Holistic Education Review

Volume 10, Number 4   Winter 1997

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War and peace are basic issues. Security of one's person is a fundamental human right; like food, it is basic to the enjoyment of all other rights.[1] Being a fundamental human right, security is among the most, if not the most, primary of social goods the state is obligated to provide its citizens.[2] The question statesmen and citizens in a democracy must face is how to provide such security in an insecure world.

The need for security is evident at both the national and neighborhood levels. A nation may not rest easy while some children lie endangered in the streets, in schools, and even in their homes. The task before us is neither abstract nor removed from our individual responsibility. Even as we may now perceive no immediate threats to our national security, the U.S. remains the most violent industrialized nation in the world. To the extent we let distance yield complacency we contribute to the social conditions generating violence. The following discussion, although couched in the language of national political concerns, pertains to understanding both local and individual matters; it is intended for all educators no matter their individual districts or schools or children.

In his history of the Peloponnesian War, the ancient Greek historian Thucydides sought the "truest cause" of the conflict between Sparta and Athens with the intention of providing insight to future statesmen. His fundamental conclusion was: "What made war inevitable was the growth of Athenian power and the *fear* which this caused in Sparta."[3] With this formulation of the truest cause of war, Thucydides founded what has become known as the "Realist" school of international relations, a tradition which flows through Machiavelli to Thomas Hobbes to such modern scholars as Hans Morganthau and Henry Kissinger. Simply put, realism posits that war is caused by an imbalance of power inciting fear which in turn leads to preemptive attack. For the realist, the interstate arena is an anarchy, a state of relations without the existence of a sovereign power to enforce morality and law. Under the conditions of anarchy, law and morality are absent, fear and power dominate; it is a continual state of war, not that there is continuous fighting but that war is always imminent. Under the conditions of anarchy, it is rational to arm one's self out of defense. Others, however, not knowing one's intentions with certainty, will respond with an in-

crease in arms in order to defend themselves. The result is an escalation of arms, tensions, and fears, leading to an increased probability of the outbreak of conflict. This phenomena is referred to as the "security dilemma": to defend one's self is to increase the probability of conflict; defense in order to be secure leads to insecurity. This is the nature of the state of war. Under these conditions, at best, only a temporary peace can be assured through a balance of power between states, but this is always a temporary and fragile peace.[4] In the post World War II era the security dilemma has brought the world to the precipice of mutually assured destruction; as Michael Walzer points out, it is a policy of "balance of terror."[5]

The main point is that from the perspective of realism, war is driven by *fear*. Given the security dilemma, fear is relatively constant in international relations, constituting a state of war as the central nature of interstate relations in a world absent a global sovereign.

Rejecting the realist view of anarchy and the inevitability of the state of war, in particular the premise that morality and law in the international arena, and thus a lasting peace, are impossible without a global sovereign, is the "Liberal" school of international relations. The liberal tradition has two strands: one emanating from the great Enlightenment philosopher Immanuel Kant, the other emanating from "just war" theory.

In his essay *Perpetual Peace* (1795), Immanuel Kant argues that a state of peace can be achieved even absent a global sovereign.[6] He maintains that liberal republics will not go to war with each other, and thus the spread of liberal republicanism/liberal democracy will create, in the long run, the conditions for a perpetual peace between liberal nations. This peace is based upon both the structural nature of decision making in liberal republics (e.g., divided branches of government and government by consent) and the cultural sharing of liberal morality (moral equality, commitment to nonviolent conflict resolution, the rule of law, etc.). In the last decade this proposition has received considerable attention and a significant amount of empirical evidence seems to confirm Kant's insight.[7] It seems that liberal democracies have never fought each other, although they are as war prone toward nonliberal states as any other nonliberal state. What Kant's liberal democratic peace proposition suggests is that a shared

political morality based upon respect for the inherent dignity of humanity can create the conditions of peace.

This moral respect is also in fact at the heart of "just war" theory, which posits in its concept of *jus ad bellum* that war is *only* morally justifiable in self-defense, in response to aggression. Aggression is morally unjustifiable because it violates others' right to life and liberty; the crime of aggressive war is unlawful and immoral because aggression does not respect the inherent dignity of another's humanity. To attack is to disregard the rights and dignity of the other and in the process one forfeits one's own rights and dignity. This notion of the criminality of aggressive war is widely shared in the international community, although it is not always adhered to.[8]

What becomes apparent from this discussion of the two dominant theoretical views of international society is that fear generates war and mutual moral respect generates peace, for the recognition of the inherent dignity of every person mandates nonviolent relations. In the realist scenario fear leads to the security dilemma and thus a perpetual state of war. In the liberal scenario the shared belief of moral equality leads to mutual respect and thus a prohibition against violent conflict resolution. This common moral commitment generates the conditions for a state of peace.

If fear generates war and mutual respect generates peace, then a responsible liberal democratic state should be educationally devoted to the cultivation of mutual respect within and across its borders. This commitment would entail the acquisition by its citizenry of the liberal values of moral equality, respect, tolerance, and nonviolent conflict resolution, as well as the cultivation of the rational judgment necessary to thoughtfully apply them. However, as Gandhi discovered, relations of mutual respect are possible only after we have confronted both inner and outer evil.[9] For these moral ideals to be real we have to confront our own internal demons.

What we know about the psychology of war propaganda and the roots of violence is that the *other* is placed outside the moral community, dehumanized, and objectified, thus *feared*, psychologically projected upon, and in the end violated. In a fear-based relationship the other becomes an It rather than a Thou (to borrow Martin Buber's language), and thus becomes a target for the projection of individual *and* collective trauma, leading ultimately to violence. To enter a relationship of mutual respect with the other, especially the other who appears so different as to seemingly lie beyond the reach of mutuality, one must make conscious one's own repressed trauma so

that difference, rather than becoming a source of fear and an opportunity for projection, becomes an occasion for tolerance, respect, and perhaps even solidarity.[10]

Thus, preparation for mutual respect entails not only an intellectual understanding of the moral imperatives of liberalism, but psycho-spiritual integration as well. We must teach the young our moral ideals of mutual respect, equality, and nonviolence, but those ideals can only flourish in the soil of psychological and spiritual wholeness. The fertile breeding ground of fear and thus aggression is unconscious trauma; the ground of moral respect and dignity is conscious self-realization. In this realization are the seeds of peace. It is not unreasonable to assert that a morally sensitive, critically aware, psychologically whole citizenry would *not* tolerate the human costs of war as an extension of power politics. Such a citizenry would not tolerate living in a state of war.

Notes

1. Henry Shue, *Basic Rights: Subsistence, Affluence, and U.S. Foreign Policy.* (Princeton: Princeton University Press, 1980).

2. Michael Walzer, *Just and Unjust Wars: A Moral Argument with Historical Illustrations.* (New York: Basic Books, 1997).

3. Thucydides, *The Peloponnesian War.* (New York: Modern Library, 1951). Book I, Paragraph 23, translated by John H. Finley.

4. Michael W. Doyle, *The Ways of War and Peace.* (New York: Norton, 1997).

5. Michael Walzer, *Just and Unjust Wars*, p. 270.

6. Immanuel Kant, *Perpetual Peace and Other Essays.* (Cambridge: Hackett, [1795] 1983), translated by Ted Humphrey.

7. See for example, Michael E. Brown, Sean M. Lynn-Jones, and Steven E. Miller (eds.), *Debating the Democratic Peace* (Cambridge: MIT Press, 1996); Michael W. Doyle, *Ways of War and Peace*, Part II; James Lee Ray, *Democracy and International Conflict: An Evaluation of the Democratic Peace Proposition* (Columbia, SC: University of South Carolina Press, 1995); Bruce Russett, *Grasping the Democratic Peace: Principles for a Post-Cold War World* (Princeton: Princeton University Press, 1993).

8. See Jean Bethke Elshtain (ed.), *Just War Theory* (New York: New York University Press, 1992); Michael Walzer, *Just and Unjust Wars.*

9. Raghavan Iyer, *The Moral and Political Thought of Mahatma Gandhi* (New York: Concord Grove Press, [1973] 1983).

10. See for example, Stephen A. Diamond, *Anger, Madness, and the Daimonic: The Psychological Genesis of Violence, Evil, and Creativity* (Albany, NY: State University of New York Press, 1996); Franco Fornari, *The Psychoanalysis of War* (Bloomington: Indiana University Press, [1966] 1975); Sam Keen, *Faces of the Enemy: Reflections of the Hostile Imagination* (San Francisco: Harper & Row, 1986); Alice Miller, *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence* (New York: Noonday Press, [1980] 1983), translated by Hildegard and Hunter Hannum; Erich Neumann, *Depth Psychology and a New Ethic* (Boston: Shambhala Press, [1960] 1990), translated by Eugene Rolfe; John A. Sanford, *Evil: The Shadow Side of Reality* (New York: Crossroad, [1981] 1994).

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Social and Emotional Learning
An Emerging Field Builds a Foundation for Peace

Rachael Kessler

In its essence, social and emotional learning seeks to foster knowledgeable, responsible, and caring students.

Called by Daniel Goleman in the *New York Times* a "leader in a new movement for emotional literacy," Rachael Kessler is a coauthor of the forthcoming, *Promoting Social and Emotional Learning: Guidelines for Educators* (Elias et al., ASCD Press, 1997). She provides workshops for educators and consults to schools to develop curricula which foster heart, spirit, and community in the lives of adolescents. With her husband, Mark Gerzon, Kessler also leads workshops on mid-life, long-term marriage, and on facilitating community building for constructive dialogue. Among their clients are educational and civic leaders, including the U.S. Congress. Rachael Kessler can be reached at the Institute for Social & Emotional Learning, 3833 North 57th Street, Boulder CO 80301 or through SELRachael@aol.com.

The outbreak of the Gulf War was a deeply troubling moment for our school. Parents of high school seniors were worried about their boys being taken. Students, teachers, and parents alike were struggling with the moral and political dilemmas of going to war. I was teaching at an extremely progressive school and many of the faculty were veterans of the "teach-ins" of the '60s. We decided to hold a teach-in that week to examine the issues in Kuwait.

The whole school, close to a thousand of us out on the basketball court, listened to speakers representing different points of view. The last speaker, a young man from Kuwait, spoke of the suffering of his people and expressed his gratitude for American support. From a large contingent of anti-war students came the muffled but discernible sound of hissing and booing when he asserted the need for America to send troops.

At 8:00 a.m. the next morning, my tenth-grade Mysteries class assembled in our usual meeting space — the ballet studio. Mysteries was a program designed to foster emotional, social, and spiritual development. Our courses encouraged students to speak from the heart and listen with care and respect to their peers. What better time, what better place to discuss all the feelings that were roiling about the war than this class in which we had worked so carefully to create the safety for authentic communication?

I knew it was essential to suspend the topic I had planned for that week (we were in the midst of a series on human sexuality). They looked both relieved and apprehensive when I said we would use our council today to talk about the war. The first few comments were brief and matter-of-fact. Then Mikaela spoke.

"I feel so confused," she began. "I'm definitely

against war. So I don't think we should be getting involved. I think it's a big mistake. I think it's immoral." Then her voice began to quaver.

"But yesterday … at the teach-in … when that young student spoke … the one from Kuwait," she looked around the circle and took in the attentive eyes, the heads nodding in recognition.

"He was so sad … so scared. His family is in such danger! Such terrible things are happening to his people. And when he told us what was true, what was real for him and for his people, our students jeered and booed him!" She began to cry now. "Can you believe they did that?" she looked earnestly around the circle again. "Can you believe they would do that? How could they? He's a human being, with real feelings and beliefs. I don't happen to agree with his beliefs either. But how can we do that to each other? Just because we don't agree, how can we treat each other that way?"

She passed the smooth stone to her left. Many of us were in tears. The room was silent for a while.

Mikaela had challenged us to see how easily our humanity is eroded when politics became more important than people. The students who followed spoke passionately about their own feelings for or against the war. Their views were often polarized yet each was listened to with great interest and compassion. I had never before seen such a hot political issue explored with such mutual respect among adversaries. Not among teenagers and not among adults.

"At issue for this nation, as for much of the world," writes Charles Haynes in *Finding Common Ground,* "is the simple, but profound question that runs through modern experience: *How will we live with our deepest differences?*" (Haynes and Thomas 1994). These students, and the thousands of others I have worked with in similar programs over the last twenty years, were illustrating one fundamental strand in the web of changes that will allow human beings to create a peaceful world. They knew little or nothing about policy making and they had virtually no impact on the economic and social structures that perpetuate a volatile and violent world. But in the way they spoke and listened, these young people were learning to approach potentially explosive controversies and diversity in ways that foster harmony.

Airing the dilemmas of war, these fifteen-year-old students were demonstrating the capacities for peace: tolerance and compassion for others, the courage and conviction of self-expression, and the will and ability to hold complex and contradictory feelings and views in a way which does justice to all. What had given this group the power to hold conflict in ways that did not splinter the group but increased its strength and maturity? What allowed these young teenagers to be courageous and articulate in expressing feelings and ideas that were certain to provoke disagreement among their peers?

For many of these students, this was their third or fourth year in the Mysteries Program. The Crossroads School in Santa Monica, California had initiated this curriculum to provide the skills and experiences which help students build a community in the classroom in which it was safe to express feelings and explore social issues. Using play, the arts, reflection, writing, and ritual, they had explored ways to discern and express their feelings. And they knew how to listen deeply and respectfully to the feelings and ideas of others who might differ from them in many ways. Many had experienced the surprise and delight of discovering enormous respect and affection for peers they had dismissed for years: stereotypes, cliques, and first impressions would often dissolve in councils where students felt safe enough to truly speak and listen from the heart.

"When we are touched by people with whom we do not agree, we begin to believe in the possibility of nonviolent resolution of conflicts," writes Nel Noddings, a professor of education at Stanford. "At the same time, when we recognize the reality of hate in opposing parties, and our love for both helps us to understand their hatred, we begin to understand a basic tragedy of human life" (Noddings 1992). Through their encounters with deep differences in a compassionate context, many of my students had faced this transformative moment Noddings refers to when a person first grasps both the immense possibilities for human connection and the tragic hold of hostile separation.

Over twenty years ago, someone asked me in a skeptical voice: "Can you (or anybody) really teach compassion?" That was a time when education dared not consider that such personal qualities could, or should, be the responsibility of schools. The

pursuit of that question became a mission for me. Through my work over the last twenty years in the field of social and emotional learning, I have found that it is not only compassion that can be "taught" or "caught," but the host of personal and social capacities essential to the pursuit of peace within and between people.

In this essay, I will describe the emergence of the new field of social and emotional learning and the fundamental principles shared by diverse programs which have a track record in reducing self-destructive and violent behavior. I will then explore the role of spiritual development in violence prevention — a dimension that is implicit in many programs and most explicit and highly developed in my work in the Mysteries or Passages approach to social and emotional learning.

Origins of the Field

We did not have a name for our field when those students sat on that floor in the ballet studio. We did not know then that we were part of a movement that was springing up of concerned educators and researchers, each independently designing and implementing programs that might prevent the terrible, persistent damage that a "generation at risk" was wreaking upon their own tender, young lives. Self-destructive behavior among teens — substance abuse, suicide, teen pregnancy, eating disorders, school failure — this was the large scale violence that concerned the eighties. By the nineties, violence against self continued, but now an alarming increase was evident of teenagers turning their violence against others as well.

Most of our team — educators and researchers alike — began in the field of primary prevention. Like the domain of "negative" peace education (Reardon 1988) which focuses on fostering the absence of violence, we were preoccupied in those early years with creating methods to minimize the violence. Early efforts at prevention used a traditional education model of providing information to prevent or ameliorate this situation. Information alone proved almost useless. And then began a series of "prevention wars" (Shriver and Weissberg 1996) — one fad after another of disconnected programs designed to address the deeper causes of self-destruc-

tive behavior in youth that faded fast as attention moved on to a new issue, a new approach. Sex education, drug education, AIDS awareness, rape prevention, values clarification, character education, drop-out prevention, affective education, service learning — educators at schools throughout the U.S. have seen them all. We saw them come and saw them go as interest and funding moved on and still the alarming behavior persisted. Even the best programs were often undercut or dropped because of competition for scarce funds and time in the schedule from other equally important social programs.

If we are educating for wholeness, for citizenship and leadership in a democracy, spiritual development belongs in schools.

Still concerned about students, teachers today are often wary of this entire arena of social and emotional learning because of the tremendous waste that has come from such fragmentation, duplication, and inconsistency. But researchers and practitioners have learned a great deal from this long and messy experiment.

At Crossroads, we were a group of educators, artists, administrators, and counselors who were creating a new methodology for what we then called "human development." We wanted our program to be comprehensive, serving all of our students and addressing the interlocking web of issues which challenged teenagers. We sought to integrate our principles into the entire life of the school. And we defined our mission not only in terms of "negative peace," not as a reaction to adolescent fear, isolation, and despair, but also as a bold revisioning of the meaning of education, health, and citizenship for the 21st Century. We called our program the "Mysteries Program," to describe the central role in our curricula of the mysteries of our students: their often unspoken wonder, worry, fear, curiosity, and excitement about life (Kessler 1990, 1991; Kessler et al. 1990). As the first chair of the Department of Human Development for seven years, I witnessed the pow-

erful results among our students and in our school community as a whole. I could not imagine a better incubator than Crossroads for growing and refining this embryonic curriculum, but soon I felt the urgency of bringing these tools to a community wider than our small private school. With the support of our headmaster Paul Cummins, who had carefully laid the groundwork for this pioneering program, I began to write about our work, provide workshops for educators from around the nation, and seek out my "colleagues" in the broader community.

I was greatly assisted in my search by Eileen Growald and leadership at the Fetzer Institute, visionary funders who had been key players in "growing the field" of mind-body health. They were fresh from the triumph of bringing what had once been radical ideas and scientists on the fringe into the mainstream where these concepts and methods would be respected by a great majority of citizens and professionals and even reimbursed by traditional health insurance companies. With two small sons, Eileen believed passionately that we must not wait for disease and social disaster to begin teaching people how to manage toxic emotions and express the feelings that make us whole and bind us together.

Once again, Fetzer became a partner, as did a journalist named Daniel Goleman, who, in 1990, was at the beginning of the journey which led to the publication of his best-selling book *Emotional Intelligence* (1995) five years later. A behavioral science writer for the *New York Times*, Dan was on the trail of the new concept of "emotional literacy."[1] With the sleuthing skills of a practiced journalist, Dan identified the scientists, social scientists, and educators who had been working for years to understand the key elements of emotional intelligence and of designing programs that had proved successful in preventing violence and promoting resilience among youth.

Participating in the series of gatherings which led to the formation in 1994 of the Collaborative for the Advancement of Social and Emotional Learning (CASEL) was a thrilling experience for me. We had different approaches, different styles, but were united by a set of principles that had emerged from implementing, researching, and refining programs since the late seventies designed to prevent the alarming distress signals of the "generation at risk" and to promote resiliency and the fullness of human potential. And we were united by a determination to share these principles and the variety of methods and resources available with the American educators who we knew were desperate for more effective tools to foster learning, caring, and character in their students.

If we had any doubt that there was a hunger in this nation for the tools to foster emotional and social literacy, the overwhelming success of Dan's book, *Emotional Intelligence* (1995), washed it away. Documenting that emotional intelligence is a greater predictor of academic and life success than IQ, Goleman (1994) introduced the concept of *emotional literacy* — " a shorthand term for the idea that children's emotional and social skills can be cultivated, and that doing so gives them decided advantages in their cognitive abilities, in their personal adjustment, and in their resiliency through life." This definition, and the solid research behind it, gave educators a language and legitimacy for an aspect of education which has often been little understood or respected.

In the same year, Robert Sylwester's (1995) work introduced the larger educational community to the implications of recent brain theory and research for schooling. "Emotion is very important to the educative process," wrote Sylwester, "because it drives attention, which drives learning and memory." Because of the importance of emotion in engaging students in learning, Sylwester suggested that "emotion-laden classroom activities ... can provide the important contextual memory prompts that a student may need in order to recall the information...in the world outside the school."

For holistic educators, this was not news. We have long recognized that the pursuit of an exclusively academic education leaves students ill-prepared for future challenges both as individuals and as members of society. Academic performance itself, as well as self-esteem, character, and human relationships, suffer when the education of the whole person is neglected. Holistic educators were already addressing the diverse learning styles of students and the need to cultivate the social, emotional, artistic, cognitive, physical, and even spiritual capacities of students before Howard Gardner (1983) introduced the

concept of "multiple intelligence's" in the 1980s.

But for mainstream educators, Gardner's work provided a foundation for teachers to respond to and cultivate not only cognitive intelligence, but a broad range of human capacities including *interpersonal* (social) and *intrapersonal* (emotional) intelligence's. And Goleman and Sylwester have awakened for thousands of teachers the vision that they can cultivate emotional and social skills of children as part of the school curriculum and that doing so enhances cognitive learning and personal resiliency in the face of change and challenge. When Goleman spoke recently at the ASCD (American Association for Supervision and Curriculum Development) national convention, the prepared venue with a thousand seats filled to capacity long before he arrived. Soon, close to three thousand educators were scurrying down to the largest room in the convention center to listen to Dan articulate the principles of emotional intelligence.

The audience was thrilled, but wanted more. They want to know how to bring these tools into their district, their school, their classroom. They want to know how to discern what works and what doesn't, what key ingredients must be integrated into education so it can serve the larger process of revitalizing democracy and promoting peace.

Both ASCD and CASEL had anticipated this hunger among educators for a more concrete exposition of principles and practices in this new field. We teamed together to publish a book, which has been provided to 100,000 members in ASCD. This collaborative effort, *Promoting Social and Emotional Learning: Guidelines for Educators* (1997) was written by a team of nine authors including some of the most seasoned researchers and practitioners in the field. We have benefited also from the generous input of the larger group of educators and research psychologists who have been part of the CASEL team.

Objectives of Social and Emotional Learning

In writing our book for ASCD, we struggled to define the essence, the core objectives which united our very diverse teaching styles and curricula. Tim Shriver, former executive director of CASEL and former director of the New Haven Social Development Department — the only K-12 social and emotional

learning program in our collaborative — found the key. "Fostering knowledgeable, responsible and caring students" captures the three inseparable objectives essential to this field and the thread of consistency which runs through the diverse groups seeking to improve schooling in America today. It is the presence and integration of all three capacities that allows students to do no harm to themselves and others, to create personal lives filled with meaning, health and satisfaction, and to bring the qualities of leadership and citizenship needed to revitalize democracy. Like the field of peace education research, we had moved from a primary emphasis on violence prevention to what Betty Reardon (1988) calls "education for positive peace," as well as, "a transformational" approach in which educators foster not only new skills but qualities, capacities, and fundamental shifts in ways of thinking and forming values.

"Knowledgeable. Responsible. Caring. Behind each word lies an education challenge," writes Shriver in the opening chapter of the book. "For children to become *knowledgeable*, they must be ready and motivated to learn, and capable of integrating new information into their lives. For children to become *responsible*, they must be capable of understanding risks and opportunities, and be motivated to choose actions and behaviors that serve not only their own interests but those of others. For children to become *caring*, they must be able to see beyond themselves and appreciate the concerns of others; they must believe that to care is to be part of a community that is welcoming, nurturing, and concerned about them" (Elias et al. 1997).

Knowledge

Perhaps the most divisive issue in education, leading to some of the most vicious and destructive debates in our communities in the nineties, is the argument over the relative importance of academic learning in our schools. The issue has been framed often as a choice between academics and "affective" courses or programs. In many communities today, superintendents are resigning, principals are being fired because they have stood up for a more holistic viewpoint to a school board which narrowly defines "excellence" in education.

Research in our field of social and emotional

learning demonstrates that these values or objectives for our students are not an either/or proposition. For those of us committed to the health and well-being of the whole child, research reveals that academic success is one of the key protective factors which produce resilience and prevent violence in youth at risk. But research in this field also suggests that the success of academic learning in today's classrooms depends on students developing the social and emotional skills that allow them to focus, concentrate, listen, and remember without being disturbed and distracted by turmoil within or conflict and disorder in the classroom.

By knowledge, we are referring to more than the accumulation of information or even practical skills. Social and emotional learning aims to foster the discovery and creation of meaningful connections — the knowing that comes not just from "looking at," but also from "being with" the subject of study. Students experience the full range of feelings, senses, intuitions in the moment and also relate the subject to the larger context, including our personal stories. "If it is important to get students inside a subject, it is equally important to get the subject inside the students," says Parker Palmer (1990). By embedding the pursuit of knowledge in the feelings, social context, and stories of students, social and emotional learning enhances the motivation, memory, and meaning that makes real learning possible.

Knowledge in this broader sense is also stimulated by the multiple perspective-taking that is one of the fundamental skills and experiences common to all of our programs. Truly hearing the many ways of seeing and interpreting reality leads students to an abililty to question assumptions, including their own. Advancing to this level of inquiry, students can develop critical thinking, and the openmindedness essential to genuine dialogue in a diverse society.

Caring

Integrally linked to both acquiring knowledge and developing responsibility, learning to care about oneself and others is an essential objective in the design of methods in our field. Learning to care about others is the basis of an altruism that is essential to responsible citizenship and a fundamental skill in creating healthy, sustainable relationships.

Developing care for oneself is the basis for decision-making that promotes health and an independent spirit of learning and work that derives from meaning and value rather than fear or conformity. Knowing that one is cared for by others creates a sense of belonging, which has been shown to be a critical factor in both motivating students to learn and protecting students from harmful risks.

Responsibility

Attitudes, skills, and experiences provided and modeled in social and emotional learning programs are designed to build both personal and social responsibility. Shriver describes the link between the objectives of our field and the development of responsible citizenship:

> The skills of reflective problem solving and decision-making, managing one's emotions, taking a variety of perspectives, and sustaining energy and attention toward focused goals are among many that are called upon at every level, from pulling the lever in the voting booth to enacting laws in State legislatures, making judicial decisions, and issuing directives from the Oval Office. (Elias et al. 1997)

When students have the opportunity to experience a deep connection to others, a sense of responsibility can grow, not as a burden or obligation, but as an expression of that connection. Fostering the compassion that makes them want to alleviate the suffering of others, instilling the conviction that change is possible, and offering the tools to make those changes, social and emotional learning programs empower students to make the decisions and take action to live with responsibility towards themselves and others.

In the following sections, I will outline the core principles which guide the design and implementation of social and emotional learning in schools and the methods which bring our objectives to life in the classroom. The following principles for school-wide implementation have been arrived at both by quantitative research and in my case, by the cumulative experience and insights that come from working in and with a variety of schools around the country over the last decade and a half.

Principles of Social and Emotional Learning

The new field of social and emotional learning is documenting that what we need now is a *comprehensive, integrated* approach to social and emotional development which is based on the evidence that all of these behaviors are rooted in the same risk factors. These root causes include high levels of stress, a sense of isolation, eroded self worth, poor decision-making skills. For increasing numbers of students, another underlying cause is the impaired capacity to learn based on a common syndrome of poor listening and focusing skills combined with a lack of desire to trust or learn from adults. In my own work in Mysteries and Passage programs, informed by active involvement in the holistic education movement for over a decade, I have also identified the void of spiritual guidance and experience for a majority of American adolescents as a root cause which leads them often to a misguided search to meet this need with self-distructive means.

While these problems run deep into economic, social, and familial structures that are beyond the power of educators to resolve, our field has discovered that it is possible to provide in schools a set of experiences, attitudes, and skills that allow students to change behaviors at this deeper level. But precisely because of the depth of the sources of self-destructive and violent behavior, and because of the ongoing reinforcement of values, attitudes, and experiences that perpetuate these conditions, it is not enough to provide a single class in a single year of schooling to help students resist. These underlying capacities and needs can be best addressed through programs that provide a *coordinated* approach that includes the *full range of social and emotional issues* and is *reinforced* throughout the curriculum and across the grade levels in a *developmental sequence.*

And, while integrated curricula and programs are available and essential, recent research reveals that they have a lasting impact on students only if embedded in a school that has discovered how to become a *caring and collaborative learning community.* For the new skills, values, and attitudes to become credible and assimilated into student behavior, these same skills, attitudes, and values must be reflected in the students' relationships with administrators, parents, faculty, and staff. Adults in the community who are given opportunities to develop their own capacities for caring and authentic self-expression become models that bring the curriculum to life. Faculty also become creative in finding ways to integrate social and emotional issues and skills throughout the school curriculum, reinforcing the importance and the assimilation of these capacities for students in ways that are far more effective than in add-on programs.

While these principles of integration, coordination, and a broad scope and sequence are ideal, they sometimes begin with the solo efforts of individual teachers or partners who begin to build social and emotional learning into their own classroom or team. Over time, the evidence of increased clarity and self confidence within their students and harmony between them inspires other teachers and school leaders to implement a more comprehensive program. For example, at the University Heights school in the Bronx, I worked with only two teachers initially in beginning a "senior passage course." The leadership team of the school had reviewed and approved the course but there was minimum involvement from the faculty at large. After two years, the school leadership was so impressed with the changes in the character and behavior of the senior class that they chose to broaden the Passages curriculum for grades seven through twelve, involving a majority of teachers.

Methods for Fostering Social and Emotional Learning in the Classroom

Two key principles which inform the methods of classroom teaching in our field are (a) student empowerment and collaboration and, (b) respecting and nurturing all domains of intelligence and diverse learning styles.

Classroom and school environment are crucial to the quality of learning that can take place. In the modeling that takes place in these environments, as well as the skills and experiences that are provided there, caring and responsibility are strengthened and in some students, discovered for the first time. The first principle of integrating social and emotional learning into the classroom is to engage *students as active partners in creating a classroom atmosphere where caring, trust, and commitment to learning can thrive.*[2]

Students learn some of the basic tools for building authentic and harmonious communities:

- collaborative creation of ground rules or a classroom constitution,
- collaborative decision-making and problem-solving skills,
- speaking and listening for understanding and compassion through regular class meetings, sharing circles, or councils.

Each social and emotional learning program provides a different balance between focusing on building skills and providing experiences designed to foster a shift in attitudes, values, and behaviors. Common to all the programs represented in our collaborative are a broad variety of methods which highlight *active and experiential* learning and which *respond to and cultivate multiple dimensions of intelligence:* storytelling, role play, personal reflection and silence, goal setting cooperative and small group learning, group dialogue, artistic expression, and play.

For example, in a Passages classroom, we might begin a two-hour session with a playful game which helps students make the transition from a cognitive focus to being more open to feelings. The laughter and teamwork in the game builds or deepens the sense of connection and community in the group. Or the class might begin with a period of silent reflection while sculpting or drawing a symbol of their feelings or of the quality of their last week. A third option would be a pairing exercise, in which students transition to the group dialogue process by speaking first to only one person about a theme raised by the teacher.

After the warm-up, the group gathers in a circle to address a particular theme, such as friendship or trust or stress. Using the simple ritual structure of the Council Process, (Zimmerman and Coyle 1996) each student has an opportunity to speak uninterrupted about their thoughts, feelings, or personal story that relate to the chosen theme. After this first round, the group is free to dialogue and respond to each other. If there is time, the teacher might facilitate a role play for students to practice a life skill that relates to the day's theme. The class ends with a brief closing exercise which allows students to reflect on their feelings or experience or which consolidates the sense of unity the students share before they go back into other classes or into their unique and separate lives.

In collaborating with my colleagues to build this field, I discovered that while we have tremendous areas of overlap in our analyses and methods, there are also significant differences in how we have worked prior to our collaboration. Many of their curricula put an emphasis on structured lessons in problem-solving techniques and encourage teachers to cue and coach students to use those skills throughout the school day. The approach I have developed along with faculty in the Mysteries and Passages programs, works more at the level of experiences which may or may not be processed verbally.

My partner in the Boulder Senior Passage Program, Jeffrey Duvall, explains it this way: "There is an old way of understanding transformation that comes from the story-telling tradition. When you tell children a story — like a fairy tale — something happens for them at a very deep level. They experience a shift inside — almost like they are under a spell. It may take years for them to name the insight that came in that moment, but the insight is there and will affect how they live. And that meaning may be different for each individual who hears the story. But if, right after you tell that story, you begin to analyze it, to process it at the verbal level, you break that spell, that mood. The group interpretation may overshadow the individual insight. And if you break that mood, the inner shift — where the deep integration happens — may never occur."

For me, there is a delicate balance between honoring the intrinsic power of experiences shared in the classroom by not talking too much or too soon, and integrating student insights from experience by naming and analyzing them. The context, timing, and developmental stage of the students must all be considered. Passages may err in the direction of honoring the experience with silence and faith; many of my colleagues' programs may err in the direction of insisting that change occurs only through cognitive naming of the insight. An exciting dimension of our collaboration has been the challenge to open ourselves to these other points of view and allow ourselves to learn from one another. The refinement and expansion of each of our programs from this process is, for me, a thrilling dimension of building this field.

Finally, I would like to discuss methods which are

designed to meet a dimension of both positive peace-making and violence prevention which has often been neglected in the literature and practices of even many social and emotional learning programs dedicated to these goals. The role of spiritual development is only now beginning to be acknowledged in the literature and practice of promoting resilience and preventing harm among adolescents. This dimension has been central to my own work and is the subject of a forthcoming book and a long essay I wrote for my colleagues in CASEL. Responding to their invitation to explain what I perceived to be the spiritual dimension of our common work, I identified seven domains of experience that nurture spiritual development and can be implemented in secular schools without violating the First Amendment No Establishment clause.

The void of spiritual guidance and opportunity in the lives of teenagers at this time is one more factor contributing to the self-destructive and violent behavior plaguing our nation. Drugs, sex, gang violence, and even suicide may be, for some teenagers, both a search for connection, mystery and meaning, and an escape from the pain of not having a genuine source of spiritual fulfillment. A number of astute observers of modern culture are convinced that the absence of spiritual guidance (and particularly, rites of passage) is a source of much of youth violence today (Mahdi et al. 1996).

It is not only the violence of youth culture which calls us to attend to their spiritual development. My own work has been inspired also by the exquisite opening to spirit I see at the heart of the adolescent experience. Adolescence is a time when these energies awaken with a force that many have misunderstood and dismissed as "hormones." It is a time when the larger questions of meaning and purpose, about ultimate beginnings and endings begin to press with an urgency and loneliness we can all remember. When young people are provided with opportunities to explore their mysteries, a wisdom emerges which dazzles and inspires their peers and elders. When guided to find constructive ways to express their spiritual energy, young people "come home" to their essence and learn how to meet others at the deeper level of soul.

Defining the "moral meaning" of democracy, John

Dewey (1957) writes that "the supreme task of all political insitutions... shall be the contribution they make to the all-round growth of every member of society." If we are educating for wholeness, for citizenship and leadership in a democracy, spiritual development belongs in schools. But because of their concerns about separation of church and state, because of our confusion of spiritual development with religion, and because of the fear of reprisal from "the other side" in a decade of "culture wars," educators have been reluctant to develop a methodology and curriculum to directly address this aspect of human growth.

A ny program that helps students discover and express their feelings, values, dreams, and concerns in an atmosphere of respect and caring from their teachers and peers is nourishing spiritual development in children and youth.

After twenty years of observation and inquiry with thousands of adolescents and teachers, I have seen that it is possible to map the terrain of spiritual development in adolescents without adherence to any specific personal beliefs about the true nature of spirituality. I describe this terrain as a series of interrelated yearnings, needs, or hungers which reflect the dimension of depth, authenticity, and search that we associate with spirit or soul.

Just as the child's body grows when the hunger for fuel and air is fed, and the child's emotional life grows when the hunger for love and guidance is met, when these spiritual yearnings are met, the spirit of that young person is supported and strengthened and spiritual development is fostered. These yearnings include the following.[3]

The yearning for deep connection — to the self, to others, or to something larger than the human dimension — involves a quality of relationship that is

profoundly caring, resonant with meaning, and involves feelings of being truly seen or known.

The search for meaning and purpose concerns the exploration of the big questions that burst forth in adolescence, such as: Why am I here? Does my life have a purpose? How do I find out what it is? What is life for? What is my destiny? What does my future hold? Is there a God?

The field of social and emotional learning now has a vital historical role in bringing not only the heart but also the spirit into the classroom in ways that are consonant with American principles and ideals.

The longing for silence and solitude may be the most fertile ground for the development of inner peace which many believe is the precondition for raising a generation of children who will be capable of working effectively towards peace and justice in the world. For adolescents, this is often an ambivalent domain, fraught with both fear and urgent need. Respite from the tyranny of busyness and noise that afflicts even young children in our culture, silence may be a realm of reflection, of calm or fertile chaos, an avenue of stillness and rest for some, prayer or contemplation for others.

The urge for transcendence has been defined as the desire to "rise above or pass beyond a human limit ... moving beyond everyday dimensions of life and its usual limitations"(Weaver and Cotrell 1992). Satisfied by a range of experiences, transcendence includes not only the mystical realm, but secular experiences of the extraordinary in the arts, athletics, academics, or human relations. Peacemaking — the transcendence of rigid and hostile boundaries of race, culture, or belief to an experience of mutual respect, unity, or affection — can be one of the most powerful encounters with transcendence.

The hunger for joy and delight can be satisfied through experiences of great simplicity, such as play, celebration, or gratitude or through the exhaltation

that comes with encountering beauty, power, grace, brilliance, love, or the sheer joy of being alive.

The creative drive is perhaps the most familiar domain for nourishing the spirit of students in secular schools. In opportunities for acts of creation, people often encounter their participation in a process infused with depth, meaning, and mystery.

The need for rites of passage refers to the ancient hunger for initiation of the young by elders who guide them to become conscious about the irrevocable transition from childhood to adulthood, give them tools for making transitions and separations, challenge them to discover the capacities required to take their next step and acknowledge and welcome them into the community of adults.

Meeting the needs described above in the school environment takes many forms. The simple acknowledgment and honoring of the yearning can nourish the spirit. Guidance from adults or peers on ways to fulfill that yearning fosters spiritual development. And finally, teachers can design experiences for students in schools that actually begin to fulfill that need.

Through their capacities to inspire, to love, and to create contexts of meaning for their students, some of the best teachers have touched, guided, and satisfied some of the most important spiritual yearnings in their students. Now the emerging field of social and emotional learning has begun to more systematically support the growth of students in this sphere so essential to their health and well-being. Programs such as Mysteries or Passages deliberately develop the spiritual dimension as part of social and emotional learning. Others do so indirectly. Any program that helps students discover and express their feelings, values, dreams, and concerns in an atmosphere of respect and caring from their teachers and peers is nourishing spiritual development in children and youth. This can occur whether or not spiritual development is an acknowledged goal.

I believe that the field of social and emotional learning now has a vital historical role in bringing not only the heart but also the spirit into the classroom in ways that are consonant with American principles and ideals. Students who have discovered a sense of meaning in their lives, who have a deep sense of belonging, faith, and reverence for Life are

protected from the self-destructive and violent impulses that ravage so many of their peers. They often have the will and the incipient tools for building social structures that can foster peace and justice at a larger scale.

Conclusion

I have had more than an intellectual interest in the subject of promoting peace. While my mother carried me in her womb, she learned that her three sisters and their entire families had been buried alive in the Ukraine by German soldiers. My father was told that both his parents were lost in the concentration camps in Poland. They named me for two of these women. The legacy of violence was in my marrow.

My professional mission, beginning in the late seventies, has been to discover, cultivate, and share with as broad an audience as possible, the tools for educating a generation of children who would come to adulthood with the capacities and the motivation to create lives of peace and meaning. I have watched for decades as violence to others and harm to the self have increasingly plagued generations of American teenagers in the form of substance abuse, suicide, school failure, eating disorders, gang violence, and premature, unprotected, and exploitative sexuality. I learned early on that providing information on the consequences of these behaviors was not enough. I learned from my own self-destructive behavior as a teenager that such acts rarely come from a thoughtful decision-making process. Instead, these behaviors often spring from what Daniel Goleman has called the "emotional hijacking" that suppresses rational thought. And they arise as misguided coping strategies to deal with a variety of deeper conditions that have become increasingly common for American children and youth: social isolation, unrelieved stress, eroded self-worth, inability to learn, and the void of spiritual guidance and experience for so many teenagers today.

Through the attitudes, skills, and experiences offered through the field of social and emotional learning, I have watched with deep satisfaction how students and their teachers begin to develop the fundamental capacities for inner peace and harmony with others, as they grow in:

- understanding and expressing their own feelings,
- empathy and compassion for others,
- managing the stress, which unrelieved, becomes a hair-trigger for conflict or the erosion of health,
- decision-making skills that are responsible to their own health and well-being,
- conflict-resolution skills and group problem solving,
- sensitivity to, tolerance for, and appreciation of diverse cultures, learning styles, and beliefs.

Together these form the domains of what Goleman has referred to as "the educated heart."

After years of pursuing the "educated heart" in schools, I had the privilege recently of bringing what I learned with and from the young people of this country to the meeting rooms of the U.S. Congress. Working on the facilitation team for the first Bipartisan Congressional Retreat in Hershey, Pennsylvania in the spring of 1997, I was deeply moved when leaders of my country acknowledged that without giving significant attention to the qualities of relationship in their work, the collaborative decision making essential to governing has been undermined if not altogether paralyzed. Together, we built almost the same ground rules for discourse in that retreat that my students around the country have built to create a container safe enough to explore matters of the heart. And our wise and sophisticated political leaders expressed gratitude for the quality of dialogue made possible by some of the same methods developed in the field of social and emotional learning to build community among the young.

Educators in this new field are well aware that change is needed well beyond the classroom and the school for peace to be possible. But we also see an inextricable link between this type of education and the social and political changes that are so essential: "There is a two way street here that gives us hope," write Linda Lantieri and Janet Patti in *Waging Peace in Our Schools* (1996),"while the education of the heart requires changes in society in order for its most revolutionary ideals to be realized, emotionally literate people are exactly the kind of people most likely to bring about that change." These young people, they write, who have "learned to de-escalate violence and turn conflict into opportunity ... to value

each unique individual" will be "building a future full of hope and gentleness."

A generation of young people is yearning for adults and elders who are willing to give as much importance and care to their hearts and souls as their academic success and athletic prowess. While it is not always easy to incorporate such courses into schools, it is deeply rewarding to do so. I believe that the health of future generations, as well as the health of our democracy depends on a new commitment to our young as they strive to join us as adults — a commitment to listen, to learn, and to teach what we have learned about the journey to personal wholeness and caring community.

Notes

For further information on social and emotional learning, see Elias et al. below or contact The Collaborative for the Advancement of Social and Emotional Learning (CASEL), Department of Psychology, M/C 285, University of Chicago, 1007 W. Harrison Street, Chicago, IL 60607-7137. 312/413-1008. Fax 312/355-0559.

1. The term "emotional literacy" arose first at a meeting I attended hosted by Eileen Growald and Michael Lerner, Director of the Commonweal Institute. Commonweal played an important role in the early efforts to identify and assemble the key stakeholders in this new field.

2. See Chapter Four, *Promoting social and emotional learning: Guidelines for educators.* (Elias, et al. 1997)

3. A detailed explication of each of these domains, as well as an exploration of the differences between religious and spiritual education, can be found in the author's working paper The soul of education: Nourishing spiritual development in secular schools.

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Imaging Peace
A Pedagogical Challenge for Youth Educators

Jacqueline Haessly

Imaging a classroom or a world at peace is an important, yet often neglected aspect of an effective peace education program.

Imaging is common to the human experience. The idea that people create what they can image finds expression in such diverse places as team locker rooms, corporate board rooms, and among military strategists. The process of imaging precedes work on a project or dreams about one's future. In the daily unfolding of life each of us knows the experience of working to bring our image or vision to reality. We know the anticipation which precedes our efforts and we know within the depths of our being the satisfaction we experience when we can finally say "well done!" Just as imaging is important to the process of completing a project, reaching a goal, or planning for one's future, so too is imaging important to the creation of a world of peace with justice.

This essay focuses on "Imaging a Peaceful World Future" as a vital component of peace education programs. First, we explore imaging as a daily human activity. Then, impediments to imaging peace are identified and analyzed. Next, a rationale for peace education programs is developed. The importance of relating imaging to creating world peace is then addressed. Lastly, a variety of methods and processes for enhancing skill in imaging peace are identified. Taken together, this chapter presents a rationale for including imaging in all peace education programs and offers educators helpful methods for doing so.

Imaging as a Human Activity

If imaging is understood as a common human activity, what, then, are our experiences with the process of imaging? For each of us, the experiences themselves may differ. What is common is the process which engages us as we live our daily lives.

- The artist who weaves or composes or paints has a vision of the finished work even as it unfolds in the creative process.

Jacqueline Haessly, BS, MS. Ed., is the author of *Peacemaking: Family Activities for Justice and Peace, Learning to Live Together, What Shall We Teach Our Children: Peace Education in the Classroom*, and a contributor to *Families as Educators for Global Citizenship, Mothering Teens*, and six business anthologies examining issues of social responsibility in business. She also produced and directed *Peace Talks*, a video series for families. She is founder and president of Peacemaking Associates, a training and consulting company, and is currently pursuing a doctoral degree in Peace and Family Studies.

- The gardener who tills the soil and plants the seed in early spring already has a vision of the harvest to be reaped in the fall.
- The woodworker who tenderly carves the branch already has a vision of the toy which will delight the child at play.
- The athlete who imagines the course anticipates the challenges in pursuing the goal.
- The homemaker considering what to prepare for the evening meal has a vision of the gathered family, and perhaps can even smell early in the day the aromas of the casserole which will later fill the air.
- The parent who gently nurtures the life of a child holds fast to an image of the gifts and talents that child may someday bring to the world.
- The educator who expends energy to help a child acquire skill in math, spelling, or care of the environment believes in the ability of the child to succeed.
- The scientist seeking a cure for AIDS or world hunger has a vision reflecting the success of team efforts.

Each of these activities requires an ability to image, to dream and a willingness to act to bring those dreams, those images to reality. But what do these terms really mean? An examination of a few definitions may shed clarity on the place of image and vision in human life. According to Webster, "to dream is to have the ability to imagine something as possible; to have a fond hope or aspiration; to have an ability to conceive of something." To image is to have "the ability to picture something in the mind; to be able to describe something graphically or vividly." Imagine is described as "the ability to form a notion in one's mind; to conceive in thought." Vision, far from being something concerned with the super- or para-natural, has as one definition, "the ability to perceive something not actually visible but which, through mental acuteness of keen foresight, a breadth of vision can make something possible."

If imaging is needed for building a birdhouse, planting a garden, preparing a meal or a lesson plan, or planning a team maneuver, how much more necessary is the ability to image, to dream, and to vision to the task of creating a peace-filled world? Saul Mendlovitz (1975) and his colleagues imagine values which could shape a preferred, just world order; Patricia and Gerry Mische suggest that the development of a human world order (1977) is dependent upon our ability to imagine security alternatives to the arms race (1982). Elise Boulding and Lee Stern have used imaging in Quaker-sponsored Alternatives to Violence programs, and Jacqueline Haessly (1980, 1986, 1989a, 1994b) relates the ability to image to the process of educating for peace and global citizenship in the family and the community as well as in the classroom. Each describes the importance of imaging for individuals, community, and government leaders who make decisions which lead to the creation of a just and peaceful world.

Impediments to Imaging Peace

Peace, it has been said, is more than the absence of war. However, for most peace studies scholars and researchers, the reference point is war.[1] As a quotation attributed to Marina Warner puts it, "the idea of peace seems difficult to seize without referring to the absence of war, thus making war the standard. We need to change that perspective."

That this perspective is difficult to change can be seen in the results of an exercise offered by this author in workshops sponsored by the Peace Education Resource Center in Milwaukee, Wisconsin, for professionals, young people, and family groups during the past 25 years. One exercise frequently used at the beginning of "Imaging Peace" workshops reveals the urgency of this need. When participants are asked to write the word "war" at the top of a blank piece of paper, and then to write "stream-of-consciousness" fashion for two minutes any words about war that come to their mind, both adults and youth quickly fill a page.

These words are then listed on a blackboard. As is evident from Table 1 which summarizes these findings from workshops, more than four-fifths of these words convey images of war and violence in concrete, tangible, graphic terms. In every group, there are several adults who use abstract terms such as control, enemy, domination, exploitation, or politics, but they are always in the minority, usually less than three in a group of fifty or more people.

One conclusion that can be drawn from Table 1 is that participants clearly grasp the concreteness of

war. Their words and phrases convey images of things one can see, hear, smell, taste, or touch: guns, blood, fire, tanks, bombs, dead bodies, soldiers, war songs, flags; words that assault the senses while evoking picture images of destruction and death in one's mind.

Table 1. Images of War

Concrete, Graphic, Tangible Terms

Air wars, Amputees, Armaments, Armies, Arms, Blood, Bodies, Bombers, Bombs, Cemeteries, Explosions, Factory, Fire, Flags, Gas ovens, Generals, Graves, Guards, Guns, Hospitals, Landmines, Lost treasures, Missles, Moans, Navy, Orphans, Prisons, Purple Heart, Red Cross, Refugees, Scars, Soldiers, Songs, Starving people, Stench, Tanks, Uniforms, Tombstones, Veterans, Warship, Weapons, Widows, Widowers

Abstract, Intangible Terms

Control, Domination, Enemy, Exploitation, Fear, Greed, Militarism, Power, Sadness

When these same participants are asked to name their images of peace, there is a collective silence, then slowly people express their images of peace using words such as God, love, care, and harmony. Table 2 reveals how limited are people's images of peace.

Rarely, except for children between the ages of five and nine, do people express their images of peace in concrete terms. When young children are present, they draw pictures of their family, their home, and their friends and family at play. Slightly older children often identify people caring for each other — providing food for hungry people, tending to the needs of the infirmed, or cleaning up a littered creek. By the time young people reach early or middle adolescence, their images of community violence

often prevent them from expressing any positive image of peace. Thus, for many, their images of peace are stated as negatives: "no more killings"; "no more guns"; "no more homeless shelters"; "no more hungry people"; "no more bombs." Adults rarely include any concrete expression of peace. For those who do, the most frequent image is of a dove, followed closely by a meadow of flowers, or a child's hug, simple things that bring joy and beauty to one's life.

Table 2. Images of Peace

Concrete, Graphic, Tangible Terms

Dove, Flowers, Sunshine, Rainbow, Children playing, Songs

Abstract, Intangible Terms

Love, Harmony, God, Care, Happiness, Good, Joy, Security, Spirit

It is when these two exercises are shown together (as is done in workshops) that the disparity between the choice of words to describe war and those used to describe peace is revealed. Table 3 offers a vivid portrayal of this disparity.

Two conclusions can be drawn from Table 3. The first is that the number of concrete, graphic, and tangible words for war outnumber concrete, graphic, tangible words for peace seven to one. The second reveals that workshop participants are far more able to name those daily human activities involved in the creation of war and war-related activities — from planning, researching, and developing weapons and their use, to the tending of the wounded and the burying of the bodies — than they are able to name those daily human activities that lead to peace. This is cause for both fascination and alarm, for if it is true that people create what they can image, and I believe

Table 3. Images of War and Peace

Concrete, Graphic, Tangible Terms (Note the words that involve human activity)	
War	Peace
Air wars, Amputees, Armaments, Armies, Arms, Blood, Bodies, Bombers, Bombs, Cemeteries, Explosions, Factory, Fire, Flags, Gas ovens, Generals, Graves, Guards, Guns, Hospitals, Landmines, Lost treasures, Missles, Moans, Navy, Orphans, Prisons, Purple Heart, Red Cross, Refugees, Scars, Soldiers, Songs, Starving people, Stench, Tanks, Uniforms, Tombstones, Veterans, Warship, Weapons, Widows, Widowers	Dove, Flowers, Sunshine, Rainbow, Children playing, Songs
Abstract, Intangible Terms	
War	Peace
Control, Domination, Enemy, Exploitation, Fear, Greed, Militarism, Power, Sadness	Love, Harmony, God, Care, Happiness, Good, Joy, Security, Spirit

it is, what does this say about our collective ability to both image peace, and act to create peace in the world, to bring our images to reality? Peace education programs which include a focus on imaging peace can help change this perspective.

Children's art also reveals the power of words and pictures to convey images of war and peace. Between 1974 and 1986 the Peace Education Resource Center sponsored an annual spring poster-essay-poetry project on selected peace themes for students in grades K-12 in the Metro Milwaukee area. In 1982, in keeping with the United Nations Second Special Session on Disarmament, the chosen theme was "Living in a World Without Weapons." Students were invited to submit work expressing their vision of a world without weapons. In previous years, the project had generated between 250 and 300 entries. In the spring of 1982, 863 students responded to the project, more than three times the average number.[2] Of those, 671 entries focused, not on a vision of a world without weapons, but rather on some horror or fear of a nuclear war.

Three of those entries reveal how graphically children portray their fears. A ten-year-old girl had created a drawing of a young girl, herself about ten, with a single tear-drop falling from one eye. Above her drawing, in simple childish scrawl, were the words, "We're not endangering YOUR future." Another child, fourteen, had created a collage of mushrooms: fresh, wild, canned, in salads, casseroles, on meat dishes and alone, each beautifully colored. In the center of the collage was a stark door with the words, "The deadliest mushroom of them all." The door opened to reveal a mushroom cloud from a nuclear explosion! The third drawing was created by an eight-year-old boy who had sketched the solar system, complete with the sun, planets, and their many moons. And there, three planets from the sun, was the earth in the shape of a mushroom cloud, and under it, the childish plea, "Pleas don't let it hapin."

These children and the many others who contributed poems, pictures, or essays were responding to their personal fears rather than to the task which had been assigned to them by their teachers or parents, "What Would It Be Like to Live in a World Without Weapons?" It was as if someone had given them permission to share their feelings and suddenly a floodgate opened and their fears poured out.

Today, more often, children's art portrays their fears of living in homes and neighborhoods where violence is a constant threat to security and life. Painting, drawing, poetry, photography and other community-sponsored art projects in violence-saturated urban areas across the United States reveal children's experiences with guns, knives, drugs, and death. Children's art over the past fifty years which vividly expresses their concerns with violence, war, and peace and their hopes for life can be found in *The Diary of Anne Frank* (Frank 1952), and *I Never Saw Another Butterfly* (Volavkova 1962), written in the 1940s; in *The Sky Over Nagasaki: An A-Bomb Reader for Children* (Nagasaki 1977), and *A Child's World* (Lystad 1974), written in the 1970s; *Fire From the Sky: Salvadoran Children's Drawings* (Vornberger 1986), written in the 1980s; and *Zlata's Diary: A Child's Life in Sarajevo* (Filipovic 1994), written in the 1990s. Each of these books and others like them reveal the frightening experiences of children living in violent and war-torn areas of our world.

Dismayed at the violence that threatens their young lives, a growing number of young people have organized events and movements to stop the threat of war and violence in their communities and throughout the world. These young people held fast to an image of peace in their world, but they did much more than just dream about it; they organized anti-nuclear rallies, marched in disarmament campaigns, signed petitions to stop building bombs, sent letters to editors, met with government leaders, and wrote and produced newsletters, videos, and audiotapes calling for an end to war and preparations for war (Philip Hoose 1993; Roger Rosenblatt 1983). Organizations founded by and directed by children — some as young as eleven — include the Children's Campaign for Nuclear Disarmament; It's Our World, Too; Kids for Peace; and Save Our Planet.[3] Wherever they met, these young people made links between personal, community, and global peace, and also between environmental devastation and world peace. Today, many are working in their classrooms and communities to urge gun control, close drug houses, stop gang warfare and street violence, and put an end to hunger and homelessness.

A Rationale for Peace Education

Faced with the challenge to provide for secure families, secure young people, and a secure society (Broffenbrenner 1989; Haessly 1993) for all the world's inhabitants, educators and youth professionals are rightly concerned about educating young people for peace and global citizenship. Peace education programs offer one way. Peace education impacts in some way on everyone's life. We are all touched by the critical justice issues of today. We each are affected by and affect the direction of society by the personal, professional, and political decisions we make every day of our lives. Skills essential to living as conscious peacemakers in the world, therefore, are important at every stage of growth and development and in whatever life-stage, status, or occupation we and our young find ourselves.

Peace education, though, is a nebulous term. As children continue to ask their questions and express their fears about violence, war, and peace, teachers, school administrators, and youth workers correctly ask, "Just what is peace education?" Is it the study of war and how to prevent it? Does it include educating students to become active protesters to war or resisters to military service? Does it mean education to advocate for an end to the arms race, a nuclear freeze, an end to military and/or political intervention in another country? Does it mean the study of violence and how to prevent that? Does it mean training in conflict management and peer mediation? Or does it mean instead something far more complex?[4]

Effective peace education programs must address much more than the horror of war and preparations for war. Knowing that youth who are educated today will be the decision makers and leaders of tomorrow, educators rightly ask: What will empower our young to live their lives as peacemakers? What pedagogy best leads participants in peace education programs to examine attitudes and values, and develop knowledge and skills in areas critical for creating peace within the family, the classroom, the community, and the world.[5]

First, effective peace educators care as much for the environment and processes for peacemaking as for the content which is taught (Prutzman and Stern 1987; Haessly 1980; Harmin and Sax 1977; Rank 1988). Thus, peace educators work to create an environment of peace and safety within the home, the classroom, and in the community through processes which 1) foster affirmation of the individual; 2) develop effective communication skills; 3) encourage respect for diversity; 4) promote nurturing touch; 5) build trust among people; and 6) provide opportunity to learn cooperative skills fostered through games played and work shared.

Secondly, effective peace educators address the theory and training for conflict resolution and alternatives to violence within the family as well as in the classroom, neighborhood, national, and international arenas.[6] In such programs, which often include peer mediation training, students learn to develop skill in creative thinking, to consider alternatives, and to choose among these to resolve conflict. Those who have participated in peace and conflict resolution programs learn to view conflict as a given of human life, presenting each one with challenges to be met and problems to be resolved for the mutual benefit of all.

Third, effective peace educators encourage participants to examine the relationship between creating peace in the family, classroom, and community and the establishment of a just peace in the world.[7] Topics address values for global wholeness, simplicity of lifestyle, and naming signs of hope in a threatened world. Celebrating the pain and joy associated with struggles and accomplishments for justice allow for deep reflection and lively conversation on issues of peace and justice.

Peace education programs often include a focus on cooperation, respect for differences, and conflict resolution where students learn to think critically and to resolve conflicts peacefully at the personal and community levels. A number of programs also encourage young people to address critical justice issues and identify ways they can work with community and government leaders to resolve them. A few include a dimension of living peacefully with others in the global village. Seldom, however, do peace education programs include methods and processes which link imaging with the creation of peace in the family, classroom, community, or world. This author believes that effective peace education programs depend upon the ability of each of us to both imagine and work for a world at peace![8]

A Rationale for Including Imaging
in All Peace Education Programs

Peace educators know that it is not enough to speak against war and violence, just as peace is not just the absence of war or violence. Those who image a world at war use their creative energies to plan, develop, implement and pay for the armaments, develop the training grounds, mobilize the troops, and even create the language of enemy and war. In a world where the language and images of war loom large, it takes courage to image, and empower young people to image, a world at peace. Sharon MacDonald et al. (1987) suggest that imaging is by no means a purely superficial phenomenon: It is the means through which people articulate and define the social order and nature. She adds that the concern is not only with symbolism and imagery on the large and public scale but also with the ways in which people's lives may be affected in their most intimate detail.

From the above, it is evident that a positive peaceful world order is grounded on the ability to image a world at peace. It is evident, too, that the ability to image war or peace can lead both young people and adults to take action needed to bring those images to reality. Thus, one task of youth educators engaged in the process of educating for peace and global citizenship is to assist young people to develop a clearly articulated vision of what peace is, or could be. Educators who share a concern for peace and global justice might ask themselves: Of what stuff are young people's dreams made? What is their image of themselves, their families, their friends, their classmates, their neighbors? What is their vision of life beyond their home and workplace? What are their dreams for their future? What do their dreams look like for their world?[9] What gives them "shape"?

Young people first develop their sense, their image, of how to live with others in their family; the school and neighborhood provide opportunity to form images of how to live as part of a broader human community. Experiences of family, classroom, and community shape the images young people hold about what it means to live, work, and play competitively or cooperatively with others; to resolve conflicts through violence or peacefully; and to prepare for war or prepare for peace. We need to be aware, then, of the images that inform their young lives.

Today's young people will be among the first high school and college graduates of the 21st Century. They and their sisters and brothers will be the leaders and decision-makers of the new millennium. For many of these young people their ideas about life in the 21st Century have been shaped by the fantasies of space wars as seen in such films as *Star Wars*, *Star Trek*, *Flash Gordon*, or *Battlestar Gallactica* where violence between warring parties reigns. For some, their fantasy has been shaped by those film classics *2001 Space Oddessy*, *E.T.*, *Close Encounters of the Third Kind*, or *Beyond the Stars* which each portray a world and a galaxy of caring and compassionate beings living in harmony with each other and all living things. These are the images which shape the ideas of our young about life in the 21st Century. Their images of this future, and their actions which follow, can point the way to a world of war or a world of peace.

Space ships, space colonies, space travel, and even intergalactic journeys are not only relegated to the world of fantasy; they become a greater possibility with each passing day. Intricate telecommunications systems no longer remain in the privileged hands of a few space commanders. As fax machines, modems, and sophisticated computer networking programs reveal, access to the new information superhighway reaches into the most remote, impoverished, or war-torn areas of the world. With telecommunications, billions of people have the ability to access and share local, national, and international information with the touch of a button. Our young can connect with athletes in Olympic Villages, with soldiers on battlefields in the Middle East, with pilots breaking new world records, with astronauts in outer space, and with children in thousands of classrooms scattered across this planet. This is the future the children of our world face each day of their young lives. Educators can prepare them for life in this third millennium by helping them embrace these new possibilities.

If we are to teach our young that peace is more than the absence of war then it is essential to establish what it is that constitutes peace. To do so, it is necessary to change a common concept of peace. As was stated above, peace is not just a negative virtue,

the absence of war and conflict. Peace is an active virtue of just and faithful relationships between people and nations, indeed with all creation. While these just relations begin within each person's own family, peacemaking calls for a vision of family that moves beyond individual family and neighborhood and into the global arena. Such a vision includes the recognition that all people are part of a global family, one that includes all the people who share life and resources in the global village.

It is also important that people committed to creating a peaceful world future believe that the routine activities of daily life have value and are, indeed, the activities of peacemaking. Table 3 reveals that words for war are graphic, concrete, and reflect human involvement in a multitude of daily activities related to war-making. Peace educators must believe that it is equally important to name those activities which point to human involvement in a multitude of daily activities related to the making of peace in the world.

Thus, peace educators need to help young people name those daily human activities which, when done with care for others, are peacemaking activities. These include the domestic activities of cooking, baking, knitting, sewing, gardening, cleaning and maintaining a home; the friendship activities of discovery, sharing, courtship, and lovemaking; the parenting activities of childbirth, nurturing, and childrearing; the community-building activities of educating children and adults, of constructing, maintaining, and staffing schools, hospitals, libraries, parks and playgrounds, offices, shops, factories, roads, airports, and places of worship; the recreational activities of sport and play; the cultural activities of drama, dance, art, and music; the agricultural activities of planting and harvesting; the healing activities of medicine; the scientific activities aimed at new, life-supporting discoveries; the business activities of manufacture, commerce, and trade — performed justly and with care for each other and the environment; and the spiritual activities of storytelling, reflection, prayer, and worship. All these are important to the human spirit and enrich our common humanity. All are signs of community and global peace.

Such images of peace include rural villages and urban areas full of healthy, happy children at play or at school; parents and other adults who have dignified work and adequate means to support their families; hospitals to care for the infirmed; farms to provide abundantly for the needs of all; gardens, parks, and art to give beauty and pleasure to the spirit; temples for worship; all reflected in the places people live out their lives in a global village, all reflecting a small piece of the world at peace. Effective peace educators can encourage young people to imagine these possibilities for creating a peace-full world so that they can direct their energies toward addressing not only problems that face all of humanity, but toward creating a just peace for all.

Methods for Enhancing An Ability to Image Peace

How, then, do young people develop the skills needed to image and create a world of peace? There are a number of processes that heighten an ability to image, including the ability to image peace. Those that draw on all the senses enhance intellectual development, energize creative activity, and stimulate critical problem-solving. Each one is important to developing an ability to image and create a world of peace.

Artistic expression offers multiple experiences in sense development. Exposure to the visual arts provides opportunity to see the world in new ways. Exposure to the various forms of musical expression leads to appreciation of the music and instruments of peoples from diverse cultures. Exposure to literature from around the world, both fiction and nonfiction, provides perspective on family and community living in times of peace and in times of war. Young people can also analyze how artists, musicians, poets, novelists, and essayists express themes of war and peace in the music, art, and literature of their own culture and those of others.

When young people themselves get involved in the creative process their ability to stay centered and focusd on their own work is enhanced. The visual senses develop through active engagement with such medium as drawing, painting, weaving, sculpting, and photography. Playing an instrument, or composing a piece enriches their appreciation of music. When children compose poetry or write stories about their experiences with war and with peace

they add another dimension to their ability to image peace.

Clowning offers opportunity for getting in touch with a persona who expresses glee, sadness, or joy at the events of one's life. Through clowning one learns to laugh at one's self, and to invite others to experience laughter in their own lives. Clowns have a unique opportunity to transform themselves and those who are touched by their clowning.

Books reveal contributions women and men of all races and cultures make to enhancing the quality of life in the world. Some identify the history of nonviolent movements for effective social change; others the histories of war and war-making. Books and videos can help children discover heroes for peace as well as heroes of the military, sports, or entertainment worlds. Books point to opportunities to serve others in neighborhoods and countries of the world in peaceful ways as well as through military service.

Language itself connotes images of peace and war. Familiar expressions such as "I'll kill you" spoken in anger by children or parents, or military terms such as "trigger an idea" or "that plan bombed" are woven into casual conversations in family, classroom, business, government, and social groups while communicating about nonmilitary-related topics. Alternative terms include "I feel angry when..." to express displeasure at the behavior (not the person) of another; spark, ignite, stimulate or generate for trigger; failed, flopped, or fizzled for bombed. Teachers and students can examine word usage in the family, classroom, school yard, and in the media to determine how choice of words and their meanings leads to or away from personal and global peace. They can check a thesaurus seeking for alternatives to replace military terms commonly used to describe ordinary events of daily life. They can also make a conscious choice to select peace language in their own every day communications.

Educators can promote an awareness that peace issues are relevant to all subject areas, not just history or social studies classes. Literature, math, music, language arts, religious studies, physical education, drama, and art as well as the social and physical sciences all provide rich opportunity to delve into issues of war and peace from a variety of perspectives.

Career planning and specialty schools at both the junior and senior high school levels offer opportunity to talk about such a significant topic as a career in peacemaking. However, while there may always be some who choose a career in peace education, or pursue activism as an avocation, there are numerous ways that young people can work for peace in other professions. Students in science, medical, and technical fields have abundant opportunities to use their gifts and talents in work that will enhance life rather than destroy life. Students in business and financial fields can examine issues of red-lining, cooperative economies, and community and economic development, both locally and abroad. Students with an interest in law can explore the variety of options available to address issues of political, social, and civil justice for an individual or a group. Communication students have extensive opportunity to inform through responsible use of the media. Those pursuing careers in education, social, and human services fields can incorporate peace and conflict resolution skills in their professional work with the young and their families.

Artists and writers can raise public awareness of critical issues through dance, music, drama, sculpture, painting, and literature. Those who will be engaged in other fields, such as hairdressers, auto mechanics, garbage collectors, laborers, and maintenance personnel contribute to the well-being of society in other ways. All bring peacemaking to the world by attending to the quality of their work and the respect and concern they show to those with whom they work. Thus, opportunities and challenges to work for peace and justice are possible in all career, vocation, or avocation choices.

Summary

Educators and parents who share a vision for global peace have a unique opportunity today to make a difference in the lives of young people and give them hope and promise for their future. When young people learn to play and work together with others across generations, to respect diversity, and to seek peaceful ways to resolve the conflicts that arise in daily life, they grow in peacemaking ways. When they are capable of imaging their every day experiences as peace activities, they discover that they are

capable of creating peace in the world. This is the gift, the legacy educators and parents can leave to the world's children, a promise and a vision of how to live humanly with others as together we all prepare for life in the 21st Century.

Notes

1. John Galtung (1989), Peter Wallensteen (1988), and Carol Sue Rank (1988) are among those who make this observation.

2. Copies of student work is available in the archives of The Milwaukee Peace Education Resource Center. 414-445-9736. Open by appointment only.

3. For further information about these and other youth groups acting for peace and justice contact your local library, or write to The Milwaukee Peace Education Resource Center.

4. For further treatment of this topic, see Haessly 1985, and 1994a (Ethics).

5. Educators who address this topic from a classroom perspective include Maria Montessori (1949), Priscilla Prutzman et al. (1987), Jacqueline Haessly (1985, 1986, 1994, Peace), Betty Reardon (1988), Mary Rose O'Reilley (1993), and Ake Bjerstedt (1993). James and Kathleen McGinnis (1981, 1990), Jim McGinnis (1989), Kathleen McGinnis and Barbara Oehlberg (1988), Lois Dorn and Penny Eldridge Martin (1984), Khalil A. Khavari and Sue Williston Khavari (1989), and Jacqueline Haessly (1980, 1989) address this topic from a family and/or intergenerational perspective.

6. Pricilla Prutzman et al. (1987), Arline Stomfay-Stitz (1993), and J. Levy (1989) focus on conflict resolution skills. B. G. Gentry and W. A. Benenson (1992), D. W. Johnson, R. T. Johnson and B. Dudley (1992) and D. W. Johnson and R. T. Johnson (1991) address the topic of peer mediation, while Stephanie Judson (1984) and Deborah Prothrow-Stith (1987) are among those who have developed violence prevention programs. Works by the author of this article that address the interconnection between peace in the family, the community and the world include *Peacemaking* (1980), *Learning* (1989), *Hi-Time* co-authored with Gary Sullivan (1985), and *Accent on Youth* co-authored with Dan Di-Domizio (1986).

7. Jacqueline Haessly (1980, 1989a, 1989b, 1989c, 1997a and1997b), James and Kathleen McGinnis (1981, 1990) and Nona Cannon (1987, 1992) are among those authors addressing the global connection with family.

8. This author has offered Imaging Peace workshops as early as 1976. Also, Gerald and Patricia Mische developed "Imaging Security Alternatives to the Arms Race" workshops (1982), and Elise Boulding and Lee Stern worked on a Quaker-sponsored project "Alternatives to Violence" (1981) which includes a process of imaging. See also Elaine and Arthur Aron (1986).

9. For examples of children's images of a world at peace, see Richard and Helen Exley (1978); Penny Kome and Patrick Crean (1986); and Mary Lystad (1974).

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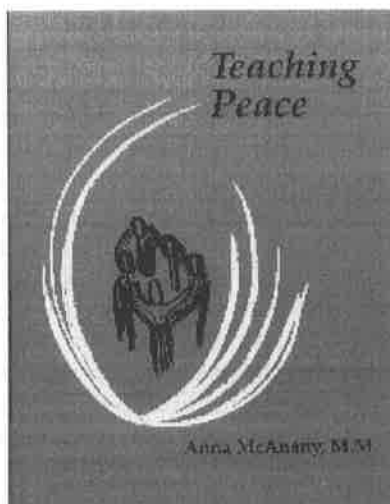
Codes for Interpersonal and Intergroup Relations in a World of Conflict and Change

Janet Gerson, Darlene Gubuan, Cathryn Magno,

Megumi Nakano, Sheila Newton, Frank Morris Susa

A focus on, and delineation of, the fundamental moral values implicit in human nature can lead to the resolution of destructive conflict at all levels of social interaction.

We, the authors of this essay, recognize that the Earth is a living being — it breathes, it is organic and dynamic, it is wont to change. We also recognize that the inhabitants of our world are diverse, unpredictable, as well as dynamic and changing. In this essay, we address all human beings who interact with each other as individuals and as members of groups of infinite varieties. Given the complexities of human relations, it is no surprise that conflict exists, and sometimes to destructive ends. Through intolerance, hate, distrust, fear, insecurity, and envy, humans beings limit or squelch the rights and freedoms of others. In fact, our very existence is threatened by the destructive actions of humans toward each other.

Because of the animate nature of humans, and their propensity for interaction, we do not seek to eliminate conflict, as that would be an impossible task. Rather, we are concerned with guiding the attitudes, actions, and behaviors of human beings (as individuals and as groups) toward recognition and acceptance of difference, and further toward interacting in a manner wherein constructive conflict is a means toward the goal of peaceful coexistence. To build a foundation for positive interaction, we suggest a framework of moral values and injunctions for cooperative and peaceful coexistence in a planetary society.

We recognize that the moral agents of these guidelines — human individuals and groups — are interdependent and interconnected with each other and the entire ecosphere, including all living and nonliving elements of nature. Human beings are capable of both moral responsibility and also of human and earthly destructiveness on an irreparable scale. Therefore, new moral guidelines are needed to direct human power to the sustainability of our ecosphere.

Our planetary community is suffering from the dominant cultural values of our times. The values of scientific rationality and industrialization have resulted in aliena-

tion, exploitation, and domination of nature (Rasmussen 1996) and human beings. These systems of values mythologize the superiority of humans over nature. Currently, nation-states act within the philosophy of "political realism," which is a political philosophy based on the belief that in the international arena there is no overarching authority of governance (Snauwaert 1996). Thus, the pursuit of self-interest is "the only appropriate morality" (Falk 1995, 38). This moral theory is an inadequate basis for policies of nation-states. Nation-states, led by groups of humans, are moral agents responsible for the provision of true security and humane governance. Therefore, nation-states as well as individuals need new ethical guidelines upon which to develop responsible policies and systems of human governance in our global society.

Background/Framework

Peaceful coexistence leads to the insurance of fundamental rights and freedoms of all human beings. However, conflict exists in many forms throughout the world and has led to violence and barbarous acts which outrage the conscience of humankind. Rubin, Pruitt, and Kim (1994, 11) define conflict as "perceived divergence of interests," and further define interests as values or needs. For the purposes of this framework, conflict is seen as divergence of perceptions of the values and norms that guide our attitudes and behavior. We therefore endeavor to define the scope of justice for individuals and groups and to set normative guidelines to which we are all responsible to adhere. In the past, individuals and groups have operated within a system of perceived ingroups and outgroups who do not know or understand each other. Currently, we live in a genocidal era, in which physically violent conflict has taken on distinctly ethnic characteristics, particularly in the former Yugoslavia and central Africa, but also continuing in Northern Ireland, the Middle East, Indonesia, and elsewhere. Structural violence has primarily taken less visible forms, such as institutional racism, class-based economic deprivation, the decay of inner-city infrastructure in urban centers of the United States, and "glass ceilings" in the employment structure of many businesses.

John Broughton (1996b) has elaborated on the psychological underpinnings of war and violence. Using the theory of Melanie Klein, he attempts to look at war as a "place where we stuff our dilemmas" and feels that war is a method of projection, of placing what we do not like about ourselves onto others. He also gives a Kleinian analysis of war, in which internal tension in the individual creates an "internal saboteur" and leads us to aggress against ourselves. The "internal saboteur" is then directed outward toward others. Such complicated psychological mechanisms necessitate the creation of normative guidelines, so that global citizens are aware of the dangers of the internal saboteur, both toward themselves and toward others, thereby avoiding the types of barbarous acts controlled by

our psychological desires.

Conflict can be destructive or constructive. Morton Deutsch (1973, 17) states that destructive conflict occurs when those participating in the conflict feel that they have lost, or are not satisfied with the outcomes, and constructive conflict is that which results in both sides feeling satisfied with the outcomes. Currently most conflict is destructive, or partially so, as we tend to think in win/lose terms. Of course, this is a cultural construct, and perhaps solely Western. However, given that the Western nations, and the United States in particular, have had a tremendous amount of influence over political and economic relations throughout the world, this concept has far-reaching consequences. We must continually work toward relations in which conflict is handled constructively.

Conflict occurs between persons, groups, and nations. Deutsch (1973, 3) states that conflicts can be intrapersonal, interpersonal, intragroup, intergroup, and international. He further states that in order to evaluate the course of conflict, it is important to consider individual characteristics (such as strength, cognitive resources, personality, emotional state, etc.) as well as prior relationships. Third party or tangential relationships are also important, for they may affect the strength or emotional state of conflict participants.

Broughton discusses the idea that among persons, groups, and nations, there is a hierarchy of power, in which some are the holders of the "moral high ground." During the Gulf War, the allies held the high ground, and their "higher morality" included superior notions of entitlement and empowerment. The cultural boundaries that were established and then maximized were striking, as the Iraqis were made into unconscionable animals, and the allies were seen as saviors. We must struggle to overcome such good/bad, win/lose paradigms in our places as individuals, groups, and nations.

Susan Opotow (1996) has researched the impact of moral inclusion or exclusion on our actions toward others. Although they can be destructive, and although they are built upon deeply held beliefs, Opotow suggests that our scope of justice and our bases for conflict with those we see as different or of lower utility and moral standing change as we receive and understand information. This gives hope that it is possible to work through our conflicts and resolve issues in a nonviolent manner, given enough correct information.

As we move into the 21st Century, we are at a historical moment in which our interdependence is more salient than ever before. Dale Snauwaert (1996) has stated that "we are politically and economically interdependent within a complex web of international law and customs." Many other theorists concur with this interdependency model (see Falk 1995, Felice 1996). Snauwaert emphasizes that the notion of morality as based in the nation-state is now outdated, and that in our emerging global society we

must be aware that our place as international citizens is higher than our place as national citizens. He bases this argument on the Nuremberg Obligations, which explicitly hold individuals responsible for their actions, regardless of national law, and calls for every individual, whether acting on behalf of him/herself or as a member of a group, to be "responsive to the inherent dignity of others" (Snauwaert 1995, 135).

Diversity and difference among persons, groups, and nations exist throughout the world. The inherent dignity of every human being is based upon the fact that we are each and every one a unique individual. This uniqueness leads us to possess a variety of characteristics, some biological (age, race, sex, etc.), some behavioral (occupation, activities, etc.), and some socially attributed (citizenship, caste membership, religion, etc.). Some of these characteristics overlap, and by virtue of possessing such characteristics we each fall into group membership of many different sorts. While one individual may be a member of several different groups, usually membership in some take priority and guide one's actions more than membership in others. Further, international human rights documents implore respect for human dignity. Human rights apply to everyone, for they are endowed on human beings by virtue of their being human (Donnelly 1989).

Possibilities for conflict are enhanced in the context of difference, and conflict has occurred around the world in response to difference. Snauwaert (1996) presents an international imperative that "the Nuremberg Obligations demanded respect for the inherent dignity of every human being. There is a universal obligation to respect human beings." However, as explained by Opotow (1996), our perceived similarity to others directly affects our likely inclusion or exclusion of others to our scope of justice. As well, Opotow has pointed out that when we experience high or escalating conflict, our perceived similarity to others decreases. Thus, often a downward cycle comes into effect, as both conflict and difference impact upon each other. It is our task to break that cycle.

Beliefs and values are based upon perceptions of self and others, and these perceptions are often based upon stereotypes and ethnocentrism. Perceptions of self and others grow throughout our lifespan of human development. Development can be measured by the degree to which one recognizes the distinctiveness of oneself, and the interrelatedness one has with others. Dale Snauwaert (1996) speaks to the development of an interior sense of self as related to intersubjectivity, and the capacity to know and understand others. The development of a sense of self leads to an increased capacity to love (Snauwaert (1996); Broughton 1996b). In contrast to this, the stunted development of self or a limited capacity to understand others can lead to perceptions of others as evil or as enemies. Stereotypes are part of our social categorization and we cannot not stereotype (Gudykunst and Kim 1992). Stereotypes

affect our beliefs and values and often dictate our beliefs about the values and norms of others.

Another aspect of interaction and perceptions of others is the notion of ethnocentrism. Ethnocentrism is a concept often hidden from formal discourse, but central to our socially interactive lives. Sumner, in 1906, defined ethnocentrism as, "the syndrome of pride in one's own group combined with a sense of its superiority over other groups and an antipathy toward outgroups" (Deutsch 1973, 73). Conflict between groups and between individuals can easily be based in perceptions or attributions wrongly based on ethnocentric thought.

Societal views and norms can impact an individual's beliefs, values, and perceptions, for our perceptions are often mediated by societal views. This is particularly apparent in the groups to which we belong. For example, if an individual is born into an oppressed group, he or she may hold different beliefs and perceptions about that group than those individuals who are members of the oppressor group, and vice versa. If one is a member of a highly ethnocentric group, the ego-defense function may operate, as we may "put down parts of another culture, thereby elevating the qualities of our own" (Gudykunst and Kim 1992, 97). Negative stereotyping of other individuals or groups is another means of preserving our own ego. Often such processes lead to misinterpretation or "mis-recognition" (Arcilla 1995) of others. This in turn interrupts meaningful contact and/or communication with others.

Positive interaction is based on mutual respect and recognition and constructive conflict results from respectful difference. When we respect and recognize the inherent dignity of other individuals and groups, we simultaneously must work to understand others. It is, hopefully, through this understanding that care, compassion, and concern come, for it is only once we understand who we are interacting with that we see why it is important that a person or group enjoys the freedom of person he or she deserves. Positive interaction helps us to understand each other, dismiss our stereotypes, and find the desire to cooperate. Constructive conflict is a process of cooperation in which both participants or groups feel that they have won something (Deutsch 1973, 17). This type of conflict also is more likely than destructive, competitive conflict to end with the preservation or furthering of equality, as both sides would be more willing to win without having the other side lose.

The world's current system of states does not address the needs of every human being. As Cornel West (1994) explains, the individual can often not be adequately protected if he or she is a member of an oppressed group and the state does not recognize the conditions of that group so it does not alter the group's conditions/status. States, or elite actors who hold power within states, need to confront their own limitations and norms and values, for

it is difficult, if not impossible, to know the specific concerns of every societal group. Therefore, collective rights are essential in order to address the needs of every human being. On occasion, a state may act against the interests of certain groups, leading to the experience of oppression by the state rather than protection. Where some people look to the nation-state for protection, others have had to look to smaller units within a nation-state for their security and well-being (e.g. women looking to women's organizations to help secure their human rights) (Felice 1996).

Collective human rights have not heretofore been acknowledged as legal rights. These rights can respect and recognize groups and issues in a way that the nation-state cannot, and therefore collective human rights facilitate our peaceful coexistence. Currently, we are seeing increasing intergroup conflicts which move beyond a nation-state framework (Falk 1995; Mische 1996), and many groups are forming across national borders (i.e., gender, children, religious groups, etc.). Falk (1995, 9) is careful to point out that humane governance is "both a process and a goal." This intimates that there is not one goal to be achieved but that the goal may develop and change in an organic, dynamic way. Individuals and groups must be prepared to accept the notion and implementation of collective human rights, as that might be a future step in the global system. Patricia Mische (1996) addresses the question of sovereignty by asking where the locus of control should be in today's globalization. Geogoverance must be recognized as giving voice to as yet silent groups and individuals, as well as the environment.

Moral Agents

All moral agents are human beings. Although peace in our world requires conscientious coexistence within the entire ecosphere, among all living organisms and nonliving elements, only human beings are responsible for stewardship of Earth and for each other.

Moral responsibility is conditional upon knowledge. Knowledge of the first and highest order is self-knowledge, or, the critical awareness of one's capacity to understand one's own existence. It is unknown whether any other beings apart from human beings have this capacity of understanding. With respect to this ignorance, humans are the only beings known to be morally responsible by virtue of their special self-knowledge. In fact, the philosopher Martin Heidegger and others have asserted that what it means to be human is to have knowledge of one's own being (Dreyfus 1995, 23). It is important to note, however, that children of self-knowing (or, human) beings are sometimes born without their parents' same capacity of self-knowledge, whether by cognitive impairment and/or neurological impairment. Other children are born with a capacity of self-knowledge, but are unable to demonstrate it due to language impairment and/or physical impairment (Susa 1996). If any children of human beings are born

with absolutely no capacity for self-knowledge or no ability to demonstrate it, then they are still defined as human beings but exempt from the responsibilities denoted in this essay. However, all human beings are morally responsible agents contingent upon the degree of their capacity for knowledge in general and the degree of their ability to demonstrate it. Apart from this contingency, all individual human beings are morally responsible agents regardless of age, sex, gender identity, sexual orientation, race, ethnicity, cultural heritage, nationality, citizenship, habitation, location, placement, occupation, class, caste, belief, or faith.

Because human beings organize themselves into groups based on shared or common conditions of their existence, moral responsibility is constituently incorporated within all groups and subgroups of morally responsible individuals. Examples of such groups include, but are not limited to, nation-states, governments, political parties, civic organizations, nongovernmental organizations, private enterprises, public corporations, environmental organizations, peace organizations, advocacy groups, labor unions, schools, and religions. Groups are also often formed on the basis of cultural identity, such as gender, race and sexual orientation. Groups may also exist by birth, such as tribes, clans, dynasties, etc. Others exist by choice or imposition. However, none are exempt from human moral responsibilities.

Participation or membership in any of the above groups may affect any individual's knowledge. Indeed, self-knowledge constantly changes and may be influenced by the collective consciousness of the groups in which any individual may belong, and by the perceptions of other individuals and groups. Insofar as every individual participant in any group has the ability to evaluate their own moral responsibility and their own adherence to the fundamental ethical principle and codes of action presented here, the influence of collective consciousness and the influence of other individuals and groups does not exempt one individual from moral responsibility. Thus, we affirm the Nuremberg Obligation as a core ethic, and the need for full knowledge of self and ever-widening and deepening knowledge of others as a fundamental condition of an ethical planetary order. These concepts are imbedded in the fundamental ethical principle summarized below to serve as a guide in the formulation of the specific injunctions and standards we propose.

The fundamental ethical principle which guides the spirit of this essay is as follows: In interpersonal and intergroup relations, individuals and groups should recognize, respect, and act to ensure and preserve the integrity of other individuals and groups. By recognition, we mean the acknowledgment that the human-ness of other individuals and groups as true or valid. By respect, we ask that individuals and groups regard others with esteem. Finally, by integrity, we mean the wholeness and trueness

of every individual and group.

The Scope of Justice:
Moral Values and Injunctions of Fairness

The scope of justice entails fairness for all human individuals and groups. Fairness is the recognition of our and others' self-preconceptions, the flexibility of psychological boundaries, the willingness to change and open our range of acceptance toward moral inclusion of all individuals and groups, and the incorporation of pluralistic perspectives. A pluralistic perspective views conflict and change as opportunity to integrate diverse beliefs, interests, and needs, so that solutions will include mutually agreed upon procedures to divide resources fairly.

Susan Opotow (1990b, 4), in her extensive work on moral inclusion and exclusion, states that the scope of justice is defined as our moral community. It is the psychological boundary of fairness, that is, how we perceive and decide what is fair. The scope of justice is determined by deeply held beliefs and values about what it means to treat others fairly. The attitudes that make up moral inclusion are: 1) believing that considerations of fairness apply to another; 2) willingness to allocate a share of community resources to another; and 3) willingness to make sacrifices to foster another's well-being.

In the sections that follow, guidelines and injunctions are delineated. Guidelines should be used to direct behavior. Injunctions, conversely, are meant to deter or hinder particular conduct or behavior. We present the following moral value guidelines:

- All human individuals and groups as well as all systems of the Earth are entitled to compassion and protection from harm. Human individuals and groups are responsible for the protection and care of the community of Earth through planetary stewardship (Reardon 1988, 76).
- Human individuals and groups shall develop affective self-knowledge, the ability to care, and any underlying qualities necessary for moral responsibility of planetary stewardship. Self-knowledge is necessary for capacity "to establish and maintain mutually fulfilling relationships and to feel invested in the network of such interrelationships" (Reardon 1988, 76).
- All individuals and groups are entitled to respect and recognition for their authentic identity, their self-perceptions and inner voice. Individuals shall not be mis-recognized, that is given misrepresentative attributions for the purpose of devaluing them or distorting their sense of self (Arcilla 1995, 159).
- Individuals and groups must be viewed as ends, not means, so that all moral agents can be "optimally responsive to the inherent dignity of others" (Snauwaert 1995, 135).

- Individuals and groups shall have freedom of self-determination to act with moral responsibility (Snauwaert 1995, 124).
- Inclusion of diversity shall be recognized, respected, and valued. Inclusion of diverse needs, interests, and beliefs can lead to creative solutions to improve the quality of society for all. "Dissent, divergent opinions, and a pluralistic perspective all help to combat moral exclusion by enlarging the scope of justice" (Opotow 1990a, 173).
- Concern and commitment shall be fostered, so that individuals and groups will be capable of global citizenship and humane relationships. Concern is the cognitive capacity to recognize the issues of value deficits, denials, or violations which may be beneath the surface of problems. This discipline of critical thinking is the essence of democratic citizenship. The quality of concern reflects the interrelationship of affective and cognitive capacities. Learning disciplined inquiry and focus of concern is an essential goal of education (Reardon 1988).
- Individuals and groups shall demonstrate commitment to humane relationships and the global community. Commitment is the use of knowledge and critical thinking to diagnose and take action to alleviate problems which may cause harm to moral agents and humane relationships. It requires continual energy and care (Reardon 1988).
- Individuals and groups shall consciously strive to maintain care, concern, and commitment in a cohesive effort of social responsibility. "Through cohesiveness the person finds meaning in the experiences of relationships, citizenship and stewardship; it is that which makes for personal and planetary wholeness" (Reardon 1988, 77).
- All individuals and groups should have equal access to opportunities for human and economic development. All issues "concerned with the distribution of conditions and goods that affect individual [and group] well-being … psychological, physiological, economic and social" shall be based on principles of equity, equality, and need (Deutsch 1985, 31). This should include special measures of protection for the physical and moral well-being of those individuals and groups who are, at any time, in special need.
- Freedom of relating, assemblage, and communication whether interpersonal, social, or political shall be equally available to all individuals and groups. This includes diverse forms of expression (art, music, dance, literature, film, and video), freedom of content, and equal access to communication technologies. It includes formal and informal means of exchange. Freedom and equal access to education for all individuals and groups, is most particularly mandated.

- Voices of desires, demands, and dissent from individuals and groups shall be valued as expressions of respected needs which shall be recognized as worthy of response. Space and time to meet, think, envision the future, and deal with the problems of the present shall be valued as necessary to the well-being of individuals and groups.

- Cooperation shall be valued as the primary means of coexistence. In recognition of our interdependence, human individuals and groups shall cooperate to build and maintain an authentic global community. Cooperation is the association of people to achieve a goal in which all members share the benefits.

- Nonviolence shall be observed and practiced as a means for resolving conflicts. At the core of human governance is the conviction that societal relations from the personal to the intercivilizational can be addressed nonviolently (Falk 1995, 15). Recognition of and respect for unique feelings and needs of individuals and groups form the core of mutually satisfying conflict resolution.

- Individuals and groups are responsible for sharing responsibility for the sustainability of the ecosphere for human individuals and groups, all living and nonliving systems of our planet, and for future generations. The value of sustainability is a virtual synonym for comprehensive justice and therefore must underline all other values if human beings are to survive on this planet. The Earth must be viewed as a comprehensive community (Rasmussen 1996).

- We also present the following moral injunctions and prohibitions:

- Differences shall not be used to divide unfairly, to oppress, dominate, or discriminate against individuals or groups.

- Policies which knowingly incur harm or hardships on individuals or groups are unacceptable and shall be rejected through nonviolent means. Different standards of treatment of individuals or groups are unacceptable except in the case of special needs.

- Justification of unequal distribution or inhumane treatment based claims of moral superiority are unacceptable and shall be rejected.

- Warfare, especially devastation of the other, the enemy, as a means to demonstrate superiority and deny national, group, and individual vulnerability (Broughton 1996a, 12) is unconditionally unacceptable.

- Individuals and groups shall not use cooperation to inflict harm or oppression.

- Diversity shall not be used to foment conflict between individuals or groups. Ethnic, religious, or any other particular identity shall be a matter of choice and shall not be imposed on any individual or group.

Despite the difficulties of living, we human beings have an enormous capacity to share and enjoy our lives. The desire to fulfill this capacity should help motivate us to envision and develop an ethics for a planetary society which facilitates security, equality, and the joys of existence for all.

Standards of Achievement

In a world which has been, and continues to be, dominated by the perspectives and dictates of moral skepticism and political realism; a world in which international society continuously engages in the exclusive pursuit of self-interest and a never-ending struggle for power; a world where it has long been considered rational by power mongers and bystanders alike to use every means necessary, including the exploitation of others, to pursue one's interests; emerges such brilliant alternative and ultimately transformative paradigms which could only be initiated by those diverse actors constituting the very foundation of our world — those of individuals and groups. For only by the varied actions of these individuals and groups can states and other powerful collectivities be persuaded to act beyond their own self-interests. "For nothing happens until civil initiatives mount strong pressures" (Falk 1995).

Bearing in mind our fundamental ethical principle stated above, we must recognize our foremost goal — to change the very *structures of consciousness* (Reardon 1994) even before we attempt the much-needed change to structures of society. Such a fundamental and transformative change in consciousness can only be achieved through the process of socialization inherent in the various arenas of education.

Thus, the requirements for change regarding interpersonal and intergroup relations in a world of conflict must be based first and foremost on transforming our structures of consciousness. This involves a fundamental shift in each of our understandings of our world — from one of dualisms and hierarchies to a *holistic* perspective of our world, recognizing its fundamental underlying interdependencies. A holistic approach is consistent with the principles of ecological thinking that are emerging as the paradigm most appropriate to the formation of planetary citizens. In keeping with the above normative guidelines, holism interprets all rights and entitlements as interrelated and interdependent components of one central generative principle: human dignity (Rasmussen 1996). In order to carry out the requirements for change in which human dignity is central, *human rights* should form the very core of social education.

Education should be understood to mean the communication of values on all levels of interaction, both formal and informal, and between individuals and groups. Human rights education is essentially values education, as we seek to educate toward the belief in and commitment to a set of core values that derive from the fundamental

central value of human dignity. It is also integral to the achievement of both positive and negative peace through the formation of responsible, committed, and caring planetary citizens who are active contributors to a global society that honors human rights.

The first objective of human rights education, as defined by the People's Decade for Human Rights Education, is that all human beings should be made aware of the rights accorded to them by the Universal Declaration on Human Rights and the international instruments for its implementation, that all may know that procedures exist for the redress of violations of these rights, and that political authorities and citizens know they can be held accountable for rights violations. This entails the inclusion of the Nuremberg Trial, Judgment and Obligation, and the International Bill of Rights for serious study (Snauwaert 1995). The second objective is to facilitate societal awareness of the problems that impede the realization of human rights, and of the ways to resolve those problems. Individuals and groups should also support and promote appropriate international legal instruments and their incorporation into national courts. Finally, the third objective is the overall incorporation of ecological and cooperative education in all levels of education, both formal and nonformal.

Education should combine both theory and practice in group activities and work, so that students learn by actual experience that their actions do have definite impacts on society and the world.

This would lead to the following standards and measures toward achievement of our goals:

- The universal practice of participation and cooperation in all group situations or activities at all societal levels, from the family to the local community, to regional, national and transnational governmental and nongovernmental organizations. This entails the utilization of sustainable ways to collaborate at different levels of community, as well as utilizing different types of technology towards the goal of human survival and satisfaction.
- The incorporation of conflict resolution and mediation methods into schools and all other formal and nonformal education and group activities, toward the reduction and elimination of societal violence at all levels.
- Negotiations and nonviolent practices by all individuals and groups to gradually supersede war as a social institution and as the core of security for the status quo.
- When conflict arises, individuals and groups are not to resort to violence or any other action that violates any of the above normative guidelines.
- Groups are not to aim to dominate, eliminate, abrogate, exploit, or tyrannize any other group, regardless of their defense capabilities. Individuals and groups must restructure their very notions of security into a more authentic embodiment comprised of the four fundamental elements of security — the environment, justice, dignity, and nonviolence (Reardon 1995).
- The media are to be held accountable for communicating narrow views to the public, and alternative media with a more diverse and holistic agenda shall be fostered by all relevant individuals and groups.
- Individuals and groups are to work toward a people-centered criteria of success, including the diminution of poverty, violence, and pollution, and also by fundamental shifts away from materialist, consumerist, and patriarchal conceptions of human fulfillment (Falk 1995).
- The collaboration of individuals and groups to keep in check the policies and actions of multinational corporate, financial, and media elites (Falk 1995) through nonviolent methods such as: domestic pressure groups, subnational and transnational lobby interest groups, consumer boycotts, and potent mass popular resistance.
- The sufficient conscientization of all individuals and groups to recognize and apprehend misleading media and propaganda shall be achieved. We must recognize when militarist, racist, or nationalist attitudes are communicated and induced in us by our respective governments and others in power, and are used to justify our involvement in prejudiced views, persecution, and warfare. Instead, we must use the power of the media to increase our sense of overt and covert stereotypes and ethnocentrism, and to increase recognition and the interdependence of individuals and groups to cooperate in sustaining human existence and that of the Earth. Equal opportunity for substantial participation should be accorded to all peoples, groups, and issues in the contemporary explosion of information and communication. This will enhance the establishment of a pluralistic world paradigm as more cultures, perspectives, and issues achieve a more prominent status in mainstream consciousness.
- Every individual and group will recognize themselves as co-equal with every other, and will believe that they are or can be a contributing member of a global society. As individuals and groups, this can only be achieved by the expansion of each individual human being's sense of self-identification and the cultivation of the value of equal respect for all human beings in order to achieve a truly deep ontological identification with all others and their humanity, with a responsiveness to solidarity with others (Snauwaert 1995).
- All individuals and groups are to work for the achievement of adequate and fair allocation of food, housing, health care, and all other basic needs for all

human beings in the world. This involves just distribution of all conditions and goods that affect the psychological, economic, and social well-being of individuals and groups.

- All individuals and groups are to individually follow as well as lobby their governments' actions and policies to assure adherence to the constraints imposed by international normative frameworks, such as Agenda 21, resulting from the United Nation's 1992 Earth Summit, and the various human rights conventions and covenants.

- Individuals and groups must work for the establishment and achievement of an ecological culture, which includes responsibility toward future generations. This includes the development of each individual's personal conviction to work for the sustainability of our Earth and the observance of strict ecological legislation.

- Individuals and groups should also work towards the achievement of ecological education in every country by early in the 21st Century, as well as the establishment of universal ecological education by creating regional programs for international cooperation, and to lobby our governments to harness the political will to work toward sustaining our environment.

- Individuals and groups shall promote and utilize the standards comprising the Universal Declaration of Human Rights as the very indicators of a just and peaceful world, plus the equal recognition of collective human rights, toward a truly comprehensive recognition for all peoples and toward the achievement of a profoundly more just and less violent global society (Felice 1996, 106). Hence, the true achievement of a global moral community. Also, certain groups, such as identity groups who have been historically unprotected, must be protected in order for all individuals' human rights to be protected (Felice, 1996, 103).

- Individuals are to take responsibility to advocate for and protect the inherent dignity of all human beings.

- All individuals and groups must work toward gender parity at all societal levels, from positions as decision-makers in the public and private sectors to family roles.

The above standards cover a diverse array of responsibilities in recognition of the unique synergistic energy that individuals and groups must affect at all opportunities when working together for our global community; and can affect at many levels and on many issues, with an even greater power than working individually. Individuals and groups remain the very foundation of our planetary society through principles and actions.

A Call to Action

Recognizing that respect for human dignity is necessary to achieve a better way of life for all individual human beings and groups of human beings;

Taking into consideration the virtues, values, traditions, and dignity of human beings, as individuals and groups, and the need to protect and preserve their rights;

Recognizing that fundamental human rights stem from attributes of individuals and groups, and that their international rights and the protection thereof are justified as such;

Considering that the rights and freedoms of being human depend upon the performance of every individual's moral responsibility;

Convinced that it is absolutely imperative that the political arena pay attention to the conditions of existence of individuals and groups, that the political arena cannot dissociate itself from guaranteeing economic, social, and cultural rights, and that the guarantee of these conditions can enhance human dignity;

Conscious of our duty to achieve equality in all capacities, to raise the consciousness of individuals and groups, to eliminate conflict, and to endure change;

Finally convinced of our moral responsibility to create and maintain a framework to enhance human values, human dignity, human rights, freedom, equality, positive change, and the resolution of conflict between individuals and groups;

We hereby agree upon the following call to action:

- All individual human beings and groups of human beings must adhere to and defend a pluralistic world paradigm.

- Individuals and groups must take active responsibility to advocate for and protect the inherent dignity of all human beings.

- Individuals and groups must not aim to dominate, eliminate, abrogate, exploit, or tyrannize any other individuals or groups, regardless of their defense capabilities.

- Every individual and group must recognize every other individual and group as coequal, and must believe that they are or can be a contributing member of our global community.

- When conflict arises, individuals or groups must not resort to violence or any other action that violates any of the above normative guidelines.

- Individuals and groups must act to insure the respect, interest, values, culture, and basic rights of every global citizen.

- Both individuals and groups must strive to resolve conflict between groups and maintain equal rights, opportunities, and democracy for all human beings.

- Individuals and groups must share responsibility in maintaining and advocating for safe environmental

conditions, and preserving all living and nonliving systems in our ecosphere.

- Individuals and groups must call for governments to enact international and national legislation to incorporate the above values, injunctions, guidelines, and standards to enforce international codes of justice.
- Individuals and groups must recognize that all human beings, regardless of any quality of their existence, are essential to global community, to democratic participation, to equality of opportunity, to economic equality, to an integral ecosystem, and to the freedom of all human beings.
- Individuals and groups must reject and resist violence toward women, children, racial minorities, ethnic minorities, and all other historically unprotected groups.

Conclusion

The codes of interpersonal and intergroup relations denoted in this essay are an attempt to address the demands and rights of individuals and groups (subnational, national, transnational, international, and supranational), and to analyze their importance to the world community. Such a framework of collective human rights shall hopefully unite seemingly disparate values into a common political struggle. As advocates of human rights, we, the authors of this essay, believe that there is power to be gained from such a united approach (Felice 1996, 96).

This document serves as an example of a group of authors working together as moral agents in recognition of our global interdependence. This essay sets standards and determines actions which reflect our mutual moral responsibility for the sustainability of human society and the Earth. Insofar as all individuals and groups are responsible to act respectfully toward all others in the pursuit of global, interpersonal, and intergroup interactions, we hereby call every individual and group to abide by the normative guidelines set forth here — to bring about changes in global paradigms and standards in order to preserve the rights, freedom, and dignity of every human being; to strive for fairness of treatment, the right to a secure existence, and the just distribution of goods and services to all; to assume responsibility for the ecological stewardship of the Earth; and to strive for peaceful and nonviolent resolution of conflict between individuals and groups.

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The Third Reality
The Way of the Teacher and the Ecology of Peace

Michael Umphrey

The power of implicit, largely unseen patterns often determines how we react to events. If we explore the patterns of the criminal, the merchant, and the teacher, we come to realize that, although all have their place, the surest road to peace is the Way of the Teacher: persuasion, patience, and genuine caring.

Michael Umphrey's most recent book is *The Breaking Edge*. He is Executive Director of the Heritage Project, a statewide program of community-based education for the Montana Historical Society in cooperation with the American Folklife Center at the Library of Congress. He may be reached at umphrey@edheritage.org or at the Heritage Project, P.O. Box 672, St. Ignatius, MT 59865.

"Ah," said the mouse, "the world is growing narrower every day. At first it was so wide that I felt anxious. I kept running and was happy to see finally walls to the right and left of me in the distance, but these walls are speeding so fast toward each other that I am already in the last room and there in the corner stands the trap into which I'm running."

"You need only change the direction in which you're running," said the cat and gobbled it up.

<div align="right">Kafka</div>

Trapped in an Ecology of War

I came home from Vietnam angry, distrustful, and certain that having seen the horrors of war I had something to teach younger people about the pathways of peace. I had a lot to learn about what a poor platform anger would be from which to launch a campaign for peace. I spent the next fifteen years trying to transform Mission High School, a contentious little school in a contentious little town in western Montana, into an orderly place. It became my personal little Vietnam — a long, drawn out process of failure.

I was astonished over and over again at the resilience of the system. I left the school twice when an inordinate faith in clear words and brute reason led to bitter failure that made staying seem impossible, but, after hard study, I returned each time renewed and certain that, this time, I understood what needed to be done. My last bout, as principal, began when I took a job that five people had held in the previous six years, blithely certain that I knew enough to do better. It ended in a stormy board meeting at which five hundred people came to the school gymnasium full of hatred.

I had known for some time that each of us contends against systems, vast in their scale and deep in their effects, that organize us into patterns that we often do not even see. Just as geese fly south in the winter without understanding the urge they feel, so we often act for reasons we cannot name. There is an ecology of war — an ecology of evil, if you will. Like magnetic force or gravity, we cannot see it though we can see its effects.

It is manifest in patterns around us, and if we do not learn to see and evade its attractions, it organizes us into its purposes. But as we better see those patterns, we are better able to see that the people who are organized into those patterns are not our enemies. It is the patterns themselves that we need to overcome.

The Roman soldiers who killed a teacher two thousand years ago killed people often — mostly robbers, rebels, and thugs. The system of which they were a part, the Roman state, had taught them to take honor in their work defending the order. They knew little or nothing of the dirty, bloodied commoner, or what he stood for, or who he threatened. The teacher understood this and prayed for their forgiveness, noting "they know not what they do." Though Jesus was caught in an evil pattern, he wasn't tricked into thinking that most of the people who harmed him were his enemies. They were also being harmed by the patterns he had tried to change.

Those patterns slowly came into focus for me in a rural school in western Montana, but it could have been anywhere. It was simply the world. I now see the same patterns on a much vaster scale in the nation and the world, and on a smaller scale within families and individuals. These patterns replicate themselves, and the more force we throw against them, the more powerful they become. They are alive and they destroy us.

After I resigned as principal, I read for three years — history and sacred writings — trying to find a way to live in an age when nations are disordered, and the evening news is dominated by stories of wars that seem unstoppable; when cities are disordered, and we hear more and more of crime, gangs, and homelessness; when families are disordered, and we read that children are being born to single girls who are children themselves; when personal lives are disordered, and the mental health business is booming; when, it seems, even nature is disordered, as storms and floods and earthquakes increase in frequency and severity. In all the noise, voices cry that our schools no longer work and that our children are not getting the education they need, but there is little agreement about what sort of education they do need, and calls for better schools bog down in contention becoming part of the troubled pattern.

Still, I thought, our children go on learning what we teach, though not necessarily the things we say in classrooms. I was more sure than ever that the fundamental curriculum for most schools is visible at its board meetings, in the bantering stories told by teachers in the lounge, and in the disciplinary code that is practiced (rather than the one that is written down). The level of honesty, compassion, and concern for the truth that we demonstrate in such routine, everyday affairs is far more important than the ambitious, idealistic rhetoric in official curriculum guides. How do we handle our disagreements? How do we talk about each other in small groups between classes or after meetings? What standards of evidence do we maintain for tales told about our opponents?

Not long ago, I attended a board meeting at my old school. The managers were still struggling with the same problems I had faced. They brought in specialists to teach conflict resolution skills because of an increasing number of fights between students, not to mention a maddening level of contention among staff and parents. The conflict resolution folks taught the latest skills from their field, but judging from the agenda of acrimonious disputes for the board meeting, the patterns are alive and well.

The administrators treated student fighting as a problem separate from the rest of the school operation to be solved with its own little program. They didn't see it as one manifestation of a much larger pattern. The school itself was a bundle of unrelated programs with fragmented and sometimes contradictory goals. Its leaders didn't consider the problem holistically, seeing what underlying virtues gave the system its nature, considering what teachers were teaching in the history and literature classes about character and consequence, for example, or how disagreements were handled by administrators, or what values were encoded in the discourse at board meetings.

Of course, seeing that small problems are related to much larger problems can be daunting. A few months before, the superintendent had sued the teachers' union because of their no-confidence vote in him. Meanwhile, the staff was engaged in its annual acrimony over contract negotiations. The union had suggested a work "slow-down," in which no teacher would come before eight or stay to help students after four, and a "sick-out," in which large numbers of the staff would call in sick. Their strategy was based, strangely enough, on faith that the school board members they reviled cared more about the education of children than the teachers did, and that the board would back down rather than see the children lose out. They were using kids as pawns to enrich themselves. It was no doubt true that some board members saw teachers as commodities to be bought and used as cheaply as possible. Enemies usually come to resemble each other.

And there was much, much more. Groups of parents were campaigning to remove or reprimand a number of different coaches and teachers. At every level in the life of the school champions of morality or diversity or fairness were speaking the language of rage. Each

group believed their problems were caused by an enemy, so, of course, the combatants wanted institutional uniformity that would force their enemies to accept a better way. In their different ways each of the sides wanted codes of acceptable language. Each wanted sanctions against deviance. Each wanted submission to their orthodoxy. They wanted to force things to go the way they were sure was right.

And in the midst of it all, the staff was directed, without intentional irony, to consider the question, "How can we get our kids to stop fighting?" The most important question was not asked: "How can we become a peaceful people?"

Toward an Ecology of Peace

We cannot shove others toward peace. We cannot send our children to peace the way we might send them to the store for milk. We need to invite them into the peace we have found. To find it we need to realize that it is not the absence of conflict. Peace is the supreme achievement of human intelligence precisely because of the tremendous conflicts that it brings into balance. Peace is an energetic engagement with bad things more often than it is their absence. The great works of peace that are among us — good hospitals, good schools, productive factories, active charities — can be understood as good only because we have experienced illness, ignorance, poverty, and harm, and we have these troubles, even in peace. It is precisely the reality and power of opposed forces in the world that makes peace so remarkable.

We are up against something that wants things torn down, wants nations at war, wants families in turmoil, wants friendships to fall apart, wants us dead. The forces of destruction, decay, and disorder that surround us are nothing so puny as to be escaped or destroyed. They are built into the fabric of existence, and, in fact, one of the trickiest patterns in a tricky world is the way that the urge to destroy evil — meeting it on its own level then getting trapped there — is evil's most powerful tool. Hitler gloated that totalitarian systems were invincible because they forced their opponents to imitate them.

So how do we become a peaceful people? When I tried to find people to talk about these things, I often ran into gentle souls who, knowing that the desire to destroy evil often escalates and disseminates evil, had come to oppose the concept of oppositions itself, hoping that conflict can be resolved philosophically by abandoning belief in such dualities as good and evil. But it doesn't work. Opposition is a structural principal of the universe.

One teacher who did help, though, was Arthur Koestler. In his 1967 study of complex systems, he found they were always balances of opposing forces. Every level in a complex system is a balance between what he called an integrative tendency to be joined into larger wholes, and an assertive tendency to exist as an independent whole. Just as an atom is a balance between forces of attraction and repulsion, and just as the solar system is a balance between the attractive force of gravity and the separative force of centrifugal motion, so all complex systems hold in balance opposing tendencies to join and to separate. Every whole is made up of smaller parts and is itself a part of something larger, and thus all complex systems have a hierarchical structure.

Harvard psychologist Robert Kegan (1982) saw precisely the same pattern in human development. The "creative motion of life itself" is a dialectic between the desire to join and the desire to be independent. In a series of five stages, moving first toward greater independence, then back toward greater sharing, then back toward independence, all the while incorporating larger and larger realities into the personality and awareness, a living human being is a developing hierarchy. Kegan calls the stages a person moves through "balances," because they are periods of relative stability between the child's desire to be part of a family or other group and the opposing desire to be free and independent. People at different developmental levels are, literally, in different realities.

A world made up of many levels and of many forces in opposition creates complex realities. In it we face hard choices. People who are urging us to fight usually speak in principled terms, but folks who want to make simple decisions based on clear principles always, sooner or later, find themselves facing decisions that force them to violate one good principle to be true to another. A common example from introductory philosophy courses poses the question, "Is lying okay?" Most people agree that it isn't. What, then, should you do if the Gestapo knocks at your door and asks if you are hiding Jews, and the true answer is "yes." Well, there are other principles to think about. Through such dilemmas we can clarify our principles, coming to understand higher and higher laws, if clarity is what we honestly want.

Living amid a multi-level reality, we are often confused about questions of value. For example, is a forest fire good or bad? Seen from the viewpoint of one tree, fire may be catastrophic, leading to the complete destruction of the individual. But seen from the level of the forest as a whole organism, the fire releases nutrients back into the cycle, allowing diversity and vitality

to continue. Fires are part of the life cycle of forests. So, a forest fire is bad and a forest fire is good.

This sounds like a contradiction, but it isn't. Rather, it is a paradox. A true contradiction arises within a unified descriptive system, and it signals an error: This is Jack and this is not Jack. Something is wrong. But a paradox occurs when we mix descriptive system or levels in a hierarchy, and it only signals a limit. When Jesus said, "You must lose your life to find your life," he was using "life" in two different senses, inviting people to consider the possibility of a larger and more liberating reality beyond what they normally thought of as "life." His mission centered on peace, and he often spoke in paradoxes to awaken people to the multi-level, hierarchical nature of reality. Seeing the hierarchy is an important step toward seeing the futility of much of our fighting.

Leaving aside for now the problem of truly malicious people, it had become clear to me, listening to various sides of endless conflicts in the principal's office, that much conflict occurs simply because opponents are looking at different levels in a hierarchy. People who are looking at the same phenomenon but seeing different realities often seem to each other so unable to see the obvious that each side begins thinking the other is unforgivably stupid or downright malicious. If your attention is focused upon a particular tree engulfed in flames, and your opponent, focused upon the 500-year cycle of forests, seems unable to grant what you are seeing much worth, it's natural to get impatient. Or, more to the point, if a parent is focused upon the emotional needs of a single student who is terrorizing the class, and the teacher is focused upon the academic needs of the other twenty students, they may disagree without either side being wrong. As issues get more complex and more heated and we run into people who seem unable to hear either our clear evidence or our sound reason, it's easy to begin suspecting that we are up against something evil.

So an important rule of peace is to appreciate paradox — that in the complexity of life, our opponents may not be contradicting us so much as calling our attention to aspects of reality that we do not yet know. Consider some of the educational questions that have led people into shrill divisiveness: Should we use the whole language or the skills approach? Should schools be centrally administered for the sake of efficiency or should they adopt site-based approaches for the sake of flexibility? Is it the family or the community that educates? The partisans on each side of such questions tend to argue past each other, like ships passing in the night. They often become angry with each other, although the

best answer to each of these questions is "both, *within limits.*"

This is probably the best answer to many other questions that are even more vexing, such as, should a woman have the right to control her own body, or should others step in and prevent the wanton destruction of unborn children? Should our leaders take courageous stands, even when they must act alone, or should they adopt consenual approaches? Should we stand firm on principle or should we be flexible and accommodate differences through political compromise?

I spent many hours with one of my favorite teachers, the ecologist Aldo Leopold, who noted that, "All ecology is replete with laws that begin to operate at a threshold and cease to operate at a ceiling. No one law holds good through the entire gamut of time and circumstances" (Meine 1988, 415). The same can be said for those biotic systems we call societies. The fundamental insight of ecology is that nature is a complex hierarchy in which large wholes are made up not of parts, but of smaller wholes. In such a world we need to understand limits rather than absolutes.

Since all complex systems are hierarchically structured, we cannot understand them without hierarchical models. It's unfortunate that in recent years "hierarchy" for many people automatically connotes oppression. This is a serious, perhaps fatal, misunderstanding. If I form a partnership with a full equal, and we share all decisions, I have nonetheless become a part of a larger entity: the partnership. Though my partner and I are equals, each on the same level in the new hierarchy, there *is* a new hierarchy.

Whether we are subordinate to a vicious dictator or a benevolent democracy, if we are a part of something larger than ourselves, we are embedded in a hierarchy. The question of whether authority is used poorly or wisely is quite another matter. To solve the problems of unrighteous authority by attacking the notion of authority is a futile undertaking, akin to solving the problem of divorce by attacking marriage. People who are opposed to unjust, oppressive, or brutal hierarchies will make more progress by opposing injustice, oppression, and brutality than they will by opposing hierarchies. In fact, we face enormous dangers today because many people naively believe we can solve the problem of bad authority by removing authority. Hannah Arendt (1958) commented that because we do not understand authority, we are in danger of losing our freedom. As we shall see, peace is impossible without just authority and carefully observed constraints.

When my wife, Valerie, and I got married, we formed a partnership of full equals. Though we shared all important decisions, we nonetheless became a part

of a larger entity: the marriage. Though as equals we are each on the same level in the new hierarchy, there *is* a new hierarchy. To keep the partnership from becoming oppressive to either partner, each of us accepts certain limits. These limits can be accurately understood as constraints coming from higher in the system. The partnership itself must be granted an authority which the partners willingly obey. As partners we are together embedded in a larger reality, which constrains us. This larger reality is more powerful than either of us alone and belonging to it can greatly enrich our lives, which is why humans everywhere and always organize themselves into groups.

In human hierarchies, the primary limit on how large and satisfying the orders we can create, from marriages to families to cities, is the degree of trustworthiness we have developed and the amount of trust we feel. The economists say of distrustful organizations that the "transaction costs" increase, because communication, taxed at every juncture, becomes highly inefficient (Fukuyama 1995, 27). Legal maneuvering replaces the handshake. The amount of energy needed to sustain high order becomes excessive.

Hierarchies and Communication

When a fire sweeps through a forest, individual trees are dramatically changed by the information that is communicated to them. But at higher levels in the system, at the level of climate, for example, the fire changes nothing. The average temperature stays the same, as does the amount of rainfall, the length of the days, and the total amount of solar energy received in a year. Similarly, levels below that of trees are also unchanged: the lives of bacteria in the soil, the permeability and nutrient load of the soil, the potential of seeds that have not yet germinated, the earthworms churning and fertilizing the earth. These levels above and below the trees were isolated by their scale from the disturbance of fire, and they begin immediately to recreate the forest. Within decades the forest returns. Despite its apocalyptic appearance, the raging fire was in reality too limited to destroy the forest. It operated on too few levels.

Much of the stability of hierarchies, such as a forest, is created by the way information that enters them is filtered by the scale of the different levels — that is, the way communication is constrained. Many people have come to think of information as an unmitigated good, so it is important to realize that some information, like a contagious virus, is destructive, and that peaceful communities limit the movement of destructive messages.

In a hierarchy, information can move either vertically, from one level to others, or horizontally, between individuals at the same level. Peaceful communities have ways to constrain the movement of both sorts of information.

Consider two messages that enter a school system: A ninth-grade student is killed in an automobile accident, and the state legislature enacts a ten percent cut in school funding. Now consider the way these two messages are "heard" at different levels in the school: by the teacher of the student and by the superintendent.

The teacher hears the news of the student quite loudly. It will affect his mood, his teaching strategy for the day, his conversations with other students. The news from the state legislature, however, probably sounds quite vague and distant. He may have a momentary opinion, but it soon passes as his attention is engaged with issues at the level of individual students.

The superintendent has an almost opposite reaction. The news about the student will probably catch her attention, and she may ask subordinates to arrange counseling or something such, but the issue can't dominate her work. She is accustomed to dealing with slower-moving information, such as the decades-long deterioration of buildings, the changing demographic makeup of the community, and the depreciation of school buses. The news from the legislature is scaled to the level of her concerns, and it will trigger a flurry of activity: reviewing budgets, changing plans, calling various committees together to adjust their work.

No one can pay close attention to all the information that enters a system, and in peaceful communities various people trust one another. The superintendent needs to trust that the teacher will do the right thing with the mourning students, and the teacher needs to trust that the superintendent will do the right thing with the fiscal crisis. Vertical communications are constrained by allowing people at different levels to have stewardship for the information that affects their work. If, due to distrust, we come to feel that we have to solve our problems by making sure that everyone at every level gets to hear and speak on every issue, the system grinds us up as it comes to a standstill, and, unable to respond to surrounding realities, it collapses. The public school system in some places is nearing this state.

Does the teacher or the superintendent have the more important work? This question makes as little sense as asking which level in the body, the cells or tissues, is most important. Each has authority within limits, and each needs to be free to work within limits. In other words, each has a stewardship. It is perfectly possible to have different stewardships, some higher in

the formal hierarchy than others, yet nonetheless remain equals.

In fact, we do this all the time. When I was principal, one of the teachers I supervised was director of the Sunday school where I taught a class. She also directed a play in which I was an actor. In some of our work I was "above" her in the hierarchy, in other parts of it, she was "above" me. This, of course, was confusing to neither of us, and we understood that in the midst of our common work we were simply equals.

Horizontal communication — that between members at the same level in a hierarchy — also has to be limited. In peaceful organizations people tend to do this through personal restraint, because they understand the need. In their excellent book on communication within biotic systems, T. F. H. Allen and Thomas B. Starr (1982) describe animal communities that have too much horizontal communication as "overconnected." To take a simple example, when the food supply is large relative to the population what one member eats is not readily apparent to the other members. That is, the actions of one individual are not communicated to the others. But as the food supply dwindles each meal eaten by one member reduces the available food noticeably, so the actions of each are communicated to all. Some groups handle this by becoming territorial, dividing the food supply into geographical areas, which limits communication. If the food supply continues to diminish a pecking order sometimes emerges and some members are sacrificed, removing them from the communication network.

In human systems, such as schools, putting shared resources before the group as a whole to decide often creates similar patterns. When I was a teacher, the administration, attempting to take no responsibility for what happened, allowed the staff to develop the schedule which allocated student time — a scarce resource. People had to compete with one another to survive. Programs that couldn't attract students would fold, and putting a class in the wrong position could virtually guarantee its failure. Territorialism, pecking orders, and urges for sacrificial RIFs developed quickly.

In hierarchies, vertical communication routes often limit the horizontal flow of destructive information. A reasonable, authoritative decision from higher in the system might have been contested, but it could also have resulted in much more staff harmony and higher morale.

Overconnected systems, in which destructive information moves horizontally too readily, can lead to instability and the danger of sudden collapse. Rather than responding when the system meets trouble, the parts engage in endless communication with each other, un-

able to face external realities intelligently. This danger is usually underestimated by those who call for committees to ensure that "in every step, every memo, every meeting, and every agenda, no student is excluded" (Capper 1993, 300), and for all decisions to be made through "face to face discussion … to avoid hierarchical domination and engender collective empowerment" (Ferguson 1984).

Gossip, with all its distortions, fabrications, hypotheses, and rumors, falls into this pattern of overconnection. Passing on destructive information about others, except when their welfare is part of your stewardship and your goal is to find a way to help, is never a minor problem, but people quite easily convince themselves that, since they are opposing something bad, more good is done than harm.

A lynch mob illustrates the pattern in its extreme form. Between 1889 and 1930, 3,724 people were lynched in the United States (more than 80 percent of them were black). In his study of this phenomena, Arthur R. Raper describes the pattern that led to these violent acts:

> As the crowd grows and discusses the case, the details inevitably are exaggerated. These exaggerated reports, in turn, further excite the excited people who exaggerated them. After a time, the various stories of the crime take on a sort of uniformity, the most horrible details of each version having been woven into a supposedly true account. The milling process continues until an inflammatory speech, the hysterical cry of a woman, the repetition of a slogan, the accidental firing of a gun, the waving of a handkerchief, the racing of an automobile engine, the remarks of some bystander, or some other relatively trivial thing, throws the group into a frenzy and sets it on a career of arson, sadistic mutilations, and murder. (1933, 44)

At Mission High School I watched leader after leader driven away after escalating waves of gossip and accusation were focused by some folk leader speaking the intoxicating language of rage, only to have the levels above and below the administration create a new leader, similar in most respects to the one who had left. It's a pattern urban superintendents know well.

The lynchings were stopped, of course, by the imposition of a hierarchical system of justice that "disempowered" the local people, and that replaced pure democratic action with a system of authoritative constraints that forced communication into vertical channels. In pure democracy there is no law — only the will

of the people as it changes moment to moment, often at the instigation of some charismatic leader.

The Emergence of Motherly Love

Attention to hierarchies is important to peacemakers because we can escape destructive patterns only by moving up the hierarchy of human realities into larger, more life-affirming patterns. Learning to see and to understand these larger patterns should be a natural educational extension of the work of growing up, of coming to inhabit larger realities. The good news for teachers is that life itself seems to be on our side. Robert Kegan (1982) has shown the way a growing child moves up through a hierarchy of realities, each stage, or level, more capacious, more powerful, and more intelligent than the one below. Each level grows out of the one below and contains the basis of the one above.

At newly organized levels in a hierarchy characteristics sometimes come into existence that weren't there before. The usual example is that of water, which has characteristics that weren't present in the hydrogen or the oxygen atoms that formed it. The hydrogen and oxygen atoms retain their identity, but something new has emerged. At some levels in developing hierarchies such emergent characteristics change the nature of the system so significantly that we may think of them as thresholds into a new way of being. One such threshold was passed when, from matter, life emerged. Though biotic systems remain fully subject to the laws of physics — an egg thrown from a window falls by the same rules as a stone — the egg is nonetheless something more than a stone, its full nature invisible to the concerns of classical physics.

Similarly, when consciousness emerged from life another threshold was crossed. Though people are closely related to monkeys, one of the five species of great apes, they are also significantly different. They have crossed a threshold that gorillas have not crossed: the threshold of meaning. People live and die amid realities that are invisible both to monkeys and to purely biological study. The shared meanings that are created and passed on by groups of humans, their culture, can only be grasped by other means.

We make meaning, most often, by finding stories in what happens. A character immersed in time moves or is moved upon and something clicks home like the punchline of a joke: sense is made. We may do without philosophy but we cannot be human without story. A human culture can be thought of as a collection of ways to live together encoded in a set of shared narratives. We find our way into the world by learning and making stories from and with those around us. We live by finding patterns, a rightness and a fit in things — the rightness and fit of a good story, that makes sense of motive and connection and consequence. If physics is our way of negotiating the realm of matter, and biology is our way of negotiating the realm of life, then narrative is our primary way of negotiating the realm of meaning.

But evolutionary descriptions of human society run into trouble when they try to explain morality. Philosophers of evolution founder when they try to say how ethics could have developed out of the processes our teacher Charles Darwin described. They sense the answer lies in gazing up the hierarchy, in considering humans not as wholes — individuals — but as parts of gene pools or as members of societies. This is the right direction, trying to see realities larger and slower-moving than persons, trying to see persons as levels in a larger hierarchy.

From the beginning life seems to have included some idea of where it had to go, its future encoded in the language of DNA just as an individual human brain is encoded there. Each brain develops differently because the language that generates it isn't simply deterministic. But the differences are within limits. Though a person's development may be affected by surprising events, the resulting person is no more random than the arrangement of letters in a novel.

Biologists Jack Lester King and Thomas Jukes (1969) in their famous article told us that "natural selection is the editor, rather than the composer, of the genetic message." Arthur Koestler (1967) has pointed to the strangeness that two evolutionary strands isolated from one another, that of marsupials in Australia and of placentals on the continent, should arrive at creatures that are nearly the same. Australia has pouched versions of "moles, ant-eaters, flying squirrels, cats and wolves." Those who want natural selection to explain everything are stuck suggesting that this happened because randomness will create the same patterns in different places. It doesn't satisfy. It lacks the rightness and fit of a good story.

Joseph Krutch (1957) has pointed out that if nature really were a meaningless chronology of survival, development could have stopped at insects, which are tremendously successful when survival is the only criterion. As survivors bugs are unsurpassed. But life didn't stop with them. At minimum we can believe that life favors complexity over simplicity, higher states of order over lower. Krutch points out that though mother chimpanzees may be less efficient than insects, their complex and vulnerable affection seems more a fulfillment of what earth wants than does the cold, instinctual effectiveness of mother wasps.

Re-Envisioning Intelligence

Simpler creatures become what they are by fulfilling their biological potential. Their destiny is driven from below in the hierarchy of being. But people, life at its highest development, become what they are by striving toward ideals that come into view at the edge of how far they can see. Humans grow by moving outward into stories.

For this reason, people who want to teach the higher realities of peace need to pay close attention to the narrative environment. It is from the stories we hear, the informal tales that recount the actions of everyday life as well as the highly developed tales of corporate media, that we take our notions of right and wrong, of normalcy and deviancy. The narrative environment shapes the most basic desires of our hearts. Slavery and public torture and infanticide can seem as normal to one group of people as Thanksgiving and wedding dresses seem to another. This is becoming more clear in an age when behavior that was rare and scandalous not long ago now seems normal to large groups of the population — drive-by shootings or the sale of public offices, to name a couple.

In the past, members of western culture, trapped in cultural arrogance, sometimes failed to see the intelligence and beauty of other peoples and their ways. This has led to the opposite error of seeing no difference at all. In truth, some cultures are more intelligent than others just as some people are. Intelligence may best be understood as the power to create order. This is precisely what all organisms do, and intelligence so understood is distributed throughout all of life. But though bees can create orders larger than the individual through intelligent instincts, humans must rely upon awareness and conscious choice. Their chances for survival are thus linked to education.

An intelligent person can perceive order, create order, and sustain order. A greater intelligence can perceive, create, and sustain a greater order. Though being able to recognize the patterns on I.Q. tests is a form of intelligence, this form of mental agility is less powerful than the intelligence of an integrated, sound character. A person who develops even so simple a habit as always putting his tools away so that he spends less of his productive time looking for something he cannot find — that is, in a state of stupidity — becomes able to accomplish more work, sustaining a greater order. He becomes more intelligent. Similarly, a person who overcomes the habit of procrastination thereby becomes more intelligent. Intelligent people have thousands of techniques and disciplines that increase their ability to perceive and sustain order, and many of these techniques and disciplines can be learned by others. Culture is, in fact, the great repository of human intelligence.

Understood in this way, intelligence is not an innate quality but a set of attitudes and techniques that can be taught. Such intelligence can be increased, and increasing intelligence should be the goal of education. Those who are committed to peace see clearly that a person or a culture that tends to turn acquaintances into allies is able to build and sustain larger, more stable orders than a person or a culture that tends to turn them into enemies.

There are more and less intelligent ways for humans to organize societies. The basic social stages may be characterized by the dominant method that individual members rely upon for sustaining order: first, fear; and then, law; and finally, love. It is only through love that we can create social orders that are truly peaceful — not simply the absence of war, but a deep harmony in which each of the members has the same internal order as the outward society.

Peace is quite simply the state of greatest order, which is to say, the state of greatest intelligence. The best cultures teach their young the ways of peace. Such teaching is usually accomplished through stories. The philosopher Alasdair MacIntyre (1984) has suggested that different protagonists in the tales we tell exemplify different virtues, and that the pursuit of different virtues leads to different social consequences. Because of this we can study in an objective way the sort of society that results from various beliefs.

With that introduction, we can establish the rudiments of an hierarchical framework for examining the various types of social realities that result when folks pursue various virtues. As students come to understand it they can more intelligently sort out the competing narratives that characterize the modern world.

The First Reality: The Way of the Criminal

The first reality is that created by fear. The crudest of human societies are those created by force. When four year olds disagree about who gets a toy, the strongest usually wins. This is quite natural. It is close to the animal world. It is the way of the criminal.

Within limits, fear can be a strong ally of education. It is fear of consequences that leads us to understand and prepare, fear of disapproval that leads us to seek to please our loved ones, and fear of failure that leads us to invest mighty effort in good causes. But it isn't fear that actually teaches. Too many so-called teachers have used fear simply to cow or to beat down an inconvenient or annoying child, and when this happens the child will probably not learn what is good, but will be taught

that he is bad. While fear may urge us to desire understanding of better forms of social order, leading us toward justice, fear itself doesn't create justice any more than hunger creates food. Fear, uninspired, leads to anger and hatred, to revenge and conspiracy, to destruction. Inspiration, a breathing into from a power beyond, is necessary.

Still, psychiatrist Robert Coles (1986, 23), who has seen and worked with children who had no fear of violating the moral codes of a society to which they had no sense of belonging, has warned us that "for education to proceed children must have learned to fear something before they come to school." In our desire to overcome repression, and from our experience of crippling pain caused by unloving parents and cruel leaders, we have been too quick to assume that fear, like guilt or like wolves, has no positive role in earth's story. The moral codes held by various folk are largely strategies to overcome fear by binding the impotent individual into larger groups that can better meet the demands of life. Cultures that survive teach their children to walk in fear of violating these moral codes.

But folks who have not learned much of realities larger than fear are likely to follow the way of the criminal. The essence of criminality is selfishness. Stanton E. Samenow (1984), after spending hundreds of hours working with violent criminals, came to define criminality "not in terms of crimes committed but rather by the presence of certain thinking patterns." This view is confirmed by Lonnie H. Athens (1980, 19), who conducted extensive interviews with violent criminals. After asking them to retell the stories of their crimes, he found that they *"self consciously construct violent plans of action before they commit violent criminal acts."*

Samenow points out that nearly every criminal believes he is a good person at heart:

> He may write poetry, paint, play an instrument, love Bach, and have other laudable interests and talents. He may go to church and believe in God. He may embrace humanitarian causes and give money to a beggar or help an old lady across the street, even en route to a crime. He does not view the world with malice. He just assumes that people are his pawns. He does not consider himself obligated to others; rather, others are indebted to him. He believes he is superior and need not be accountable to anyone. (1984)

It is this personal rebellion against external constraints and principles, this desire to be a law and a kingdom unto himself, that works evil.

Deep fear is a natural accompaniment of such unrealistic views of the self, and the typical criminal is deeply afraid. Whatever does not confirm his inflated sense of himself, he experiences as a put down: "If someone disagrees with him over a point in a conversation, he is put down. If his boss rejects a request, he is put down. If his wife or girlfriend refuses him anything, he is put down." His fear can quickly reduce him to a *zero state* in which he feels totally worthless. The criminal meets his fear with great intolerance, and he often projects a stance of invincibility. He attempts to cut fear off quickly and to get control of what scares him. He often responds to a put down by becoming angry and trying to get the upper hand. The criminal is nearly always angry, though he may not be aware that he is. He meets the normal frustrations and disappointments of life as though his entire existence is being threatened, and violence is pervasive in his thinking if not in his actions. Sooner or later a situation occurs which calls forth these thoughts into deed.

When honest people are brought into close association with those on the way of the self, they are often confused. The actions of the truly selfish frequently make no apparent sense, and fall into no predictable pattern that an outsider can see. This is partly because so much of the person's agenda is hidden, but it is partly because such people often *do* act in contradictory and irrational ways. Since the self is not a unity but a city of voices, one who looks only inward for guidance is likely to behave erratically and even self-destructively. The ironic truth is that homage to the self is always self-destructive, because the self's deepest desires can only be fulfilled in communion with others. Life requires joining, of which marital union and reproduction is the central metaphor, and to choose extreme independence is to choose death.

Samenow stresses that much crime is an educational rather than a social or a therapeutic problem. What the criminal needs is to learn new thinking patterns. Earlier approaches, relying on psychoanalytic techniques, did not change the criminals but instead created criminals with insight. Samenow and his colleague learned that what criminals needed was a change of heart, and that a criminal can accomplish such a change by making choices and exerting will over the course of his life.

For people caught in the way of the self their preoccupation with their own independence clouds their perceptions, and most ways of joining are felt as infringements rather than as fufillments. This does not mean that people at this level do not join movements and mobs, but only that their relationships with others are characterized by force and dominance, and it is to their self-interest rather than to the good of the whole

that leaders must appeal to win their allegiance. History provides alarming examples of entire societies sliding from rule of law down to government of fear, conducted by gangs.

The Germany in which Hitler rose to power was not an ignorant country compared with America today, and many educated people *did* see through him from the start. But fear was widespread, and many people, thinking like criminals, thought that he was useful to their immediate self-interest. If he didn't work out, they believed, he would be easy to remove. They were impotent when, within six months of being named Chancellor, he eliminated virtually all opposition to his rule, taking over the labor unions, persuading the parliament to suspend its own powers, arresting known communists, and removing Jews from civil service.

The only significant institution left to resist him was the German Evangelical Church. After failing to have one of his followers elected as bishop, he forcibly took over church headquarters and placed his man, Ludwig Müller, in power. He then engineered a church election to put leaders who were sympathetic to the Nazi movement in position throughout the churches. The new governing body of the church passed rulings banning Jews or persons married to Jews from holding church office, and requiring all pastors to take loyalty oaths to the Führer. This led Dietrich Bonhoeffer and others to form the Pastors' Emergency League, joined by nearly half the pastors in Germany. The members agreed to be bound only to the gospel of Jesus Christ. The church offered the only sustained and significant opposition to him.

Nevertheless, as Hitler continued to turn the screws down on the leaders of organized religion most of them submitted to being governed by fear. Three years later, in August of 1936, only a few hundred pastors out of nearly 18,000 dared to read a proclamation from their pulpits critical of Hitler's programs. Over the next few months, seven hundred pastors were arrested. Some were sent to the camps, but most were released after a few days or weeks. It was enough. They got the message. They were afraid.

How does an entire society become criminal? Contemplating his guards while imprisoned in the Gulag, Solzhenitsyn (1974, 173-174) saw how people seldom allowed evil to take away their freedom without first transforming themselves, making good seem bad and bad seem good. Such transformations were startlingly easy when people were afraid. "To do evil a human being must first of all believe that what he's doing is good," Solzhenitsyn said. "It is in the nature of the human being to seek *justification* for his actions." He went on to say that it is ideology that helps the evildoer

"make his acts seem good instead of bad in his own and others' eyes, so that he won't hear reproaches and curses but will receive praise and honors. That was how the agents of the Inquisition fortified their wills: by invoking Christianity; the conquerors of foreign lands, by extolling the grandeur of their Motherland; the colonizers, by civilization; the Nazis, by race; and the Jacobins (early and late), by equality, brotherhood, and the happiness of future generations."

Societies held together by coercion are relatively easy to understand: they rely on fear. They can consist of a few dozen nomadic warriors or they can extend into empires as ravenously vast as ancient Rome. In societies of coercion alliances form based on mutual self-interest. Oaths of allegiance are common. The virtues of cunning, strength, loyalty, and friendship are taught, and revenge is the motivating principle. People living at this level act out of personal passion, getting what they want because they can get it, without much regard for those they don't need or fear. And so the primary way of controlling others is to instill fear in them. Promises are given in the form of threats. The paradigmatic relationship is that between master and slave.

Fortunately, the choice of pure selfishness is still rare among us. When people believe in something better, and speak in support of it, and act in favor it, the universe shifts a little their way. The kingdom of fear begins to erode. Better laws establish themselves, and fear recedes as evidence accumulates that we live in a moral universe in which we have the power and the right to make ourselves at home. Societies governed by force have often developed some features of the middle reality: that created by law.

The Second Reality: The Way of the Merchant

Good merchants see quickly that their own self-interest is not necessarily harmed simply because someone else does well. Though their motivation may still be selfish, merchants can excel at arranging things so that both they and those they do business with come out ahead. They can see the benefits of cooperation, and through negotiation, they create larger and more stable systems than are likely through force.

This reality is built upon contracts. Through contracts, promises replace threats. People thus make the future less uncertain, reducing fear. I call the airlines and learn that my flight will leave at 7:04, and it does. My boss promises to pay me $10 an hour, and he does. I promise to be at work at 8:00 each morning and to accomplish certain tasks, and I do. The trucking company promises the grocer the cabbage will arrive on Thursday, and it does. Firemen promise to come when

called, and they do. Money itself, central to this reality, is at bottom a promise to pay. As it changes from currency to credit card authorization it becomes increasingly pure promise. People who live at this, the level of law, increase their might, their wealth and their influence by negotiating laws or constraints that they will live with. In this reality, the virtues of rationality, flexibility, industry, and intelligence are valued.

Perhaps the finest exposition of what is possible in the realm of law is the American Constitution. It is the oldest living national constitution on the planet. Others have come and gone, but, so far, it has endured. It is durable because it is founded on basic insights into the ecology of human systems. Drawing upon centuries of accumulated wisdom from Athens, London, Rome, and Jerusalem, the American revolutionaries invented far less often than they codified the learning their predecessors had won by hard experience.

Among the brightest of many bright stars in that generation was James Madison. Madison's role as "father" of the Constitution is less dramatic than Washington's military leadership or Jefferson's vivid rhetoric in the Declaration of Independence. But he was a tremendous systems thinker, far more coherent than Jefferson.

His first involvement with politics was triggered when a Baptist elder was imprisoned for praying in a private home, and Baptist ministers were arrested for preaching without a license. Such acts of authority by the state infuriated him. He was elected to the Virginia Convention in 1776, only twenty-five years old, and he committed his energies to overcoming a powerful central government that abused people's rights.

Like most who helped with the Constitution, his wisdom was earned in the heat of real conflict. During 1780, as the British won victory after victory, quarrels, defeat, and treason provided daily challenges for Congress. Madison studied political systems in the high pressure maelstrom of a new government being formed under pressure of war.

Eventually, that war was won and a new government was established under the Articles of Confederation. The revolutionaries' fear of control by a new central government kept the federal government weak. By 1783, Madison had seen that the fledgling national government had too little authority to survive. It couldn't even defend itself from surly mobs. In June, soldiers demonstrating to get back pay taunted the delegates. When the men began drinking whiskey and making threats, the delegates asked state authorities to provide protection but received no guarantees. The congress fled to Princeton.

In 1786, Madison went home to Montpelier to prepare for the writing of a new constitution. He studied every experiment in republican and federal government that he could find. America had just come through powerful experiences both of government too strong and centralized under the British King, and government too weak and diffuse under the Articles of Confederation.

The problems with tyranny were obvious, and to this he added the problems with democracy. One of the "regular faults" he found was that both ancient and modern governments that didn't have strong central authority were torn apart by jealousies and rivalries among members. The lesson of the past was always the same: among free people, lack of an authoritative center led to jealousies, dissensions, and disorders among the members. This didn't lead him to forget his passionate belief, over which he had helped fight a war, that strong governments were likely to be actively destructive of liberty. He knew that the key was balance: freedom and constraint were both necessary.

He understood that if the parts weren't free to respond to what they found because they were too constrained by the center, the system would lose contact with reality and crash. But if the parts were too free of central control, the system wouldn't be able to act as a whole. When it met a crisis, its parts would act without coordination, or they would engage in endless communication, not responding at all, unable to use their resources to respond intelligently, and the system would crash. Peace could be just as readily destroyed by internal quarreling as by the tyranny of an unjust leader.

The government that Madison and his colleagues built was, according to Lincoln, "the last, best hope of the earth." Seeing the dissensions and corruption around the planet, we should not be quick to abandon or change this government. But we should also recognize its limitations.

The worst of these is that a government of laws made by the people will not deliver results better than the people who operate it. If those people will tolerate slavery, so will the government. In spite of its marvelous achievements, this government is now deeply threatened by the distrust and hatred built up through centuries of abuse. At this point it is uncertain whether or not the American government will survive slavery, its worst violation of its espoused principles.

To solve such problems we need new laws less than we need better people. Encouraging people to be better is the work of teachers, not police officers. Many educators, with a poor grasp of the true dilemmas of governing, now urge patterns of thought that threaten our rule by law. Chief among these are those who, hoping to improve the lot of the downtrodden, have sought to delegitimize established institutions. They teach that

the world is nothing but power and its theatrical effects, and that discourse is simply a disguised power stratagem. It follows that those who are in authority have no agenda except self-preservation, and it becomes a moral imperative to attack authority and to disbelieve all that those who govern might say.

Their faith seems to be that when the authority of existing institutions is dissolved, the oppressed and powerless will miraculously become more free and powerful. But when a government of law vanishes, power does not fall to the oppressed. It is fought over in bloody contests between powerful criminals.

When I was principal I attended a series of meetings, paid for by the federal government through its Title 7 programs, in which parents were urged to make unreasonable demands upon school authorities, and then to be prepared to attack as the authorities resisted. It was never suggested that authorities might have sound reasons for not obeying. The parents were simply told that the authorities, such as myself, would lie to them, and that they would do this because they were racists.

A few months later as I walked through the elementary school, I passed two fifth graders who were scuffling. Caught up in their rambunctiousness, they didn't see me, and they crashed into me as I approached. It was a normal bit of youthful exuberance, in the "no big deal" category. I placed my hand on the shoulder of the nearest boy and said, "Settle down a bit." He whirled around and stared at me for a moment, then narrowed his eyes. "You're just picking on me because you're a racist," he said.

The boy did have some Native American heritage, but I only knew this because I knew his family. He was fair-skinned, green-eyed, and sandy-haired, like many tribal members on the Flathead Reservation, which had been opened to non-Indian settlement in 1910. I was quite sure that he hadn't encountered many hassles in life due to his race. The boy was simply mimicking what he had so often heard. He had been taught to hate, to have enemies, and to blame whatever happened to him on the existence of those enemies. It's a corrosive doctrine.

As we try to adjust government representation to reflect various groups that are organized to apply pressure, we set up conflicts between groups. Since anyone can invent categories, the quest for representation so conceived is hopeless. We can conceptualize society as being comprised of any number of groups, so the argument that we can create governing bodies that perfectly mirror the composition of society is naive when it is honest. The same woman can be classified as a lesbian, a hispanic, a Buddhist, a soccer mom, and an infinite number of other labels. Anyone who isn't a winner

within existing classifications need only agitate for a new one. Rather than defining the principles that all will abide by, the constraints that none will escape, we place a premium upon membership in groups that are organized to create pressure. The way to change government is less and less to present arguments and evidence, and more and more to organize protest movements. This is a movement from reason toward force.

Many groups now attempt to fashion policy simply by frightening their opponents, and government tends to vanish, becoming only a mechanism driven by mass movements, and warlike factions drive out reasoned discourse. We slip a bit from the reality of law toward that of fear.

And beyond all this remains the simple truth that we cannot settle in any satisfactory way the most important questions we face using the methods of due process and voting. Not just the large religious questions, but smaller ones, such as what rights a grandparent has to see grandchildren after a divorce. Courtrooms may provide an alternative to private violence in answering such private questions, but they are unlikely to provide answers that fully satisfy anyone. Law rests, at the bottom of this reality, upon force, and no one can be forced into the highest realities. We all need to be taught to see them so that we can freely choose them.

The Third Reality: The Way of the Teacher

No nation today exists at the third reality, though many groups do, especially some religious communities and families. Though the third reality is based upon law, it cannot be established by law.

Societies of peace are established through the methods of teachers: persuasion, patience, and unfeigned care. Their economy is based not on theft, and not on trade, so much as on gift. The future is made less uncertain through covenants, exchanged promises. Though a party to a contract often has his own self-interest in mind, a maker of a true covenant is as interested in the well-being of the other. The promise focuses on what will be given rather than on what will be received.

Through living with the law, we learn that we all have something to fear from justice. In a peaceful society law remains, but mercy grows out of it and tempers it. Since we live by trespassing and being trespassed, and since being wronged is the human condition, those who walk the road to peace find at every fork forgiveness is one of the choices. If they choose the other way, they find the road gets windier and lower the farther they go. They have to keep coming back, and returning becomes their daily work.

We do not reach a commitment to living peacefully without learning the ways we are harmed, and the

ways we harm others, by trying other methods. People who are most committed to peace are often battle scarred. Their strength has been built by adversity. They are not naive about the challenges life throws in their way. They are true realists, seeing the highest reality.

Having recognized that they have made a great many mistakes, they are both humble and forgiving. The sort of hard learning that often leads to the desire for genuine peace is illustrated in *A Separate Peace* (Knowles 1960), a popular text in high school classrooms for many years. It's a good, teachable novel, and part of what works about it in a high school classroom is that adolescents are in the stage of life where the rewards and difficulties of friendship are first being explored with adult intelligence, and the book clarifies the extent to which our friends — other people in general — are partly fictions that we've created in our minds. In the course of the story, the protagonist, Gene, experiences several versions of his friend, Phineas.

The tragedy occurs when Gene "understands" that Phineas has been deliberately attempting to wreck his studies, and that he isn't a true friend at all. Gene suddenly sees a pattern in their relationship, and makes a meaning of it:

> That explained blitzball, that explained the nightly meetings of the Super Suicide Society, that explained his insistence that I share all his diversions. The way I believed that you're-my-best-friend blabber! The shadow falling across his face if I didn't want to do something with him! (Knowles, 1960, 45)

This isn't the first version of Phineas, and it isn't the last, but Gene acts upon it as though he knew it were true. It's too late when he learns that, however plausible his theory of Finny's behavior, it was still only a theory, and it was wrong. In fact, Gene told himself a lie about another person, then believed it. Gene's dishonesty, his accepting a version of reality without sufficient evidence, leads to the death of his friend.

In less dramatic ways, we daily destroy each other as living realities by accepting interpretations about why others are doing what they are doing without good enough reason. This becomes clearest to us when we are the victim of someone else's false theory about us.

The hardest part of the third reality is that to live there we need to avoid this pattern not just with friends, but with opponents. When our marvelous intelligence, our power to make meaning of events, is turned toward those who oppose us, it is deliciously easy to discern motive, intent, and ill will. We can see what the rascals are up to. But in a world in which much truth is as subjective as St. Paul's visions, we can never be sure. We cannot directly know other people. This makes it easy to imagine that others are our enemies. Though everyone speaks in favor of peace, for the most part we seem to want peace only when it's accompanied by victory and triumph. If the cost of peace is failure and humiliation, and it often is, then our thoughts easily turn to strategies for bringing down those who have wronged us. If we want other things more than we want peace, we will not be able to keep it.

If we become a people of peace, committed to each other's well-being and trusting of one another, free to take delight in the fullest possible development of all the arts and sciences, sober and self-disciplined in our pleasures, wise and prudent in our use of resources, we will have nothing to fear from the other nations of the earth.

Jesus was perhaps our most eloquent spokesman for peace, and this is what he said about the matter: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . .For if you love them which love you, what reward have ye? Do not even the publicans the same?"

This is counterintuitive and unnatural. It is not a sweet little tale for the faint of heart. It is hard counsel. It is the most clear-eyed, realistic, and intelligent policy that is imaginable. Those who say such an approach is unrealistic see only a smaller and shabbier reality, one that will not endure. The true realist, seeing the largest reality, knows that nothing else will work. Taking this advice deprives us of a great pleasure: that of seeing those who do us wrong get their own, and people who have really had enemies understand the difficulty and the seriousness of what is being proposed. But people who have had enough of destroying and being destroyed also recognize that this is the only, the inescapable route. To act on it, one must have real commitment to something larger than the self, because the self may well suffer as we live by such a policy.

Sustained peace is the work of highest intelligence, and the paradigmatic relationship in the highest reality is that between teacher and learner. When a three year old throws a temper tantrum, good parents don't throw a counter-tantrum. They teach calmness and control by displaying them, by inviting their student into a reality he cannot yet see or understand. This is the basic move of peace: meeting poor behavior by offering teaching, in some form. When people act badly, the teacher assumes the problem is not evil but ignorance. Since we cannot see into another's heart, and since from the outside evil and ignorance are indistinguishable, we have to assume that the person acting badly just doesn't understand what he is doing, or doesn't know of better ways. The person caught in an evil pattern seldom needs to be destroyed; usually he needs to be rescued, even if he is inflicting harm upon us. If only he could see, the teacher thinks.

This isn't, by the way, an argument against justice or punishment. Sometimes the only way we can teach people is to bring them to justice, to bend their fierce wills by punishment. Punishment can be delivered in a spirit of love.

The peacemaker learns there really are only two ways: one leads toward greater life — which is greater connection and greater order — and the other leads toward greater disorder — which is separation and death. What is more, the two ways are simply two different directions on the same road. At any moment, wherever we are, we need only turn around.

People who have chosen the way of the teacher tend to understand that authority can have liberating power, and that this grows out of the world's abundance rather than its scarcity. Descartes had described mankind as a people lost in the woods. Because there are many ways out of the woods, we cannot agree which to pursue. Too often we cannot stop arguing about the best way out of the woods, and, like stupid folks in a sitcom, lose sight of the fact that any way taken and held to would get us out. It is the wealth of possibilities that makes authority necessary, and not merely some weakness in ourselves. There may be several good ways to play a Beethoven symphony, and musicians who disagree are not wrong, but if the members of the orchestra play conflicting versions the result will not be music, and all the members will lose the chance to make something elegant that none can make alone. The authority of the conductor sets them free.

Leadership is necessary and difficult, and people who are not competing for glory tend to be thankful for people who are willing to carry its burdens. Peace is hard work, and a peaceful society is a busy society. We need to tend the garden, caring for all the systems that provide us with basic necessities; we need to bear each other's burdens, looking around for any who are poorly clothed, poorly fed, or sick who need our help; and we need to work at liberating those who are captive to bad habits, inadequate education, or political corruption. Peace slips away, sometimes, simply because it is so demanding, and people begin seeing other things to want that, at first, seem so much easier.

The official word on education, unfortunately, is not about peace. It is about winning. One of the greatest ironies of this ironic age is that at the same time our great corporate and government institutions persuade people that education is primarily a set of techniques for winning the money race, they in the same breath instill seeds of fear that some other people will take all our wealth away if we do not defend ourselves. This is ironic because it is a preparation for war, which is the most efficient and methodical means of destroying life and wealth that our most ingenious people have been able to devise.

The truth is so much easier: if we become a people of peace, committed to each other's well-being and trusting of one another, free to take delight in the fullest possible development of all the arts and sciences, sober and self-disciplined in our pleasures, wise and prudent in our use of resources, we will have nothing to fear from the other nations of the earth, either through force of arms or economic competition. And having nothing to fear from them, we can become what we once aspired to be: a beacon and an inspiration, a friend and an ally. Only through peace can we create abundance for the many. Without peace not only money but also truth, beauty, and justice will evaporate, and we will leave the paradise we found in desolation.

Though a society ordered by fear can become one ordered by law, and one of law can move toward being ordered by love, this development remains fragile, likely to be reversed. A nation, or a family, or a person not only can move down the continuum, but will tend to do so without conscious work to avoid it. Maintaining complex human orders, like keeping the house clean, requires steady effort. Order must be willed.

Virtually all societies contain some elements of all three realities, just as nearly all persons do. The more ethical person, like the more ethical society, is struggling with the higher concerns. To teach children to converse, we have to surround them with conversation and with invitations to join, letting them slowly become part of the order that existed before them, and to teach them about peace we need to create peace around them, showing them how it works and what the rules are and why they should love it. As we find the stories, both in books and in living, that we will pass on, we need to

remember that stories that only teach fear are not as good as those that also teach an understanding of law, and those that only clarify law are not as good as those that in addition encourage peace.

More specifically, a story that leads me to take delight in caring for my family is better than one that encourages me to look out only for myself, and one that tempts me to care for the welfare of the whole tribe is better than one that suggests my obligations end with my family, and one that shows me how to feel compassion for all of humanity is better than one that leads me to think of outsiders as enemies, and one that instills a reverence for all of creation is about as good as stories get. The best stories allow us to glimpse the largest reality, and they give us courage to work at joining. We are helped to believe that there can be a place for every body and every thing, as well as a way of growing that respects the meaning and integrity of each part, and we can sustain our desire for a version of life as a peaceful order within an unfolding plan wherein each creature fulfills itself within its sphere.

We can teach children about peace even in troubled times, because peace is only secondarily to be found in our relations with others. It is, primarily, an order within, a harmony with an order that is always out there. When we understand it, we see that the things we fear are ferocious-looking deceptions without ultimate power to harm us.

For me, the work of peace remains possible without slipping into despair at the magnitude of the work that remains because of a faith, expressed by Desmond Tutu (1990), that "we live in a moral universe, and goodness will prevail." I understand that Buddhists, Muslims, Jews, and others find support for the work of peace through a kindred faith that larger powers are operative in the world, and that our efforts, insufficient on their own, are part of a larger plan.

Such hope that the largest reality is benevolent and that all of history is working toward a peaceful resolution is intertwined with education, because the larger the reality that people can learn to see, the more likely they are to understand peace. When we begin feeling that the fate of the world depends on us, it becomes difficult to avoid either becoming warlike or falling into despair. But no matter how urgent things appear around us, our first responsibility is to find peace within ourselves. If we try to solve problems without this inner peace, our energies will most likely be organized into the very contention and conflict we had hoped to resolve.

The work of teachers is not to force students to accept the third reality, but to set them free by making certain they know that it is here. We are not free to choose the third reality if we have never seen it or heard of it. Some years ago, I accompanied fifteen middle schoolers on a trip down the Flathead River. We had an accomplished biologist with us who stopped many times along the way to name for the youngsters the birds whose songs formed a steady background. With his help, the students suddenly heard, for the first time, a music that had always been here.

The third reality is all around us in the stories from daily life, from history, and from literature, but we may not be aware of it unless a guide we trust points it out and tells us what it is. This is the most important work of teachers who deal with human realities through history and literature and art. To do this work we must not lose heart when contradicted by powerful institutions that serve lower realities. In a world where peace sometimes seems to vanish, we need to keep the courage to speak in favor of a better universe that is slowly unfolding around us.

Though I have alluded to the social chaos and moral anarchy that seems to be getting worse in the world, it is simultaneously true that patterns of goodness are also growing stronger and more powerful. Modern medicine continues to wrest miracles of comfort and healing from the scientific method, often funded by charitable goodness. Many churches have extensive welfare systems that respond quickly with food, shelter, and medicine to floods and hurricanes. Organizations to feed the hungry, clothe the naked, minister to the sick, and a thousand other good works are living realities in all our cities. Our manufacturing skills at organizing the world's materials to meet our needs have put unprecedented abundance at our disposal. Never have so many books, teaching so much about all the arts and sciences, been published, and never have so many people been so able to afford them. A good society continues to get better and more powerful even as things seem to be falling apart. As the set for one play is being torn down, a set for a very different play is being built. We are free to add our energies where we will.

When I was in high school at the height of the Vietnam War, all the senior boys were required to attend a recruitment session by the armed forces. I was neither a good student nor a thoughtful person, and I took the world view of the recruiters at face value. After they left, the substitute teacher spoke with obvious passion about a different world. About a world of peace, a world of compassion, and a world of tremendous vitality and intelligence. I sat quietly, giving him no indication that I even heard.

But I did hear. Though in Vietnam I lost my way, and, for a time, my hope and my faith, the image of him

speaking to a gangly crew of adolescents in a tiny town far from the centers of power, came to be a part of what sustained me. The simple knowledge that people such as he also lived kept the turbulent darkness around me from becoming the only reality.

The problems we face as teachers can seem enormous. Sometimes, all we can do is to say with clarity, conviction, and gentleness what we know and what we love. Such courage, being contagious, will in time prove enough.

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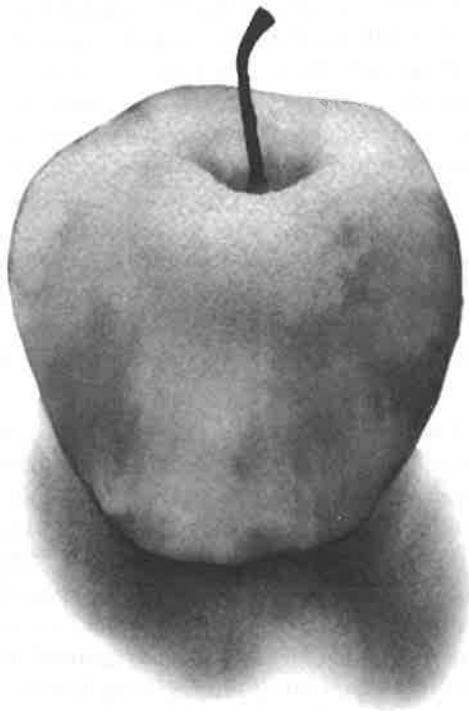
Violence and Alternatives to Violence

An Educational Perspective

Ian Harris and Jacqueline Haessly

Nonviolence in education tries to build a consensus about what are the best ways to achieve peace and encourages students to discover peaceful ways to think about themselves and others — replacing fears, hostilities, negative statements, and prejudices with compassionate ways of thinking and behaving.

Ian Harris, author of *Peace Education,* is professor of Educational Policy and Community Studies at the University of Wisconsin, Milwaukee, where he directs a Peace Studies Program.

Jacqueline Haessly has taught at Cardinal Stritch College in Milwaukee, Edgewood College in Madison, Marquette University, and the University of Wisconsin-Milwaukee and is currently on the faculty at The Union Institute College for Undergraduate Studies. She is currently pursuing a doctoral degree in Peace Studies with an emphasis in spirituality, family life education for peace, and transformational leadership. She offers Peacemaking for Family workshops and intergenerational education programs through Peacemaking Associates, a training and consulting company. She is the author of *Peacemaking: Family Activities for Justice and Peace* and numerous other publications.

Peace educators have attempted for years to use their skills to teach people nonviolent alternatives to violence. The history of peace education reveals efforts to warn about the scourge of war and violence and provide alternative responses to potentially violent situations (Stomfay-Stitz 1993; Thelin 1996; Fink 1972). With the end of the Cold War and the decline in superpower rivalries peace educators have shifted the focus of their efforts away from the international scene to local levels of violence, confronting domestic violence, environmental destruction, ethnic and regional struggles, street crime, and — more recently, escalating incidents of violence among youth.

This paper provides an overview of violence as it affects young people today and offers both a theoretical framework for understanding education for peace and nonviolence, and a pedagogical perspective. This discussion should be of interest to educators grappling with problems caused by violence in schools, and to concerned citizens seeking preventative strategies to address high levels of juvenile violence.

Youth and the Problem of Violence

Crime reports from around the world indicate that youth in urban areas are becoming increasingly alienated, expressing their frustrations about family, work, school, and the community through acts of violence (Reiss, Richters, Radke-Yarrow, and Scharff 1993). In recent decades it has become increasingly apparent that violence affects a significant proportion of families in the United States. As early as 1976, the Center for Disease Control in Atlanta, Georgia, issued a report indicating that domestic and community violence in the United States had reached epidemic proportions. Violence, some believe, is becom-

ing a defining characteristic of American society and a growing problem for young people. What is even more alarming is the high incidence of violent deaths and injury for children and adolescents in the United States. Acts of violence are the cause of death for over 2,000 children between the ages of 0 and 19 years each year, and more than 1.5 million children and adolescents are abused by their adult caretakers each year (Cicchetti and Lynch 1993, 96).

Concern has been expressed about the negative impact such high levels of violence are having upon communities and their young people. Suicides and gun-related homicides were at a record high, according to a 1994 study by the U. S. Department of Justice. Six percent of adolescents were estimated to have been victims of a violent crime according to 1987 Federal Bureau of Investigation statistics and there is ample evidence that this figure is increasing.

Studies show that exposure to all this violence is changing the behavior of teenagers. Although this is a nationwide problem, the fear of violence exists more heavily in low-income, inner-city, at-risk neighborhoods. According to a Louis Harris poll conducted in 1995, "Almost half of all students have changed their behavior as a result of crime or the threat of crime" (p. 10). Young people avoid favorite parks or playgrounds, avoid particular shops and malls, and alter their travel routes. The threat of violence has led some to carry weapons or take other precautions to protect themselves. Increasingly, violence in schools diminishes the opportunity for learning and, at times, threatens safety or life. Academic performance diminishes when students who are preoccupied with threats of violence cut classes (Louis Harris and Associates 1996, 10), change schools frequently, are suspended or expelled for acts of violence, or dropout altogether (Harris 1995). Teachers in urban school districts themselves show less enthusiasm for teaching in violence-prone schools (Louis Harris and Associates 1995, 73). In spite of the damaging effects of violence upon young children, Harris (1996) believes that educators have mostly ignored these problems.

Like other large cities in the United States, Milwaukee had been experiencing rising levels of crime, violence, and homicide. For example, in 1993, in this city of 600,000, 363 children under 18 were either injured or killed by guns, 105 juveniles were arrested for murder, 1,400 were arrested for battery, 610 for weapons offenses, and 423 for narcotic offenses. These figures have increased steadily since the mid-1980s. Much of this violence was being perpetrated by youth upon other young people.

Aware that escalating incidents of youth violence have a profound impact on the emotional and psychic health of a society, peace educators in many countries have turned their focus to urban problems and urban violence (Harris 1996). For many, this has meant offering education for peace and nonviolence programs to youth in schools, community centers, and religious institutions around the world.

Educating for Peace and Nonviolence: A Theoretical Perspective

The goal of education for peace and nonviolence programs in classrooms is to build in the minds of students a desire for peace. At a time when there is widespread conflict and victimization throughout the world, when people are experiencing outbursts of violence within neighborhoods and schools, and when there is increasing evidence of racial intolerance and social injustice, peace educators are attempting to build in the minds of pupils both a desire to live in a nonviolent world, and give students skills so they can construct that world. Thus, the goal of nonviolence in education is not just to stop the violence and reduce conflict in schools but rather to create in young people's minds the conditions for positive peace and in their hearts a commitment to create a just and secure universe (Haessly 1980).

Students in classes where teachers are promoting nonviolence acquire an understanding of both the theory of nonviolence and an understanding that there are alternatives to dysfunctional violent behaviors. Through participation in such programs they discover possibilities for peace, as well as practical skills about how to live nonviolently in their families, their communities, and their world.

Carol Gilligan (1982) noted that nonviolence is the highest form of morality. A commitment to nonviolence implies that the best way to live is to build respectful, trusting relations drawing upon the human capacity for love — caring, charity towards oth-

ers, compassion, friendship, and kinship. As Martin Luther King, Jr. said, "the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness" (King 1953/1986, 17).

While some suggest that human agression and violence is normal[1], others suggest that human violence is learned, not "normal" behavior, citing evidence from the ways that people live their lives in small and large ways. While there is ample evidence of violence by members of all sectors of society, it is also clear that not all people engage in violent acts (Boulding 1978; Gregor 1996; Montagu 1976). Since human violence is a learned behavior, not the normal way that human beings conduct their affairs, peace educators believe that alternatives to violence can also be learned.

A person committed to nonviolence must be able to challenge the violence of the status quo and promote nonviolent alternatives to conflict. According to Krishnamurti (1981, 120), "the state of creativeness cannot exist where there is conflict, and the right kind of education should therefore help the individual to face ... problems and not to glorify the ways of escape; it should help [individuals] to understand and eliminate conflict, for only then can this state of creativeness come into being. Haessly (1980) offers a differing perspective. According to her, conflict is a fact of human existence — it is neither good nor bad. It can be internal — as when one must choose between attending a concert with a son or reading a scholarly tome for a class project. Or it can be external — such as when two people or two groups having differing needs, wants, hopes, or expectations need to find a way to resolve those differences in ways that are mutually beneficial.

Thus, it is not conflict that is wrong, it is what we choose to do with conflict that can be detrimental to human life and well-being (Haessly 1980). Many see conflict as a struggle to be won or lost. This view, indeed, can lead to much stress and chaos, which often limits creativity. However, conflict can also be viewed as a problem to be resolved for the mutual benefit of all. Krishnamurti (1982) also suggests that "conflict can be eliminated." Since conflict is a part of human life, perhaps even a vital part of human life, what we can do is work to eliminate or at least reduce

our violent actions in our attempts to resolve a conflict. Conflict itself has been shown to generate creativity, as individuals and groups seek to find solutions to complex situations and problems.

Practitioners of nonviolence, such as Mahatma Gandhi, Dorothy Day, and Martin Luther King, Jr., teach that unearned suffering is redemptive and has educational and transformational possibilities. Students in programs for peace and nonviolence in education learn that nonviolent responses to conflict are infinitely more powerful than the law of the jungle for converting an opponent and opening ears that are otherwise shut to the voice of reason. Such a program teaches that humans always have free will which they can exercise as they choose how to relate to others. Students learn that they do not have to commit violent acts. A strategy aimed at incorporating nonviolence in schools attempts to convince young people that it is always better to find nonviolent ways to act because nonviolence helps to build trusting relations.

Nonviolence in education rests upon a broader reform movement based upon the principles of peace education. The history of peace education, which has been well-documented (Fink 1972; Stomfay-Stitz 1993; Thelin 1996), describes efforts to warn about the scourge of war. Peace educators — teachers, guidance counselors, and school administrators concerned about the effects of violence on children's lives — have for years attempted to use their skills to teach about alternatives to violence.

Educational programs for peace and nonviolence provide guidelines based on mutual respect and trust by which teachers, students, and school administrators promote the maximum growth for pupils. A teacher committed to nonviolence in education uses dialogue as a pedagogical method. Such an approach to pedagogy goes back to John Dewey (1916) who argued that classes should be structured in a problem-solving way, so that students can discover their own truths, as opposed to a teacher-centered pedagogy where an adult teacher is the source of all truth. Nonviolence in education is committed to building democracy, because a democracy allows for all points of view to be heard in the promotion of the truth. Such an approach to education has been her-

alded in recent school reforms through the promotion of multicultural education (Nieto 1992).

Nonviolence in education tries to build a consensus about what are the best ways to achieve peace and encourages students to discover peaceful ways to think about themselves and others — replacing fears, hostilities, negative statements, and prejudices with compassionate ways of thinking and behaving. More recently, nonviolent reforms within schools have been promoted by feminists (Martin 1985; Noddings 1984) and within peace education reform efforts (Harris 1988; Hicks 1988; Reardon 1989). Although these reforms have not been widely adopted in schools, they have been promoted strongly by small groups of advocates throughout the world.

With the end of the Cold War and the decline in superpower rivalries, peace educators are addressing local levels of violence — confronting domestic violence, environmental destruction, ethnic and regional struggles, street crime, and violence among youth. A popular slogan for peace-building in the 1990s, "think globally; act locally," characterizes this attempt to place local struggles for peace within a global context (Nordland 1996). To this end, violence prevention programs have been developed in the United States to help reduce the high rate of homicide in the United States, where 20,000 people are killed each year, 55% of which occur between acquaintances (Prothrow-Stith 1988). Dr. Prothrow-Stith, who served as Secretary of Health and Human Service for the State of Massachusetts, developed one such program. As a public health project, these programs try to understand the risk factors associated with agressive resolution of conflict. Teachers using these curricula stress that there are healthy and unhealthy ways to express anger and point out the dangers associated with fighting. Students in violence prevention classes are encouraged to talk about violence in their own lives as well examine the root causes of violence.

Educating for Peace and Nonviolence: A Pedagogical Perspective

Nonviolence in education requires more than a theoretical understanding of the problems of violence and knowledge of strategies for change. Teachers know that when young people watch the news,

they see terrorism and acts of violence being committed all around the world; many are witness to this violence in their own front yards. In the classroom setting, teachers and students can address this violence in three ways.

At the content level, teachers present problems caused by violence and encourage students to develop hypotheses to explore the roots of the problem. Students learn how to understand conflict, and how to deal nonviolently with conflicts. They learn how to examine assumptions, gather facts and evidence to support their hunches about nonviolence, and generate solutions. Such a classroom encourages critical thinking, which is a skill useful for all people, and is vitally needed by young people raised within violent cultures.

Nonviolence has a proud history, one seldom taught to students in most history classes. Teachers can teach the history of various peace movements and groups who exhibit nonviolent behaviors, groups who have always existed in human cultures. Students can learn in school that violence is unacceptable and understand how nonviolent strategies have been used to address injustice. Teachers can explain this to their students by telling the stories of peace heroes, like the winners of the Nobel Peace Prize. They can through art encourage students to express images of violence in their lives and their wishes for peace. They can involve students in peace projects, like planting a tree or volunteering in a shelter. They can provide peace resources — books, posters, movies, and videos — that have peace themes. They can connect students with community-based organizations that promote nonviolence — women's shelters, programs for violent men, peace groups, and anger management support groups. Such projects can motivate pupils to value peace.

Other content areas taught in classes that emphasize nonviolence should be the development and protection of human rights, the use and abuse of international treaties, and the history of the United Nations. All aspects of international education (Savitt 1993) can be taught in order to produce global citizens for the twenty-first century. In addition, environmental issues should be taught in such a way that students develop an appreciation of and respect for natural processes. Teachers interested in nonvio-

lence in education also encourage students to identify positive images of peace to counteract the negative images young people see in the culture.[2]

At the process level, peace educators teach communication skills so that students learn alternatives to dysfunctional violent behaviors. They teach listening, caring, tolerance, cooperation, impulse control, anger management, perspective taking, compassion, and problem solving skills. They also help students develop awareness of their own biases, ways they stereotype others by gender, race, age, religious beliefs, ability level, sexual preference, or skin color. They help children learn about racial differences and gender identity formation to help them avoid discriminatory behavior (Derman-Sparks 1993). A multicultural approach to knowledge teaches that all cultures have important insights into the truth. A nonviolent approach to conflict resolution in a diverse world requires that all voices be respected and urged to come to the table to create a dialogue that will build a consensus about how to create positive peace. In order to appreciate the diversity of life on this planet, students can be taught global awareness, where they learn to respect different cultures. Respect for different cultures develops a consciousness essential for living together in a "global village" (Haessly 1980; Vriens 1996).

Because threats and incidents of violence cause stress, fear, anger, and hostility, it is also important to address these emotions within the safety of the classroom setting. At the feeling level teachers interested in promoting nonviolence in education teach about the power of generative love, care, and justice to build the beloved community. Here, nonviolence extends interpersonal relationships and relations with the broader environment. Do teachers help students find peace within themselves? At one school in Milwaukee, Wisconsin, which has as its motto, "peace works," staff wrote a grant and hired two art therapists to work with children in the inner city who had been traumatized by high levels of violence in their lives. Some of these children had been abandoned by their parents. Others had seen siblings shot. They were placed in a support group called "peace bridge" to help students articulate their feelings about violence.

Trauma circles, peer counseling, and support groups can help young children deal with some of the grief, fear, depression, anger, terror, and outrage caused by violent events in their lives. Anger management groups in secondary schools help adolescents deal with some of the deep-seated rage these young people who come from abusive and/or dysfunctional homes have experienced in their young lives. Some urban school districts in the United States even have curricula on death and dying to help young people deal with the trauma of loosing their friends to suicide, accidental death, or homicide. Such activities can help improve the academic performance of students who are so distracted by violence that they can not focus on cognitive lessons. Adults who listen and show concern to the problems caused by violence in young people's lives can help heal some of the wounds that often lead to hostile aggressive behavior.

The goal of these instructional activities is to provide students with peaceful communication skills and to help them be empathic (Eisenberg and Strayer 1987). Peer mediation techniques have been taught to students in classrooms throughout the United States, providing an increasing number of students with conflict resolution skills (Johnson, Johnson, and Dudley 1992). Providing these skills should educate children beyond hate (Deutsch 1991) and enable them to become more loving.

Nonviolence in education does not just mean a quiet classroom. The challenge, always, is to keep programs in peace and nonviolence in the schools from becoming exercises in effective classroom management or discipline. Nonviolence is more than a technique to reduce danger to oneself or others; it is more than a strategy to effect changes one desires in others. It is as much about the structure and process of education as it is about the content taught and the technique used. It is, most of all, a commitment to a way of life which respects oneself, others, and one's world. Education for peace and nonviolence suggests a learning environment in which students are working with each other, taking on challenging tasks, and acting together to address and resolve problems. Understanding the power of nonviolence helps youth realize that they have alternatives to violence. Such an understanding helps youth iden-

tify alternatives to the violent behavior they see all around them and builds the foundations for creating a beloved community based on justice and freedom. This is the true meaning of an effective, integrated peace studies program in any school.

Conclusion

Violence impacts the lives of students and communities in rural and urban areas in countries around the world. Understanding the power of nonviolence helps youth realize that they have alternatives to violence. When the pedagogical approach addresses both content and process, and honors the students own emotional resonses to violence, youth learn to identify alternatives to the violent behavior they see all around them. Education for peace and nonviolence builds the foundations for creating a beloved community based on principles of justice and freedom for all.

Notes

1. John Gultang makes the point that the two theorists who most strongly purport that agression is natural to human life, Konrad Lorenz of Germany and E. Wilson of the United States, come from countries with a history of being among the most agressive in the world. John Gultang, The next twenty-five years, cited as note (27) in *Peace research: Achievements and challenges*, Ed. by Peter Wallensteen, Boulder: Westview Press, 1988.

2. This topic is addressed further in Imaging Peace: A Pedagogical Challenge for Youth Educators, *Holistic Education Review*, this issue.

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A Piece of Forgotten Song
Recalling Environmental Connections

Janet Pivnick

If nature is truly intertwined with human identity, environmental educators should not be seeking to create connections, but to help put aside the barriers to reawakening.

Correspondence concerning this article should be addressed to Graduate Division of Educational Research, University of Calgary, 2500 University Drive N.W., Calgary, Alberta, Canada T2N 1N4. Electronic mail may be sent via Internet to jcpivnic@acs.ucalgary.ca. Phone: (403) 220-5636.

It seemed that I had seen the ancient afternoon of that trail, from meadow rocks and lupine posies, to sudden revisits with the roaring stream with its splashed snag bridges and undersea greennesses, there was something inexpressibly broken in my heart as though I'd lived before and walked this trail, under similar circumstances.... The woods do that to you, they always look familiar, long lost, like the face of a long-dead relative, like an old dream, like a piece of forgotten song drifting across the water, most of all like golden eternities of past childhood or past manhood and all the living and the dying and the heartbreak that went on a million years ago. (Kerouac [1958]1976, 61-2)

Could it be that "the ancient afternoon of that trail" still has resonance in modern times, in urban centers, in busy schools? Is it possible to believe, along with Kerouac's Japhy Ryder and Ray Smith, that the woods are *already* familiar, "a piece of forgotten song"? If educators take up the possibility that a sense of connection to the natural world remains vital and vibrant, what demands are made of the field of environmental education? What worlds are opened up?

Many other voices have echoed the possibility that human-nature connectedness is not lost or dead, but rather vaguely distant, obscured, misted over. Paul Shepard (1995, 21) claims that "an ecologically harmonious sense of self and world is ... the latent possession of everyone; it is latent in the organism, in the genome and early experience." Gary Snyder (1990, 13) suggests that knowledge of a life attuned to nature "is perennially within us, dormant as a hard-shelled seed, awaiting the fire or flood that awakes it again." Jim Nollman (1990, 6) recounts a discussion with an Australian aboriginal elder regarding interspecies communication. In response to

Nollman's description of his own work in the field, the elder states: "If I watch you do it, then I'll probably start to recall the way my own ancestors did it hundreds of years ago. At that point, you can bet I'll be able to offer you some tips you never dreamed about. He realized that the link already existed within himself."

This point is pivotal in discussing the landscape of human-environment relations. Is it possible that the link *already* exists within *everyone*? Perhaps our ancestors' sense of "being-in-the-world" (Merleau-Ponty 1962) has never really vanished; it has only become buried. If such is the case, then environmental education can turn from helping students to *forge* connections to the natural world to the task of lifting impediments to living out the sense of connection which is experienced by all.

It is not necessary to look to the writings of ecologists to realize this sense of ongoing connection. We need only look within. The truth in Shepard's or Snyder's or Nollman's words is never far away. That sense of connection exists on an early spring ramble through the woods. For a moment, just a moment, the fragrance of ripe earth and the sodden leaves underfoot can transport us to an unknown familiar place. Do we travel to our own childhood, or are we experiencing a more primordial connection? Are we carried to places that *we* have visited or to ancestral homes? Does the scent of verdant dampness carry within it knowledge of past associations, a molecular memory?

I recognize that sense of connection in the ache which accompanies my first sight of the big-sky sweep over wind-blown prairie after a time away. That feeling of being whole again not only binds me to a land which is "so much a part of me that I can't separate it" (Keelaghan 1994), but it sends up vapors of vague recall; connections to this land which predate my personal inhabitation. At times we all engage in "deeper harmonies and deeper simplicities, which are essentially sanities, even though they appear irrelevant, impossible, behind us, ahead of us, or right now" (Snyder 1980, 112).

The yearning for the wild; the sense of peace in watching the traces of color as the sun performs its nightly leave-taking ritual; the intoxicating aroma of sage, of salal, of pine; the rush of discovery in picking

up a rock whose years of history can be found carved in its textural layers; these moments of heightened consciousness may be the latent stirrings which Shepard mentioned. In fact, Berman (1981, 17) suggests that the hazy inaccessibility and the lack of validation for that strongly felt and desired connection could be at the root of the "pervasive feeling of anomie" in the modern age.

There are further indications of these connections in ecopsychology and in mythology in the "eternally recurring mythemes of history and of our individual souls" (Hillman 1979, 7), otherwise known as archetypal meanderings. Systems theory takes a connection to nature a step further. Not only is there an inherent human connectedness to nature but there is an intermingling of human and nature. Self is a fluid state in which bodily boundaries become only permeable membranes allowing the world within and without to merge through a constant interpenetration through dermal pores and the exchange of breath. "The way we define and delimit the self is arbitrary. We can place it between our ears and have it looking out from our eyes, or we can widen it to include the air we breathe" (Macy 1991, 12).

If the evidence is all around that human-nature connections remain strong then why are many forms of environmental education based in the premise that educators must help students to *create* connections to nature? The language of environmental education is laden with an urgency to *"learn how to connect* with nature" (Nollman 1990, 4), *"instill* in people deep and abiding emotional attachments to the earth and its life" (van Matre 1990, 120), *"produce* ecologically concerned citizens" (Gigliotti 1990, 9), "help social groups and individuals *acquire* a set of values and feelings of concern for the environment" (Tbilisi Conference Declaration cited in Hungerford and Volk 1990, 9). [Italics added in all of the above quotes.]

The avenues of exploration cited above *do* suggest that a sense of connection to nature is inseparable from humanity. Yet, "the fact that we must speak of our emotional continuity with that world as no more than a 'hypothesis'" (Roszak 1995, 4) indicates how deeply embedded we are in a belief system which trusts only the visible, the tangible, the measurable.

While an inherent sense of connection is apparent, it is not provable.

When taken at face value, there is also overwhelming evidence that a severe rift has occurred between humans and nature. Signs of separation are apparent in the way that the natural environment is treated in modern society. If it is to be believed that people care for what they care about, a belief which underlies the environmental education attempt to encourage familiarity and affection for a particular place, then the continual destruction of the natural environment indicates that a sense of caring and connection to the natural world has been lost from humanity. Given this perspective, it appears that people have wandered far from "the ancient afternoon of that trail." Pathways through the woods have become no more than what they appear — simply pathways with only present and presence, cut adrift from all context. If it is true that these woods mean no more to us now than this moment in time, these lichens, this pine cone, this materiality out of relation to all else, then the task of environmental education is quite sensibly to forge connections anew.

Believing that human-environment connections persist may fly in the face of the obvious. But evidence can be read in many ways, as Copernicus made apparent. Perhaps the belief that connections have been lost is too simple a reading. The rush and noise and turmoil in which modernity has placed humanity does not always allow space for "a settling word" (Jardine 1992,18). Without such space, connections to nature can remain distant, unable to be articulated. That we have difficulty hearing connections, and even more difficulty living well within these bonds, does not necessarily mean that abandonment has taken place. "The environment problem" has roots too entangled and causes too complex to simply be blamed on lost connections.

This debate about human-nature connectedness is not one that can be definitively decided. Rather than asking whether connection is *truly* experienced, educators may be better served by contemplating the type of world which opens up with the assumption that such connections already exist. Conversely, if the task of environmental education is to *connect* people to nature, the implications for education need to be examined.

The requirement to connect with nature presupposes a division from nature. The desire to create connections is in fact rooted in the very dualism that environmental education aims to overcome. How can educators *create* connections to something that is already intertwined with human identity? Neil Evernden (1992) likens the human relationship with nature to a fish swimming in an ocean. The fish has no concept of water or ocean. From the fish's perspective, the sea is simply its reality, not an entity that can be identified as separate from self. Similarly,

> it is fair to say that before the word was invented, there *was* no nature. That is not, of course, to suggest that there were not the entities and phenomena we now attribute to nature, but rather to say that people were not conscious of there being any such entity as "nature." (Evernden 1992, 89)

It is only when nature is thought of as a separate entity that we can entertain the idea of being disconnected or needing to reconnect. In fact, if ecology is to be taken seriously, contemplating a separation from nature is an impossibility. We live within that connection always and everywhere.

Starting with a presumption of broken connections opens the possibility of an adversarial approach to education. The language of "instilling" and "acquiring" has an aggression to it, a presumption of knowledgeable teacher and unknowing student which belies the search for interdependence and community in environmental education. This paradox was pointed out by Roszak:

> Even though many environmentalists act out of a passionate joy in the magnificence of wild things, few except the artists ... address the public with any conviction that human beings can be trusted to behave as if they were the living planet's children. (1995, 2)

A belief that human-nature connections are absent may indicate such a loss of faith in humanity. Perhaps too, this belief allows both the burden and the control for the state of the world to rest in the hands of educators. The horrifying possibility then is that students may become pawns in the attempt to correct the world's woes.

Yet, the task of mending broken connections *is* in some ways satisfying and comforting. The work to be done becomes well defined as do the goals to be

reached. When faced with complex problems which evoke despair and a sense of overwhelm, there is comfort in knowing that there is clear-cut right and wrong, that there are those who can be blamed. There also is a sense of satisfaction in "galloping in on … white horses to save the planet" (Berry 1990, 197). As Macy notes, this approach

> can be persuasive, especially when you feel threatened. Such a view is very good for arousing courage, summoning up the blood, using the fiery energies of anger, aversion, and militancy. It is very good, too, for giving a sense of certainty. (1991, 5)

If ancient voices speak through us, it is not only the voices of romanticism or primordial connections which can be heard. We are haunted too by the loud rumblings heard from those who urge us to "reach security, and cast aside loose earth and sand so as to reach rock or clay" (Descartes [1637] 1970, 28).

Similarly, the view of the *"world as a battlefield, where good and evil are pitted against each other"* (Macy 1991, 5) is strongly historically based. The last 500 years of human history on this continent have been built on the dream of conquest, beginning with attempts to push back the frontier and tame the wild. From Daniel Boone to Power Rangers, stories and histories provide images of a definable enemy which can be vanquished. The history of social movements similarly is painted in shades of dark and light. Forms of Marxism, feminism, and critical theory are founded in a (perhaps necessary) rebellion against oppression. Even modern environmentalism finds its roots in the antagonism of the counterculture movements of the 1960s. This perspective carried on into the 1970s as an anti-industry sentiment. While the focus today has moved from industrial and governmental wrong-doings to personal responsibility for environmental degradation, the conflict oriented approach has remained.

While historical precedent provides meaning for current approaches, it does not wipe out the potential dangers which they engender. The possibility exists for students to become the enemy and for violence to be done to them in an attempt to fulfill a desire for certainty and clarity. If such is the case, then environmental education may be helping to create a dualism within a dualism. No longer are *all*

people separated from nature but rather uncaring, unenlightened people are separated from nature as well as from educators who are living out a connectedness with the natural world. "The earth is in trouble not simply because people don't understand. It is more than that. Lots of *them* [italics added] just don't care" (van Matre 1990, 128).

Even if educators acknowledge that they includes we, that everyone is complicit in environmental problems even as we all struggle to live out the connectedness which "in our heart of hearts is what we want most" (Macy quoted in Ingram 1990, 165), we, in education, may still be embroiled in an adversarial relationship. Only now it has also turned against ourselves.

It is interesting to take note of "the finding that the current value system of most people is not really that much different from what it was before the environmental movement began" (Gigliotti 1990, 10). This can lead to the conclusion that "we need to consider new and drastic measures" (p. 11). If, after all of these efforts, people still aren't feeling connected to nature, there is a temptation to get across messages in louder, firmer, faster, or different ways. Yet this approach may just increase violence to students and educators and do a disservice to the earth. Educational means may become incongruent with ends — a paradoxical situation of enforced compassion.

Underlying this version of education is the belief that educators must *prove* that there are still voices which speak to us from nature and that they are still of import. But could we ever really have lost this insight? Do the melodies of the forest not drift in and out of our lives, rhythmically beating out a "reminiscence of primordial ideas" (Hillman 1979, 8)?

Remembering not reconnecting. Bringing to mind not binding together. This subtle repositioning tears deeply into the fabric of environmental education plunging open a Pandora's box of despair and hope. The despair is in part due to the realization that this simple reframing of connectedness demands much deeper alterations and entails a letting go. Educators are required to abandon the desire for certainty, for simple answers, "to reach rock or clay." We must live with ambiguity, with change, "in the flux" (Marsh, Westphal, and Caputo 1992, 12). This shift is not

undertaken without some difficulty and a certain amount of trepidation.

Yet, turned around, these same demands can be seen to require living with possibility and with faith. As one door shuts, another opens. Interestingly, the door which opens when connections are assumed to *already* exist is one that is much more ecological. The image evoked is one of diversity and resilience grounded in flexibility; an image of a healthy ecosystem. There is both an opening and a sense of humility and respect in this view of education. Coincidentally, these are characteristics which, it has been suggested (Berry [1977] 1986; 1990), would help humanity to live in harmony with the earth.

In essence, what is able to happen in a form of education where connections are assumed to exist, is educators begin to live what they teach. Role modeling in the deepest sense can occur because the "teacher transmits nothing more or less than his or her being" (Goldberg 1993, 87). This congruence is experienced by both teachers and students as an integrity and a moment of repose where education can become genuine.

This educational option may breathe life into the hope at the bottom of the box of despair. Environmental education can begin with the more generous, life-affirming assumption that *everyone already* experiences a sense of connection with nature. This claim does not imply that people always live out that connection, nor does it assume that we are all mired to the same degree in the modern frenzy which impedes hearing. Yet that sense of connection always wavers there in the distance, "a piece of forgotten song drifting across the water," never far from consciousness, haunting us as we attempt to recall its melody.

If as educators, we choose to start with this premise, then we are required to muddle through the mess of ambiguous, uncertain, ever-changing life with our students. We are no longer able to provide clear-cut paths to environmental sustainability. But we can help to silence the noise which deafens us to the "wholenesses that are there anyway ... [the] basic and ancient conditions from which we flourish" (Snyder 1980, 157). We can help students hear the call of that forgotten song by allowing time and space and quiet for contemplation. We can turn their atten-

tion to the wisdom which already exists within each of them by pointing to the small incidents which are bursting with signs of connection.

Living out our connectedness with nature is dependent on demeanor more than on location. While landscape surely shapes mindscape (Orr 1992,130), it is equally true that mindscape shapes landscape. An urban sense of frenzied disconnection can be carried with us in our excursions into the natural world. Similarly, we can bring the outdoors indoors and the wild into the city by maintaining an earthly carriage in the world wherever we find ourselves. A teacher who is willing to maintain the tenor of an outdoor space in his or her classroom can help students to live out connectedness in the strongest sense.

Such a carriage requires us to slow down, to listen, to be mindful. It demands the realization and understanding that humans are not at the center of the world, nor are we the only ones of import. This insight is at once humiliating and relieving, allowing us to let go of that constant need to hold the world together. Pedagogy which reflects earthly rhythms has an alert watchfulness; it takes a sensuous pleasure in the world and has a sensitivity to situation.
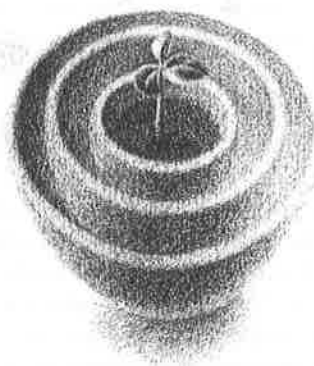
The route to sustainability taken by educators who assume the existence of environmental connections is both longer and more meandering than the direct path currently taken by many environmental educators. But as the road twists and turns, it has a character to it which is, in itself, ecological. It may be then that the destination of the path need never be reached because through traveling, the sojourner's (student's) way of being in the world has developed the environmental integrity needed to live sustainably on the earth. This integrity has the chance to have a strength and a groundedness to it which can't be developed when educators attempt to "instill ... emotional attachments to the earth" (van Matre 1990, 120).

Simply remembering. Becoming mindful again. Brushing away the dust which obscures connections just may allow this moment in time, these lichens, this pine cone, this materiality to become in relation again and thus to regain significance. Remembering, not reconnecting, enables humanity to accompany these particularities of nature on "the ancient after-

noon of that trail" which we are *all already* wandering.

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Book Reviews

Advocacy in the Classroom

Edited by Patricia Meyer Spacks

Published by St. Martin's Press, 1996, 445 pages

Reviewed by G. Thomas Ray

University instructors, as well as teachers in precollege classrooms, are often confronted with the question of when it is appropriate to teach particular moral, intellectual, or political perspectives that may not be part of their course's formal curriculum. Under what circumstances is it legitimate for teachers to interject their personal positions into a course? What are legitimate restrictions on this, and when may it reasonably be required of teachers? In other words, when and how is it appropriate for a teacher to "advocate"?

In 1995 at a conference entitled "The Role of Advocacy in the Classroom," papers from a variety of perspectives addressed this issue, focusing, with a few exceptions, on teaching at the college level. Patricia Meyer Spacks, Professor of English and chair of that department at the University of Virginia, has provided an edited collection of thirty-seven of these papers, organized within three areas of inquiry: history of advocacy in teaching, principles for distinguishing advocacy that is appropriate from that which is not, and classroom practice. She has arranged them in four sections — themes, history, principles, and practice — and these are followed by two response essays.

This collection provides a rich variety of viewpoints and insights drawn from the authors' personal experiences and intellectual outlooks, all converging on the professional and ethical limits and responsibilities of classroom advocacy. They bring into high relief critical tension points that frame this issue — for example, between indoctrination and critical reflection, objectivity and bias, proselytization and representation — and offer ways of thinking for resolving them in terms of professional practice. For example, were professors justified in the late '60s and early '70s in criticizing the United States' involvement in Southeast Asia in their classrooms; and if so, under what circumstances and along what line of reasoning? Did the U.S. government have a legitimate interest in restricting teachers' political positions in certain ways in the early '50s? Must

G. Thomas Ray is a member of the faculty of the College of Education at Western Michigan University, where he teaches courses in the sociocultural foundations of education and middle school curriculum. He may be contacted at the Department of Education and Professional Development, Western Michigan University, Kalamazoo, MI 49008.

instructors teach "traditional" content in orthodox ways, or may they also critically evaluate that orthodoxy and teach students to do likewise — e.g., Sir Frances Drake as hero or imperialistic pirate (Troy Duster, pp. 20-21)?

In one of the two concluding response papers, Gerald Graff notes that in many of the essays authors distinguish "between advocacy and indoctrination, or between legitimate advocacy, usually identified with ideological or philosophical 'balance,' and illegitimate advocacy, usually associated with extremism and intolerance toward dissenting views" (p. 427), and he accurately concludes that the consensus that emerges from the essays "is Advocacy, Yes, Indoctrination No" (p. 427). Along this line, Helene Moglen distinguishes between "political" and "politicized" classrooms, where in the former teachers encourage students to thoughtfully develop advocacy positions and points of view; in the latter, of which she is critical, "teachers deploy their institutional authority in order to impose their own intellectual agendas on students" (p. 209). Similarly, Penny Gold asserts that "the teacher should not so much be an advocate of a position but rather a model of a person who takes a position" (p. 261). And both agree that to do this may legitimately require an instructor to argue a certain perspective in order to lead students, not *to* that position, but rather to a tendency to advocate their own perspectives — which may be different from those of their teacher. In their view, as well as that of other authors in this collection, this is not merely appropriate teaching, but is a critical responsibility of an instructor.

But if this view represents a thoughtful consensus, other perspectives make it clear that this way of thinking occupies a middle ground on something of a continuum. Gertrude Himmelfarb, for example, argues that political advocacy in today's universities tends toward "the radical skepticism … that there is any such thing as knowledge, truth, reason, or objectivity" (p. 97) thereby "profoundly altering the nature of academic discourse and of intellectual life" (p. 101). She recognizes that skepticism and relativism are part of the traditions of historiography, but she argues that in today's approaches to classroom advocacy, these have become intellectually problematic as scholars personalize and politicize what was formerly objective truth, and that "all of history, like all of knowledge, is presumed to be a reflection of the power structure, of the 'hegemonic' interests of the dominant class" (p. 98). From an opposite perspective, Louis Menard insists that professors should "attempt to put across their own

point of view about the material they teach.... It is because we have views about our subjects that we have been hired to teach them" (p. 118). Accordingly, in his view a teacher's responsibilities clearly include personal advocacy, and "our ethical constraint is only that we teach what we honestly believe the significance of the material to be" (p. 118).

Since this is an edited conference proceedings, it is not a tightly focussed set of essays that leads the reader in a particular direction. Rather, it is something of a potpourri of ways of thinking about classroom advocacy, and this is the book's value — a widely ranging collection of ideas that pulls the reader first one way and then another, and does so with the effect of increasing one's critical awareness of different meanings of advocacy and means of evaluating its legitimacy. And most importantly, the papers heighten the reader's awareness of their own classroom practices and taken-for-granted assumptions that shape their teaching.

Because nearly all of the essays address questions of advocacy in college classrooms, the book will be of interest to many who teach at that level. But its value is in no way limited to this audience. As Spacks notes in her introduction, "Teachers have the power to change students' minds: that's what makes education possible. Such power holds both promise and danger for a democratic society, its value depending on the specific purposes for which it is used" (p. ix), and this warning applies to all teachers. Certainly, older students are more capable of addressing complex and controversial issues in intelligent ways, and arguably the legitimacy of engaging in advocacy teaching (in Gold's and Moglen's sense, anyway) increases with students' age and intellectual maturity. But if we take Spacks's point seriously, we recognize that advocacy issues inhere in teacher-student-content relationships at all levels, whether we intend this to be so or not. Consequently, while the papers may provide greater resonance for college instructors, the issues they bring into focus are no less important or relevant for those at other levels.

Making the Peace: A 15-Session Violence Prevention Curriculum for Young People

by Paul Kivel, Allan Creighton, with the Oakland Men's Project

Reviewed by
Mara Sapon-Shevin and Erik Wissa

The newspapers are filled with reports of youth violence, rapes, gang murders, assaults, and racial attacks. It is easy, in the face of this news, to despair, to mutter, "What's happened to the kids today?" to give up hope of stemming the violence or turning the tide.

Making the Peace provides the necessary antidote to hopelessness, not through vague mutterings and reassurances, but through concrete steps and proposals for teaching young people to prevent violence in their own lives. This book is a detailed curriculum guide for a 15-session program for high school students on ending violence. The fifteen lessons are divided into three sections: The Roots of Violence; Race, Class and Gender, The Difference that Difference Makes; and Making the Peace Now. Each lesson contains a description of how the session should be organized as well as student handouts and posters that can be reproduced for class members. A companion volume, also published by Hunter House, entitled *Days of Respect: Organizing a School-Wide Violence Prevention Program* (R. Cantor, with P. Kivel, A. Creighton, and The Oakland Men's Project, 1997), involves school-wide training for students, parents, and teachers to lead an entire student body through a series of exercises, speak-outs, and discussions, and can be done as either a follow-up to the *Making the Peace* curriculum or as a precursor to more formal violence-prevention programs.

This review grew from a dialogue between two people from very different backgrounds, both of whom are involved in anti-bias, anti-violence education. Between us, we are male and female, Arab and Jew, white and a person of color, old(er) and young(er)! What we share is a deep commitment to social justice work and to

Mara Sapon-Shevin is Professor of Education at Syracuse University in the Teaching and Leadership program, where she works with undergraduate and graduate teacher education students, primarily in the areas of full inclusion, cooperative learning, multi-cultural education and conflict resolution.

Erik Wissa is Director of the Youth Empowerment Project of the American Friends Service Committee in Syracuse, New York, where he coordinates a program, "Help Increase the Peace" which provides high school students with conflict resolution skills.

helping young people and schools become less violent, more nurturing, and more progressive in the struggles toward equity and peace. Erik and I both read *Making the Peace* and then sat down to talk about it. Our discussion covered content, pedagogy, and issues of facilitator training.

Content

We agreed that the content of the book was excellent. The lessons covered issues of violence and violence-prevention as well as sexism, racism, classism, and homophobia. The content is well-grounded in much of the excellent social justice work which has been published in the last twenty years. I was particularly pleased to see a significant section on ally-building. Teaching students about the oppression of other groups without simultaneously making them feel powerful to take action can leave them feeling hopeless and depressed. Helping students to realize their own power as allies and increasing their understanding of what good ally behavior looks like is a powerful antidote to despair. There is also a very thoughtful discussion of "no reverse ism's," another topic that often paralyzes groups:

> Of course, violence, mistreatment, and stereotyping is done to members of power groups by members of nonpower groups (we call that retaliatory violence). What is different about oppression is that the system of power — including police, courts, housing, health care and jobs — stays on the side of the power groups. Nonpower groups don't have the social power and command or resources to limit the powerful or to protect themselves from system-wide violence. (p. 55)

The feature that we found most helpful was the inclusion of a "What If" section at the end of each chapter. "What if some white students deny the existence of racism or anti-Semitism?" (p. 95). "What if some male students (and some young women) blame women for male violence?" (p. 126). "What if a student tells you she is engaged in some form of self-abuse or is thinking about suicide?" (p. 142). The phrasing of each of these "What If's" is ample (and reassuring) evidence that the authors have "been there and done that" and are not unfamiliar with the types of resistance and challenges which can occur. Their articulation of possible responses to such assertions or denials is an important part of both the pedagogical and the curricular content of the book.

One of the most challenging parts of the curriculum, and the section likely to require the most skilled and thoughtful facilitation is the portion devoted to race and racism. The authors acknowledge in the preface to the book that "racism is extraordinarily difficult to talk about in any classroom, especially when the talk involves personal experience and when the subject is the racially charged issue of violence." The proposed lessons for addressing this topic include a "White Stand-Up" (pp. 86-89), a "People of Color Stand-Up" (p. 92), and a "People of Color Speak Out," in which a caucus of students of color stand in front of the class and talk about their experiences of oppression. Examples from the "White Stand-Up" include: "Stand up if you grew up, lived, or live in a neighborhood or went to a school or a camp that as far as you knew was exclusively white"; "Stand up if you grew up in a household where you heard derogatory comments about Jewish people"; "Stand up if you grew up with people of color who were servants, maids, gardeners, or baby-sitters in your house." Examples from the "People of Color Stand-Up" include: "Stand up if you have ever seen your racial or ethnic group portrayed on television or film in a derogatory way"; "Stand up if you have ever been told that you don't act Black, Latino, Asian, Arab, Indian, etc., enough"; and "Stand up if you have ever been stopped by the police because of your racial or ethnic identity."

These activities raised several issues for us as teachers. To begin with, including Jews as people of color is problematic. The authors acknowledge the complexity of this decision: "Most of the Jewish people in the United States are of European origin, and for the purposes of the exercises on racism may be considered white, but they still encounter anti-Semitism violence and discrimination. Most Jewish people elsewhere in the world are people of color and face both racism and anti-Semitism" (p. 85). Despite this expressed caveat, however, the White Stand-Up is designed only for white, non-Jewish students, and Jewish students are asked to "remain seated and notice how it feels to watch the stand-up as white and Jewish young people."

Perhaps this confusion is a good reason not to combine anti-Semitism and racism in the same exercise, since white Jews need to explore their white-skinned privilege and status at the same time that they and others come to grips with issues of anti-Semitism. To exclude Jews from examining their own racism seems destined to create negative feelings both among other whites and students of color ("Hey, how about Josh, he's a white boy, too.").

As a person of color and an experienced trainer, Erik questioned the People of Color Speak Out in which "students of color stand together in the front of the class" (p. 93) and answer the following questions:

1. What is one word, phrase, name or statement that you never want to hear again about your racial or ethnic group?

2. What is one example of how racism affects you, your friends, or your family?

3. What is one way that you have seen racism happen in this school?

4. What do you need from white allies to stop racism? (p. 93)

Erik was uncomfortable with this set-up: "Asking a group of people to stand up in front of the class feels more like 'show and tell' than like a mutually productive discussion. We don't need to sit in the front and be the only ones doing the teaching. Why not do a White People Speak Out? The way we do a speak-out in my program is to sit around and brainstorm about a lot of groups that are oppressed. We might deal with homophobia, with overweight people, people of color, gender issues. We wouldn't isolate people of color in front of the group. The questions don't bother me, just the set-up; the people of color in front of the group and the white people sitting back and observing. It seems to let whites off the hook. I'd like to see white people talk about examples of racism they've seen too. Challenge them."

Other ways in which the curriculum was dichotomized also disturbed Erik: "I just don't like a lot of the false segregation proposed in the activities. Why not mix-up the White People Stand-Up and the People of Color Stand-Up questions? In the White People Stand-Up they ask, 'Were you ever told not to play with a child or children of a particular ethnicity?' Children of color are told the same things. How can we discuss the whole system and all the ways we've been socialized to racism?"

Erik's challenge raises a complex issue. How do we help groups to see parallels and similarities about oppression and to accept individual responsibility without reducing oppressions to "we've all suffered, so it's all the same," or creating a competitive hierarchy of oppressions, "you think it was hard being poor and Jewish, try being poor and black." "Yeah, well, you don't know anything. Try going through life as a black lesbian?"

In the section on dealing with issues in a school which is predominantly or exclusively white, the authors write: "Although the primary form of violence in an all-white school will be white-on-white violence, don't gloss over the sections on racism because of a lack of people of color in the classroom. We are all affected by racism" (p. 20).

Erik takes issue with that statement: "In addition to white-on-white violence in an all-white school, there's racism. You don't need people of color for there to be racism — there are jokes, remarks, etc. Students in an all-white school are not only 'affected' by racism but also 'infected' with racism. What about the racist kids in the all-white school? What are some of the activities

we could do with them? If there are no people of color in their school, racism is an issue; the way people talk, lack of information, all those things that lead to prejudice and racism, which are all forms of violence."

These are the kind of fine-tuning issues which are important for social justice educators to explore, and there has been considerable research and scholarship on this topic in the last ten years. Given the clear connections between the anti-bias emphasis of this book and many similar books recently published, there are surprisingly few if any references to other sources. Commonly implemented strategies such as "speak outs" (in which members of oppressed groups talk about their mistreatment, desires, and expectations of other) are not acknowledged in terms of their origins or histories. Although Ricky Sherover-Marcuse, for example, is thanked in the acknowledgements section for her vision, there are no references to her extensive work on unlearning oppression or ally-building. The authors of *Making the Peace* are careful to include copyright information ("All rights reserved") on each handout, but less careful about acknowledging the sources of their own work. This is unfortunate whenever it happens, but particularly distressing in a work on social justice! Those of us working on peace and justice issues need to build connections and allies across teachers/trainers/facilitators as well as between oppressed groups.

Pedagogy

Making the Peace begins with an extremely helpful section, "Assessing the Classroom Community" which talks about particular situations and concerns that will impact the implementation of this program. How can one deal with gender issues, particularly when there isn't an equal balance of men or women? How will economic class issues manifest themselves in the school community and affect students' relationships with one another and the proposed curriculum? What if there's been a recent incident of violence in the school? How should that be addressed? What about gangs in the school? Guns? Resistance from staff or students? This broad overview of pedagogical concerns is useful in thinking about how to organize the program.

Erik and I responded quite differently to some of the other pedagogical approaches in the book, perhaps reflecting the differences in our experiences and the populations we generally teach. As a university professor, many of the exercises, which focus heavily on language and on the transmission of specific ideas or information seemed very appropriate to me. As someone who works primarily with teens, Erik often found the exercises not active enough, too didactic, and not providing enough "fun." In the chapter on social class, for

example, the lesson calls for the teacher to draw a Class Pyramid which shows the relative distribution of wealth and earnings according to social class.

Despite the differences in the populations we work with, we have both found that more active representations of such information can be much more effective. We have both successfully used Felice Yeskel's activity in which students are forced to share chairs according to their social class and the ways in which wealth is distributed in America. One student sits on three chairs while nine students have to crowd onto a decreasing number of chairs (five, then three).

The lessons also tend to be fairly teacher-directed, which was not consistent with Erik's experience of what works with students of this age: "Some of these activities really seemed like they were for a very advanced group. They weren't as active or experiential as I think students need activities to be in order to learn. The emphasis on reading and writing often seems inappropriate. A lot of the kids that I work with can't read or write. I would go with skipping the written component at the end of each chapter — maybe give it as a handout to take home and think about. I like keeping the activities more interactive and letting students participate more."

When doing the White Stand-Up described above, Erik suggested allowing students more voice in sharing stereotypes they had heard or experienced personally rather than asking them specifically: "Were you ever given pictures or images ... of Mexicans depicted as drunk, lazy or illiterate" (p. 87).

We were both most appreciative of those activities which provided for active student involvement, particularly the role plays and the use of specific scenarios. Erik commented: "I don't know if I would use these specific scenarios, but it's good to have these as examples. These are active and quick. I like these because they stay away from lecturing and they leave more room for group discussion."

In the Men and Women's Step Out Exercises (similar to the White and People of Color Stand-Up activities described earlier), Erik commented on the utility of all-male or all-female implementation: "Some of the questions for the guys: 'Have you ever worried that you weren't tough enough?' — with girls in the room, they're not going to step out. But if it's just guys or just girls, maybe they'd be more willing to be honest with each other. It would be the same for the women; they might feel more comfortable if it were just them."

Erik describes his own experiences working with teenaged students on these issues and the advantages of single-sex groups: "Over the years we've struggled with the distractions, the disruptions, the noise, the playing around. Working with only all boys or all girls you take away the hormonal thing — you take away the need to impress each other — who's going to sit next to whom, I like you, you like me — these can all detract from what we're trying to do and disrupt the process."

The final section of the book asks students to make a Safety Plan in which they outline concrete steps they will take in order to confront violence in their lives. The very directed nature of this plan makes it broadly applicable to other issues as well, and provides an excellent model of "theory into practice." Erik noted that this would be useful in working with anyone who's trying to identify a problem and have a step-by-step plan.

As a "touchy-feely" person myself, I was untroubled by the activities that asked students to close their eyes and get in touch with their feelings, but in thinking about some of the groups he has worked with, Erik responded differently: "In a lot of these exercises, the directions tell you, for example, to 'have students get comfortable in their seats, close their eyes, go inside themselves ... to get in touch with how adultism makes them feel' (p. 68). This can be very effective, but with some groups, closing your eyes and listening and getting in touch with yourself three, four times in a workshop is a little much. If I'm not interested in this topic, I'm going to go to sleep, I'm not going to take it seriously, I'm going to laugh, I'm going to be disruptive. This is really for kids who can sit still, kids who can handle this type of activity. A lot of kids get uncomfortable with this stuff and think it's corny. I would do the same content, but with the whole group as a discussion."

Facilitation Issues

Making the Peace was extremely "user-friendly," the inclusion of detailed class outlines, handouts, and explanations were very helpful. This same apparent ease of implementation, however, raised what was probably our central concern: who will implement such a program and how (well) will they be prepared? If people believe that they have a cookbook in front of them that they can open and follow without considerable preparation, this could be a disaster given the loaded nature of the content.

Erik noted: "The book doesn't really talk about training. It doesn't talk much about how to be a facilitator. Someone can't just pick up this book and say, 'Oh, I'm going to do *Making the Peace.'* ... There has to be an extensive training process. Is there a training workshop for this? How do you get involved? How do you get trained? For quality work and to protect the integrity of the program, and to protect the facilitators, our pro-

gram would never send someone out without proper training. Otherwise they'll be in front of an audience that's going to challenge them and they'll drown and the group may suffer as well."

We have found that cofacilitation makes the most sense in implementing programs of this kind. Preferably, the cofacilitators should represent different voices and experiences; a man and a woman, a person of color and a white person. In the section on immigrants, the authors note that it can be helpful to have a cofacilitator who is a member of the immigrant group. Erik agrees: "I think the issue about the immigrants is very important. If you're working with a group that has an immigrant population in it, then you should work with a cofacilitator who is from that group, someone who can speak the language and relate to that experience. There has to be at least one facilitator who reflects the audience and not someone who has never been there, never lived it, never seen it, coming in and saying, 'this is how you survive in this community and now I'm leaving.' With this book, if you're not informed, questions will come up that you are just not prepared to deal with, or that you don't have the facts on. If those questions come up, what do you do? How do you handle this?"

Erik and I both felt strongly that instructors implementing *Making the Peace* should not only receive pre-

liminary facilitation training (how to deal with emotions which arise, when to cut off a conversation and move on, how to elicit participation and interest), but should also experience the content of the book themselves, preferably as part of a comprehensive training program. In addition, no one should implement the program who does not have regular access to other facilitators who can offer advice, support, and solidarity. Although the book did contain two brief sections labeled "Preparing Yourself" and "Assessing Your Situation" which addressed issues of facilitator readiness and support, neither of us was satisfied with this brief exploration. The content of this curriculum is extremely important, potentially volatile, and predictably emotional, for both students and teachers. No teacher should place him/herself in such a vulnerable position without adequate preparation and ongoing support. The clear language and extensive curricular detail of the program should not be interpreted as "this is simple, anyone can do this." Making such a program successful and guaranteeing that both the students and the facilitator will have a positive, productive experience involves recognizing the complexity of the issue and depth of the struggles which surround social justice teaching. This book makes an important contribution to that work.
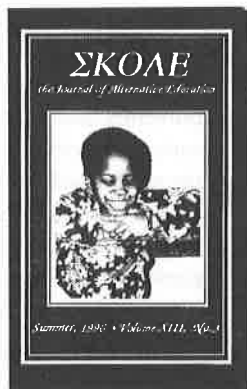
Designing and Implementing an Integrated Curriculum:

A Student-Centered Approach

by Edward T. Clark, Jr.

Educational Reform

A Design Problem

Edward T. Clark, Jr. is an educational consultant specializing in integrated curriculum design and site-based educational change. He has been involved in teacher education for over 30 years — as Director of Teacher Education at Webster University, as Professor of Environmental Education at George Williams College, and as an independent educational consultant for the last 15 years.

If an unfriendly foreign power had attempted to impose on Americans the mediocre educational performance that exists today, we might well have viewed it as an act of war.

Educational reform should focus on the goal of creating a Learning Society.... The goal must be to develop the talents of all to their fullest.... At the heart of such a society is the commitment to a set of values and to a system of education that affords all members the opportunity to stretch their minds to full capacity, from early childhood through adulthood, learning more as the world itself changes. Such a society has as a basic foundation the idea that education is important not only because of what it contributes to one's career goals but also because of the value it adds to the general quality of one's life. (*A Nation at Risk* 1983)

It is no secret that public education simply is not working in this country. In fact, if statistics are a valid indicator (as many as one-fourth of those who graduate from high school are not functionally literate), it hasn't been working for some time. It certainly isn't for lack of trying. Ever since the publication of *A Nation At Risk* in 1983, education has received a great deal of attention. However, in spite of many new and innovative programs such as Cooperative Learning, Whole Language and Outcome Based Education, in the words of Charles

McDowell of PBS's *Washington Week in Review* each year on the anniversary of *A Nation at Risk,* "Nothing much has changed."

In 1993, the Education Commission of the States reported that fewer than 1% of the nation's schools have completed the process of restructuring, while less than 5% of the remainder had embarked on the process. At that time, fully 95% of America's schools seemed locked in the status quo (Smith 1995). As we reach the end of the millennium, schools are little different from those observed by journalist Charles Silberman's (1970) more than a quarter of a century ago.

> The public schools are the kind of institution one cannot really dislike until one gets to know them well. Because the adults take the schools so much for granted, they fail to appreciate what grim, joyless places most American schools are, how oppressive and petty are the rules by which they are governed, how intellectually sterile and aesthetically barren the atmosphere, what an appalling lack of civility obtains on the part of teachers and principals, what contempt they unconsciously display for children as children.

This has occurred not because of a lack of commitment on the part of teachers, most of whom are among the hardest working, most responsible, and lowest paid of professional workers in our society. Most are dedicated far beyond the call of duty. Why else would anyone deliberately choose a vocation which required that they supervise, monitor, and teach 25 to 30 restless children for six hours a day — kids who would often rather be anywhere else than in school! I have long believed that teachers have had a bum rap in our society.

If it's not for lack of innovative programs and it's not teachers, what is the problem? Businessman and corporate consultant Paul Hawken (1993) suggests that whenever we have systems that aren't achieving the ends we seek, we have a design problem. This means that the problems and dilemmas are the result of the way the system is designed and no amount of tinkering or "problem-solving" can correct the problem. Hierarchial systems, e.g., governments, corporations, schools, and the military, were designed to maintain the status quo. There is no way that these systems *as they are presently structured* can adapt to the rapid transitions and emerging crises that confront us. While these systems have served us well in the past, as Hawken points out, the only way to make them serve today's requirements is to change their fundamental design. Unfortunately, as Alfie Kohn (1986) observes, there is an "entrenched reluctance of Americans to consider structural explanations for problems.... We prefer to hold individuals responsible for whatever happens." In our aversion to acknowledging the existence of structural problems we are like "the cartoon animals on Sunday morning TV who continue to run even when there is no longer any ground under their feet — at least until they look down. It is as if some combination of ignorance and momentum allows them to keep going."

In short, in typical problem-solving fashion, our approach to educational reform has been to apply Band-Aids to the obvious symptoms while ignoring the more serious life-threatening condition. This is why the many exciting, innovative programs have had little substantive impact on what happens in our schools. Each of these programs reflects an attempt to treat a symptom, that is, to fix a particular piece of the problem. For example, Cooperative Learning seeks to transform the way classrooms are organized for teaching and learning by encouraging peer learning. Whole Language programs provide teachers with new insights as to how reading and writing are actually learned and experienced, while Outcome Based Education challenges teachers to pay more attention to the desired outcomes of educational practices. The difficulty is that teachers are attempting to cure one aspect of an unhealthy system and, because of the system's faulty structure, the program doesn't work and soon is abandoned. As a consequence, teachers have become tired and skeptical of any reform program because, even when they are taken seriously, they don't make that much difference in the long run.

The Real Problem

This problem-solving strategy — attempting to cure the illness by treating the symptoms — is implicit in *A Nation at Risk* and is reflected in virtually every major report that has followed. Embedded in each report is the tacit assumption that substantive educational reform would follow once we changed the prescribed goals of education. For example, *A Nation at Risk* identified what was essentially a new and certainly appropriate mission for education — "learning how to learn" and a "commitment to lifelong learning." But the report's recommendations seemed to assume that the way to achieve this new mission was by more efficient application of traditional methodologies. In short, the message of *A Nation at Risk* was "Continue your current practice only do it better," e.g., increase high school graduation requirements. Since 1983 other reports have echoed the same message. Although George Bush's *America 2000* did acknowledge the need to challenge some of the assumptions related to the physical structures of education — e.g., length of the school year and the configuration of the school day — it fell far short of calling for the kind of comprehensive restructuring that is necessary for substantive change. Specifically *Amer-*

ica 2000 left intact the basic conceptual framework of psychological and epistemological assumptions that have shaped education in America for most of its history.

To say that the problem facing educational reformers is structural is to suggest that the problem is so fundamental that no piecemeal strategy will be sufficient. Once a new educational mission is identified, it will be necessary to design a new structure based on a conceptual framework appropriate to the mission. For example, it should be clear to even the most naïve that the knowledge and skills needed for "learning how to learn" are radically different from those that are necessary to achieve education's traditional outcomes, e.g., good grades on standardized tests. And yet our national reports seem to think otherwise. While we would all agree with the need for "A Learning Society ... that affords all members the opportunity to stretch their minds to full capacity, from early childhood through adulthood...," few would argue that this expansive goal can be achieved in a system where, in the words of one 15-year-old, "Schools are designed to teach you to take life sitting down. They prepare you to work in office buildings, to sit in rows or cubicles, to be on time, not to talk back, and to let somebody else grade you" (Keen 1991).

Outdated Assumptions

Education will not change substantively as long as the underlying assumptions that have shaped educational theory and practice for most of this century remain unquestioned and unexamined by most educators. Based on what still goes on in one form or another in many classrooms, most teachers still believe that the essence of good teaching is the passing on of information from a teacher to a student who passively accepts, memorizes, and reproduces on worksheets and tests what the teacher deems to be important. In most classrooms, the model students are those who listen quietly, take appropriate notes, and feed back the expected answer when asked by the teacher. This was brought home to me recently when I presented a "demonstration class" to a group of fifth grade students. My purpose was to demonstrate for observing teachers how provocative questions might trigger creative and imaginative thinking. In the context of an environmental focus, I asked a series of open-ended, metaphorical questions like, "How is the Earth like a washing machine? a suitcase? a book?" During the discussion that followed the presentation, the teacher in whose class I had conducted the demonstration remarked, "What struck me was that the children who responded to your questions were not the same ones

who always respond to my questions." I wasn't surprised but wondered if she had really gotten the point.

This suggests that in spite of the rhetoric of national reports and the thousands of new mission statements that these reports triggered, there is a profound disconnect in most of our schools between what organizational theorist Chris Argyris calls "espoused theories" and "theories-in-use." In education, as in other arenas in our culture, our "theories-in-use" are so ingrained that they are seldom examined, precisely because they "remain unconscious and therefore uncritical, concepts ... which we take for granted without realizing that we do" (Osborne 1970).

When one examines the assumptions that drive education — not what educators profess to believe (their "espoused theories"), but what actually goes on in most classrooms (their theories-in-use") — it is clear where the difficulty lies. These tacit assumptions cover the entire spectrum of educational practice. They include assumptions about human nature and human potential, assumptions about the nature of knowledge and the way knowledge is acquired, assumptions about intelligence, thinking and learning, and, congruent with these, cultural assumptions about the purposes and goals of education. Together these assumptions make up our mental models. These mental constructs reflect the shared worldview that helps us make sense of the world and thus determine our actions. Scott Peck (1987) refers to these mental models as "rules of the game" and points out that "it is not impractical to consider changing the rules of the game when the game is killing you."

If there is to be substantive educational reform, it must begin with an exploration of these fundamental assumptions. As Chet Bowers (1993) points out, it is necessary to acknowledge that the old rules are no longer effective.

> When traditional practices and beliefs are made explicit, a period of conceptual openness is created that allows for new definitions and relationships to be established. This process involves naming old practices and beliefs in new ways, and then establishing a basis of authority for the newly constituted way of thinking. By this process traditions are modified, renewed, and in some instances, totally discarded.

In sum, the first step in any change process is to become aware of what has been taken for granted for so long. This process, which Charles Tart calls "waking up," is at times difficult, if not impossible, because it is hard for us to even conceptualize any alternative. An examination of these assumptions will make my point clear.

Joseph Chilton Pearce (1980) identifies what may be the most pernicious of all these assumptions. He writes, "We have a cultural notion that if children were not engineered, if we did not manipulate them, they would grow up as beasts in the field." While most parents and teachers would react with discomfort to such a statement, when we consider what goes on in school — and, not so incidently, in many homes — the truth of his statement is obvious.

Closely akin to and emerging from this very fundamental assumption about human nature are others which, though seldom verbalized are reflected in what actually happens in many, probably most, classrooms. For example, the assumptions that

- Children won't learn unless you make them.
- Children can't be trusted to learn on their own.
- Children cannot make intelligent decisions related to their education.
- Only some children are educable.
- All children learn the same way and have similar rates of learning.
- Intelligence is a limited, fixed amount that can be accurately measured with a mathematical formula.
- Intelligence can be defined and measured exclusively in terms of mathematical and verbal skills.
- The ability to remember and recall is a valid measure of intelligence and a good predictor of success.
- Learning is the retention of facts.
- Learning efficiency equals learning effectiveness.
- Teachers know best what is good for children to learn.
- The only way of knowing, i.e., acquiring knowledge, is through our physical senses.
- Each body of knowledge is a distinct and separate "subject" composed of objective, undeniable facts that can be transmitted by teachers talking to students.

Of course, the great irony is that few if any educators profess belief in these. Once while I was presenting this list to a large audience of high school teachers, I was interrupted by an angry voice that literally shouted at me: "You don't think any of *us* believe those, do you?" While educators may indeed profess that they do not accept these assumptions, it is clear to anyone who observes what goes on in schools today that they continue to shape current educational practice.

One thing can be said about these assumptions. They are internally consistent. This is because each reflects a depersonalized, antihuman, empirical perspective that has its roots deep in Western culture and has been a major factor in our perception and treatment of children since the founding of our nation. Even today, in

spite of the insights of modern psychology, the viewpoint that "children are little animals" or "children must be seen and not heard" is used by many well-meaning parents to justify harsh and abusive discipline.

The Technological Worldview

This view of human nature is based on an even more fundamental assumption about the nature of reality — an ontological assumption that philosophers call a first principle. A survey of Western intellectual history from Socrates to the present reveals a long history of what today are called paradigm shifts — shifts in the fundamental assumptions, first principles, and subsequent mental models that shape the thinking and action of a culture, i.e., its worldview. Tarnas (1991) points out that beginning in the sixteenth century with the work of Copernicus and Galileo, "a new mental world" was forged "in which old patterns of thinking, traditional prejudices, subjective distortions, verbal confusions, and general intellectual blindness would be overcome by a new (empirical and rational) method of acquiring knowledge." During the next century, based on the work of Newton, Descartes, Bacon, and Darwin, a radically new view of the universe and man's place in it gradually emerged. This new paradigm established a new first principle — namely that "the … universe was an impersonal phenomenon, governed by regular natural laws, and understandable in exclusively physical and mathematical terms." Newton's metaphor for the universe — a clock — provided a mental model that gave shape to this impersonal, mechanistic worldview, in which "the structure and movement of nature was an entirely secular phenomenon … the result of an amoral, random, and brutal struggle for survival" (Tarnas 1991). For sake of clarity, I will refer to this perspective as the *technological worldview*. One of the significant consequences of this worldview is that a conceptual split between man and nature was created, which continues even today. In short, nature became the enemy to be conquered.

Closely associated with the technological worldview is the scientific method. Empirical, rational, analytical, atomistic, and linear, this powerful methodology soon became the single acceptable criterion for acquiring knowledge and defining reality. Based on this pragmatic approach, scientists and, in time, lay persons as well, came to assume that reality actually was the way science has described it: a set of irreducible building blocks each of which could be characterized by its precise definition and empirical description. In short, the map, i.e., the scientific method, became identified with the territory, i.e., the world it sought to define and describe. In the words of biophysicist Beverly Rubik

(1994), "What began as a method of inquiry was, in time, elevated to an ontology and an epistemology." Acknowledging the impact of this confusion on our entire culture, physicist Frank Tipler suggests that we have become "ontological reductionists." It is as though the world was a fragmented and random collection of jigsaw puzzle pieces. In order to survive, each of us strives to gather together as many pieces as possible. I think of this as *an assumption of separateness*. The mindset based on this assumption has shaped and dominated education during most of the last century and is still the most prevalent perspective in schools today where getting an education is like trying to put together an ever-expanding jigsaw puzzle. Students spend years collecting and sorting pieces of the puzzle. But without some picture to aid their understanding, the pieces they have collected are essentially meaningless and, therefore, useless.

In order to understand the technological worldview, it is necessary to place it in historical perspective. This radically new way of thinking about and understanding our world played a central role in leading Western civilization on the long journey from the Middle Ages into the modern era. Because of its pragmatic power, humans no longer had to depend on traditional authority to tell them what to believe. With the Renaissance and the subsequent Scientific Revolution, people discovered the intellectual tools to acquire for themselves knowledge based on natural, rather than supernatural, explanations for universal processes. In time, "verifiable facts and theories tested and discussed among equals replaced dogmatic revelation hierarchically imposed by an institutional Church" (Tarnas 1991).

American Education has always reflected the technological worldview with its conceptual framework rooted in Newtonian-Cartesian science. Faced with challenges of geographic and industrial expansion, public education was designed with two goals in mind: to Americanize the immigrants who flocked to our shores and to provide industry with a skilled workforce. What better way to train children to sit in rows or cubicles, to be on time, not to talk back, and to let somebody else grade you than to design schools that resembled the factories in which those children would someday work. And, of course, it was a highly successful model. However, as organizational theorist Stan Davis (1979) argues, "Just as farms were not appropriate models for factories, neither are factories appropriate models for information age organizations." In short, the old models have outlived their usefulness. The time has come to design new models that are relevant to the needs of the twenty-first rather than the nineteenth century.

The Educational Needs of the Twenty-First Century

An important step in designing new educational models is to identify the desired outcomes — that is, the knowledge and skills that today's students will need to succeed in the next century. To determine exactly what those skills might be requires a rigorous analysis of the real world — a world that has changed dramatically in the last 50 years. Indeed, these changes have been so profound that although many in our society are still pursuing the post-World War II American Dream, there now appears to be a fundamental disconnect between the assumptions upon which that dream was based and the harsh realities that face today's high school and college graduates. While we should be preparing students for life in the twenty-first century, we are actually educating them to live in the "good old days" of the mid-twentieth century. This incongruence between the dream and the reality has resulted in a series of anomalies that are harbingers of even more potentially devastating disconnects to come. The reality is that:

- There is no longer a guaranteed job waiting for every high school or college graduate. An increasing number of available jobs are low-paying positions for which many graduates are overqualified.
- An increasing number of better-paying jobs, e.g., Robert Reich's (1992) "symbolic analysts," require skills that aren't learned by most students in most schools.
- There is no longer the promise of a better standard of living for each succeeding generation. Indeed, the reverse is more often the case.
- Our institutions are either not working, e.g., government, or are changing rapidly as traditional organizational structures and management strategies become increasingly counterproductive.
- There is no longer a consensus on the fundamental values that shape our national character and guide our personal lives. Issues that seemed clear and unambiguous for most of our parents now threaten the very fabric of our society.
- There seems to be a loss of vision and lack of will on the part of ordinary citizens. As people feel ever more powerless, individually and collectively we seem to have become a nation of victims who have little, if any, apparent control over our lives.

The truth, often hidden under layers of political rhetoric, is that everything is coming unglued. The assumptions that have held our world together for the last 50 years — assumptions that every American could take for granted — are no longer valid. Violence, crime, drug abuse, child abuse, famine, and war are merely symptoms of a far more fundamental incongruity between the dream and the reality.

But there is more. Although many still wish to define our "national interest" in narrow, parochial, self-serving terms, the reality is otherwise. As *A Nation at Risk* observed, "The world is indeed one global village." And, whether we want to acknowledge it or not, the problems and issues we face at the national level are reflected globally where future generations will be confronted with profound and universal dilemmas that, at the present time, seem to be intransigent. These dilemmas, and their relevance to the goals of education, can no longer be ignored.

1. Destruction of the planetary ecological systems. Of all the dilemmas this is the most threatening precisely because if the planet's ecological systems break down, no one can survive. Although at a rational level most people would accept this fact, we continue to take our natural world for granted , in spite of all the warning signals. And yet these planetary life support systems are as fragile and as essential to human survival as the air tanks carried on the backs of scuba divers. When they stop functioning survival is impossible.

2. Population growth and limited resources/resource depletion. The potential breakdown of ecological systems is exacerbated by human population growth and the competition for increasingly scarce resources. Today world population is growing exponentially while the natural resources on which we humans are dependent are at best stable, but more often diminishing at alarming rates — usually as the consequence of applied technology that is the hallmark of Western culture.

3. The economic imparity between the "haves" and the "have-nots." Lester Brown and his colleagues at Worldwatch Institute have concluded that of all the principal driving forces that have contributed directly to the excessive pressures on the earth's natural systems, the growing inequality in income between rich and poor stands out in sharpest relief. "This chasm of inequity … fosters over-consumption at the top of the ladder and persistent poverty at the bottom."

4. The vulnerability of technological systems. Western nations are increasingly saddled with the fiscal nightmare of trying to maintain their highly sophisticated technological infrastructures. For example, it has been estimated it will cost more than the present three trillion dollar national debt just to *restore to maintenance level* our highways, bridges, public buildings, power lines, and public transportation systems. In addition, our centralized national infrastructures are highly vulnerable to both terrorist attacks and natural disasters. Ironically, in spite of a hundred years of channeling, dredging, damming, and diking by the Army Corps of Engineers, in a few short weeks the Mississippi River effectively demonstrated the limitations of human hubris.

5. Genocide/arms race/nuclear war. Lester Brown (1994) notes that "during 40 years of East-West confrontation, government planners seemed prepared for every possible scenario and braced for every contingency save one: the end of the cold war." One consequence is that the arms race goes on unabated. While the growth of nuclear weapons has lessened considerably, now small nations and often their racial or ethnic minorities attempt to emulate large nations by arming themselves to the teeth. Within our own country neighbors and even entire neighborhoods are trapped in their own arms races.

Genocide neither began nor ended with the Holocaust. Since World War II, it has continued virtually unabated in Cambodia and is evident in former Yugoslavia and in the Rwandan Civil War where entire tribes were literally threatened with extinction. Roger Winter (1994), director of the U.S. Committee for Refugees writes, "Go deep inside Rwanda today and you will not find gas chambers or massive crematoria. But you will find genocide … eerily reminiscent of the 'Final Solution' attempted 50 years ago."

6. The failure of political action at a global level. Ultimately, the ability to address the dilemmas identified above is dependent upon the willingness of nations — reflecting the intention and commitment of their citizens — to both individually and collectively take positive and aggressive corrective action. Yet, in face of these overarching issues, the political capacities of governmental agencies seems trapped in gridlock.

7. The breakdown of community. Shaped by the atomistic perspective of the Scientific Revolution, our modern society operates on the assumption that the individual is the fundamental social unit — the "basic building block" — of human society. The reality is quite different. Until quite recently in Western culture, it was recognized that the community — the neighborhood, extended family, clan, or tribe — provided the crucial social cohesion that is so necessary for an individual's physical protection, social well-being, and emotional health.

The deterioration of community that has taken place in our own country during the last 50 years, is now taking place worldwide. As a result of the pervasive

economic imperialism of the West, community is being replaced by a universal market that is very expensive in human terms. "The unification of the market goes hand in hand with the fragmentation of culture" (Lasch 1995).

8. The lack of vision and the loss of will on the part of ordinary citizens. One byproduct of the loss of community has been the diminution of personal power. Yet, until ordinary citizens decide that they can make a difference, neither nations nor global organizations like the United Nations can act decisively to address the crises that humanity faces. As they are now organized, political and economic systems are hierarchial and serve primarily the interests of those who have a stake in maintaining the status quo. Even in democracies, elections reflect little more than a change in the faces of those in power.

Conclusion

Education, as it is presently structured, is simply not capable of preparing students to face the real issues that will have most impact on their futures, *primarily because outdated assumptions that have driven educational theory and practice for most of the twentieth century are no longer relevant to the real world.* Organizational consultant Joel Barker (1990) states the case succinctly: "The solutions to the future lie outside the boundaries of our present assumptions about the way we do things."

This suggests that if our children and grandchildren are to have any hope of living in a better, safer, happier world, their education must be based on a different set of assumptions — assumptions that are appropriate to the realities of the world as it is today. The rest of this book is designed to aid in this task.

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