

ARE WE BORN HARDWIRED FOR WAR? IS WAR IN OUR DNA?



A Special Curriculum
For Young People
To Help Them Understand
Their War-Like Feelings

FOR AGES 11-14

by
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based on the
Education For Peace Series books by
Dr. Terrence Webster-Doyle

FROM THE PLAYGROUND TO THE BATTLEFIELD



This curriculum is dedicated to:

**Peace Monument
Rollins College
Winter Park, Florida**

The Rollins College's Peace Monument, erected in 1938 and dedicated on Armistice Day by college president Hamilton Holt, consists of a German artillery shell surrendered by Germany at the end of the First World War mounted on a pedestal bearing the following inscription. What is left of the plaque still stands at the college in Mills Hall.

Peace Monument

Pause, passerby, and hang your head in shame.
This engine of destruction, torture and death symbolizes:

The prostitution of the inventor
The avarice of the manufacturer
The blood-guilt of the statesman
The savagery of the soldier
The perverted patriotism of the citizen
The debasement of the human race

That it can be employed as an instrument of defense of
liberty, justice and right in nowise invalidates the truth of the
words here graven.

— Hamilton Holt

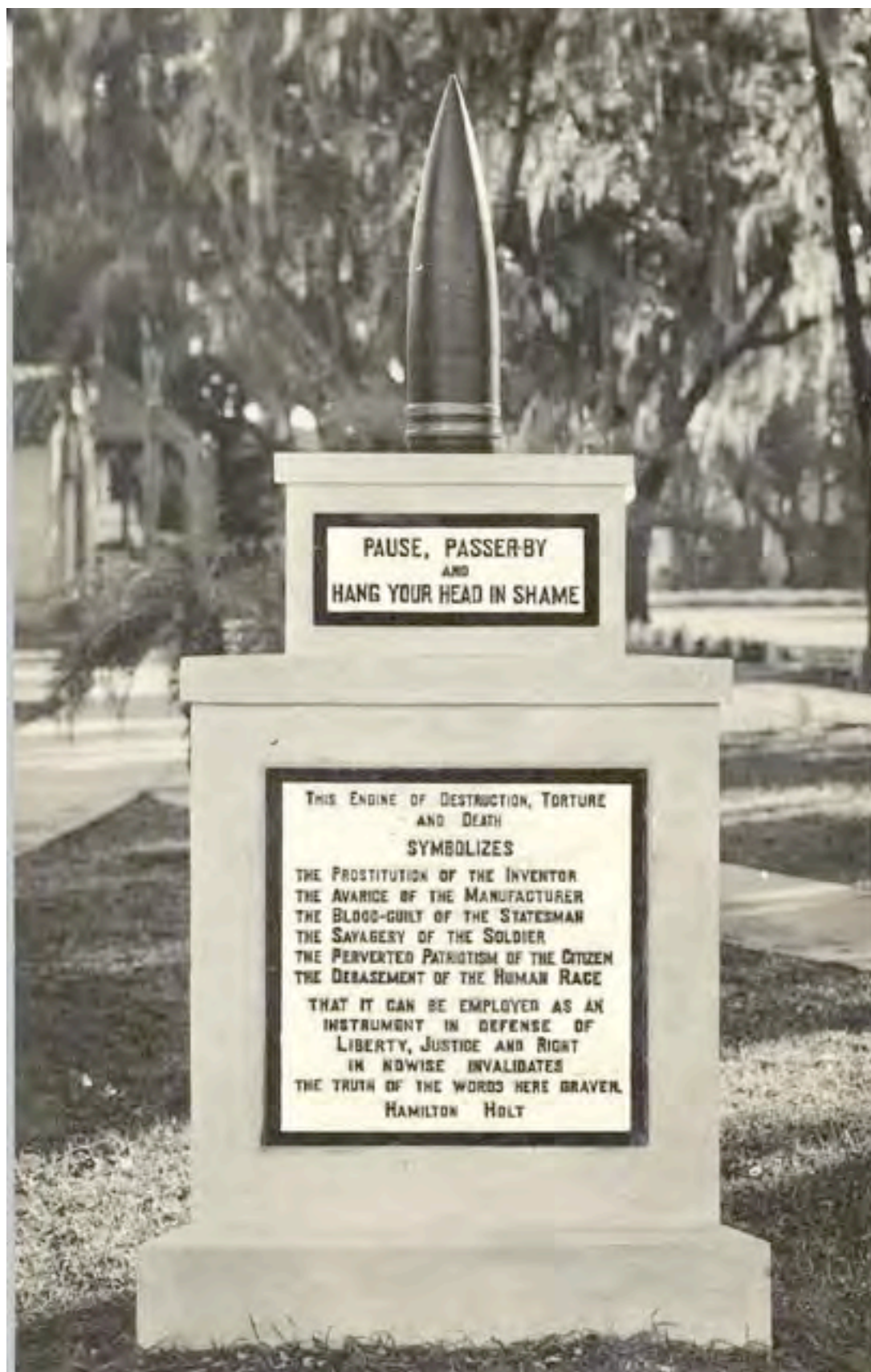


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INTRODUCTION FOR TEACHERS

What Created this Battle in my Brain? A Genetically Maladapted Instinctive Reaction for Survival?

"Most honest combat vets will tell you, perhaps not eloquently but in their own way, the same thing: essentially that combat is in our human DNA and demands to be exercised...The question is, can we humans evolve peacefully, or will we succumb to instincts we can't transcend?"

– Quote from former Marine Corp helicopter pilot in Vietnam

Do we need to have an enemy to feel safe, to feel secure – to survive?

Instinct Theory states that motivation is the result of biological, genetic programming. Thus, all beings within a species are programmed for the same motivations. At the heart of this perspective is the motivation to survive — we are biologically programmed to survive. And, all of our behaviors and motivations stem from biological programming. Thus, our actions are instincts. Through the process of natural selection, individuals who were even slightly predisposed to engage in adaptive social behaviors were the "fittest" and tended to survive longer and to be more successful in passing their genes along to future generations. Even though these tendencies may not enhance our fitness in today's world, eons spent in harsher environments have left us genetically predisposed to perform certain social behaviors when situational cues call forth ancient instincts.

Biological Conditioning Is the Source of Conflict

The main objective in teaching this curriculum is to bring awareness to the role that biological hence psychological conditioning, stemming from its biological source*, play in creating conflict. The process in teaching this is to understand the key characteristics that make it possible for young people to grasp what this means — in their own lives and in the world. The first one is to help your students ask questions and think for themselves. This is true of many programs for young people, but most questioning for them is random and not cohesive or consistent and does not address conditioning as the source of conflict.

**What this curriculum is asking,
that goes beyond this generalization of random self-inquiry,
is that the right questions be asked, at the right depth,
and in the right developmental sequence leading the student
to be able to understand the role of conditioning
in creating conflict and hence preventing peace.**

At that critical point, the curriculum then assists them in making the connection with how conditioning occurring in their lives is, in fact, the incipient stage of conditioning that creates conflict in the world in what we call war — that we are the world and the world is us, that what we do at any stage of human development is responsible for what happens in the world.

In other words, students need to associate the bullying on the playground with the bullying on the battlefield – that they are founded on the same survival reactions, that their basic primitive drives are essentially the same, so when you are talking to your students about the conflict that occurs in their lives, the curriculum will make the necessary correlation to the larger picture in the conflict in the world.

And most importantly the curriculum will move them out of the abstraction of knowledge, of thought, to the actual observation of what thinking is pointing at, for this is the immediate insight that is necessary to nullify conditioned thinking as it's happening and prevent it from reoccurring habitually as it has in the past. In other words, the intent is to end conflict from conditioned thinking at the primary prevention level as it happens in each and every moment.

Too often understanding human conflict has been conventionally addressed in a remedial, reactive way at the secondary level of "resolution" through therapeutic or moralistic means, as in the case of individual conflict, or through diplomatic or political intervention, as in the case of social conflict — or it has been addressed at the tertiary level of managing conflict through judicial or military intervention. These remedial, reactive approaches do not address conflict at the primary prevention level in understanding and avoiding the fundamental factors that create conflict in the way we have been conditioned to act and are therefore essentially ineffective because they do not prevent conflict from happening in the first place.

Realizing what was necessary was the prevention of conflict at this level, this curriculum was developed this curriculum to go beyond the surface of conditioned thinking to explore the foundation of conflict it creates in the way the brain is essentially hardwired for war, that it is rooted in the genetically programmed physical make up of the brain – in the fight or flight survival mechanism.

**What triggers this biological hardwired automatic survival reaction is the instinctive fear of who and what we *think* is a threat to “our” survival.
In this case of war it is the image of “the enemy,” that ethnocentric ideological nemesis – “them” – that is in competition with “us” for our survival.**

The conditioned image of “the enemy” is solidly in place due to the constant reinforcement it has received over time. This image created what you could call a biological self-defense blueprint, like a computer database, that over time has created an inborn or inherited pattern in the brain's physical structure in order to feel protected and to therefore ensure its survival. It is acting automatically, on its own without our consciously doing it. It is a machine built like a robot to ensure its existence instinctively. It is like having something that makes you feel secure deep inside. It is what can be called a “genetically programmed instinctive reaction,” which simply means, that our brains are hardwired for war because we have inherited the tendency at birth for what we mistakenly believe will help us to survive. In other words, like being a puppet and someone else pulling the strings, it has us believing that what it's doing will guarantee our continued existence when in actuality, it is threatening it because it doesn't work any longer as it perhaps did in ancient times.

The information that has been put into our brain is like a software disk — it is information the culture you live in tells you what to do, how to act and — in certain cases — who is a threat to you, who your enemies might be. It is like a corrupt computer disk creating a virus that is killing us. It is like a driver of a car telling it where to go and it doesn't see that it is going off a cliff. When confronted by a potential conflict due to what it supposes as a threat, it awakens our biological brain that is equipped for combat — which is like a car — it is like a hard drive — and off they go together along the same road to war they've been on since before we were born — inherited from generations of people before us.

That disk keeps getting put into our brain because we are used to it being there even though it doesn't work for our survival any longer — it is maladapted — it's not able to adapt to what is necessary. It's corrupt. It doesn't work. And being maladaptive it continues to activate inappropriately the old primitive brain to protect us when it is not necessary. This happens because it cannot tell the difference between a real threat and a supposed one. It reacts to the image of threat that the disk has been programmed to say is real.

Knowing this then, we can see that conflict created by this biological genetic program is no one's fault — it is not a "personal moral shortcoming" — it's not my fault or your fault — it's the fault in the brain's system, its malfunctioning primitive biological make up, that is not working correctly. It can be called a systemic defect in that the human brain is defective, operating on an archaic program driven to survive that is unwarily its causing conflict. It's also like a collective virus for it affects the whole human race because we are born with this "fault" in our brains, a primitive defect that is corrupt, contaminated. Being so, it is our responsibility to look at it, to pay attention to it as it arises in the moment and to not react out of it. Then it has no place to go. This survival mechanism thinks it's doing the right thing. It just doesn't understand that it is misguided, that it's not working to guarantee our survival any longer.

What is of upmost importance is to see that conflict created by conditioned thinking emanating from the biological brain is the same in all human beings. In other words — conflict is conflict. It is essentially the same in everyone since the human brain is basically identical structurally. It works alike for everyone. The content is different in each one but the brain is anatomically equal in all human beings, thus what happens to me happens to us all. Self-understanding is understanding the whole human race, for we are the world and the world is us. And this fundamental maladaptive drive to survive has been going on since humans started their journey on this earth, trying to stay alive in world that was harsh and threatening. Humans have been at war with themselves in this way since the start, having biologically inherited a brain with a inborn harddrive that is driving the human race to its destruction. As an old saying goes, *"We have met the enemy, and he is us."*

Technologically and scientifically we have advanced at great lengths, but psychologically we are still in the cave of ignorance. The essential question is: can we bring insight to this maladaptive means of survival and therefore be free of this self-destructive genetic inheritance or *"will we succumb to instincts we can't transcend?"*

What it takes to rectify this maladaptive process is the innately competent mind of a young person with the right education to look anew at the old program that creates conflict by

mistakenly trying to protect us from what seems to be a real threat to our survival when it is only a imagined one. In this fresh awareness, free of intellectual suppositions, one can see what is, without prejudice or without trying to correct or solve it, for conflict is not a problem to be solved but a reality to be observed. In this awareness, it can end. This is called “proprioceptive learning” (also Empirical observation).” It is “nonaccumulated learning” as opposed to knowledge, which is accumulative learning, the gathering and analyzing of information to arrive at a certain intellectual conclusion. Knowledge as theory or speculation at this level has no place. It only has a place that comes directly from observation, to describe what one has observed so as to relate that to others. But the key is for others to look and not memorize this information as if it was the answer. We have to very careful not to make Empirical observation or proprioceptive learning an ideal, a solution, an answer in the conventional sense, to the “problem” of conflict. Thought can take up these words and make them seem like, just by their definition, to be the remedy, the antidote it themselves. The words here are pointing to the fact of what is perceived without any reference to the meaning of the words used to describe the need to look. In other words, the word in not the thing.

Proprioceptive learning is the state of noncumulative observation that sees the conditioned thinking as it is without judgment or trying to change it and in that moment of observation realizes the danger of it and does not act on it thus freeing the mind from it's habitual conditioned divisive state of reaction.

Proprioceptive learning is an innate capacity for psychological self-correction. This faculty is self-operating in that it sees that which is unhealthy in the thinking process and in the moment of intelligent awareness in nullifies the effect of the conditioned thinking thus making it ineffective. One doesn't need to do anything, for proprioceptive learning is self-corrective in and of itself. But in order for proprioceptive learning to come into effect, the education of the young person has to address the nature and structure of conditioned thinking that is preventing this capacity from performing its innate capacity.

As Quantum Physicist Dr. David Bohm states, “*We could say that practically all the problems of the human race are due to the fact that thought is not proprioceptive. Thought is constantly creating problems and then trying to solve them. But as it tries to solve them, it gets worse because it doesn't notice that it's creating them, and the more it thinks, the more problems it creates – because it's not proprioceptive of what it's doing.*”

“One gives close attention to all that is happening in conjunction with the actual activity of thought, which is the underlying source of the general disorder. One does this without choice, without criticism, without acceptance or rejection of what is going on. And all of this takes place along with reflections on the meaning of what one is learning about the activity of thought.”

(Also note: In 1927 quantum physicist Werner Heisenberg states he had a shocking but clear realization about the limits of physical knowledge: the act of observing alters the reality being observed.)

The Three Brains – With Dr. David Bohm

"Let's see if I can propose something. First of all there has been the theory of the three brains: the reptilian, the mammalian and the new brain –the neocortex. Now the cortex appeared rather suddenly. The reptilian and mammalian brains came into equilibrium with their surroundings and were more or less suited to them. Then suddenly the cortex appeared. The mammalian brain with its emotional response responded to the environment and it worked, statistically. But now the new brain surrounds it. It's a different environment and it doesn't work because of simple reasons. The new brain can produce images, which are very convincing to the old brain. The old brain does not actually see these objects but the whole body still responds in a way, which corresponds to the object. The old brain knows how to get correspondingly stirred up in response to a lion and it says, "run". Or something nice appears and it says, "Go there". The new brain, however, can produce images, which means not just pictures but stirring up the whole system as if there were that thing present. The old brain doesn't look out to see whether it's there or not. It can't. It just gets stirred up. So therefore it can say those images are irresistible. Either it says I want them or they frighten me or they make me enraged or whatever. However, the new brain is functioning in the environment of the old brain. Namely, all the neurochemicals and so on come from there. All the desire and all the energy to do something come from there.

"The new brain has no reason to do anything by itself. Therefore, when it gets all stirred up, it's confused and it doesn't work right. It's not integrated. When these neurochemicals are too strong, they confuse the new brain. Let's take an elementary case. Suppose a certain thing disturbs or frightens you. Your mother comes along and says don't worry about it; she lulls you into a sense of security. What happens is that that thought liberates just as simply as a nice situation would; it liberates what are called endorphins which coat the nerves that produce pain or fear, which then produce an effect rather like morphine - they're named after morphine. Then when the situation suddenly changes or you think differently, the endorphins are removed. Eventually you're hooked on them. Why? Because the old brain demands that you think again in such a way as to reproduce those endorphins; it demands this of the new brain. Therefore it demands false thoughts that will lull you into a nice sense of security (like being identified with a group).

"Now who is providing you with the false thoughts? The new brain. It is simply a machine that provides whatever thoughts will satisfy what's going on in the old brain. The old brain makes a demand. Let's say it needs food; food comes in, it stops. It needs a nice thought that says everything will be all right. When it comes in it says, "O.K. It doesn't bother me anymore." The new brain gets hooked; it gets habituated into providing the old brain with the thoughts that will lull it into a good feeling.

"The new brain has to do what the old brain wants, and then that's the way the system presently works. The desire, the energy, the intention fundamentally come from the spinal column. The new brain cannot see any reason to do anything. It's sort of an analytical function.

"The new brain cannot control the old brain. Functionally that's an illusion or delusion. But society and culture said, "Let the new brain control the old brain. Being virtuous consists of doing that."

The old brain is dealing with survival, but then it also sent signals that the new brain picked up as suggesting that it could help with survival. Therefore, the new brain found out that it could help the old brain in the struggle for survival by all sorts of methods improving tools and whatnot.

"The challenge to humanity is this: How is humanity going to get these two brains to work together? Some new movement is needed which cannot start in either brain. It must start in another way. More creatively (proprioceptive learning – Empirical observation)

Empirical observation– being derived from or relating to direct observation rather than theory, speculation, dogma or ideals, i.e. looking at what is factually, actually without any interpretation or reference to any authority.

David Bohm was a Quantum Physicist who made significant contributions in the fields of Theoretical Physics, Philosophy and Neuropsychology. He was once a professor at Princeton University where he worked closely with Albert Einstein. His books that reflect proprioceptive learning are Thought as a System, On Dialogue and Changing Consciousness.

A Special Note on Teaching this Curriculum

The 3Es:

Experiencing Conditioning Is the Best Teacher

We use the acronym the “3Es” to demonstrate how we need to approach changing human behavior. The 3Es represent this learning process. This is what it means:

1. The first E is **Explanation**: It is what I am doing right now. I am using thought to describe the learning process. If we both speak the same language and have had a similar background, then what is being explained will probably make sense. The intent of this is to create a common definition of what is meant by the “learning process.” One can call this stage “foresight.”

2. The Second E is **Example**: It is the next step in learning. This is when one remembers something from his or her past that corresponds to the Explanation. In this way one “personalizes” the explanation in that one now thinks, “Oh, I know what he is describing, because I remember when this happened to me.” For example, if I was explaining that the cause of bullying is conditioned thinking, one might see the truth of this in a past occurrence. “I remember that my teacher explained that Joe the bully picked on me because he was always picked on by his brother.” This stage can be called “hindsight.”

3. The third E is **Experiencing**: This is the stage that is not of thought. Thought is used to explain it, as I am doing here, but it is not thought that is experiencing. The actual awareness of the fact of conditioning as it is happening in the moment is experiencing. This stage can be called “insight.” And it is this stage that can be called “proprioceptive or empirical learning” as was explained in the last part of the Introduction.

The intent of the 3 Es, especially the last E – Experiencing – is to create what can be called an “epigenetic environment”*, an environment that can bring about Empirical or first hand insight into the hardwired genetic structure as its happening in the moment that is generating conflict in the human brain. This conflict is the same in all human beings being a structural defect in the human brain trying to survive in this maladaptive way. In other words, conflict is conflict for it is a mechanically identical fault in all brains.

(At the end of this article I discussed with Martial Artist Sensei Danny Hakim about how his martial arts school in Israel could give us a potential example of an epigenetic environment and how this could possibly put into abeyance the automatic genetic hardwired pattern for war.)

When we are experiencing how we have been conditioned — in the moment — insight is being enhanced. This insight helps us see our conditioned reaction as it happens. In this moment of insight, our conditioned brain does not operate as it has in the past. In this moment, when we see how our brain has conditioned us — reaction can cease, because we are, in the moment seeing. This is an “aha” moment — when you suddenly realize how what you have said or done may have triggered a reaction.

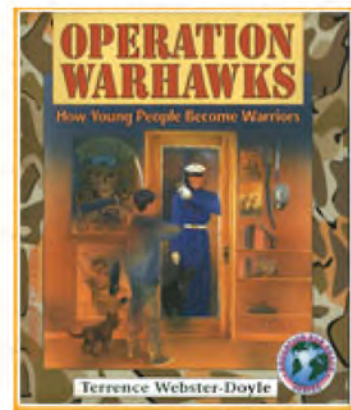
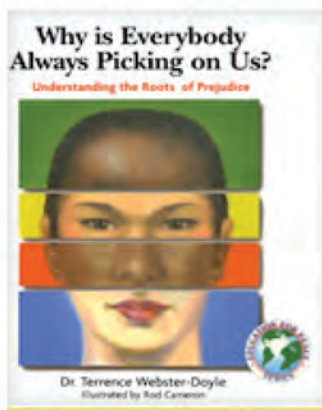
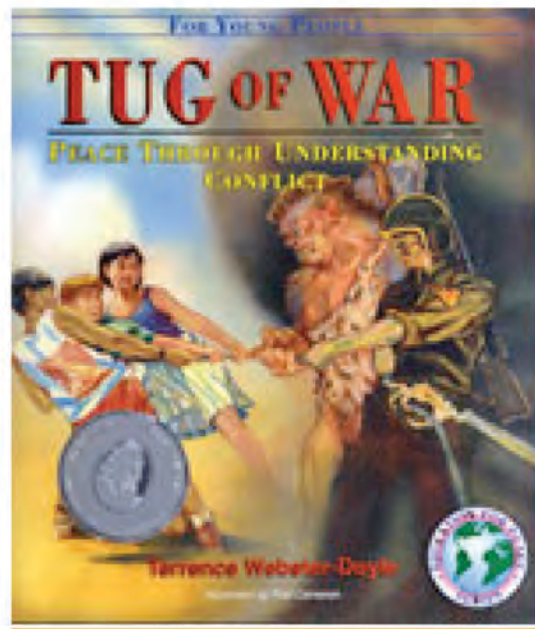
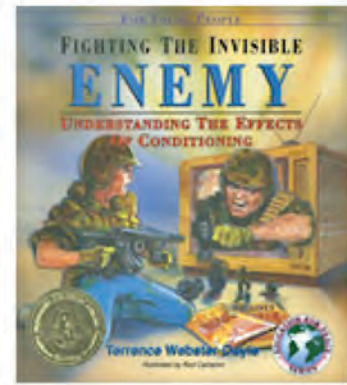
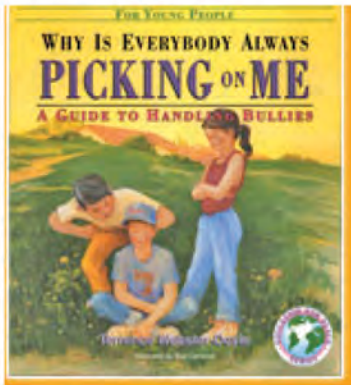
This stage is the most important for it is the stage of awareness that can free the conditioned thinking by the observation of it alone. As Dr. Bohm said in the quote at the end of the end of the Introduction, “... *all of this takes place along with reflections on the meaning of what one is learning about the activity of thought.*” But the important difference about thinking abstractly about conditioning and understanding it, as Dr. Bohm has pointed out, is that the Explanations and the Examples come directly from the observation of conditioned thinking, therefore they are not an abstract theory or an intangible conclusion but rather enhanced awareness or insight.

This is what this curriculum is primarily trying to do – to create an “aha” moment that comes directly from the observation of conditioned thinking. This is the proprioceptive learning that will bring forth real understanding and in that understanding there is the possibility of being free of the conditioned thinking that has caused so much misery for so long.

I must mention again, just to be as clear as possible, this has nothing to do with thinking at this level for it is thinking that is being observed that is creating conflict. Thinking has its place in describing what is being seen but it is not the answer or the solution to the problem of human conflict. That is the conventional method we think that will answer all our problems. In technology and science, this type of thinking is appropriate but in understanding human behavior and freeing us from psychological suffering, it has no place.

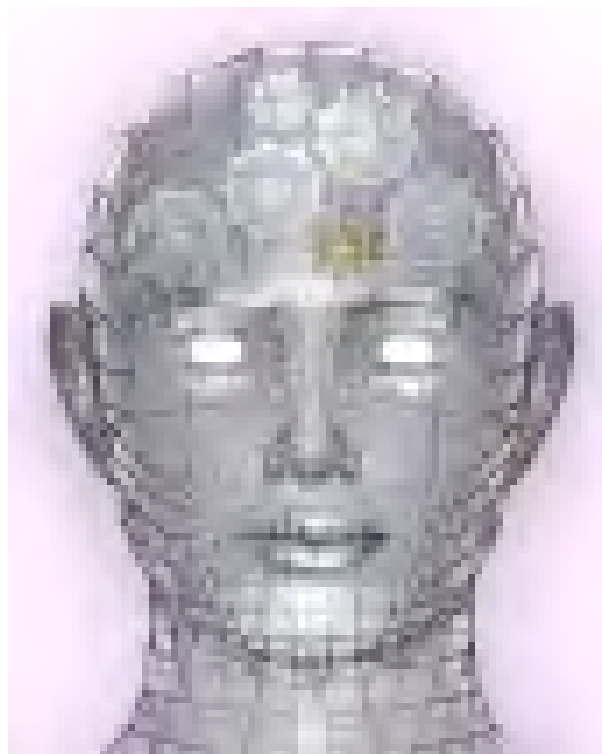
– Dr. Terrence Webster-Doyle

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**WAR
IS A DREAM**



LESSON 1

War: An Involuntary Vision

Breakdown of Lesson 1:

The war in my brain.
What is conflict?
Does conflict start with fear?

Materials needed:

Story: Read to students the story “Silence Is a Weapon,” from the book *Fighting the Invisible Enemy: Understanding the Effects of Conditioning*. If you do not have the book, the story appears here, next page.

Activity #1A. Do I Fight or Do I Run?

Activity #1B. My Last Conflict

Be sure to give students the assignment at the end of each lesson.

Note To Teacher: Welcome students to this new curriculum. Encourage them to respond freely. Please emphasize that there are no “right” or “wrong” answers – all individual thoughts are worth exploring. Be sure to offer your own experiences as well.

The War in My Brain

1. **Read aloud to students** the story “Silence Is A Weapon.” If a computer is accessible you can download pictures for this story by going to: <http://www.atriumsoc.org/download.php>. Be a storyteller and read with great interest and passion. Show students the illustrations as you read.
2. **Ask Students:**
 - What did you think of this story? Were you scared?
 - Why, do you think, he had a dream like that? It was really a nightmare, wasn’t it?
 - Is it because he watched a war movie before he went to sleep?
 - Do you think his brain was “conditioned” to think in ways that caused conflict in his mind?
 - Do you think it’s okay to watch such movies – especially before going to sleep? Why?

Silence is a Weapon

A Story

You crouch low in the tall grass, your gun hugged close to you. Sweat rolls down your dirty face. The sky is dark, but the air is hot, and your mouth feels dry. You hear a sudden noise. Is it the enemy? You hope desperately that it's Tom. Where the devil is he? Has he been hurt? You picked him as your partner because he knows the war zone territory better than anyone. He's a super athlete and a strong fighter.

Your mind flashes back to when the two of you were small children, and Tom got a complete G.I. outfit for Christmas, with an authentic looking M-16, a pretend grenade, and Special Forces survival gear. He knew every battle ever fought and had the greatest collection of war comics.

Tom was also a computer whiz. Nobody could beat him at the arcade. His favorite games were Phantom Fighter and Hand-to-Hand Combat. Aside from being an excellent target specialist, he was a Martial Artist. The Golden Fist Fighting Academy taught him how to punch, kick and handle weapons. Tom's life goal was to become a soldier of fortune, a professional warrior for hire.

The sound of a voice brings you back to where you are. The voice is calling your code name and is getting closer every second. How can you be sure that the voice is Tom's, and how are you going to capture the hill if this isn't Tom? This "easy" mission is getting more difficult by the minute. The woods ahead are full of maple trees and low bushes — just like the woods where you grew up.

"Code Red, Code Red, where are you?" cries the voice. "Why don't you answer me?" Something in the voice sounds frightening. It has to be Tom's, but it doesn't sound familiar. Who else would know your code name? Is this a trap? One of those enemy tricks you've heard about? You freeze at the thought that Tom may have been captured and tortured into giving out your secret name.

You reach for your commando knife. The cold steel shocks your sweating hand. You think, "Silence is a weapon. Silence is survival." You inch forward toward the voice. Unwarlike thoughts race through your brain: "Who is this enemy? Why does he want to hurt me? He's a human being just like me. Why do I want to hurt him?"

You remember seeing pictures of the enemy: short, squat, with dark hair and eyes, and the look of a rat — a devil in human form. The terrorists: the Ivans and Changs, the Tojos and Ishmaels — the foreign invaders. And you remember seeing the images of your hero, Sergeant Armstrong: big, muscular, square jaw, blond crew cut and steely blue-gray eyes. Sergeant Armstrong's mission is to save the world for freedom, to defend against the enemies of peace: the terrorists who support

Totalitarianism and worship a God of War. Sergeant Armstrong's Sword of Truth is his M-16. His Shield of Honor is the tank battalion he commands. Everyone knows Sergeant Armstrong is a real soldier — true blue, forged from blood, sweat and tears.

Suddenly you see yourself at the beach playing with your friends. You can smell the sea air, see the clear blue sky, and feel the fresh salt water against your body as you jump the waves. Your friends are all there: Solomon, Yuki, Muhammed, Gretchen. A bird flaps its wings and... click! Suddenly you hear the sound of a gun being cocked. You can smell the decay and feel the danger. Your muscles tense and your eyes strain to see in the darkness. You want to run away. You wish you could go home. Is this for real? Weren't you just playing soldiers around your neighborhood? Didn't Tom just come by, and you were going to...

Suddenly, a large black figure jumps out of the night and charges at you, screaming war cries in a language you've never heard. For a second, you are stunned, frozen in terror. Then your training comes into play. Your hand pulls out the knife as you leap forward to meet your attacker. But you're a second too late. There is a sudden blinding white light, catching you and your attacker in a timeless moment — as if a gigantic flash photograph has been taken. You are suddenly in your classroom back in school, standing with some of your platoon buddies. Mrs. Johnson, your history teacher, is at the board talking about freedom and democracy.

"What are we doing here?" your mind races, not believing your eyes. "Where is the enemy? Who is the enemy? What happened to Tom?" Sitting up, yelling, you cannot see because it's too bright. That voice calls your name, and you search frantically for your weapon, as large figures loom over you. The early morning sun shines in your eyes from an open window. There are lots of different voices.

"Wake up!" "You're having a bad one. I could hear you down the hall!" "Are you okay?"

Your sister and parents are standing at your side. You wonder what they are doing in the woods. Then you begin to notice your family surroundings: your model war planes dangle from the ceiling, making eerie shadows on the walls; your plastic soldiers and other war toys stand where you left them before you fell asleep.

You rub your eyes in disbelief. It slowly becomes clear that you've been dreaming. You feel embarrassed.

"He really shouldn't have watched that war movie before he went to bed," your mother says to your father.

3. Tell students:

- The *Dictionary* defines “dream” as “an involuntary vision that occurs to us.”
- War, like a dream, is an involuntary vision that occurs to us, but it is a voluntary action that is created by mankind. Wars are started by human beings.
- Our brains are miraculous machines but, like most machines, they malfunction. That happens every time our brains create war.
- We are going to examine the breakdowns in our brains that create little conflicts that often develop into major wars.
- We’ve always had wars – hundreds of them through time – but we don’t need them. War is a nightmare that it’s high time for us to wake up from. Stopping war starts with you and me.

What Is Conflict?

1. Ask students:

- Are you ready to begin a journey where we will explore our habits, traditions, and fears; discover the nature of our thoughts and actions; examine our beliefs about people, places and things? Good! Then let’s start with some questions. It’s good for our brain to ask questions.
- Have you ever been in conflict? With someone you know? With a haunting thought? With yourself?
- What is conflict? Would you say it’s a struggle – a struggle that grows out of two opposing forces?
- What are some of those opposite forces? Person vs. person? Person vs. society? Person vs. fate? Person vs. him- or herself?
- When was the last time you were in conflict? What was it about? Something someone said or did to you?
- Why were you upset by this conflict? Did it make you want to fight? Did it make you want to run away?
- Why do you think we humans get feelings that make us want to fight or run? Where do those thoughts and feelings come from?

2. Tell students:

- In the days when we humans were cave creatures, our primary instinct was: to survive. Life was full of physical threats: Saber-tooth tigers. Lions. Bears.
- Today we have fewer physical threats, but we still respond in the same way: we get scared. We live in a violent world.
- When you find yourself in a conflict situation today, the first thing you need to be aware of is this: If a conflict has emerged, somebody is scared of something. Probably not a lion or a bear.
- There's nothing wrong with being scared. We all feel fear at one time or another – it's part of being human. But *recognizing* our fear and *understanding* why it's there is what's important.
- So, conflict is a war that starts in our mind, and it's based on something we feel: fear.

3. Ask students:

- How do you usually respond when you're afraid?
(*Encourage students to respond freely.*)
- Do you freeze? Do you fight? Do you run away? Is it different with different situations?
- Would you be happy to learn that you don't have to freeze, fight or run away in such situations — that there is another approach?
- Let's start at the core of what makes us feel afraid — to take a close look at what we're afraid of — because this is the best way to begin our journey.

Note To Teacher: Go to “Do I Fight or Do I Run?” (next page) (Activity #1A) to enhance students' awareness of how their reactions in potential conflict situations make them feel.

Activity #1A
DO I FIGHT OR DO I RUN?

✓ **Ask students:**

1. When was the last time you witnessed a physical or verbal fight, or took part in one? *(Encourage one student at a time to respond.)*
2. What kind of conflict started this fight?
3. What was the outcome of this fight?
4. Did the fight:
 - Correct the conflict?
 - Increase the conflict?
 - Create a different conflict?
 - Make things better?
 - Make things worse?
5. When was the last time you ran away – or saw someone run away – from a physical or verbal fight?
6. What was the conflict that triggered this “run away” reaction?
7. What was the outcome of the “flight” reaction?
8. Did running away:
 - Correct the conflict?
 - Increase the conflict?
 - Create a different conflict?
 - Make things better?
 - Make things worse?
9. Instead of fighting or running away in a conflict situation, did you just freeze? Did that help?
10. Do you think there has to be something better, in a conflict situation, than fighting, freezing or running away?

Does Conflict Start with Fear?

1. Ask students:

- Do you think that when you froze, fought or ran away that “fear” is what got in the way? (*Encourage students to respond freely.*)
- Whose fear? Yours? The other person’s fear? Both?
- What do you think that fear was based on?
- Do you think that, in the middle of a conflict situation, it’s difficult to focus on what your fear is about?
- Why? What else are you focused on?
- Are you just plain scared, and you can’t clear your mind?
- If you were in a situation where you anticipated that a fight was brewing, do you think that focusing on how to handle your fear could help? In what way?

2. Tell students:

- It takes understanding to handle fear in conflict situations.
- The way to practice is to look at any conflict situation or fight you’ve been in, and think about what made you afraid.
- Most of the time, it’s going to have to do with that primal instinct we all have – which is to survive.
- Let’s give this a try.

Note To Teacher: Go to “**My Last Conflict**” (next page) (Activity #1B) to help students recognize their fears in conflict situations.

Activity #1B

MY LAST CONFLICT

✓ **Ask students:**

1. Think about a conflict you had recently. (*Encourage one student at a time to respond.*)
2. What was it? Was it in your head? With someone you know? Conflict with a concept? A family member? Friend? With society? With the world?

Ask a student helper to write these on the board as students shout them out. Get as many conflicts as you can. The student helper can write, i.e.:

Joan vs. her mother
Mohammed vs. his teacher
Pedro vs. the soccer team
Valentina vs. the world

3. For each student/conflict, then ask:
 - Briefly, what was your conflict situation?
 - Did you feel afraid?
 - What were you afraid of? It's okay to guess.
 - Do you think the other person was afraid of something?
 - What do you think he/she was afraid of?
 - Did you feel "different" from the other person? In what way?
4. For each student, ask:
 - Was the fear based on something that happened before?
 - Do you think the fear was real once, but maybe not anymore?
 - Will the fear always be there? Why?
5. Rather than looking at differences between you and the other person, do you see any similarities? How are you alike? If you were both scared, you share that. What else?
6. Do you think that if you can understand what has caused conflict between you and another person, you can prevent the conflict from happening again? Why do you think so? How would you attempt to do it?

✓ **Congratulate students on their strong powers of observation!**

Summary

- ❖ Our brains are miraculous machines but, like most machines, they malfunction. That happens every time our brains create war.
- ❖ War is not something that exists in nature. Wars are started by human beings.
- ❖ In the days when we humans were cave creatures, our primary instinct was: to survive. Life was full of physical threats. Today we have fewer physical threats, but we still respond to any threat as if it were physical.
- ❖ When you find yourself in a conflict situation today, the first thing you need to be aware of is this: If a conflict has emerged, somebody is scared of something. The first thing to do is to find the fear and look at it!
- ❖ We all feel fear at one time or another – it's part of being human. Recognizing our fear and understanding why it's there and what to do with it is what's important. It takes understanding to handle fear in conflict situations, so it's helpful to see the importance of doing this.
- ❖ War is a nightmare that it's high time for us to wake up from. Stopping war starts with you and me.

Other possible activities:

Show or draw a diagram of the human brain, with different parts indicated, such as thoughts, sensations, feelings, left brain-right brain, need for food and shelter, etc. Solicit additions to the diagram from your students.

A quote to explore.

"The word *liberal* comes from the word *free*. We must cherish and honor the word *free* or It will cease to apply to us."

— *Eleanor Roosevelt*

Download a photo of art. Obtain a photo of Pablo Picasso's *Guernica* or other art that depicts war. Ask students what they see, how they feel looking at it.

Homework Assignment:

Bring to our next class at least one thing that you have been told – by your parents, guardian, teacher, or other adult – that you *must* do, or *not* do – no questions asked. We are going to make a list of these and explore the art of creative discontent.

LESSON 2

The Art of Creative Discontent

Breakdown of Lesson 2:

The importance of asking questions
Our ancient instincts
Foresight, hindsight and insight

Materials needed:

Activity #2A: A Thing I Must Do or Not Do — No Questions! Large paper chart to hang on the classroom wall, so students can continually add to it.

Activity #2B: Divine Wind Pilots. Read short story; ask questions.

Activity #2C: The Dream of a Threat. Read through this activity before class and think about how you want to run it. How many students will be in each group? You may want to put each of the 4 situations on a strip of paper and put in a bowl or hat and ask a person from each group to pick one. Consider questions students will have about conflict and imagined threats.

The Importance of Asking Questions

1. Ask students:

- Did you bring in your homework assignment — at least one thing you’ve been told by your parents, guardian, teacher, or other adult — that you **MUST** do, or **NOT** do, no questions asked?
- Let’s make a list. Who wants to go first? This chart is called “A Thing I Must Do — or Not Do! No Questions!”
- We have all been taught to think and act in certain ways. However, we are rarely taught to ask “Why?” or “How?”

Note To Teacher: This lesson focuses on asking questions, so be sure to ask, ask, ask! It also deals with looking at the ways groups prejudice us.

Hang the chart you’ve created in your classroom, and either invite students to come up and write on it, or ask a Volunteer to write whatever students call out to write on it.
(See sample chart on next page.)

Activity #2A
A THING I MUST DO — OR NOT DO!
NO QUESTIONS!

- ✓ Ask students, one a time, to contribute to the chart. Or, ask for a Volunteer to write them down as students shout them out.
- ✓ You can create two separate columns – one for “I must” and another for “I must not” — or two different charts.

Some possible examples:

1. **I MUST** ignore the doorbell when I don't know who's there.
2. **I MUST NOT** speak to my next-door neighbor.
3. **I MUST NEVER** tell people anything that happens at our house.
4. **I MUST** always stop for a red light.
5. **I MUST** always obey whatever my father tells me to do.
6. **I MUST NOT** complain about not having certain things I want.
7. **I MUST** always respect my elders, no matter who they are.
8. **I MUST** believe everything I read in a book.
9. **I MUST** believe everything I hear from our religious leader.
10. **I MUST NOT** question anything I think is wrong.

- ✓ Ask students, for each example:
 - Do you think this “I must” or “I must not” is positive conditioning?
 - Do you think this is negative conditioning?
 - Why do you think so?

2. Ask students:

- As we've all been taught to think and act in certain ways, and rarely taught to ask questions, does this make us robots?
- If we are taught to stop for a red light, should we just do it?
- If we're taught to kill for peace, should we just do it?
- Do you think that we humans can be programmed for war? We program our computers; can people be programmed as well?

3. Tell students:

- When we question people and things in our lives, we are thinking for ourselves.
- We don't always need answers to our questions. An answer can turn into a fixed image in our brains, which puts us into a trance of one-way thinking. What we DO need is to *understand*.
- When we learn that $1 + 1$ equal 2, we rarely take the question any further. But, when one person marries another person and they have a child, does $1 + 1$ equal 3?
- Questioning causes us to see differently. Just by looking, asking and seeing, we gain insight. I look, I ask, I see.
- When we question, no authority, expert or book can tell us what's "there" better than we can. We learn, through our own experience.
- The art of creative discontent consists of watching, asking and understanding our thoughts and feelings — some of which are ancient! Let's take a look at some of our ancient instincts.

Our Ancient Instincts

1. Ask students:

- Some studies say that we humans are biologically conditioned to fight, because we have a primal, ancient instinct that's been with us for billions of years. By now, you know that instinct. What is it? Yes, to survive.
- When we believe that our survival is in danger, do you think it's natural to feel frightened?

2. Tell students:

- When we feel frightened, we likely look for help — from a friend, family member teacher, police — anyone we see as likely to help.
- When we “fight” for a cause, or feel threatened by others, we may identify with a group of people we know are on our side, our team.
- So, our primal instinct to survive may trigger a need to identify with a group we feel comfortable with – one we believe will protect us.
- There is nothing wrong with belonging to groups. A problem arises, however, when we believe that our group is better than another. This can start a battle on the playground, or one on a battlefield.
- There are innocent situations in sports and other competitions. For example, we may say, “My team is going to win because my team is better than yours.” These competitions may start innocently, but many championship games these days turn into street fights, with cars being overturned, set on fire — and stores being looted, because some people believe the “wrong” team won.
- When we put ourselves in any group that sees itself as *better than* other similar groups, we have instant conflict. This kind of group is called “ethnocentric.” Our “ethnic” or cultural group is the “center” of our lives and, in our own minds, more important than anyone else’s.

3. Ask students:

- Can you see how identifying with an ethnocentric group can lead to conflict between you and any non-member of that group? How?
- Can you see how being afraid of someone you perceive as “different” from you might create conflict inside you – as well as conflict between you and that person? In what way?
- On a larger scale, do you think the need for human beings to identify with an ethnocentric group can lead to war? Have you seen this happen in your lifetime? What’s an example?

Note To Teacher: Go to “**Divine Wind Pilots**” (Activity #2B) to enhance student awareness of the role conditioning plays in sending young people off to war.

Activity #2B

DIVINE WIND PILOTS

- ✓ **Prepare students for the fact that the following story you are about to read is an historical telling of Kamikaze pilots in the 1940s and how they were brutally “conditioned” to be part of an ethnocentric group — their country’s military.**
- ✓ **A Special Note: Although this Workbook speaks out strongly about the appallingly fanatical Japanese military’s operations during and especially at the end of WWII, it’s author wants to sincerely acknowledge having had great admiration and respect for the Japanese culture and people for many years. The Japanese military during this time were not the most fanatical of warriors, for history has shown us that this form of horrendously violent behavior has gone on for centuries in all areas of the world. The war was not the fault of the majority. The extreme minority, the same as in every nation that has gone to war, caused the Japanese obsessively driven military campaigns. What happens is the few start it; then the biological brain “kicks in” and the rest follow — because they are hardwired to do so.**
- ✓ **Read this story to students.**

KAMIKAZE PILOTS

Kamikaze, which means "Divine Wind" in Japanese, was Japan's last attempt to balance the ever-increasing technological and material advantage of the American forces advancing to Japan in the 1940s. A Kamikaze attack tactic was suggested on October 19, 1944, by Vice Admiral Onishi of the Japanese Navy, when he was assigned to command the air attacks against the huge American invasion fleet off the Philippines, and then realized that he had less than 100 operational aircraft for this task. There was no way to sink or even severely damage the American fleet in any conventional tactic, so the Admiral needed a “force multiplier,” a way to get a significantly greater striking power from a given force.

The German Air Force had successfully used large radio-guided Fritz-X bombs against battleships and cruisers since September 1943, but Japan had no such weapon, and therefore Admiral Onishi suggested that volunteer pilots would guide their bomb-carrying aircraft all the way to an explosive suicide collision with their American warship targets, acting as a living guidance system, literally becoming "smart bombs."

Large numbers of pilots, initially qualified and experienced pilots and later air cadets with minimal training who were asked to volunteer, were assigned to "Special Attack" air wings, the official name of the Kamikaze units. Their goal and motto was "One man - one ship."

A total of about 5000 Kamikaze pilots were launched, mostly in the Battle of Okinawa, consuming much of the remaining human and material resources of Japanese air power. The result of their effort was 36 sunk American ships and landing craft, and 368 damaged. The ferocity of watching wave after wave of Kamikaze pilots hurtling down through a dense hail of anti-aircraft fire, and the enormous fiery explosions which followed, terrorized Americans, but the Kamikaze campaign failed to achieve its strategic goal of stopping the American advance, and American air attacks were launched against the Kamikaze air bases in southern Japan in order to reduce their numbers. Japan lost its last battle despite the enormous sacrifice of its fanatic warriors, and lost the war.

A key element of suicide warfare is the cultural rationale. Suicide warfare is used only by human societies that face an immediate threat that is perceived by them as being so severe that they believe they are facing extinction, whether cultural or physical, or a similar mass destruction.

In such a situation, surrender, or even a compromise with the enemy, is simply not an option. And if the military situation is such that suicide warfare is needed, then many soldiers who believe that they or their families are doomed anyway, willingly volunteer for suicide missions. It is not madness; it is a conditioned behavior in an extreme situation that was either demonstrated or at least theoretically accepted by ALL human cultures when they feel this threatened.

The most dangerous and tragic part in this rationale of suicide warfare is that the threat that pushes human societies to use suicide warfare is perceived as real and that perception might be false. The Japanese public was brainwashed for years by its fanatic militarist leaders to believe that a defeat, the first ever in Japan's long history of isolation, would result in the extinction of the Japanese people. The very heavy casualties of Japanese pilots against a huge enemy force, that also killed countless numbers of their friends and families back home with a vast fleet of heavy bombers, further convinced numerous Japanese pilots that this threat was real. With such perception of their situation, preferring to die a little earlier as a Kamikaze pilot in order to save many others, was an easy choice for many.

Do Ancient Instincts Motivate Us to Fight?



Ask students:

- What do you think of the name “Divine Wind” for the Japanese pilots?
- What do you think of Vice Admiral Onishi’s decision to suggest volunteer pilots act as “flying coffins,” as they were called?
- What do you think motivated him to make that decision?
- How do you respond to 5,000 Kamikaze pilots hurtling down through dense anti-aircraft fire to their deaths? Were they part of an ethnocentric group that they had no control over?
- What did the Kamikaze pilots achieve with their smart bombs?
- Is it possible to understand why these pilots would take this action?
- How does the fact that their society appeared to face immediate threat influence their willingness to do this?
- Do you think that if you believed your country was facing extinction, whether cultural or physical, you would be willing to do what these pilots did?
- For these pilots, surrender, or even a compromise with what they perceived as “the enemy” was just not an option. Was this a fact, or were they conditioned to believe this?
- Were these pilots conditioned to believe that they and their families were doomed anyway, so that the only right thing to do was to volunteer for suicide missions?
- For the Japanese pilots and military, this was not madness. What do you think?
- The conditioned Japanese military thought this was normal, rational behavior due to the extreme situation. Is it difficult to know how you would react if you were in an extreme situation?
- What extreme situation would it take for you to believe that you should volunteer for a suicide mission?

- Do you think the Vice Admiral's response was a basic, ancient instinct that we humans have had since the beginning of time?
- Did his decision, and that of the pilots, form a link to the ancient primal instinct to survive? Did they fear the loss of identity as an ethnocentric group and because of this, they couldn't live without it, that they would not be able to survive without this identification and, therefore, "lose face"?
- Were these young, well-educated pilots conditioned by their circumstance to go against their natural human instincts?
- Do you know what the term "lose face" means? During the war, to lose face meant to lose your dignity and honor. Causing someone to "lose face" lowers him or her in the eyes of their peers, while saving or "building face" raises his or her self worth.
- How does losing face relate to the Kamikazes' fanatical drive to save their country's image as a power in the world? Is it related to pride, a nationalistic self-importance, that gave these pilots the mistaken drive to commit these acts of terrifying mass suicides?
- How important to them was not losing face for their national pride? How was this tied into their decision to die in "flying coffins"?
- What does this have to do with the primal instinct for survival?
- Do you think that the Japanese thought they were victims, and the Americans were the aggressors? And therefore the Japanese Kamikaze pilots felt justified in carrying out these suicidal attacks?
- Are these pilots to be blamed? Is it their fault? Are they crazy, evil — or just victims of a primitive biological drive that made them do what they did for what they mistakenly thought would ensure their nation's and their survival?
- Were these acts of violent desperation just theirs, or are they common occurrences in all acts of war? How are these Kamikaze attacks similar to modern-day terrorist attacks? Is the same primitive biological drive for survival the basis for these attacks, too? What makes them alike?
- Once this primitive instinct for survival is activated based on one's national identity, what can stop it?

- In the case of Japan in World War II, what did stop this ethnocentric drive to survive? Did it only temporarily stop this drive to survive, or is it still operating there and elsewhere?
- Is that how powerful this instinct is? What can stop it? Is it the right education? What is the “right” education?

NOTE TO TEACHER: You may want to further explore this particular fanatical example of primitive instinctual conditioning by looking at this website at: <http://en.wikipedia.org/wiki/Kamikaze> and going over it more with your students to give them a greater understanding of what caused these extremely violent acts of combat that, in the eyes of the Japanese pilots, were heroic acts of self-preservation.

2. Tell students:

- Once drafted for war, the Japanese students were subjected to harsh physical punishment — on a daily basis.
- Many had been patriotic before being drafted, but life on the base extinguished any enthusiasm for fighting — or for anything else.
- And, by the time they were drafted, Japan’s defeat was imminent.
- Imagine being drafted under these circumstances, where there is no sense of hope.
- Also, the Japanese military tradition had a unique element. Whereas German soldiers, in the same situation, were told to kill, Japanese soldiers were told — and conditioned — to die.
- The Japanese military code was that surrender, escape and all other actions by which soldiers might save their lives in situations of unavoidable defeat — were punishable by death.
- The system had no allowance for conscientious objectors.
- Let’s imagine ourselves in a dangerous situation – one less threatening than this one — but one that we find frightening.

Note To Teacher: Go to “The Dream of a Threat” Activity #2C, next page.

Activity #2C
THE DREAM OF A THREAT

- ✓ **Divide students into groups of three or four (more, if necessary) so they are in separate parts of the classroom.**
- ✓ **Tell students:**
 - **You are in a potentially stressful, make-believe. dangerous situation.**
 - Group 1: Your situation involves your family.
 - Group 2: Your situation involves your friends.
 - Group 3: Your situation involves your school.
 - Group 4: Your situation involves your city or town.
 - Group 5: Your situation involves a country.
 - **Pick a situation (use slips of paper to pick from a hat, or simply assign one situation to each group):**
 - 1) A simple argument or disagreement: What is it about? How are you handling it?
 - 2) Someone has been shot: What happened? What are you doing about it?
 - 3) A bomb has exploded in your area. What happened? How are dealing with it?
 - 4) War has been declared: By whom? What are you doing?
 - **You have 10 minutes. Go!**
- ✓ **Call time. Ask each group to select one person to report on their situation. (Allow other students to offer brief additions.)**
- ✓ **Ask students:**
 1. Did you perceive anyone in your group as “different” from you? In what way?
 2. Did you at any time feel threatened by anything anyone said? What was said, and how did it threaten you?
 3. Do you think the threat was real – or did you “dream” it because it was triggered by another thought? What was the other thought?
 4. Did you feel fortified by the group you are in? Or did you feel more in danger because of the group you are in? Why?
 5. Did you have any thought that put you in conflict? What was it? Why do you think it triggered conflict in you?

6. Our brain is a dream-making machine. All machines malfunction sometimes. Do you think it's a brain malfunction when your brain creates conflict and creates a threat that really doesn't exist?

Congratulate students on their excellent powers of perception!

Summary

- ❖ When we question, we think for ourselves. The reason we ask is to understand.
- ❖ Questioning causes us to see differently. Just by looking, asking and seeing, we gain insight. When we question, no authority, expert or book can tell us what's "there" better than we can. We know, through our own experience.
- ❖ The art of creative discontent consists of simply watching, asking questions, and understanding our thoughts and feelings.
- ❖ Our primal instinct to survive may trigger a need to identify with a group we feel comfortable with – one we believe will protect us.
- ❖ When we put ourselves in any group that sees itself as better than other groups, we create conflict. This kind of group is called "ethnocentric." Our "ethnic" or cultural group is the "center" of our lives and, in our own minds, more important than anyone else's.
- ❖ When we're scared, we sometimes take actions we wouldn't otherwise take; that's why it's important to be aware of the fear that triggers conflict in all of us.

Other possible activities:

Have a dialogue. Talk about circumstances and situations that do not encourage questions, such as some belief systems, the military, for example.

A quote to explore.

"Be patient with all that is unresolved in your heart, and learn to love the questions themselves." — *Rainer Marie Rilke*

Homework Assignment:

Find a picture of a brain. Perhaps you can find one in a library and photograph it. Or find it online and download it. Bring your picture of the brain to class. We're going to talk about the amazing things your brain can do.

LESSON 3

My Brain: A Busy Computer

Breakdown of Lesson 3:

My five senses are my input center.

My brain is my command center.

My brain is a corporate machine.

Materials needed:

Bring: pieces of vegetables, fruit and edible flowers to class, in cut-up pieces so students can use their five senses to experience them. Please make sure pieces are clean, perhaps wrapped in separate plastic bags.

Activity 3A: Sleuth for the Truth! Bring several objects that inspire you when you see what this activity is about.

Activity 3B: Opposing Ideologies. Divide students into two groups.

Note To Teacher: Bring your own picture of a brain to class. Find a very large photo – one that you can mark with your own designations so all students can see clearly.

My Five Senses Are My Input Center

1. Ask Students:

- Did you find a picture of the brain? Let's take turns hanging them on our wall. *(Invite students to hang them with thumb tacks you have, or tape, while you continue to ask questions.)*
- Did you discover anything new about the brain as you looked for photos? What did you find out?
- The brain is pretty amazing, isn't it?
- When you think about it – and if you do, you're using your brain (!) – everything we say and do depends on our brain and how it functions.
- Have you ever thought about how much you learn about the world just from your five senses?

Pass out pieces of fruits, vegetables and edible flowers that you've brought to class. Give each student one piece.

1. Ask Students:

- Which of your five senses can you use on the food in your hand?
- Which of your senses do you use when heading to school? When deciding what clothes to wear? When walking home late at night?

2. Tell Students:

- Your five senses give you messages about the world around you. By seeing, touching, smelling, tasting and hearing, you learn about people, places and things.
- Your five senses are the INPUT CENTER to your body. When you review information you get via your five senses, you are engaged in thought.
- You smell a rose and think: a rose smells different from a daisy. You see a new friend and think: she's different from anyone I've ever met. Your inner computer goes over all information you bring in through your senses.
- Your brain is your COMMAND CENTER. It stores information and sorts it out. Each of us is different. Some information we sort like other people, and some information we sort like nobody else.
- Based on the information we gather, we make decisions and take actions. Our thoughts and actions are our OUTPUT CENTER.

(Senses) (Brain) (Thoughts and Actions)
INPUT CENTER → COMMAND CENTER → OUTPUT CENTER

3. Tell Students:

- **There are many ways our brain is similar to a computer:**

- Both use electrical signals to send messages
- Both transmit information
- Both have a memory that can grow
- Both can do logical tasks
- Both can change and be modified
- Both can be damaged

Here are some ways our brain and the computer are different:

The brain is better at interpreting the outside world.
The brain needs nutrients for power.
The brain can independently come up with new ideas.
There is no “off” for the brain.
The brain is capable of imagination.

My Brain Is My Command Center

1. Ask Students:

- Do your five senses provide you with direct experience? You see, taste or smell something, and you instantly experience it?
- Once you experience something, a message goes to your brain about that thing, right?
- Your brain is your command center – the place where all your information is stored?
- Do you think your brain is also a sorter mechanism? It can take all the information it’s gathered, and sort it out?

1. Tell Students:

- Because our brain senses information, gathers it and sorts it, we are able to make decisions and take actions based on what we need, as human beings, to survive.
- That’s always our #1 goal: to survive. Physically, mentally and psychologically.
- This is why it’s important to sharpen our senses – all of them, including our powers of awareness and observation.
- Developing these senses makes us as observant a detective as the famous Sherlock Holmes! So, let’s practice being a sleuth for the truth.

Note To Teacher: Go to “**Sleuth for The Truth!**” Activity #3A, next page.

Activity #3A
SLEUTH FOR THE TRUTH!

- ✓ **Divide students into groups of three or four (more, if necessary) so they are in separate parts of the classroom.**
- ✓ **Tell students:**
 - **Choose a person to select from this hat one object for your group.** Include such items as a broken knife, a CD, a torn stuffed animal, a threatening note, a spammed email, a letter of disagreement, a photograph of a robbery, a note pleading for help, a flower, a ripped teabag – use your imagination! Make sure all senses are involved among all the items!
 - **Make a note of what senses you use to examine this object.** For example, it looks like....it smells like...it tastes like...
 - **Figure out something that's wrong with this object – something that needs attention.** As a sleuth for truth, examine what could be wrong with this object and how to fix or help the situation in some way.
- ✓ **You have 10 minutes. Go!**
- ✓ **Call time. Ask each group to select one person to report on their situation. (Allow other students to offer brief additions.)**
- ✓ **Ask students:**
 1. Who wants to go first? What senses did you use and what did you discover via your senses?
 2. What did you discover about your object that you think is the most outstanding?
 3. Did you encounter any conflict in your search for the truth? What kind?
 4. Do you think the conflict was inspired by some kind of fear? What kind?
 5. What did this activity give you that you didn't expect?

Have fun with this!

Congratulate students on their powers of observation!

My Brain Is a Corporate Machine

1. Ask Students:

- Do you sometimes feel that your brain has so much information, it's hard to keep it all straight and functioning?
- Does your brain sometimes feel like a giant corporation with dozens of offices – each one dealing with a different, yet related function?
- Is it hard to believe that all of it is focused on hopefully helping you survive and live a healthy life?

2. Tell Students:

- Your brain — as remarkable as it is — is capable of malfunctioning.
- We've seen signs of this in people who suffer brain damage, those who have been affected by drug overdose, or people who have strong psychological issues.
- For those of us with healthy brains, there can still be malfunctions. For example, we create conflicts — small ones between you and your parents or friends, or tremendous ones between nations with opposing ideologies.
- As we sit here in this class, there is war going on in the world, and there may be a war brewing in your brain.
- As we become aware of the wars inside us, our understanding can help us create a more peaceful existence – in our personal lives, as well as in the world.
- So, let's keep practicing understanding by doing more group work!

Note To Teacher: Go to “**Opposing Ideologies**” (Activity #3B), next page.

Activity #3B

OPPOSING IDEOLOGIES!

✓ **Tell students:**

1. Strange as it may seem, trying to bring about peace tends to create more conflict. Part of the reason is that people misinterpret what peacemakers are trying to do. And sometimes so-called peacemakers don't inspire peace.
2. Ironically, trying to create peace is often based on the same thing that creates conflict in the first place – opposing ethnocentric ideologies. You and I may believe peace comes from acting in certain ways. Another group may believe that peace comes from acting in entirely different ways.
3. Let's divide the class into two groups.

Group 1: Give yourselves a name! Prepare to argue why you believe that peace comes from maintaining the ideology of private enterprise. Private enterprise is important — you need it to ensure that your people get everything they need to survive. For your group, anyone can earn whatever they can get without limit. You think that this way of life will create a privileged, select few, and that they will help to ensure that everyone can benefit financially in some way.

Group 2: Give yourselves a name! Prepare to argue why you believe peace comes from Socialism and that peace can be achieved only by ending all free enterprise worldwide. For your group, all people should earn the same — no one can get more than another. You believe private enterprise is the cause of war because it divides the rich (people who feel entitled) from the poor (people considered underprivileged)

4. As we all know, there are intelligent talkers in this class as well as intelligent listeners. Please be respectful and make sure that everyone has some input in what you come up with.
5. One person can be a note-taker; another can call on people; another can stop someone who's going on too long. Take a minute to get organized. Make your group work well!
6. Do you need to name a leader? More than one leader? Quickly volunteer for, or give out, assigned roles.

7. Any questions? (Allow questions. Then:) You have 20 minutes. Go! (If they seem to need more time, offer it. Visit each group, but stay out of their negotiations!)

✓ **When you call time, ask questions, such as:**

1. Did you enjoy psychologically identifying with a group? Why?
2. Do you think your group is the best in its thinking and ideals? Why?
3. Do you believe that humans naturally gravitate toward other humans who think and act like they do? Did you identify with your group? Why?
4. Do you think we humans do this in response to our survival instinct – we want to survive?
5. Do you think that our primal instinct for physical survival and our psychological need to identify with a group leads to war? In what ways?

Congratulate students on their excellent thoughts!

Summary

- ❖ Your five senses — seeing, touching, smelling, tasting and hearing — are the INPUT CENTER to your body and give you messages about people, places and things in the world around you.
- ❖ When you review information via your five senses, you are engaged in thought. Your brain is your COMMAND CENTER. It stores information and sorts it out.
- ❖ Based on the information we gather, we make decisions and take actions based on what we need to survive. Our thoughts and actions are our OUTPUT CENTER.
- ❖ As remarkable as it is, our brain is capable of malfunctioning.
- ❖ One way it malfunctions is by creating conflicts — small ones — between you and your parents or friends, or tremendous ones between nations with opposing ideologies.

Other possible activities:

Have a dialogue. Talk about “opposing ideologies” in your home, at school, in your community, in the country, in the world.

A quote to explore.

“More than an end to war, we want an end to the beginnings of all wars.”

— *Franklin Delano Roosevelt*

Homework Assignment:

Bring to class and be prepared to talk to the class about something that honestly makes you afraid. It can be anything, or anyone. Please do not mention the people's real names.

And because we are all respectful of one another, we will agree to respect that person's fear and make that person feel comfortable talking about it.

OUR INTERNAL BATTLES



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LESSON 4

What Is Fear and How Does It Affect Me?

Breakdown of Lesson 4:

What is fear?
How do we resolve conflict?

Materials needed:

Story: Read to students the story “The Saber-Toothed Tiger’s Revenge,” from *Tug of War: Peace Through Understanding Conflict*. If you do not have the book, the story appears here, next page.

Activity #4A: What Am I Afraid Of? Photocopy the two pages with strips of conflict situations; cut into strips; put in a hat or bowl. Make up some of your own situations that you know will pertain specifically to your students.

Activity #4B: Photocopy the two pages that have three role-plays. Make copies for two Volunteers.

Note To Teacher: To help students gain comfort in revealing their fears, it’s always helps when you can reveal some of yours.

What Is Fear?

1. **Read aloud to students** the story “The Saber-Toothed Tiger’s Revenge.” If a computer is accessible, download pictures for this story by going to: <http://www.atriumsoc.org/resources-youth.php> Be a great storyteller!
2. **Ask Students:**
 - What is fear? What makes you afraid? Something? Someone? A movie? TV program? (*Start with one of your fears. Encourage students to honestly reveal and to protect one another by not teasing or talking about private fears outside of class.*)
 - When was the last time you felt afraid?
 - When you felt this fear, did you freeze? Run away? Hide? Fight someone? Get angry with yourself? What did you do?
 - Are we like the cave creatures in the story? In what ways?

Questions continued on page following the story.

The Saber-Toothed Tiger's Revenge

A Story

The roar of the saber-toothed tiger rang ferociously in the dead black night. Human-like creatures huddled nervously in the small cave, their eyes alert. They grunted fearful sounds, in voices too quiet for their predator to hear. The moon shone brightly on the thick undergrowth. The beast was coming closer, its scent in the air.

One of the human creatures started to move in panic. The others tried to stop this one from revealing their hiding place. Suddenly, the frightened one ran out of the shallow cave into the night, shrieking in terror. As this human creature tried to gain higher ground and reach the tall trees to climb for safety, out of the dense blackness, a sudden leaping, fanged beast grabbed the human creature by the neck. The scream sent terror into the rest of the human creatures huddled in their temporary hiding place. Again, another of their group had been taken to its brutal and violent death.

Dawn came and there was no beast in sight. The air was damp with primeval mist. Large birds flew overhead, screeching primitive calls, causing smaller prey on the ground to scurry into hiding for fear of attack.

The human creatures moved slowly and carefully out of hiding, sniffing the air for danger. These dark, stooped, hairy creatures half-walked, half-crawled out into the new day.

Grunting noises of anticipation and alarm, the creatures cautiously crept toward the large water hole beyond the dense forest. Coming upon the water, the creatures suddenly charged down the small hill, shrieking as they descended. Smaller animals looked up quickly from their drinking and ran for the cover of the trees and the safety of their shelters.

The human creatures stood almost totally erect and made threats with their arms, waving them at the retreating animals. After some cautious scouting, the small group sat down on their haunches to drink the cool water, all the time carefully watching the edge of the forest for any intruders.

For a long while, these human creatures dominated this survival area, keeping on guard against any surprises. Sitting by the bank of the watering hole, they picked up small bits of grass and leaves, smelling and tasting each sample of wild growing plant.

Later in the morning, the group moved slowly off into the thick underbrush in search of more edibles. Coming upon a clearing, they found huge buzzards eating the flesh of a great elephant-like creature recently killed by an even larger animal. This half-eaten beast had attracted hungry scavengers who were fighting over the remains. The human creatures ran toward the scavenging animals, screaming and driving them away from the food. They waved their arms, threw rocks, and challenged the others with sticks.

A saber-toothed cat and her two cubs were temporarily driven off. Meanwhile, a small pack of hyenas tried to close in to regain their prey. Even though the human creatures were smaller and no match for the saber-toothed cat and hyenas, they managed, by working together as a tribe, to keep the larger and fiercer animals from their dinner. Perhaps this would be the last full meal eaten by the human creatures for a long time.

They ate greedily, while anxiously watching the other hungry animals — all of whom, given the chance, would kill them to get at the food. While they ate, they hunched down in a protective circle, cautiously remaining alert to any movement on all sides around them. They ate as fast as they could because the sun was falling, and at night there was always the chance that a powerful beast of prey — like the saber-toothed tiger — would make dinner out of them.

2. Ask Students:

- Are there similarities with our own situations? At home? In the schoolyard? Country vs. country?
- Why do you think we feel fear? Is there a message for us in our frightened feelings? What is it? When you feel afraid, does the feeling automatically put you in a state of conflict — with yourself?

3. Tell Students:

- Yes! Conflict is a symptom of fear. When you feel conflict inside you, it's a sure sign that you're afraid of something — a thought, a feeling, an old memory — or someone.
- When you see two people in conflict, you can bet that both are scared of something.
- We all are capable of creating conflicts — small ones between you and your parents or friends, or tremendous ones between nations with opposing ideologies.
- One way to learn to handle your fear is to really look at it, to understand what it does to you — inside your brain, to your senses, your body and your powers of observation.
- As we sit here in this class, there may be a conflict brewing in your brain. Perhaps you're thinking, "How do I get my homework done and still play ball after school?" "How do I get out of chores I have to do at home?" "How do I get home without running into that bully?" *(Feel free to add your own examples.)*
- When you feel conflict like this, ask yourself: What am I afraid of?
- For self-preservation, we have to learn to do something other than freeze, fight or run — because all of these reactions do nothing but create conflict — inside us, as well as in the world.
- As we become aware of the wars inside us, our understanding — and exploration of what scares us — can help us create a more peaceful existence — in our personal lives, as well as in the world.

Note To Teacher: Go to **Pick A Strip: "What Am I Afraid Of?"**(Activity #4A), next page.

Activity #4A
PICK A STRIP: WHAT AM I AFRAID OF?

- ✓ **Tell students:**
 1. Here's a bowl (or hat) filled with folded bits of paper.
 2. Each of these pieces of paper has on it a conflict situation. *(See list of suggested conflict situations on the next two pages. Photocopy and clip them — feel free to add some of your own.)*
 3. As I walk around the classroom, pick one of these pieces of paper out of the bowl (or hat), but don't look at it until it's your turn.
- ✓ **Walk around and ask students to make their selection.**
- ✓ **Once everyone has a piece of paper, ask for a Volunteer to go first, to read her/his conflict situation aloud, imagine that the situation is his or her own, and then say: "What makes me afraid in this situation is..." and fill in the blank.**
- ✓ **After each student provides his or her response, ask for other student responses:**
 - Who would respond to this in the same way?
 - Who would respond differently? What would make YOU afraid?
- ✓ **Give each student a chance to think a few seconds before responding, and every student a chance to address the situation on his or her piece of paper before allowing other students to jump in.**
- ✓ **Ask students:**
 - Do your fears pretty much match up with those of others? Or are your fears different?
 - Do you think our society projects fear into our lives? In what ways? Television, news broadcasts, movies, videogames?
 - How do we combat these situations – without becoming combative?

Activity #4A
WHAT AM I AFRAID OF?

There are some new violent videogames that just came out. My friends at school have them. My mother tells me I can't have them. What makes me afraid in this situation is...

My mom and dad fight a lot. What makes me afraid in this situation is...

There's a gang in my neighborhood that likes to pick on kids like me. What makes me afraid in this situation is...

There are certain kids at school who don't like the way I dress, and they make fun of me. What makes me afraid in this situation is...

There's a neighbor on our block who stares at me and makes me uncomfortable. What makes me afraid in this situation is...

When I watch the news on TV and see all the wars around the world, I see how some people kill others indiscriminately. What makes me afraid in this situation is...

When I hear politicians interviewed on TV, or when they come to our city, what they say seems to have nothing to do with me. What makes me afraid in this situation is...

When I look around and see people in my neighborhood who don't have enough water or food, I get very sad. What makes me afraid in this situation is...

I sometimes talk about peace with people around me. Sometimes they look at me as if I'm crazy to even hope for peace. What makes me afraid in this situation is...

When I feel afraid, my body tightens up. I start to think violent thoughts. What makes me afraid in this situation is...

CREATE SOME OF YOUR OWN!

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

How Do We Resolve Conflict?

- ✓ **Tell Students:**
 - Resolving conflict depends on what we think, how we act and what we say to one another.
 - Many of us have been conditioned to believe that the only way to resolve a conflict is to fight.
 - Many of us have been conditioned to believe that we need to fight wars and spend billions of dollars on war machinery and military weapons — in order to keep the peace.
 - Much of our conditioning is based on fear — the fear of losing something, or of not surviving.
 - In “The Saber-Toothed Tiger’s Revenge,” the primitive creatures either fought for their food and shelter, or they ran away.
 - This “fight or flight” mechanism still ticks inside us. Fear is an involuntary part of our psychological conditioning. Like our heartbeat, it just happens. It can be helpful in some life-threatening situations, but it’s not helpful when based on a psychological incident from the past.
 - There is no “good” or “bad” decision in these situations. We make the decision to fight or run away based on our instinct to survive.
 - Once fear surfaces, we lose confidence. We get hurt. We get angry. And then, we lose control of our selves.
 - On a larger scale, this is how we start wars. One country feels hurt, angry, put upon, disgraced, or mistreated by another country. It declares war.
- ✓ **Ask for two Volunteers to play-act a role-play Roleplay A. Same Volunteers, Roleplay B, and then Roleplay C. Ask Volunteers to really get into their roles.**
- ✓ **Give each of the two Volunteers a copy of the role-play. Give them a couple of minutes to look over the dialogue while you explain to the class that they are going to read three different role-play situations.**
- ✓ **After all three role-plays talk with the Volunteers and class members. (See pages after role-plays.)**

Activity #4B
ROLEPLAYS: RESOLVING CONFLICT

ROLEPLAY A: FIGHTING WORDS

PALMER

You, Shelly, are a first-class idiot! I'm so furious with you, I'd like to tear your insides out!

SHELLY

Oh, yeah? Well, I'd like to see you get run over by a car!

PALMER

I wish you were attacked by an alien from outer space!

SHELLY

I wish you would dry up and die!

PALMER

Listen, you idiot. You deserve this. *(Pretend to punch Shelly.)*

=====

ROLEPLAY B: TURNING THE OTHER CHEEK

PALMER

(To yourself:) My heart is beating fast; my fists are clenched. This idiot always makes me so mad. I am ready to explode. This feeling is violent. I can't help getting ticked off like this!

SHELLY

(To yourself:) This is a BAD feeling. It's WRONG to feel this way. I am really bad when I feel this way. Now, I feel guilty.

PALMER

(To yourself:) I should not feel violent; violence is bad. I SHOULD feel nonviolent; nonviolence is good.

SHELLY

(To yourself:) A real hero would not be violent. A real hero would turn the other cheek, just forget about this — not take any violent action, even though I would REALLY like to.

ROLEPLAY C: LOOKING AT MY VIOLENT FEELINGS

PALMER

(To yourself:) My heart is beating fast; my fists are clenched. I'm getting violent!

SHELLY

(To yourself:) I am getting very angry! I recognize this! I can't help it! I'm going to fight Palmer!

PALMER

(To yourself:) It's okay for this feeling to be inside me. Yes, I sometimes have violent feelings. Everybody does!

SHELLY

(To yourself:) I'm okay. It's okay for me to want to punch Palmer in this moment, even though I should not punch Palmer in this moment.

PALMER

(To yourself:) My mind put this feeling here. I don't have to act on it. I can think it all I want to, but I don't have to act on it! Yes! I'm actually strong if I do NOT act on it!

SHELLY

(To yourself:) This feeling is inside me, because Palmer called me a name. I don't like being called names. But I don't have to stoop to Palmer's level, do I?

PALMER

(To yourself:) I'm looking at my angry feelings. There they are. Will it help to punch him? Will I feel better?

SHELLY

(To yourself:) No sense getting into a fight over a name. It's not my name anyway. I can walk away from this without getting hurt.

2. Thank the two Volunteers. Then, ask Students:

- What did you think of the role-plays?
- Did you recognize that these two people were in conflict?
- What were they in conflict about?
- Did you sense fear? Which of them was afraid? What would you guess they were afraid of?
- How did Palmer and Shelly handle the situation in each role-play?
- Did you empathize with one more than the other?
- Do you think both Shelly and Palmer got themselves to “un-condition” themselves by the time they got to the third role-play?
- Did they change from how they used to act to a new way of responding to their situation?

3. Tell Students:

- It’s helpful to examine conflict situations like these, because you can be sure: fear and conflict come about every day – and it’s always because we humans are “conditioned” to act in certain ways.
- In our next lesson, we’re going to talk about our conditioning. How we think determines how we act. How we think and act depend on how we’ve been conditioned.

Summary

- ❖ When you feel conflict inside you, it’s a sure sign that you’re afraid of something — a thought, a feeling, an old memory — or someone.
- ❖ When you see two people in conflict, you can bet that someone is scared of something. We all are capable of creating conflicts — small ones inside us or with another person, or huge ones between nations with opposing ideologies.
- ❖ As we sit here in this class, there is war going on in the world, and there may be a war brewing in your brain. Look at it!
- ❖ When you feel conflict like this, ask yourself: What am I afraid of?

- ❖ For self-preservation, we have to learn to do something other than freeze, fight or run — because all of these psychological reactions do nothing but create conflict — inside us, and in the world.
- ❖ As we become aware of the wars inside us, our understanding can help us create a more peaceful existence – in our personal lives, as well as in the world.
- ❖ Many of us have been conditioned to believe that the only way to resolve a conflict is to fight. Many of us have been conditioned to believe that we need to fight wars and spend billions of dollars on war machinery and military weapons — in order to keep the peace.
- ❖ Much of our conditioning is based on fear — the fear of losing something, or of not surviving.
- ❖ Fear and conflict come about every day – and it’s always because we humans are “conditioned” to act in certain ways. How we think determines how we act. How we think and act depend on how we’ve been conditioned.

Other possible activities:

Have a dialogue. Talk about personal fears at home, at school, in your community, in the country, in the world.

A quote to explore.

““The only thing we have to fear is fear itself.”
— *Franklin Delano Roosevelt*

Homework Assignment:

Bring to class next time an example of what you perceive as positive conditioning (habit), and an example of what you think is negative conditioning (habit).
This will be fun!

LESSON 5

My Drive to Survive

Breakdown of Lesson 5:

What is conditioning?
We are all creatures of habit.

Materials needed:

Create two charts. One called POSITIVE CONDITIONING and one called NEGATIVE CONDITIONING to hang on the wall in your classroom.

Students can add to it in the exercise below, and anytime they wish.

Human brain chart: Prepare to use your large image of the human brain – either draw one on the board, or on a chart – so you can label sections.

Activity #5A: Pavlov's Dogs. Story to tell.

Activity #5B: My Zombie Zone! Create a chart.

Activity #5C: Roleplay: We Are Creatures of Habit. Copy for two people.

What Is Conditioning?

✓ Ask Students:

- What is conditioning? Would you say it's training of some kind?
- Is it what happens when a stimulus of some kind evokes an instinctive, reflexive response? Like stopping for a red light? Reaching for a tissue when you sneeze?
- Is conditioning a form of psychological learning where we're taught to think, feel and behave in certain ways? Like instantly becoming "on guard" when we meet someone from a different neighborhood, or country?
- What's an example of positive conditioning that you brought to class today? *Encourage student responses. Invite them to write their example on the appropriate chart you've created.*
- What's an example of negative conditioning that you brought today? *Encourage all students to respond. Add to the chart.*

Note To Teacher: Tell students the story of **Pavlov's Dogs**. See **Activity #5A**, next page.

Activity #5A

PAVLOV'S DOGS

✓ **Tell students:**

1. Ivan Pavlov (1849-1936) was a Russian scientist who won the Nobel Prize in Physiology in 1904, for the study of laws on the formation of conditioned reflexes.
2. Pavlov was working to unveil the secrets of the digestive system, when he began to study what signals triggered the secretion of saliva. When a dog, for example, encounters food, saliva starts to pour from the salivary glands located at the back of its oral cavity. The saliva is needed in order to make the food easier to swallow, and contains enzymes that break down compounds in the food.
3. Pavlov became interested in studying reflexes when he noticed that the dogs drooled without the presence of food. It turned out that every time the dogs were served food, the person who served the food was wearing a lab coat. Therefore, the dogs reacted as if food was on its way whenever they saw a lab coat.
4. Pavlov then attempted to figure out how this happened. For example, he struck a bell when the dogs were fed. If the bell was sounded in close association with their meal, the dogs learned to associate the sound of the bell with food. After a while, at the mere sound of the bell, they responded by drooling.
5. Pavlov's discovery was that environmental events that previously had no relation to a given reflex (such as a bell sound) could, through experience, trigger a reflex, such as salivating. This learned response is a "conditioned reflex" and the process whereby dogs – and humans – learn to connect a stimulus to a reflex is "conditioning."

✓ **Tell Students:**

- There are three forms of conditioning.

Biological. Our bodies are naturally driven to eat, drink and get sleep. So, we are biologically conditioned to need food, water and sleep. Is this conditioning something we have to think about? No. When our bodies need these things, they automatically crave them.

Physical. Physical conditioning of the body is not automatic. We work to get our bodies in shape. But, after stretching, bending, reaching for a while, our muscles get physically conditioned to these exercises, which, in time, get easier – sometimes effortless. Our bodies become “conditioned” to the workout.

Psychological. Psychological conditioning is training of the mind. It is behavior that’s been taught and repeated over and over until it becomes a habit – something we think about a lot when we first learn it, then hardly at all once we know it — like stopping for a red light,

✓ **Ask Students:**

- Do you think there’s danger in being conditioned to eat when you’re hungry, drink water when you’re thirsty, or sleep when you’re tired?
- Would you say there’s danger in conditioning your muscles to bend and stretch and move easily? What kind of conditioning is this?
- Do you think there’s danger in being conditioned to stop for a red light? What kind of conditioning is this? Do you think there’s danger in believing that some people are better than others? What kind of conditioning is this? Both, psychological. Both positive? No!

✓ **Tell Students:**

- Some psychological conditioning is positive and some is negative.
- Some habits we have and some ways we’ve been conditioned to act, we just do — without thinking about whether they might be positive or negative. This is when we are in our Zombie Zone!

Note To Teacher: Go to “**My Zombie Zone!**” (Activity #5B), below.

Activity #5B
MY ZOMBIE ZONE!

- ✓ **Pull up one of the diagrams of the human brain, or draw a large diagram on the board or on a chart.**
- ✓ **Create such “removable” parts of the brain as:**
 - **Sensations**
Hot, cold, tired, excited
 - **Needs**
Food, water, shelter
 - **Feelings**
Hurt, joy, anger, sadness
 - **Thoughts & Beliefs**
“My parents don’t understand me.”
“I don’t think anyone likes me.”
 - **Information**
My name, address, telephone number
 - **Zones**
Zombie! Awake! Enlightened! Transformed! Supercharged!
- ✓ **Ask Students to feel free to add to this list. Ask:**
 1. What is a **Zombie Zone**?
 2. What is a **sensation** that makes you feel like you’re in your Zombie Zone?
 3. Is there a **need** that makes you feel like you’re in your Zombie Zone?
 4. What **feelings, thoughts** and **beliefs** put you in your Zombie Zone?
 5. Is there **information** in your brain that puts you in that zone?

We Are All Creatures of Habit

✓ Tell Students:

- We are all creatures of habit who have daily patterns of walking, talking, thinking, speaking and acting — doing things we've been conditioned to do that we don't think about.
- Some of these habits put us in our Zombie Zone; others, in our Supercharged or Enlightened Zone, where we are awake and aware of how our thoughts and feelings are making us act.
- A huge problem with being in any of our Zones is that we are stuck in patterns we've been doing for years — patterns that may have been taught to us, by parents, friends, teachers, coaches, religious leaders, community leaders, so-called experts, and such things as television or the Internet.
- We get trapped in the comfort of our Zones and don't take the time to look outside them — to look and see what else is out there — until we are confronted in some way, or challenged by a situation that's different from what we're accustomed to.

✓ Ask Students:

- What is one of your habits that you think is positive?
- What's a habit you have that you think could use change?
- Do you think we get into disagreements with people we know because of habits we have that we don't want to change?
- Do you think we get into conflict with people because of habits we have that we may not even be aware of?

✓ Tell Students:

- We're going to do another role-play, so we need two Volunteers to read the parts of Jan and Terry. (*Go to Activity #5C, next page.*)
- In this role-play, you'll need to begin your conversation calmly, then angrier and angrier. Get into your parts! Who would like to volunteer? (*Give the Volunteers a minute to look over their parts.*)
- After the role-play, we'll talk about it.

Activity #5C:
ROLEPLAY: WE ARE CREATURES OF HABIT!

JAN

It's your turn to mow the lawn.

TERRY

No, it's YOUR turn.

JAN

I mowed it last weekend, and this weekend it's your turn.

TERRY

Look, I'm not mowing the lawn this weekend, so you can forget it.

JAN

(Angry:) You HAVE to! We made a deal, and you HAVE to.

TERRY

I don't HAVE to do anything I don't want to do!

JAN

(Angry:) You do this EVERY time we work something out. You say you'll do it; then you mess it up! What's the matter with you?

TERRY

You like everything perfect, don't you! Everyone always has to do everything just the way you want it. Well, NOT THIS TIME!!!

JAN

(Angrier:) I'm gonna tell Dad that you're backing out of the bargain.

TERRY

(Angry:) Fine! And I'll tell Dad about the stuff I found in your closet!

JAN

(Very angry:) Listen, you idiot. You open your mouth about that, and you can forget walking, because I'm gonna rip your legs off!

TERRY

(Very angry:) You and who else, you idiot!

✓ **Thank the Volunteers**

✓ **Ask Students:**

- Is there a war starting here? How did it start?
- Who got angry first? Why, do you think?
- Do you think little wars like this one happen every day?
- Do you think this battle has anything to do with Jan and Terry's conditioning?
- In what ways are they conditioned?
- Do you think it's positive conditioning, or negative conditioning?
- Do you suspect they are both afraid? What do you think they're afraid of?
- Does any of this have anything to do with their survival instinct?
- What makes them afraid of not surviving?

Summary

- ❖ Conditioning is what happens when a stimulus evokes an instinctive response. It's a form of psychological learning where we're taught to think, feel and act in certain ways.
- ❖ There are three forms of conditioning: biological, physical and psychological.
- ❖ Some psychological conditioning is positive and some is negative.
- ❖ Some habits we have and some ways we've been conditioned to act, we just do without thinking about whether they might be positive or negative.
- ❖ We're all creatures of habit who have daily patterns of walking, talking, thinking, speaking and acting.
- ❖ Some of our habits keep us stuck in Zones of patterns we've kept for years, never questioning whether or not they are helpful to us.
- ❖ We get trapped in the comfort of our Zones and don't take the time to look outside them — to look and see what else is out there — until we're confronted or challenged in some way.

Other possible activities:

Have a dialogue. Talk at home and in school about ethnocentrism, and about how and why it's tough to resolve conflict situations with people who have been conditioned to think and act in different ways.

A quote to explore.

"Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose."

— *Helen Keller*

Homework Assignment:

Bring to class a battle that sometimes rages inside you! We will look at some of our internal battles and attempt to understand them, so we can free ourselves of habitual conditioned thinking!

LESSON 6

I Think; Therefore I Act

Breakdown of Lesson 6:

Is negative conditioning the cause of conflict?
Caught in thought!
Does understanding require awareness?

Materials needed:

Add to charts. Remind students to add to POSITIVE CONDITIONING and NEGATIVE CONDITIONING wall charts, on an ongoing basis.

Activity #6A: My Caught in Thought Tree. Make a copy for each student.

Activity #6A: Caught in Thought! Cut into strips the conflict situations this activity, for picking out of a hat or bowl.

Activity #6B: My Undoing! Conflict Situation #1. Make copies for the groups.

Is Negative Conditioning the Cause of Conflict?

✓ Ask Students:

- Did you bring to class a battle that sometimes rages inside you?
- Who wants to tell us about yours? *Encourage responses from all students. Make this a good dialogue time.* For each offering, ask:
 1. What do you think is the cause of that battle? Is it negative conditioning of some kind?
 2. Is it fear of something or someone? It's best to not mention names of people here, but to focus only on the fear itself.
 3. Do you think negative conditioning creates the fear that causes that battle inside you? In what way?

✓ Tell Students:

- Conflict is a struggle that grows out of two opposing forces. Both forces can be inside you. For example, you have homework, and don't want to do it.
- Most battles begin with inner conflicts such as this one, and then they grow into larger ones. For example, you decide not to do your homework and the teacher calls on you in class the next day. Now, you're embarrassed.

- So, to prevent war in the world – and to do well in your classes – we need to learn how to resolve the little wars that start in our brain. So, when you have homework, you just do it. Conflict? Gone!
- The key is to be aware of negative conditioned thinking – as it arises. And when it does arise, to “undo” it by NOT acting on it.

✓ **Ask Students:**

- Have you ever been “in the moment” and realized, once the moment was over, that you had made a connection that felt positive and even inspiring? *Encourage students to tell their stories.*
- Who can give me a definition of the word “explanation”? *Encourage all responses. There are no “wrong” answers.*
- Who can define the word “example”? *Encourage responses.*
- Who can define “experience”? *Again, encourage all responses.*

✓ **Tell Students:**

- Your definitions are all excellent. Now we’re going to go a bit deeper into our definitions.
- **Explanation.** Explaining is what I’m doing right now. You and I speak the same language, and we have similar backgrounds, so if I explain something to you, you’ll probably understand it. The process of explaining is a learning procedure where someone communicates information to others. This explanation gives you a kind of foresight – knowledge gained by looking forward.
- **Example.** Offering an example is the next step in learning. This is a way to personalize an explanation with the thought, “Oh, I know what you’re describing. I remember when this happened to me. I was doing such-and-such.” This is hindsight — knowledge gained by looking backward.
- **Experiencing.** This stage has nothing to do with thought. It is based on what is happening to you in the moment. Thought is used to explain it, as I am doing here, but thought is not what’s doing the Experiencing. When something happens to you in the moment, insight is what’s gained – by looking inside yourself.

✓ **Give each student a copy of “My Caught in Thought Tree!” (next page) and read through it.**

Activity #6A
MY CAUGHT IN THOUGHT TREE!



EXPLANATION:

I explain what I'm doing.
Using thought, I have foresight!
But trying to end conflict, I cannot,
because I am caught in thought.

EXAMPLE:

I offer an example of what I'm doing.
Knowledge based on looking backward.
I possess hindsight! But trying to end conflict,
I cannot, because I am caught in thought.

EXPERIENCING:

I am experiencing what's happening right here, right now.
Something's happening, and I am in the moment. Insight!

Explanation is necessary in life, to describe what we need to communicate. Being able to provide examples is also helpful to recall what we've done in the past and use it to further our knowledge. But, in the moment, when we need to act, rather than re-act, to our genetically programmed selves — knowledge postpones insight, and insight is what helps us survive!



KNOWLEDGE

It comes from our collective past. It can trigger a genetically programmed instinctive reaction. But trying to end conflict, it cannot. It only postpones immediate insight, still being caught in thought

INSIGHT

It is immediate! It can dispel any divisiveness that comes from a genetically programmed instinctive reaction!

Caught in Thought!

✓ **Read to students the following story by Dr. Terrence Webster-Doyle:**

Last spring I was walking around the lake near our home when I came across a Hispanic man (I assumed Mexican) working in a neighbor's garden. As I passed him I said, "Good morning" (in English). He kept his face down in his work and didn't respond to me. It seemed to me that he had an image of me as the "big white Patron" (boss) and that he was just a peon, a lowly worker, perhaps just over the border (there is a lot of prejudice toward Mexicans where we lived).

So I thought to myself that when I came back around the lake that I would try something. I said (in Spanish), "Buenos días, Señor. Cómo está?" He lifted his head and looked straight into my eyes with confidence and said, "Bien, bien gracias. Y usted?"

At that moment there were two men greeting each other without any conditioned prejudicial thinking. There was a moment of complete freedom from conditioning. In that moment we were not separated by any preconceived prejudices, by any ethnocentric knowledge that we had been indoctrinated into and were therefore unhindered by pre-judgments (knowledge) that had separated us. In the moment of this experience, there was no discord between us and I understood instantly that I could never hurt or take advantage of this man who was essentially me.

I understood in that moment that this freedom from conditioned thinking is what we all look for, but cannot find, because we look for it by seeking solutions to the problems of conflict — in knowledge, methods, ways, definitions, and explanations — instead of just being aware of our state of mind in that moment, being aware of the "knowledge" we had of each other that caused a separation between us. Before that moment of recognition of the humanness of each other we were both "caught in thought," caught in our habitual conditioned images that we thought were real. At that moment, I realized that conflict is not a problem to be solved, but a reality to be seen.

MY KNOWLEDGE

**comes from my past, and inspires a conditioned, habitual
instinctive reaction that postpones immediate insight.**

MY INSIGHT

**is immediate, and can dispel any divisiveness that comes from
a conditioned, habitual reaction!**

Note To Teacher: Go to "Caught in Thought!"
(Activity #6B), next page.

Activity #6B

CAUGHT IN THOUGHT!

- ✓ Ask each student to select a slip of paper from a bowl or hat that you pass around. (See sample situations, next two pages.)
- ✓ On each slip is a potential conflict situation. Each volunteer will:
 1. Pick a slip, but not look at it until it's his or her turn!
 2. Read it out loud
 3. Say, "It's crystal clear!" or "I'm caught in thought!"
 4. Immediately blurt out a conclusion to resolve the conflict, without thinking!
- ✓ After all students have done this, ask:
 1. How did it feel to act spontaneously – in the moment? Did you actually respond spontaneously, or did you get caught in thought?
 2. Do you think you reacted well in this potential conflict situation?
 3. Do you think you prevented conflict? Created conflict?
 4. Did you get caught in explanation, or example – caught in thought?
 5. What role did knowledge play in helping you in this situation? Did it help? Did you need to rely on instinct?
 6. Do you think you have the ability to respond to a potential conflict situation in a way that can prevent conflict?
 7. Do you think the kind of ability required to do this has anything to do with how well you read or do math?
 8. Does it make you feel good to respond nonviolently to a potential conflict situation – right in the moment?
 9. When you are feeling particularly warlike, do you wish you could act intelligently, peacefully and strongly at the same time?
 10. What did you learn in this exercise that you can use in life?

My father said I get no allowance this week, because I didn't do the chores he asked me to do.

My friend got angry with me, because I called that friend a very bad name.

Two country leaders get together to talk about a cease-fire, but one of them insists that the cease-fire begin next month instead of right now.

A woman I know told my mother that I was seen on a street corner buying drugs.

The work I do would be much easier if I could use a new computer program that's out. However, it costs \$500, and my parents have said, "No."

I want to work after school, but my parents don't think I should, since my grades aren't as good this term as they were last term.

Somebody I'd like to be friends with doesn't even seem to know I exist.

I'd like to watch a special movie on television, but my kid brother is determined to watch a horror movie instead.

My family eats meat, fish and poultry. I told them that I've decided to become a vegetarian and refuse to eat meat.

I feel it's necessary to exercise, and I prefer to exercise first thing in the day, but I hate getting up early in the morning.

I learn that a friend is invited to a party that I'm not invited to, even though we both know the party-giver.

There's just been an earthquake and I hear a cry for help in the house next to mine. I'm scared to go out there.

There's a bully who keeps annoying me. I'm scared to tell anyone because I think the bully will hurt me if I do.

A cyberbully keeps emailing me – I think it may be someone I know.

The kids in school dress better than I do. I know we don't have the money, but I'd really like to buy some new clothes.

I'd rather learn Martial Arts than play on the football team at school, but my dad insists that I try out for the team.

I want to go to college on the other side of the country, but my parents say I have to attend a local college or university.

The group I belong to doesn't get along with another group on campus. I like the kids in the other group, but never hang out with them because of what my group will say.

I live in a border state of the U.S. where illegal immigrants come across the border. I've been asked to identify any that I see. I've met a couple, but don't want to "out" them.

The U.S. is in a deep economic crisis. The parties in Washington keep fighting about it.

Does Understanding Require Awareness?

✓ **Tell students:**

Challenge. Every day we get the opportunity to face a challenge — an invitation to the mystery of doing something new. This dares us to face what lies before us and to participate in a new adventure.

Discovery. Once new and different possibilities fill our minds, we begin to make discoveries — sometimes surprising ones — that come simply from looking closely at the world around us.

Awareness. Our discoveries lead us to new awareness — things we've not been aware of before. Our sharpened minds fill with new questions — sometimes questions that have no immediate answers. Some of the most exciting questions are not always answerable, because they give us the opportunity to see what they are pointing to.

- Let's look at our lessons through the eyes of our challenges, our discoveries, and how they lead to our awareness.
- Because we have not been helped to see the conditioning in our minds, it's important to talk about it and become more *aware* of its presence.
- We are conditioned in broad, grand ways — such as how we treat Earth's environment, ecology, birds and animals; the way our society deals with men, women and children, in general.
- In a nanosecond (one-billionth of a second), we can move from Explanation and Example to Experiencing. Sometimes it can simply happen TO us. But understanding what PREVENTS it from happening is what awareness is all about.
- What it takes is SUSTAINED AWARENESS of how thought has created and sustained a conflict.
- So let's practice waking up and sustaining our awareness!

Note To Teacher: Go to “My Undoing!: Conflict Situation #1” (Activity #6C), next page.

Activity #6C
MY UNDOING!: CONFLICT SITUATION #1:

- ✓ **Divide students into four to six groups.** Give each group a separate place to work in the classroom. Or, if the weather is good, have some of the groups go outside, to a playground or other area.
- ✓ **Also make a copy (copies) of “Conflict Situation #1” (below) for each group.** (Photocopy and cut to size.)
- ✓ **Tell students:**
 1. Everyone will receive the same conflict situation. Look over the chart!
 2. Work quickly, efficiently and as quietly as possible (if they’re all in the same work space). Give each team member a chore (i.e., you take notes, you conduct the dialogue, you keep time), or ask the group to do this.
 3. Instead of using knowledge we already have to “do” something — to attempt to solve a conflict situation which is not working — we are going to “undo” it so something new can happen. It will be up to you to make a note of anything and everything in this situation that contributes to the conflict situation – and remove it.
 4. Photocopy **Conflict Situation #1** (below) to give to each group. But first, read it aloud – twice – to all students:

Conflict Situation #1

It has become apparent that there has been bullying going on at school. You know who the bullies are, and who their victims have been. The school has attempted to use programs in the school to prevent bullying, but school administrators do not seem to be aware that the programs are not working.

Students have complained to teachers and other administrators, but no one seems to have done anything to change things. You are concerned that more bullying will lead to dangerous situations and you want to do something about it.

What would you suggest doing to get started?

How many people will it take, and who should get involved?

How would you handle the bullies? How would you handle the victims?

How would you bring bullies and victims together?

- ✓ **After reading it aloud twice: Say, “You have 20 minutes. Go!”**

- ✓ **Call time.** Have each group report on its findings, as quickly and efficiently as possible.
- ✓ **Ask students the question outlined in the activity.**
- ✓ **Congratulate students on their good work!**

Summary

- ❖ Conflict is a struggle that grows out of two opposing forces.
- ❖ Most battles begin with inner conflicts. For example, you decide not to do your homework and the teacher calls on you in class the next day. Now, you're embarrassed.
- ❖ The key is to be aware of conditioned thinking – especially harmful conditioned thinking – as it arises. And when it does arise, to not act on it.
- ❖ Insight, which is immediate – right now – is capable of dispelling any divisiveness that comes from prejudicial conditioned thinking. Knowledge postpones immediate insight.
- ❖ We are conditioned in broad, grand ways — such as how we treat Earth's environment, ecology, birds and animals; and the way our society deals with men in general, women in general, and children in general. All are important.
- ❖ In a nanosecond (one-billionth of a second), we can move from Explanation and Example to Experiencing. Sometimes it can simply happen TO us. But understanding what PREVENTS it from happening is what awareness is all about.

Other possible activities:

Have a dialogue. Talk at home and in school about ways to become more aware of conflict situations.

A quote to explore.

"If both the past and the external world exist only in the mind, and if the mind itself is controllable — then what?"

— *George Orwell, 1984*

Homework Assignment:

Bring to class a newspaper or magazine article about a current war situation. We'll read some aloud and explore our thoughts.

LESSON 7

Am I Living in the Past?

Breakdown of Lesson 7:

Do we live in the past?
How much of our conditioning has a negative effect?
Through the eyes of peace

Materials needed:

Story: "Through the Eyes of Peace" next page.

Activity #7A. The Right Environment. Make about 6-8 copies, 1 per group.

Activity #7B. Marvin in Liberia. Unfold a map of the world for all to see.

Activity #7C. Better Than What? Think of some opposing groups to include.

Note To Teacher: Begin this lesson by reading aloud a few of the articles about a current war situation that students brought to class. No need to do anything but read them.

Do We Live in the Past?

✓ **Ask students:**

- Are both sides fighting?
- What are they fighting about?
- Is the fight about something that happened today? When?
- Is this an indication that they are living in the past – fighting over something that happened a long time ago?
- Why do you think they continue to fight?
- Is their conditioning involved? Fear?

- ✓ **Read the following story aloud to students.** Be a passionate storyteller! If you have computer access, you can show pictures from the book *Tug of War* at: <http://www.atriumsoc.org/download.php>

Through the Eyes of Peace

A Story

Representatives of two countries were standing in a large hall in a major city in the United States. They had come from far away, from lands that were at war. Their countries had been battling for centuries — the same war over and over, family after family dying for the same cause: Freedom. As far back as recorded history goes, they had been at war with each other.

Now they were face-to-face in the same space. They began walking nervously around the room. They were meeting without their usual weapons and uniforms, and it was hard to recognize who was who without their military regalia. No one had rank. No one wore medals. They were dressed in similar clothing — shirts, pants, jackets in the style of the United States or Europe. But neither side saw their similarities. They only saw their differences. And they argued in the great hall.

"You are the terrorists! We are the freedom fighters!" one side would say.

"No! We are the freedom fighters! You are the terrorists!" the other side retorted.

They were rattling off rapid, anxious words — like machine gun bullets.

"It is our claimed Holy Land. Our Holy Scriptures tell us that this land is ours."

"We are the Chosen Ones!" the other side would reply. "No! Our forefathers were here before yours. See, it says so in our Holy Book. God is on our side!"

"Your God is false. Our God is the only true God!" the other side shouted back in anger. "Anyone not believing that the land belongs to us is the enemy and must die!"

"No, no. Our law says that you are the enemy!"

And on and on they went for weeks in these "negotiations," discussions designed to generate an agreement. But there was no agreement.

There was world news coverage of the goings on. "Experts" interviewed both sides, then wrote news reports and best selling books on the subject. These experts spoke on television, radio, at colleges and universities, discussing complicated reasons why the negotiations were not working. They were rewarded with money and honors around the world for their analysis. In the meantime, however, the arguing continued and the war went on.

One day a young girl visited the negotiations with her father, who was in military service. This was her first time, and she was surprised by all the arguing.

"Daddy, why are they so afraid of each other?" she asked.

"They're not afraid," her father said, embarrassed by her comment.

"What are they shouting about?" she inquired.

"Each one believes in their God and their country, and they are trying to solve the problems of war," the father replied.

"Oh," said the girl. "I thought they hated each other."

"Oh, no, they are trying not to be enemies."

"How could they be enemies," asked the girl, "when they look and sound exactly alike?"

Do We Live in the Past?

✓ **Ask students:**

- Are both sides fighting?
- What are they fighting about?
- Is the fight about something that happened today? When?
- Is this an indication that they are living in the past – fighting over something that happened a long time ago?
- Why do you think they continue to fight?
- Is their conditioning involved? Fear?

✓ **Tell Students:**

- We are looking, once again, at the drive to survive. At the core of survival is the need to identify with a group – so we feel safe — protected.
- No one is pointing a gun at either side of this conflict, so the threat they appear to feel is not real and does not need immediate attention.
- What is happening, however, in their brains is a threat based on the IMAGE of a threat. A gun can hurt them, but an image cannot.
- Still, the old brain cannot tell the difference between a real threat and a supposed threat — so these opposing-ideology groups are ready to fight.
- Both sides have been conditioned for so long that it's difficult for them to be rational. They cannot see that the image of the threat — that of the “other” group as their enemy — is simply an image. It is not a real threat.
- This conditioning is similar to the knee-jerk reaction we all get when we're at the doctor's office and the doctor taps our knee to see how responsive we are. Or when Pavlov's dogs hear a bell, and salivate.

✓ **Tell Students:**

- Here is something really important. The conditioned, habitual image of “the enemy” is solidly in place due to the constant reinforcement it has received over time.
- This image creates a “biological self-defense blueprint,” like a computer database, that over time creates an inborn or inherited pattern in our brain’s physical structure.
- This pattern is created to make us feel protected, to ensure its survival.
- It acts automatically on its longtime belief, without our consciously doing it!
- It’s a machine, built like a robot, to instinctively guarantee its existence!
- We call it a “genetically programmed instinctive reaction.”
- This means that our brains are hardwired for war, because we’ve inherited this tendency, at birth, for what we mistakenly believe will help us survive!

**It’s like being a puppet,
with someone else pulling the strings.**

**We are “puppeted” into believing that what our brain is doing
will guarantee our continued existence.**

But, in fact, it is actually threatening our existence!

- The reason is that our brain no longer works the way it did in ancient times when this kind of thinking actually protected us.
- Like a corrupt computer disk, this kind of thought is a virus that’s killing us.
- This survival mechanism simply thinks that it’s doing the right thing.
- It does not understand that it is mistaken — that it’s no longer doing anything to guarantee our survival.

- Such conflict created by our biological genetic program is no one's fault. No one is to blame. Our only responsibility is to:
 - **Look at it!**
 - **Pay attention to it as it arises in the moment!**
 - **Do NOT react out of it!**
- If we do this, the conflict has no place to go!
- This "virus" cannot get us to fight when there is no fighter, when we will NOT fight!
- When we can SEE through differences that separate us, then it becomes instantly possible to be free of those differences.

✓ **Ask students:**

- Will simply being *aware* and not acting out of that deep-seated conditioning that has been implanted and drilled into the brain be enough to end it?
- Is this conditioning not just behavioral and psychological, but biological?
- Is this conditioning also physical? Why do you think so?
- Is it genetic? Why do you think so?
- Has it been ingrained in the physiology of the human brain for millennia and never correctly addressed because no one has ever looked at it this way?

Note To Teacher: Go to "The Right Environment!" (Activity #7A), next page.

Activity #7A

THE RIGHT ENVIRONMENT!

✓ **Tell students, as you prepare to give each group a copy of this page:**

1. It is the tendency of all of us human beings to view other cultures as not only different from our own, but also inferior.
2. This tendency creates a great danger of behaving in ways that are damaging not only to other cultures, but also to our selves.
3. As increasing globalization brings different cultures together, people are learning to overcome their self-centered, ethnocentric thinking, and are starting to see human society from a broader, more inclusive perspective.

✓ **Divide students into groups of 4 or 5. Each group will:**

Select a group (social, political, religious, or other) to focus their attention on. Ask each group to select any group and be prepared to tell:

- What underlying ideas or themes run through your group's thinking about itself?
- How does this group's ideas develop?
- How are the group's ideas and ideals related to your personal views about how people get along in general?
- How does your group relate to membership in class, belief systems, or political organizations in your town, your country?
- How does your group see itself when compared to other groups that you perceive are similar in some way?

✓ **Remind students to give everyone in the group a job: one person conducts; one person takes notes; one person makes sure that everyone gets the floor, etc.**

✓ **Give students time to separate into groups – or you can separate them. Remind students to not always pick the same people for their group situations. Then tell, them: “You have 15 minutes. Go!**

How Much of Our Conditioning Has a Negative Effect?

- ✓ **Call time and ask students:**
 - What group wants to go first?
 - What did you discover about your group? Let's answer the questions on your sheet.
 - What did you discover about your group's ideas, how it thinks, how its ideas relate to you personally, how your group relates to the community it's in, and how it relates to other groups?
 - What kind of conditioning did you discover? Was some positive and some negative? Which was which?
 - Did you look at it? Pay attention to it arising in the moment? Did you NOT react out of it?
 - Did you discover that conditioning, no matter how positive it seems, can sometimes have a negative effect?
 - What are some negative effects you discovered?
- ✓ **Be sure to give every group time to report on their findings — quickly and efficiently!**
- ✓ **Tell Students:**
 - **Ethnocentrism** is the tendency to evaluate other cultures in terms of our own.
 - This is evident in the widespread practice of labeling outsiders as "savages" or "barbarians," simply because their societies or communities differ from those of the dominant culture.
 - You can see what happens in our minds as soon as we apply these labels to people. In our minds, they instantly become enemies.
 - **Cultural relativism.** The opposite of ethnocentrism is "cultural relativism," which is the principle that an individual human's beliefs and activities ought to be understood by others in terms of that individual's own culture.
 - In other words, civilization is not absolute — it's relative. Our ideas and concepts are true only so far as our civilization goes.

- What we perceive as “wrong,” “barbaric” or “savage” in one culture’s living style maybe be absolutely “right,” “traditional” and “acceptable” in that culture’s living style.

✓ **Call time and ask students:**

- How do we get to that place where we can see another person — another country’s — traditions as we see our own?
- How do we see this — not a problem to be solved, but rather a situation to be understood?
- Does anyone know where the Republic of Liberia is located? *Point out West Africa on a map of the world, if you have one.*

Note To Teacher: Read students the following about **Marvin in Liberia, (Activity #7B)**. Read all you can about him at: <http://www.liberiadjar.org/en/default.asp>

✓ **MARVIN IN LIBERIA**

What was the state of mind of Liberian children after 15 years of a horrendous civil war in the Republic of Liberia — a war in the streets where these people lived?

It’s likely that the “hard drive” in the ancient brain of these Liberians at war failed as well as the software that usually reboots that hard drive. The “guarantee” for tribal security failed due to the constant barrage of violence over a long period of time. Their brains had physically and genetically adapted to living war every day of their lives, 24 hours a day.

Most of us, here where we live, are victims of an inbuilt defense mechanism that doesn’t want to change, but Liberians — because they had been battered with violence for 15 years — were weary of their past and, as a result, became *open to hearing new thoughts*.

War, as a way of life, has been Liberians’ expectation for generations. Liberians have kept it going, even though it wasn’t working to get them what they wanted — which is peace. In a way, it’s like the right hand not knowing what the left hand is doing.

This hardwired way of thinking has been: We want to bring about peace, but at the same time we are re-creating conflict because we are not aware of the deep-seated program that keeps conflict in place.

**With this very program that you are now learning,
the Liberian youth that Marvin is teaching are learning to understand
what prevents peace — and that makes us understand
that if they can do it, so can anyone.**

**Because war broke people apart from their usual groups,
the children of Liberia were not controlled by a need for group survival
in the old way. The deep need for psychological identification, or allegiance
to it, was overturned because the old program did not have a hold on them
in the same way any longer. This then liberated a new potential.**

**Many thousands of war-torn Liberian children
are currently being educated about the root cause of violence
so they can *free themselves* from the conditioned thinking
that created their 15-year civil conflict.***

Through the Eyes of Peace

✓ **Tell Students:**

- The young girl in the story “Through the Eyes of Peace” could see that the representatives of the two countries were the same. Through HER eyes, they had every reason to be friends.
- The representatives, however, saw only their differences and, as a result, believed that they were enemies.

✓ **Ask students:**

- How do we get to that place where we can see another person — another country’s — traditions as we see our own?
- How could two perceptions of the same situation be so different?
- Do you think the answer might be “conditioning”?

Note To Teacher: Go to Activity 7C, next page:
Better Than What?

* Marvin Davis, a Liberian human rights journalist, editor, poet and peace educator, is the author of the internationally acclaimed book *Brave New Child, Liberating the Children of Liberia and the World*. During the war, Davis had to flee Liberia to save his life after rebels killed his father. Since then, he has worked with thousands of war-torn children and helps free them from negative conditioned thinking. <http://www.atrumsoc.org/index.php>

Activity #7C

BETTER THAN WHAT?

✓ **Tell students:**

Pick a current event happening right now that relates to war, violence, or politics. *Allow students to agree on one topic.*

✓ **Ask students:**

1. What's your opinion of this event?
2. If it's politics, ask: Which party do you think is better?
3. How did you come to believe that Democrats are better than Republicans — or that Republicans are better than Democrats?
4. Do you think Muslims are better than Serbs? How did you come to this decision?
5. Are Palestinians better than Jews? Jews better than Palestinians? At what are they better? How did you reach your conclusion?
6. Are Blacks better than Whites? Whites better than Blacks? Native Americans better than both of them? What do you think and why do you think it?
7. Did you learn this opinion, or did you come to it on your own?
8. Did you learn this from your five senses? From your thoughts? Where did those thoughts come from? Did you make this decision today? Yesterday? Last year?
9. Are you living in the past?

✓ **Invite students to add to the Brain Machine and Conditioning charts!**

✓ **Remind students: War begins with one, but it takes two to complete.**

✓ **Congratulate students on their insightful thinking!**

Summary

- ❖ At the core of our survival is the need to identify with our group – so we feel safe — so we survive. In many of our everyday conflicts, no one is pointing a gun at us, so the threat we feel is not real and does not need immediate attention.
- ❖ What happens, however, in our brains is a threat based on the IMAGE of a threat. Our ancient human brain cannot tell the difference between a real threat and an image of a threat, so we prepare to fight or run away. We cannot see that the image of a threat — that of the “other” groups as our enemy — is simply an image. It’s not real. The conditioned image of “the enemy” is solidly in place due to the constant reinforcement it has received over time.
- ❖ **Ethnocentrism** is the tendency to evaluate other cultures in terms of our own. We label outsiders as “savages” or “barbarians.” As soon as we apply these labels to people, in our minds, they become enemies.
- ❖ **Cultural relativism** is the principle that an individual’s beliefs and activities ought to be understood by others in terms of that individual’s own culture. What we perceive as “wrong,” “barbaric” or “savage” in one culture’s living style maybe be absolutely “right,” “traditional” and “acceptable” in that culture’s living style.
- ❖ The young girl in the story “Through the Eyes of Peace” could see that the representatives of the two countries were the same. Through her eyes, they had every reason to be friends. The representatives, however, saw only their differences and, as a result, believed that they were enemies. How could two perceptions of the same situation be so different? Do you think the answer is: conditioning? War begins with one, but it takes two.

Other possible activities:

Have a dialogue. Talk at home and in school about ethnocentrism and where you see evidence of it in your community.

A quote to explore.

“Nothing changes more constantly than the past; for the past that influences our lives does not consist of what actually happened, but of what men believe happened.”

— Gerald White Johnson, *American Heroes and Hero-Worship*

Homework Assignment:

Bring one paragraph about anyone – someone you read or heard about who caused conflict in some way – called “What Did S/He Do? Why Did S/He Do It?” Be creative!

LESSON 8

Does My Past Interfere With the Present?

Breakdown of Lesson 8:

What psychological baggage are you carrying?

Nurture and nature

Epigenetics: What role does it play?

Materials needed:

Activity #8A. Two Stories. Prepare to read to students.

Activity #8B. Rory, The Race Car. Make two copies of role-play for Volunteers.

Note To Teacher: Keep in mind that questions that begin with “Why?” ask for an explanation (the first E). Questions that begin with “What?” look for a cause, and encourage students to not only think more for themselves, but also to look more deeply into root causes and preventive thoughts and actions, which develop their experience (the third E). Use “What?” as much as you can!

What Psychological Baggage Are You Carrying?

✓ Tell students:

- From early childhood we carry around psychological baggage.
- This “baggage” consists of things we’ve been trained to believe all of our lives, consisting of rules and regulations, traditions, values, customs, and beliefs.
- We all have these things in our psychological suitcase.
- Let’s explore these things, beginning with our assignment “What Did She – or He – Do? And What Made Him — or Her — Do It?”

✓ Ask students:

- Who brought in a paragraph and would like to read aloud first?
- After each paragraph read, ask:

1. What do you think of what this person did?
2. What would YOU have done?
3. What do you think made this person do this?
4. Do you think it was beyond his/her choice?
5. When certain buttons were pushed, did he/she automatically react — like a robot? Why do you think so?

✓ **Give a few students the opportunity to read their paragraphs.**

✓ **Tell students this story, which follows “What did she do, and what made her do it?” IMPORTANT: Before reading the story, please say that if anyone has or has had a friend or family member in the military, this story intends no disrespect. It’s no one’s fault that they go to war since we have been biologically and psychologically programmed to fight.**

A woman who was married with three daughters made the decision to join the Armed Forces and go to war. Sadly, the woman died and left her young children at home with their father, who had to try to explain to their daughters what happened.

✓ **Ask students:**

- If you were their father, how would you explain why she died to her young children, knowing that you had to make it very simple for children to understand?
- Would you say, “Your mother met this man in his office and he convinced her to travel 6,000 miles away and kill men, women and children to protect you and your country?”
- Isn’t this in reality what happened, saying it in the simplest yet most realistic terms?
- Suppose someone came into your home, or you met someone in an office, who asked you to travel 6,000 miles away and kill men, women and children. This recruiter told you that this was an opportunity to show your strength and courage as a woman or man, and fight for your country. What would you do? Would you go to war?
- Would you ask this person to leave, or leave this person’s office? Is a person who kills people a “hero” who deserves recognition?
- Would you phone the police or a mental hospital to come and get this lunatic asking you to leave home to kill people?

- Do you think something from her past created this desire to go to war? What, for instance? Think carefully. There are no “wrong” answers — only different perspectives!

✓ **Congratulate students on their intelligent thoughts!**

Nurture and Nature

✓ **Ask students:**

- Who knows the meaning of the word “nurture”? Does it mean to raise, rear, cultivate, to help grow and develop?
- What is the meaning of the word “nature”? Does it refer to our natural world, to our environment?
- Do you think they’re opposites in a way? Our “nature” is based on our biological history, and “nurture” is what we get from our environment and the people who surround us?

✓ **Tell students:**

- Our “nature” is based on our genetics — our biological history — what comes to us “naturally.”
- Our “nurture” is based on our experience — environmental factors, including how we are brought up, and what we are taught. This includes the personal memories we carry.
- There is an ongoing debate regarding nature vs. nurture. It’s about how our innate, natural qualities and our personal nurtured experiences combine to produce both our physical being as well as how we think and act.
- Some people believe there are evolutionary factors that limit our ability to decide things for ourselves. The reasoning is that we behave in ways we are “naturally” and “hereditarily” motivated — no matter our environment or upbringing.
- For example: Maybe you got your hazel eyes from your father and your freckles from your red-headed mother. But where do you get your thrill-seeking tendencies? How did you develop a talent for dancing? For being good at math? Did you learn these, or do you think you inherited these abilities through your genes?

- That said, consider this quote from a former Marine Corp pilot who flew a helicopter in Vietnam.

✓ **Read this quotation to students:**

Says the helicopter pilot, “Most honest combat vets will tell you, perhaps not eloquently but in their own way, the same thing: essentially that combat is in our human DNA and it demands to be exercised...The question is, can we humans evolve peacefully, or will we succumb to instincts we can’t transcend?”

✓ **Ask students:**

- What does this combat veteran tell you about nature and nurture with regard to combat?
- What do you think affects his view that combat is in our human DNA?
- Is this conditioned thinking on his part?
- Do you think he’s given thought to this view, or it is something he’s simply learned from experience?
- It’s a somewhat shocking thought — that combat, fighting, war are part of our human DNA. How does his statement make you feel?
- What do you think about his statement that not only is combat in our DNA, but that it *demand*s to be exercised?
- Do you feel — inside you — that war demands to be exercised?
- Even if you consider yourself a peaceful, mild-mannered person, are there moments when you feel combative? Argumentative?
- What triggers these kinds of feelings inside you?
- Do you think that war will always exist because we humans will always give in to ancient instincts we cannot transcend? Why do you think so?

Note To Teacher: Go to **Activity #8A, Two Stories**, next page.

Activity #8A TWO STORIES

- ✓ **Divide students into two groups: Story One & Story Two. Position the groups on separate sides of your classroom.**
- ✓ **Read Story #1 to Story #1 Group. Then, read Story #2 to Story #2 Group. Ask students to listen carefully to these brief stories and take notes if they wish. (Read twice, if they need it.)**

Story #1

A soldier was recently given a Medal of Honor for his bravery in Afghanistan, saving several of his fellow soldiers even though he was seriously wounded, announced that he could not wait to heal so he could go back and help his fellow soldiers kill more and destroy more enemy fighters.

Story #2

A returned Peace Corps volunteer announced that she joined the Peace Corps after her brother was brutally killed in an attack that took place in her home neighborhood. Rather than hold onto anger and painful memories, she decided to join the Peace Corps and help children on the other side of the world learn how to cope with poverty and despair.

- ✓ **Give groups 10-15 minutes to develop a dialogue for why their subject in each story acted in the way they did. Then tell them, “Go!”**
- ✓ **Call time and ask which group wants to go first.**
- ✓ **Acknowledge each group and ask students from the listening group if they would like to ask the other group any questions. Encourage them to ask questions!**
- ✓ **After both groups have shared their dialogues, ask:**
 1. What do you think of your group’s work?
 2. Were you influenced at all by the other group? In what way?
 3. Can you see yourself belonging to one group over the other? Why?
 4. Can you see yourself belonging to both groups? Why?
- ✓ **Congratulate students on their “epigenetic” thinking! Next page, explain epigenetics!**

Epigenetics: What Role Does It Play?

✓ Tell students:

- Beyond those things we are “nurtured” and trained to believe — that we learn and carry with us all our lives — are those things that studies have suggested we are born with.
- For example, there is certain information encoded in our genetic material – our DNA — such as eye color, shape of ears, body size — many features that make us be us. There are also characteristics we have that fall outside our genetic code.
- Have you heard of “genetics”? “Genetics” is the science of genes, heredity and variation in living organisms, such as animals, and you and me. We inherit traits via distinct units of inheritance – our genes.
- Life is specified by “genomes.” Every organism, including humans, has a genome that contains all the biological information needed to build and maintain a living example of that organism. The biological information contained in a genome is encoded in its DNA, and divided into units called genes.
- Have you heard of “epigenetics”? Epigenetics goes beyond both nature and nurture. It’s the study of *changes* in our genes that don’t involve alterations to the genetic code but still are passed down to at least one successive generation.
- “Epi” in the word “epigenetics” means “above.” So, imagine, if you will, a character named EPI, who loves to ride and sits on top of horses. A horse named GENETICS is Epi’s favorite. Epi likes to tell Genetics where to go.
- So it goes with our epigenomes. An “epigenome” sits on top of each genome in the body, and these epigenetic “marks” tell your genes to switch on or off — to express themselves loudly or in a whisper — and, just like Epi telling Genetics where to go, these epigenomes in our bodies tell our genes where to go.
- Environmental factors such as diet, stress and prenatal nutrition can leave epigenetic marks on our genes that are passed from one generation to the next.
- There’s both good news and bad news with epigenetics.

Bad news: Lifestyle choices like smoking and eating too much can change epigenetic marks on your DNA that cause genes for obesity to express themselves too strongly, and genes for longevity to express themselves too weakly.

Big point: Those same negative behaviors can also predispose children — before they're even conceived — to disease or early death.

Good news: Current thinking is that if you remove environmental pressures, stop smoking and/or eating too much, those epigenetic marks will eventually fade, and your DNA code will, over time, begin to revert to its original programming.



Ask students:

- The *Journal of Neuroscience*, in February 2009, published a paper stating that even memory, which is a complex biological and psychological process, can be improved from one generation to the next via epigenetics. Do you think this is positive? Why do you think so?
- What if the environmental pressures and social changes that we live with today are so powerful that the evolution of human genes is forced to move faster?
- What if our DNA has to react — not over many generations and millions of years — but within a few generations? What would this mean for human development?
- What would this mean for our study of conditioning and human behavior? Does this mean that DNA, which we've thought was an ironclad code, can be tinkered with? Can we bend DNA to our will?
- Could we, therefore, create an intelligent environment that stimulates a genetic change in our deeply engrained pattern for violence, and war? Do you think it's impossible to avoid the genetic basis that we are geared for war?
- Do you think that when we change our environment, through exploration and investigation, we can affect our genetic structure in a positive way?

Note To Teacher: Go to **Activity #8B**, next page:
Rory, The Race Car.

Activity #8B
RORY, THE RACE CAR

- ✓ **Ask for two Volunteers to read the role-play that begins on the following page.**
- ✓ **Give the Volunteers a couple of minutes to look over their role-play.**
- ✓ **When they're ready, encourage them to really play their roles dynamically, and to make it fun!**
- ✓ **Explain to them that Rory is a race car. Gene is a human being who likes to drive Rory around.**
- ✓ **After the role-play, thank Volunteers for their excellent reading. Then, ask all students:**
 - Is Rory pretty stuck in ancient thoughts?
 - Is Rory hung up on doing the same things the same ways?
 - What do you think is Rory's motivation? Survival?
 - Do you think Rory's brain is maladaptive — unable to adapt to the present circumstance of Gene wanting to try something new and different?
 - Has Gene attempted to have a dialogue with Rory? Is Gene providing some logical reasons for wanting to change their normal routine?
 - What do you see as the primary reason for their conflict?
 - If you could talk with Rory and Gene, how would you advise them?
 - Do you think that Rory's conditioned thinking is a problem to be solved, or is it simply a reality to be recognized?
 - Would trying to solve it as a problem only postpone seeing what's actually happening in the moment? Would seeing what is actually happening in the moment create the possibility for change immediately — which is the only time that conditioning can change?
- ✓ **Congratulate students on their nano-second thinking!**

Activity #8B:
ROLEPLAY: RORY, THE RACE CAR

RORY, THE RACE CAR

Hey, Gene. Ready to go for our usual drive?

GENE

Hi, Rory. Always fun riding with you, but I'm thinking I'd like to take a different route this time.

RORY, THE RACE CAR

The road we take has always been good and always gets us right where we want to go. Why would we take a different route?

GENE

I know you think that our usual road is the only safe one, but I'm here to tell you there are other roads out there — really safe ones, and some are pretty exciting, and I think it's time to try something new.

RORY, THE RACE CAR

(Angry:) New? You don't think riding around in circles is fun? And that there's something wrong with moving around in circles?

GENE

No reason to get angry, Rory. It just struck me, in the moment, that new things happen every day, and that maybe you and I should try being part of them sometime. Don't you think?

RORY, THE RACE CAR

(Angry:) I DO think! I think all the time! I am smart! I know what works and what has always worked! I'm a race car and I drive fast and always know exactly where I'm going! And that feels great! We always survive, don't we?

GENE

I really don't see that we are surviving like you think. I don't feel we're safe because I sense that we're going in the wrong direction. I just want to feel prepared to think a bit differently and be able to go in the right direction where I've never been in before. Don't you?

RORY, THE RACE CAR

(Thinks for a few seconds:) No. I surely do NOT!

Summary

- ❖ From early childhood we carry around psychological baggage, which consists of things we've been trained to believe all of our lives — rules and regulations, traditions, values, customs, and beliefs.
- ❖ Our “nature” is based on our biological history — what comes to us “naturally.” Our “nurture” is based on our experience — environmental factors, including how we are brought up, and what we are taught. This includes the baggage we carry.
- ❖ Our innate, natural qualities and our personal nurtured experiences combine to produce both our physical being as well as how we think and act.
- ❖ Some people believe there are evolutionary factors that limit our ability to decide things for ourselves.
- ❖ There is certain information encoded in our genetic material – our DNA — such as eye color, shape of ears, body size — many features that make us be us. There are also characteristics we have that fall outside our genetic code.
- ❖ Epigenetics is the study of changes in our genes that don't involve alterations to the genetic code but still are passed down to at least one successive generation.
- ❖ Every organism, including humans, has a genome that contains all the biological information needed to build and maintain a living example of that organism. An “epigenome” sits on top of each genome in the body; these epigenetic “marks” tell your genes to switch on or off — express themselves loudly or in a whisper.
- ❖ Creating an intelligent environment can stimulate a genetic change in our deeply engrained tendency for violence, and war.

Other possible activities:

Have a dialogue. Talk at home and in school about “epigenetics.” Look up the word online, and dialogue with others about your findings.

A quote to explore.

“Thought runs you. Thought, however, gives false info that you are running it, that you are the one who controls thought. Whereas actually, thought is the one which controls each one of us.”

— Quantum Physicist Dr. David Bohm

Homework Assignment:

Bring to class one example of how you see things about life as they are — not how you want them to be!

**INTERNAL BATTLES
BECOME
EXTERNAL BATTLES**



LESSON 9

Is War in Our DNA?

Breakdown of Lesson 9:

Genetics vs. experience
Understanding can create freedom

Materials needed:

Activity #9A: If War Is the Answer, What's the Question? Make copies of this activity for both groups. Also make copies of **Conflict Situation #2** for both groups.

Activity #9B: Dramatic Changes. Read ahead so you are familiar with the subject matter of this panel you will set up.

Note To Teacher: Invite any Volunteer to offer his/her homework assignment. "This is an example of how I see things about life as they are, not how I want or don't want them to be!" Give several students the opportunity to show their ability to see the truth about themselves. Then, move into this lesson.

Genetics vs. Experience

✓ Tell students:

- As we already have learned, our brain is in charge of our body in many ways.
- From the time we are born, our brain is in a continual state of learning — about ourselves, people and things around us, and the world.
- However, as amazing as our brain is, it is not particularly good at adapting to present circumstances, because it gets stuck in old patterns.
- This is like our friend, Rory, the Race Car without a driver. Rory has a disability — goes in circles in old worn-out patterns that don't work anymore for its continued existence. Without Gene, the driver, it cannot go forward in a safe way for its survival.

- The information that has been put into our brain is like a software disk with information about the culture we live in. It tells us what to do, how to act and, in certain cases, who is a threat. When confronted by a potential conflict due to what it supposes is a threat, our combat-equipped biological brain awakens. Off it goes, along the same road to war we've been on since we were born — since *before* we were born — inherited from generations before us.
- This is because we are driven to survive, which is linked to our psychological dependency on identifying with a particular *group* we've been raised with. This group we've been conditioned by is also conditioned to protect our group — so it can continue to exist.
- That disk stays in our brain because we are used to it, even though it doesn't help our survival any longer. It doesn't work! Maladaptive, it continues to inappropriately activate the biological brain to protect us when it isn't necessary. It reacts to the image of threat that the disk has programmed and believes that it's real.

✓ **Ask students:**

- Do you think we are born with genetic programming that motivates and encourages you to fight? Why do you think so?
- Do you think that one way to “experience” this programming is to attempt to do something other than what this software continually conditions you to do?
- What do you think about being exposed to violence on TV and in movies and videogames? Does it have an effect on you? What's the effect?
- Do you think it might be an effect that lasts — longer than your life, but perhaps into the life of children you may have?
- By watching violence for hours every day, even if it isn't “real” violence — do we increase the possibility that the next generation of children will inherit a brain adapted physically to warlike thinking?
- How about we break into groups again, and try our luck at thinking “outside the box” of our genetic programming?

Note To Teacher: Go to **Activity #9A**, next page:
If War Is the Answer, What's the Question?

Activity #9A
IF WAR IS THE ANSWER, WHAT'S THE QUESTION?

- ✓ **Divide students into two or more groups.**
- ✓ **Give each group a copy (copies) of Conflict Situation #2: War (next page).**
- ✓ **Ask students to read through the conflict situation as you read it aloud.**
- ✓ **Ask students to consider the following:**
 - ☐ If war is the answer, what is the question?
 - ☐ If war is not the answer, what is?
 - More funding for peacekeeping projects?
 - Cutting items that save money?
 - Preserving programs that help prevent deadly conflict?
 - Educating more people?
 - Avoiding military intervention?
 - ☐ Isn't it likely that whatever weapons we develop and use against others will soon enough be used against us?
 - ☐ If war is truly in our DNA, rather than "doing" what we've always thought and done about war, do we need to "undo" our conditioning by learning to understand what *prevents* peace?
 - ☐ Do we do this — or "undo" this — by a process of elimination — freeing ourselves from the ethnocentric belief systems we are chained to — the ones that fragment the human race, separating us from each other because of these primitive demands?
- ✓ **Tell students they have 20 minutes. Then: "Go!"**
- ✓ **Call time and ask each group to report on their findings. Compare what they found. You may want to create a chart that details findings!**
- ✓ **Congratulate students on their sense of adventure!**

Activity #9A – Part 2

IF WAR IS THE ANSWER, WHAT'S THE QUESTION?

Conflict Situation #2: War

The United States has invested hundreds of billions of dollars to build capabilities to fight and win wars. The U.S. has spent little money or time in developing the tools necessary to *prevent* deadly conflict.

As a result, when U.S. policymakers look for tools to respond to wars and escalating conflicts, they find a toolbox with only one implement — a military hammer.

In times of war, pacifists try to provide a service and make a contribution to peace in ways that do not involve them in the military effort. You don't have to be a pacifist to understand the importance of nonmilitary engagement to national security.

- If war is the answer, what is the question?
- If war is not the answer, what is?
- The world has become smaller due to technology. The nations of the world are now more involved in each other's business. As a result, do we need greater cooperation among nations?
- How do we build this cooperation?
- **Final Important Question:** Do you think that conditioned ethnocentric, divisive thinking ensures our physical survival — or could it be the very thing that threatens it? How?

Understanding Can Create Freedom

✓ Ask students:

- Have you ever heard of a man named Jiddu Krishnamurti? Who was he? When did he live? Do you know?
- Did you know that he was referred to as a “spiritual teacher,” a “guru,” as they were called in India, but he intensely didn’t like being labeled that since he thought gurus were fakers who conditioned people to be their followers?
- Do you know why these people created these special images for him that would make him an authority figure?
- Did you know that he was a courageous man who spoke out about the conditioned thinking that created war during World War II — even though it was not popular to do so at the time?
- He once said, “War is merely an outward expression of our inward state, an enlargement of our daily life — the collective result of our individual activities. Therefore, you and I are responsible for war and what can we do to stop it.” What do you think of that statement?
- He also said, “You and I can see what creates wars, and if we are interested in stopping wars, then we can begin to transform ourselves, who are the causes of war.” How are we the causes of war?
- He said, “If we had no belief but good will, love and consideration between us, then there would be no wars.” How does belief cause war?
- If we had no belief but good will, would that really prevent war from happening? How?
- He understood that, as long as each one of us is seeking psychological security, the physiological security we need — food, clothing and shelter — is destroyed. What does he mean by this?
- What does it mean to be “seeking psychological security”?
- He says, “Without knowing yourself, there is no peace. To put an end to outward war, you must begin to put an end to war in yourself. War will be stopped only when you realize the danger, when you realize your responsibility, when you do not leave it to somebody

else.” What do you think he means by this? How would this end war?

✓ **Tell students:**

- Krishnamurti thought that “spiritual teacher” and “guru” were terms that created exclusive and elite images that prevented people from looking for themselves at what creates conflict.
- He felt people used these terms to prevent people from really hearing what he said because it challenged them and their conditioning. But he was none of these things.
- He considered himself an educator who wanted only to help people be free of conditioned thinking that caused so much unnecessary suffering in the world.
- He spoke his entire life challenging people to understand what responsibility they had for creating war.
- Krishnamurti stated that when people lack self-understanding they often use violence as a means to get what they want.
- He wanted people to see that they were the causes of war by the way they were conditioned to think.
- He felt that our educational system was failing us because it isn’t addressing the real concerns of humanity but only preparing students to compete, to be aggressive and be successful financially.
- He realized that to bring about peace in the world, to stop all wars, there must be a fundamental psychological change in the individual – in you and me. He could see that economic improvement without this inward change is meaningless, for hunger is the result of the instability of economic conditions produced by our conditioned psychological states - greed, envy, ill will and possessiveness.

Note To Teacher: Go to **Activity #9B**, next page:
Dramatic Changes.

Activity #9B
DRAMATIC CHANGES

- ✓ **Ask for 4 Volunteers to be part of a panel on changes in the world.**
- ✓ **Set them up to sit on one side of table, facing everyone else.**
- ✓ **Ask remaining students to be local reporters for the media, and to write down questions they will want to query panelists about.**
- ✓ **Read to students the following statement:**

=====

War and Peace

The world has become smaller as technology has developed. Every day, our technology increases the speed of communication, the capacity of transportation, and the danger and deadliness of military weapons.

As a result, all nations of the world are more and more involved in each other's dealings and concerns. The consequence seems to be that we need greater cooperation and integration.

The speed of technological change is increasing, which means that the pressure on governments and institutions around the world are going to double — and redouble — in the years to come.

We are in for extremely dramatic changes. War is not ending and peace is not rapidly taking its place. With all the technological changes going on, the ways that both war and peace are being conducted are changing.

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- ✓ **Ask each Volunteer to express how he/she thinks and feels about this, as well as what needs to be “done” or “undone” to improve life around the globe.**
- ✓ **Then ask the “Reporters” to fire questions at the panelists, as reporters often do to the President, or to election candidates. Such questions as: “How do you think war is changing?” “How do you think peaceful solutions are changing?” “Is anything working?” “How do you think understanding creates freedom?”**
- ✓ **Call time and thank students for their insightful thoughts and contributions. Tell them, “We’ll do this again sometime, with new panelists!”**

Summary

- ❖ As we already have learned, our brain is in charge of our body in many ways.
- ❖ From the time we are born, our brain is in a continual state of learning — about ourselves, people and things around us, and the world.
- ❖ However, as amazing as our brain is, it is not particularly good at adapting to present circumstances, because it gets stuck in old patterns.
- ❖ The information that has been put into our brain is like a software disk with information about the culture we live in. It tells us what to do, how to act and, in certain cases, who is a threat.
- ❖ When confronted by a potential conflict due to what it supposes is a threat, our combat-equipped biological brain awakens. Off it goes, along the same road to war we've been on since we were born — since *before* we were born — inherited from generations before us.
- ❖ This is because we are driven to survive, which is linked to our psychological dependency on identifying with a particular *group* we've been raised with. This group we've been conditioned by is also conditioned to protect our group — so it can continue to exist.
- ❖ That disk stays in our brain because we are used to it, even though it doesn't help our survival any longer. It doesn't work!
- ❖ Maladaptive, it continues to inappropriately activate the biological brain to protect us when it isn't necessary. It reacts to the image of threat that the disk has programmed and believes that it's real.
- ❖ Jiddu Krishnamurti said to bring about peace in the world, to stop all wars, there must be a psychological transformation in the individual, in you and me. He could see that an economic reform without this inward change is meaningless, for hunger is the result of the maladjustment of economic conditions produced by our psychological states - greed, envy, ill will and possessiveness.
- ❖ He also stated that without knowing yourself, there is no peace. To put an end to outward war, you must begin to put an end to war in yourself. War will be stopped only when you realize the danger, when you realize your responsibility, when you do not leave it to somebody else.

Other possible activities:

Have a dialogue. Talk at home and in school about how you are practicing new ways of thinking, and what effect this is having on your life.

A quote to explore.

“Thought is constantly creating problems...and then trying to solve them. But as it tries to solve them, it makes it worse, because it doesn’t notice that it’s creating them....The more it thinks, the more problems it creates.”

— Quantum Physicist, David Bohm

Homework Assignment:

Bring to class an example of a group or organization you believe is doing good work. Be prepared to say, “My brain is hard-wired to: (name or kind of group)!”

LESSON 10

The Psychology of Groups

Breakdown of Lesson 10:

Why join a group?
“Proprioception” rocks the boat!

Materials needed:

Book: Bring to class: *Tug of War: Peace Through Understanding Conflict*

Activity #10A: A Single Planet! If you can, bring to class a large photo of Planet Earth, as the astronauts first saw it, or use the one in this lesson.

Activity #10B: My Proprioception Rocks the Boat! Read ahead to make sure you're clear about its purpose.

Why Join a Group?

✓ Tell students:

- As we have been learning, “Instinct Theory” states that our motivation is the result of biological, genetic programming we are born with.
- Therefore, all beings within a species — human beings, for example — are programmed for the same motivations.
- At the heart of this theory is the view that our common human motivation is to *survive* — that we are biologically programmed to want to and do everything in our power to survive. Our actions are all instincts with one primary motivation, which is to survive.
- There are many ways we want to survive — within our family, among students and staff at our school, in sports competitions, participating in our artistic endeavors, and all our hopes and dreams.
- We join groups that we believe will strengthen our ability to survive in one way or another.
- By the way, none of our behavior to instinctively survive is either bad or good; it's just conditioned behavior instinctually programmed into us — so that we continue to endure!

- ✓ **Ask students:**
 - If this is true, are we condemned to be controlled by this instinctual behavior and, therefore, be at war with each other in a conflict situation?
 - Let's look at our homework assignment and explore some of our own groups. What groups or organizations have you brought to class that you emulate. Let's go, one at a time.
 - Express your group preference by saying: "My brain is hard-wired to..." and then fill in the blank! For example: "My brain is hard-wired to my basketball team!" Or, "My brain is hard-wired to my videogame buddies." "My dance class!" "My family!" Who wants to go first?
- ✓ **Give every student the opportunity to fill in this blank. Have fun with it!**
- ✓ **If you like, ask a Volunteer to note these groups on your blackboard, or on a chart.**
- ✓ **Ask students:**
 - Do you think any of these groups might get into conflict with each other? Which ones?
 - Do you think that what incites collective conflict between these groups might be a genetically inspired instinct for survival?
 - What is a "genetically inspired instinct for survival"?
 - Could "knowledge" be the *cause* of the conflict? In what way? Knowledge about what?
 - If so, what are the factors that create this conflict — and sustain it?
 - Do you think it's our conditioning? Our hard-wired brains? What kind of conditioning do you think creates the potential conflict between these groups?
 - Do you think the problem is based on getting physical needs met by continuing to psychologically depend on identifying with a group we have been raised to associate with and be part of? What needs?

- Does this instinct completely ignore the present situation we are facing? How do you focus instead on the present situation, without relying on this ancient instinct?
- Does belonging to this group *inspire* conflict rather than help you survive it? Why do you think so?
- Have we created “opposing ethnocentric ideologies” that rely on the notion that in order to have peace and security, we need to psychologically identify with a group?
- What can we do about these differences?
- Do we need to understand the “primary program” — our original conditioning — in order to be free from its effect?
- Does this happen by becoming instantly AWARE of our original programming, sustaining that AWARENESS — and from this continued awareness new insights to deal with the situation arise naturally?

✓ **Tell students:**

- Let’s temporarily move away from deep thought and head back for a while — to a simpler time when being part of group — or a tribe — was necessary for survival.
- We’re going way back in time to when human beings lived in caves, and had to hunt for food and water and when human creatures had to build shelters, because nothing existed but earth and sky.
- Imagine yourself living back then — in the time of our most primitive ancestors, when ferocious beasts roamed wildly and looked upon humans as potential food!
- Human-like creatures killed beasts as well and used them for food and clothing, wearing their skins to protect them from extreme weather. They killed beasts with whatever instruments they could find or wield — tree limbs primarily. All of this — to survive.
- Sit back and relax while I tell you this story.

Note To Teacher: Go to **Activity #10A, A Single Planet!** next page.

Activity #10A
A SINGLE PLANET!

✓ **Bring to class a large photo of Earth, as the astronauts first saw it. A large chart-size would be ideal, but you can also show the photo on the following page.**

✓ **Afterward, ask students:**

1. This is a photo taken from space by the first astronauts who saw Earth as it looks from a distance. How does it look to you?
2. Do you think the first map-makers, who had never seen a photo like this, would have been thrilled to see this?
3. From this perspective, do you see any tribes – any countries – divided or different from each other?
4. Do you see machines or other equipment that we need to do our work and accomplish our goals?
5. What is your point of view on survival when you look at this photograph? Do you think we need to fight? Fight who, or what?
6. Do you think that, since we all live on one planet, that Planet Earth is our home and we need to find a way to live here together – with each other?
7. When you look at Earth this way, do you think that, despite our modern technology, we human are still primitive? In what ways?
8. Do you think that survival in today's world might depend on NOT fighting? Why do you think so?



OUR HOME - PLANET EARTH

“Proprioception” Rocks the Boat!

✓ **Tell Students:**

- In the moment when — together — we all just saw the Earth as our home, with water swirling around land with no boundaries — we just had a moment in time called a **proprioception**. (Write this word on your board, or on a chart.)
- “Proprio” means “one’s own.” “Ception” means “view.” So, “proprioception” means: one’s own view.
- In one moment, we all saw one view — the same thing, at the same time, and agreed on a fact. Any other beliefs or judgments we may have had disappeared for a nanosecond.
- Together, we also achieved AWARENESS of how much human thought creates conflict, and — from a distance — how wasteful it seems.
- For centuries, we have attempted to end conflict using thought and knowledge that we have. For ages, people have believed that knowledge, at the primary prevention level, can remove suffering caused by human conflict.
- I am challenging that thought right now. I am being “proprioceptive” in saying to you that “thought” is not aware of itself and what it does.
- Thought interferes with understanding “conflict” and makes it a problem to be solved. To solve it we need to look for an answer — out there somewhere. Instead of within us, right here.
- Thought lives inside the biological program that wants to ensure our survival. Thought does not want to see what it is doing, because it does not want to “rock the boat” of its conditioning. “Why change anything?” asks Thought. “We’re fine. We’ve always been fine.”
- Thought sees any challenge as a threat to its safety. Thought wraps itself inside a comfort zone, protecting us from feeling insecure.

Note To Teacher: Go to **Activity #10B, My Proprioception Rocks the Boat!** next page.

Activity #10B MY PROPRIOCEPTION ROCKS THE BOAT!

✓ **Tell students:**

- **Time for a new panel! Are you ready?** Who wants to volunteer? Great! First, let's explore the following.
- **There are five senses we've already talked about: sight, hearing, taste, touch, and smell.** The conscious part of the brain is aware of these senses, and voluntarily checks information obtained by them in order to *experience* the environment, as well as when a strong stimulus signals attention to these receptors.
- **There are other equally important sensory systems that are essential for normal body functioning.** These are not as easily recognized by the conscious part of the brain because the nervous system keeps their input unconscious.
- **One such overlooked sense is proprioception,** which is often called the sixth sense. It is developed by our nervous system to keep track of and control the different parts of our body. It is the process by which our body can vary muscle contraction in immediate response to incoming information regarding external forces.
- **Imagine driving a car and not being able to drive unless you could stare at your limbs.** Without proprioception, drivers couldn't keep their eyes on the road while driving. They would need to pay attention to the position of their arms and legs while working the pedals and steering wheel.
- **Proprioception is what allows someone to learn to walk in complete darkness without losing balance.** Police officers use it to check people's sobriety by asking them to close their eyes and touch their nose.
- **We use this sixth sense when learning any new skill, sport or art** because coordination is required.
- **That's where proprioception comes in handy for us.** It helps us be aware of coordinating our ancient instinct with our "in the moment" instinct. They're both there, but which one is dominant in a given situation?
- Okay! On to our panel!

Activity #10B
PANEL: MY PROPRIOCEPTION ROCKS THE BOAT!
“Sergeant Stone’s Revenge”

- ✓ **Ask for 4 Volunteers to be part of a panel on “in the moment” proprioception. Set them up to sit on one side of table, facing everyone else. Ask remaining students to be media reporters. Request volunteers who haven’t had a turn yet as a panel member.**
- ✓ **Read to students the story “Sergeant Stone’s Revenge” (next page) from the book, *Tug of War*. Read with great inflection in your voice so that students are in the moment with you, experiencing this story.**
- ✓ **Ask Volunteers and Reporters:**
 1. What was Private Dillon’s first response to Sergeant Stone’s command?
 2. Was Dillon’s response based on an “in the moment” reaction to the situation?
 3. The soldiers had been in that location for 10 days, in a situation the writer describes as “unreal” and “at the same time, all too real.” They perceived “the others” as their “enemy.” How do you think the others perceived them?
 4. The point of this fight was to “take the hill.” How does it strike you that all this murder and mayhem is about “taking” a hill”?
 5. What are some things Sergeant Stone yelled? Did they sound like thoughts and words coming from *his* brain, or someone else’s?
 6. What caused Dillon to jump to his feet, forget his fear and go after “the enemy”?
 7. Why did Dillon consider Sergeant Stone a hero?
 8. Is that how you define a hero? What is a hero to you?
 9. The story says “We had to fight — to kill the enemy — for peace.” What is your response to this statement?
 10. At the end of this movie, the audience cheered. Are you cheering for them? For what they did? For the movie? For the Armed Forces? Does the story make you want to do something? What, for example?

Story: Sergeant Stone's Revenge

"Throw me my M-16 and grenade launcher," Sergeant Stone yelled to Dillon. "They're coming down the hill!"

The battle screams of the northern troops were terrifying, freezing our souls. Unable to move, Private Dillon stared blankly at the trees above, the foreign cries of death descending upon him. He heard his sergeant yelling at him from 20 feet away, but it sounded as if they were at opposite ends of a long, dark tunnel.

"Dillon! Wake up, you crazy fool!" Sergeant Stone was screaming. The sergeant had to duck a spray of bullets coming from an automatic rifle. Rolling quickly to his left, he came up against Dillon who was frozen in fear in a makeshift dugout shelter.

"Dillon! Where are you?"

He slapped Private Dillon once, then again and again. Dillon suddenly returned to consciousness. "What are you doing? Where are we? What's happening? I don't belong here. Let me go!" He started to turn away from the hill, but Sergeant Stone stopped him.

"You coward! You can't run away! Your men depend on you. Your country depends on you. You've got to fight for your nation, for freedom, for democracy, for peace! You can't let your country down, Dillon. We've got to take this hill. The enemy is evil! They deserve to die!"

"Sarge, I can't do it! I'm scared! I don't wanna die." Dillon was crying.

"Shut up, you coward! You can't desert. You're a soldier! You must kill or die, or you dishonor our flag!"

The cries of the enemy were coming closer. The air was charged with deafening explosions. The enemy was launching its largest attack yet. Both sides were determined to take that hill. Neither side would back down. They had been there for almost 10 days, which seemed like a lifetime. Each side had heavy casualties. Human beings were killed in horrible ways — bombed, shot, bayoneted in close combat. The night fighting was a nightmare — crawling on their bellies inch by inch, in absolute terror, each moment facing death. Then suddenly there would be flares, and the hill was lit up like a night baseball game

back home, with everything aglow in a strange play-like brilliance. It was unreal and, at the same time, all too real.

Any noise at night was enough to stiffen every muscle in their bodies. Reaching for their commando knives, they prodded ahead like giant bugs with feelers, sensing imminent danger, yet afraid to contact the soft flesh of the "enemy." They had been trained to override their instinct to pull back — and instead, to plunge their knives forward, then turn them to drive home their message.

"We didn't start the war, Dillon. They did!" Sergeant Stone was shouting into Dillon's ear, and shaking him at the same time. "Get off your butt and get up that hill. Kill them and let God sort 'em out!"

"I can't move! My legs are frozen. I can't feel them." Dillon was frantically pulling at his legs.

"Get up! They're coming. You crazy idiot, come on. Be a hero. Take the hill. We've got to take it or they will get it! We can't let them get it again! We've got to get it back. You'll be decorated, Dillon. You'll get a medal if you can take the hill!" Sergeant Stone started firing his automatic rifle as he rose. "Come on, Dillon. It's time to meet the enemy or the devil. Take your choice!"

Sergeant Stone picked up Private Dillon by his gunbelt and hoisted him to his feet. He jammed his rifle into Dillon's hands and pushed him forward. Just then, the fighter jets went over for an assault on the hill, dropping fire bombs just a few hundred yards ahead of them. The sounds and sights were horrible. It was a living hell.

"Come on, Private. This is a gook hunting club and we are the star members! Kill 'em, kill 'em, kill 'em," Sergeant Stone screamed as he charged the hill.

There was a sudden explosion. Flying dirt, smoke and the stench of burning ground filled the air.

"Sarge! Sarge! Where are you? Sarge, I can't see you! Help me!" Dillon was calling out.

The Sergeant lay in a slump like a sack of potatoes in a hole, blown up by a land mine. Dillon turned away from that hole with a deep sickness in his being.

"It's my fault that he's dead!" cried Dillon. "I'm going to get them, for God and my country, and for Sergeant Stone, because he is a real hero. He gave his life for his nation — for our cause, for freedom and peace. Now it's my turn. I'm not afraid any longer, Sarge. I'm coming, Sarge. Take this, you gooks!" Dillon rose up shouting. Charging, he threw a grenade at the advancing enemy troops that he could not see coming through the trees ahead of him.

This was a battle to end all battles. The hill was won. Only a few trees were left standing, and every living creature was destroyed, but the hill was "taken." It was part of the plan, the dream, the cause. We had to fight; we had to kill the enemy — for peace.

The movie ends. There are cheers in the audience. The military music plays loudly as the dead men's faces are re-shown on the screen. Hero: Private Jones. Hero: Corporal Smith. Hero: Private Dillon. Hero: Sergeant Stone. On and on go the names of the patriots who gave their lives for the flag, for their country — for peace.

The lights come up and you look around. The audience is slowly starting to rise and exit. Your heart is beating fast and your palms are sweaty. You feel angry, violent, ready to join the Armed Forces right now. You feel that if a "gook" were in the theater, you would attack him for what he did to those heroes on the screen.

As you look around the theater at the other people in the audience, you see determined, angry looks and know that they're feeling what you're feeling. This movie has made you want to either run away in fear and disgust, or go to war.

- ✓ **Ask the “Reporters” to fire questions at the panelists that will engage their proprioceptive minds, such as:**
 1. What’s your position on war?
 2. What’s your position on peace?
 3. Do you think peaceful solutions are changing? How?
 4. When we join the Armed Forces, we are joining a specific group that has a specific goal. What’s that goal?
 5. In today’s world, do you believe that putting an end to war is possible? If so, how would you go about it?
- ✓ **Thank students for their outstanding contributions and proprioceptive thoughts!**

Summary

- ❖ “Instinct Theory” states that our motivation is the result of biological, genetic programming. Therefore, all beings within a species — human beings, for example — are programmed for the same motivations.
- ❖ At the heart of this theory is the view that we are biologically programmed to want to and do everything in our power to survive. Our actions are instincts.
- ❖ There are many ways we want to survive — within our family, among students and staff at our school, in sports competitions, participating in our artistic endeavors, and all our hopes and dreams. So, we join groups that we believe will strengthen our ability to survive in one way or another.
- ❖ None of our behavior to instinctively survive is either bad or good; it’s just conditioned behavior instinctually programmed into us — for our survival!
- ❖ For ages, people have believed that knowledge, at the primary prevention level, can remove the suffering caused by human conflict.
- ❖ What thought and knowledge do, however, is make understanding “conflict” a problem — a dilemma of some kind, to be solved — by looking for an answer “out there” instead of somewhere “in here.”

- ❖ Thought does not want to see what it is doing, because it does not want to “rock the boat” of its conditioning.
- ❖ “Why change anything?” asks Thought. “We’re fine. We’ve always been fine.” Thought perceives any challenge as a threat to its safety.
- ❖ Thought wraps itself inside a comfort zone, protecting us from feeling insecure.

Other possible activities:

Have a dialogue. Talk about proprioception at home. Look it up online and see what others say about it. At home, have a dialogue about the quotation below. Remember that in a dialogue, the point is to reach some common conclusions!

A quote to explore.

“It gives us a very special, secret pleasure to see how unaware the people around us are of what is really happening to them.”

— Nazi Dictator, Adolph Hitler

Homework Assignment:

Bring to class an example of a conflict situation you experience this week, where you believe you were being proprioceptive!

LESSON 11

The Importance of Dialogue

Breakdown of Lesson 11:

In the eye of the beholder
Knowledge cannot solve it
Are we breeding bullies?

Materials needed:

Activity #11A: My Conflict Examination Tree. Make a copy for every student.

Activity #11B: A Dialogue Among Peers. Make copies of the three conditions for dialogue for groups.

In the Eye of the Beholder

✓ Tell students:

- Did you have some proprioceptive experiences this week? We're going to look at those shortly. But first, let's take a look at human perception in general.
- Scientists like to examine similarities and differences in new ways. Sometimes two things are similar by virtue of their difference from others; or different by virtue of one's similarity to a third thing.
- For example: A short man is different from a tall man, but two men seem similar if contrasted with a woman.
- Another example: A man and a woman may appear different but, by comparison with a chimpanzee, they appear similar.
- To take this further: A chimp is similar to a human when compared with a dog. And a dog is more like a person when both are compared to a fish.
- Such is the case with conflict situations. When we look at them with a new eye, we can often find similarities that go beyond differences. In a previous lesson, we read "Through the Eyes of Peace," where a young girl saw that both sides of people at war were more like each other than they perceived. She had a proprioceptive moment!

Note To Teacher: Go to **Activity #11A, My Conflict Examination Tree!** next page.

Activity #11A

MY CONFLICT EXAMINATION TREE

✓ **Tell students:**

Sit quietly for a moment and think about a recent conflict situation that you were involved in. Or pick a conflict situation you witnessed among other people.

✓ **Ask students the following questions, calmly, slowly, giving them time to think about their responses, as you pass out a copy to each student of the Conflict Examination Tree on the next page.**

✓ **Then ask, and ask them to write at the same time:**

1. What was the conflict situation you were in, or you witnessed?
2. Who was involved? Don't use the person's real name.
3. What was the problem?
4. Did you immediately recognize that there was conflict going on? What was your first clue? What symptom(s) of conflict did you see?
5. Do you know the cause of the conflict? If yes, what was it? If not, can you take a guess at the possible cause?
6. What did you grasp from this situation? In other words, what did you understand about what was going on? Did you best understand *your* side of the situation? Did you understand the perspective of the other person? Did you understand the points of view of both sides?
7. If you could set up this situation again, is there something you would do differently that could prevent the conflict? What, for example?
8. If you were watching someone else's situation, what would you advise the participants to do to prevent the conflict?
9. What would you say was a true proprioceptive moment in this situation — on your part, or someone else's?
10. Did you see some "ancient instincts"? Any "in the moment" instincts?

✓ **Give them time to write. Then invite students to read what they wrote.**

Activity #11A
MY CONFLICT EXAMINATION TREE



SYMPTOM(S):

POSSIBLE CAUSE(S):

MY UNDERSTANDING (SHORT-TERM):

MY PLAN FOR PREVENTION (LONG-TERM PLAN):



Knowledge Cannot Solve It

✓ Tell Students:

- Most people try to remedy the “problem” of conflict by finding a solution.
- Looking for a solution requires relying on knowledge we have. But any knowledge we have postpones the immediate awareness we need to “deactivate” our biologically programmed pattern that’s at the root of our human conflict!
- In other words, we need to be aware in a new, proprioceptive way, instead of relying on our learned old ways.
- Our biologically hardwired, programmed way of thinking and acting exists in our primitive, ancient brain – like a car without a driver.
- When a problem arises that needs a solution, we travel the same road we’ve traveled for eons. This is because we believe that we can survive only by getting our physical needs met by continuing to psychologically identify with ancient ways.

✓ Ask Students:

- Can you see how this is not dealing with the situation that exists right now?
- Can you see how this is not responding “in the moment” to a situation that is new?
- Can you see how this is not allowing your magnificent brain to be aware of itself, without relying on old information that may no longer be valid?
- Can you see how this is relying on an outdated computer to provide you with capabilities it simply does not have?

✓ Tell Students:

- In most cases, our thought immediately identifies with a philosophy of a particular group we have been raised with, or conditioned into.
- Getting off this road is not a choice, because we are biologically and genetically compelled to stay on it! We believe we must in order to survive!

- We feel pride in the culture in which we've grown up and from which we have adopted values and standards of behavior.
- There is nothing wrong with this! A problem occurs only when we view other cultures as "negatively different" or "inferior" and act in ways that offend or damage those cultures.
- Today, with increasing globalization of our hearts and minds, different cultures are coming together more and more, and people are learning to overcome their self-centered thinking and to see human society from a broader, more inclusive perspective. Are we there yet?
- We all need to acknowledge that knowledge provides us with a lot of great information, but that in conflict situations, we need immediate insight — proprioception!

**We need to heed in-the-moment proprioceptive instincts —
and not to react to ancient ones —
for that is what survival today is all about!**

The Importance of Dialogue

✓ **Tell students:**

- The word "dialogue" comes from the Greek word *dialogos*. "Logos" means "the word" or "the meaning of the word," and "dia" means "through." So, "dialogue" means "through words."
- Dialogue. The image the word conveys is a meaning that flows among us, out of which we get some new, creative understanding.
- When everyone pays attention to the feeling of the words, and not merely what's happening in his or her own mind, a meaning can emerge that is shared. This shared meaning is what holds people and groups together.
- In a dialogue, there is no competition. Everyone wins. The entire human race knew this for millions of years but, because our societies have grown so big, we've lost it. We need to get back to a common consciousness — to think together, as one.
- We need to realize, in a group, what's on each other's mind, without drawing any conclusion or forming any judgment. We need to weigh a question, ponder it, feel it, and become more familiar with it.

- Truth does not emerge from opinions; rather, from free movement of an open mind. Through dialogue we have the possibility of a more intelligent change in the way we understand ourselves, and others.
- In primitive times, people communicated by being face-to-face — with their own tribes and by battling with what they considered their enemies. Enemies were “other” people who also wanted to find food, water and shelter — and survive.
- Opposing tribes had many motivations in common. Still, rather than work together as one tribe, they feared one another, and fought, so there would be food, water and shelter for *their* people.
- Today, communication is far more complex. We still talk face-to-face — at home, at school, in our communities and among friends, but today we can talk with someone halfway around the world within seconds.
- We can email someone thousands of miles away and get an instant response. We can post a notice on social network sites and reach thousands of people at once inside of a few seconds.
- Talk these days has taken on a variety of styles and purposes. There are talk TV shows, news broadcasts; videogames, films and social networks — all which give us different perspectives.
- We are face-to-face dialoguing with one another LESS, and communicating privately, with our fingers, MORE.
- The groups we do get together with, physically, tend to be groups with which we share common ideals or goals. Nothing wrong with that. The challenge emerges, however, when we see our group as “different from,” or “better than” another group.
- Dialogue allows us to look at, and understand, what gets in the way of “real” communication — between you and me, between different organizations, and between nations of the world. So, let’s begin.

Note To Teacher: Go to Activity **#11B**, next page:
A Dialogue Among Peers.

Activity #11B A DIALOGUE AMONG PEERS

✓ **Tell students:**

Conditions that exist for a true dialogue are:

1. **Participants must suspend assumptions.** When we are truly “in the moment” of a communication with other people, we need to hold many points of view in a place of *shared exploration*, along with an interest in achieving *common meaning*. Walking in with a set, immovable point of view defeats the purpose of a dialogue.
2. **Participants must view each other as colleagues.** The point of a real dialogue is to go after *mutual understanding* and *insight*. Everyone involved in the dialogue is a peer, an equal.
3. **There needs to be a facilitator.** The early stages of a dialogue need a person who points up the guidelines of a dialogue — who basically “leads from behind” and guides — occasionally pointing out situations that might be challenging for the group — and becomes unnecessary as soon as possible. Such suggestions from a facilitator might include size of group, and time.

✓ **Create a new panel of 4 Volunteers. Encourage students who have not yet been on a panel to participate. Set them up to sit on one side of table, facing everyone else.**

✓ **Tell students:**

We’ve heard this story before. We are going to re-visit it.

“A woman who was married with three daughters made the decision to join the Armed Forces and go to war. Sadly, the woman died and left her young children at home with their father, who had to try to explain to their daughters what happened.

“Suppose someone came into your home, or you met someone in an office, who asked you to travel 6,000 miles away and kill men, women and children. This recruiter told you that this was an opportunity to show your strength and courage, and fight for your country.”

✓ **Read the story again, if students need to hear it one more time.**

(continued)

- ✓ **Ask the panel:**
 - There are likely to be different points of view on this story. Let's go, one by one. Who wants to be first to talk about: How do you feel about this woman who left her family to go to war?
 - Was she negligent? Heroic?
 - If you were married to this woman, how would you feel about her decision to go?
 - If you were her, how would you feel about your decision to go?
 - Since we don't know her reasons, what would you guess would be her motivation to go?
 - Let's hear from other panelists on the same questions.
- ✓ **After all 4 panelists have weighed in, ask them:**
 - What are some points you all agree upon regarding this story?
 - Are you able to reach a mutual understanding of the woman's position?
 - What is that understanding?
 - What brings you to that understanding?
- ✓ **Tell students:**
 - The purpose of dialogue, according to distinguished physicist David Bohm, is to "reveal the incoherence of our thoughts" — the confusion or disorder of our thoughts.
 - In a dialogue, people value maintaining a feeling of friendship over holding a particular position. Participants value shared meaning capable of constant growth and change.
 - Dialogue encourages an "in the moment" awakening.
 - Do you think we've had such an awakening today?
- ✓ **Thank students for their excellent work!**

Summary

- ❖ Scientists like to examine similarities and differences in new ways. Sometimes two things are similar by virtue of their difference from others; or different by virtue of one's similarity to a third thing. For example: A short man is different from a tall man, but two men seem similar if contrasted with a woman.
- ❖ Such is the case with conflict situations. When we look at them with a new eye, we can often find similarities that go beyond differences.
- ❖ Most people try to remedy the "problem" of conflict by finding a solution. Looking for a solution requires relying on knowledge we have. But any knowledge we have postpones the immediate awareness we need to "deactivate" our biologically programmed pattern that's at the root of our human conflict!
- ❖ When a problem arises that needs a solution, we travel the same road we've traveled for eons. This is because we believe that we can survive only by getting our physical needs met by continuing to psychologically identify with ancient ways.
- ❖ In most cases, our thought immediately identifies with a philosophy of a particular group we have been raised with, or conditioned into.
- ❖ Today, with increasing globalization of our hearts and minds, different cultures are coming together more and more, and people are learning to overcome their self-centered thinking and to see human society from a broader, more inclusive perspective. Are we there yet? No!
- ❖ When everyone in a dialogue pays attention to the feeling of the words, and not merely what's happening in his or her own mind, a meaning can emerge that is shared. This shared meaning is what holds people and groups together. In everyday discussions, people often argue. In a dialogue, there is no competition. Everyone wins.
- ❖ Truth does not emerge from opinions; rather, from free movement of an open mind. Through dialogue we have the possibility of more intelligent change in the way we understand ourselves, and others.
- ❖ Today, communication is complex. We have discussions face-to-face — at home, at school, in our communities and among friends, but today we can talk with someone halfway around the world within seconds. We can email someone thousands of miles away and get an instant response. We can post a notice on social network sites and reach thousands of people at once inside of a few seconds.

- ❖ Dialogue is different from discussion. It allows us to look at, and understand, what gets in the way of “real” communication — between you and me, between different organizations, and between nations of the world.

Other possible activities:

Have a dialogue. Talk about the best ways to share information in a non-competitive way — at home, at school, in your community.

A quote to explore.

“Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen.”

— Ambrose Redmoon

Homework Assignment:

Bring to class an example of how you think the media today distract us from the truth.

LESSON 12

The Media and the Message

Breakdown of Lesson 12:

Are we born to bully?
What role do the media play in our lives?
Does user interface encourage conflict?

Materials needed:

Activity #12A: Media Messages

Activity #12B: Convince Me! Pass out blank paper for all students.

Are We Born to Bully?

1. Ask students:

- Do you find it fascinating that in our everyday culture we can sing, dance and play together with ease, but when it comes to our ability to talk with one another about things that matter to us deeply, we often fall into disagreement — sometimes division, and violence?
- What does this say about the human brain? We humans are supposedly more evolved than other living creatures, but are we really more evolved if we can't communicate without fighting?
- Do you think we human beings are born to bully?
- Do you think our *environment* plays a role in creating bullies?
- If so, in what way? How does a person become a bully?

2. Tell students:

- A person who is a bully becomes a bully because, at some time in his or her life, he or she was bullied by someone else.
- Maybe this person was bullied by a family member, a fellow student, a friend, or someone in the community – it could be anyone.
- In today's society, bullies can be created beyond face-to-face contact with another person. Our environment is far different from the environment of ancient cave creatures. Ours includes television, media in general, and social networks, continually bombarding us with information —a lot of it from people we don't know.

What Role Do the Media Play in Our Lives?

1. Tell students:

- **Television.** There are “talk” shows and news broadcasts that attempt to bully us into thinking one way or another.
- **Commercials.** There are commercials, magazine ads and billboards telling us to buy this or that in order to feel better, look better or be a better person.
- **Social networks.** There are social networks where people post notices on home pages proposing thoughts and actions they believe we should take on.
- **Videogames.** There are videogames that engage us in war games — some which are so real, you can feel your blood race through you as you play. Play? Is this really playing? It feels more like warring.

2. Ask students:

- African American leader Malcolm X once said: “If you’re not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing.” What do you think he meant?
- Have you seen news stories that are handled in this way? What are they?
- Do you think that newspapers, magazines, news and other television broadcasts lie to us in some way? Do they distort people and situations? How?
- This takes us to our homework assignment. Who brought in an example of how the media can possibly distract us from the truth?

Give students time to show and tell what they brought in. It’s always a good idea to bring in examples of your own to share with your class — as backup, and also as a way for them to get to know you. Plus, what you bring in can trigger new thoughts for them. Next, go to Activity #12A.

Note To Teacher: Go to “**Media Messages!**” **Activity #12A** (next page) to enhance students’ awareness of how the media can influence us.

Activity #12A MEDIA MESSAGES!

- ✓ **Divide students into two groups.** Give each group a separate space to work. Feel free to create a couple more groups of your own, if you wish.
 - Group 1:** Give your company a name! Create a commercial for a new medicine that you want to assure people will make them feel better in some way. Be sure to include the name of the product, what it cures, its side effects, and how people can get it.
 - Group 2:** Give your campaign a name! You are a campaign committee. Create a fictional person running for office – it could be in your state, or even President of your country. Tell us all this person's qualifications and why we all should vote for this person.
 - All Groups:** Please be respectful and make sure that everyone in your group has some input in what you come up with. This is a group effort. One person can be a note-taker; another can call on people; another can stop someone who's going on too long. Take a couple of minutes to get organized. Make your group work efficiently!
- ✓ **When groups are ready, tell them: "You have 20 minutes. Go!"**
- ✓ **Answer any questions, but allow the groups to create these on their own.**
- ✓ **Call time, and ask who would like to report first.**
- ✓ **For each group, ask:**
 1. What's your group's name?
 2. What are you presenting to us?
- ✓ **After each presentation, ask:**
 1. What were you trying to accomplish?
 2. Were you thinking of your audience's needs, or your own?
 3. Did you slant your pitch to achieve your goals?
 4. Do you think you always told the truth? What about medicinal side effects?
 5. Can you see how advertisers and campaigners think?
 6. What did this exercise show you?
- ✓ **Congratulate groups on their insights.**

1. Ask students:

- Talk these days has taken on a variety of styles and purposes. There are TV shows, news broadcasts, situation comedies, action/adventures, soap operas and reality shows, among others. Do they all give us different perspectives? What are some of the perspectives you've gotten from them?
- Do you think that some of these points of view influence you? In what ways?
- Do you watch action/adventure shows that are violent? Do you believe that they encourage you to think more violently in everyday life? If so, how?
- Do you think that constant exposure to anything can create a change in the brain?
- For example, if you are told over and over, every day when you're a child, that dogs are bad animals because they bite you — are you likely to grow up not liking dogs and perhaps be afraid of them? Does this change the way you think about and act toward dogs?
- Do you think that constant exposure to visual violence can create biological programming — in other words, also change the way you think and act?
- Do you think that, by being exposed to violence on TV, in films and playing videogames, we are setting up an environment that physically changes our brain by making our brain skillful at thinking and acting violently?
- Do you think it's possible that this programming has been going on for thousands of years — passed from one generation to the next?

2. Tell students:

- Some research shows that this could be true — that we are becoming more of a violent society because we are exposed, every day, to so much violence — in our neighborhoods, videogames, online, and in and on the news.
- We've also been learning that considering conflict as bad, and non-conflict or peace as good, is actually the *cause* of conflict because it causes a divide between opposing forces — the good always trying to overcome the bad.

- Such a difference can simply be a matter of different cultures — different ways people have been brought up and what they’ve been taught to believe. Other differences could be more challenging.
- The creation of conflict, or war, is no one’s fault. It’s a malfunctioning in our brains. There is no “right” or “wrong” about it.
- What we need to SEE is that trying to change our behavior by telling us “such-and-such is right” or “such-and-such is wrong” just doesn’t work.
- We humans use this all too often. We subject others to conditions of “worth.” We say, or imply, “I’ll love you if…” Then, that love is withdrawn if the person does not meet that standard. What the person gets instead is punishment.

3. Ask students:

- When we unconditionally accept information that so-called “experts” feed us — without checking on the truth ourselves — are we surrendering to authority?
- Do you think that, like detectives, we should always check the facts of any situation?
- Have you ever been punished for doing something you were not supposed to do — or something you aren’t particularly proud of? What was it?
- Were you ever rewarded for something you felt good about, or proud of? What was it?
- Do you think that, after getting lots of reward and punishment messages, we develop a voice inside us that tells us what’s right, what’s wrong, and what to say and how to live — according to a set of certain values?

Note To Teacher: Go to “**Convince Me!**” (next page) **Activity #12B** to enhance students’ awareness of how we are swayed by certain authorities.

Activity #12B
CONVINCE ME!

- ✓ **Ask students to pair up – or you can pair them up. Ask them to sit for five minutes and think of something they would like to convince their “partner” in the classroom to do.**
- ✓ **Students can write their thought on a blank piece of paper (you can give them paper, or they can use any notebook they have).**
- ✓ **Tell students:**
 1. The point of this exercise is to convince the person opposite you to do something you want that person to do.
 2. Create a reward, or a punishment, that entices this person to do your bidding.
 3. Be creative! Think of some way to convince your “partner” how important this is – and how it will benefit him or her.
- ✓ **When students are ready, tell them: “You have 5 minutes.”**
- ✓ **Call time, and ask who would like to volunteer to go first. Do two or three at a time, then ask:**
 1. How did it feel to be the “authority” rewarding or punishing someone to do what you want?
 2. How did it feel to be the “victim” of this person’s authority?
 3. Does this request remind you of anything that’s happened to you personally, where you were asked to do something in this way? What happened?
- ✓ **Ask for more Volunteers to offer what they’ve written, and follow up with the same questions, or some of your own. Encourage student responses.**
- ✓ **The point is to help students become aware of how we all can be easily and innocently perceived and then programmed to do things — some things we do not want to do. AWARENESS is the goal!**
- ✓ **Congratulate students again on their good work!**

Does User Interface Encourage Conflict?

1. Tell students:

- Sometimes we're brought up to strongly believe that certain thoughts and feelings are the only ones that will bring us security and happiness.
- This can give us tunnel vision, so we don't even look at the possibility that there may be another way of living.
- Sometimes people know us well enough to know the ideas and feelings we've been programmed to believe, and they may know what buttons to push to get us to think and act in those ways.
- This happens with kids in school, where you are judged sharply and publicly — sometimes for being who you are, and sometimes for being torn between two conflicting points of view.
- A couple of school shootings happened because of this. There was a teen who came to school and saw others huddled in a "prayer group" outside the school. He had a gun, which no one knew. This group so conflicted him that he yelled out, "Hypocrites!" and began shooting them.
- It's horrifying, but consider how deeply conflicted this kid was — to do something like this.
- Sometimes there are towns or communities that share a "holier than thou" attitude that makes other people feel "beneath" them.
- These days, such feelings don't have to happen in person — they can be aroused online — via videogames and social networks.

2. Ask students:

- Do you see conflict situations online? Where? How have you witnessed conflict online?
- Do you see advertisements online that put you into conflict? Do you think to yourself: "Should I read that? Should I buy that? Do I really need that?" Are you AWARE of what they're trying to do?

- Do people say things online — directly to you, or to anyone who reads what they're saying — that put you into conflict? What kinds of things?

3. Tell students:

- Let's continue our awareness of this.
- **For homework this week**, bring to our next class one example of conflict you see online — whether it's an ad, a blog, or something you see online that creates conflict — in someone else, or in you. Be prepared to tell us what that conflict is.
- Thanks for your good work!

Summary

- ❖ A person who is a bully becomes a bully because, at some time in his or her life, he or she was bullied by someone else.
- ❖ Maybe this person was bullied by a family member, a fellow student, a friend, or someone in the community – it could be anyone.
- ❖ In today's society, bullies can be created beyond face-to-face contact with another person. Our environment is full of television, media in general, and social networks, continually bombarding us with information from people we don't know.
- ❖ There are talk TV shows and news broadcasts that bully us into thinking one way or another. There are commercials telling us to buy this or that in order to feel better, look better or be better! There are social networks where people post notices on our home pages proposing thoughts and actions we are encouraged to take on.
- ❖ There are videogames that engage us in war games — some of which are so real, you can feel your blood race through you as you play. Play? Is this really playing? It feels more like warring!
- ❖ Some research has been showing that we are becoming more of a violent society because we are exposed, every day, to so much violence – in our neighborhoods and on the news.
- ❖ We've also been learning that considering conflict as bad and non-conflict or peace as good is actually the *cause* of conflict because it causes a divide between opposing forces — the good always trying to overcome the bad.

- ❖ Such a difference can simply be a matter of different cultures — different ways people have been brought up and what they’ve been taught to believe.
- ❖ What we need to SEE is that trying to change our behavior by telling us “such-and-such is right” or “such-and-such is wrong” just doesn’t work.
- ❖ Sometimes we’re brought up to believe so strongly that certain thoughts and feelings are the only ones that will bring us security and happiness. This can give us tunnel vision, so we don’t even look at the possibility that there may be another way of living.
- ❖ Sometimes people know well the ideas and feelings we’ve been programmed to believe, and they may know what buttons to push inside us to get us to think and act in those ways. This happens with kids your age, where kids are judged sharply and publicly — sometimes for being who they are, and sometimes for being torn between two conflicting points of view.
- ❖ These days, such feelings don’t have to happen in person — they can be aroused online — via videogames and social networks.

Other possible activities:

Look online for a video that the Armed Forces uses to recruit soldiers. Talk about the approach the Army uses to reward and punish with the information it provides.

A quote to explore.

“Nobody can bring you peace but yourself.”

— Ralph Waldo Emerson

Homework. See assignment above, before the Summary.

LESSON 13

Is There Safety in Joining a Group?

Breakdown of Lesson 13:

Does online networking create conflict?
How aware are we of the media?
Learning to hear our inner voice

Materials needed:

Activity #13A: Pick a Strip: Stop! Listen! Act! Copy and cut into strips to put in a hat or a box, so students can pick a strip.

Activity #13B: A New Panel: I Am Aware! Make some copies for panelists of “The National Association of Students” paragraphs only.

Homework: Make copies for students of the homework questions to ask.

Does Online Networking Create Conflict?

1. Ask students:

- How did you do on your homework assignment?
- Did you bring to class an example of conflict you saw online?
Some ad, or blog, or something else that created conflict in you?
- Who wants to report to us first? What did you see, and what was the conflict?

Give time to any student who wants to report this. You are creating an awareness in them that will help them spot these bids for their attention online and know how to handle them.

If you recognize any discovery as something dangerous, be sure to visit with the student after class to see if more in-depth attention is needed for this situation.

2. Tell students:

- Keep in mind that conflict is a struggle that grows out of opposing forces.
- Also keep in mind that conflict is a symptom of fear. So, that when you read a blog, or some comment by someone on any social network that makes you feel afraid, there’s a reason for that.

- When fear arises in us, it's our brain attempting to deliver us a message that we need to be aware of.
- These days we get a lot of daily exposure to images that are removed from our direct experience with one another. Many of these images focus on violence — whether it's a TV show, a magazine story on the war, news reports of soldiers killed, fictional or real stories where people are murdered.
- Some scientists say that what we do every day — the ways we think and respond to our environment — what we learn and what we pay attention to — all of this shapes our brains. Scientists say that this not only changes how our brain is used, which is a functional change, but also causes physical alterations in our neural wiring systems.
- So the theory is that if you spend 24 hours per week watching TV and military videos, this type of activity becomes part of your learning experience.
- Some scientists agree that whenever our brain cells are activated — by seeing something, talking, or solving problems — those cells start to change. They take in more chemical energy and re-do our nerve endings and receptors.

4. Ask students:

- What do you think about this? Do you feel these influences in your own life? In what way? Do you believe that the kind of school shootings that happen could very well be a result of this theory?
- Do you watch that much violence on TV or videogames on a weekly basis? How much do you watch? What makes you keep watching them? Is it exciting, and that excitement is addictive?
- Do you think we ought to be spending more time watching science shows? The National Geographic channel? PBS great performances?

Note To Teacher: Go to “**Stop! Listen! Act!**” (next page) **Activity #13A** to enhance students' prevention of falling victim to violent programming, as well as passive response to violence.

Activity #13A
PICK A STRIP: STOP! LISTEN! ACT!

✓ **Tell students:**

1. Here's a bowl (or hat) filled with folded strips of paper.
2. Each of these pieces of paper has on it "Stop! Listen! Act!" (*See list of situations on the next two pages. Photocopy and cut them into strips — feel free to add some of your own.*)
3. As I walk around the classroom, pick one of these pieces of paper out of the bowl (or hat), but don't look at it until it's your turn.
4. When I get to you, open your strip and out loud read the "Stop! Listen" part. Then, immediately act! Say what your first thought is!
5. Are you ready? Let's have fun with this. Be brave!

✓ **Walk around and ask students to make their selection.**

✓ **After each student announces his or her "Act!" response to the strip of paper, ask:**

- Do you think you acted, or reacted? What's the difference?
- What was your brain doing in that moment? What thoughts were you thinking?
- How did your response make you feel?
- Would you call this a "normal" action for you, or a new action?

✓ **After all students have had a chance to act, ask students:**

1. Would you respond differently to any of these situations we've explored today?
2. What would you have done instead?
3. Does this activity stimulate awareness in you? In what way? How do you think this can help you in your daily life?

✓ **Thank students for their good work!**

Activity #13A
PICK A STRIP: STOP! LISTEN! ACT!

Stop! Listen! I'm watching a movie. A police character I like is creeping up on a killer with a massive gun. I'm scared for the police, because I know the killer's gun is much bigger. **Act!** What I do is...

Stop! Listen! I'm watching a videogame that's really cool. It makes me feel that I'm right there with the U.S. Army, tracking a terrorist who's suspected of being in the next room. **Act!** What I do is...

Stop! Listen! I'm with my best friend, and we're in a huge field of grass with colorful flowers growing around us. I can smell roses and freshly mowed grass. The sky is a clear blue, and the sun is shining. **Act!!** What I do is...

Stop! Listen! I'm online, chatting with a friend who lives far away. My friend suddenly tells me that I'm an idiot for living with my parents, and that I should leave home and run away. **Act!** What I do is...

Stop! Listen! I'm at a holiday event in my community. Somebody offers me food to eat that I really like but I know it's not good for me. This person says, "If you eat this, I'm going to tell your father."
Act! What I do is...

Stop! Listen! A friend calls and says his parents aren't going to be home and that he got hold of a video he wants me to see. He says it's an Army video about how to be a hero, that was removed from video shops because of its violence. **Act!** What I do is...

Stop! Listen! My father comes home and says he has great seats for the next football game with the home team, and that he wants me to go with him. I'm rehearsing to be in a play and I have a rehearsal when the game is on. **Act:** What I do is...

Stop! Listen! I hear on a TV news broadcast that there are concerns about possible terrorist threats to my area and that I need to be on guard. Also, that it's best to stay home. I'm invited to a party I really want to go to. **Act:** What I do is...

Stop! Listen! I hear on a TV news broadcast a quote from the leader of a terrorist organization. This person says, "How can you stay in a country that terrorizes and kills innocent people?" I realize he is talking about MY country killing people from HIS country. **Act:** What I do is...

Stop! Listen! A bully I know challenges me to a fight online. He wants to meet at a certain place at a certain day and time. He claims that I owe him money and he will collect, or else. **Act!** What I do is...

Stop! Listen! I see online that a person considered an enemy of my country is trying to recruit people from my country to join forces with this person and fight on his side of the battle. **Act!** What I do is...

Stop! Listen! I notice on one of the social networks that a video making derogatory remarks about gay people is being watched by thousands of people. I'm trying to decide whether to look at the video. **Act!** What I do is...

Stop! Listen! I see an ad on TV for alcoholic beverages. I'm not allowed to drink because I'm under age – unless I'm at home with my parents. A school friend comes over when my family isn't home and brings vodka. **Act!** What I do is...

Stop! Listen! I want to learn how to think and act for myself, and make the best decisions I can make. My parents like to think and act for me, and as a result, I get lazier. **Act!** What I do is...

Stop! Listen! My parents have placed firm limits on my TV and video viewing. They tell me what they think I should be watching, and how long I should watch. **Act!** What I do is...

Stop! Listen! After dinner during the week, my father always offers to help with my homework. I usually say no, because I like to do it myself. Today, I'm thinking I might say yes. **Act!** What I do is...

Stop! Listen! My mother has asked me to let her know anytime I see something on TV or online that troubles me in any way. **Act!** What I do is...

Stop! Listen! I have to admit that when I watch videogames with combat in them, it makes me want to sign up for the Army. I see these soldiers coming home from war, and I want to help them. **Act!** What I do is...

Stop! Listen! I heard this soldier come back from overseas. He was wounded and couldn't wait to get better because all he wanted to do is go back and continue to fight with his Army buddies. **Act!** What I do is...

Stop! Listen!
Act!

How Aware Are We of the Media?

1. Tell students:

- The first media miracle was the invention of the printing press. Before that time, there was no way to print books, magazines, printed communication of any kind – except for handwriting. Shakespeare wrote all his plays by hand.
- Then came the telegraph, which led to development of the newspaper industry — then came radio and films, which together created the concept of mass entertainment.
- Television came next, which became important commercially and politically.
- The media are about information — how it's provided, controlled and sold.
- The Internet has changed everything. There are no national boundaries. We have become a global village. Information can be delivered in seconds. We want our information as soon as we can get it, and most of the time, that means right now.
- You and I are information providers, and information receivers. Information is pretty much out of control.
- Every day we are bombarded with information — some of it is intelligent, helpful, and fun. The media can give voice to positive organizations and to the poor. We can know instantly what's happening halfway around the world.
- Some of this information is uninspiring, incorrect and lacks knowledge. We can be misinformed by distortions. We have to learn how to tell the difference.

2. Ask students:

- What do you see as the role of the media? Should they simply report the news?
- Should the media feel free to express their point of view, even if their view isn't everyone's point of view?

Learning to Hear Our Inner Voice

1. Tell students:

- Conflict is not a problem to be solved. That just postpones being aware of it.
- It is a reality to be seen in our brains each moment, in the way we are thinking.
- If we do not SEE it happening to us, there is no way we can understand it.
- This is why it is essential for all of us to become aware of any interface situations on the Internet that trigger conflict inside us.

2. Ask students:

- What do you believe you can do to make yourself more aware of a conflict when it's inside you?
- What can you do to trigger self-awareness when you are feeling conflicted?
- Do you need to stop and think? Listen to your inner voice?
- We are all accustomed to going with the flow, doing what we are told, obeying rules and regulations. This is positive and helps us survive in the world.
- But how do we ensure that we don't just ACCEPT these things – as well as any conflict these things produce – as a normal and natural way to live?
- What can you do in your family to prevent this? How about here at school? What can you do in your community?

Note To Teacher: Go to “I Am Aware!” (next page)

Activity #13B, a new panel to enhance students' awareness of the media and other forces in the world trying to get their attention.

Activity #13B I AM AWARE!

- ✓ **Time for another panel!** Ask for four Volunteers, preferably students who have not yet had the chance to be on a panel.

- ✓ **Tell students:** Here is your situation. Make the Volunteers copies. Read aloud:

The National Association of Students. You and your classmates have been invited to attend a meeting of a new organization called “The National Association of Students.” This organization contacted your school and has provided a bus that takes you and your classmates (along with a chaperone parent or teacher) to a large conference hall in a beautiful building.

The Association representatives give you a sheet of paper to fill out, asking for your name, address, phone number, email address and what organizations you belong to. You are also asked to provide Social Security numbers for you (if you work), and your parents. They say they need this to ensure your identity.

The representatives tell you that the organization is keen on standing up for kids’ rights, and that by paying a low monthly fee, you will be assured of representation for your rights should you need them. The representatives seem like friendly people and you like them. The media have reported lots of activities that this organization has accomplished, which included helping a young boy whose parents would not let him go to school.

- ✓ **Tell students:**

- Decide on how all four of you think and feel about this organization. Be sure to take a variety of positions on it and prepare to report those positions.
- It’s important to make this a dialogue rather than a discussion. In other words, listen to each other’s perspective, acknowledge everyone’s point of view, and present your own.
- See if the panel can come to some mutual decision.

- ✓ **When groups are ready, tell them: “You have 10 minutes. Go!”**

- ✓ **Call time, and ask the panel to present their report. Offer them a moderator, if they would like one. Ask for a Volunteer to moderate.**

- ✓ **Congratulate groups on their excellent dialoguing.**

- ✓ **REMIND STUDENTS: that they must NEVER give out Social Security numbers to anyone! And NEVER give other personal information, such as addresses and phone numbers to people they do not know.**

Summary

- ❖ Keep in mind that conflict is a struggle that grows out of opposing forces.
- ❖ Also, conflict is a symptom of fear. So, when you read commentary by someone on any social network that makes you feel afraid, there's a good reason for that.
- ❖ When fear arises in us, it's our brain attempting to deliver us a message that we need to be aware of.
- ❖ These days we get a lot of daily exposure to images that are removed from our direct experience with one another. Many of these images focus on violence — whether it's a TV show, a magazine story on the war, news reports of soldiers killed, soap operas where people are murdered.
- ❖ Some scientists say that what we do every day — the ways we think and respond to our environment — what we learn and what we pay attention to — all of this shapes our brains, especially when we're young. And also, that it causes physical alterations in our neural wiring systems.
- ❖ Some scientists agree that whenever our brain cells are activated — by seeing something, talking, or solving problems — those cells start to change.
- ❖ The media today affect us a lot more than they used to. The first media miracle was the invention of the printing press. Before that time, there was no way to print books, magazines, printed communication of any kind — except for handwriting.
- ❖ Then came the telegraph, which led to development of the newspaper industry — then came radio and films, which together created the concept of mass entertainment. Television came next, which became important commercially and politically. The media are about information — how it's provided, controlled and sold.
- ❖ The Internet has changed everything. There are no national boundaries. We have become a global village. Information can be delivered in seconds. You and I are information providers, and information receivers. Information is pretty much out of control.

- ❖ Every day we are bombarded with information — some of it is intelligent, helpful, and fun. The media can give voice to positive organizations and to the poor. We can know instantly what’s happening halfway around the world.
- ❖ Some of this information is uninspiring, incorrect and lacks knowledge. We can be misinformed by distortions. We have to know how to tell the difference, especially when what we see and hear puts us in conflict.
- ❖ Conflict is not a problem to be solved. That just postpones being aware of it. It is a reality to be seen in our brains each moment, in the way we are thinking.
- ❖ If we do not SEE it happening to us, there is no way we can understand it.
- ❖ This is why it is essential for all of us to become aware of any interface situations on the Internet that trigger conflict inside us.

Other possible activities:

Groups In Your Community. Make yourself aware of groups in your school, your community or those on TV broadcasts online, and notice how the people in them relate to one another, and to their viewers.

A quote to explore.

“Establishing lasting peace is the work of education; all politics can do is keep us out of war.”

— Maria Montessori (1870-1952)

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Homework. Is there a member of your family or community who’s been a member of a peace organization? Before our next class, ask to interview that person. Ask:

- 1) Tell me about your activities — what did you do?
- 2) Did your education in school prepare you well for what you did?
- 3) When you look back on your activities, how do you see the experience?
- 4) How do you feel about it? Any negative feelings as well as positive ones?
- 5) How did you learn to handle your fear when you demonstrated against war?
- 6) Did you look at the military as “the enemy”?
- 7) Do you think you changed anything by your activities? What, for example?
- 8) Do you think that war can be stopped only through political means?
- 9) Do you think that peace education should be taught in schools?
- 10) What’s the difference between trying to bring about peace and understanding what prevents it?
- 11) Whose ideal of peace should we follow? Why?
- 12) Does trying to bring about peace create conflict? How?

IMAGES THAT FEED THE DREAM



LESSON 14

Why Do We Have Enemies?

Breakdown of Lesson 14:

What is an enemy?

Is “the enemy” an illusion?

What happens when everyone outside my group is a “threat”?

Materials needed:

Activity #14A: Roleplay: Is War A Game? Make two copies for Volunteers.

Activity #13B: Read to students “The Littlest Warrior,” a magazine story about a very real young boy in Bosnia.

What Is An Enemy?

1. Ask students:

- How did you do on your homework assignment?
- Did you talk with someone in your community? Or find a story online or in a magazine?

Allow all students to report on their findings.

- Did any of the activists talk about the military being “the enemy”? What did they say?
- What IS an enemy? How do you define “enemy”?

2. Tell students:

- The *Dictionary* defines “enemy” as: a person who feels hatred for, fosters harmful designs against, or engages in antagonistic activities against another. An enemy is an adversary or opponent.
- An enemy can also be an armed foe; an opposing military force, a hostile nation or state — a citizen of such a state. “The Armed Forces attacked the enemy.”
- An enemy can be something harmful or prejudicial. “That politician’s unbridled ambition is his worst enemy.”
- Sometimes, the enemy is depicted as the Devil, or Satan.

3. Ask students:

- Do you see anyone as an “enemy” in your life? No need to tell us anyone’s name, if you do. That should be private.
- How did this person become your enemy? What happened?
- Were you told that this person is an enemy, or did you formulate this picture in your own mind?
- Do you think there’s anything you could do to change your relationship with that person so that the person is NOT an enemy?
- What would you need to do?

4. Tell students:

- It’s a big topic these days – and it’s actually been a topic for centuries — the conflict between feeling a need to go to war, and a need to never go to war.
- For years some people have believed that the desire to go to war is “conditioned” thinking – taught to us by others who have gone before.
- Today, there seems to be some evidence that warlike behavior is inborn – that we come into this world already having it, because our ancestors had it.
- If this is true, is it possible for us to bring to an end this conditioned inborn biological process, as well as the thoughts and actions we are subjected to that are based upon it?

Is “The Enemy” An Illusion?

1. Ask students:

- Who here plays videogames?
- When you play, how involved do you get in the storyline, the characters, and the world that invites you in?
- There’s some research that shows that when kids “swim” online with whales, they believe that they have swum with them – for real. Have you had a similar experience?

- If this is the case, can it also be true that when you play video war games, you believe they are real and that you have fought actual battles? Would this inspire you to want to fight in a real war?

2. Tell students:

- Here's something you may not know. There are soldiers based in Las Vegas who man armed drones that fly 7,500 miles to and over Afghanistan killing people they don't know who are called "enemy."
- They do this on what look like video game monitors, except it's real. The drones can strike with precision with no cost to American lives. Planes can survey from up to nine miles above their target.
- The Pentagon is clamoring for more of these drones. Soldiers are told that the country relies on them to do this.
- When the soldiers step into this situation, they are IN the fight. But all they see is the bomb exploding on a screen. They do NOT see the consequence of the button they have pushed, because they are not there – not where the bomb has exploded.
- One such predator pilot says, "I pray. Everything else falls into place." But nearly half of post-911 veterans have said that these deployments, killing people they don't know thousands of miles away they call "the bad guys," have strained their relationships with their spouses, and a similar group report problems with their children as well.
- While 60% said they benefit financially from serving in combat zones, they use such words as "lousy," "eye opening" and "nightmare" to describe their experience. Can you imagine benefiting financially for killing people you don't know thousands of miles away, because you were told they are "bad guys"?

Note To Teacher: Go to "**Is War a Game?**" **Activity #14A**, (next page) a new role-play to enhance student awareness of the Armed Forces.

- ✓ **Give each of the two Volunteers a copy of the role-play. Ask them to get into their parts and really play these roles. Give them a couple of minutes to look over the dialogue while you explain to the class that the Volunteers are going to be a Soldier and a Reporter.**

Activity #14A
ROLEPLAYS: IS WAR A GAME?

REPORTER

Hello, Phyl. Thanks for talking with us today.

PHYL

Sure, Andy. Happy to help.

REPORTER

I feel privileged to be here to watch what you all are in doing in this compound, actually manning drones that you're sending some 7,000 miles away to Iraq and Afghanistan.

PHYL

Yes, that's what we're trained to do.

REPORTER

So, it's true that you learn to strike certain positions in Iraq and Afghanistan by working through a kind-of dimensional problem, and then pushing a button that causes an explosion.

PHYL

Yes, exactly. The Pentagon likes this project a lot because we get to shoot, but not get shot at.

REPORTER

Obviously a lot safer than physically being on the front lines.

PHYL

Physically, yes.

REPORTER

Just physically?

PHYL

Well, yes. I guess you can imagine. It's not psychologically safe.

REPORTER

What do you mean?

PHYL

The thing is, I fly drones all day that send bombs to Iraq and Afghanistan that explode and kill people. Psychologically, I know this, but I'm trained to not think about it. Doing this does not make me feel "safe."

REPORTER

Wow. How do you NOT think about it?

PHYL

Well, I go home at night, eat dinner with my family, help my kids with their homework, and do my best to read other stuff before I go to bed, or listen to music, or talk with my spouse before lights out. I try not to watch TV.

REPORTER

Why not TV?

PHYL

I have to stay away from the news, which reports on Afghanistan.

REPORTER

You've basically been IN Afghanistan all day, so you don't want to hear about it.

PHYL

It's more than that. Iraq and Afghanistan never leave my brain. Doing what I do all day, I get the shakes sometimes, and sometimes have trouble communicating with my family. What I want to do most nights, after work, is meet the guys afterward.

REPORTER

Your fellow soldiers?

PHYL

Exactly.

REPORTER

And do what? Just hang out? Maybe get a drink?

PHYL

Yeah.

REPORTER

Do you talk about what you do all day?

PHYL

No. But sometimes we go play videogames together.

REPORTER

Really. What kind?

PHYL

Well, I should be doing workout videos since I sit in a chair in front of a computer all day, but we watch war game videos.

REPORTER

(Pause) I'm surprised. You say you don't want to talk about what you do, but you want to play war game videos?

PHYL

In a way, it's like getting it out of your system. You get to "play" war in a virtual world, where you can win and where you know you're not really hurting anyone.

REPORTER

Don't you feel like you win, when you're sending a drone and "getting the job done"?

PHYL

(Pause.) Am I personally winning? No, I'm not. I'm killing people. This is not my idea of winning.

REPORTER

So, the war game videos help you feel more like a winner?

PHYL

Truth be told, war is not a game. So, there are no winners.

REPORTER

Do you have trouble sleeping?

PHYL

I get nightmares sometimes. And my doctor says I definitely have post-traumatic syndrome.

REPORTER

Even though you haven't been deployed.

PHYL

That's right.

REPORTER

So, what can you do about it?

PHYL

Right now, I'm feeding my family. Nothing to do but keep going.

✓ **Thank the Volunteers. Then, ask students:**

- What did you think of the role-play? Do you think the Reporter handled it well?
- Was there any conflict between the Soldier and Reporter?
- What about your conflict? Did you feel any conflict listening to the questions and the Soldier's responses?
- This role-play is based on a very real situation that exists. Knowing this, how does it make you feel?
- Can you imagine benefiting financially for killing people you don't know thousands of miles away because you're told they are "bad"?
- There are lots of conflicting opinions about this training. How do you feel about it?

✓ **Tell students:**

- The Army built a \$13 million dollar Army Experience Center that featured videos and war games for kids age 13 and above to play.
- They posted unidentified recruiters at this Center to "answer questions" and hopefully intrigue young people to join the Army.
- The Army used adrenaline rush in the games to encourage kids to want to join the Army and do this kind of "work" for real. This was their 21st century soft-sell on recruiting. "It's a sampling experience," said an Army guy.
- Protesters, however, uncovered the Army's intentions and succeeded in shutting down this Center, accusing the Army of secretly attempting to recruit young impressionable people who love to play videogames.
- Protesters claimed that kids playing the war games were tricked into believing that they were unbeatable and could become heroes by joining up and serving.

✓ **Ask students:**

- Is that what happens when you play video war games — you come to believe you are invincible, and, therefore, you want to do it for real?

- What else, do you think, inspires people to join the Armed Services?
- What inspires people to want to kill other people?
- ✓ **Read the story “The Littlest Warrior” (last page of this lesson) aloud to students; then return to this page.**
- ✓ **Ask students:**
 - How does this story affect you?
 - Is “the enemy” an illusion in this story?
 - Is the enemy real?
 - How was this enemy created?
 - How can two friends become enemies?
 - What if Timur had to kill his friend, who is now an enemy?

Summary

- ❖ The *Dictionary* defines “enemy” as a person who feels hatred for, fosters harmful designs against, or engages in antagonistic activities against another. An enemy is an adversary or opponent.
- ❖ An enemy can also be an armed foe; an opposing military force, a hostile nation or state — a citizen of such a state.
- ❖ An enemy can be something harmful or prejudicial.
- ❖ And finally, the enemy is sometimes perceived as the Devil, or Satan.
- ❖ For years some people have believed that the desire to go to war is “conditioned” thinking – taught to us by others who have gone before.
- ❖ Today, there seems to be some evidence that warlike behavior is inborn – that we come into this world already having it, because our ancestors had it.
- ❖ If this is true, is it possible for us to bring to an end this conditioned inborn biological process, as well as the thoughts and actions we are subjected to that are based upon it?

- ❖ Drones are unmanned planes that fly over Iraq and Afghanistan, some 7,500 miles away from Las Vegas. They can strike with precision with no cost to American lives. Planes can survey from up to nine miles above their target.
- ❖ The Pentagon is clamoring for more of these drones. Soldiers are told that the country relies on them to do this.
- ❖ When the soldiers step into this situation, they are IN the fight. But all they see is the bomb exploding on a screen. They do NOT see the consequence of the button they have pushed, because they are not there – not where the bomb has exploded.
- ❖ While 60% said they benefit financially from serving in combat zones, they use such words as “nightmare,” “lousy,” “eye opening” to describe their experience.
- ❖ The Army built a \$13 million dollar Army Experience Center that featured videos and war games for kids age 13 and above to play. They posted unidentified recruiters at this Center to “answer questions” and hopefully intrigue young people to join the Army. The Army used adrenaline rush in the games to encourage kids to want to join the Army and do this kind of “work” for real. This was their soft sell on recruiting.
- ❖ Protesters, however, uncovered the Army’s intentions and succeeded in shutting down this Center, accusing the Army of secretly attempting to recruit young impressionable people who love to play videogames. Protesters claimed that kids playing the war games were tricked into believing that they were unbeatable and could become heroes by joining up and serving.

Other possible activities:

Groups In Your Community. Is there any kind of recruitment going on in your town or city? Army recruitment, or any other kind? Do you feel you’re being recruited to do something you question? Look into it!

A quote to explore.

“There is no trust more sacred than the one the world holds with children. There is no duty more important than ensuring that their rights are respected, that their welfare is protected, that their lives are free from fear and want and that they grow up in peace.”

— Kofi Annan

Homework. Do you know a hero? Bring to class your idea of a hero – either from a magazine story, or someone you’ve seen or heard about.

Activity #14B
STORY: THE LITTLEST WARRIOR

His is a face any mother would be proud of — a hint of freckles, alert brown eyes and a ready smile. But in war-torn Sarajevo, 11-year-old Timur Kekovic is growing up too fast.

A courier for the Bosnian defense forces, Timur packs a sawed-off shotgun. Shells ring his waist. A tear-gas pistol and wooden-handled knife are strapped to his side. He says he'd kill if it was necessary. A Bosnian military spokeswoman, speaking on condition of anonymity, said she knew of no soldier younger than Timur or of any policy barring children that age from joining up.

On Sunday, Timur laid his shotgun on a table in the library of his former school to tell his story. He sleeps with his gun, he said. When he leaves the house for the day, his mother tells him to be careful. Timur is proud. He is also angry and confused.

When the first barricades went up in Sarajevo this spring, Timur's father took him out to help defend the city. His brothers, 20-year-old Aladin and 16-year-old Elvir, are on the front lines. Three months ago, Timur also took the oath.

"I was excited," he said. "It made me feel good."

The war has dragged on since then. Timur says he doesn't miss school much — he mostly liked only music and sports, anyhow, but would rather be at the seaside swimming. Instead, clad in a khaki beret and green military jumpsuit, he scurries through the streets of Sarajevo to pass messages back and forth among the soldiers. When he is not carrying messages, Timur answers the telephone or cleans weapons.

His school friends also help in the war effort, digging bunkers or carrying water or food for the soldiers. But they envy Timur.

"A lot of them are making pistols and guns like I have out of wood," he says.

Timur also had another school friend, Zoka Repic. "He was a good friend," Timur said, "Usually, when I didn't have money, he would buy me something." But Zoka left with the Serbs who fled Sarajevo when the fighting started, and "now his father is sending us grenades," Timur said, "from a Serb position north of Sarajevo.

Zoka called from another Serb-held town, Vogosca, a couple of days ago.

"He asked me how it is here," Timur related. "I said it's fine, we're all shooting at each other."

Is Zoka still his friend, he was asked, since they were on opposite sides of this conflict. Timur only lowered his eyes and shrugged. What would happen if he met Zoka on the front line?

"I would kill him," Timur said.

LESSON 15

What Is A Hero?

Breakdown of Lesson 14:

What is a hero?
Is a hero an illusion?
Why do we need heroes?

Materials needed:

Activity #15A: Holding Out for a Hero, song lyric to read to class. If you prefer, you can print copies for students, get CD and play song for students, or show a video of the song being performed.

Activity #13B: Let's Build a Freedom Fighter. Students create this character.

Activity #13C: The Top Dog! Cut into strips; this is HOMEWORK!

What Is A Hero?

1. Ask students:

- How many of you brought in a story about a hero?
- Before we read them, what is a hero? How would you define a "hero"? *Encourage student responses.*
- Who is someone you consider a hero?

Allow all students to report on their findings.

2. Tell students:

- The *Dictionary* defines "hero" as: a person of "distinguished courage or ability, admired for his brave deeds and noble qualities.
- A hero is a person who, in the opinion of others, has heroic qualities, or has performed a heroic act and is regarded as a model, or ideal.
- We often consider fire fighters and police officers who save people's lives as heroes. Female heroes are sometimes called heroines.
- In classical mythology, a hero is a being of godlike prowess and generosity who is often honored as a divinity.
- A hero is also used to refer to a warrior-chieftain of special strength, courage or ability.

3. Ask students:

- Does the hero you brought to class fit these definitions?
- How does someone become a hero?
- Does a person need particular qualities to be a hero? Like what, for example?
- Do you think that the existence of heroes has anything to do with the existence of enemies? Would we have heroes if we didn't have enemies?
- Are there people our society considers a hero? Who? Why do you think people consider them heroes?

4. Tell students:

- Instead of trying to resolve conflict with another country we consider our “enemy” — we create warriors, tribes, battalions, armies.
- Sometimes it looks as if we would rather fight than work out our differences. It's almost as if we are saying that working out our differences is too hard. It's too difficult to see how we humans have been divided through organized beliefs.
- Once we SEE and UNDERSTAND what we do that creates conflict, we can free ourselves of our conditioned thinking.
- Free of our conditioned thinking, it's likely that our actions will change.
- Free of our conditioned thinking, we would not have enemies. And if we don't have enemies, perhaps we also won't need heroes.

Note To Teacher: Go to “**Holding Out for a Hero,**” next page, **Activity #15A.** Read students the lyrics to this song, which appears in the film *Footloose*, or bring the song to class so students can hear the music as well as the lyrics. It's available at: <http://www.youtube.com/watch?v=fjNT3gyBGRA&feature=related>

Activity #15A
HOLDING OUT FOR A HERO:
From the Song by Jim Steinman & Dean Pitchford
for the movie "FOOTLOOSE"

Where have all the good men gone
And where are all the gods?
Where's the street-wise Hercules
To fight the rising odds?
Isn't there a white knight upon a fiery steed?
Late at night I toss and I turn and I dream of what I need

I need a hero
I'm holding out for a hero till the end of the night
He's gotta be strong and he's gotta be fast
And gotta be fresh from the fight
I need a hero
I'm holding out for a hero till the morning light
He's gotta be sure and he's gotta be soon
And he's gotta be larger than life
Larger than life.

Somewhere after midnight
In my wildest fantasies
Somewhere just beyond my reach
There's someone reaching back for me
Racing on the thunder and rising with the heat
It's gonna take a Superman to sweep me off my feet.

I need a hero
I'm holding out for a hero till the end of the night
He's gotta be strong and he's gotta be fast
And gotta be fresh from the fight
I need a hero
I'm holding out for a hero till the morning light
He's gotta be sure and he's gotta be soon
And he's gotta be larger than life
Larger than life.

5. Ask students:

- The character in the film who wants to find this hero is someone who has been abused by her boyfriend, and is in ongoing conflict with her father. Why do you think she wants to find a hero?
- Has she created an enemy? Who is it?
- Is she afraid of someone? As a result, has she started a war inside herself?
- Why do you think she needs a Superman? Why does she need someone larger than life?
- Does she need to protect/defend herself against something or someone?
- Do you think she needs this hero because she first created an enemy? Would she still need a hero if she didn't have enemies?

Is A Hero An Illusion?

1. Tell students:

- If we believe that we — as an individual, or as a country — have an enemy, we say, “That person, or that group of people is my enemy.”
- Because we have named this person, or this group of people, as “enemy,” we believe that they, in some way, can harm us.
- So, we ask ourselves, “What can I do to protect myself from this enemy — so I can survive?”
- What do we do? We create a hero — someone who can save us. We create a Freedom Fighter to fight “the enemy” and protect us.

2. Ask students:

- A man by the name of Belby Porteus, who was Bishop of London in the late 1800s and also the first Anglican in a position of authority to challenge the Church's position on slavery, once said:

“One murder makes a villain. A million murders makes a hero.”
- What do you think this means?

- Does it mean that a person can go to prison for life, or be put to death for murdering one other person — but that soldiers sent to war, who kill hundreds, sometimes thousands of people — are called heroes?
- What's the difference between a Killer and a Freedom Fighter?
- Are soldiers, who are called Freedom Fighters, heroes who can free us from the “enemy”?
- Why do we call them heroes, or patriots?
- Can heroic patriots, our paragons of national virtue, bring about peace?
- Or are they, by their commitment to and identification with the fragmentary nationalistic view, paradoxically the enemy of peace?
- Is a “hero” or “patriot” a fantasy we’ve dreamed up to protect us? Is it only a figment of our imagination, a dream, a fantasy, a make-believe world invented to feel safe — from the “enemy”?
- Do you think that this need to be safe and sound creates a programmed way of living that makes us act like a robotic war machine — and that we are not aware of it?
- Do you think it's time for people around the world to learn how to UNDERSTAND our differences and see how humans have been divided by organized beliefs?
- Do you think it's time for us to SEE how we create warriors, battalions, modern-day tribes — and learn how to “undo” them?
- Do you think that creating a hero, a patriot, is the result of having created an enemy — so, therefore, creating a hero or patriot creates conflict?

Note To Teacher: Go to “Let’s Build a Freedom Fighter,” Activity #15B, next page.

Activity #15B
LET'S BUILD A FREEDOM FIGHTER!

- ✓ **Ask for Volunteers, one at a time, to walk up to the classroom blackboard, or chart, and draw a Freedom Fighter.**
 - 1. **Who wants to draw the head of a Freedom Fighter?**
 - 2. **Who wants to draw the torso of a Freedom Fighter?**
 - 3. **Arms and legs?**
 - 4. **What thoughts is the Freedom Fighter thinking?**
 - 5. **What action is the Freedom Fighter planning to take?**
 - 6. **Do you think the Freedom Fighter is facing a conflict of some kind? What is it?**
 - 7. **With whom does the Freedom Fighter have a conflict?**
 - 8. **Does the Freedom Fighter have an enemy?**
 - 9. **More than one enemy?**
 - 10. **How will the Freedom Fighter handle this?**
 - 11. **Do you see the pattern of the conflict the Freedom Fighter has with the "enemy"?**
 - 12. **What is that pattern?**
 - 13. **What has to be done to break the pattern?**
 - 14. **Where would you start?**
 - 15. **Where would you like to end?**
- ✓ **Congratulate students on their good work!**

Why Do We Need Heroes?

1. Tell students: Let's look at some patterns:

PATTERN OF CONFLICT

Something has scared me.

I want to survive!

To survive, I must join a group (physically or psychologically).

The group is my hero, and will protect me from harm.

All people outside this group are a threat – an enemy.

Result: Conflict!

PATTERN OF WAR

People of one country feel threatened by people from another country.

They are afraid of that country.

They think “the other” country is “bad” or “wrong.”

The “other” country becomes an enemy in their minds.

They feel they must defend/protect themselves against this enemy.

They decide they need warriors.

Result: No choice but to go to war!

2. Ask students:

- How do these patterns get started? Do they begin with fear?
- Does the fear trigger that instinct inside us: “I want to survive!”?
- Does our survival instinct inspire us to join a group — either physically or psychologically?
- Does the group become our hero?
- Do we create the enemy and the hero — and create conflict — based on our need to survive?
- Is, therefore, a hero an illusion that we have created?

HOMEWORK! Go to “**The Top Dog! Activity #15C**, next page, a pick-a-strip activity to choose “the top dog” of all the proposed heroes listed. Cut into strips, put in a hat or bag, add some of your local people considered heroes. Then ask students to pick a strip, take it home and write a paragraph about why they believe that person is a hero. Bring the paragraph to the next class.

Activity #15C
PICK-A-STRIP: THE TOP DOG!

A Farmer

A Fire Fighter

A Police Officer

Superman

Nez Perce Indian Chief Joseph

My favorite rock star is:

Steve Jobs

Warren Buffet

Amelia Earhart

Dr. Martin Luther King, Jr.

Rosa Parks

President Barack Obama

New York Mayor Rudy Giuliani

Winston Churchill

Pablo Picasso

Mahatma Ghandi

Amadeus Mozart

Eleanor Roosevelt

Oprah Winfrey

[illegible]

Summary

- ❖ The *Dictionary* defines “hero” as: a person of “distinguished courage or ability, admired for his brave deeds and noble qualities. A hero is a person who, in the opinion of others, has heroic qualities, or has performed a heroic act and is regarded as a model, or ideal.
- ❖ In classical mythology, a hero is a being of godlike prowess and generosity who is often honored as a divinity. A hero is also used to refer to a warrior-chieftain of special strength, courage or ability.
- ❖ Instead of trying to resolve conflict with another country we consider our “enemy” — by understanding our difference and seeing how humans have been divided through organized beliefs — we create warriors, tribes, battalions, armies. This causes us to want to create heroes.
- ❖ Sometimes it looks as if we would rather fight than work out our differences. It’s almost as if we are saying that working out our differences is too hard.
- ❖ Once we SEE and UNDERSTAND what we do that creates conflict, we can free ourselves of our conditioned thinking. Free of our conditioned thinking, we would not have enemies. And if we don’t have enemies, we also won’t need heroes.
- ❖ If we believe that we have an enemy, we say, “That person, or that group of people, is my enemy.” Because we have named this person, or this group of people, as “enemy,” we believe that they, in some way, can harm us.
- ❖ So, we ask ourselves, “What can I do to protect myself from this enemy — so I can survive?” What do we do? We create a hero. Or we create several heroes — people who can save us. We create a kind of Freedom Fighter to fight “the enemy” and protect us so that we can — survive.

Other possible activities:

View the shutdown of the Army Experience Center online:

<http://shutdowntheaec.net/> with friends and/or family. Talk about it!

A quote to explore.

“Peace cannot be kept by force. It can only be achieved by understanding.”
— Albert Einstein

Homework: Remind students of their homework assignment in Activity #15C.

LESSON 16

Ignoring the Fact — Glorifying the Ideal

Breakdown of Lesson 16:

- What Is a fact?
- What is an ideal?
- Is war a dream or a reality?

Materials needed:

Activity #16A: Truth and Image. Photocopy image and post in front of class.

Also create charts: “Principles of Truth” and “Principles of Image”

Activity #16B: Chart: Words That Create War

What Is a Fact?

1. Ask students:

- How do you define the word “fact”? What is a fact? Is it something that actually exists? Reality? Truth? Is it something we know to exist, or to have happened?
- For example, space travel was once considered a dream, but now it’s a fact?
- When we go to war, don’t we dream of glory? Does anyone want to even think about the reality?
- Is the glory a fact, or a dream of the ideal?
- Faced with the fact – the reality – of war, what happens to the image, the ideal?

2. Tell students:

- When we go to war, we dream of glory. No one wants to consider the reality.
- The reality is that war is terrifying, that it can maim you for life, ruin you psychologically forever, or kill you.
- When this reality meets years of our conditioned response – which is that our fighting men and women are heroes and we need to continue to send them overseas – there is conflict.
- Since we don’t want to feel conflict, we continue to dream of glory.

What Is an Ideal?

1. Ask students:

- How do you define the word “ideal”? What is an ideal?
- Is it something that actually exists? Reality? Truth? Is it something we know to exist, or to have happened?
- Is an ideal a conception of something in its perfection — or a standard of perfection or excellence?
- Is an ideal a person or thing perceived as conforming to such a standard, and therefore taken as a model, for imitation?
- Is an ideal an ultimate aim of endeavor — especially one of high or noble character? Is it something that exists only in the imagination?
- Is achieving “the ideal” almost hopeless?
- Can having an ideal of who you are and what you believe in create conflict? If so, how?
- Can having national or cultural or racial ideals to live by divide human beings into opposing beliefs of who is worthier or superior, and who is lesser or inferior?

Note To Teacher: Please note: The following examples of the biologically hardwired brain needs to be presented simply, using the analogies of the Computer and Disk, and Car and Driver.

In this way, they will be able to use these parallels to give them a diagrammatic view of what this means in creating human conflict.

Also, if there are any words they do not understand, ask them to go to the Dictionary and look them up.

In addition, remind them that it takes hard work and commitment to understand anything new like this. Ask them to have patience.

2. Tell students:

- **Computer and Disk.** Do you remember seeing the image of the tiny computer disk being inserted into the brain on the cover of these lessons? It's the same old program we keep putting in, so we wind up doing the same things over and over again. What we do not realize is that the disk is malfunctioning, or broken, and does not work any longer. So what does this mean, and how does it continue to create wars?
- **Car and Driver.** Remember Rory the Race Car? Imagine that our "primary program," the one that we are born with, is a car. The car's engine is the old brain's built-in (genetic) program that says, "Safety and security for you is in belonging and identifying with a group/tribe/clan. This will guarantee your physical survival – food to eat, clothes to wear, shelter to protect you." It has been built up over thousands of years. It is what we are born with. It is in our DNA, which means it is built into our cells. Let's call this the "primary program," meaning a primitive databank, like a collection of "data" or information stored in a bank vault in the computer-like brain.
- When confronted by a potential conflict due to what it supposes as a threat to its authority, it awakens this biological primitive brain that is equipped for combat which kicks it into gear and sets itself to fight against what it thinks is its enemy — someone or some group that seems like it is a danger to its continued existence, its survival.
- The information that gets continually programmed into our brain is like a driver of a car — it's like a software disk — it is information from the particular culture you live in that tells you what to do, how to act and — in certain cases — who is a threat to you, as well as who your enemies might be, and those you believe to be inferior to who you are and what you believe. Insert this programmed driver's disk into the primitive biological brain, into the primary program's hard drive — the car — and off they go together driving down the same road to war they've been on since before we were born — inherited from many generations of people before us.
- That disk keeps getting continually loaded into our brain because we are used to it being there even though it doesn't work for our survival any longer. It is "maladapted" — not able to adapt to what is necessary for our real survival. It's corrupt like a computer disk that has a virus. It doesn't operate correctly. And being maladaptive, it continues to inappropriately activate the biologically hardwired brain to protect us when it's not necessary.

- This happens because it cannot tell the difference between a real threat and an imaginary or made-up one. It reacts mistakenly to the image of a threat that the disk has been programmed to say is real – that there is an enemy who wants to harm us by taking away what we need for our way of life.
- So if we can see that this conditioned image, being false, cannot harm us since it's not a fact and not true, then that awareness helps us to not be controlled by this. But if we don't see this then what we have been conditioned think will seem real — and the image of the danger of who we would then consider an enemy will therefore stimulate this primitive primary program into action and off we go to war all over again. But this is just an image even though it seems real! So we need to understand what is real (a fact) – and what is an image (what is false).
- And what is false are ideals we regard highly that we think will protect us by giving the group we are identified with the proper image to conform to, an image that says that what we do is proper and noble and that we are the chosen ones and deserve and are entitled to what is rightfully ours. But this sets up the image of “the other,” who then is compared to these “honorable” standards we have been trained to believe. These ideals can lead to what is called “ethnocentrism,” which means “judging other cultures by the standards of your own, which you believe to be superior” – the “attitude or belief that one's own way of life is the best or only one.”
- As you can see, these ideals we think are true and necessary for our continued existence create superiority and arrogance. This sense that we are better than “they” are, that “they” are inferior to us, creates a separation, a division between human beings and therefore creates conflict. So here we are questioning: Are these ideals necessary for each group's survival, or are they a source of conflict preventing survival? And we are also looking at how these images, these ideals, trigger the old primitive brain's survival mechanism to protect it from the “others” that pose a threat to our continued existence.

Note To Teacher: Go to “Truth and Image!” Activity #16A (next page) to enhance student ability to see the difference.

Activity #16A
TRUTH AND IMAGE!

- ✓ **Ask for 2 Volunteers to be part of a panel on TRUTH.**
- ✓ **Ask for 2 Volunteers to be part of a panel on IMAGE.**
 - **Show both panels the image on the NEXT PAGE. After they've had time to look at it, put it up in front of the classroom.**
 - **Ask Truth Panelists to take 10 minutes to prepare to talk to everyone present about TRUTH regarding this image — what it is and why it's essential for us to always look for it, and how best to find it.**
 - **Ask Image Panelists to take 10 minutes to prepare to talk to everyone present about IMAGE regarding this picture — what it means and why it's essential for us to understand the role it plays.**
 - **Make sure the Panelists understand what they need to do. Then tell them, "GO!"**
- ✓ **While the Panelists prepare, have the remaining students help you create a chart, or use the blackboard, to create "The Principles of Truth" and "The Principles of Image." (See page after the Image.)**
- ✓ **Call time. Ask which 2 Panelists would like to go first. Allow them to do their presentation. As they make certain points, list them (or ask for a Volunteer to list them) on your board or chart.**
- ✓ **Then call up the other 2 Panelists, and allow them to do their presentation. Add their positions to the chart.**
- ✓ **Ask all students:**
 1. Do you think it's sometimes difficult to distinguish the truth from an image that's presented to us?
 2. Do you believe that different people have different value judgments about what's real and what isn't? When have you seen this?
 3. We humans often INTERPRET meanings from things we're told. Someone may express something true, and we will INTERPRET something from this that is not true.

Activity #16A

TRUTH AND IMAGE



Activity #16A
TRUTH AND IMAGE!

THE TRUTH

Soldiers carrying guns are trained to kill. They may also be killed.

THE IMAGE

Soldiers carrying guns look powerful and heroic.

✓ **Tell students:**

- The only way out of not using this old program is to ask questions — questions that lead to insight and awareness.
- We want to ask questions that will point to the exact state of mind we have in every moment, and allow us to NOT react out of the same old pattern.
- While others continue to live in their dream state, we need to wake up and SEE what is actually going on.

Is War a Dream or Reality?

1. Ask students:

- What is the glory of war? Is there glory? What is that glory?
- Soldiers are sometimes honored for their service. Do you think there's glory in being honored in this way?
- Is it like winning a trophy for football, basketball or martial arts? What's the difference?
- What is the fact of war? There are many facts, aren't there? What are some that pop into your mind?
- Faced with the fact(s) of war, what happens to the image – the glory?

2. Tell students:

- When what is real meets years of accepted conditioned images, there may be conflict — first inside us, and then globally.
- Those who have lost fathers, sons, mothers, daughters and other loved ones often want revenge to honor their dead.
- Revenge does not bring that person back, and revenge does not create peace. What creates peace is understanding. What prevents it is hardwired conditioning.
- Since we may be biologically conditioned to fight for our survival, we can sharpen our awareness to see this happening in each moment when confronted by situations, people and places that seem to threaten us.

3. Ask students:

- Remember the Bosnian boy Timur, who said that if he ran into his friend he would have to kill him – because his friend was on “the other side”?
- Do you think the reason Timur said this is because Timur’s brain has been hardwired for war?
- “The other side” consists of only three words that instantly create the image of “enemy” – don’t they? They separate Timur from his friend.
- Do you think this reaction is “primeval”? “Instinctive”?
- What do these words mean to you? What goes through your mind when you hear “primal” or “instinctive”?
- Is war a dream we create? Are there images that create this dream, which is really more like a nightmare?

4. Tell students:

- Liberia is the name of a country we’ve talked about. The name “Liberia” means “free” or “freedom.” There is an educational association in Liberia called “Dujar” which means “awake.” Awake free! They have a school called Grassfield School, where programs are taught on understanding how conditioning causes conflict and, therefore, prevents peace.
- Students there, after years of devastating war, are being taught now to wake up and give Liberia’s children and youth the tools to create a better future.
- Let’s give ourselves a better future, too, by learning more about how we can prevent war — by enhancing our awareness. Let’s create a chart called “Words That Create War” – both inside us and outside us, so we are aware enough to not use them!

Hang this chart (see next page). Ask students to fill it in!

Note To Teacher: Go to “**Words That Create War**” (next page) **Activity #16B** to enhance student ability to recognize language that triggers conflict or warlike responses.

Activity #16B
WORDS THAT CREATE WAR

The other side

That person is different.

Summary

- ❖ When we go to war, we dream of glory. No one wants to consider the reality. The reality is that war is terrifying, that it can maim you for life, ruin you psychologically forever, or kill you. When this reality meets years of our conditioned response – which is that our fighting men and women are heroes and we need to continue to send them overseas – there is conflict. Since we don't want to feel conflict, we continue to dream of glory
- ❖ The ancient primitive instincts we have live inside the primitive brain like an ancient car. The culture you live in, that you have been trained to believe in, is like a driver who gets into the car and drives the car down the same old road of self-destruction he has always taken. Even though this road does not ever get him where he needs to go, the driver believes that taking this road ensures his survival. But it doesn't. Yet he mistakenly believes it will and does it over and over again, even though, in reality, it is *preventing* his survival.
- ❖ When reality meets years of accepted conditioned response, there is conflict — first inside us, and then globally.
- ❖ Those who have lost fathers, sons, mothers, daughters and other loved ones in war often want revenge to honor their dead. Revenge does not bring that person back, nor inspire peace. What creates peace is understanding. What prevents it is hardwired conditioning.
- ❖ Liberia is the name of a country we've been talking about. The name "Liberia" means "free" or "freedom." The educational association there called "Dujar" has the Grassfield School, where programs are taught on understanding how conditioning causes conflict and, therefore, prevents peace. These programs are also taught at the JK Demey Junior/High School in Paynesville near Monrovia.
- ❖ Let's give ourselves a better future, too, by learning more about how we create war — and how we can prevent it — by enhancing our awareness.

Other possible activities:

A quote to explore.

"The challenge is to understand what prevents peace, not to try to bring it about. Whose ideal of peace shall we follow? This is what created conflict in the first place."

— Dr. Terrence Webster-Doyle

Homework Assignment:

Bring to our next class something you have heard or read about a country that you find impossible to believe. Any country.

LESSON 17

What Prevents Peace?

Breakdown of Lesson 17:

- What Is war good for?
- What is an ideal?
- What prevents peace?

Materials needed:

Activity #17A: Roleplay: The Image of a Threat. Photocopy for Volunteers.

Activity #17B: Panel: I Recognize That Belief!

What Is War Good For?

1. Ask students:

- There is a pop song that's been around for a while called "War!" recorded by vocalist Edwin Starr, the group The Temptations, and later Bruce Springsteen. The lyrics say:

War! What is it good for? Absolutely nothing!
Oh, war I despise...
Because it means destruction of innocent lives.
War means tears to thousands of mothers' eyes...
When their children go to fight and lose their lives.
War ain't nothing but a heartbreaker
Friend only to the undertaker.
War! What is it good for? Absolutely nothing!

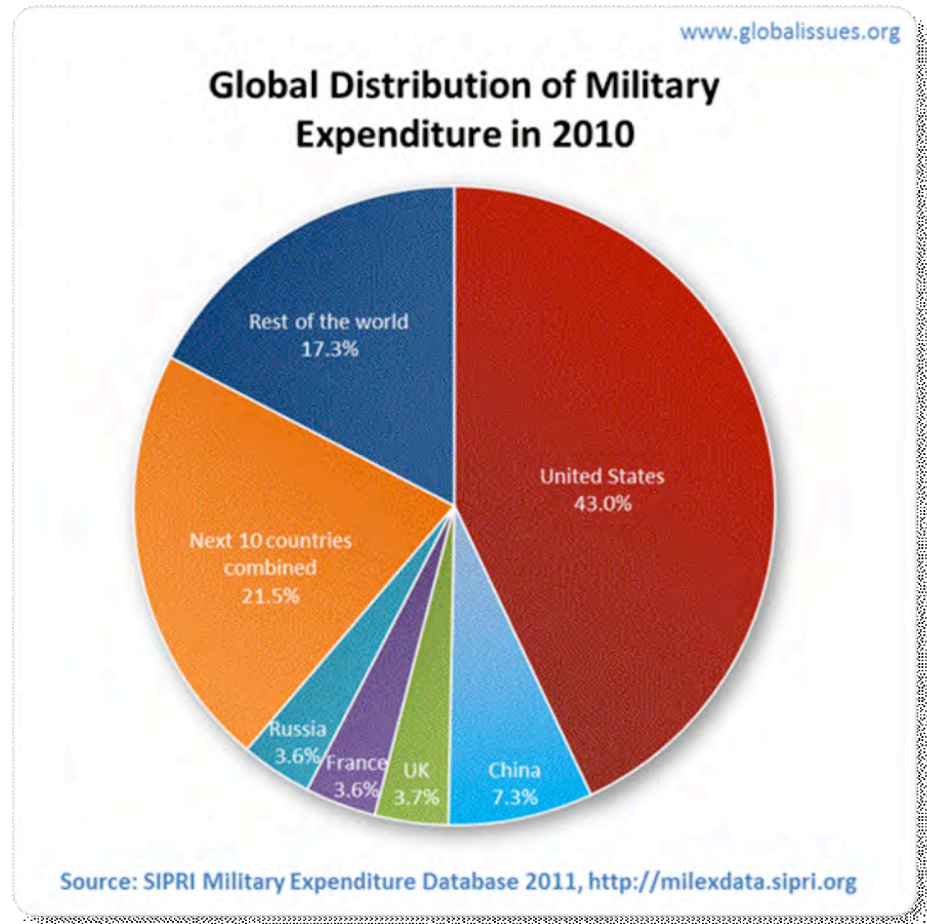
©1969, Norman Whitfield and Barrett Strong

- What do you think? Is war good for something?

2. Tell students:

- Counting the Cold War, the U.S. has been in a continual state of war for more than 60 years, with no end in sight.
- Some people believe that war is good for the economy, that it prevents the U.S. economy from slipping deeper into economic depression.
- The truth is that any war has substantial costs.

- It's also true that in the global distribution of military spending in 2010, the U.S. paid 43% of it, while China paid 7.3%, the United Kingdom 3.7%, France 3.6%, Russia 3.6%. the next 10 countries combined paid 21.5% -- and the rest of the world 17.3%.



- The government buys tanks, fuel, trucks, clothing, bullets, guns, parachutes, helicopters, airplanes, drones and other new technology. It also pays soldiers to fight and kill so that these men and women are not doing their normal jobs at home.
- Some people say war is good for business — that the U.S. winds up rebuilding countries it has battled, so that it can reap the benefits of that country's wealth, such as oil.
- Are these reasons to go to war? Do you find this hard to believe?
- What other things did you find for your homework assignment?

Is War an Ideal?

1. Read to students the following true story.

Jesse Pittman

Navy SEAL Jesse Pittman was among 30 troops killed when their Chinook helicopter was shot down by a rocket-propelled grenade in central Afghanistan's Wardak province, west of Kabul. He was 27 years old.

Reports are that when he was in kindergarten in Ukiah, California, he would answer only to the name John Wayne. After high school, he battled wildfires in the rugged mountains of Northern California. And as an elite Navy SEAL, he went on nighttime raids in Afghanistan, missions both dangerous and top secret.

The Pittmans are not entirely sure why their son wanted to be a SEAL; perhaps, his mother said, it was because he wanted the challenge and hoped for a life beyond their small town.

Principal Keller McDonald said, "Wise beyond his years, Pittman pursued careers that would let him do the things he loved. In Cal Fire and the military, Jesse chose careers that demanded skill and physical excellence.... He embodied the part of the SEAL creed that said SEALs are common men with an uncommon desire to succeed."

2. Ask students:

- How does this newspaper story make you feel about this Navy SEAL? What do you learn about Jesse that seems to clarify why he wanted to join the Navy?
- Do you think it had anything to do with wanting to be like John Wayne and the characters Wayne played in the movies? (A movie star in the 1940s, '50s and '60s, Wayne's real name was Marion Mitchell Morrison. He played soldiers in western cowboy films and in combat films, some about World War II. Young men in those days thought he was a war hero and wanted to be like him, but in fact he never went to war because he didn't enlist in the Armed Forces, thinking it would hurt his career.)
- Do you think it had to do with what Jesse's mother said — that he "hoped for a life beyond their small town" and perhaps saw the Navy as a way to get there?

- Do you think that Jesse's love for "physical excellence" led him to believe that he could achieve more of that by joining the Navy?
- How do you feel about the SEAL creed that states that "SEALS are common men with an uncommon desire to succeed"?
- Does this sound like an image the Navy creates to attract its young people?

3. Tell students:

- Trying to bring about peace seems to only create more conflict. Traditional ways of trying to bring about peace are based on the same kind of thinking that created conflict in the first place.
- We continue to belong to groups with ethnocentric ideologies that are based on conditioned notions.
- One of those notions is that in order to have peace and security, we have to psychologically identify with that group.

4. Ask students:

- Do you believe that this kind of thinking is doing us in? Is this kind of thinking dividing us — creating more and more differences between us?
- Where does this ethnocentrism begin? What can we do about it?
- Do we need to simply:
 1. Question this environment?
 2. Actively and continually dialogue so that we can bring nonjudgmental awareness of this deep-seated conditioning to our attention — right as it happens, in the moment?
 3. Put our "drive to survive" on hold, just to see if we can break our usual patterns?

Note To Teacher: Go to "**The Image of a Threat!**" **Activity #17A** (next page), a role-play designed to enhance student ability to recognize fear and a sense of threat that is not real. Give copies of role-play to two Volunteers.

Activity #17A
ROLEPLAY: THE IMAGE OF A THREAT!

ALEX

Hey, Yazmeen! Are you going to martial arts class today? C'mon, I'll walk you there.

YAZMEEN

Hi, Alex. Um, no. I'm not going.

ALEX

You have somewhere else to be? I hate to miss even one of these classes, don't you?

YAZMEEN

Well...the truth is I had to quit.

ALEX

Quit martial arts? Why?

YAZMEEN

My mother doesn't want me in that class.

ALEX

How come? Doesn't she want you to build your ability to defend yourself, and also learn the philosophy of the martial arts — which is to stop a fight before it starts?

YAZMEEN

It's not that.

ALEX

What then?

YAZMEEN

It's the teacher.

ALEX

Mr. Weideman?

YAZMEEN

Yes. I found out that he's....

ALEX

He's what?

YAZMEEN

His father is....

ALEX

You're killing me with all this suspense!

YAZMEEN

His father fought in the army that my mother's people were killed by.

ALEX

Really? When?

YAZMEEN

Sixty years ago.

ALEX

Yazmeen, that was six decades ago. That war has been over for more than half a century.

YAZMEEN

Not for my mother. It's never over for my mother. She lives it every time she comes to school and sees him.

ALEX

Yes, but he didn't do anything. His father fought in that war, but Mr. Weideman didn't.

YAZMEEN

Doesn't matter. He still scares me. He's the enemy.

ALEX

Okay, you know I like you, right? But I have to tell you: This is ridiculous. Mr. Weideman is not your enemy. There is no enemy.

YAZMEEN

I can't help it. I was brought up to believe that....those....people are my enemy. They will always be my enemy. I can't change that. It's a fact.

What Prevents Peace?

1. Thank Volunteers for their role-play reading. Ask students:

- For weeks we have been studying and doing our best to discover what prevents peace. What is Yazmeen doing that is preventing peace in her mind?
- Does an enemy actually exist, or has Yazmeen created one?
- Has Yazmeen created a “difference” between the two of them?
- Where does Yazmeen’s depiction of “the enemy” begin? From something she actually remembers? Something she’s been told? Something she feels?
- Is Yazmeen’s reaction like that of a robot? A puppet? A doll that’s being manipulated?
- Is this Yazmeen’s fault? Or is it simply conditioning?
- What do you think of Alex’s perspective?
- Do you think Alex could help more? If so, what could Alex say, or do?
- What does Yazmeen need to do to see how she is preventing peace?

2. Tell students:

- In the story “The Wizard of Oz,” we learn by the end of the story (and the movie) that the Wizard is not a giant wizard at all, but an ordinary man who operates a console of wheels and levers while speaking into a microphone. He hides behind the scenes, pulling strings, controlling people like puppets, to get what he wants.
- In our world today, there are many “wizards” out there attempting to pull our strings and get us to do what they want.

Note To Teacher: Go to “I Recognize That Belief!” Activity #17B a new panel, designed to enhance student ability to recognize beliefs in themselves as well as in others.

Activity #17B
PANEL: I RECOGNIZE THAT BELIEF!

- ✓ **Choose four students to be members of a new panel. Give students who have not had a chance to be a panelist to serve as one this time.**
- ✓ **Give the four panelists each a copy of the report on the following page called “Kids Are Eating Massive Amounts of Unhealthful Food.”**
- ✓ **Ask the panelists to prepare eight different positions on this issue — two each. Read all eight issues out loud. Then, ask each panelist to choose one or two of the following. You can say, “Who wants...?”**
 - The advertising industry’s point of view. The Executive VP of the Association of Advertisers does not approve of the government dictating what should or should not appear in TV messages.
 - The American Medical Association has been through this with their advertising, which now has to include possible side effects.
 - The Grocery Manufacturers of America is disappointed that the report does not cite some positive changes food companies have made recently. McDonald’s, for example, added milk and apples to kids’ meals.
 - Many food companies have sponsored fitness campaigns and youth clubs.
 - Child and adolescent development professionals and entertainment executives have also weighed in on this matter.
 - The fact remains that, for the most part, new children’s food products are high in total calories, sugar or fat.
 - While marketing is high on TV, radio, print and billboard marketing, most marketing dollars are going to product placement, in-school marketing, special-event marketing and licensing popular characters. There’s also marketing on the Internet, mobile phone ads, and placement in movies and video games.
 - Some members of Congress recognize that the industry does not spend billions of dollars a year marketing junk food to kids in order to waste their money. They do it because it works wonderfully.
- ✓ **Despite their different points of view, ask panelists to finalize their panel dialogue with some common understanding they all can be in accord with.**

Activity #17B
PANEL: I RECOGNIZE THAT BELIEF!

Kids Are Eating Massive Amounts of Unhealthy Food

Food and beverage companies are using television ads to entice kids to eat massive amounts of unhealthy food. A national science advisory panels has noted that this is leading to a sharp increase in childhood obesity and diabetes.

The Institute of Medicine, part of the National Academies, called on food and beverage manufacturers and restaurants to make more healthful products and shift their advertising emphasis to promote them.

"There is strong evidence that exposure to television advertising is associated with" obesity, the government-chartered institute said in a congressionally requested report to determine the effects of food advertising on children's health. The report said most of the food and beverage products promoted to children are high in calories, sugar, salt and fat, and low in nutrients.

Many are promoted with popular cartoon characters. For example: SpongeBob SquarePants cereal, Pop-Tarts, cookies and candy and Scooby-Doo fruit snacks and crackers. The institute said such characters should be used to promote only products that support healthful diets.

The institute also called on Congress to enhance nutritional standards and create incentives, including awards and tax breaks, to encourage companies to develop and promote healthful products for children and adolescents. Many in the food industry as well as its critics called the report a milestone in the growing national debate over childhood obesity, which has more than tripled in the past 40 years.

✓ **Ask students:**

- What are some of the positions presented by our panelists today? What kind of beliefs do they represent?
- Do doctors, food suppliers, and Congress have differing perspectives on how the advertising industry is presenting unhealthy food to kids who like them?
- Do you think each industry is swayed by its own beliefs? In what way? What's an example?
- What does the Institute of Medicine believe?
- What does Grocery Manufacturers of America believe?
- What do child and adolescent professional development people believe?
- How do you think television advertisers respond to this issue?
- How do YOU respond to this issue, and to what the organizations say?
- Does the issue put you in conflict? What kind of conflict?
- Are you torn between liking the flavor of some of these foods while understanding that they aren't good for your health?
- Is this a conflict? How does this make you feel?
- Do you think all the industries can achieve a peaceful agreement about these foods and what should be done about them?
- What do you think it would take to bring them to a unified conclusion? What is a conclusion they can all agree on?

✓ **Congratulate panelists and all students on their insightful dialogue!**

Summary

- ❖ Counting the Cold War, the U.S. has been in a continual state of war for more than 60 years, with no end in sight.

- ❖ Some people believe that war is good for the economy, that it prevents the U.S. economy from slipping deeper into economic depression. The truth is that any war has substantial costs.
- ❖ It's also true that in the global distribution of military spending in 2010, while China paid 7.3%, the United Kingdom 3.7%, France 3.6%, Russia 3.6%, another 10 countries combined paid 21.5%, and the rest of the world 17.3% — the U.S. paid 43% of it.
- ❖ The government buys tanks, fuel, trucks, clothing, bullets, guns, parachutes, helicopters, airplanes, drones and other new technology. It also pays soldiers to fight and kill so that these men and women are not doing their normal jobs at home.
- ❖ Some people say war is good for business. The U.S. winds up rebuilding countries it has battled, so that it can reap the benefits of that country's wealth.
- ❖ Traditional ways of trying to bring about peace are based on the same kind of thinking that created conflict in the first place. Trying to bring about peace seems to only create more conflict.
- ❖ We continue to belong to groups with ethnocentric ideologies that are based on conditioned notions. One of those notions is that in order to have peace and security, we have to psychologically identify with that group.
- ❖ In the story "The Wizard of Oz," we learn by the end of the story (and the movie) that the Wizard is not a giant wizard at all, but an ordinary man who operates a console of wheels and levers while speaking into a microphone. He hides behind the scenes, pulling strings, controlling people like puppets, to get what he wants.
- ❖ In our world today, there are many "wizards" out there attempting to pull our strings and get us to do what they want.

Other possible activities:

A quote to explore.

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

— UNESCO Constitution

Homework Assignment:

In our next class we will be constructing an environment for opening ourselves to peace. Think about one element you would bring to the Peace Table if you were invited to sit at one. Think outside the box!

WAKING UP FROM THE DREAM



LESSON 18

A State of Emergence

Breakdown of Lesson 18:

Getting off the sameness train
The road not taken
Achieving a state of emergence

Materials needed:

Chart: “Peace Table Elements” Create on board or large chart paper.

Activity #18A: Pick-a-strip: The Right Environment.

Make a copy of “The Right Environment Stages” for all students.
Copy pick-a-strips, cut, fold and put in a hat, box or bag.

Getting Off the Sameness Train

1. Ask students:

- When we face a problem, or a conflict situation that arises, what do we usually do? Do we do what we’ve always done? Look to see what others have done? Try something new?
- Do we dig into our Knowledge Bin and try to find an answer that will solve our problem?
- Do we engage our usual routines — do things the way we have done them before, our actions pretty much reflexive, standard, customary?
- Why do we do this? Are we humans no more advanced in life than ants, who have behavioral chemicals that identify members of their colony as nest mates — and when meeting a member of another nest, battle to reduce competition for resources in the area?

2. Tell students:

- We do this because we are conditioned to do this. We are conditioned by everyday behavior – doing things the same way all the time, by what we are told to do, and by what feels safe to us.
- We want to survive – we want to survive in our friendships, our relationships with our family, our classes and our exams, and life in general.

- When we are faced with a problem, with conflict of any kind, our inclination is to do whatever keeps us safe — and alive.
- Scientists are beginning to believe that we also do this because it's in our DNA, our genetic information in our cells. (Did you know that the human body contains about 60 trillion cells?) We are biologically compelled to think things, say things and do things we've always done — because that's what we have been programmed or trained to think, say and do!
- This programming in our brain is part of our primitive brain — the part that believes it's dangerous to do anything other than what we've always done. And so it is with peace. Individuals, groups, organizations, the United Nations — all do what we've always done. The problem is: It's not working!
- Governments are being overthrown by the military or individuals who do not know how to run a country. People want freedom, but they do not know how to achieve or construct it.
- Countries are at war because they are separated by beliefs. Certain countries want to continue to believe what they believe, and we want to continue to believe what they want to believe — and no progress is made in these countries learning to understand, or care about, what separates them
- Doesn't it make better sense — instead of being divided by beliefs that separate us, and hence create conflict — to be one country, one world, undivided, where what we all do is for the benefit of everyone?
- Can you imagine yourself as a "Global Citizen"? Do you think that this is possible? It is if you understand what prevents peace.
- If there's going to be peace in our lifetime, we need to get off the Sameness Train and seek a new vehicle.

The Road Not Taken

1. Ask students:

- How many of you brought a homework assignment?
- What is an element of any kind that you would bring to a Peace Table if you were invited to sit at that table? Let's make a list.

2. **Ask for a Volunteer to write these elements on the board or chart called “Peace Table Elements.”** Encourage all students to participate by offering some element. There are no wrong answers.
3. **Ask students:**
 - Do you remember the tragedy of 9/11, where in New York City the Twin Towers were demolished? Do you remember how people helped each other and did things they would not think of doing if life as usual had been going on?
 - Is there an emergency situation you have been in? What was it? What happened and how did people respond? Did people do things they normally wouldn't do? Did you?
 - A state of emergency causes us to go beyond our conditioning. Do we have to wait for a state of emergency to see beyond our conditioning? Can't we go beyond it now?
4. **Tell students:**
 - Situations such as these cause people to get out of their mechanical robot thinking and act – instead of react.
 - Instead of freezing, fighting or running away (all reactions of our hardwired primitive brain) our awareness is immediate, and we act.
 - Conditioning changes through understanding. As soon as we recognize conditioning-in-action — whether it's our conditioning or someone else's — we have begun to stop it. Immediately.
 - Insight emerges from a simple, clear observation, and carries us to another one.
 - When we see conflict-in-action — and recognize it as such — we have begun to stop it.
 - When we see two people arguing about something that appears to be important to them, but we know that it's not that important — we have gained insight. We have escaped our zombie mind!

Note To Teacher: Go to “**The Right Environment!**” **Activity #18A** a pick-a-strip activity, designed to enhance student ability to put themselves in the “right” environment for preventing conflict.

Activity #18A

THE RIGHT ENVIRONMENT!

- ✓ **Tell students:**
 - We have all learned by now that when we get into conflict, what we usually do is what we've always done.
 - If we've always frozen in fear, that's what we continue to do.
If we've always gotten into a fight, that's what we.
If we've always run away, that's what we do.
 - We are creatures of habit. We've been taught how to "be" and how to react in certain situations, and we continue to "be" and "do" as we've been taught without giving it any further thought.
 - What we are learning to do in this class is to break through our conditioning by becoming aware of it, seeing it as it is happening, and either take a new action, or do nothing (which is a new action).
 - Only by doing something different will we get a different outcome.
- ✓ **Give each student a copy of "The Right Environment" on the following page.**
- ✓ **Read through the stages of "The Right Environment" out loud.**
- ✓ **Tell students this is the process they can keep in mind as they pick a strip and, in the moment, handle a conflict situation.**
- ✓ **Cut the strips (on the pages following the next page) and add some of your own. Put the strips in a box, bag or hat, and ask each student to pick one – but NOT LOOK until you ask them to!**
- ✓ **As each student picks a strip and opens it, ask the student to first say out loud the steps laid out in "The Right Environment Stages." PUT THESE ON THE BOARD OR CHART, SO IT'S EASY TO SEE:**

I see someone with whom I'm in conflict.
I feel threatened.
Stop!
I want peace.
I do not act on my fear.
I try something new.

**Activity #18A
THE RIGHT ENVIRONMENT!
STAGES**

**I SEE SOMEONE
WITH WHOM I AM IN CONFLICT!
I usually freeze, fight or run away from this person.**

**I FEEL THREATENED!
There's a voice in my head saying, "Go away! Don't do this!
Get out of here! Protect yourself from being hurt!
Whenever you talk to this person,
you are put down, criticized,
upset and angry.**

**STOP!
I ask that voice, "Why do I feel threatened?
Am I afraid? What am I afraid of?
Is the threat real, or have I imagined it?
Should I do what I've always done — even though it never seems to help?**

**I WANT PEACE!
I tell that voice, " I have to go outside the imprisonment
Of my old conditioned way of thinking!"
I want peace, but I can never get it.
This primitive way of reasoning in my head
has a different idea of peace than what makes sense.
Why is that?
Isn't peace – just peace?
Isn't peace the same for everyone?
What if it isn't?**

**I DO NOT ACT ON MY FEAR!
I let go of my drive to survive.
I have insight!**

**I TRY SOMETHING NEW!
I take the road not taken! My behavior changes!**

Activity #18A
PICK THE RIGHT ENVIRONMENT!

The school bully has been picking on me for weeks. I don't like it. He scares me and makes fun of me. He's threatening to hit me the next time he sees me. I'm afraid to tell anyone, because it will make things worse.

I'm a football player, but what I really want to do is learn martial arts, which is now being offered at school. I'm afraid the football team will make fun of me, and that the coach will keep me from taking karate classes.

Every time the teacher calls on me in class, I numb up and can't think. I do the homework but don't always understand it, so when I'm called on, I feel stupid.

I've tried out for the football team and was accepted. However, I have to get my mother to sign this piece of paper. I know she's not going to do it, because she's afraid that I'll get badly hurt.

I'm in the middle of a non-violent protest rally in my hometown about illegal immigration. The protest, however, is starting to get out of hand. People are fighting and throwing things. The police have begun to arrive.

I'm trying to get my homework done, but I keep getting interrupted by my kid sister who's only 4 years old and wants to play.

I have to write a paper for my English class and my family is watching TV, playing it very loud, and I can't concentrate. We live in a small house, so there's nowhere to go.

I mowed the lawn for our neighbor, who said he would pay me \$20 to do it. When I finished the lawn, he thanked me and handed me a \$10 bill.

I visited the Army Experience Center near our hometown and played the war videogames. It was amazing how excited I got playing those games. It gave me thoughts about joining the armed forces.

We don't have a television set in our home. My parents believe that there's too much violence and too much negative persuasion that happens on TV programs and ads. I, however, feel that TV is a great connection to what's going on in the world. I sometimes visit a friend's house so that I can watch.

There are wars going on all over the world. People keep talking about them, and news broadcasts show us the violence and bloodshed. I keep wondering what's happening in the countries around the world where there is no war going on. Shouldn't we be looking at what THEY are doing – so we learn how to live in peace?

I want to audition for one of the singer shows on TV – they're coming to our town next week. My parents forbid me to go, but I'm going to find a way.

My father has been out of work for a year. I want to quit school and get a job so the family can buy groceries and pay bills, but my mother won't let me. She says school is more important.

I found a wallet on the street. When I opened it, I didn't recognize the person whose driver's license I saw. I did see that there was \$250 in it. That's the exact amount of money I need to buy a computer program I want. I think it's a sign.

I watch country leaders interviewed on a major TV station. They all seem to believe that their way of governing is the right way — the only way.

A few months ago, a country's leader was attacked and removed from office. Because he had been a violent dictator, people were celebrating in the streets for days. Today, there are riots in the streets because the people who have taken over, who once supported that leader, have now taken over the country. Conditioning seems to be repeating itself.

Our school principal has instated a new law: no bullying in the school. It's a great law, but I don't see it being enforced. I don't think the law is helping. We need something else.

Whenever I see two countries at war with each other, I look at them and often can't tell one army from the other, because, frankly, the people all resemble each other.

When two countries are at war, I look at them and see people dying — innocent children included — and I wonder what could be so important that they would be willing to kill children — even if those children belong to “the other side.”

Whenever my father says something that makes me angry, I usually yell at him and we get into a fight.

Whenever a friend of mine says something stupid, and I say, “You are really stupid!” — most of the time, I regret it.

When teams are picked in our gym class, I'm usually the last one to get picked. I usually suffer in silence and just go with the flow.

When I listen to politicians running for office, I usually don't listen well and rarely get the point of what they're saying.

I'm not voting age, so I don't pay much attention to politicians on their grandstands. But I look forward to voting in a few years. I keep thinking, though, how do you really know the right person to vote for?

This kid in school would like to be friends, but I don't want to be friends. The kid just doesn't feel honest. He smiles but the smile doesn't reach his eyes.

Our next-door neighbor doesn't speak a lot of English, so we don't communicate. I say hello and she never answers. I get upset when this happens.

Some days I eat a lot and some days I don't. On the days I do, there's probably something going on in my brain, but I'm not sure what.

Achieving a State of Emergence

- 1. Congratulate students on reaching a state of emergence in their time of conflict — and on their insightful thinking!**
- 2. Ask students:**
 - How important is dialogue — among us, among your family and friends, and among people in our community?
 - How important is “non-action” — that STOP! moment — we need to take in order to “dis-identify” with old conditioning that’s had a hold on us?
 - Can dialogue help us stay aware that conflict is created by thinking that’s conditioned to an incomplete point of view?
 - And this conflict is created due to the particular environment we grow up in?
- 3. Tell students:**
 - The key to unlocking our biological hard drive’s control is to ask questions.
 - Rather than questions based on old knowledge and conditioning, they need to be questions that lead to insight and awareness.
 - The “right” question points to the exact state of mind we have in the moment, and allows us to NOT REACT out of the same old pattern — but to ACT, based on the situation in that moment.
 - The questioning mind takes on a life of its own if we just give it a chance.
 - Questioning activates our innate intelligence, which wakes us up.
 - When a very wise teacher was asked what he is, he said “I am awake,” meaning that he could see what was going on while others lived in their dream states. We all need to wake up!
 - Our behavior at the PRIMARY prevention level needs to change rather than wait to resolve or manage it after it’s happened.

Summary

- ❖ We are conditioned by everyday behavior – doing things the same way all the time, by what we are told to do, and by what feels safe to us. We want to survive – we want to survive our friendships, our relationships with our family, our classes and our exams, and life in general.
- ❖ When we are faced with a problem, with conflict of any kind, our inclination is to do whatever keeps us safe — and alive. We take the same route we've always taken, walk or drive the same roads we've always traveled. We know them and we feel secure when we take them.
- ❖ Scientists are beginning to believe that we also do this because it's in our DNA. We are biologically compelled to think things, say things and do things we've always done – because that's what we think, say and do! This programming in our brain is part of our primitive brain — the part that believes it's dangerous to do anything other than what we've always done.
- ❖ And so it is with peace. Individuals, groups, organizations, the United Nations — all do what we've always done. The problem is: It's not working!
- ❖ Governments are being overthrown by the military or individuals who do not know how to run a country. People want freedom, but they do not know how to achieve it.
- ❖ We are at war with countries who do not understand us and whom we do not understand. They want to continue to believe what they believe, and we want to continue to believe what we believe – and no progress is made in learning to understand “the other.”
- ❖ If there's going to be peace in our lifetime, we need to get off the Sameness Train and seek a new destination.
- ❖ Conditioning changes through understanding. As soon as we recognize conditioning-in-action — whether it's our conditioning or someone else's — we have begun to stop it. Immediately. When we see conflict-in-action — and recognize it as such — we have begun to stop it.
- ❖ When we see two people arguing about something that appears to be important to them, but we know that — in the scheme of things — it's not that important — we have gained insight. We have climbed outside the conditioned box!
- ❖ The key to unlocking our biological hard drive's control is to ask questions. Rather than questions based on old knowledge and conditioning, they need to be questions that lead to insight and awareness.

- ❖ The “right” question points to the exact state of mind we have in the moment, and allows us to NOT REACT out of the same old pattern, and NOT DISCONNECT from the issue — but to ACT, based on the situation in that moment.
- ❖ The questioning mind takes on a life of its own if we just give it a chance. Questioning activates our innate intelligence, which wakes us up.
- ❖ When a wise teacher was asked what he is, he said “I am awake,” meaning that he could see what was going on while others lived in their dream states. We need to change our behavior at the PRIMARY prevention level, rather than wait to fix it or manage it after it’s happened. We all need to wake up!

Other possible activities:

A quote to explore.

“The source of our trouble is basically in thought. Many people would think that such a statement is crazy because thought is the one thing we have with which to solve our problems. That’s part of our tradition.”

— Quantum Physicist Dr. David Bohm

Homework Assignment:

**Say this thought out loud to yourself: “Peace can happen in an instant!”
Bring to class an example of when or where you saw this happen.**

LESSON 19

Peace Can Happen in an Instant!

Breakdown of Lesson 19

A heightened state of attention
Create war, or create peace?
Outside my group

Materials needed:

Activity #19A. My Heightened State! A panel.

Activity #19B: Just Like Me! Provide blank paper for students.

A Heightened State of Attention

1. Ask students:

- When a conflict situation arises in the moment, and we are at the primary prevention level — at a place, the only place, where we can prevent that conflict from moving forward — what is the role of intellectual knowledge?
- Is anything we've done before that's part of that knowledge going to help us in this moment?
- Does intellectual knowledge help when we are no longer at the primary prevention stage, but now at the secondary or resolution level, where we can only manage a situation that has not been prevented?
- Will this knowledge do us any good in this current situation? Could it possibly help down the road in future similar situations?
- What do you think it takes to put ourselves in a "heightened state of attention" so that we can prevent conflict when it happens?

Note To Teacher: Go to "**My Heightened State!**" **Activity #19A** a new panel, designed to enhance student ability to prevent conflict in the moment.

Activity #19A
PANEL: MY HEIGHTENED STATE!

- ✓ **Ask for four Volunteers for a new panel.**
- ✓ **Ask the four Volunteers to leave the room for a few minutes. Tell them that when they return, they will be asked to take four different positions on the topic chosen for them, so they need to be prepared to possibly not take a position they favor!**
- ✓ **While the Volunteers are out of the room, ask the rest of the class to set up the conflict situation that the Volunteers will need to discuss.**
- ✓ **Give the students this topic to use to set up a conflict situation:**

Student Lobbyists for Videogames

Word has it, around our school, that there is a new group of lobbyists forming. The lobbyists are in favor of showing violent videogames in the classroom. They believe that, just as we've seen videos of how kids are bullied, we should show these videogames to help illustrate how bad they are for kids to view, and what effects they can have on how students think and act – and that's why all students should see them — to become educated about them. You have seen these videogames and you acknowledge that they are violent and militaristic. You also acknowledge that they create stereotype images of "enemies" and that this prejudices players of the games against certain groups of people.

- ✓ **Ask students to prepare questions for the panelists. Give them a few minutes to do this, with a couple of Volunteers writing them on the board or on a chart.**
- ✓ **Ask the four Volunteers to return. Read aloud the conflict situation.**
- ✓ **Then ask the Volunteers to each select a position to take on this situation. Here are the four positions:**
 - #1: Showing violent videogames in the classroom is educational.**
 - #2: Showing violent videogames in the classroom is detrimental.**
 - #3: Violent, militaristic videogames should not be manufactured.**
 - #4: This is a free country, and videogame companies can create whatever they wish.**

- ✓ **Allow the panel dialogue to continue for 10 to 15 minutes, or whenever it starts to fizzle out. Then ask the panel to reach a perspective they can all come to an understanding on. Give them 5 more minutes for this.**

Create War, or Peace?

1, Congratulate all students on their excellent work! Then ask:

- Was there a war going on in this classroom? How did it start?
- What are the indications that there was a conflict? Did you sense any fear?
- Did you see evidence of students thinking things through and coming up with thoughts they may not have had before? What's an example?
- Did this group eventually get to a sense of agreement on anything? Did you get a sense of peace? If so, how was it achieved?
- Were the four different perspectives able to come together and become one group in any way? How?

2. Tell students:

- Every time we act on a thought, we have the potential to create either war or peace.
- When we feel no fear, we have no enemies.
- The enemy is a dream we've created in our brain.
- Think of a person you have long considered "different" or an "enemy" or "opponent" of yours in some way.
- It could be someone you know, someone you've seen from afar, someone you've never spoken with, or someone you feel sure you never would want to get to know.

Note To Teacher: Go to **"Just Like Me!" Activity #19B**
A quiet activity for students to do some writing.

**Activity #19B
JUST LIKE ME!**

- ✓ **Ask students to pull out some paper and:**
 - **Think for a few minutes about that person they have long considered an “enemy” — whom they perceive as “different.”**
 - **Ask them to NOT NAME that person, to just keep that private.**
 - **Now, let’s RE-THINK that enemy.**
 - **Write down five (or more) things about that person that are positive.**
 - **Consider how that person may actually be like you.**
- ✓ **Give students about 5 minutes, then call time.**
- ✓ **Ask for Volunteers to describe this person, who will remain nameless, and then list the positive things about this person, as well as how this person may be like the Volunteer.**
- ✓ **After all students have volunteered, ask:**
 - **Did writing down these characteristics and saying them out loud alter your perspective of this person?**
 - **In what way?**
 - **Do you see that person as you always have, but possibly have more respect for that person now?**
 - **Do you feel less conflict with regard to this person?**
 - **If you were afraid of this person, are you feeling less fear?**
 - **Does feeling less fear affect your thoughts about this person? What are they?**
 - **Does feeling less fear affect thoughts about yourself? Like what?**

Outside My Group

1. Tell students:

- Someone once said to a peace educator that since war is inevitable, why do we bother trying to help kids understand what it takes to stop war? The peace educator replied, “If you saw a child run out into a crowded street with cars rushing by, what would you do? What if it was your child?” The objector said, “I would, of course, rush out to save the child!” The peace educator replied, “I rest my case.”
- Young people today are being forced to run out into crowded and dangerous streets by conditions that are beyond their control, because they have been conditioned to do so. What you can do to help them, and yourselves, is to understand the fundamental causes that sent them out into war-torn streets. All things are understandable. If we just look, it’s there for us to see.
- Our biological brain has a built-in self-defense mechanism that tries to prevent us from reaching this understanding. It does this because it thinks it’s protecting us. Anything it perceives as getting in the way of our survival is a threat — an “enemy” to our welfare — even insights into how this old brain reaction is not working and, therefore, is not protecting us — ensuring our survival, like it’s supposed to.
- The conflict between feeling a need to go to war and a need to *never* go to war is huge. It has been going on for centuries. To achieve understanding, we need to look OUTSIDE the groups we belong to, recognize that they also have needs and wants.
- We may see something as “good” that someone else sees as “bad.” The conflicting process, good over bad, creates stress inside us as well as a fearful and painful division. What we label “good” is just a projection of our desires, based on our fear of not being “good” — of being condemned or rejected by the society (the group) we live in.
- To try to eliminate the “bad” we would have to suppress our self in favor of some idealized state of being. Will this cause us conflict? Yes! Do we need to continue to develop our awareness? We do!

<p>Note To Teacher: Go to “War — What Is It Good For? Activity #19C” Two opposing groups have a dialogue.</p>

Activity #19C WAR — WHAT IS IT GOOD FOR?

- ✓ **Divide students into two groups:**
 - **Group #1: WAR — What Is It Good For? Defense**
This group believes that war is a fact of life and that countries must provide enough money in their budgets to finance it, and that men and women must be ready and able to go to war if called. No country can survive in today's world without being prepared to send their armed forces wherever they need to go, and to defend their own land.
 - **Group #2: WAR — What Is It Good For? Nothing**
This group believes that we need to do away with war. It costs billions of dollars to finance — money that could be put into building things, educating people, supporting new research and development. Plus, it's immoral. It requires soldiers to be trained to kill other human beings, affecting them psychologically as well as physically.
- ✓ **Give students time to set up their groups and prepare for their dialogue.**
- ✓ **Remind students that a dialogue necessitates that the groups eventually come to some perspective that they can be in accord with.**
- ✓ **Set up both groups so that they listen to one another but can also debate.**
- ✓ **Let the groups decide how they want to do this.**
- ✓ **Remind students that peace can happen in an instant!**

Summary

- ❖ Every time we act on a thought, we have the potential to create either war or peace.
- ❖ When we feel no fear, we have no enemies. The enemy is a dream we've created in our brain.
- ❖ Someone once said to a peace educator that since war is inevitable, why do we bother trying to help kids understand what it takes to stop war? The peace educator replied, "If you saw a child run out into a crowded street with cars rushing by, what would you do? What if it was your child?" The objector said, "I would, of course, rush out to save the child!" To which the peace educator replied, "I rest my case."
- ❖ Young people today are being forced to run out into crowded and dangerous streets by conditions that are beyond their control because they have been conditioned to do so. What you can do to help them, and yourselves, is to understand the fundamental causes that sent them out into war-torn streets. All things are understandable. If we just look, it is there for us to see.
- ❖ Our biological brain has a built-in self-defense mechanism that tries to prevent us from reaching this understanding! It does this because it thinks it's protecting us. Anything it perceives as getting in the way of our survival is a threat — an "enemy" to our welfare — even insights into how this old brain reaction is not working and, therefore, not protecting us — ensuring our survival, like it's supposed to do.
- ❖ The conflict between feeling a need to go to war and a need to *never* go to war is huge. It has been going on for centuries. This comes about because we judge war as "bad" and peace as "good." This sets up the struggle between "good" on one hand and "bad" on the other.
- ❖ We may see something as "good" that someone else sees as "bad." The conflicting process, good over bad, creates stress inside us as well as a fearful and painful division. What we label "good" is just a projection of our desires, based on our fear of not being "good" — of being condemned or rejected by the society (the group) we live in.
- ❖ To try to eliminate the "bad" we would have to suppress our self in favor of some idealized state of being. Will this cause us conflict? Absolutely!
- ❖ Do we need to continue to develop our awareness — our insight? We do!

Other possible activities:

A quote to explore.

“What is absurd and monstrous about war is that men who have no personal quarrel should be trained to murder one another in cold blood.”

— Aldous Huxley, *Brave New World*

Homework Assignment:

Bring to class a simple conflict situation, and three questions you believe would be the right ones to ask in this situation.

LESSON 20

No Image! No Enemy! No War!

Breakdown of Lesson 20

Unlock the hold
Create an intelligent environment
Maintain sustained awareness

Materials needed:

Activity #20A. I Unlock the Hold! A challenge for students.

Activity #20B. Clashes. A news story to consider.

Activity #20C. Peace In An Instant! Key elements of a peaceful existence.
Make a copy of this page for all students to keep.

Unlock the Hold

1. Tell students:

- The intent of this curriculum has been to show how we humans are hardwired for war.
- We have conditioned thoughts that begin at our biological base. They come through the brain's emotional center and create fear and then go into our thinking, to be carried out.
- In certain cases this is necessary if, for instance, you are being attacked by a dog, or if you had to jump out of the way of a speeding car. This is where this survival mechanism works well for our safety.
- It is only when a fear-provoking image — about other people who may be considered a threat to our group's way of life — mistakenly triggers this old brain survival system to prepare to fight that we get into trouble. This is what we want to prevent.
- This fear from the image of "the enemy" causes us to carry out the demands of our conditioning — which is like a tyrant behind the curtain, pulling our strings.
- It's important for us to know the tremendous dangers involved when this type of conditioning rules us, and what the right questions in a dialogue can do to unlock this hardwired program's hold on us — a hold that does not provide us the safety we think we are getting.

- The right questions are like a virus protector — they keep us from continually breaking down and repeating actions we've learned that do nothing to help us.
- When the right questions are asked, there's an opportunity for awareness and insight, which sets up a healthy state of "Stop! Do not act on this!"
- This state keeps us from automatically reacting from this unsafe type of conditioning.

2. Ask students:

- Did you bring to class a simple conflict situation, and three questions you believe are the right questions to ask in this situation?
- Why did you choose these questions?
- Do you think these questions deal with the situation head on, and get to the core of the conflict? Why do you think so?
- What are the qualities of "right" questions? How do they differ from questions that just aren't right?

3. Give as many students as possible time to offer their conflict situation and the questions they have come up with.

4. If you reach a shared understanding on certain "right" questions, create a chart for them where students can view them.

Note To Teacher: Go to "I Unlock the Hold!" Activity #20A
An exercise to demonstrate what students have learned
in this curriculum.

Activity #20A
I UNLOCK THE HOLD!

- ✓ **Photocopy the Conflict Situation “I Will Fight No More, Forever” on the following page so students can review it.**
- ✓ **Give each student a copy of this situation.**
- ✓ **Tell students:**
 - What we’ve learned in this class can be narrowed down to six words. These are six words you can keep with you always, and use them to remind you of how to prevent conflict in your life — and in the world.
 - Those words are: **No image! No enemy! No war!** (Please write these on your board or chart so students can see them.)
 - Now let’s look at unlocking the hold of this type of conditioning has on us by using these words and by dealing with this conflict situation.
- ✓ **Read aloud this situation, then ask students to write, on a piece of paper:**
 - The image is:** (and fill in the blank)
 - The enemy is:** (fill in the blank)
 - The conflict is:** (fill in the blank)
- ✓ **Give them a few minutes to think this through.**
- ✓ **Call time, and ask who would like to go first. Give every student an opportunity to tell his/her perspective on image, enemy and conflict.**
- ✓ **Ask all students the IMPORTANT QUESTIONS on the Activity #20A “I Unlock the Hold Questions” page (two pages after this one).**

CONFLICT SITUATION: I WILL FIGHT NO MORE, FOREVER

Some of the effects of conditioning seem harmless, or even beneficial. But in this program we have become aware of the destructive effects of conditioning on our lives and in the world. There are numerous wars and personal tragedies that have taken the effects of conditioning to the most disastrous conclusions. One of the saddest situations involved American Indians and European settlers in America.

When Europeans landed in what is now referred to as the United States of America, about 1,000,000 Indians were living in this country. The Indians had a very developed culture and lifestyle in harmony with the land. However, Europeans considered Indians to be savages. By 1900, the effects of new diseases and strong liquor (which arrived with the white people) and 300 years of warfare had reduced this number to 237,000. That is a loss of over 750,000 human beings.

The early history of the United States includes a string of battles between the settlers and Indians, from the Massacre of 1622 and the French and Indian War, to Pontiac's Rebellion, the Battle of Tippecanoe, the Sioux War, the Nez Perce War, and the final terrible Battle of Wounded Knee Creek.

There are those who believe that white men were heroic in conquering the Indians. Other people thought that the Europeans who came to the U.S. did not "win the West" with heroism. It was won by one set of human beings killing and taking land from another set of human beings, using force, guns and violence. Even though many young people in the United States back in the 1940' and 50's played "cowboys and Indians" they always wanted to be a cowboy because they thought they were the good guys. Had white men and Indians found a way to share the land that truly would have been heroic.

White men were victorious over the Indians because they killed them, overtook their land, and drove them onto "reservations" — land that "white men" designated for Indians only. How would you react if thousands of people came to the United States and tried to take the

land, driving the existing inhabitants — including your family — onto reservations?

The following quote is from the well-known Nez Perce Indian Chief, Joseph, about the battle he was forced to fight with the U.S. Army as he tried to lead his people across Montana and Idaho into Canada:

“I am tired of fighting. Our chiefs are killed... the old men are all killed.... It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food; no one knows where they are, perhaps freezing to death. I want time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs, I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more, forever.”

Activity #20A
I UNLOCK THE HOLD QUESTIONS!

- ✓ **After the Volunteer Group reads and fills in the three blanks (the image is, the enemy is, and the conflict is), ask all students:**
 1. Let's start with our five senses. What messages are you getting about people, places and things in this situation?
 2. What questions do we need to ask to understand this conflict?
 3. Do we need to examine what the fear is? What do you think it is? Is it based on a threat of some kind? An image? Is the image real?
 4. What do you perceive to be the conditioning that's triggering this fear?
 5. Was there an action taken that sparked the fire of this conflict?
 6. Do you think the conflict triggered a survival instinct? What kind?
 7. Is there a group involved with this image? What group? Do you see signs of ethnocentrism? Is someone valuing one group over another?
 8. Can we understand the importance of cultural appreciation instead of ethnocentrism, and come to understand "the other's" culture, belief or lifestyle instead of putting it down? Does this mean that we are still looking from a fixed point of view as "we" — and therefore "they," "us" and "others"?
 9. What insight have you come to in this conflict situation?
 10. Do you think that this conflict was a result of our ancient biological survival mechanism that is part of our inborn genetic conditioning — or do you think we could comprehend the situation, based on awareness, and therefore a different outcome would emerge?
 11. If we understand: No image! No enemy! No war! — we need to begin by identifying the image. What is the image we would need to recognize in this situation?
- ✓ **Congratulate students on their insights!**
- ✓ **Ask for more Volunteers, and go through the same process, asking the same questions.**

Create an Intelligent Environment

1. Tell/Ask students:

- **Explanation.** We use the knowledge we have to consider a situation. Such as: “Bullies are people we’ve seen at school, and we need to be aware of them,” we say. What kind of sight is this? Foresight — or Forethought.
- **Example.** To prove that we the knowledge — the Explanation — we have is accurate, we offer an Example, to make the Explanation more relevant to you. “I’ve seen bullies depicted on TV. I know how to handle a bully.” What kind of sight is this? Hindsight — or Reflection.
- **Experiencing.** Experiencing is based on what’s happening to us in the moment. “I’m being approached by a bully who is threatening to beat me up.” Foresight and hindsight are useless here. This is where you look inside yourself, and act in the moment on what’s happening right now. What kind of sight is this? Insight — or Awareness.

This world of experiencing is the one where are able to make a difference and change our conditioning so we wake up and recognize the conditioning that keeps us from being safe.

2. Ask students:

- Are there internal battles inside us every day? From the very small (“Do I help my friend, or get my own work done first?”) to the large (“If my Dad doesn’t find a job, we’re going to live on the street.”)?
- Do challenging situations cause our brain to malfunction sometimes? Does our brain get caught in old patterns? What’s an old pattern you got caught in today?
- Because we get caught in old patterns, do our internal battles sometimes become external battles? In other words, if I’m angry with my parent, am I likely to take this out on a kid at school — maybe bully that kid? Did you see that happen? When?
- Because we want to survive, do we wind up allowing ourselves to be conditioned by certain groups? Are we easily threatened when we think outside a group? When we attempt to think outside a group, does our biological brain react to the image of a THREAT and believe it’s real? What does this do to you?

3. Tell students:

- Some research has shown that we have become more of a violent society because we are exposed, every day, to violence — in our towns, online, in videogames and on the news.
- Scientists say that what we do every day — how we think and respond to our environment — all of this shapes our brains, and can cause physical alterations in our neural wiring system.
- “Instinct theory” says that all beings within a species — humans, for example — are programmed for the same motivations, based on this neural wiring.
- We join groups, for example, that we believe will strengthen our ability to survive, in one way or another.
- To create an intelligent, survivable environment, we need to question ourselves as well as the groups we belong to.
- We need to step outside the limitation of thought, knowledge and our comfort zones, to awaken our ability to observe accurately, factually.
- When we look at conflict situations with new eyes, we are likely to find more similarities and fewer differences.
- When people in groups dialogue instead of discuss — we find shared meaning instead of conflict — so everyone wins. Truth emerges from free movement of open minds.

4. Ask students:

- What conflict sits on your brain today? Are you going to let it sit there forever? Are you going to take charge of your brain and challenge its thoughts? What will you do today to change?
- Are you going to become your own scientist and explore why that conflict in your mind is there? Are you going to challenge your malfunctioning brain and boot out its old patterns?

Note To Teacher: Go to “**Clashes!**” **Activity #20B**
a news report designed to help students recognize conditioning.

Activity #20B

CLASHES

- ✓ **Read to students the following news story, which is true:**

CLASHES!

It was March when the former President of my country was removed from office, and my countrymen partied and rejoiced in the streets for days. At last, we felt we were no longer being attacked and brutalized by the President and his brutal government for being who we are — people who want to be free. After decades of living under the President's violent and corrupt rule, we were now free to practice our ideals and create our kind of democratic government. We were thrilled to see our military, soldiers who had never before been in charge of running the country, now free to be in charge of running the country. We were excited. We felt as if our version of the Berlin wall had come down.

Now, it is eight months later, and late night clashes between protestors and the military left at least 30 people dead and more than 200 wounded. The country has not changed in any way over the last eight months. In fact, there are many situations that seem exactly the same. The violence last night erupted after one faction was marching to protest what they claimed was an attack by some radicals on one of their churches. It was supposed to be a peaceful protest — that's how it started — but it erupted into violence and bloodshed. There was rock throwing, gunfire, and vehicles lit on fire.

There are reports that some of the protestors picked up guns that belonged to the soldiers who had come out to control them, and also that the military used some of their vehicles to run over protestors. Conflicting reports state that protestors threw themselves in front of the vehicles and claimed to be run over when, in fact, they were not. The violence escalated to the point where witnesses reported people picking up guns and firing at the soldiers.

The military, which had been on the side of the protestors when removing the President from office, was now battling the protestors.

- ✓ **Ask students:**

1. What is the image — or what are the images — that started this conflict?
2. Is there an enemy in this story? Who's the enemy?

3. Are there heroes? Who are the heroes?
4. How did the rejoining over freedom turn to violence and bloodshed?
5. Do you think that, no matter how much people want peace, that war is so built into their genetic code, they will always live in a violent environment?
6. Do you think the people of this country would rather fight than learn how to work out their differences? Why do you think so?
7. What conditioning do you recognize in this story?
8. Do you get a sense of awareness or understanding on the part of any of the people?
9. Who are the wizards in this story who are pulling the strings to get what they want?
10. Do you think that even though the people want freedom, their conditioning has not allowed them to know how to construct a system that provides it?

Maintain Sustained Awareness

1. Ask students:

- Is it time to wake up from the dream of our conditioned, same-old responses?
- Are you ready to keep your eyes open for what really keeps us safe — within ourselves, among other people, and in the world?
- Is it safe to take the same road we've always traveled? Do we need to get off the Sameness Train because we are now really aware that it doesn't work for our survival?
- Do you now realize that conditioning changes through understanding — that as soon as you SEE your conditioning-in-action — you have begun to stop it?

Note To Teacher: Go to “Peace In An Instant! Activity #20C Conditions that encourage a peaceful existence.

Activity #20C
PEACE IN AN INSTANT!

- ❖ **“Peace in an instant — happens:**
 - 1) Being open to new ideas**
 - 2) Moments of “Stop! Look!”**
 - 3) Looking at our conditioning**
 - 4) Understanding why our conflicts occur**
 - 5) Asking questions**
 - 6) Maintaining ongoing awareness**
 - 7) Looking outside our groups**
 - 8) Finding the image and the enemy**
- ❖ **Understanding our conditioning is key to changing it. As soon as we see it happening, it can stop. When we see conflict-in-action and recognize it as such, it can stop.**
- ❖ **In that moment of STOP! we can decide: Am I going to do what I always do, which has never worked? Or am I going to do something new that might work?**
- ❖ **Understanding can be achieved by asking questions that lead to insight and awareness.**
- ❖ **An understanding and insightful question helps us to not REACT out of an old pattern, but to ACT based on the situation in that moment.**
- ❖ **Questioning wakes us up! It means that we SEE and RECOGNIZE conditioning going on all around us, while others continue to live in their sleep-induced patterns.**
- ❖ **Understanding means staying connected to the truth.**
- ❖ **To realize peace, we need to understand what prevents it.**
- ❖ **Conflict is not a problem to be solved — it is a reality to be seen.**

**“Without knowing yourself, there is no peace.
To put an end to outward war,
you must begin to put an end to war in yourself.
War will be stopped only when you realize the danger,
when you realize your responsibility,
when you do not leave it to somebody else.**

— Jiddu Krishnamurti

FOR YOU — THE TEACHER

- ✓ This entire lesson has been a summary of our work, so we don't include a separate summary here.
- ✓ Congratulate students on their excellent work throughout this curriculum.
- ✓ Tell students that they are now Ambassadors for Peace and can go forward to help others understand what prevents it — conditioning.
- ✓ Plan a “WHAT PREVENTS PEACE?” conference for your students that includes the entire community. Ask your students to come up with their own ideas to plan and produce this event. Ask for sponsors within the community, and get parents and teachers involved.
- ✓ Make sure that the conference is based on what student have understood in this curriculum about what *prevents* peace — not trying to bring it about.
- ✓ Also, please make sure that the people they may invite are not just promoting peace under the guise of endorsing ways that prevent it, such as organized spiritual or political belief systems that separate people into opposing ideologies. They may want to invite both anti- and pro-military groups to have a constructive dialogue with them.
- ✓ Make sure, ahead of time, that these people are sincerely open to this dialogue and not just promoters of their own conditioned view — that they are open to being questioned, for questioning that leads to awareness, as we have seen throughout this curriculum, is what frees us from the biological and psychological conditioning that prevents peace.
- ✓ The idea is to bring together what students have learned in the curriculum, and to engage people in talking about the elements that prevent peace they would like to see changed in their lifetime. All the conference takes is a goal, a date, and a plan to achieve it.

THE IMPORTANCE OF READING

“Reading is a fundamental need of all children. Literacy underpins all educational achievement; it helps develop human potential and raises self-esteem; it is critical to personal freedom and the maintenance of a democratic society; it is an integral element in the broader goals of economic opportunity and security, social justice, and dignity.”

—*The National Literacy Trust*

**The fundamental intent of Youth Peace Literacy
is to address what prevents peace and causes conditioned thinking —
that is, what creates conflict, individually and globally
through being literate.**

The most important element of a free society is democratic thinking. Conflict in human relationship is created by thinking that is conditioned to a particular fragmentary point of view due to the particular environment one has grown up in. Our minds are conditioned by origin of birth, education and experiences. The intent of Youth Peace Literacy is to bring this issue of conditioning, and the tremendous conflict it creates, to the forefront of our awareness through donations of peace-educating resources that address this vital concern.

Conditioned thinking prevents democratic thinking and action because it fixes antiquated ethnocentric beliefs into dogmatic, rigid patterns of behavior that divides people into opposing tribal ideologies. The foundation of a humane and intelligent society is open-minded, enlightened free inquiry, that is, the freedom to think without any restrictions or pressure due to fear or coercion of any kind. In this way people can intelligently question the underlying conditioning that creates this fragmentation.

The intent of democratic thinking needs to be promoted worldwide if we are to end these destructive divisions and therefore work together peacefully. The programs of Youth Peace Literacy do just that – they teach young people to freely inquire, to creatively question the conditioned assumptions of society that have for millennia caused such terrible pain and suffering. These programs do not promote any system of belief nor do they attempt to persuade readers to any particular point of view, no matter how noble it may seem to be. Instead they create the basis for a truly democratic, civilized society by allowing for intelligent dialogue and enlightened inquiry.

ATRIUM SOCIETY BOOKS

