

Education for Peace



RUTGERS

Center for the Study of
Genocide Conflict Resolution
and Human Rights

A resource guide for educators and
the community

Written by Arthur Romano in collaboration with Laura Simms

Forward

I will always speak for peace, and no one can silence me in this” - Paul Robeson

[Rutgers alumni-gifted scholar, civil rights and peace activist, singer, athlete]



Dear Friends in Peace,

The Center for Genocide, Conflict Resolution and Human Rights at Rutgers (CGCHR) University-Newark is pleased to be part of a global dialogue on peace education that begins with the Newark Peace Education Summit May 13-15th 2011.

It is indeed fitting that as the largest city in New Jersey—and the second most diverse city in this state—that so many great innovators and leaders from Newark and beyond will convene to discuss the challenge of educating for peace and for global engagement.

At CGCHR we welcome this opportunity since a fundamental component of our mission is to “face tomorrow’s challenges today.” Our Center seeks to enhance understanding of and find solutions to the most pressing 21st century global challenges. We invite you to regard the center as a platform for educational research, professional development, dialogue and engagement. This booklet represents the advent of what we envision to be a long-term collaboration with educators and the community of this our hometown, the city of Newark. We look forward to this exciting collaboration as we begin to explore ways in which we can educate young local and global citizens for the 21st century. CGCHR is very grateful for the work of our senior research fellows Arthur Romano and Laura Simms and our CGCHR student associates Jade Adebo and Chris O’Hearn.

Peace paz paix salam lapé

A handwritten signature in blue ink, appearing to be 'N. Navarro'.

Nela Navarro

Associate Director/Director of Education
Rutgers-Newark
Center for the Study of Genocide Conflict Resolution
and Human Rights

A Note from the Author:

Dear Friends of Peace,

This booklet offers an introduction to the field of peace education. It is significant that the topic of peace education is being explored in Newark, New Jersey at this critical moment when the city has become a focal point for the larger national dialogue on school reform. Indeed, Newark has the potential to cultivate a model initiative for peace education thereby creating opportunities for urban youth to lead the way in addressing pressing social and ecological issues.

In bringing together the Dalai Lama, international peace advocates from around the world and members of the Newark community, the Newark Peace Education Summit offers a powerful reminder of how wide-spread peace education efforts have become.

I am grateful for the opportunity to re-write this booklet for the Newark Peace Education Summit and for the generous contributions made by my colleagues. I want to thank renowned international storyteller and expert of narrative and peace-building, Laura Simms. Her passion and insight infused this work with the power of storytelling for actively engaging learners on key peace education themes. I also want to thank Tony Jenkins from the National Peace Academy for his invaluable contributions on gender and collaborative learning, as well as the Cross Party Group on a Culture of Peace who was instrumental in drafting the first addition of this booklet.

As you read through these pages, may the offerings in this booklet serve you well in your peace education work.

May our efforts expand the presence of compassion in our world.

In solidarity,



Arthur Romano

Educational Consultant and Senior Research Fellow at
Rutgers-Newark
Center for the Study of Genocide Conflict Resolution
and Human Rights
www.creative-force.org



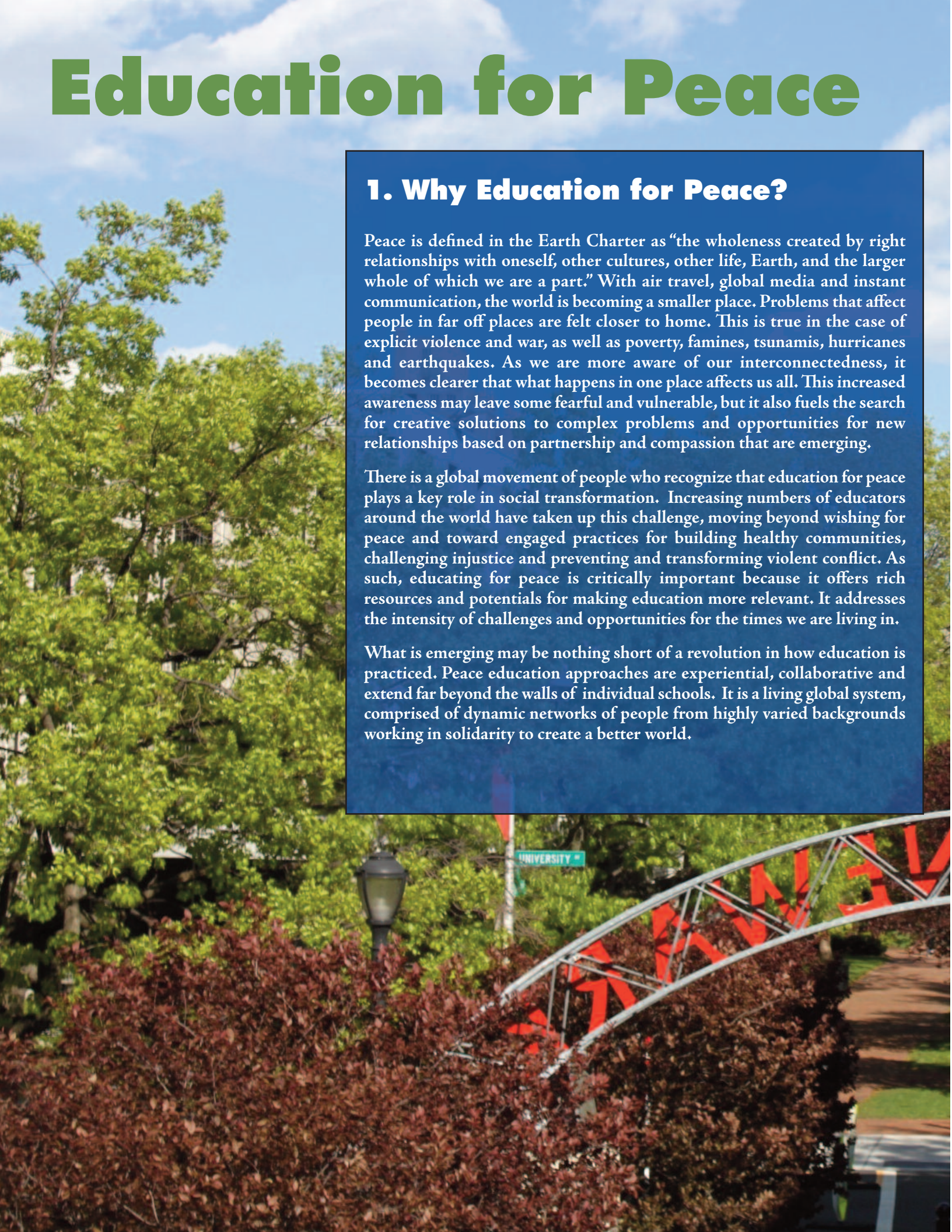
Education for Peace

1. Why Education for Peace?

Peace is defined in the Earth Charter as “the wholeness created by right relationships with oneself, other cultures, other life, Earth, and the larger whole of which we are a part.” With air travel, global media and instant communication, the world is becoming a smaller place. Problems that affect people in far off places are felt closer to home. This is true in the case of explicit violence and war, as well as poverty, famines, tsunamis, hurricanes and earthquakes. As we are more aware of our interconnectedness, it becomes clearer that what happens in one place affects us all. This increased awareness may leave some fearful and vulnerable, but it also fuels the search for creative solutions to complex problems and opportunities for new relationships based on partnership and compassion that are emerging.

There is a global movement of people who recognize that education for peace plays a key role in social transformation. Increasing numbers of educators around the world have taken up this challenge, moving beyond wishing for peace and toward engaged practices for building healthy communities, challenging injustice and preventing and transforming violent conflict. As such, educating for peace is critically important because it offers rich resources and potentials for making education more relevant. It addresses the intensity of challenges and opportunities for the times we are living in.

What is emerging may be nothing short of a revolution in how education is practiced. Peace education approaches are experiential, collaborative and extend far beyond the walls of individual schools. It is a living global system, comprised of dynamic networks of people from highly varied backgrounds working in solidarity to create a better world.



2. What are the values of Education for Peace?

The table below shows some of the generally accepted values of Education for Peace. Children and young people acquire these values most readily by interacting with adults who embody them, and learning in environments and through processes that are congruent with Education for Peace values. Consistently modeling the values of Education for Peace can be challenging for teachers, who often work under large amounts of stress. For this reason, Education for Peace seeks to address the needs of teachers, as well as those of children, by offering ways to reduce stress, clarify their own values and gain skill in interacting in ways that support peace education. Students and teachers alike are invited to participate and shape the conversation about the values that support and inform peace education.

Generally accepted values of Education for Peace include the following:

- Respect, caring and responsibility for oneself and others, and for the natural world
- Inclusiveness
- Recognition of our interdependence with each other and the natural world
- Celebration of diversity
- Openness
- Tolerance
- Understanding
- Empathy
- Cooperation
- Nonviolence
- Trust
- Listening
- Free flow of Information
- Clear, incisive thinking
- Self-expression
- Exploration
- Creativity and imagination
- Honesty
- Justice
- Safety
- Engagement
- Pleasure in contributing to a greater whole
- Balance

3. Approaches to Teaching Peace

Peace as an active process.

One of the most common misunderstandings about the concept of creating and embodying peace is that it is a passive practice, a withdrawal from or avoidance of difficult circumstances. If we are to learn anything from the lived experience of many peace-makers from around the world and over the centuries, it is that peace is a strongly active process of being engaged with the world.

If peace is understood through this lens, the education process becomes one in which students are motivated and engaged.

There are many educational methods for teaching about and for peace. These diverse approaches seek to link the values of peace education to the processes that sustain the learning community. Found below are a few important approaches and processes to consider when educating for peace.

WHO IS RIGHT?

Adapted by Laura Simms ©

Mulla Nasruddin was a judge. He was asked to travel to a village where three families had been feuding for generations causing immense violence, fear and death. It was his job to listen to the stories of each family and finally decide which one was right. He listened as each family leader explained their view of what had taken place. Each one ended their litany with "I am Right." At last Nasruddin was asked for his judgment. He responded, "I don't see what the problem is if they are each right."

Dialogue is essential to any peace education process since creating peace necessarily involves communication, active listening and creative negotiation of meaning, rather than using threat and force to change the world. Each person has a unique window on reality. Endeavoring to understand one another's viewpoints, encourages respect and balance in social relations, and illuminates our own understanding. In a world where many different languages are spoken and cultural perspectives vary greatly, the patience and respect that are built up by engaging in a process of dialogue are indispensable.

In dialogue, people gather together to find a common meaning and deeper understanding of difference. Each has his or her own viewpoint, and the object of the dialogue is to look for the whole of which each viewpoint is a part. Dialogue is essential in education for civic and political engagement as it moves beyond democratic slogans, allowing students to build relationships and engage each others in examining contested issues and difficult subjects. As Paulo Friere notes, "To substitute monologue, slogans, and communiqués for dialog is to try to liberate...with the instruments of domestication." This domestication is clearly not the goal of peace education. Rather, learners are invited to participate and shape the conversation about the values and processes that support and inform democratic participation.

Cooperative learning approaches help students to understand how a community can work, learn and grow together to affect change on issues of common concern. Cooperative learning models the values of cooperation, community, and interdependence that are also essential capacities for living together in an increasingly complex and globalized world. Cooperative learning provides a critical balance to the competitive and highly individualized education conducted in the present era of standardized tests.



Engaged storytelling is a dynamic peace education tool. The reciprocal process of imaginative/emotional/intelligent engagement that takes place between teller and listener as a story is told and heard engenders presence, empathy, peace, and conflict transformation. Listeners, drawn into the unfolding events of a story, whether personal or cultural, live the story through their unique visualization and association. A well-trained practitioner offers an experiential antidote to isolation and aggression at the place where transformation occurs. The essence of my work is to both engage young people in listening deeply to stories, and to creating stories of their own that render them peace makers. Giving voice imaginatively and through narrative can alter a conflictual dynamic exposing profound common ground. ²

Creative Arts and Theatre.

Creative approaches actively engage learners in education. Through art, by shaping, molding, painting, distorting, etc., we can come to understand our connection with and influence on nature and the world.

Likewise, theatre or role-play can be a powerful creative process that offers important learning opportunities in a peace education setting. It can provide an opportunity for people to tell their personal stories or the stories of others. Young people can rehearse alternatives to aspects of their current situation that they would like changed, and this gives them the confidence to try out being different in their daily life.

Education for peace is based on the view that humans have a natural drive toward learning, and find their deepest satisfaction in contributing to one another's welfare.





In a world where many different languages are spoken and cultural perspectives vary greatly, the patience and respect that are built up by engaging in a process of dialogue are indispensable.

4. What to do when someone acts out?

Restorative Justice

Many schools employ systems of punishment, metal-detectors and zero tolerance policies in order to attempt to transform and prevent anti-social behavior. While there is abundant research on the limits of these approaches, educational institutions are often unfamiliar with alternatives to punitive approaches. However, there are well developed methods for more effectively dealing with harm when it occurs in school and community settings. These alternative approaches are often referred to as restorative justice or restorative systems. Both the theory and practice of restorative justice emphasize the importance of:

- (1) identifying harm,**
- (2) involving all stakeholders to their desired comfort level in the restorative process, and**
- (3) seeking true accountability—taking steps to repair the harm and address its causes to the degree possible.**

According to the Oakland Unified School District, “Restorative justice in its basic form is incredibly intuitive and a common sense concept for most people. Restorative justice presents opportunities to those impacted by an event to collectively define the impact and determine steps to make things as right as possible for everyone involved—the person(s) harmed, the person(s) who harmed others, and the broader community that was affected both directly as well as indirectly.”

They build on Howard Zehr’s work, *Changing Lenses*, which examines the way in which people typically respond to crime and wrongdoing. Zehr contrasts the questions asked within the criminal justice system in light of the questions asked within restorative practices. The questions the current systems try to address are:

- (1) What rules or laws were broken?**
- (2) Who broke them?**
- (3) What do they deserve?**

Conversely, restorative practitioners ask:

- (1) Who has been hurt?**
- (2) What are their needs?**
- (3) Who has the obligation to address the needs and amend the harm?**

The restorative questions cannot be adequately answered without the involvement of those who have been most affected. Involving those affected is a cornerstone of restorative justice. Restorative practices are gaining wide-spread recognition and support in schools in the US for their effectiveness in creating healthier learning environments. For example, the Oakland Unified School District has recently had success in implementing restorative justice practices at a district wide level.

For more information about restorative practices:

<http://publicportal.ousd.k12.ca.us/19941071414514550/site/default.asp>

This section is excerpted and adapted from the Oakland Unified School District website:

<http://publicportal.ousd.k12.ca.us/19941071414514550/site/default.asp>

5. Content

Education for Peace can be used as an approach to any curriculum subject. Many educators bring peace themes into their everyday teaching. A peace education lens can add to the way in which we approach our subject areas, raising important questions such as: Why is history so dominated by the story of war instead of the social technologies of peace? How can technology be utilized for the benefit of all members of society? What lessons do ecosystems offer us when considering approaches for peacemaking? Are there social reasons why we study certain writers and not others?

While we can infuse our curriculum with peace education themes there are also popular thematic content areas that peace educators often use when exploring ways of building sustainable cultures of peace. Several of those thematic areas are offered below. This is not as an exhaustive map of the terrain of peace education, but rather some signposts and suggestions for those interested in designing curriculum.

Personal Education for Peace is based on the idea that peace begins within the individual. It cultivates practices that center, relax, and create harmony within, then move on to explore ways that peace can be created and extended in social situations. The focus is on empowering the student to make positive changes in his or her own life and community by cultivating self-awareness and compassion.

Personal education for peace might include strategies such as meditation and visualization, relaxation, yoga, tai chi, artwork, song and dance, story-telling, affirmation use, emotional literacy, self-esteem building, cooperative games, and inclusion activities.

Organizations doing work in this area include: <http://www.cultivatingemotionalbalance.org/>, <http://mindfulschools.org/> and <http://www.garrisoninstitute.org/>

Culture and Media Literacy encourages students to critically appraise the values and assumptions underlying their own culture, as exemplified by religion and ideology, language and art, popular media, and the empirical sciences. In our time, information is consciously manipulated in a more sophisticated manner than was previously possible. For example, marketing agencies use social scientific research to manipulate emotion through imagery, to produce a greater likelihood for our purchasing products. Students and teachers committed to media literacy explore questions such as: What does this image or story tell us about our culture and beliefs? What biases are revealed by the way in which this situation is being represented? Who benefits from such a representation? Students are then in a position to make more informed choices.

A list of media literacy resources can be found at:
http://www.medialiteracy.com/top_10_media_literacy_education_sites.htm

Conflict Resolution Education addresses approaches for understanding the nature of conflict, mediation and negotiation skills, emotional literacy and anger management, communication and listening skills, facilitating the understanding of different points of view, and community or team building.

Conflict resolution education has been incorporated into schools in North America and Europe to a greater extent than any other category of peace education.

Useful resources can be found on the Conflict Resolution Education Connection: <http://www.creducation.org/> and <http://crinfo.beyondintractability.org/>

Human Rights Education is based on the belief that we all have the inherent right as human beings to live free from violence, and to be treated with dignity and respect. Students learn about national and international law upholding human rights, explore their own values and attitudes regarding diverse groups of people, and acquire skills in applying human rights in daily life. They may also study human rights abuses in their own and other countries, and consider actions they might want to take to defend and promote human rights.

A useful starting point for resource materials and advice in this area is Amnesty International's website at www.amnesty.org and the Peoples Movement for Human Rights <http://www.pdhre.org/>.

Environmental Education. Many agree that "life on Earth has entered its most precarious phase in history." Climate change and its resulting effects - famines, floods, storms, etc - as well as shortages of limited resources such as oil, coal and gas can no longer be overlooked. Such environmental issues stress human social and economic systems, and can lead to violent conflict. Some educators look at the earth as a limited resource, which must be used wisely. Others emphasize the inherent value of nature regardless of its use, and believe that nature is a deep source of meaning essential to the flourishing of healthy human consciousness. Environmental education considers how to balance respect for nature and its sustained health with human needs.

The Center for Ecoliteracy provides a host of resources <http://www.ecoliteracy.org/>. Also check out: <http://eelink.net> and <http://kids-vs-global-warming.com/Home.html>

Development Education

focuses on issues of economic justice between 'developed' nations and 'developing' nations, or within one's own nation, with the aim of creating a socially just and inclusive society for all. Distribution and control of food and other basic resources are examined within the context of current political and economic systems, increased population growth, and greater consolidation of resources in the hands of fewer people. Issues such as human working and living conditions, equitable pay, child labor, equality of the sexes, fair trade agreements, and environmental damage may be addressed.

Try the website of the Institute for Economics and Peace for a range of resources in this area at: <http://www.economicsandpeace.org/Education> and Equal Exchange offers activities and curriculum for elementary schools: <http://www.equalexchange.coop/educationaltools>.

Disarmament Education

endeavors to understand "the factors underlying the production and acquisition of arms; the social, political, economic and cultural repercussions of the arms race; and the grave danger for the survival of humanity, of the existence and potential use of nuclear weapons."

This knowledge empowers students to contribute, as national and world citizens, to the achievement of effective disarmament.

Links for Disarmament Education: <http://www.icanw.org/disarmament-educational-toolbox> and <http://www.unac.org/learn/wwwp/>

Nonviolence Education offers a vision of social transformation that is courageous questioning power structures and challenging injustice, while cultivating the discipline to transform internal violence and remain compassionate toward those who oppress. Nonviolence education explores the principles and vision that animated such great leaders as Mahatma Gandhi, Dorothy Day, Martin Luther King, Aung San Sui Kyi, the Dalai Lama and many others. Nonviolent revolutions have taken place around the world animated by the philosophy of practice of nonviolence and this form of education can provide an important lens for rethinking the way that history is represented, shifting the focus to grassroots movements for change. Nonviolence educators often emphasize that people power can play an important role in addressing structural violence - power imbalances and oppression - that must be shifted before peace-building and conflict reconciliation can take place in the long term. There is a strong emphasis in nonviolence education on achieving peaceful ends through peaceful means.

Nonviolent practitioners explain, "there is no way to peace, peace is the way".

For more about nonviolence education visit: International Center on Nonviolent Conflict <http://www.nonviolent-conflict.org/>

For information about Martin Luther King's Philosophy visit: <http://www.ctnonviolence.org/> and <http://www.kinginstitute.info/>.

International Education seeks to foster a sense of global citizenship. Students learn about international political systems, how they work, and their historical context. In the past international education has focused particularly on the United Nations, but the recent information revolution has opened other arenas for international response to international problems. For example, the number of international NGO's and grassroots organizations addressing global issues has increased exponentially over the past several years. International education can address how to make these trends accessible to more people, and how that participation can translate into international policy.

The Oxfam website <http://www.oxfam.org/> is a useful starting point for collecting information and resources in this field.

Peace History. Most of us remember learning history as if the human story were one long series of wars and conquests. Peace history on the other hand, tells the story of peacemakers and the movements of which they were a part. This is an inspiring history of courageous struggle, a history in which people are not powerless, and in which individuals and social movements contribute to change at local and international levels through nonviolent processes. By learning about past successes in peacemaking and resistance to injustice, we can build on lessons already learned.

Teaching a People's History provides historical resources for US history: <http://zinnedproject.org/about/a-people%E2%80%99s-history-a-people%E2%80%99s-pedagogy>

6. Example Activities for the Classroom: Exploring Nonviolence

Teaching about Dr. Martin Luther King Jr.: Focusing on the Six Principles of Kingian Nonviolence

The Six Principles of Nonviolence are drawn from chapter six in Dr. Martin Luther King, Jr.'s famous book entitled *Stride Toward Freedom*, published in 1958. The book recounts the historic Montgomery bus boycott with Rosa Parks and Dr. Martin Luther King Jr.'s intellectual transformation. At the end of chapter six, Dr. King outlines the six principles succinctly, offering the reader insight into how one can prepare to maintain a nonviolent stance in the face of much hardship and opposition.

The Six Principles below are part of the core teachings of the Kingian Nonviolence Conflict Reconciliation curriculum, authored by David Jehnsen and the legendary Civil Rights leader, Dr. Bernard LaFayette, Jr. The high school activity featured below is taken from the two-day core introduction to Kingian Nonviolence developed by Jehnsen and LaFayette which is offered at schools around the world. The elementary children's version is an adaptation created by certified Kingian Nonviolence educator, Victoria Christgau, who founded the Connecticut Center for Nonviolence, and Debbie DeGuire, a veteran Montessori teacher.

For more information about bringing Kingian Nonviolence to your school, contact:
arthur@creative-force.org

For High Schools

Have students read *The Pilgrimage to Nonviolence* and the Six Principles of Nonviolence.

With students, establish agreements (ground rules) or review relevant norms already established. They are often written and posted in view for all to see and referred to if needed. In sharing these games with children there is the expectation that all parties are creating an atmosphere of respect for each other, that it has been discussed and is established or it is at least in the working stages. Theatre and drama are clearly of great appeal at this age and a great way to introduce complex concepts.

Teacher gives introduction to King and background.
(Make sure to have read the Pilgrimage first)

The Six Principles of Kingian Nonviolence:

1) Nonviolence is a way of life for courageous people. 2) The Beloved Community is the framework for the future. 3) Attack the forces of evil not the persons doing evil. 4) Accept suffering without retaliation for the sake of the cause to achieve the goal. 5) Avoid internal violence of the spirit as well as external physical violence. 6) The Universe is on the side of Justice.



*By learning about
past successes in
peacemaking, we
can build on lessons
already learned.*

Step 1. Teacher introduces to Dr. King and background.

Make sure to have read the Pilgrimage first.

Step 2. Large Group Discussion on the Pilgrimage.

This can range from 15 minutes to an hour. Ask students what they learned about Dr. King's life. What they thought was most important about this essay. What they find most challenging? Ask them where Dr. King went to school and who most influenced him while he was in school and why. Ask them what Dr. King thought about 1) Love 2) Capitalism and Communism 3) His thoughts on Pacifism 4) The Role of the Church.

Step 3. Create Small Groups to Generate Questions.

Create teams of no more than six people and no less than two. Ideally you want to have six teams, one for each of the principles of nonviolence. If you do not have enough people for six teams, then create three teams and assign each team two principles. Each team should have one or two large pieces of flip chart or butcher paper.

Each team should be asked to generate as many questions as they can about this principle, the kind of question that they would want to ask Dr. King directly. Inform students that they will have an opportunity to ask those questions to a very distinguished team of experts later!

Time given for each principle can vary based on the length of your class time, and ranging from 10 minutes to 30 minutes per principle. Have each team circle their Top Two questions. Supervise each group to make sure their questions are relevant to their assigned principle. If they are not, offer guidance on how to make their questions pertain to the principle.

Post all the flip chart paper with the questions on the wall for everyone to see.

Step 4. Create "Expert Panels".

Set up two rows of chairs facing each other. The row facing the class will be the place where the experts sit, while the first row is for question-askers, and the rest of the class is seated in such a way that they can see both rows. Surprise! The students are the experts and their challenge is to respond to the questions as best they can from the perspective of Dr. King. They can have a copy of the Pilgrimage and/or their notes for reference during the activity.

The group that wrote questions for Principle #2 will be the first group to serve as expert panelists. They will answer the questions written about Principle #1 while the group who wrote those questions will have a chance to ask them. Have the group that is asking the questions read the principle out loud before posing their questions.

The teacher should listen attentively and not intervene unless the panel is misrepresenting Dr. King's ideas. In that event, instruct them to refer to the pilgrimage. Remember, we are practicing stepping into Dr. King's shoes.

Note: It is important to have an atmosphere of mutual respect for this activity to work. Make sure students are listening to each other, reminding them of their agreements.

Step 5. When the first panel is completed, celebrate that group's success. Next, the group that wrote questions for Principle #3 will form the next expert panelists. They will answer the questions written about Principle #2 while the group that wrote those questions will have a chance to ask them. Have the group that is asking the questions read the principle out loud before posing their questions.

Continue with this process until every group has had an opportunity to serve as expert panelists.

Adaptation for Elementary Schools

Example:

Exercise: "Where Do I Stand?"

(Principle 1: Nonviolence is a way of life for courageous people.) Time: 45 minutes

Sing: Ain't Gonna Let Nobody Turn Me Around (can be lead by teacher or students), a recording could also serve as a sing along tool.

Teacher asks: How does it feel to stand by your convictions when faced with opposition or difference of opinion?

Students are given a question and asked to stand from their desks when they believe a statement is true. They then resume sitting until another statement is read aloud.

The following are some examples:

- 1.I think chocolate is good for you.
- 2.I think singing is fun.
- 3.I believe that a woman would make a good president.
- 4.I think that a certain amount of tv a day is harmless for children under 7.
- 5.I love to teach.
- 6.I discuss the concept of a higher power openly with children at school.
- 7.I think immigration to this country should be more accessible.
- 8.I think the media does a good job of reporting on world news.

Class discussion: What makes it hard to stand by something that you believe is true? How can you stand by your beliefs in a way that does not harm others? What helps you stand by your beliefs even when it is difficult?

Teacher offers reflections on how people stood for what they believed in during the Civil Rights Movement. (To provide an example of standing for what you believe in, use the Children's March Video available from Teaching Tolerance).

Note: Each principle will inspire numerous creative activities. The above example is one of many that has proven most effective in the field.

Storytelling Activity:

Peace Building and The Narrative

Provided by Laura Simms

©2011 Laura Simms

Storyteller's Notes to Teacher:

The capacity for inner peace and nonviolence is within each one of us. The following narrative activities offer a way of garnering understanding of aspects of conflict transformation through creativity, dialogue and reflection. It activates the principles of nonviolence making them lived explorations. Engaged storytelling depends on body-mind synchronization (Presence). Hence, begin with open conversation about conditions, and a focusing activity that prepares the ground with listening and sharing. As facilitator you are building community by allowing students to listen to a story together and then to listen to one another. We are developing the art of open hearted and non-reactive listening and speaking.

When telling a story or reading a story imagine it, read it with your own personal feeling and give space for words to touch students. It is a group activity that is powerful because students are feeling into the events and imagining the story in their own minds. The indirect introduction of a story allows them to discuss difficult issues in a less invasive or personal way.

Activity: Storytelling and The Story-making Process (Principle 2: Nonviolence seeks to win friendship and understanding.)

Intention: Encourage collaborative and meaningful learning.

Total Time: 45 minutes (each day, for two days)

Age Group: Junior High and High School

For Elementary Children: Tell Mice and Elephant. Use the weather report. Engage children in a simple drama activity in small groups.

Second day: Let them write personal stories in which they may have felt small, and how could they be useful.

Intention: To encourage collaborative and meaningful learning

Note: Can be adjusted for curriculum focus (ex, history, ethics, language arts)

DAY ONE

1. Setting up Guidelines for Sharing:

Collaborative learning and peace building need the participation of students. To support their personal needs ask for and make a list of what conditions are needed for them to share their stories and work together in a new way. Write these on the board so they can be seen. Do not judge or intervene.

2. Focusing Activity:

Promote listening and expression.

Have the students sit in a circle, and ask each one to give the day's Weather Report. You can begin using imagery. For example, perhaps you are feeling like a hot summer day with mosquitoes buzzing. Or, you feel like a very cold winter afternoon where the streets are icy and dangerous. Or, a cloudy afternoon with dark clouds.

Note: The conditions that they state should include listening, with no interruption or mockery from other students. Ask if they would like these included.

3. Tell Story.

Teacher instruction: Read it at least twice before reading or telling it. Do not change the story. Do not explain or give your opinion. Speak it clearly and with your own heart open. Let them know this is a personal story that was told in Sierra Leone in West Africa after the civil war.

TEACHER AND THE BOY

told by Solomon Kargbo
to Laura Simms

A teacher in Sierra Leone in Solomon's town lost both legs to child soldiers during the civil war. Every day his two sons carried him to the edge of the road where he begged. At least in this way he felt he was useful. One day a boy seeing the legless man dropped coins in the bowl. The man pressed his thighs making the coins fall to the earth. The boy picked them up and replaced them. The man raged, "You do not recognize me, but I recognize you. You cut off my legs in the war." The boy began to sob. He did not recognize the man. He begged for forgiveness. The man refused until his sons arrived. His sons were the same age as the boy who had cut off his legs. The boy wept, "I cannot go home. NO one will receive me because of what I have done. Please forgive me."

*Seeing his sons, the man felt pity for the boy and invited him home. From that day forward the boy became the man's legs. He carried him to the market and when schools opened carried him to school so he could teach again. The boy became his legs and became part of the man's family. Eventually the young man began to study to be a teacher as he so deeply admired the courage of the man who forgave him.
Sierra Leone , 1999*

4. Ask the Students.

Have the students speak about what they felt or if they can relate to the events in the story. How did the story make them feel? (If class-time allows, this is a good opportunity to speak about child soldiers, gangs in communities, violence and reconciliation.) Take 10 minutes.

5. Give Out Paper.

This is a writing process that involves letting young people discover the story that is waiting to be told. Work in fragments. Make sure they know that it is their choice if they would like to share the story or keep it private. Give time for each response, 3-5 minutes or 30 minutes in total.

- a. Choose a strong emotion. Write it down. Describe it.
- b. Write about what causes that strong emotion.
- c. Describe the landscape where this emotion lives. Write it down.
- d. Describe the weather report in that landscape when the emotion is blazing.
- e. Then place two characters in the landscape where that emotion dwells.
- f. Provide a detail about each of the characters – age, talent, problem, background, gender.
- g. For each character, choose a conflict that feels unsolvable. Describe it.
- h. Explain how the conflict began. Use what you know from your own life, community, friends, or family.
- i. Finally, write the end of the story with the conflict somehow resolved. Who does that effect? What changes? Let them take home their story.

DAY TWO

1. Pairs.

In pairs, let the students discuss with their partner, the place, the emotion, the conflict, and the end of their story. The purpose is deep listening. Give each student three minutes to speak. The role of the teller is to be clear. The role of the listener is to listen, not comment or react. Teacher keeps time with a bell or a clacker. Take 6 minutes.

2. Discuss.

What did that feel like to listen and to be heard? Take 4 minutes.

Let each person sit down and write the middle of the story. Make notes on other factors to be included: obstacles, meetings, things the students learned. Choose a name for your story. Take 15 minutes.

3. Review the Conditions for Sharing and Listening. See if anyone wants to change or add anything. Take 2 minutes.

4. Read the stories.

In pairs, take time to read the story.

Use a different partner than the one that was used before. Take 10 minutes.

5. Group Discussion.

What do they want to do? Do they want to work on the stories, make lyrics, make music, draw?

6. How do the stories relate to Principle #2.

Story for young children working with same nonviolence principle:

THE MICE AND THE ELEPHANT

A Tale from India

Adapted by Laura Simms ©2001 Laura Simms

Once upon a time there was a colony of mice who lived in a forest. They feared the elephants. Whenever the elephants walked through their land with their enormous feet, many of the little creatures were harmed. One day, the mouse king went to the King of the Elephants. He scrambled up the elephant's trunk and whispered into his ear, "If you spare our lives, we will help you in a time of need." The elephant king was sensitive and wise. He took pity on the small animals who he had never paid attention to, and agreed. That day he ordered the elephants to be careful and never step on a single mouse.

From that day forth the elephants were attentive as they walked. They lifted their huge legs carefully, never harming their tiny friends. When they entered the land of the mice, they lifted their trunks and trumpeted a warning to their small friends, "We are walking. We are walking." The mice answered, "we are walking. We are walking."

Both creatures lived more happily. As they became aware of one another, their eyes and ears grew sharper to what was around them, and their hearts grew more loving.

One day, elephant trappers came to the forest. They were capturing elephants for a human king's soldiers to ride into battle. Day by day more and more elephants were caught in great rope traps and bound to large trees so that they could be taken away.

The elephant king was very sad. Then, he remembered the promise of the mouse king. He called for his friend. The tiny king arrived and listened to the elephant's story.

Immediately, the mouse king called all the mice together. Thousands and thousands of mice gathered from every direction, to discuss how they might help the elephants. No one had forgotten how their huge friends spared their lives. No one had forgotten how the voices of the elephants called out to them in the forest. One clever mouse suggested a plan. All the mice rejoiced.

That evening they formed into little groups. Each group gnawed the ropes of a single trap with their tiny sharp teeth. They worked all night. They never rested, and by morning all the elephants were freed. The forest exploded with the joyful sound of elephants and mice in celebration.

Frustrated, the trappers left the forest.

The elephant king was grateful. He lifted the little mouse King on his back and decreed, "From today onwards elephants and mice will be the best of friends." And to this day, that is the truth. The elephants and the mice are still good friends. Regardless of their differences in size, they saved each other's lives.

Informational Websites:

Collaboration for Academic, Social, and Emotional Learning

<http://casel.org/>

Creative Force

www.creative-force.org

Generation Waking Up

<http://generationwakingup.org/wp/>

Global Campaign for Peace Education

www.peace-ed-campaign.org

Hague Appeal for Peace

<http://www.haguepeace.org/>

International Center on Nonviolent Conflict

<http://www.nonviolent-conflict.org/>

International Institute on Peace Education

www.i-i-p-e.org

National Peace Academy

www.nationalpeaceacademy.us

Network for Peace Through Dialogue

<http://www.networkforpeace.com/>

Peace and Justice Studies Association (PJSA)

<http://www.peacejusticestudies.org/>

Teaching Tolerance

www.tolerance.org

UN Cyber SchoolBus

<http://cyberschoolbus.un.org/>

UN Office of Disarmament Affairs (UNODA)

<http://www.un.org/disarmament/>

Helpful Online Resources

These resources are available online, free of charge.

In Factis Pax – the Online Journal of Peace Ed

<http://www.infactispax.org/>

Informal Education. Provides information on a wide range of educational thinkers and people committed to social change.

<http://www.infed.org/thinkers/index.htm>

Learning to Abolish War: Teaching Toward a Culture of Peace. Reardon and Cabezudo.

<http://www.peace-ed-campaign.org/resources/ltaw.html>

Peace Lessons from Around the World

<http://www.peace-ed-campaign.org/resources/peacelessons.html>

Peace & Disarmament Education: Changing Mindsets to Reduce Violence and Sustain the Removal of Small Arms

<http://www.peace-ed-campaign.org/resources/disarmament.html>

"Peace Education: A Pathway to a Culture of Peace" by Loreta Navarro-Castro and Jasmin Nario-Galace of the Center for Peace Education, Miriam College, Philippines.

<http://www.peace-ed-campaign.org/resources/other-lessons.html>

Reflective Peacebuilding: A Planning, Monitoring and Learning Toolkit. John Paul Lederach.

http://kroc.nd.edu/sites/default/files/reflective_peac_ebuilding.pdf

Online Resources Featured in the Booklet

Amnesty International

www.amnesty.org

Center for Ecoliteracy

<http://www.ecoliteracy.org/>

Conflict Resolution Information Source, The

<http://crinfo.beyondintractability.org/>

Conflict Resolution Education Connection, The

<http://www.crededucation.org/>

Connecticut Center for Nonviolence

<http://www.ctnonviolence.org/>

Cultivating Emotional Balance

<http://www.cultivatingemotionallbalance.org/>

Equal Exchange: Fundraising

<http://www.equalexchange.coop/educationaltools>

Garrison Institute, The

<http://www.garrisoninstitute.org/>

Institute for Economics and Peace

<http://www.economicsandpeace.org/Education>

International Campaign to Abolish Nuclear Weapons

<http://www.icanw.org/disarmament-educational-toolbox>

Martin Luther King, Jr. Research and Education Institute, The

<http://www.kinginstitute.info/>

Metta Center for Nonviolence

www.mettacenter.org

Oxfam International

<http://www.oxfam.org/>

People's Movement for Human Rights Learning, The

<http://www.pdhrs.org/>

Top 10 Media Literacy Websites

http://www.medialiteracy.com/top_10_media_literacy_education_sites.htm

World Without Weapons, A

<http://www.unac.org/learn/wwwwp/>

Zinn Education Project, Teaching a People's History

<http://zinnedproject.org/about/a-people%E2%80%99s-history-a-people%E2%80%99s-pedagogy>

10 Must Reads for Peace Education

1. A Force More Powerful (1999) -Directed by Steve York. With Ben Kingsley, Salvador Allende, Janet Cherry, Mkhuseleli Jack.
2. Comprehensive Peace Education: Educating for Global Responsibility. Betty Reardon 1988
3. Cultures of Peace: the Hidden Side of History. Elise Boulding. 2000
4. Gandhi An Autobiography: The Story of My Experiments With Truth 1929
5. Nonviolent Soldier of Islam: Badshah Khan: A Man to Match His Mountains 1999
6. Peace: A History of Movements and Ideas David Cortright 2008
7. Peace Education. Ian Harris and Mary Lee Morrison 2003
8. Pedagogy of the Oppressed- Paulo Friere 1970
9. Stride Toward Freedom: The Montgomery Story Martin Luther King, Jr. 1958
10. Waging Peace in Our Schools. Lantieri and Patti. 1998



Arthur Romano

Educational Consultant and Senior Research Fellow at Rutgers-Newark Center for the Study of Genocide Conflict Resolution and Human Rights

Arthur Romano was trained in nonviolence by civil rights hero and Freedom Rider, Dr. Bernard LaFayette Jr. whom he recently assisted in training former rebel fighters from the Niger Delta. In 2004, Arthur was awarded the prestigious Rotary World Peace Fellowship for the study of conflict resolution. During that time, the Dalai Lama visited Scotland and Arthur worked with the Scottish Parliament to implement a strategy that brought together peace educators from across the country to develop best practices. Arthur is currently serving as a Senior Research Fellow at Rutgers-Newark and works with the National Peace Academy and the Institute for Juvenile Justice Reform and Alternatives in Brooklyn.

<http://www.creative-force.org/>

Acknowledgements

We would like to thank Aldo Civico and Alex Hinton for their invitation to join The Center for Genocide, Conflict Resolution and Human Rights and for Nela Navarro's undying commitment to seeing this project through. We are also grateful to Hope Gamble for building bridges with the larger Summit organizing team and her support of this work and to Roger Leon and Michelle Baldwin in the Newark City Schools who further inspired us to recognize the need for peace education in the Newark schools.

We would like to thank the following artist for the images: Jade Adebo



Laura Simms

Senior Research Fellow at Rutgers-Newark Center for the Study of Genocide Conflict Resolution and Human Rights

Laura Simms, an internationally acclaimed performing artist, writer, educator and humanitarian is engaged in individual and community transformation. Born in a Jewish family in Brooklyn, she performs in the tradition of great storytellers combining her knowledge of traditional stories with personal narrative. Laura has performed worldwide and was a three time artist for Lincoln Center's Aesthetic Arts Institute. She appears regularly in performances, keynotes and workshops in conferences, villages, schools, universities and community events worldwide. She works with international organizations training teachers, and humanitarian workers. Laura is an artist with Catalyst Arts, a member of the Therapeutic Arts Alliance of Manhattan, is a senior teacher of Shambhala Buddhist meditation, and is a Senior Research Associate at Rutgers University. She recently received the Brimstone Award for Engaged Storytelling. Laura is presently working in Haiti with Mercy Corps, with ETSU's CANCER STORIES project (consultant), and as storyteller in residence for the New Alternative Arts High School in Portland, Oregon

<http://www.laurasimms.com>

RUTGERS

**Center for the Study of
Genocide Conflict Resolution
and Human Rights**

Center for the Study of Genocide, Conflict
Resolution, and Human Rights
Rutgers, The State University of New Jersey
360 Martin Luther King Blvd.
703 Hill Hall
Newark, NJ 07102
USA

For more information:
Tel: 973-353-1260 or 5345
fax: 973-353-1259 or 5310
e-mail: cghr@andromeda.rutgers.edu
website: <http://cghr.newark.rutgers.edu>