

PEACEPORT

TEACHER'S GUIDE



Kids United in the Human Spirit

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Nonviolence Quotes & Photos
Principles of Nonviolence: Gandhi King Chavez

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PEACEPORT TEACHER'S GUIDE

The Youth PEACEPORT Program provides an active and tangible way for young kids and mid-level students to connect with the meaning of a culture of Peace and Nonviolence as they connect with each other. As students complete required tasks for a stimulating variety of activities and programs, they become “Peace Ambassadors” in those specific areas. Their achievements are rewarded by receiving the corresponding stamps (like scout badges) to place in their individual PEACEPORTS. Students can earn all 12 stamps – a level of mastery that results in a final certificate to their list of valuable accomplishments. This guide outlines the 12 activities and provides the necessary tools to engage your classroom in the Youth PEACEPORT Program. Activities may be performed in any order and for any span of time; the structure of the program is entirely dependent on the needs of your classroom.

The Youth PEACEPORT Program incorporates principles from the history and philosophies of Mahatma Gandhi, M.L. King, and Cesar Chavez, along with key activities from the UNESCO award-winning “Peace Ambassadors” curriculum (full Peace Ambassadors curriculum is available on the 2008 Season for Nonviolence CD-ROM).

The PEACEPORT, which is a modified replica of an actual Passport, was conceived as a celebratory gift for riders of the Gandhi King Peace Train in April of 2007, celebrating the 10th anniversary of this popular awareness campaign for community benefit.

The PEACEPORT is an incredibly strong learning tool that goes beyond providing a house for stamps. It provides solid nonviolence training in a kid-friendly format and represents the next generation’s commitment to Peace and Nonviolence. Affirmed by their teachers, parents and peers for choosing the path of peace, students are likely to be inspired toward further achievements in this critically important developmental arena.

“DRAWING FOR A WORLD OF PEACE”

Objective: To allow every student to express their vision of a world of peace.

Ask the students to create a drawing or a poem of their idea of peace. Afterward, hang the drawings where they can be seen: classrooms, gym, hallways, stairway, school office, etc. Ask the children to name actions, words and gestures of peace, to describe a peaceful world. Take some finished examples and suggest what it might be like to live in the peaceful world all the students have designed.

Now tell the students to draw themselves into their world of peace.

Ask each student to talk about his or her drawing.

Ask the student about possibilities not yet drawn (ex: What kinds of things would you be saying? How many people live in this world?)

Have the kids break off into groups and take turns discussing their drawings. Offer discussion questions such as: How is their drawing different from the world they live in? How is it the same?

“OUR GOOD QUALITIES”

Objective: To make students aware of the strengths and talents among them.

Every student gets a name of another student (by whatever means you decide) for whom he or she has to find a talent to tell the class. The students have 5 minutes to find the good quality/qualities of their partners and record their answers on the slips provided in the appendix.

You can help initiate the discussion by providing some questions for the pairs to start with. (“What are some things you like to do? Have you ever gotten an award/honor for anything? Does your mom or dad ever brag to their friends about you? What do they say?”)

After the 5 minutes is up, every person gets up alternately and names the quality that they found for their assigned classmate. When each student has had his or her turn, draw attention to how many different and wonderful things were just named, many of which

show unique and talented each person in this world is, and how this deserves our respect. Go with whatever flow your classroom decides after the activity.

“THERMOMETERS OF RESPECT”

Objective: To create a physical representation of classroom opinions regarding respect.

Begin by talking about respect and disrespect and what they mean. Guide this discussion however you choose.

Hand out the respect survey (included in appendix). Stress to the class to not put their names on the paper and that this will all be anonymous, so be honest.

While the class is filling out the survey, draw three thermometers on the board (as shown in the appendix) with the headings, “I do not feel others respect me,” “I feel respected sometimes,” and “I always feel respected.”

Fill in the thermometers according to the class results and discuss.

“WEEK OF PEACE”

Objective: Outline an entire week of peace for the kids to be a part of.

Choose one week during the school year to designate as “Peace Week.” During each day of this week, begin the school day by reading a quote on nonviolence (available in the appendix).

Discuss what the quote means to the class. Then have the kids come up with their Peace Activity for the day. A Peace Activity is a concrete plan the kids come up with for each day of Peace Week. It can be something like talking to parents and friends about Gandhi, King and Chavez, taking time to visualize their world of peace, writing a paper on the history of nonviolent activism, pledging to be respectful to everyone, etc.

After the Peace Week, talk about the difference your class has made by devoting just one week to Peace and Nonviolence.

“PEACE SYMBOLS”

Objective: To identify and discuss the meaning and context of various symbols for peace.

Hand out the “Peace Symbols Glossary” (information in appendix) to the class. Take volunteers to come to the board and recreate one peace symbol and read its meaning aloud. Discuss *why* the class thinks the particular symbol represents what it does. If you can provide historical context for each symbol, this would be an excellent supplement.

After each symbol has been discussed, work together as a class to create your own symbol for peace. Take suggestions from the kids and create your original symbol on the board. Have each child explain why they suggested the component they did to create a cohesive peace representation.

“MARTIN LUTHER KING JR.’S PRINCIPLES OF NONVIOLENCE”

Objective: To gain exposure to and understand Martin Luther King Jr.’s precepts of nonviolence.

Distribute copies of King’s Principles of Nonviolence to the class (available in appendix). Discuss who Martin Luther King Jr. was and what his role was in the Nonviolence Movement (biographical information available through AGNT if you cannot find suitable material).

In order to earn a stamp, the student must recite the principles (either by memory or from the paper, whichever you feel is appropriate) to an audience. This audience can be a parent, friend, classmate, or another classroom. You must either witness it personally or the child must have the signature of their witness.

You can vary this exercise by offering different levels of completion (for memorization, audience, presentation, etc.).

“GANDHIAN PRINCIPLES OF NONVIOLENCE”

Objective: To gain exposure to and understand Mahatma Gandhi’s precepts of nonviolence.

As with King’s Principles of Nonviolence, distribute the Gandhian Principles of Nonviolence to your class. Talk about Gandhi and his role in the Nonviolence Movement (biographical information available through AGNT if you cannot find suitable materials)

They earn their stamp in the same manner, and you can create variation in similar ways (or whatever ways you choose!)

“CHAVEZ READING/DISCUSSION”

Objective: To familiarize the students with the history and ideas of Cesar E. Chavez.

Read the short biography of Cesar E. Chavez (this can be done as a class or you can read alone). Lead a discussion after the reading. Focus on the historical context of Chavez’s equal rights movement, his core principles (included in appendix), and how workers’ rights have changed as a result.

Stamps are awarded for participation.

“HELPING HANDS”

Objective: To identify the students’ support system and emphasize the importance of using it.

Begin by explaining what a support system is and what a valuable resource our support system is in times of need. Perhaps provide anecdotal references about your own personal support system and instances in which you have used them.

Next, have the kids trace the outline of both their left and right hands (they can partner up to trace their off hands) and cut them out. Have them write the names of people (or animals!) they consider to be their “helping hands,” their support system.

Connect the finished hands in a chain to display around the room.

“CONFLICT RESOLUTION”

Objective: To use a role play scenario to rehearse conflict resolution techniques.

Before beginning the exercise, discuss strategies for resolving conflict: take a deep breath, identify the problem, brainstorm possible solutions, and decide on the solution that works best for everyone. Look through the resources list in the appendix for more material and suggestions for this discussion.

Divide the class into four groups and assign each group one of the following situations:

1. Each member of the family wants to use the family’s only computer, and the little brother has been on for over an hour and refuses to get off.
2. One student overhears a group of his classmates making fun of him and decides to confront them.
3. Bobby really wants to go to the movies with his friends, but his parents won’t let him, causing a fight.
4. Sarah’s ipod is missing, and she believes it was stolen by some kids in her class, so she confronts them.

“PEACE PLAY”

Objective: To emphasize core nonviolence concepts and give the students a chance to display what they have learned for an audience.

Using the script of the “Peace Play” (website provided in appendix), assign or get volunteers for the roles of the play. The scale of preparation and presentation for the play is variable and up to you. There can be rehearsal time in class, line memorization, or the kids can just read from the script. The play can be performed only in the classroom, for

neighboring classes, or for parents/community. If you feel the content is not at the level of your class, perform it for a group that does fit the level.

When doing the initial read-through, be sure to highlight and discuss the important concepts of the play. This is really a chance for the kids to have fun with the valuable information they have gained throughout the program.

“TEACHER’S CHOICE”

The final PEACEPORT activity is up to your discretion. There is a helpful resource list included in this guide, but this activity is ultimately up to you. You can contact AGNT at any time for activity suggestions.

APPENDIX:

1. “Our Good Qualities” forms
2. “Thermometers of Respect” drawing guide and survey
3. “Week of Peace” quotes
4. “Peace Symbols” guide
5. King’s Nonviolence Principles
6. Gandhian Principles of Nonviolence
7. Cesar E. Chavez Biography
8. Peace Play Website
9. Resources
10. Educator’s Survey



NAME: _____

QUALITY: _____



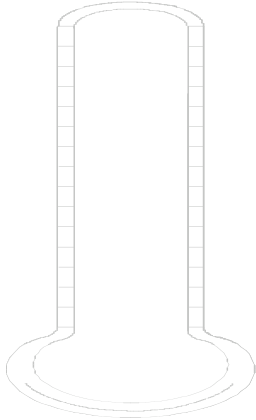
NAME: _____

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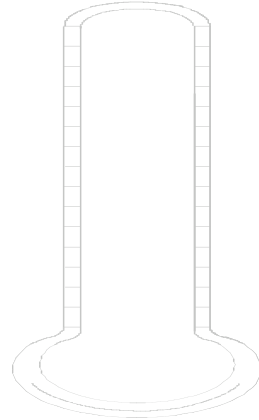


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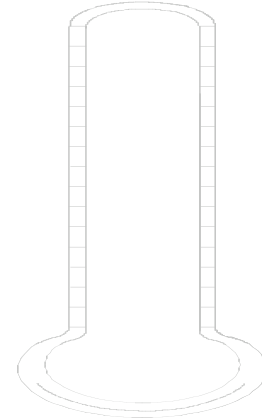
QUALITY: _____



People do not respect my appearance.



People do not respect me for who I am.



I have full respect and support always.

_____ I feel like sometimes people do not respect my appearance.

_____ I feel like sometimes people do not respect me for who I am.

_____ I feel like I have full respect and support all the time.

_____ I feel like sometimes people do not respect my appearance.

_____ I feel like sometimes people do not respect me for who I am.

_____ I feel like I have full respect and support all the time.

PEACE WEEK QUOTES

Day 1: “Violence is the last refuge of the incompetent.”

-Isaac Asimov

Day 2: “Opinions founded on prejudice are always sustained with the greatest of violence.”

-Francis Jeffrey

Day 3: “Victory attained by violence is tantamount to a defeat, for it is momentary.”

-Mahatma Gandhi

Day 4: “The man who strikes first admits that his ideas have given out.”

- Chinese Proverb

Day 5: “I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones.”

- Albert Einstein

Day 6: “All violence is the result of people tricking themselves into believing that their pain derives from other people and that consequently those people deserve to be punished.”

- Marshall Rosenberg

Day 7: “Nonviolence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to hit a man, but you refuse to hate him.”

- Dr. Martin Luther King, Jr.

PEACE SYMBOLS



Calumet (peace pipe) - Calumet means "reed" in French. Such pipes were considered sacred, offering communion with the animate powers of the universe and embodying the honor and the source of power of Native Americans who possessed them. Calumets were particularly used at the conclusion of peace treaties and in ceremonies of adoption. The pipes were principally used by the Dakotan and Algonquian peoples of the Great Plains and in the southeastern United States.



Dove - In the Bible, a dove was released from the Ark by Noah and returned with an olive branch to show that the Biblical flood was over. Ever since, the dove has symbolized deliverance and God's forgiveness.



Rainbow - The rain-bow is also a biblical peace symbol. When men would go off to fight they would take their "bow" with them -- when they would return home they would "hang their bow" up on the wall making the basic statement that they were not at war but in a time of piece. The rain-bow is the same action, but the "hanging bow" in the sky for all to see that we are not at war but in a time and promise of peace.



Mistletoe - After the sun god Balder was killed by the wicked Loki's mistletoe dart, the plant was feared and hated by all as the wicked instrument of death and betrayal. But Balder's mother, the goddess Freya, redeemed it in honor of her son, decreeing that mistletoe should become a symbol of peace and reconciliation. From that time on, enemies who met under a clump of mistletoe would lay down their arms and declare a truce. That is why it is hung in the doorway to this very day, and a kiss of peace and loving kindness bestowed on all who enter.



Olive Branch - The olive branch has for thousands of years been used as a sign of peace and goodwill. In early cultivation of the olive it took decades to bear fruit for harvest, and anyone who planted olive groves must be expecting a long and peaceful life. The symbolism is also probably related to the Biblical story of the dove. An Olive Branch is clutched in the right talons of the American Eagle in the Great Seal of the United States (right), symbolizing peace.



Olive Wreath - The olive wreath, like the one at left taken from the United Nation logo, was the highest award given to a citizen in ancient Greece. The prize was also given to winners at the ancient Olympic Games - a time when wars were suspended between competing states.



Peace Sign - The Peace Action Symbol was designed on February 21, 1958 for use in the first Aldermaston Easter Peace Walk in England. The symbol is the composite signal for the letters 'N' and 'D' standing for Nuclear Disarmament.



Peace Sign - This sign is thought to have begun in Europe during World War II when a V for victory was painted on walls as a symbol of freedom from occupying forces. The sign was very widely used by peace movements in the 1960s and 70s as a symbol of victory for peace and truth.

Martin Luther King's Principles of Nonviolence

1. Nonviolence is a way of life for courageous people.
2. Nonviolence seeks to win friendship and understanding.
3. Nonviolence seeks to defeat injustice, not people.
4. Nonviolence holds that suffering for a cause can educate and transform.
5. Nonviolence chooses love instead of hate.
6. Nonviolence holds that the universe is on the side of justice and that right will eventually prevail.

Gandhian Principles of Non-Violence

1. Respect
I vow to respect others and the interconnectedness of all life.
2. Understanding
I vow to understand the "whys" (meaning behind behavior), for myself and others.
3. Acceptance
Out of respect and understanding, I vow to accept the differences of others.
4. Appreciating Differences
I seek to move beyond acceptance into appreciation and celebration of difference.
5. Truth and Truthfulness
I commit to be truthful and authentic and to confront untruth wherever I find it.
6. Absorbing Suffering
I take on without complaint any suffering that results from my confrontation with untruth. I also accept that all forms of violence cannot be totally eliminated.
7. Ahimsa (nonviolence) with my Adversary
I vow to help my adversary avoid all suffering, especially from our confrontation.
8. Trusteeship and Constructive Action
Beyond personal necessities, I see myself as God's trustee over my possessions and talents. I promise to use them to empower others and make things fair for all.

CESAR E. CHAVEZ BIOGRAPHY

The man who founded the United Farm Workers Union, who fought for the rights of some of the most powerless members of American society, and inspired thousands of people to better their own lives and the lives of those around them was not marked for greatness when he was born in Yuma, Arizona in 1927 on his family's farm. The Chávez family eked out a living on their small farm, but as the Great Depression wore on through the 1930s they could no longer make ends meet and eventually lost their farm and were forced to become migrant farm workers, following the harvest through California and Arizona. Chávez attended over 30 different schools before his formal education ended after the seventh grade. His education in the ways of being a migrant worker would continue, however.

The Chávez family, like all migrant farm workers at that time, worked very hard picking fruits and vegetables for a pittance. Living conditions were harsh; many farm workers couldn't afford to rent a place in the miserable shacks near the fields and were forced to sleep in their cars.

Farm owners would sometimes refuse to pay the workers what they were owed for their work or would charge them for expenses as petty as the water they drank while they worked in the field. César escaped this life temporarily in 1944, when at age 17 he joined the U.S. Navy to fight in World War II. Returning to California in 1946, Chávez married Helen Fabela and they made their home in Delano, a small town in the Central Valley. He resumed his life as a farm worker, picking grapes and cotton and as he worked he realized that nothing had changed for those in the fields since the war had ended, and nothing would change unless farm workers won for themselves the rights other workers enjoyed. He resolved to work to better the conditions of farm workers like himself.

In 1952, Chávez joined the Community Service Organization (CSO) and became a community organizer, sometimes helping fellow farm workers with their everyday problems, encouraging them to register to vote or to become U.S. citizens. He tried to convince the CSO leadership that farm workers needed a union devoted to their interests. When the leadership refused, he resigned from the CSO, took his life savings of \$1,200 and formed the National Farm Workers Association, the precursor of the United Farm Workers union (UFW). The first years of the union's existence were a struggle to survive. Chávez traveled to migrant labor camps all over California and Arizona, discussing with farm workers the need for a union and recruiting organizers to help him do what many labor leaders thought was impossible. Past attempts to form a labor union of farm workers had been defeated by violent reprisals by farm owners and law enforcement against organizers and union members. The migrant workforce was scared, divided, and easily manipulated by farm owners and labor contractors, and a lack of connection between well meaning labor organizers and the migrant workers had also doomed previous organizing efforts.

One of Chávez's great insights was that a successful union of farm workers had to be one they formed themselves. Much of his time was spent recruiting, training, and inspiring farm workers to take on the monumental task of forming a union, negotiating contracts with hostile growers and withstanding the sometimes violent reactions of the communities that hated the idea of a farm workers union and hated the man who led

them. "Si se pueda!" ("Yes We Can!") was a rallying cry of the UFW, and in part it meant that the people in the union, whom no one thought were capable of doing anything more than picking fruit and vegetables, could indeed fight for their rights as workers and human beings and succeed. Again and again one reads testimonials by former farm workers whose potential was recognized by Chávez (often even before these people saw it in themselves) and whose work for the UFW opened new vistas in their lives, changing how they thought of themselves and what they were capable of.

In 1965 the UFW reached a turning point. Migrant grape pickers had gone out on strike, demanding a raise from the dollar an hour they were paid. More and more workers joined the Huelga (Spanish for "strike"), even in the face of threats from farm owners and labor contractors. Chávez worked tirelessly in support of the strike. In March, 1966 he led a group of strikers on a 250 mile march from Delano to Sacramento, to take the union's demands to the state government and to bring national attention to the cause of the UFW. By the time the group arrived in Sacramento, one of the large Delano grape growers had settled with the union, signing a contract guaranteeing better pay and working conditions for migrant workers. The battle for the rights of the workers would continue.

In 1968, to draw more attention to the strike, Chávez began a 25-day hunger strike, organized more rallies and demonstrations and called for a national boycott of grapes. By 1970, the grape growers had agreed to a contract with the UFW that gave the workers health care benefits and a raise in pay. A similar call for a boycott of lettuce was less successful, but in 1975 Governor Jerry Brown signed the Agricultural Labor Relations Act—the first bill of rights for farm workers ever passed in the United States. It gave workers the right to vote on which union would represent them for the first time. The UFW easily defeated the Teamsters in an election to represent the lettuce pickers.

César E. Chávez continued to fight for the rights of farm workers as head of the UFW until his death in 1993. Over 50,000 mourners came to pay their respects to the humble man from Delano whose simple, humble manner belied a man of iron principles whose commitment to social justice was absolute and whose efforts to better the lives of his fellow men made him, in the words of Robert F. Kennedy, "One of the heroic figures of our time." President Clinton in 1994 awarded him posthumously the nation's highest civilian honor, the Presidential Medal of Freedom.

By David Wysocki
County of Los Angeles Public Library

PEACE PLAY WEBSITE:

<http://www.internationaldayofpeace.org/play/index.htm>

Resources

- “My Day in Peace an Justice History”
<http://www.salsa.net/peace/teach/teach1.html>
- UNICEF’S Peace Pledge www.salsa.net/peace/pledge.pdf.
- UN’s Cyberschoolbus
<http://cyberschoolbus.un.org/>
- Teach Peace Foundation
<http://www.teachpeace.com/>
- UNESCO Nonviolent Education
http://portal.unesco.org/education/en/ev.php-URL_ID=1261&URL_DO=DO_TOPIC&URL_SECTION=201.html
- 64 Ways to Practice Nonviolence
<http://www.nonviolenceworks.com/snv/merchandise/retail2000.htm>
- <http://peacefulschoolsinternational.org/psi-resources/free-online-resources>
- <http://www.peacekids.net/>
- <http://www.sais-jhu.edu/cmtoolkit/resources/peacekidz.htm>
- <http://www.teachervision.fen.com/tv/tvsearch.php?keywords=peace&go.x=6&go.y=6&sitesearch=1>

Badges Key



Drawing for a World of Peace



PeaceSymbols



Helping Hands



Our Good Qualities



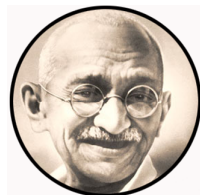
Martin Luther King Jr.



Conflict Resolution



Thermometers of Respect



Mahatma Gandhi



Peace Play



Week of Peace



Cesar Chavez



Teacher's Choice

SURVEY:

Your feedback is crucial. Please send all responses to snv@agnt.org. Thank you!

1. How did you, the teacher use the material?
2. Did this fit into other curriculum like social studies or literature?
3. What examples could you give of the student's work, projects or interest in the PEACEPORT?
4. Can you give us suggestions for improvements?
5. Will you use the PEACEPORT materials in the future with your students?