinions out on each other with fear, hate and suspect. We argue. We blame each other and believe in a scarcity that breeds even more fear and resentment. We have a belief that there isn’t enough for all of us and we have to fight with each other to have the basic rights in life. Our fear keeps us unable to openly discuss these important issues.

We need very much to become the two men sitting together looking at the adversity in our lives as our common enemy. Rather than spending our energies resenting and disliking each other and interacting as enemies, we need very much to become the two men sitting together and collaborating to create a more unified and collaborative state of “we”. With a foundation of respect, we need to ask, “What do we want in common”? How can we practice respect, compassion and collaboration to move forward?
3. Four Practical Reasons to Have Empathy for Your Oppressor

We probably have trouble with this one because we are very used to the idea of hating our enemy and wanting to retaliate and get even. Empathy for someone who has harmed us? No Way! Why? The answer goes back to your goal and your willingness to stick to a strategy that will work.

1. **At a strategic level, you MUST be able to see the world from your opponent’s point of view.** What is their motivation? What is their underlying fear? Without this understanding of another’s point of view, it is hard to accurately comprehend what is going on. As with most conflict, there are often misunderstandings and feelings of disrespect. The ability to take on another’s viewpoint is the foundation of empathy. More importantly, when you are able to develop understanding of your opponent, you are able to see that they are not the enemy but rather their fear, greed, or trauma is your true enemy.

2. **In war, it is understood that the “Pinnacle of Excellence” is to defeat your opponent without bloodshed. Human casualty increases the likelihood of future retaliation. The most effective way to win a war is to turn your enemy into an ally. The same is true with all levels of human conflict and applies to the “bloodshed” of emotional, psychological or physical harm as well. It is always best to limit harm. Plutarch describes how the Spartan king Arston discussed this: “When someone commended the maxim of Cleomenes, who, on being asked what a good king ought to do, said, ‘To do good to his friends and evil to his enemies,’ Arston said, ‘How much better, my good sir, to do good to our friends, and to make friends of our enemies?’ This, which is universally conceded to be one of Socrates’ maxims, is also referred to Arston.” Empathy is the only power that can convert someone from being an opponent to being on your side because empathy affects the thought processes that led to the original conflict. Domination can stop an action. Empathy can stop the thoughts that led to an action.

3. **In an escalating conflict, there is a greater chance of rage.** There is also the likelihood of an oppressed opponent implying defeat but nurturing a rage that will resurface later. Empathy can lead to calm that greatly reduces the risk of rage. Empathy creates a space for safe dialogue. Feelings of bitterness are reduced. Feelings of calmness are increased. Empathy is the foundation of calm. As was mentioned earlier, the brain does not work as well when the individual is not in a state of calm. Rage has a chance of taking control.

4. **Empathy is a counter balance to coercion.** What is coercion? It is pressure that is applied to obtain something. Coercion sort of says, “Do what I say or else you won’t get (whatever it is) that you want.” Make sense? Sound familiar? If you want your allowance, then clean your room. Not all coercion is bad; it is the foundation of give and take. However, when coercion is used as a technique to have control without the influence of empathy for the opponent, it can have a moral hazard. What is moral hazard? Thinking that one (your own) point of view is all that matters. Empathy brings the ability to look at the whole picture and include the view from the other individual or group. Maybe right now is not the best time.
to have to clean the room. Maybe by the end of the day is better. Economic pressure is a form of coercion that can be applied through boycotts at a local, national or global level. The United States uses economic boycott all of the time to try and put pressure on other nations to behave certain ways. Without empathy (the ability to look at the whole picture as viewed by the opponent), boycotts can end up harming the citizens and not the government.

Political pressure is another form of coercion. Look at our two political party systems and the presence of lobbyists. Coercion allows votes to be bought and sold. Those with wealth and power can influence politicians by saying, “do what I want or I will not offer money to your re-election”. Just as true, the system also allows all voters the ability to tell our politicians “do what I want or I will not vote for you”. The presence of empathy allows all involved to keep an eye on the big picture and apply pressure that meets the goals of the “we” and not just the “I”.

4. How oppressors hide the truth

The strength of nonviolence is its ability to focus on a common truth such as justice, freedom, equality, or respect. Opponents of nonviolence want to keep the truth from the masses of people. There are two ways they do this.

1. Silence the truth.
   Make it hard for people to express and share their ideas. Dictators often restrict freedom of speech, freedom of the press, freedom of assembly. They also ban books because books can be filled with ideas and ideals that are hard to destroy once they become available to the minds and hearts of people.

2. Drown out the truth with endless noise
   This is propaganda. If a society allows freedom of speech and expression, the truth can be hidden behind lies, accusations, as well as on going media that distorts messages and wears down the listener. Propaganda keeps people from knowing who or what to trust.

Why do rulers want to hide the truth? It makes it easier to control a population when the people are divided and turn against each other.

5. Waging peace means practicing democracy

Some people think we need the American president to lead the nation. In truth, within the idea of democracy, the American people are supposed to lead and the president is supposed to be the administrator of the people’s will. It is our job to be visionaries and move our country into progress. It is our job to pressure our politicians to do what we want. Howard Zinn said, “Democracy doesn’t come from the top. It comes from the bottom. Democracy is not what governments do. It’s what people do.”
Democracy allows us to peacefully solve problems without resorting to violence. It allows us to use moral truth as a weapon to defeat injustice. Nonviolence cuts through propaganda and deception without harming justice, peace and humanity. Gandhi said, “Truth never damages a cause that is just.”

What about people who are complacent (don’t want to bother to become involved)? This is what Martin Luther King Jr. once said:

_I stand in the middle of two opposing forces in the Negro community. One is the force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self-respect and a sense of ‘somebodiness’ that they have adjusted to segregation. ...The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various Black Nationalist groups that are springing up across the nation. ...I have tried to stand between these two forces, saying that we need emulate neither the ‘do-nothingism’ of the complacent nor the hatred and despair of the Black Nationalist. For there is the most excellent way of love and nonviolent protest..._ (From Martin Luther King Jr., _Why We Can’t Wait_, New York: New American Library, 2000, 16.)
Tier 4: How to be a peace leader

Materials
Laptop, projector/screen
Text by Paul K. Chappell (*Will War Ever End*)
Notes from 2013 NAPF Peace Leadership Course (below)

Overview

We often think of leaders as people who are in control but what really motivates individuals to follow leaders? Imagine leadership as a service to an ideal, a vision, a community or a people. You will look at leadership skills, both good and bad, through history to determine the best qualities of any leader. What are the most effective ways to become leaders for peace and promote peace literacy.

Pre: Students give initial response to Tier 4 question prior to readings or discussions.

Students will read:
- Complete readings individually or in a group.
- Identify timeless military leadership principles that were most effective.

Students will Reflect and discuss:
- Record your ongoing responses to readings and video. Identify specific evidence from text. What parts made you agree? Disagree? Wonder?
- Relate concepts of leadership, persuasion and strategic thinking to conflicts and problem solving in current times.
- Engage in discussion with at least one other person to share personal responses to information.

Students will record:
Present your description of the most effective qualities of a leader for peace.
Tier 4: How to create a change towards peace and be a peace leader

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Creating Change

1. **Help people change how they think by respecting their worldview.**
   All of us have a unique worldview. It’s the way we see the world and form all of our ideas about the world. Worldviews are formed from our gender, families, friends, nationality, life experiences, schooling, etc. Our worldview keeps us comfortable when we try to make sense of the world. Often, the things that don’t make sense and seem crazy are because they are related to a different world view.

   **Here are a few facts.**
   Some people are never comfortable expanding their worldview. What they think is what they want to think and they are not open to new ideas. OK.
   Most people are willing to explore new ideas if they are presented in a way that is not threatening too their current worldview. When someone is called dumb for having their own worldview, they generally don’t want to listen anymore and spend their time defending their worldview. Even fighting for it. However, if a new idea is presented in a way that lines up with something already familiar in their current worldview, the idea is less threatening and more easily welcomed. That is what happened with the nonviolent tactics used by Dr. King within the civil rights movement. Rather than aggressively force the issue of rights for blacks, he framed the Civil Right Movement in an understandable and more familiar way: justice, equality, fairness and freedom. Those are the fundamental principles of our democracy. As people who had been opposed to the Civil Rights Movement witnessed others standing up in peaceful demonstration for the fundamental principles of democracy for all men, they were more easily swayed to make a personal change as well.

2. **Know Your Opponent’s Strength and Don’t Fight to Their Strength.**
   Leaders in the civil rights movement were very familiar with strategic planning. They had a goal. They also became very familiar with their opponent. It is essential to know your opponent and become very aware of his/her/their strength. NEVER NEVER NEVER fight your opponent where they are strong. Instead, fight your opponent where they are weak.
Think of the civil rights movement. Dr. King knew his opponents’ strength was the ability to easily use force to implement laws. The US government relies on the power of the police force or military. If King used violent tactics (aggression and force) to promote civil rights, his movement would be destined for failure. King often referred to an earlier civil rights struggle that used violent tactics and failed. Native Americans fought for the right to live on their land and maintain their culture. They did use violent tactics and could not compete with the power of the US military. King understood this reality and was not willing to engage in racial suicide with no chance of success. He knew that if you had dark skin and fought with violence, the federal government would fight back with a vengeance. He also knew that there was a lot of deep rooted anger between blacks and whites. The KKK was active. Lynchings were occurring. He did not want to create a mindset within white America that encouraged distancing and dehumanization. He did not want to encourage a movement that increased the division between the races. King was also aware that there were some members of the black community that had potential for further influence and leadership. A move towards violence would create a backlash that could hinder any positive growth in the civil rights movement. That is why he chose nonviolence. It had a chance of working. Nonviolence was a strategy.

What was the weakest component of the US white power structure? The truth. Our Constitution is based on the truth that all men are created equal and have civil rights. The truth was the civil rights movement wasn’t just about blacks and whites, but about our highest ideals of democracy, justice and fairness. That is where King knew it was best to attack using the tactics of nonviolent resistance. Expose the truth and create an environment of empathy and support.

3. Be organized and have your supports well trained. Have rules.
King also made sure that all people who worked in the civil rights movement with him were trained. He even had printed rules of conduct form that everyone signed. It clearly spelled out the goals and guidelines for those who wished to get involved. This prevented people from engaging in activities that did not reflect the overall goals and strategies of the Civil Rights Movement. One key component was an ethic based in love, not coercion, or humiliation. The sit in were an example of this overall belief. Blacks engaged in sit-ins at lunch counters. These were generally small businesses run by regular families. The sit ins did not help their business. It actually caused hardship on the business owners. King’s goal was never to put anyone out of business. His ultimate intention was to increase that business’s ability to demonstrate justice in the context of doing business, not cause it harm.
4. Understand the principle of “the other 1%”.

Here is a fact:
Less than 1% of the American people were actively involved in the civil rights movement and look what they were able to accomplish. Granted, there is still a lot to be done, but lasting change that produces ideological change does not take active participation of all people. Less than 1% of the American people were actively involved in the Women’s Suffrage Movement and look what they were able to accomplish. Less than 1% of the American people were actively involved in the efforts to abolish state sanctioned slavery.

This is “the other 1%”. They are trained, focused, creative, organized and active. They have clear goals, understand their opposition, and have multiple strategies. They include the principles of respect and nonviolence, and select strategies that help them meet their goal. Their goal is framed in a manner that makes the new idea more easily accessible to society at large, in a way that does not offend society’s world view but expands it. Their goal is lasting change not temporary change.

The principles of non-violence are as effective at a small personal scale as they are at a national or global level. Think of any conflict in your life. Who is the conflict with? What is their strength? Maybe they are physically strong? Maybe they tease, taunt or talk about you behind your back. Perhaps it is an authoritarian adult who refuses to listen and uses little compassion or empathy. You can’t win by fighting them the same way they fight you. It simply gives them encouragement to use their power source even more.

So what should you do? Know what you want to accomplish. Show respect by how you listen, talk and act. Present your ideas in a way that aligns with some of their current worldviews. (Listening to them will help you learn their worldview and create greater trust). Have tenacity. Don’t expect change immediately. This is a different way to approach problem solving, but it models a new belief and expectation within the dynamic. This is how change can happen.
Waging Peace: Student Manifesto
(written by 9th grade student in the 2016 Oshkosh cohort)

“Not only will respecting everyone as human beings help us wage peace, but respect is the foundation for every genuine act of love, compassion, and kindness” (page 56). In Paul Chappell’s book, The Art of Waging Peace, Paul emphasizes the power of respect. Respect is a universal component to having peace within our world. We hear our parents, teachers, aunts, uncles, etc. tell us to have and show respect for everyone. However, we are not aware of how significant respect is. Respect has the power to eliminate and resolve conflict in today’s world. Yet, how are we supposed to resolve conflict when people can’t master the simple task of having respect for someone? Because humankind cannot master the task of having respect for one another, we have so many conflicts within our lives. Conflict is defined as a serious disagreement or argument, typically a protracted one. I believe conflict comes from people feeling like they are disrespected by another person. Whether they were disrespected in the past and it still burns inside of them, starting a fire when someone sparks it. Or if someone is dealing with disrespect now. All in all, nobody likes to be disrespected. As Paul Chappell says, respect is an infinite shield that protects ourselves and others. When people invade that shield of respect, people feel violated. When people feel violated the natural instinct of fight or flight comes out. During the fight instinct, many people display aggression against those who disrespect them. Violence may come out as well, but that is not a natural instinct as Paul Chappell describes. During our classroom discussion with Paul, he described that there is a difference between aggression and violence. Violence is physically harming someone or something. Aggression is posturing and scaring someone away before the violence breaks out. Many times we, as humans, posture when there is a threat. However, instead of trying to avoid conflict so someone doesn’t get hurt, violence breaks out. Most conflict can be avoided if people had a common respect for everybody. I guarantee someone has told you hundreds of times to be respectful, and treat everyone like you want to be treated. But in reality, how many of us take that and internalize it? If everyone started to incorporate respect into our everyday lives, our world would be a totally different place. I believe that respect can go that far. Everyone needs to start internalizing the word respect. Internalizing respect means that we should start living it out. If our generation was able to turn our why into a how, we would be a generation of difference makers.”