

Study Guide for *Soldiers of Peace*, 2016 by Paul K Chappell

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(For biographical info about Hensley, see <http://www.peaceliteracy.org/about>)

Background:

The purpose of this guide is to help with meaningful dialogue, going beyond a simple discussion. Chappell gives specific tools to bring about peace, so we must move beyond just discussing what peace might look like and dialogue about what we must do to achieve it. Additionally, these prompts could be used with other works that are taught in the classroom. I give specific examples of how I might utilize the ideas in my own classroom.

Please note that in the prompts, I often put myself into the questions with the use of “we,” as a way to remind myself that we instructors and facilitators can be active partners in the dialogue.

Additionally, the prompts are deliberately ambiguous at times to encourage broad responses.

Chappell also revisits his key points, so making a note of the times he does this will help the reader keep those points in the forefront.

Chappell uses content from Greek mythology and world history, as well as research from philosophers, psychologists, and many prominent figures to support his claims, making his research a key component to add to any discussion as needed. Readers will find it helpful to make note of those references that they do not know well, enhancing their understanding of Chappell’s overall message.

In my classroom, I spend a great deal of time using the story of *The Iliad*, specifically Achilles. This site is a helpful reference: <https://greekgodsandgoddesses.net/gods/>

Psychology classes will find that the references to Achilles tie nicely with Jonathan Shay’s *Achilles in Vietnam*, which I mention in chapter 2. It is a psychological look at the effect of PTSD on Vietnam vets.

Additionally, Chappell shares charts to help readers visualize the concept he discusses; it helps to make note of those charts.

Finally, Chappell includes information for his sources in the Notes section, a requirement for citing sources. Since those notes give the primary source, readers can gather more pertinent information there, especially if a topic of interest leads to a topic for a writing assignment.

This study guide begins with an outline that readers can use to help with organization and interpretation.

Outline

Preface: The Constellation of Peace

- I. Reasons for Realistic Hope
- II. Preliterate in Peace
- III. The Seven Forms of Peace Literacy
- IV. Humanity Sailing through Time

Chapter 1 Star of Struggle

“Right now human beings have a unique and far more urgent problem, because today, we have become our own greatest threat to our survival” (58).

Note: this chapter is broken down into two sections:

- I. Time’s Ruthless Flow
- II. Glorious through Hera

Charts: 65

Chapter 2 Star of Training

“It is a fact of our world that so many of our personal, national, and global problems result from people lacking skills in the arts of listening, waging peace, and living. It is a fact of human survival that we need authentic communication to cooperatively navigate our ship the planet Earth through the ruthless sea of time.” (126)

Note: this chapter is broken down into three sections, and all components are needed for the other to work. Utilize this brief outline to help determine how each component is connected.

- I. Becoming Fully Human
- II. The Art of Listening
 - A. Two Steps
 - i. Strengthen Our Muscle of Empathy
 - ii. Build Concentration
- I. Odysseus and the Dangers of Language
- II. Authentic Communication
 - A. Two Steps
 - i. Listen to others and ourselves
 - ii. Speak in a way that builds trust, respect, empathy, clarity, and understanding

Charts: 88, 89, 100,102,119, 123

Chapter 3 Star of Truth

“Personal truth is another way of saying integrity. As soldiers of peace we must serve the ideal of truth, because if we do not sail toward the star of scientific truth, historical truth, and personal truth, humanity will not be able to survive the dangers of our fragile future. Liberty, justice, and peace are powerful ideals, but they cannot exist with the ideal of truth. Truth is the ideal that brings liberty, justice, and peace to life. It is the ideal that makes all of our other ideals possible” (168).

Note: this chapter is broken down into three sections.

- I. Why Romanticizing the Past Endangers Humanity’s Future
- II. The Peace Hero Ideal
- III. Will Veritas Prevail Before It’s Too Late?

Charts: 157, 166, 181

Chapter 4 Star of Strategy

“Waging peace is a higher evolution of strategic thinking that all allowed me to improve my quality of life, make a positive difference in the lives of those around me, contribute toward creating realistic peace, and not self-destruct in a violent rampage” (185).

Note: this chapter is broken down into seven sections:

- I. Romantic Illusions of Violence
- II. Romantic Illusions versus Realistic Peace
- III. Lady Justice
- IV. The Transformative Method of Waging Peace
- V. The Pressure Method of Waging Peace
- VI. The Assistance Method of Waging Peace
- VII. The Peace Literacy Method of Waging Peace

Charts: 190, 208, 216, 230, 232, 241, 245

Chapter 1: The Star of Struggle

“Right now human beings have a unique and far more urgent problem, because today, we have become our own greatest threat to our survival” (58).

Note: this chapter is broken down into two sections

Time’s Ruthless Flow

1. Chappell begins this chapter with a discussion on “humanity’s relationship with time,” and recalls his own view of time as an enemy saying, “Because of the trauma I experienced during my childhood, I began to feel that time was my enemy” (35). Discuss his experiences as well as our personal views of time.
2. Interestingly, he “gained new insights about time from an unlikely source of wisdom: video games” (35). Consider what he shares about video games.
3. Chappell says, “To gain literacy in our shared humanity, we must understand how time affects the human condition” (36). This is an important moment to make certain that students understand the idea of the human condition. Discuss why we must understand time.
4. Chappell later states: “Time does not listen to the cries of humanity. Time feels no remorse. Time never relents, always flowing forward, not caring about those it tramples along the way” (36). He sees this as the “definition of ruthlessness” (36). Discuss time in this manner. Do we agree?
5. Chappell follows with the idea of prophecy and how “every culture in history has been fascinated with the stars and created stories about the night sky” as well as “fascinated with prophecy and created predictions about the future” (36). Begin to dialogue the direction in which Chappell is taking the readers. Why does this matter? Why is it relevant?
6. Using his experience in Iraq as a starting point, with “life and death” close calls, Chappell says that “two aspects of reality make prophecy appealing to cultures. The first is that human beings are not perfect, but prone to making all of kinds of mistakes. The second is that time cannot flow backward,” calling it “a painful combination for humanity” (37). What does he mean by this? Consider its relevance to the human condition.
7. Instead of seeing the ruthlessness of time as a negative, Chappell claims that he is “able to recognize and feel deeply connected to the vulnerability and fragility of life,” making him “motivated to be kind and gentle in all the ways time cannot” (38). Given the state of heightened violence in our society, consider why others do not become more kind and gentle? What might it take for others to have this perspective?

8. Chappell then discusses a different view, that some believe ‘that time heals all wounds’” (38). But he argues that time does not do this “by itself” (38). He also shares his opinion of time giving us wisdom, which is also not always true. What does he mean by these statements?

9. In a clear message, Chappell says, “By using time to wage peace, we can heal the root cause of violence, trauma, and injustice on a personal, national, and global level” and never be apathetic in hoping for change (39). This is the time to start a dialogue on the importance of root causes. Have the students consider what they see as root causes of the issues Chappell explores. Connect this to the human condition as well.

10. Reminding us of his West Point lessons, Chappell poignantly states, “Time allows human greatness to unfold, because time is the blank canvas where the masterpieces of human existence can be painted” (39). Discuss what he means by this.

11. Throughout his work, he is able to bring the stories of Greek mythology as support for these explanations, and he shares how “classics professor Elizabeth Vandiver explains how the *Iliad*, written nearly three thousand years ago by the Greek poet Homer, reveals that human mortality is the source of our human greatness” (39). Yet, so many despise the idea of mortality while being mortal is what “makes us capable of what we admire most in human beings: courage, self-sacrifice, and heroism” (39). Prior to discussing the actual excerpt that Chappell uses from Vandiver, this would be a good time to break down why the idea of morality is despised by so many and yet it brings on such greatness.

12. Over the next few pages, Chappell share some of Vandiver’s explanation that the *Iliad* “reveals truths about the human condition” (39). ...

13. Chappell follows with this insight: “The *Iliad* reveals a hidden truth that many people today do not recognize. Understanding this hidden truth is necessary to know what it means to be human and fully walk the road to peace” (43). As we consider this insight, we need to then discuss his next statement: “This truth is that the only reason human beings are capable of being courageous, self-sacrificing, and heroic -- the qualities we admire most about human beings -- is that we are mortal” (43). This is the time for a strong dialogue to begin to help the students understand the direction Chappell is taking his readers to understanding struggle.

14. After Chappell discusses courage as represented in the Bible, he then focuses on why “people admire soldiers, firefighters, and nonviolent activists” (44). He says it is “the courage it takes to risk one’s life for others,” giving an example of “Sergeant First Class Alwyn Cashe, an American soldier mortally wounded in Iraq while risking his life to save his comrades” (44). At this point, we should consider the groups that Chappell chooses to use, asking the students if they see them as equal in courage. Does that matter?

15. Chappell follows with the work of Journalist David Zucchino who “explains how Cashe was mortally wounded while risking his life for others” (44). Discuss his story. Then consider Chappell’s statement he shares next: “Stories like this have enormous inspirational power, yet a person does not have to die a painful death while saving others to display self-sacrifice” (45). Why is this statement relevant?

16. Chappell quotes Lieutenant Colonel Dave Grossman who says, “Sometimes the ultimate love is not to sacrifice your life, but to live a life of sacrifice” (46). Why might Chappell choose to share this quote?

17. Chappell shares an important realization in his book *The Cosmic Ocean*: human beings have cravings that are not physical. These cravings include our hunger for purpose, meaning, belonging, self-worth, and transcendence. We must find ways to fulfill these cravings just as other animals must find food and water” (46). Discuss what these cravings say about us.

18. Chappell follows with a shocking point: “Human being are the only species on the planet that can become depressed, addicted to drugs, and suicidal, even when we have freedom, a belly full of food, good health, family, and the physical comfort of luxury” (46). Is it that “we can be so greatly tormented by our very existence” (46)? This would be a good time to let the students reflect on their own thoughts with this.

Note: I have students write about this first to allow for some metacognitive reflection prior to sharing out.

19. Chappell continues to reminds us that “the immortal gods in the *Iliad* do not struggle with a need to find purpose and meaning in their lives, the desire to belong, low self-worth, or the yearning to transcend time” (47). He believes that these cravings can cause some to “be drawn to many forms of fanaticism” (47). What does he mean by fanaticism? Is he correct? What support does he give?

20. In addition to these cravings, our society needs to understand “the kinds of trauma that so often devastate the human mind” (47). What examples does he give here?

21. Chappell follows with this statement: “In addition to our cravings for purpose, meaning, belonging, self-worth, and transcendence, human beings also crave explanations” (47). Discuss why Chappell chooses to remind us of these key ideas. Then, have the students discuss the idea of craving explanation. Do they believe this is a true statement of human nature?

22. Chappell then shares the myth of how the Greeks explained time. After the passage from Elizabeth Vandiver, Chappell says, “Time is a great mystery that scientist may never fully comprehend. Metaphors and allegories are useful because they help us understand how the human condition is shaped by this mysterious force we call time” (50). Chappell, again, reminds

us to consider this idea of the human condition. Discuss why the mystery of time has an impact on the human condition.

23. Chappell then uses the Hindu goddess Kali to demonstrate the “ruthless depiction of time” (50). Discuss the examples Chappell gives to support this idea.

24. Chappell repeats his belief that because time is ruthless, he is “able to recognize and feel deeply connected to the vulnerability and fragility of life, which in turn, “motivates [him] to be kind and gentle in all the way time cannot” (51). Why does Chappell find the need to remind us of this idea?

25. Chappell transitions from ruthless time to the need for respect. He says, “West Point graduate General Douglas MacArthur discussed gentleness in leadership and the importance of not running away from struggle in a speech he gave at West Point in 1962” (51). Discuss the ideas that follow in MacArthur’s speech, connecting it back to gentleness and respect.

26. Chappell then follows with a story from Peter Cullen about his brother, a marine and Vietnam veteran. In this story, Cullen recalls his brother telling him about heroism: ‘Peter, if you’re going to be a hero, be a real hero.’ And he got very, very calm, and he said, ‘Don’t be shouting and posing and pretending and yelling and acting tough. Heroes don’t do that. If you’re going to be a hero, be a real hero. Be strong enough to be gentle, and be humble, be courageous, be proud’” (52). Discuss the poignancy of this story.

27. Chappell then says, “True gentleness requires the strength of courage, respect, and compassion” (52). Discuss, again, this truth.

28. Chappell says, “Today many people see peace as merely the absence of struggle, which is the most common depiction of peace in the world today. However, the unrealistic depiction of peace as the absence of struggle prevents us from achieving a realistic form of peace based on empathy, understanding, justice, and so much more” (53). This is a good time to begin a dialogue on our definition of peace. How is waging peace a strategic method, not unrealistic and naive?

Note: I use this passage as a springboard for a journal entry.

29. Chappell challenges the notion that peace is without struggle. He reminds us: “Even if humanity abolishes war between countries, people will still have to overcome many challenges during our fragile future, and every future generation will also have to struggle to achieve purpose, meaning, belonging, self-worth, transcendence, and other ‘spiritual cravings’” (53). Discuss what these struggles might look like. In other words, if we didn’t have to focus on war, what might our society be able to address?

30. Chappell follows by saying, “One reason realistic peace has so much difficulty flourishing in our world is that countless people run away from struggle and avoid conflict, which allows for apathy and injustice to flourish. A quote attributed to Edmund Burke reminds us, ‘All that is necessary for the triumph of evil is that good men do nothing’” (53). Again, now is a good time to open up the dialogue with the idea that our avoidance of struggle allows for injustice to occur.

31. When questioned about his own growth away from rage, Chappell says, “I gained an understanding of peace and transformed from a soldier in war to a soldier of peace [because he] learned to embrace peace as a process, lifestyle, and way of being” (53 - 54). How does his background help his readers in their own understanding of peace?

32. Chappell repeats the maritime metaphor when he says, “As our ship the Earth sails through time, surging into the future, it is easy to lose sight of the way to peace. The constellation of peace is a beacon to help us navigate the ruthless sea of time so that we do not become lost, but remain empowered and proactive as we journey to peace” (54). Does the metaphor work? Discuss the impact it has on the reader.

33. Chappell references Dr. Martin Luther King, Jr. often throughout the book. In this section, Chappell notes that King “saw so many kind people avoid rather than embrace struggle, but peace cannot exist without struggle” (54). Discuss why people avoid struggle, considering the different possibilities. Then discuss King’s passage that follows.

Glorious Through Hera

34. Chappell begins this section reminding his readers that animals in nature must be careful in order to stay alive. In fact, he says, “Today it is common to romanticize nature as a benign and all-loving mother, but when we recognize that time is a fundamental law of nature, we can see the reality suppressed by this romanticizing” (58). He adds, “The reality is that time drives nearly every species, eventually, into extinction” (58). Discuss how Chappell’s realization might contradict what we are lead to believe. Or does it?

35. Chappell says that it is through technology that we are shielded from nature’s harsh realities. “Ancient civilizations around the world understood truths about the ruthlessness of nature and time, which have been suppressed by romanticized notions of Mother Nature” (57). He follows with an explanation by psychologist Erich Neumann. What does Neumann tell us?

36. Chappell follows with the concept of an asteroid destroying most of our planet. Yet, he says the “now human beings have a unique and far more urgent problem, because today we have become our own greatest threat to our survival” (58). Discuss the rather dim possibilities that Chappell shares in the next few paragraphs, specifically the “four likely options for humanity’s future” (58).

37. Chappell follows with the immortal goddess Hera who “symbolizes a certain kind of struggle, the form of challenge that gives us purpose and meaning that leads to glory and greatness. This is the kind of struggle humanity must embrace to survive during our fragile future. This is the kind of struggle that is a star in the constellation of peace” (60). With this, Chappell give us hope. Discuss his view.

38. Chappell then reminds us of the story of Heracles (better known by his Latin name “Hercules”) “the severity of his struggle [that] was crucial to his story” (61). While it is not the story portrayed in the Disney animated film, he “became an Olympian, achieving glory and greatness, because of the severe struggle and suffering that Hera caused him” (61). Why is his struggle relevant to Chappell’s message, especially since he is “an ideal everyman” (61)?

39. In the next few paragraphs, Chappell offers more hope, reflecting on African American history in the 1900s. He references several important leaders: Reverend Howard Thurman, Mahatma Gandhi, and Dr. Martin Luther King, Jr. (62). Discuss the importance of understanding the history Chappell shares in regards to perspective.

40. Chappell continues to give hope when he says, “In fact, every story that inspires us is based on some kind of struggle. Without struggle there is no story” (63). Discuss how this simple idea is quite true, using literature and inspirational stories as support.

Note: I have students discuss all the stories and movies that represent this truth.

41. Chappell shares that Frederick Douglass also saw struggle as “an essential part of peace, because embracing struggle is necessary for justice and all forms of progress” (63). Discuss the passage from Douglass that follows, considering, again, our own beliefs on struggle.

42. Chappell then follows with this truth: “As symbols of our highest human potential, ancient figures such as Socrates, Jesus, and Buddha also achieved glory and greatness through struggle. Socrates struggled to promote truth and justice, Jesus struggle to spread a revolutionary message of love, and Buddha struggled for enlightenment in the midst of suffering” (64). What impact does Chappell’s use of different figures to support his ideas have on us? Discuss the importance of the varied examples.

43. Referring to his constellation metaphor, Chappell says, “Struggle is a star in the constellation of peace, because if we run away from the struggle required to love deeply and grow spiritually, we cannot create realistic peace” (64). He follows with this clarification that his use of the word ‘spiritual,’ it’s “an intellectual, emotional, and philosophical spirituality” (64). This would be a good time to begin a dialogue to share our own definition.

44. Chappell next defines his idea of glory and greatness: “I define glory as the ability to transcend time ...” although he recognizes that there are other ways to transcend time, and “I

define greatness as our ability to fulfill our human potential” (64). Why do we need these definitions? How does it enhance our understanding of the idea of waging peace?

45. He then defines prosperity. Discuss his definition of that as well as the chart on page 65. He follows with Hera again: “Hera, as a metaphor for struggle that enables glory, greatness, and prosperity, can symbolize many different forms of adversity ... For me, Hera is the trauma that allowed me to develop realistic hope, radical empathy, and revelatory understanding” (65). It is crucial to remind ourselves of Chappell’s personal experience with trauma to understand the poignancy this point. Discuss his experience as well as what he says in the next few lines.

46. Chappell then shifts to Buddhism, saying that “Buddhism symbolizes struggle as mud ... that the beautiful lotus flower, a symbol of spiritual growth, arises out of mud in a pond” (66). He adds, “We should not romanticize struggle to the point where we trivialize anyone’s suffering, but use the adversity in our life to expand our empathy for all who suffer” (66). Discuss the use of metaphors for struggle and continue the dialogue of what we believe to be true in regards to the reality of struggle.

47. Chappell reminds us that for some, “struggle can also kills us” (66). Discuss the examples he gives.

Note: I have students analyze why some handle struggle while others do not.

48. After discussing the metaphors for struggle, Chappell explains “why Greek mythological characters in particular can help us gain a deeper understanding of peace” (66). Discuss the four reasons that he gives in the following paragraphs. How does his use of Greek mythology, as well as other religions and cultures, enhance our understanding of Chappell’s message?

49. Chappell ends this chapter with a reference to John Steinbeck’s *The Grapes of Wrath*, sharing that “Steinbeck says that we should not fear the messy struggle needed to create progress, which he calls the ‘stumbling-forward ache.’ Instead, we should fear the day when people no longer embrace struggle. We should fear the day when humanity ... will no longer die for an idea” (68). After reading the passage from Steinbeck, encourage a dialogue on these ideas, especially if we need to “die for an idea.”

Note: in my class I would also reference other Steinbeck works and discuss if his message seems to be weaved throughout these other works they’ve read.

50. In the last paragraph, Chappell transitions to the next chapter on training, saying, “Training in the art of living and the art of waging peace can help us survive the stumbling-forward ache of struggle and progress” (69). Predict what Chappell will say about training, using examples of those who train to prepare for a “battle.”

Chapter 2: The Star of Training

“It is a fact of our world that so many of our personal, national, and global problems result from people lacking skills in the arts of listening, waging peace, and living. It is a fact of human survival that we need authentic communication to cooperatively navigate our ship the planet Earth through the ruthless sea of time.” (126)

Note: This chapter is broken down into four sections, and all components are needed for the other to work. Utilize the brief outline on page 2 to help determine how each component is connected.

Becoming Fully Human

1. He begins the chapter by discussing the power of words and even says they “can be considered humanity’s most dangerous weapon” (71). He later says, “Words can tell us lies.” He follows with the powerful example, “those people are subhuman and born to be slaves.”(71) Discuss the negative power of words, focusing on his examples and beyond.
2. Yet “Words also have the power to make an enormous positive difference” (72). Considering the example of his 10th grade English teacher, how could this apply in all classrooms? More importantly, how do we train teachers (or other leaders) to understand the power of words on their students?
3. Another question Chappell ponders: “What if the education system had put as much effort toward cultivating my muscle of empathy as it did toward cultivating my muscle of language?” (74). When we teach the muscle of language, we currently tend to focus on grammar, sentence structure, etc. How could we teach the muscle of empathy?
4. Consider what Chappell says about teaching peace literacy: ““Since Frederick Douglass mostly taught himself to read and write, why do we need schools or parents to teach children how to read and write” (76)? We can recognize the absurdity in that statement. Is it absurd that the same can be true of learning empathy?
5. “The art of living, one of the seven forms of peace literacy, is the most complex art form, yet most of us are not taught how to live” (76). As we ponder this statement, we might consider the following questions: a) What is essentially the art of living? b) Why would he call it the most complex art form? c) How is he defining “taught how to live”? For instance, my first thought was that we might be taught to live if we learn to love others (for instance, in a spiritual community setting), so is Chappell referring to something more? If so, what might that be?

6. “More people in our society are taught to resolve conflict through aggression than through the power of respect” (77). Consider the truth to this statement. He later questions, “How many adults today know how to resolve conflict peacefully, listen deeply, treat all people with respect, confront the root causes of our problems rather than merely address symptoms, reduce dehumanization in our society, cultivate realistic hope, and have a calm discussion with someone who passionately disagrees with them on a controversial issue” (78)? How does this question connect to the one earlier, asking about learning how to live? What parts of this statements is true? Could people resolve most conflicts without aggression?

Note: At this point, I start a dialogue about how we learn to respect those we disagree with, especially when we live in such a volatile world.

7. “Training, which we can also call ‘education,’ helps us not not grow old in vain by empowering us to become fully human. Education should increase our skills, especially our skill at living” (79). What might that look like, this education? He follows with another reference to the *Iliad*. How does his reference help explain his thinking?

8. He says, “Not enough activists today emphasize the importance of training for creating peace” (80). Consider the ramifications of such a statement and how we can change it.

9. He follows up with another statement on his training at West Point as well as a discussion on the Roman military. He then follows with this strong statement: “In a similar way, soldiers of peace can have excellent training, but they also require other ingredients to be successful. If soldiers of peace do not combine the star of training [which we are currently discussing] with the star of truth and the star of strategy ... they will not be able to wield the weapon of nonviolence with maximum force. When we embrace struggle, training, truth, and strategy, we can defeat the largest unjust systems in the world” (84).

Note: At this point, I encourage reflection to make certain we could summarize the “star of struggle” and connect it to the above statement. Training is just one component, so we must be able to synthesize it all.

10. Referencing Gandhi, he notes that Gandhi “acknowledged that if we want to create a better world, good intentions are not enough” (85). Chappell continues to say that many people “romanticize peace as a mere belief” ... but “Realistic peace also requires the stars of struggle, training, truth, and strategy. Romanticizing peace as a mere belief is one of the greatest dangers to realistic peace” (85). Discuss the power behind recognizing this sentiment.

The Art of Listening

Remember, there are two steps to The Art of Listening:

- a. Strengthen Our Muscle of Empathy
- b. Build Concentration

11. “The art of listening not only empowers us to resolve conflict and better understand the pain and aggression in others, but to also better understand the pain and aggression within ourselves” (87). While I believe we could all agree with the first part of this statement, what is surprising about the implication in the second part?

12. Start the dialogue considering the reasons that “the art of listening is an essential component within the art of waging peace” (87).

13. “The first step to listening is empathy. To truly listen to others, we must develop empathy. If we do not empathize with people we cannot really hear what they are saying. When we do not listen with empathy we hear only their words. But when we listen with empathy we also hear their emotions, hopes, and fears. We hear their humanity” (88). Analyze, discuss, and dialogue the critical thinking here.

14. In the following paragraphs, Chappell shares a poignant reality: “To listen with empathy, we must perceive what is beneath the shallow surface” (89). To support this, he, again, refers to rage. Knowing he has suffered from rage, how does his reminder help to stress his point? What does he say are some of the underlying fires that can cause aggression?

15. Chappell claims that feeling disrespected is “the most common cause of conflict” (90). Consider the relevance of this statement and discuss its truth.

16. He follows this idea by using the words of Mike Tyson. Understanding Mike Tyson’s life and experience, discuss how this proves to be strong support.

17. “Today there is a common misconception that people in the modern world are more sensitive and thin skinned than people in the past, but this is not necessarily true” (92). Why might we think this? What does our belief in this cause us to believe? He then uses *The Iliad* again to support his thinking, showing “how timeless the human condition is” (93).

Note: This is another good time to remind ourselves of the human condition and how Chappell’s work helps us to understand it more clearly.

18. After using the story of Nestor, he then transitions into referring to General Douglas MacArthur and Major General John M. Schofield. What does he share about these military leaders? Why might Chappell continue to use such a variety of support?

19. “Today feeling disrespected is a common cause of assault and murder” (97). How might we consider this relevant with our own understanding of our world today? Might we be able to discuss some specific current examples?

20. Chappell brings to light some of the underlying causes of aggression: Fear, disrespect, frustration, guilt, and trauma. Discuss those causes.

Note: I ask students to consider the times they have felt these emotions and if they can recognize an aggression that might have followed. Is this a time we can start to build empathy with others?

21. “Humiliation, betrayal, and trauma can cause *berserker rage*” (99). What does that look like?

Note: As I mentioned earlier, I teach a Vietnam War unit, and in my discussion of PTSD, I utilize the works of Jonathan Shay and *Achilles in Vietnam*. In his work, he describes this “berserker rage,” and I would take the time to have honest conversations about what this might look like.

Some resources:

<http://www.nytimes.com/2008/01/13/us/13shay-interview.html>

<https://onbeing.org/blog/beyond-ptsd-to-moral-injury/>

22. In referencing Dante’s *Inferno*, he says, “Just as Dante’s depiction of hell contains both ‘frozen rain’ and ‘burning sands,’ aggression can be caused by a cold heart and the fire of rage. The warmth of empathy can restore balance by melting the ice and cooling the fire” (99). Discuss this seemingly contradictory idea.

23. His list of specific words to describe “some of the fires that can cause human aggression” (page 100) is a strong starting point for continued dialogue. “The fires that cause aggression are invisible to our eyes, but they can be seen with the metaphorical eye of empathy” (100).

Note: Here is another time to ask students to reflect on the times they have felt these emotions and have them metacognitively consider the reasons behind each.

24. He reminds us: “How do we increase our empathy for people” (101)? How do we?

25. In the rest of the section of “the art of listening,” Chappell challenges his readers to consider two steps to strengthen our ability to truly listen. He references psychologist Erich Fromm several times to support his thinking. He says that listening “is a way of life ... [and] when we increase our skill in the art of listening we give others the gift of being listened to, and we give ourselves the gift of deeper understanding. But directing this skill inward gives us another gift — the ability to hear the innermost part of ourselves that desperately want to be heard” (105). Have we considered the need to listen to ourselves? What does that feel like? Continued dialogue here.

Odysseus and the Dangers of Language

26. Using Odysseus in contrast with Achilles throughout this section, Chappell says, “Our two most dangerous human powers are the muscle of language and the muscle of imagination” (106). What is his supporting evidence? He references these men throughout much of the chapter, so we should continue to analyze what we know of this history and how it’s relevant to *Soldiers of Peace*.

27. Chappell explains that “the nature of language shapes the human condition” (106). He also says that this “timeless aspect of the human condition” is “just as powerful and dangerous today as it was in the distant past” (107). He follows with the need for peace literacy to combat “the manipulation of good speakers” (107). How might we clarify these statements? Again, how might this look?

28. The adage, “The pen is mightier than the sword” is “not exaggerating” (113). He says, “The pen can also promote hatred, deception, and dehumanization. The pen that incites hatred advocates racism and sexism, rationalizes slavery and other unjust economic policies, reduces people’s sense of dignity and worth, promotes greed and selfishness, encourages us to be pathetic rather than proactive in solving our global problems, defends environmental devastation, and suppresses the truth of our shared humanity is mightier in its ability to cause harm than the sword” (113).

Note: I believe this is one of the strongest points Chappell makes in this chapter. Should we not be looking at peace beyond just war, as Chappell asks us to do? If so, what do these human right violations have to say about the human condition and “our shared humanity?”

Authentic Communication

29. “Using language to serve truth, sincerity, peace, and justice is what I call *authentic communication*. This use of language is essential in the struggle against ignorance, deception, and injustice. Without authentic communication, we cannot effectively confront the root causes of our national and global problems” (115). Chappell tells us that we must look for the root causes for us to even attempt to achieve real peace. This might be a good time to begin the dialogue of what good communication is.

30. There is a depth to the lessons to be learned in this section. “Authentic communication is something that all of us can learn and apply to our daily lives, and it begins with listening. *The first step for authentic communication is learning not only how to listen to others, but also to ourselves*” (116) — a self-awareness!

Note: I continually ask my students to think metacognitively, directing them to think about what they feel a certain way (as I have mentioned several times). Chappell eloquently explains

the need for this self-awareness. What can we do daily to help ourselves and to help our students understand this?

31. “As a perfectionist who is extremely hard on myself, I have realized that having empathy for myself does not mean avoiding self-criticism, but *not destroying myself with self-criticism* (117). He adds, “By directing our empathy inward, we can also feel compassion for ourselves when we are suffering from an underlying fire such as frustration, insecurity, or trauma” (117). Should we discuss constructive criticism and how it should be used to help and not hinder?

Note: This lesson is extremely important for our students to understand.

32. On page 118, Chappell shares an honesty about suicide. I would proceed cautiously, depending on the age of the students and as importantly, the learning environment that has been created. I personally would be willing to have this conversation with my students once I created a comfortable learning environment where students feel they may share openly if they want.

33. “Peace literacy has given me a wide variety of skills that make me less reliant on rage” (119). We must learn to listen to ourselves with empathy. How do we do that?

34. “There are many techniques we can use to calm the fire within us ...” (120). This is an excellent section from which we all can learn and can help our students understand.

35. Chappell again uses the work of Erich Fromm to explain “how we can gain great clarity and understanding by resolving conflict well” (121). What can we learn from Fromm?

36. “*This begins the second step for authentic communication, which is speaking in a way that builds trust, respect, empathy, clarity, and understanding*” (122). In this section, he tells us that we should give “people the benefit of the doubt” and to ask the right questions to find out the answers (123). Consider his examples. We might consider why we often do not want to give people the benefit of the doubt. What does this say about us and human nature?

37. He says, “When we do not handle conflict respectfully and peacefully but instead say disrespectful and cruel things to people, we cannot take back our words” (125). He states in his work that words can be extremely harmful, whether spoken or written. Should we add that the use of social media might be negatively adding to the harm?

38. “It is a fact of the human condition that people respond best to respect, all human beings want to be listened to, empathy allows us to listen to people in the deepest way possible, and the feeling of being disrespected causes most human conflict” (126). Is it a surprise that disrespect has so much power over our emotions? Is there anything we can do to help with this, as Chappell might suggest?

39. “This vision of our highest human potential can be found in the star of truth and the lifestyle of love symbolized by Jesus, Buddha, and other peace heroes” (127). Why might Chappell end this chapter with this statement?

Chapter 3: The Star of Truth

“Personal truth is another way of saying integrity. As soldiers of peace we must serve the ideal of truth, because if we do not sail toward the star of scientific truth, historical truth, and personal truth, humanity will not be able to survive the dangers of our fragile future. Liberty, justice, and peace are powerful ideals, but they cannot exist with the ideal of truth. Truth is the ideal that brings liberty, justice, and peace to life. It is the ideal that makes all of our other ideals possible” (168).

Note: this chapter is broken down into three sections.

How Romanticizing the Past Endangers Humanity’s Future

1. Chappell begins this chapter with a discussion of “the nature of truth” and believes that “gaining a deeper understanding of truth is humanity’s only salvation” (129). He voices his concern that “some academics say there is no such thing as truth, there is no objective reality, and all truth is therefore relative” (129). Considering our own definitions of truth, how does his commentary challenge our thinking?
 2. He follows with strong examples that debunk that “all truth is relative” (129). Discuss those examples that follow, considering other examples that might support and help make his case.
 3. Chappell continues to repeat his argument throughout his books, reminding us of what should be obvious fact: “As I explained earlier in this book, it is a scientific fact that African Americans are not subhuman, and it is a scientific fact that women are not intellectually inferior to men” (130). Again, could we consider other scientific facts that some people are actually arguing against in our society?
 4. When he reminds us, “I always try to give people the benefit of the doubt,” what does he “realize” about the arguments some people might be making? (130).
 5. Chappell says, “But everything is not subjective when interpersonal conflict is concerned, and objective truth can in fact exist with interpersonal conflict” (131). We should discuss the key examples that follow.
- Note:** I make certain that students have a strong understanding of interpersonal conflict and objective truth.
6. Chappell returns to authentic communication, which he discusses in Chapter 2, and how we might better we understand the cause of “that human aggression” that we may be facing

(131). He says that “this deeper understanding of reality allows you to communicate more effectively and better predict how your actions will affect the future” (131). It seems that this essential skill can help us move beyond aggression and revenge. Could we use this as a time to dig deeper into our understanding of aggression and revenge and our own opinions on them?

Note: I might also challenge students to consider when race might play into the realities of our society, such as in statistics of young African American males being killed by police. I would only tackle this if I have built a strong academic atmosphere prior to this.

7. Chappell returns to referencing Gandhi, who says that “people can have a piece of the truth” and notes that what people mean is “their *piece* of the truth” (131). Chappell emphasizes the crucial distinction when he explains that “it means that if we put our pieces of truth together by listening to the perspective of others, we can gain greater clarity and understanding about reality and root causes of our conflicts” (131 - 132). Could we say this is an essential issue for in-depth dialogue? Chappell follows by sharing his story of leaving the military.

8. Chappell often uses metaphor, similes, and analogies to strengthen his arguments. For instance, he says that “truth is a metaphorical sword that allows us to attack ignorance and deception at their root, and why realistic peace cannot exist without truth” (132). He continues stating that this “sword of truth cuts through lies, illusions, and myths like a beam of light through darkness” (132), using a simile to help us understand. How do these figures of speech help us in our understanding?

9. Continuing with the analogy of “humanity sailing forward through the turbulent waters of time, stars in the constellation of peace such as struggle, training, and truth guide us our ship the planet Earth,” Chappell asks us to truly understand the challenges we face, and he says that “we must discuss the *myth of the golden age* and how it blocks the way to peace” (133). Start with a simple discussion, asking what is the “golden age” and why do we romanticize it? Who might be to blame for the romantic view?

Note: I challenge students to start with what we learn in our history classes. I have the honor of collaborating with a history teacher, and since we share the same students, we can examine this question together.

10. Chappell says, “Romanticizing the past distorts the truth” (134). He supports this statement with strong examples from the 1950s. Discuss these.

11. Chappell continues his argument: “Romanticizing the past occurs when we neglect the problems in the past and neglect the progress in the present” (134). The discussion started above could now become a deep dialogue, asking ourselves why we might do this. What are the ramifications of our neglecting our dark past?

12. One specific example he gives that many of us may not have considered is “the disability rights movement” (135). Chappell shares an excerpt from activist Judi Chamberlin, who tells the dramatic story of Ed Roberts. After reading and reflecting on that story, discuss its relevance, but could we also start discussing what other pivotal movements we might be dismissing?

13, “This disability rights movement in the United States led to the American with Disabilities Act (ADA) ... [and] is unprecedented in human history” (137). Chappell questions why we “are not even aware of” such progress. Again, should we also question why we aren’t aware?

14. The example of the ADA is essential in understanding Chappell’s statement: “We cannot create a perfect world, but we can create further progress on any issue if we continue to sail toward the star of struggle. When we romanticize the past, we forget how bright the star of struggle has always been in the past” (139). Why is this so essential to our understanding?

15. Chappell does clarify the difference between romanticizing and nostalgia. Consider the information he gives us on the origins of the “the golden age” -- ancient Greeks and the poet Hesiod. Why is this important?

16. Chappell follows with the *Iliad* again saying that Homer “certainly does not romanticize the Heroic Age as innocent and pure. Instead the *Iliad* offers vivid depictions of cruelty, rage, slavery, war trauma, and suffering of civilians” (140). How does this differ from our learning about our own history, as we discussed earlier?

Note: I challenge students to consider how knowing the darker elements of the past might help us in our understanding of the challenges we face now.

17. Chappell shares a personal example of when he was concerned about romanticizing the past, using the time he challenged a professor (141). Discuss the challenge and how we might view a challenge like this from a student. Could we then discuss the importance of challenging certain beliefs while acknowledging the importance of doing so in the proper manner, as Chappell teaches us?

18. The professor challenges Chappell in return. Chappell shares that he “was surprised to learn that some men living in ancient Athens were more aware of the way women were unjustly treated than many modern men who romanticize ancient Athens” (142). Chappell follows that us with the story from Euripides, the Greek playwright, and his mythological character Medea. After reading his commentary, discuss the relevance of Chappell’s continued use of Greek mythology in his work.

19. “Homer and Euripides were both Greeks, yet both portrayed the Trojans, their historic enemies, as nobler than the Greeks in several ways. This is quite remarkable. How often do we see American war films portray the enemy as nobler than the Americans” (144)? This would be a good time to discuss war films, analyzing how the enemy is portrayed. In addition, we need to

consider war films in general, asking ourselves if they are historically accurate and if they are more propaganda than factual. How might these war films affect our view of war?

There are a number of feature films relevant to this material:

- *Saving Private Ryan*
- *Dunkirk*
- *Platoon*
- *Hamburger Hill*
- *American Sniper*
- *The Lone Survivor*

As well as documentaries:

- *Restrepo*

<https://www.historians.org/publications-and-directories/perspectives-on-history/october-1998/translating-war-the-combat-film-genre-and-saving-private-ryan>

20. Chappell makes a brilliant comparison. Using the research of classics scholar S. A. Barlow, who recognizes that in twisting the view of history, we could ask ourselves to consider who might be the real villain. Chappell poignantly reminds us, “dehumanizing people as barbarians caused the ‘civilized’ Greeks to behave barbarically. In a similar way, dehumanizing Native Americans as savages caused the ‘civilized’ Americans to behave savagely” (144). Analyze the behavior of all groups for a conversation on human behavior and justification.

Note: I would have students continue to discuss justification in the acts of war and other atrocities. For instance, we would look specifically at Vietnam, my area of expertise. While it is understood that we fought in Vietnam to stop the spread of Communism, it might be argued that we supported the more brutal leader in President Ngo Dinh Diem while ignoring the concerns of Ho Chi Minh, who was partially inspired by our Declaration of Independence.

<http://historymatters.gmu.edu/d/5139/>

I also have students research the My Lai Massacre and the justification used by the American soldiers.

21. Chappell says, “When we romanticize any era in the past as a golden age, as many people do today, we make that era much less fascinating. History is most compelling and instructive when it is complex, when it is filled with struggle and surprises” (144). For some of us, this might be an interesting epiphany. Continue the dialogue that asks us to consider why we don’t already believe this?

22. The fascinating excerpt that follows from Professor Vandiver, who explains why ancient history is especially complex, allows us to recognize that some of us may also romanticize the past of “the myth of matriarchal pre-history, which is the belief that in the distant past all

people lived in matriarchal societies when women ruled, people lived together peacefully, there were no taboos around sex, and life had little to no struggle or messiness” (145). Dig deeply into this explanation and discuss the ramifications.

23. Chappell says that the “messiness of human existence ... includes misunderstanding, conflict, our vulnerability to trauma, our search for trust, our shared human fallibility that cause us to make mistakes, and our shared human craving for purpose, meaning, and self-worth” (145). Should we take the time to truly understand what Chappell means by messiness and then discuss the human cravings he lists?

24. Chappell continues to say, “When we distort the truth of the human condition by denying the messiness of human existence, we become naive about the challenges of living in a community and are more likely to romanticize the past” (146). Consider the times we do this, in the past or the present?

Note: I would emphasize “sweeping generalizations” that Chappell discusses next.

25. In the next part of this chapter, Chappell tackles the concern when we generalize and “sugarcoat any society in history; however, it is “the myth of the matriarchal prehistory” that “makes sweeping generalizations that sugarcoat *all* societies in prehistory” (146). To support this idea, he utilizes the work of Cynthia Eller and her book *The Myth of Matriarchal Prehistory: Why an Invented Past Won't Give Women a Future*. After reading her work, discuss its relevance and why Chappell might choose to include it in his book.

25. Chappell continues to look at myths and states, “When we believe the myth that all people in the distance past lived in matriarchies, we underestimate how revolutionary and unprecedented the women’s rights movement of the nineteenth century truly was” (149). Just as we considered the importance of the ADA in questions 13 and 14, discuss the importance of this movement.

Note: I have students research this movement as well.

26. While it is important to analyze our own past, Chappell reminds us, “We should not judge indigenous societies by modern standards, because morality depends on choice” (150). First, do we understand his implication? Consider the examples that follow and discuss their relevance as well.

27. Chappell gives us “four reasons why people romanticize the past, and all four reasons endanger human survival in a different ways” (152). Using the chart on page 157 will help organize our understanding of these reasons, noting that a fifth possibility is added to the chart and discussed later in the chapter. Discuss the evidence that Chappell offers for each of the reasons: guilt, self-worth, cynicism, and time’s ruthlessness.

Note: For this part I might divide students into teams for more in-depth conversation and then have them share out.

28. In this part Chappell says that we often “create an ‘us versus them’ dichotomy that denies our shared humanity” (154). Should we re-examine Chappell’s idea of a shared humanity? Could we also discuss other “us versus them” scenarios in our society?

29. He later refers to “the countless men who embraced compassion as a way of life” (154). Could we use this list at another time to discuss our definition of a “hero”?

Note: Additionally, I have students research all of these courageous men and look for common characteristics.

30. As mentioned earlier, Chappell offers a fifth possibility for romanticizing the past: “if we destroy our delicate biosphere, people in the future would romanticize the past because life truly was relatively idyllic when I wrote these words in 2015, as compared to a world where our atmosphere and oceans could no longer sustain complex life” (157). As we consider the scientific facts when Chappell started writing compared to the current facts of our climate, could we discuss the reality that our society faces with this controversial issue?

The Peace Hero Ideal

31. In this section, Chappell begins by reminding us that we must “learn the art of living” and that “children in every culture need role models and mentors to guide them” (158). We could use this as time to reflect on the art of living and what that looks like.

Note: I would have a discussion of the qualities we think makes people mentors and role models, and if they differ from our idea of a “hero,” which Chappell discusses next.

32. He reminds us that in ancient Greece, “heroes were not moral, but exceptional ... and included Achilles, Odysseus, Heracles, and many others” (158). Could we consider our views on these heroes? Do we expect our heroes to be moral?

33. He then shares his definition of a “peace hero” who is considered “morally exceptional” (158). Again, he follows up with many names and reasons they would be considered “peace heroes.” Discuss each of the people he names. (Socrates will be discussed more in depth below)

Note: I would start a discussion on our obsession with superheroes. Do we have any “peace heroes” for young people?

34. The one peace hero that Chappell spends more time discussing is Socrates, who “went from being courageous on the battlefield to courageously challenging injustice in his society, replacing the weapons of war with the weapon of truth” (159). Consider the peace heroes

Chappell has been referencing who have also served in the military. How might that be important?

A peace hero has five characteristics: (159 - 162)

1. They reject vengeance
2. They raise up justice
3. They recognize our interconnectedness
4. They respect and serve the well-being of others
5. They redefine worth and honor

*See chart on page 166 as well. What do we understand about these characteristics?

Note: In teams again I have students research and discuss the following peace heroes that are mentioned this section of the chapter, beside Socrates. Chappell's list (159) includes Jesus, Buddha, Martin Luther King Jr., Archbishop Oscar Romero, Wangari Maathai, and Nelson Mandela. Do we know all the people on his list?

In the excerpt from her speech (160-162) accepting the Nobel peace prize, Wangari Maathai also mentions Julius Nyerere, Dorothy Day, Mother Teresa, and Chico Mendes. Who are all the people referenced in her speech?

I have working teams do mini-research on each of these heroes, making certain to understand how many of these people we may not know. I would then have them share out what they have found and discuss common characteristics.

35. As Wangari Maathai says in her speech, "In moments when we feel challenged, we would do well to remember such heroes and other like them, who have made a commitment to service, and the struggles they endured -- many of them motivated by their faith tradition" (161-162). Consider the message Maathai shares and its relevance.

36. Chappell follows this section using Achilles and our idea of "self-worth." He says, "Our society tends to judge people's worth based on external status symbols, which can include the amount of money they make, what kind of car they drive, and the size of their house" (163). Discuss the truth to his statement.

37. Chappell then asks us to consider why Achilles is "so enraged at Agamemnon" (163). In other words, what is Chappell asking us to question about our values?

38. Chappell refers to the work of Elizabeth Vandiver again in looking at Achilles and his complex character, especially when Achilles says he "no longer cares about honor and glory" (164). Vandiver explains, "In effect, he says that if time can be taken away irrationally at a leader's whim, then it has no value. Why fight for something so unstable?" (164). Could we

consider the poignancy of this reality for Achilles and how we might connect that to our modern society?

39. Chappell reminds us that he “would certainly not call Achilles a peace hero, because not only does he embrace vengeance, but he later returns to embracing fame-based glory before and after the death of his closest comrade, Patroclus. And unlike Jesus and other peace heroes, Achilles not only behaves very selfishly at times, but he also has a high capacity for berserker rage that causes him to behave in psychotic ways” (165). This rage was mentioned in chapter 2 as well (Jonathan Shay). Could we consider how we view our heroes again, and continue the dialogue of whether or not we have peace heroes for young people?

40. Chappell shifts to another culture when he refers to the samurai, contrasting “the samurai protagonists in Akira Kurosawa’s film *Seven Samurai*, *Yojimbo*, and *Sanjuro*” (163) to Achilles? Could we consider what we learn about the samurai and why it is important for Chappell to point out the contrast?

41. Chappell reminds us that “human beings crave self-worth” and “knowing that people desperately want to feel worthy increases [his] empathy for all of humanity” (165). Consider if this is true for us and the people we know.

42. In the next poignant section, Chappell asks how “peace heroes redefine honor and worth?” (167) He continues, “If humanity is going to survive during our fragile future, we must promote a higher form of honor, a *higher form of self-worth*, based not on the excessive accumulation of material wealth or the reduction of living being into trophies” (167). As we have discussed in several earlier questions, we should start to see the drastic changes we must make in our society to begin to have peace heroes and soldiers of peace.

43. His time at West Point taught him that “integrity and the pursuit of truth” is the “higher form of honor” (167). He adds “that the only person who can take this higher form of honor away from me is me, if I betray my integrity, character, and responsibility to truth” (167). This strong sentiment could be an epiphany for some of us, especially students. We could begin to have the conversation about the need for integrity in our leaders.

44. Chappell also shares that at West Point he learned “that when we have integrity, we *live courageously* and improve the health of our relationships, family, and any community we interact with. Every person with integrity matters, because sometimes just one person with integrity can disrupt the machinery of injustice” (167). He follows with the play *Twelve Angry Men* as an example. Discuss the power of this point.

Note: This could be a strong literary connection to use in class, while bringing in other works of literature.

45. Chappell then spends time discussing Socrates' execution, calling it an act of "civil disobedience when he willingly accepted his execution" (168-169). He also "reflected the peace hero ideal" (169). He then questions if Socrates had been influenced by Antigone. To understand the importance of Socrates, start a discussion to highlight the civil disobedience and the connection to Antigone. Consider other examples of civil disobedience.

46. Chappell later shares an example of a heroic act when several people "had been arrested for protesting a missile launch at Vandenberg Air Force Base" (174). Chappell learns that one man, who had been to basic training, acted because of what he learned about the My Lai massacre, which we discussed earlier. As Chappell says, "When civil disobedience serves truth and justice, it can surprise us" (174). Discuss the importance of what this example says about our understanding of civil disobedience, in particular, what society actually knows about military training, which is addressed in the next question.

47. "People often stereotype the military, but I gained a greater understanding of integrity at West Point than I did during my entire education from pre-school through high school where I never heard integrity discussed a single time" (175) How can we change this?

48. "Integrity means much more than simply not cheating in school, because integrity is an essential part of the art of listening, the art of waging peace, and the art of living that promises healthy relationships, families, communities, workplaces, and democracies. If integrity were emphasized in our education system, this would not mean that every single person would be honest, but this would create more honest people, give children more examples of what it meant to live with integrity, and create a strong social norm that people should have integrity (which would make it easier to hold people accountable for lacking integrity)" (175). Discuss! How could this be accomplished?

"Will Veritas Prevail Before It's Too Late?"

49. "If honor to a soldier of peace means integrity, what does glory mean to a soldier of peace?" (176). Consider what Chappell is asking with this question.

50. "There is also a form of truth that transcends time. I call this timeless truth" (176). Again, looking carefully at this sentence in the context of the chapter, what is Chappell asking us to consider?

51. Chappell refers to the famous philosopher Friedrich Nietzsche who says (in Chappell's words) "the highest form of originality is the ability to see something new in the old, which can also mean the ability to perceive timeless truth in places where others cannot see it" (177). How does Chappell use Nietzsche to explain timeless truth?

52. "As I said in chapter 1, time is a thief that steals everything it touches, keeps everything it steals, and destroys everything it keeps. However, timeless truth is a feature of reality that time

cannot touch, steal, keep and destroy” (177). He connects this to the goddess Veritas who symbolizes truth in Greek mythology. “Deception can start out convincingly disguised as truth, but timeless truth builds momentum gradually and persistently, reveals the illusion beneath this disguise, and eventually wins the race against deception in the long term” (177). He then follows with the example of “the Roman Catholic Church censoring Galileo” (177). Taking the complex issue, take the time to break down Chappell’s thinking of timeless truth.

53. Chappell shares a story from Aesop “describ[ing] how truth prevails against deception”: “Falsehood has no feet: now and again something that is false can start off successfully, but with time, Truth will always prevail” (179) Review this passage, discussing how this line brings an image that helps to represent Truth.

54. Consider these statements on justice and start the important dialogue on what is the truth to these ideas, discussing the myths that Chappell mentions:

- “All societal injustices are based on simple myths. If we do not challenge these myths, we cannot defeat injustice” (179).
- “The myths that sustain injustice are always dangerous” (179).
- “It is because unjust systems require the justification of injustice and the rationalization of wrong, that the masters of language who serve deception and destruction are so dangerous” (180).
- “All of our efforts to wage peace, every strategy and tactic, must be directed at shattering myths” (180).

55. Chappell next covers the importance of using the “muscle of language” and says, “Communicating truth does not mean merely throwing facts at people, which is often ineffective. To communicate truth effectively, we must frame truth in a way that appeals to a variety of worldviews. We must also make truth accessible, understandable, and inspiring” (181). When have we witnessed people just “throwing facts” in hopes of persuading others?

56. Chappell tells us, “When we strengthen our muscle of language it become authentic communication, a higher expression of language. And when the muscle of language reaches the height of its strength, it becomes skilled truth telling” (181). Furthermore, he adds, “Unlike skilled truth telling, violence cannot heal the root causes of our problem, because violence cannot defeat the underlying myths that sustain injustice” (182). He uses the words of Dr. Martin Luther King, Jr. and many examples to support his thinking. How do we see violence in our society, especially in an attempt to solve problems? How do we help create that paradigm shift in thinking, recognizing that peace is how to solve our problems?

57. Chappell says, “Throughout history truth has prevailed, but now more than ever, truth requires the help of soldiers of peace who reflect the five characteristics of the peace hero ideals” (183). He continues, “A question we must ask today is not *will truth prevail?* but *will truth prevail before it’s too late*” (183). Discuss!

Chapter 4: The Star of Strategy

“Waging peace is a higher evolution of strategic thinking that all allowed me to improve my quality of life, make a positive difference in the lives of those around me, contribute toward creating realistic peace, and not self-destruct in a violent rampage” (185).

Note: this chapter is broken down into seven sections.

Romantic Illusions of Violence

1. In this section, Chappell reminds us of his rage and the need to find a way to deal with it. To help the reader understand each idea, he utilizes metaphors, and as he says, “Each metaphor allows us to see reality from a different angle, revealing timeless truths that exist on the landscape of reality” (185) Consider the variety of metaphors for the sword. How is each metaphor effective?

2. Chappell says, “The term *nonviolence* has many misconceptions, such as the myth that nonviolence is passive and weak, but the term waging peace immediately clears up these misconceptions” (185 - 186). Discuss these misconceptions.

3. Following those misconceptions, Chappell believes “that waging peace is even more potent and powerful than rage, but in a constructive rather than destructive way” (186). Consider whether waging peace could be potent. What might that look like in our society?

4. “Strategy is our ability to channel this motion, this change, in a direction we want so that we can achieve *maximum intended impact*” (186). Discuss why Chappell sees strategy as essential.

5. Throughout this book, the concept of time has been a central theme. Take time to reflect on each chapter based on his main points per chapter (186):

Chapter 1 -- “struggle is an inevitable consequence of the passage of time

Chapter 2 -- “make good use of time”

Chapter 3 -- “timeless truth transcends time”

Chapter 4 -- “channel the motion of time”

6. Chappell shares, “My understanding of strategy was shaped by my experiences at West Point, along with the image of the West Point crest ... Athena as a paragon of wisdom ... [and] her helmet is the central feature on the West Point crest” (186-187). After reading this section, why is Athena the central feature? What misconceptions might we have about the military that may now be challenged?

7. “A fascinating aspect of Greek mythology is that the female war deity Athena is much more powerful than the male war deity [the “homicidal maniac” Ares]” (187). Discuss the differences between Athena and Ares, focusing on the fact that it is a female who is more powerful.

8. Chappell follows with this paradox: “Considering the severe oppression of women in ancient Athens and the widespread Greek belief that women were subhuman, it seems shocking that the goddess Athena along with women in Greek tragedy are depicted as highly intelligent and powerful characters. This is one of the most intriguing paradoxes in history” (188-189). While this is a paradox, in what other domains are females given more power than men are?

Note: I use this opportunity to bring in superheroes and science fiction: Wonder Woman, Princess Leia, etc.

9. Also surprising is “that in Greek mythology, women not only symbolize both “war and hunting” but also symbolize “truth, peace, justice, and good order” (189). Consider how this seems contradictory. Should it be?

10. Chappell then makes a strong point that we must consider: “The universe give us only three options for solving any human problems. The first option is *do nothing*. The second option is *use a violent method*. The third option is *use a method that is not violent*” (189). Important: see second footnote (189). At this point, we need to consider this reality, discussing whether we agree. I would hope this could extend into deeper dialogue with a look at past examples (or in some cases very current ones).

11. Chappell challenges the notion of “a fourth option,” which he says is not possible (190). Once a little violence is used, the nonviolence has become “poison.” (190). We should consider our personal thoughts on this as well. What examples make this a true statement?

Note: I would also include the Charlottesville crisis or something similar here.

12. Since the likelihood of doing nothing to solve a problem is minimal, we actually only have two options. As Chappell states: “This raises a critical question: which method is more effective for solving our human problems?” (191). He continues to say that this is when we must apply “the principles of military strategy,” which “teaches us to not confront opponents where they are strongest, but to instead confront them where they are weakest” (191). Discuss these two options and share examples of how both have played out in history.

13. To support his thinking, he uses Dr. Martin Luther King, Jr. as an example. “King was a student of history who knew that when the Native Americans protected their freedom, families, and way of life by using violence against the U.S. government, the U.S. government responded by escalating its violent policies against them” (192). He also includes Gandhi as supporting evidence. “Gandhi and King both believed that violence could be used as a last resort for personal self-defense. But they saw how violence can be an ineffective way to solve large-scale social problems” (192). Discuss King’s excerpt from *Where Do We Go From Here*. What can we learn from King?

Consider the following quotes from the passage:

“There is something painfully sad about a riot” (193).

“*There is no time for romantic illusions* [emphasis added] and empty philosophical debates about freedom. This is time for action. What is needed is a strategy for change, a tactical program ...” (194).

14. In an important realization, Chappell shares more of King’s work: “King realized that our society is filled with various ‘romantic illusions.’ Some of the most dangerous romantic illusions I hear are the ones that concern violence. Our society is flooded with media depictions (which often romanticize violence) mostly serve to distort our understanding of the true nature of violence. Ironically, the more violence we consume from the media, the less educated we tend to become about violence” (195). This passage could lead to strong dialogue with a focus on the “romantic illusions” and when violence has actually worked.

Note: I would utilize the recent release of the movie *Dunkirk* and discuss how this war movie is actually not about the violence but the survival caused by violence. How does it compare to other war movies? Again, with the recent violence in Charlottesville and other places, we could have a discussion on acts of violence in our communities, etc., and whether they have worked or not.

15. “I hear many people say nonviolence is naive. However, our society’s understanding of violence is so distorted by Hollywood illusions where an action hero kills a hundred bad guys with ease, that our society’s view of violence is far more naive” (195). YES!

16. Chappell says, “After World War II the U.S. government created the most powerful military in human history. Since World War II until now ... the only times the U.S. government has ever shown any serious fear of waging war is when an adversary possesses a nuclear weapon or when the war might upset the American population and create civil unrest. This is not a political statement. This is the reality of American military history” (196) When he says this is not a political statement, do you agree?

17. Chappell then shares his thoughts on a topic that should lend itself to intense dialoguing. He notes: “If you doubt this, remember that when the Japanese government attack Pearl Harbor (a military rather than civilian target), the U.S. government put over a hundred thousand Japanese Americans in prison camps, even though many were U.S. citizens” (197). Not only does he call them “prison” camps rather than “internment” camps, which would be a good discussion for connotation and America’s decision to call them that.

18. When Chappell says that “the myth that Malcolm X symbolized violence depicts him as caricature rather than as a complex and evolving human being,” should we consider the many

other caricatures we have projected in our society (197)? Why is the caricature dangerous? How can we shift the paradigm to see people as complex and evolving?

19. When Chappell references Marjorie Gann and Janet Willen and their book *Five Thousand Years of Slavery*, he asks the reader to analyze the reaction of the white Americans to the uprising of the African American slave Nat Turner (197 - 198). Discuss Chappell's key point. He follows with Charles E. Cobb Jr.'s book *This Nonviolent Stuff'll Get You Killed*. Continue discussing the reality regarding Turner.

20. Psychologists Joel Wong and Alison E. Schwing: "One stereotype emerging from that time and perpetuated today is the view of the African American male as a violent brute ... This stereotype could be reflected in a number of stressful, racism-related experiences of African American boys or young men. For example, when a white person refuses to ride an elevator with a young black man" (199). We should be quite reflective with our personal beliefs and start a dialogue.

Note: I do not stray from this, asking each of my students to examine their own biases.

21. "Dehumanization makes it much easier to kill people, and our behavior can make it much easier for people to dehumanize us" (200). It is imperative to discuss the idea of "dehumanization" and discuss what it looks like. When have humans been dehumanized? How was it done?

Note: I would reference the Vietnam War in particular, and I would address more recent wars and challenge my students to consider whether they believe Muslims are dehumanized.

22. Chappell then discusses examples of "romantic illusions of violence," specifically referencing the debated idea that if German Jews had guns, "they could have overthrown [Hitler]" (200). Discuss the key points Chappell makes in this ambiguous argument.

23. "But as Erica Chenoweth and Maria Stephan show, dictators are often able to gain wide public support for the massacre of violent rebels by claiming the need to provide 'security' and 'safety'" (202). Read the passage from the U.S. Holocaust Memorial Museum and discuss its relevance.

24. Chappell contends that "Gandhi's strategic brilliance is shown in his ability to be prophetic" when he wrote a letter to Hitler (204). Discuss the contents of the letter and the "brilliance" Chappell mentions.

25. Chappell explores several myths throughout the book, and he even addresses the myth that Gandhi "always rejected all uses of violence" (205). Consider what he tells us historically about Gandhi and the example that he gives. Discuss its relevance.

26. In the next section, Chappell shares his thoughts on when violence may actually be an option: “In *The Art of Waging Peace* I discuss when it might be necessary to use violence instead of nonviolence in personal self-defense situations, but when should oppressed people use violence instead of nonviolence to defeat an oppressive system” (206)? Consider each question carefully, along with his examples. Begin a dialogue that examines each question, focusing, again, on the history he utilizes as evidence.

27. Beyond the questions of when we might choose violence, Chappell offers more insight into the cost of war: “Waging war in a faraway land can become extremely expensive and strategically ineffective, because you must transport supplies and soldiers to a distant place, where they do not know the area nearly as well as the population native to that land” (207). He refers to *The Art of War*, written about twenty-five hundred years ago, as support! How does Chappell’s reference to such an old text give credibility to his argument? Additionally, discuss the cost of war, focusing beyond the financial burden.

Note: I utilize the Veterans for Peace website, and I would include the following documents as one source. It is also imperative to have the students look for other valid sources.

<https://www.veteransforpeace.org/who-we-are/member-highlights/2013/04/02/calculating-true-cost-war>

<https://www.veteransforpeace.org/who-we-are/member-highlights/2013/04/02/calculating-true-cost-war>

28. Chappell follows with several examples from our history (208 - 209). Examine each closely and discuss the significance of each.

29. With yet another reference of two peaceful leaders, Chappell says, “Gandhi and King used the word ‘weapon’ because they saw nonviolence as the next evolution in warfare, a higher evolution of strategy that allows us to fight injustice with much better results than the use of violence” (210). This is an excellent time to discuss the power and deliberate use of words and analyze their connotations.

30. Analyze the passage from Erica Chenoweth and Maria Stephan’s “ground-breaking research” in *Why Civil Disobedience Works* (211).

31. Chappell shares this insight as well: “Another romantic illusion of violence is the naive belief that overwhelming military force can solve our current global problems” (211). In this passage he points out that “technology forces warfare to evolve” and that the biggest evolution in “technological innovation is mass media” (211). His theory is that “the most powerful weapon that ISIS has is the Internet, which has allowed ISIS to recruit people from all over the world” (211). As we consider how warfare has changed with technology, we should share our thoughts on whether this enhances the “romantic illusion of violence.”

32. Chappell then shares a rather poignant assessment: “To be effective as a terrorist group, ISIS needs two things to happen. It needs to dehumanize the people it kills, and it also needs Western countries to dehumanize Muslims. When Western countries dehumanize Muslim, this further alienates the Muslim population and increases recruitment for ISIS. ISIS commits horrible atrocities against Westerners because it wants us to overreact by stereotyping, dehumanizing, and alienating Muslims” (211-212). Dialogue should be encouraged here. We should take the time to consider what we believe to be true based on what information we have been given. This might also be a good time to include a discussion on the use of propaganda for war, which Chappell addresses in the next section.

33. Another important assessment from Chappell: “Modern terrorists cannot be compared to Nazi Germany, because the Nazis were not able to use the Internet as a weapon” (212). With the very recent events in our society, we should discuss the comparison through a broad lens, considering, once again, what we believe to be true of “modern” terrorists and if that has changed over the years, especially with the rise of the “homegrown” terrorist. .

34. Chappell then asks us to consider a contradiction: September 11 has a Saudi Arabian connection, yet “they are one of the United States’ closest allies” (212).

35. Chappell reminds us, “During the era of the Internet revolution, it is naive to believe that we can use violence to defeat the ideologies that sustain terrorism” (212). Discuss opinions here, asking the students for evidence to support their thinking.

36. Returning to his own rage as an example, Chappell says, “Many people believe the romantic illusion that rage is the sign of strength, when it is actually a sign of agony” (213). Another myth? Discuss the signs of agony.

Romantic Illusions versus Realistic Peace

37. Returning to propaganda, Chappell says, “It is unfortunate that our society sees the fundamental nature of war as violence, when the fundamental nature of war is actually deception” (213). Yet, “in many ways waging peace is the art of truth-telling” (213). Take the time to dissect what Chappell is saying about truth and deception, considering the myths that he has shared throughout the book.

38. Chappell then follows with more Greek mythology, specifically Odysseus and Athena. “Odysseus is a useful metaphor ... while Athena “show[s] how war is connected to deception” (214). Discuss the use of these metaphors.

39. “To make our complex reality understandable during this confusing era in human history, and to create realistic peace, we need new metaphors” (214). Analyze his idea for new metaphors. Are they effective?

40. In an important passage, Chappell shares part of the 2009 U.S. Army Sustainability Report (215). Following the report, Chappell says, “When the U.S. Army says that ‘greater disparities in wealth ... poverty ... and climate change are dangerous, these were among the same concerns expressed by the Occupy movement. When the U.S. Army and Occupy movement agree on something, I think we should pay attention” (215). Consider the relevance of the report and then add commentary to Chappell’s statement.

41. In the next section, Chappell shares the following reminders:

Four Kinds of Romantic Illusions That Impair Our Understanding of Realistic Peace, Encourage Naiveté, and Threaten Human Survival:

- Romanticizing Nature
- Romanticizing Peace
- Romanticizing the Past
- Romanticizing Violence

Review each of the ways we romanticize and discuss how it threatens realistic peace, using specific examples.

Note: I use a Kagan Cooperative Learning method called Carousel, putting each one on a large sheet and have students add their ideas.

42. Chappell says, “Contrary to the romantic illusion that peace is a mere belief, realistic peace requires training, skills, deep understanding, a strong muscle of empathy, committed effort, cooperation, truth, and so much more” (216). He continues, “A sword has no power unless it has someone to wield it. Without the hands of a human, a sword is lifeless. In a similar way, peace only comes to life when we wage peace” (216). Chappell has given specifics to why this training is essential and uses the symbol of the sword (like Gandhi and King) to show its importance. Analyze the role of humans to wage peace.

43. Poignantly, Chappell says, “Romantic illusions of violence are especially seductive in our society” (217). Without West Point, Chappell also believes that he “would not have learned why nonviolence is a higher evolution of strategy needed for human survival during our fragile future” (217). Chappell continues to reference his time at West Point. Why is that reminder important, especially as we near the end of the book?

44. In yet another relevant epiphany, Chappell says, “Violence can attack slavery, but it cannot defeat racism. Violence can attack symptoms, but it cannot defeat the ignorance, misunderstandings, and deception that cause these symptoms” (217). Knowing that, Chappell says, “Waging peace is the best option the universe has given us for solving the root causes of our problems” (218). Again, with the recent violence in our communities, how does Chappell support this epiphany throughout the book? How can we use recent violent episodes as evidence as well?

Lady Justice

45. Chappell starts this section with this idea: “Peace is more than just the absence of war. Peace is also the presence of many ingredients ... [and] we must first discuss the nature of ideas” (218). He follows with a quote from his mentor: “Jo Ann Deck learned from Philip Wood, the owner of the publishing company she worked for, *ideas are the highest form of technology*” (218). As we consider the ingredients Chappell references, discuss the Roman senator and historian Tacitus as well as the Greek historian Plutarch as important sources.

46. Chappell appropriately questions and then answers the following: “Why did these ideas [of peace] not become the norm in ancient Greece and Rome? One reason is that the ancient world did not have *the social and ideological infrastructure* necessary to support these new ideas on a broad scale” (219). This statement brings us back to the idea of technology and its importance. Do we agree?

47. In an even more poignant question, Chappell asks, “Why did people who lived over two thousand years ago, such as Socrates, Jesus, Lao-tzu, Buddha, and many others, express the ideals of waging peace, but the first multinational nonviolent movements that opposed unjust systems, such as the movements to abolish state-sanctioned slavery and establish universal women’s rights, not happen until the eighteenth and nineteenth centuries” (220)? Would we agree that technology could be the answer for the delayed reality? Could other factors come into play? Discuss this idea and the other historians that he mentions.

48. So, for Chappell, “Peace literacy is the next essential step in the evolution of humanity’s social and ideological infrastructure” (220). Do we agree?

49. Chappell then directs us to consider human rights when he asks, “Where did the ideal of universal human rights come from? The widespread idea that all human beings, even if they are women or enslaved, have the same inalienable rights as the richest kings, resulted from the European Enlightenment ... This new idea helped form the social and ideological infrastructure that powered the movements to abolish slavery and give women equal rights: (221)

Note: I tie in Voltaire’s *Candide* and the European Enlightenment with this discussion.

Human Rights <http://www.ucpress.edu/book.php?isbn=9780520256415>

50. Chappell says that “Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, and Frederick Douglass ... cited the American Revolution as an inspiration for their work” (222). Discuss this truth.

51. Chappell challenges the idea that “Europeans did not invent the new idea of universal human rights” (223). Where does he say this idea came from?

52. At this stage, Chappell references Nietzsche who “realized that original thought involves seeing what other do not notice” while “Gandhi realized that humanity did not invent truth or the principles of nonviolence, but discovered what was there all along” (223). How do these two men challenge our thinking on these topics?

53. Chappell states “our social and ideological infrastructure requires peace literacy so the ideal of universal human rights and the power of waging peace can reach their full potential” and “this infrastructure grows stronger as more people become literate in our shared humanity, the art of living, the art of waging peace, the art of listening, and the nature of reality. This infrastructure also grows stronger as more people embrace struggle rather than submit to apathy” (223 - 224). If the key is to embrace struggle, how do we do that? Is it taught? Are we teaching young people how to avoid struggle?

54. He then asks the readers to consider how each of his books connect (224). Discuss the overarching metaphors he mentions.

55 Chappell says, “The metaphor that we are journeying together on the road to peace allows us to see an angle of reality, while the metaphor that we are sailing the sea of time as a global family allows us to see another angle of reality” (224). He then asks us to consider our complacency in maintaining our rights.

56. The Universal Declaration of Human Rights and Enlightenment “was a step in right direction, but it did not go far enough” (225). He follows with a reference to Victor Frankl who says, “*That is why I recommend that the Statue of Liberty on the East Coast be supplemented by a Statue of Responsibility on the West Coast*” (225). Discuss the point Frankl is making with that image.

57. Chappell reminds us again that “peace and justice are powerful ideals, but they cannot exist without the ideal of truth. Truth is the container that sustains peace and justice. It is the container that makes all of our other ideals possible. Without truth, the ingredients necessary for peace disperse and slip away” (226). Using the metaphor of a bowl of soup, describe what Chappell is saying.

58. Chappell returns to Greek mythology. What point does he make with the references?

59. In a discussion with his mentor Jo Ann Deck, he shares that she made this observation about peace in Greek mythology: “The conservatives want good order, and the liberals want peace and justice, but the thing is they’re all related. They’re the three sisters” (226). Discuss this epiphany Jo Ann makes. Do you agree?

60. Chappell spends the next few paragraphs discussing our “messiness” (227) followed by more Greek mythology references, especially Justice. Consider what he says about the immortal goddess Justice and how he is using her story.

61. Chappell says, “Our understanding of justice is still evolving, and will continue to evolve ...” (228) Why?

62. “The Romans called the goddess of justice by the name ‘Justitia,’ but I prefer using the traditional name ‘Lady Justice’ to metaphorically describe our evolving understanding of this liquid in the nourishing soup of peace. Our understanding of justice has evolved to a point where most people today recognize that justice is a force that relies on human activity rather than divine intervention” (229). Discuss this poignant truth of humanity’s activity. What might that look like?

63. In the last few pages of the book, Chappell shares the four methods to serve Veritas (truth). For this section, I am providing key passages that can be used to help understand the four methods. Each is worthy of being part of the dialogue.

The Transformative Method of Waging Peace

Societal Change
Spiritual Change
Ideological Change

- “All societal problems come from how people think and all progress comes from transforming how people think” (229)
- “There are many ways to transform our way of thinking for the better” (230).
- By transforming how we think, we transform how we live, and we help transform our world” (230)
- “I must emphasize that we persuade and transform humanity not only with the words that emerge from the muscle of language, but also with the actions that emerge from all the other muscles of our shared humanity, hope, empathy, appreciation, conscience, etc.). (231).
- “It’s a gradual process where every bit helps” (231).

The Pressure Method of Waging Peace

Economic Pressure
Legal Pressure
Political Pressure

- “Nonviolence is often misunderstood as being passive and weak, but there is an important aspect of nonviolence that many peace activists do not want to acknowledge. Nonviolence is coercive... and potentially harmful” (232).
- “Respect and empathy are as essential to the weapon of nonviolence as steel and sharpness are to a medieval sword” (234).
- “Sun Tzu said, ‘Know your enemy’” (234).
- “Jesus said, ‘Love your enemy’” (234).
- “The deepest way to know another human being is through the unconditional love that Jesus, Buddha, Gandhi, Martin Luther King Jr, and many other spiritual teachers taught us to embrace” (234).
- Elinor “Gene” Hoffman said, “An enemy is a person whose story we have not heard.” (234).
- “Empathy tells us our true enemies are hatred and ignorance, not a particular group of people” (234).
- Xunzi said, ‘The ruler is a boat; commoners are the water. The water can carry the boat; the water can capsize the boat’” (235).
- “Ending war, abolishing nuclear weapons, and stopping environmental destruction creates a win-win situation by removing these threats to human survival” (236)
- “I cite a study that explains how transforming our society away from war can create more jobs with higher wages” (236).
- “We can never convince everyone, but we don’t have to. We just have to convince enough people, which creates the critical mass necessary for new social norms and just laws to emerge” (237).
- “Peace literacy is the path that allows us to embrace waging people as way of being” (238).

The Assistance Method of Waging Peace

Charity

Humanitarian Aid

Disaster Relief

- We must confront “the root causes of human problems” (240).
- “Charity and violent rebellions are both reactions to injustice, arising from opposite ends of a spectrum, but neither reaction goes deep enough” (240).
- “Martin Luther King, Jr. also realized that charity does not solve the root causes of human problems” (240).
- “Together we must *transform the Jericho Road*, which is a metaphor for the triumph of justice over unjust systems” (241).
- “To transform the Jericho Road, we must transform how people think and this does not happen overnight.” (242).

- [The] impact of climate change during the latter part of the century will be severe, requiring many highly trained people to deal with the serious catastrophes that will result from climate change” (242).
- “Catholic archbishop Helder Pessoa Camara said, ‘When I give food to the poor, they call me a saint. When I ask why people are poor, they call me a communist’” (242).
- [W]e need a new paradigm that allows us to realistically understand and practically confront the root cause of these problems. This new paradigm is peace literacy” (243).

The Peace Literacy Method of Waging Peace

- “Today, we must help more and more people realize that peace literacy is an *urgent* necessity when living in a global civilization” (243).
- “Peace literacy allows us to use our human abilities to promote peace, justice, good order, truth, human survival, and prosperity rather than war, injustice, illusion, and mass extinction” (243).
- “Today, the international community recognizes literacy in reading as a human right. When people are denied literacy in reading, they are denied one of the most powerful tools for challenging injustice” (243).
- “Today many people don’t realize that peace literacy is a human right” (243).
- “Humanity’s understanding of human rights has been evolving, and the next critical step in this evolution is understanding that peace literacy is a human right and responsibility” (244).
- “Peace literacy is the human right that empowers us to protect all of our other human rights” (244).
- “There are seven forms of peace literacy that empower us to promote and protect realistic peace” (244):
 - Literacy in the Nature of Reality
 - Literacy in the Art of Living
 - Literacy in the Art of Waging Peace
 - Literacy in the Art of Listening
 - Literacy in our Responsibility to Creation
 - Literacy in our Responsibility to Animals
 - Literacy in our Shared Humanity
- “When I interact with people from any background, I realize that if I listen deeply to their words and example, then I can learn at least one valuable insight that will help me become a little wiser as a human being” (246).
- “We must integrate peace literacy into our education system” (246).

- “As peace educator Colman McCarthy told me, ‘Our society does not tolerate graduating students who are illiterate in reading or basic math, but every year our society graduates millions of students who are illiterate in peace. Practically everyone, including politicians in all political parties and religious figures in all religions, say that peace is important, so why don’t we prioritize peace education in our society?’” (246)
- “Peace literacy helps teachers, students, and people from all walks of life model the healthy behaviors that bring increased respect, empathy, and happiness, and self-worth into our homes, workplaces, communities, and world” (247).
- “Stories are as essential to peace literacy as they are to history and other areas of life” (248).
- “However, the constellation of peace is different from every constellation in the night sky, because it involves more than telling stories. By waging peace in our daily live, we have the power to create countless new stories through our actions” (248).