

Democracy Education
Series

Stand Up... Speak Up!

Ethical Leadership for Personal and Social Responsibility

Teacher's Edition

Roy D. Wilson, Ed.D.



An Ethical Leadership
Publication

Stand Up.... Speak Up!

**To the Board of Directors of the Martin Luther King Jr. Freedom Center,
we offer our gratitude and our commitment to continue pushing on
so that we improve a model for meaningful education and
social transformation through the process of
changing ourselves to better serve humanity.**

Roy D. Wilson, EdD

**We gratefully acknowledge
the support and collaboration of:**

The California State Legislature

**The California Youth and Family
Civic Engagement Initiative**

COPYRIGHT ©2021 Roy D. Wilson, Ed.D.

Institute for Community Leadership Press

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior written permission of Roy D. Wilson.

PERSONAL TRANSFORMATION THROUGH
SOCIAL PARTICIPATION

Stand up... Speak up!®



CONTENTS

- Explanation for Teachers
- Welcome
- Discover Yourself
- Personal Growth and Democracy
- Putting Public Back into Public Service
- Dare We Construct a Democratic Social Order
- Pursuing Excellence Builds Democracy
- Cultural Power Builds Democracy
- Gratitude: Highest Expression of Leadership
- Be Great through Service



.....

“Make a career of humanity.
Commit yourself to the noble struggle for civil rights.
You will make a greater person of yourself, a greater
nation of your country, and a finer world to live in.

Dr. Martin Luther King, Jr.

.....

“Much of the satisfying work
she of life begins as an experiment;
no experiment is ever quite a failure.”

Alice Walker

.....

“Where there is hope
there is life, where there is life there is possibility and
where there is possibility change can occur.”

Jesse L. Jackson, Sr.

Stand Up... Speak Up!® COPYRIGHT © 2021 by Roy D. Wilson

This book may not be reproduced, either in part or in its entirety, in any form, by any means, without written permission from the publisher, with the exception of brief excerpts for the purpose of radio, television, or published review. All rights, including the right of translation, are reserved. Stand Up... Speak Up!® is a registered trademark of Roy D. Wilson.

11

Explanation for Teachers

PERSONAL TRANSFORMATION THROUGH
SOCIAL PARTICIPATION

Stand up...
Speak up!®



.....
"Show youth
or how they are connected to others.
Their survival and happiness is
connected to ours."

Dr. Martin Luther King, Jr.



The Martin Luther King Jr. Freedom Center features the enclosed Stand Up... Speak Up! Workbook

A tool for individuals and groups to empower themselves to engage in and become agents of change in their surroundings.

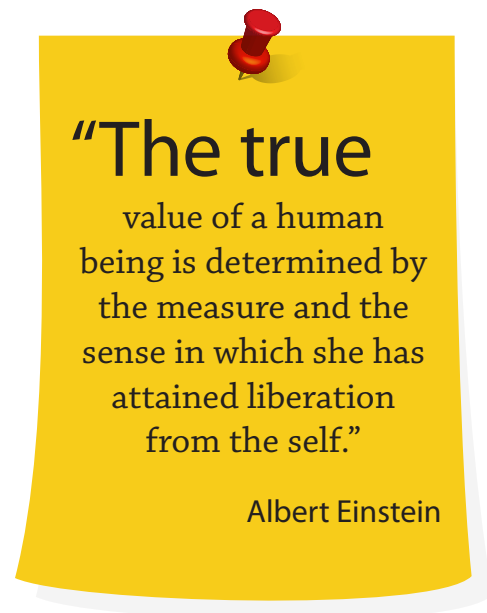
THE WORKSHOP GENERATES PERSONAL EMPOWERMENT THROUGH THE DEVELOPMENT OF VOICE, CONFIDENCE AND THROUGH THE ABILITY TO GENERATE TRUST WITH OTHERS.

The Stand Up... Speak Up! Workshop enjoys great success in many states in the United States as well as in Central America and Canada. The Martin Luther King Freedom Center is currently developing a curriculum based on the Stand Up... Speak Up! Workshop that focuses primarily on both the 6th and the 9th grades, but will be applicable to 4 through 12 and beyond. The workbook and the workshop both follow a specific, dynamic method and some of their success stems from the combination of their content and their methodology. We will say more about this is just a moment. ■

Our Methodology

First, permit us to note that Democracy Education meets many state learning requirements for reading, oratory skills, writing and listening.

You will note that each poem is followed with a conceptual and technical assignment. The conceptual assignments, in most cases, stem from one or more of the philosophical or ethical areas of nonviolence. Almost all of the poems were selected because the poet was or is a community leader as well as a writer, and, of course, the body of poetry in the workbook represents diverse races, nationalities, cultures and genders.

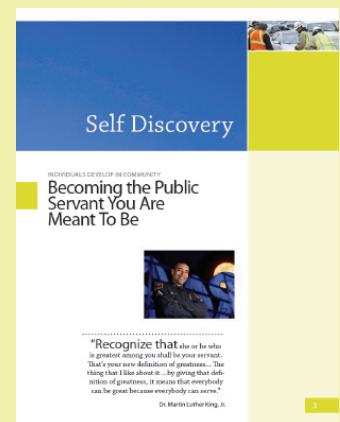


- Welcome
- Discover Yourself
- Build up your Cultural Power
- Gratitude
- Be Great Through Service
- Vision Maker

.....

“Every step towards the goal of justice requires sacrifice, suffering and struggle; the tireless exertions and passionate concern of dedicated individuals.”

Dr. Martin Luther King, Jr.



The basis of cultural power is the voice. Human beings are so constructed that when one has her voice, she has her thoughts, and she has her feelings. When we control our own voice we control our own actions. The key to integrating into one's own reality and participating in the destiny of humanity is the development of the voice.

METHODOLOGY CONTINUED...

Welcome, "Light a Spark".

PLEASE NOTE THE TABS TO THE RIGHT.

We utilize the workbook for daily courses that go for an entire semester, and we use it for workshops that meet only once a week. The workbook is constructed with the easiest assignments at the beginning of each chapter and the most difficult assignments at the end of each chapter. The segments or chapters relate to our teaching methodology.

We do not present the poems or the chapters in chronological order. Read the assignments and connect the assignments to your students.

We mentioned above the MLKFC method of presenting this workshop. While the content of the poems, the assignments and the other material in the workbook prove powerful, MLKFC facilitates this particular workshop in a fast pace, dynamic manner that generates involvement, trust and a lessening of self-centeredness that permits individual growth and a new "redistricting" of community.

The methodology begins with Welcome. This aspect of our pedagogy comes from our mentors (Theodore Brameld, Cesar Chavez, George Counts, Marian Wright Edelman, Paulo Freire, Martin L. King Jr., Harold Rugg).

We set up the room in a circle, so everyone is facing each other.

We begin each workshop with a formal welcoming that we call, "Light a Spark." This is a must do since it is both the minimum qualification for community-ship and, we can not learn nor exchange feelings or ideas without the relationship there on which to do so.



Read poems outloud.

WE REALIZE MOST TEACHERS WILL NOT USE THIS WORKBOOK IN CONJUNCTION WITH THE ICL WORKSHOP METHODOLOGY. WE BRIEFLY STATE OUR METHOD HERE TO PROVIDE YOU WITH INSIGHT INTO WHY THE WORKBOOK IS STRUCTURED THE WAY IT IS AND HOW IT MIGHT BE PRESENTED.

2 From “Light a Spark” we rapidly have the group read out loud several poems from different chapters and we end on what we call the assignment poem. We divide a poem up into 3 to 5 lines so that a large number of students have the responsibility of reading.

Then we go to the assignment poem (the poem for which you will have students to the assignment on it back). We read the assignment poem at least twice, but often times as many as four times. For MLKFC, repetition is good.

Lines That You Like.

3 We immediately move to “Lines that you like.” The rule here is to re-read a line that you like and to do so with drama and power. We point out that the poet gave these lines to humanity and no one owns them, and that we might all like the same line which would be great! We reinforce the point of this part is to develop the personal and group power-voice, to speak for those who cannot speak for themselves.

Try handing out lines to students in the room, and once they are handed out, have students start reading them. Over the course of a few poems, the students usually become more confident, get louder, and experiment with reading their lines with drama and poeticness.

.....
“Before taking steps the wise person knows the object and end of the journey.”

W. E. B. Du Bois



It is the voice and the symbols utilized in speaking which humans use to think, analyze, dream, feel and act.

It is through one's voice that a person can see himself, feel himself, and see, feel and speak for others.

OUR HABITAT IS DEFINED BY VOICES, OURS AND OTHERS.

Sounds Like, Feels Like.

4 We then turn the page and read about the poet, the conceptual assignment and before we go on we have a community discussion.

The group is asked, "What does today's conceptual assignment SOUND LIKE AND FEEL LIKE TO YOU?"

The rule here is that the community is looking for a feeling, not a thought. At the beginning of a group we may point out the error we have made as teachers in relying too much on "the idea" and not enough on "the feeling." We point out that they can re-read part or the entire paragraph.

We point out that feelings are never wrong so they can't be wrong. Some times students will mess with the group and say shallow things such as, "This sounds lame" or "Sounds cool" and we affirm those responses. It isn't long before the entire group anticipates this part of the workshop and goes deeply into their feelings.

NOTE: We never ask nor get into what a poem is about. We always discuss assignments. We suggest you stay away from dissecting poems, lines, images, metaphors, etc. unless you are teaching a fairly homogenous group and the group's purpose is grammar and poetic style. If you are teaching English and you desire that each student write great lines, we suggest you first have them write following a couple of these assignments and then you could use their own lines to point out lessons in grammar and style.



Target Practice.

5 After discussing the conceptual assignment we read the technical assignment. We immediately go to the next step which is Target Practice, a free writing exercise designed to warm up the fingers, hand, arm and back.

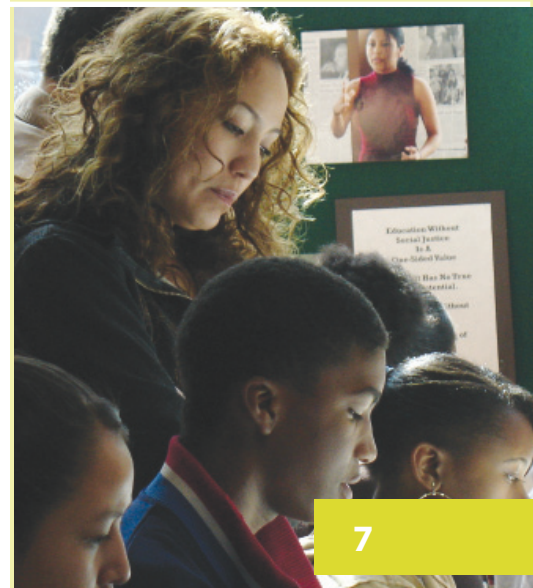
The rule in Target Practice is that community members can write anything, from repetitive letters to their life story, but they cannot stop and they must write between the lines.

One of the points we make is that writing is a physical act and that using the pencil (pen or keyboard) is physical just like using the basketball, shovel, nine millimeter or any other tool. No one in the WNBA driving past the half-court line with the basketball is thinking, "How do I dribble this thing?" She's thinking, "How do I get my team to score!" It should be the same with a pencil or any writing tool.

Now, what we communicate with a pencil is a matter of character. It is a matter of how much compassion and concern we have for the person(s), place(s) and/or time(s) involved. If one has little compassion and concern then one has little to say (either with a pencil or through any other method). If one has a good deal of compassion and concern then one generally has a good deal to say, feel and offer.

Writing is a physical act. Using a pencil is just like using a basketball, shovel, or any other tool.

You don't have to think about it. Just write.



One's voice is her primary connection to others and to the community.

When you write, there is no "right answer". Just write from your heart, and you will always be "right".

IN WRITING, THERE IS NO "RIGHT ANSWER".

Writing.

5 After Target Practice we immediately enter a writing segment. The primary difference between Target Practice and the Writing Session is that during Target Practice our coach (facilitator) is talking, keeping it moving as fast as possible similar to a coach heading up a session of "running lines" in the gym during basketball practice. The Writing Session is quiet and community members know they are writing something that they will be sharing with the group.

Coaching.

6 After the Writing Session we begin the Coaching Session. Generally, the Coaching Session utilizes 1/3 to 1/2 of the workshop time. For MLKFC the primary goal is the development of community and personal empowerment. For Dr. King, Cesar Chavez and Gandhi, coaching is the primary instrument for developing the main components of nonviolence, which include: the development of self-control; the discipline of constantly renewing the mind; and the discipline to seek and see truth even in your opponent's position.



Evaluation and speaking.

7 Each workshop ends with calendars and speaking assignments since MLKFC workshops are designed to develop individual and group advocates for justice and members of the group go to many different kinds of meetings to make their own presentations and speeches. MLKFC workshop members speak at public meetings, rallies, conferences, marches, forums, corporate events, school assemblies and other events. ■

MLKFC is invited into school districts usually to assist the districts in their efforts to lesson the academic gap based on race or class. Often, we are invited into districts to help generate community between parents, students and staff. In some districts we are present because administrators are actively seeking a social justice curriculum and activity for students. In the State of California we are in many school districts that know of our work and have made the connection between “leadership” and “academics”, beyond what happens to test scores. In these schools, and in our own workshops, we experience the joy of having the time and extended relationships with students and their families so that we can assist them not only in changing their conduct and developing their character and consciousness, but also in working on and developing their poems.

.....
“We can all
get more
together

than we can apart.
And this is the way
we gain power.
Power is the ability to
achieve purpose,
power is the ability to
affect change, and
we need power.”

Dr. Martin Luther King, Jr.





“If freedom has got to come, it must be obtained by our own internal strength, by our closing our ranks, by unity between all sections of the community.”

Mahatma Gandhi

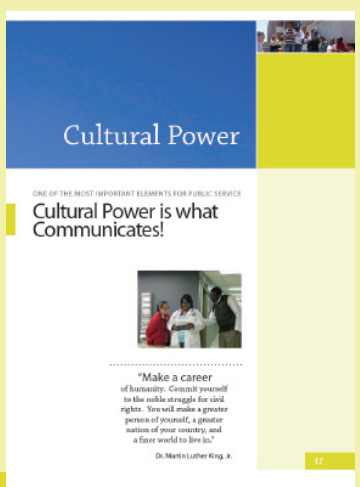
.....
“Recognize that she or he who is greatest among you shall be your servant. That’s your new definition of greatness... The thing that I like about it ...by giving that definition of greatness, it means that everybody can be great because everybody can serve.”

Dr. Martin Luther King, Jr.

Stand Up... Speak Up! Workshops do not produce poems. They produce lines. Members of the workshops have to take those lines and work with them, live with them, pull them apart, put them together, speak them, sing them, put them through other workshops and, in short, birth them into poems. If you are a teacher with the privilege of accompanying students through the poem birthing process, we honor you. If this workbook brings you any assistance at all, we’re pleased.

We’d be happy if you’d keep in touch with us.

Thanks, for a stronger democracy,
Martin Luther King, Jr. Freedom Center



.....
“Make a career of humanity. Commit yourself to the noble struggle for civil rights. You will make a greater person of yourself, a greater nation of your country, and a finer world to live in.”

Dr. Martin Luther King, Jr.

Welcome!

It is an Honor to Meet **You!**

You have been invited here, and we have been invited here, to create POWER. Your personal power. Your group power.

We create power by sharing. Building Community. Building unity in the community.

Community means you and others.

During this workshop we learn about other struggles to make ourselves and our communities better, stronger.

We shout poems. Write. Shout out what we write.

We celebrate. You, others in the workshop, all of us together.

We coach each other. A coach guides, directs and inspires others. You learn how to learn from others when they coach you.

We speak for our families. Work for justice. Together we are better!

Get ready.

A train's a-comin'..... You don't need no ticket. Just get on board.

LIGHT A SPARK

TURNING ON YOUR POWER

BY JOINING OTHERS

Four Parts of “Light A Spark”:

Welcome. Say things to make others feel welcome.

Gratitude. Thank others for being here. For having you here.

Inspire. Say things to let others know you believe in them.

Model/Exhibit Leadership. Stand, speak, act according to your own culture's way of modeling leadership.

You are a Coach

You are being coached by others

A Coach directs

A Coach guides

A Coach inspires

THREE UNIVERSAL LEADERSHIP CRITERIA

Coach one another using these three Universal Leadership Criteria:

- **PRESENTATION**
- **CONTENT**
- **FOLLOWING YOUR ASSIGNMENT**

Coaching

One another
To be who we are meant to be

A Coach

guides
directs
supports
counsels
inspires
motivates
corrects
excites
incites

A difference between Coaching and Teaching

Coaching focuses on relationships.
Teaching focuses on material.

Coaching focuses on changing conduct.
Teaching focuses on material.

Coaching focuses on overall benefit to the student.
Teaching focuses on the absorption and feedback of material.

COACHABILITY

Ability to develop trust.

Desire for self change.

Desire for improvement.

Affirms being part of the whole, part of the team.

EVERY SUCCESSFULL PERSON HAS MANY COACHES!

The Three Main Tributaries of I.C.L'S Ethical Leadership for Personal and Social Responsibility

PEDAGOGY

The Art of Teaching

COGNITIVE PSYCHOLOGY

The study of the thinking process.

The study of knowing.

The study of awareness, perception, reasoning and judgment.

NONVIOLENCE

A declaration of war against evil and injustice.

A method for creating community, harmony and peace.

Triplets of Injustice

Dr. King teaches all economic, political and cultural actions in the United States face the threat of the deadening forces of “the triplets of injustice.”

RACISM

Thoughts, feelings and acts that hold one race superior and other races inferior

MATERIALISM

Consumerism
Poverty
Spectatorism

MILITARISM

National Values
National Budget
Prisons instead of temples of Education
Schools Becoming Systems of Incarceration

Discover Yourself

Power begins when we discover who we are.

What are my values? What are my principles? What do I think? What do I feel?

In this workshop you discover yourself.
You find deep answers to these questions:

Who am I?

Why am I here?

What is my purpose?

We discover ourselves in community, when we are of, for and with others.

Each one of us is more than one self. We are simultaneously a unique self and a self that is of other selves. Our unique self is that part of us that no one else is like. It includes our finger prints, scent, DNA, etc.

We are also a self that is of other selves. Everyone is some one's daughter or son. Some one's relative. Everyone belongs to specific communities.

Dr. King coaches us to keep our unique self and our self that is of other selves BALANCED.

Too many of us spend too much time, money and energy on our unique self.

Discover ways to spend time, money and energy on your self that is of other selves.

“The true value of a human being is determined by the measure and the sense in which he has attained to liberation from the self.”

Albert Einstein

“We can only find ourselves by losing ourselves. This is in my opinion the deepest saying of the gospels. . . . Utter renouncement is the shortest and surest road to the establishment of one’s personality, or more exactly to the accomplishment of what one was born to do.”

George Sarton

“Everybody can be great. Because anybody can serve. You don’t have to make your subject and your verb agree to serve. You don’t have to know about Plato and Aristotle to serve. You don’t have to know Einstein’s theory of relativity to serve. You don’t have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace. A soul generated by love.”

Dr. Martin L. King, Jr.

“An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.”

Dr. Martin L. King, Jr.

“Every man must decide whether he will walk in the light of creative altruism or the darkness of destructive selfishness. This is the judgment. Life’s most persistent and urgent question is, “What are you doing for others?”

Dr. Martin L. King, Jr.

SO YOU REFUSED TO TAKE THE STAND

DR. MARTIN LUTHER KING JR.

“. . . If you have never found something so dear and so precious to you that you will die for it, then you aren't fit to live. You may be thirty-eight years old, as I happen to be, and one day, some great opportunity stands before you and calls upon you to stand up for some great principle, some great issue, some great cause. And you refuse to do it because you are afraid. You refuse to do it because you want to live longer. You're afraid that you will lose your job, or you are afraid that you will be criticized or that you will lose your popularity, or you're afraid that somebody will stab you or shoot at you or bomb your house. So you refuse to take the stand. Well, you may go on and live until you are ninety, but you are just as dead at thirty-eight as you would be at ninety. And the cessation of breathing in your life is but the belated announcement of an earlier death of the spirit. You died when you refused to stand up for right. You died when you refused to stand up for truth. You died when you refused to stand up for justice...”

The Papers of Martin Luther King, Jr. Volume V
King Papers Project, Stanford University
Edited by Dr. Clayborne Carson

DEMOCRACY EDUCATION LESSON “SO YOU REFUSED TO TAKE THE STAND”

Dr. King is one of those leaders who never die. Perhaps we should speak of him not only in the past tense, but also in the present and future tenses. Dr. King is an example for each of us, a high standard demanding excellence in our heart and in our head.

Let's be like Martin!

CONCEPTUAL ASSIGNMENT

Dr. King talks about fear. He teaches that each of us discover ourselves when we are confronted with fear. We choose that side of our personality that goes forward in spite of obstacles and frightening situations, or we choose the side that shrinks and submits to our immediate circumstance.

How we act when we are faced with fear determines our conduct and character.

Write a poem, essay, speech, song, article or letter giving your feelings about the role fear plays in our lives.

TECHNICAL ASSIGNMENT

1. Put at least two examples in your writing of when you reacted to fear by taking a stand.
2. Put at least two examples in your writing of when you reacted to fear by not taking a stand.

LOVING YOUR ENEMIES The Workbook, Part 1

© Institute for Community Leadership

Dr. M. L. King, Jr. Nonviolence: Personal Transformation Through Social Participation

AN OUTLINE OF WHAT WE WILL STUDY

In this session we will discuss one of the most powerful methods of self improvement. A method which is absolutely necessary for our survival as individuals and as groups. We will study the physical, psychological and social laws of the multiplication of negative or positive energy.

We will discuss what elements are necessary for survival. You will learn Dr. King's definition of an enemy, and why Dr. King puts an emphasis on the concept, "enemy-neighbor."

A study of Loving Your Enemies provides us with a discussion of the three distinct words which are utilized for love. Dr. King's directive to Love your enemy does not mean you should have an affectionate or sentimental approach to those who try to hurt you.

By the end of this session you will understand the five reasons why we must love our enemies.

GOALS FOR THIS SESSION

At the end of this session you will understand

1. The three meanings of the word, love.
2. The five reasons why we should love our enemies.
3. What Dr. King means by the words, enemy and enemy-neighbor.

MAIN IDEAS

Here are some Main Ideas you will read and discuss in this session:

Beloved community

Philia

Hate multiplies hate

Adversary

Agape

Eros

Enemy neighbor

Obstacle

Corroded Personality

Cultural/spiritual power

A MOST DIFFICULT DIRECTIVE

Dr. King recognizes that the most difficult directive is to "love your enemies." And yet, this directive is meant for everyone, not just nonviolence practitioners or people in leadership programs.

There are others, from other cultures or spiritual traditions, who also see the directive, "to love your enemy," as a difficult yet necessary assignment for all. People such as Mahatma Gandhi from India believed this directive was accessible to everyone.

Circle or underline key words and concepts in the Dr. King quote below.

"No admonition. . . is more difficult to follow than the command to "love your enemies." Some men have sincerely felt that its actual practice is not possible. It is easy, they say, to love those who love you, but how can one love those who openly and insidiously seek to defeat you?" Dr. Martin L. King, Jr., Strength to Love, Fortress Press.

Dr. King and other leaders go on to point out that striving to love your enemies is a necessary form of survival. Dr. King claims that for us to grow emotionally and mentally we must develop the capacity to forgive.

Circle or underline key words and concepts in the Dr. King quote below.

"Upheaval after upheaval has reminded us that modern man is traveling along a road called hate, in a journey that will bring us to destruction and damnation. Far from being the pious injunction of a Utopian dreamer, the command to love one's enemy is an absolute necessity for our survival"

Dr. Martin L. King, Jr. Strength to Love, Fortress Press.

AN ABSOLUTE NECESSITY FOR SURVIVAL

Dr. King uses the definition, "an absolute necessity for survival."

List three things that you believe are an absolute necessity for survival.

1.

2.

3.

Be prepared to explain out loud to the group why these things are absolutely necessary for survival.

WHAT IS AN ENEMY?

Nonviolence practitioners know that every person and each group has obstacles, adversaries and enemies. For some people it is difficult to talk about having adversaries or enemies. For others, it is difficult to know who is an adversary or who is an enemy.

We have consulted a dictionary for the following definitions:

AN OBSTACLES IS....."One that opposes, stands in the way of, or holds up progress. Something that prevents action or stands in the way of progress."

AN ADVERSARY IS....."An opponent."

AN ENEMY IS....."One who feels hatred toward, intends injury to, or opposes the interests of another; a foe."

Definitions from AMERICAN HERITAGE DICTIONARY, Houghton Mifflin Company

A nonviolence practitioner does not use the term, "enemy" to mean only the most awful foe. Sometimes our friends, family members, neighbors, coworkers, teachers, or students can oppose our interests or our progress.

To better study the directive, "Love your enemy," consider first those close to you who have, from time to time, opposed your interests or got in the way of your progress.

What is an Interest?

The dictionary states that an enemy is one who opposes the interests of another.

What is an interest?

The way the word is used here it does not necessarily mean "what you are interested in." An interest refers to those things or actions which benefit or give advantage to specific persons or groups. "Interests" might include finances, owning resources, legal claims, rights, shares, health and well-being.

Before we proceed, list some interests you believe belong to you, your family or your group.

- 1.
- 2.
- 3.

Three Different Meanings of the Word, Love

In order to strive to love our enemies it is important to understanding the meaning of love.

Circle or underline key words and concepts from the King quote below.

"The meaning of love is not to be confused with some sentimental outpouring. Love is something much deeper than emotional bosh. Perhaps the Greek language can clear our confusion at this point. In Greek there are three words for love.

"The word *eros* is a sort of aesthetic or romantic love. In the Platonic dialogues *eros* is a yearning of the soul for the realm of the divine.

"The second word is *philia*, a reciprocal love and the intimate affection and friendship between friends. We love those whom we like, and we love because we are loved.

"The third word is *agape*, understanding and creative, redemptive goodwill for all men. An overflowing love which seeks nothing in return, *agape* is the love of (an ultimate power) operating in the human heart.

"We can now see what is meant by "Love your enemies." We should be happy that the command is not, "Like your enemies." It is almost impossible to like some people. "Like" is a sentimental and affectionate word. How can we be affectionate toward a person whose avowed aim is to crush our very being and place innumerable

stumbling blocks in our path? How can we like a person who is threatening our children and bombing our homes? That is impossible. Love is greater than like.

"The command to "love our enemies" is speaking neither of *eros* nor *philia*; it is speaking of *agape*, understanding and creative, redemptive goodwill for all men.

State in your own words the meaning of *eros*.

State in your own words the meaning of *philia*.

State in your own words the meaning of *agape*.

Five Reasons Why We Should Love Our Enemies

1. It is an absolute necessity for our survival.

Circle or underline key words or concepts in the Dr. King quote below.

"Love, even for enemies, is the key to the solution of the problems of our world.....My friends, we have followed the so-called practical way for too long a time now, and it has led inexorably to deeper confusion and chaos. Time is cluttered with the wreckage of communities which surrendered to hatred and violence. For the salvation of our nation and the salvation of mankind, we must follow another way.....This is the only way to create the beloved community." Martin L. King, Jr., Strength to Love, Fortress

Dr. King equates our survival to the creation of what he calls "the beloved community." Write a few sentences of what your view of the beloved community is.

2. Hate multiplies hate.

Circle or underline key words and concepts in the Dr. King quote below.

"Why should we love our enemies? One reason is fairly obvious. Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction.

"Have we not come to such an impasse in the modern world that we must love our enemies--or else? The chain reaction of evil--hate begetting hate, wars producing more wars--must be broken, or we shall be plunged into the dark abyss of annihilation." Martin L. King, Jr., Strength to Love, Fortress Press.

Put in your own words Dr. King's point about learning to love the one who has hurt you--or else? Think of a time when a friend, family member or associate got in the way of your progress and threatened your interests. Explain how, if you hate that person now, you are multiplying hate.

3. Hate scars the soul and distorts the personality.

Circle or underline key words and concepts in the Dr. King quote below.

"Another reason why we must love our enemies is that hate scars the soul and distorts the personality. Mindful that hate is an evil and dangerous force, we too often think of what it does to the person hated. This is understandable for hate brings irreparable damage to its victims.

"But there is another side which we must never overlook. Hate is just as injurious to the person who hates. Like an unchecked cancer, hate corrodes the personality and eats away its vital unity. Hate destroys a man's sense of values and his objectivity. It causes him to describe the beautiful as ugly and the ugly as beautiful, and to confuse the true with the false and the false with the true." Martin L. King, Jr. Strength to Love, Fortress Press.

Bring to your mind a time when you've been angry or hateful toward another person. Explain how that anger or hatred affected your own personality or emotional state.

4. Love is the only force capable of transforming an enemy into a friend.

Circle or underline key words and concepts in the King quote below.

"Another reason why we should love our enemies is that love is the only force capable of transforming an enemy into a friend. We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity. By its very nature, hate destroys and tears down; by its very nature, love creates and builds up. Love transforms with redemptive power." Martin L. King, Jr. Strength to Love, Fortress Press.

ENMITY MEANS....."deep-seated, often mutual hatred; hostility, antagonism."

President Lincoln said, "Do I not destroy my enemies when I make them my friends?" This is the power of agape, redemptive love.

Give an example of where you might be able to destroy an enemy by making him or her your friend.

5. To love our enemies develops our cultural/spiritual power.

Circle or underline key words and concepts in the quote below.

“We are called to this difficult task (loving your enemies) in order to realize a unique relationship with a higher power. If you are religious, loving your enemies let's you realize a unique relationship with an ultimate power. If you believe in the power of human community, loving your enemy let's you realize a unique relationship with your own sense of power. Loving your enemies develops your inner realm powers, your power to meditate, reflect, think, write, create and inspire.

Explain in your own words why loving your enemy (practicing *agape*) might strengthen your own inner realm powers.

LOVING YOUR ENEMIES The Workbook, Part 2

© Institute for Community Leadership

Dr. M. L. King, Jr. Nonviolence: Personal Transformation Through Social Participation

AN OUTLINE OF WHAT WE WILL STUDY

In this session we will study the methods of how do love our enemies. Knowing why it is imperative to love our enemies stimulates us to study and perfect the practical steps of how to do that.

We will study what Dr. King calls "the power to develop and maintain." You will rediscover your own methods of how you have developed and maintained a certain practice in the past.

We will learn about forgiveness. Forgiveness does not mean forgetting or ignoring what has been done. It means not permitting what was done to be a barrier to a relationship. We will learn from one another various ways that each one can create the atmosphere necessary for a fresh start and a new beginning.

By the end of this session you will see that the best way to look at another person is to see the good in them. This process does not blind you to their errors or weaknesses, but it opens yourself up to see yourself more clearly.

GOALS FOR THIS SESSION

At the end of this session you will understand:

1. How forgiveness can be developed and maintained.
2. Why it is important for the person who was wronged to initiate forgiveness.
3. How to look for the good in a person.

MAIN IDEAS

Here are some Main Ideas you will read and discuss in this session:

Develop and maintain
Catalyst of social relations
Enemy-neighbor
To seek to defeat

Social atmosphere
Reconciliation
Looking for the good
Goodwill

HOW DO WE LOVE OUR ENEMIES?

Knowing why we should do something helps motivate us, but still, we must know how to do something in order to do it. Dr. King followed six steps for how to perfect the practice of loving your enemy.

1. Develop and Maintain the Capacity to Forgive

Circle or underline key words and concepts in the Dr. King quote below.

"How do we love our enemies? First, we must develop and maintain the capacity to forgive. He who is devoid of the power to forgive is devoid of the power to love.

FORGIVE means....."To excuse for a fault or an offense; pardon. To renounce anger or resentment against."

American Heritage Dictionary of the English Language

What does the directive "develop and maintain" mean to you?

List three activities in life that you believe it is good to "develop and maintain."

- 1.
- 2.
- 3.

When we seek to change something about ourselves or our surroundings we must develop and maintain new and different ways of being.

To develop and maintain new and different ways of being it is helpful to use the following six resources: study the change (including talking to others, listening), write about the change, pray, meditate, talk to yourself using affirmations about the change, and act or practice the new change daily.

Using the list above that you created of three activities you believe it is good to develop and maintain, list some things you can do that will assist you and help insure that you actually do them.

2. The forgiving act is initiated by the person who has been wronged.

Circle or underline key words and concepts in the Dr. King quote below.

"It is also necessary to realize that the forgiving act must always be initiated by the person who has been wronged, the victim of some great hurt, the recipient of some tortuous injustice, the absorber of some terrible act of oppression." Martin L. King, Jr., Strength to Love, Fortress Press.

State a time where you've been wronged, hurt or the recipient of an injustice.

Describe how to act in the above situation for you to be the one to initiate the forgiveness. Tell how you might act.

3. Forgiveness does not mean ignoring what has been done or putting a false label on an evil act.

Circle or underline key words and concepts in the Dr. King quote below.

"Forgiveness does not mean ignoring what has been done or putting a false label on an evil act. It means, rather, that the evil act no longer remains as a barrier to the relationship.

"Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning.

"It is the lifting of a burden or the canceling of a debt." Martin L King, Jr.
Strength to Love, Fortress Press.

Define how, on a work project or an act of creation (building something, writing a poem, painting a painting, baking, etc) you might create "a fresh start and a new beginning."

4. Forgiveness means reconciliation, a coming together again.

Circle or underline key words and concepts in the Dr. King quote below.

"We can never say, "I will forgive you, but I won't have anything further to do with you." Forgiveness means reconciliation, a coming together again. Without this, no man can love his enemies. The degree to which we are able to forgive determines the degree to which we are able to love our enemies" Martin L. King, Jr., Strength to Love, Fortress Press.

Tell about a time with a friend or a family member when you forgave what they had done to you and came together again to be friends.

5. The evil deed of the enemy never expresses all that he is.

Circle or underline key words and concepts of the Dr. King quote below.

"We must recognize that the evil deed of the enemy-neighbor, the thing that hurts, never quite expresses all that he is. An element of goodness may be found even in our worst enemy.This simply means that there is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies.

"When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of his acts are not quite representative of all that he is.

"We see him in a new light. We recognize that his hate grows out of fear, pride, ignorance, prejudice and misunderstanding."

Think of a single enemy-neighbor. Someone who has hurt you or opposed your interests.

List ten good things about that person.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

6. We must not seek to defeat or humiliate the enemy but to win his friendship and understanding.

Circle or underline key words and concepts in the Dr. King quote below.

"We must not seek to defeat or humiliate the enemy but to win his friendship and understanding.

"At times we are able to humiliate our worst enemy. Inevitably, his weak moments come and we are able to thrust in his side the spear of defeat. But this we must not do.

"Every word and deed must contribute to an understanding with the enemy and release those vast reservoirs of goodwill which have been blocked by impenetrable walls of hate." Martin L. King, Jr. Strength to Love, Fortress Press.

Refer to the enemy you mention in step #5 above. Explain how you might act toward that person if you used "every word and deed to contribute to an understanding with" him or her.

TO JULIA DE BURGOS

JULIA DE BURGOS

The people are saying that I am your enemy,
That in poetry I give you to the world.

They lie, Julia de Burgos. They lie, Julia de Burgos.
The voice that rises in my verse is not your voice: it is my voice;
For you are the clothing and I am the essence;
Between us lies the deepest abyss.

You are the bloodless doll of social lies
And I the virile spark of human truth;

You are the honey of courtly hypocrisy; not I—
I bare my heart in all my poems.

You, like your world, are selfish; not I—
I gamble everything to be what I am.

You are only the serious lady. Señora. Doña Julia.
Not I. I am life. I am strength. I am woman.

You belong to your husband, your master. Not I—
I belong to nobody or to all, for to all, to all
I give myself in pure feelings and thoughts.

You curl your hair and paint your face. Not I—
I am curled by the wind, painted by the sun.

You are the lady of the house, resigned, submissive,
Tied to the bigotry of men. Not I—
I am Rocinante, bolting free, wildly
Snuffing the horizons of the justice of God.

"To Julia de Burgos" by Julia de Burgos
From POETRY LIKE BREAD
Copyright (c) 1994 by Curbstone Press

POEM "TO JULIA DE BURGOS"

ABOUT THE POET

Julia de Burgos was born and raised in a rural area of Puerto Rico. Much of her life and work was devoted to community empowerment. She lived in New York as an adult and passed away in the late 1950s. She was also a great teacher and a newspaper journalist.

THE CONCEPTUAL ASSIGNMENT

Each of us carries out an internal discussion and debate. We argue with our self. One side wants to serve more, the other side wants to be more selfish. One side wants to be part of the community, the other side wants to be more alone. One side wants more money, the other side wants more love. One side wants to play games, the other side wants to work.

Write some lines to both sides of yourself. Make lines which show the argument you have within yourself. Debate both sides of yourself.

THE TECHNICAL ASSIGNMENT

1. Title your poem "**To your name**" Use your name.
2. Write at least six stanzas where both sides of the debate are made.
3. Use the line, "They say I'm your enemy that in my poetry I am attacking you."

TO BE OF USE

MARGE PIERCY

The people I love the best
jump into work head first
without dallying in the shallows
and swim off with sure strokes almost out of sight.
They seem to become natives of that element,
the black sleek heads of seals
bouncing like half-submerged balls.

I love people who harness themselves, an ox to a heavy cart,
who pull like water buffalo, with massive patience,
who strain in the mud and the muck to move things forward,
who do what has to be done, again and again.

I want to be with people who submerge
in the task, who go into the fields to harvest
and work in a row and pass the bags along,
who are not parlor generals and field deserters
but move in a common rhythm
when the food must come in or the fire be put out.

The work of the world is common as mud.
Botched, it smears the hands, crumbles to dust.
But the thing worth doing well done
has a shape that satisfies, clean and evident.
Greek amphoras for wine or oil,
Hopi vases that held corn, are put in museums
but you know they were made to be used.
The pitcher cries for water to carry
and a person for work that is real.

"To be of use" by Marge Piercy
From CIRCLES ON THE WATER by Marge Piercy
Copyright (c) 1982 Alfred A. Knopf, Inc.

POEM "TO BE OF USE"

ABOUT THE POET

Marge Piercy, a successful poet and novelist, has contributed greatly to the civil rights, peace, and women's movements. She teaches writing workshops, and lives in Wellfleet, Massachusetts.

THE CONCEPTUAL ASSIGNMENT

Work is not always the same thing as a job. Work is what we do when we use our minds and bodies to make, change or move something. Write about the **positive value of work**. Speak about doing something good. Talk about your own participation in family work and community work. Work keeps your culture alive. It is by your work that your people will be healed and progress.

THE TECHNICAL ASSIGNMENT

1. You must have at least **three examples of types of work** in your poem.
2. Use the following phrases at different places in your poem
 - "My culture wrestles....."
 - "My turn takes"
 - "I love people who"
 - "The work of the world is"

INTEGRATE INTO SOMETHING LARGER THAN THE SELF

What is “integrate”?

The American Heritage Dictionary says integrate is:

- Make into a whole by bringing all parts together.
- To unify.
- To create a harmonious whole.

Being an active part of something larger than the self changes your conduct.

- You change your perceptions.
- You change your feelings.
- You change your actions.
- You develop humility.
- You develop trust.
- You develop team work.
- You develop harmony, a balance of thought, feeling and action.

Integration calls for the putting together all of our parts for a higher good, our higher selves for the greater good.

When we are part of something without integrating into it we become alienated and divisive. When we are part of school, church, work or family without integrating into those bodies, our personality becomes disintegrated and we aid the forces of disunity and division. To integrate our mind and emotions into a relationship we become a less fragmented, balanced personality.

PRESIDENT BARACK OBAMA

“And so tonight, I ask every American to commit to at least one year or more of higher education or career training. This can be community college or a four-year school; vocational training or an apprenticeship. But whatever the training may be, every American will need to get more than a high school diploma. And dropping out of high school is no longer an option. It’s not just quitting on yourself, it’s quitting on your country -- and this country needs and values the talents of every American.”

Speech to Congress and the Nation
February 24, 2009

“In an era when too few citizens answer the call to service, to community or country.... In a culture where so many chase the outward markers of success that can so often lead us astray — the titles and status, the materialism and money, the fame and popularity — these Americans have embraced the virtues that we need most right now: self-discipline over self-interest; work over comfort; and character over celebrity.”

U.S. Naval Academy Commencement Address, Annapolis
May 21, 2009

TWO REALMS

DR. MARTIN LUTHER KING, JR.

“Every [person] lives in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance the ends for which we live. So much of modern life can be summarized in the suggestive phrase of Thoreau: “Improved means to an unimproved end.” This is the serious predicament, the deep and haunting problem, confronting modern man. Enlarged material powers spell enlarged peril if there is not proportionate growth of the soul. When the external of man’s nature subjugates the internal, dark storm clouds begin to form . . . An Asian writer has portrayed our dilemma in candid terms:

“You call your thousand material devices “labor-saving machinery,” yet you are forever “busy.” With the multiplying of your machinery you grow increasingly fatigued, anxious, nervous, dissatisfied. Whatever you have, you want more; and wherever you are you want to go somewhere else . . . your devices are neither time-saving nor soul-saving machinery. They are so many sharp spurs which urge you on to invent more machinery and to do more business.

“This tells us something about our civilization that cannot be cast aside as a prejudiced charge by an Eastern thinker who is jealous of Western prosperity. We cannot escape the indictment.”

We Do We Go from Here: Chaos or Community?
Beacon Press, 1967
PP 171-172

DEMOCRACY EDUCATION LESSON "TWO REALMS"

THE CONCEPTUAL ASSIGNMENT

Dr. King teaches about our two realms, the internal and external. He says the internal is the ends for which we live. The external is the means by which we live. He maintains that one must have purpose in order to have an end for which to live. It is our end in life, or our purpose for doing something, that should determine how we go about living our life and how we get to our purpose and end for living.

Chancellor Elihu Harris teaches about means when he says, "When you're on a road and you don't know where you're going, any road will take you there."

When we leave out having a life purpose or when we neglect living towards that purpose we're on a road that will take us somewhere else. All our "things" that we should use to carry out our life's purpose become our purpose. We live in order to have those things. We live in order to get and to accumulate.

Write a poem, speech, article, song, essay or letter that expresses your feelings about Dr. King's accusation that we have let the means (external realm) of our lives dictate our conduct while we have let go of the reason or purpose (inner realm) for which we live.

THE TECHNICAL ASSIGNMENT

1. Put in your writing at least once the phrase, "My life's purpose includes: . . ."
2. Write about at least 3 instruments, things, objects (means) you use in order to accomplish your life's purpose.

THE GULF BETWEEN SCIENTIFIC PROGRESS AND MORAL PROGRESS

DR. MARTIN LUTHER KING, JR.

“We must work passionately and indefatigably to bridge the gulf between our scientific progress and our moral progress. One of the great problems of mankind is that we suffer from a poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually.

“. . . No one can overlook the wonders that science has wrought for our lives. The automobile will not abdicate in favor of the horse and buggy, or the train in favor of the stagecoach, or the tractor in favor of the hand plow, or the scientific method in favor of ignorance and superstition. But our moral and spiritual “lag” must be redeemed. When scientific power outruns moral power, we end up with guided missiles and misguided men. When we foolishly minimize the internal of our lives and maximize the external, we sign the warrant for our own day of doom.

“Our hope for creative living in this world house that we have inherited lies in the ability to re-establish the moral ends of our lives in personal character and social justice. Without this spiritual and moral reawakening we shall destroy ourselves in the misuse of our own instruments.”

Where Do We Go from Here: Chaos or Community?
Beacon Press 1967

DEMOCRACY EDUCATION LESSON “THE GULF BETWEEN SCIENTIFIC PROGRESS AND MORAL PROGRESS”

THE CONCEPTUAL ASSIGNMENT

According to Dr. King a gulf exists between science and technology and our morals and principles. We use the science that created our cars, tools, weapons, electronics and other machines for the sake of using them. We tend not to use them for serving our own morals and principles.

Write a poem, speech, article, song, essay or letter that tells your feelings about the gulf between our scientific progress and our moral progress. You can express your feelings about particular nations, groups or communities, or about individuals

THE TECHNICAL ASSIGNMENT

1. Use at least three examples that involve cars, computers, weapons or schools.
2. Use the phrases “scientific progress” and “moral progress” at least twice.

SONG AT MIDNIGHT

LUCILLE CLIFTON

*... do not
send me out
among strangers
---Sonia Sanchez*

brothers,
this big woman
carries much sweetness
in the folds of her flesh.
her hair
is white with wonderful.
she is
rounder than the moon
and far more faithful.
brothers,
who will hold her,
who will find her beautiful
if you do not?

won't you celebrate with me
what I have shaped into
a kind of life? I had no model.
born in Babylon
both nonwhite and woman
what did I see to be except myself?
I made it up
here on this bridge between
starshine and clay,
my one hand holding tight
my other hand; come celebrate
with me that everyday
something has tried to kill me
and has failed.

“Song at Midnight” by Lucille Clifton
From THE BOOK OF LIGHT by Lucille Clifton
Copyright (c) 1993 by Lucille Clifton
Copper Canyon Press

POEM "SONG AT MIDNIGHT"

ABOUT THE POET

Lucille Clifton, an African-American poet, writer and professor, writes poems about real life experiences. She lives and works in a large, extended family and serves the community.

THE CONCEPTUAL ASSIGNMENT

"Song at Midnight" offers faith. Confidence. Belief in oneself. Write a poem that denies being a victim. Let it be known that you know you have enemies (obstacles, adversaries) and that there are some forces working against you. Yet, write lines that show the strength to be yourself, to grow and be a leader among your people.

THE TECHNICAL ASSIGNMENT

1. Your poem must be written like a **message or speech** to some one or some community. Begin it with one of the following—brothers, sisters, people, or family.
2. Your second line must be "this_____woman (or man).
3. You must have the following lines in your work:

"I accept myself....."
and
"who will _____ if you do not?"

ANGER

CESAR VALLEJO

Anger which breaks a man into children,
Which breaks the child into two equal birds,
And after that the bird into a pair of little eggs:
The poor man's anger
Has one oil against two vinegars.

Anger which breaks a tree into leaves
And the leaf into unequal buds
And the bud into telescopic grooves;
The poor man's anger
Has two rivers against many seas.

Anger which breaks good into doubts
And doubt into three similar arcs
And then the arc into unexpected tombs;
The poor man's anger
has one steel against two daggers.

Anger which breaks the soul into bodies
And the body into dissimilar organs
And the organ into octave thoughts;
The poor man's anger
Has one central fire against two craters.

translated by Thomas Merton

POEM "ANGER"

ABOUT THE POET

Cesar Vallejo was born and grew up in the early part of the 20th century in the nation of Peru. He was a dedicated and effective community organizer and spokesperson for the people of his country, and for poor people everywhere. He lived and worked in France and Spain.

THE CONCEPTUAL ASSIGNMENT

Vallejo writes about anger as a physical force, a force which has a lot of power. The poem shows the division and destruction that the power of anger creates. Vallejo also shows deep compassion and a sense of sympathy for the human condition and the struggles of living with anger. He writes specifically about the poor man's anger.

Write a poem that shows anger as a physical force. Show this force in real life. Write with honesty and compassion.

THE TECHNICAL ASSIGNMENT

1. Use the phrase, "Anger which....." at least four times in your poem.
2. Use images of the natural elements.
3. Include in your poem a person or a group of people (such as "the poor man's anger") in your poem.

SILENCE

BELLA AHKMADULINA

Who was it that took away my voice?
The black wound he left in my throat
Can't even cry.

March is at work under the snow
And the birds of my throat are dead,
Their gardens turning into dictionaries.

I beg my lips to sing.
I beg the lips of the snowfall,
Of the cliff and the bush to sing.

Between my lips, the round shape
Of the air in my mouth.
Because I can say nothing.

I'll try anything
For the trees in the snow.
I breathe. I swing my arms. I lie.

From this sudden silence,
Like death, that loved
The names of all words,
You raise me now in song.

"Silence," by Bella Akhmadulina
From A BOOK OF WOMEN POETS FROM ANTIQUITY TO NOW
Copyright (c) 1980 by Schocken Books, Inc.

POEM "SILENCE"

ABOUT THE POET

Bella Ahkmadulina is a Russian poet who grew up in poverty and wrote much of her poetry about the struggles of being poor and finding hope.

THE CONCEPTUAL ASSIGNMENT

Bella's poem begins with a real question about life. Then, the lines in the poem show her fears and doubts about the question. Her poem ends with expressions of power and hope, showing confidence and answers instead of questions.

Start your poem with a question that is real to you and which you really don't know the answer to. End the poem with confidence and hope that shows answers instead of questions.

THE TECHNICAL ASSIGNMENT

1. Begin your poem with a question.
2. Somewhere in your poem there must appear two lines that begin:
 "I beg"
 "I beg"
One must have 6 beats, and the other must have 8 beats. See poem for example.

CONDUCT, CHARACTER, CONSCIOUSNESS

Conduct

One of the first steps to higher consciousness.

What is conduct?

The American Heritage Dictionary says conduct is:

The way a person acts

The way one acts from the standpoint of morality and ethics

Behavior

Character

An essential step on the path to higher consciousness.

What is character?

The American Heritage Dictionary says character is:

The combination of qualities that distinguishes one person
(or group) from another

Disposition

A distinguishing feature or attribute

Moral or ethical strength

What is Consciousness?

The American Heritage Dictionary says consciousness is:

To be awake

To be alert

Having an awareness of one's own environment and one's own existence

Intentionally conceived or done

Mindful

Capable of thought, will or perception

A sense of one's personal or collective identity

Attitudes, beliefs, and sensitivities held by or considered characteristic of an individual or a group

You Can Teach Consciousness!

We all seek a higher consciousness!

Higher consciousness develops once one changes her conduct and amplifies or develops her character. The road to permanent and lasting change begins with our ability to change our conduct.

A STRONGER DEMOCRACY REQUIRES STUDY OF THE LEVERS OF POWER

Dr. King defines power as “the ability to achieve purpose.”

TWO FORMS OF POWER

There are two forms of power. Personal power and group power.

PERSONAL POWER is the ability of the person to achieve purpose. Personal power expresses itself in interpersonal interactions.

GROUP POWER is the ability of a group to achieve purpose. There are many distinct groups in society which have different levels of power. Group power expresses itself in inter-group relations and interactions.

While there are many group distinctions, the most important groups include: race, class or economic interest, nationality, age, gender, religious beliefs, ideological/political beliefs, and geographic location.

Life is the struggle between groups to achieve purpose. Some groups need and demand change. Other groups struggle to preserve the status quo.

Power takes either one or the other form. Power is expressed personally, through individuals, and through groups. Of course, within groups the internal struggle is defined by the interactions and struggles between specific persons and subgroups.

THREE KINDS OF POWER

There are three kinds of power. Power exists in one of three areas. There is economic power, political power and cultural/spiritual power.

ECONOMIC POWER means, "Who has the capital, the bucks."

POLITICAL POWER means, "Who makes governmental decisions or group decisions."

CULTURAL/SPIRITUAL POWER means, "Who is communicating for the group."

SIX ACTIVITIES FOR PERMANENT CHANGE

STUDY

Read, listen, learn, ask, seek knowledge about life in general and about your specific struggle. The more you study the more knowledge you acquire. Knowledge is the key to power and power is the key to change.

WRITE

Make statements in writing. Test your values and principles. Write to yourself and others. Write letters. Write essays, poems. The act of writing develops your ability to know what you really feel and think. Writing also helps you develop your ability to communicate.

MEDITATE

Spend time alone deeply dissecting and analyzing thoughts, emotions and spirits. This develops your ability to think quickly and effectively.

SELF TALK

Talk to yourself. Use words that are proactive, positive and affirmative. You can talk to yourself in writing by keeping a journal, but it is good to also talk out loud to yourself. Make statements that affirm your skills, knowledge and choices.

PRAY

Keep an ongoing dialog with a larger power.

ACT

Act daily on self development. Take positive action each day for personal transformation, and participate daily in social change.

Nonviolence is a philosophy and a way of life dedicated to change and a stronger democracy.

“Nonviolence is a declaration of war against evil and injustice.”

Dr. Martin L. King, Jr.

“In our society power sources are sometimes obscure and indistinct. Yet they can always finally be traced to those forces we describe as ideological, economic and political.”

Dr. Martin Luther King, Jr.

Nonviolence deals with the nature of power, and how to develop power. Usually, the purpose of nonviolence is making somebody do something, not do something, or stop doing something. The aim of nonviolence is to influence behavior.

Dr. King’s Words About Nonviolence & Power

“The plantation and the ghetto were created by those who had **power** both to confine those who **had no power** and to perpetuate their voicelessness and their **powerlessness**.”

“The problem of transforming the ghetto is, therefore, a **problem of power**...a confrontation between the **forces of power** demanding change and the **forces of power** dedicated to preserving the status quo.”

“**Power**, properly understood, is **the ability to achieve purpose**. It is the **strength** required to bring about social, political or economic changes...**Power** is not only desirable but necessary in order to implement the demands of love and justice.”

Two Different Views on the Nature of Power

The philosophy of violence and the philosophy of nonviolence hold two different views of the nature of power.

Violence claims that power is durable and long lasting.

Nonviolence holds that power is fragile because it depends on many individuals and groups for reinforcement.

Violence sees the people as dependent upon the good will, the decisions and the support of their government (or bosses or leaders).

Nonviolence sees the government (or bosses or leaders) dependent upon the people's good will, decisions and support.

Nonviolence holds that the exercise of power depends on the consent of the ruled. By withdrawing that consent, the ruled can control and even destroy the power of their opponent.

Nonviolence is a technique used to control, combat and destroy the opponent's power by nonviolent means of wielding power.

Nonviolence: A Basic Assumption

Nonviolence believes that each person is born neither essentially good nor essentially bad, but with the capacity to do (and thus be) both good and bad. Each person has the responsibility to choose between the two. Nonviolence puts the emphasis on the individual's choice and sees life as an opportunity to make millions of choices, which we make annually, monthly, weekly, daily, hourly, minute by minute and practically every second.

Nonviolence calls us to choose our thoughts, feelings and actions. We can choose sympathy, compassion and giving, or we can choose selfishness, greed and taking. The choice belongs to each of us.

VALUES UNDERLYING A STRONGER DEMOCRACY

The promise of democracy brings a necessary responsibility to all. We cannot become the person we are meant to be without others becoming who they are meant to be. If democracy is to be an end for which we, as a people, dedicate ourselves, we must live by implementing values underlying a stronger democracy. Professor Theodore Brameld offers the following twelve basic values of democracy:

1. Most people do not want to be hungry; they cherish the value of *sufficient nourishment*.
2. Most people do not want to be cold or ragged; they cherish the value of *adequate dress*.
3. Most people do not want uncontrolled exposure, either to the elements or to people; they cherish the value of *shelter and privacy*.
4. Most people do not want celibacy; they cherish the value of *erotic expression and celebration*.
5. Most people do not want illness; they cherish the value of *physiological and mental health*.
6. Most people do not want chronic economic insecurity; they cherish the value of *steady work, steady income*.
7. Most people do not want loneliness; they cherish the value of *companionship, mutual devotion, belongingness*.
8. Most people do not want indifference; they cherish the value of *recognition, appreciation, status*.
9. Most people do not want constant monotony, routine or drudgery; they cherish the value of *novelty, curiosity, variation, recreation, adventure, growth, creativity*.
10. Most people do not want ignorance; they cherish the value of *literacy, skill, information*.
11. Most people do not want to be continually dominate; they cherish the value of *participation, sharing*.
12. Most people do not want bewilderment; they cherish the value of *fairly immediate meaning, significance, order, direction*.

DEMOCRACY EDUCATION LESSON “VALUES UNDERLYING A STRONGER DEMOCRACY”

THE CONCEPTUAL ASSIGNMENT

Dr. Brameld points out twelve values that public schools and public service of all types should address and serve. Today public administrators, including those in public schools, tend to apply their knowledge and skills in ways that ignore these basic values of democracy.

Write a poem, speech, song, essay, article or letter that expresses your feelings about some or all of the democracy values.

TECHNICAL ASSIGNMENT

1. Use at least two examples of how public schools or public service currently fail to apply these values in their work.
2. Use an example where these values have been successfully applied in public schools or public service.

THE GULF BETWEEN SCIENTIFIC PROGRESS AND MORAL PROGRESS

DR. MARTIN LUTHER KING, JR.

“We must work passionately and indefatigably to bridge the gulf between our scientific progress and our moral progress. One of the great problems of mankind is that we suffer from a poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually.”

“. . . No one can overlook the wonders that science has wrought for our lives. The automobile will not abdicate in favor of the horse and buggy, or the train in favor of the stagecoach, or the tractor in favor of the hand plow, or the scientific method in favor of ignorance and superstition. But our moral and spiritual “lag” must be redeemed. When scientific power outruns moral power, we end up with guided missiles and misguided men. When we foolishly minimize the internal of our lives and maximize the external, we sign the warrant for our own day of doom.

“Our hope for creative living in this world house that we have inherited lies in the ability to re-establish the moral ends of our lives in personal character and social justice. Without this spiritual and moral reawakening we shall destroy ourselves in the misuse of our own instruments.”

Where Do We Go from Here: Chaos or Community?
Dr. Martin Luther King, Jr.
Beacon Press 1967

DEMOCRACY EDUCATION LESSON “THE GULF BETWEEN SCIENTIFIC PROGRESS AND MORAL PROGRESS”

THE CONCEPTUAL ASSIGNMENT

According to Dr. King a gulf exists between science and technology and our morals and principles. We use the science that created our cars, tools, weapons, electronics and other machines for the sake of using them. We tend not to use them for serving our own morals and principles.

Write a poem, speech, article, song, essay or letter that tells your feelings about the gulf between our scientific progress and our moral progress. You can express your feelings about particular nations, groups or communities, or about individuals

THE TECHNICAL ASSIGNMENT

1. Use at least three examples that involve cars, computers, weapons or schools.
2. Use the phrases “scientific progress” and “moral progress” at least twice.

PUTTING THE PUBLIC BACK INTO PUBLIC EDUCATION AND PUBLIC SERVICE

Each generation wrestles with the desire and necessity to pass on to the young generations the traditions, values, rituals, religion and other essential aspects of their culture. While this takes place the newer generation also modifies those cultural aspects so that in life each new generation lives by some of the older, more traditional aspects of their culture while developing modified expressions of it. This fact forms the basis for some of the difficulties all cultures face today around the world. Basically, what is modifying every culture is a homogenous set of values and practices that are, in a way, culture-less. The affect of Hollywood based, hyper-media and fantasized entertainment has invaded almost every culture so that the youngest generations express dramatically similar conduct and norms. Individuals from a multitude of cultures take on behavior that is not organically connected to anyone's culture. It is behavior based on greed, fear, physicality and pleasure.

FOUR ELEMENTS NECESSARY FOR PUTTING THE PEOPLE INTO PUBLIC SERVICE

1. All activity takes place within the context of specific economic, political and cultural conditions. Schools are part of society and they are either helping solve problems or make them. Dr. Wayne J. Urban from Georgia State University points out that school is “one of many American institutions that [do not] work for the ordinary citizen but function instead to maintain class distinctions.”

2. School poses the ability to formulate an ideal of a democratic society, to communicate that ideal to students, and to encourage them to use the ideal as a standard for judging their own conduct, feelings and thoughts as well as judging their own and other societies. (Urban).

3. School and other public services are part of the economy. They must participate in the struggle to form and make new at all levels of government economic policies that protect the people and our public services. Administrators, students, parents, teachers and all who work in the educational system should organize to pressure those elected to form government control over corporations and natural resources in ways that protect and promote the ideal of a democratic society.

4. Youth can and should be leaders in solving community and national problems. Most schools and other public services treat youth (and everyone) as a passive commodity, as someone who needs school. Schools fail to realize that the institution needs students in order to do their job. It is necessary to expect youth to stand up to the task of joining elders to solve problems and to be the answer.

TEN FALLACIES THAT KEEP THE PUBLIC OUT OF PUBLIC SCHOOL AND SERVICE

Many of us accept certain ideas about public service in general and public school in particular that are not true or correct. In order to put the public into public school and to promote the ideal of democracy we must analyze these fallacies and see if we can change them to reflect our need and desire to have school and service serve, with equality and excellence, the needs of all.

The list of ten important fallacies were compiled Professor George Counts in his book, *Dare the School Build a New Social Order?* (Arcturus, 1932).

FALLACY # 1

“There is the fallacy that man is born free. As a matter of fact, he is born helpless. He achieves freedom, as a race and as an individual, through the medium of culture. The most crucial of all circumstances conditioning human life is birth into a particular culture. By birth one becomes a Chinese, an Englishman, a [Khoikhoi], A Sioux Indian, a Turk, or an. . . . American. Such a range of possibilities may appear too shocking to contemplate, but it is the price that one must pay in order to be born. Nevertheless, even if a given soul should happen by chance to choose a [Khoikhoi] for a mother, it should thank its lucky star that it was born into the [Khoikhoi} culture rather than entirely free. By being nurtured on a body of culture, however backward and limited it [may seem comparatively,] the individual is at once imposed upon and liberated. The child is terribly imposed upon by being compelled through the accidents of birth to learn one language rather than another, but without some language man would never become man. Any language, even the Most poverty-stricken, is infinitely better than none at all. In the life cycle of the individual

many choices must of necessity be made, and the most fundamental and decisive of these choices will always be made by the group. This is so obvious that it should require no elaboration. Yet this very obvious fact, with its implications, is commonly disregarded by those who are fearful of molding the child.”

“One of the most important elements of any culture is a tradition of achievement along a particular line—a tradition which the group imposes upon the young and through which the powers of the young are focused, disciplined and developed. One people will have a fine hunting tradition, another a maritime tradition, another a musical tradition, another a military traditions, another a scientific tradition, another a baseball tradition, and another even a tradition of moral and religious prophecy. A particular society of the modern type commonly has a vast number of different traditions all of which may be bound together and integrated more or less by some broad and inclusive tradition. One might argue that the imposing of these traditions upon children involves a severe restriction upon their freedom. My thesis is that such imposition, provided the tradition is vital and suited to the times, releases the energies of the young, sets up standards of excellence, and makes possible really great achievement. The individual who fails to come under the influence of such a tradition may enjoy a certain kind of freedom, but it is scarcely a kind of freedom that anyone would covet for either himself or his children. It is the freedom of mediocrity, incompetence, and aimlessness.”

FALLACY # 2

“There is the fallacy that the child is good by nature. The evidence from anthropology, as well as from common observation, shows that on entering the world the individual is neither good nor bad; he is merely a bundle of potentialities which may be developed in manifold directions. Guidance is, therefore, not to be found in a child’s nature, but rather in the culture of the group and the purposes of living. There can be no good individual apart from some conception of the character of the *good* society; and the good society is not something that is given by nature: it must be fashioned by the hand and brain of man. This process of building a good society is to a very large degree an educational process. The nature of the child must of course be taken into account in the organization of any educational program, but it cannot furnish the materials and the guiding principles of that program. Squirm and wriggle as we may, we must admit that the bringing of materials and guiding principles from the outside involves the molding of the child.

FALLACY # 3

“There is the fallacy that the child lives in a separate world of his own. The advocates of freedom often speak of the adult as an alien influence in the life of the child. For an adult to intrude himself or his values into the domain of boys and girls is made to take on the appearance of an invasion by a foreign power. Such a dualism is almost wholly artificial. Whatever may be the view of the adult, the child knows but one society; and that is a society including persons of all ages. This does not mean that conflicts of interest may not occur or that on occasion adults may not abuse and exploit children. It does mean that in a proper kind of society the relationship is one of mutual benefit and regard in which the young repay in trust and emulation the protection and guidance provided by their elders. The child’s conception of his position in society is well expressed in the words of Plenty-coups, the famous Crow chieftain, who spoke thus of his boyhood: ‘We followed the buffalo herds over our beautiful plains, fighting a battle one day and sending out a war-party against the enemy the next. My heart was afire. I wished so to help my people, to distinguish myself, so that I might wear an eagle’s feather in my hair. How I worked to make my arms strong as a grizzly’s, and how I practiced with my bow! A boy never wished to be a man more than I.’ Here is an emphatic and unequivocal answer to those who would raise a barrier between youth and age. Place the child in a world of his own and you take from him the most powerful incentives to growth and achievement. Perhaps one of the greatest tragedies of contemporary society lies in the fact that the child is becoming increasingly isolated from the serious activities of adults. Some would say that such isolation is an inevitable corollary of the growing complexity of the social order. In my opinion it is rather the product of a society that is moved by no great commanding ideals and is consequently victimized by the most terrible form of human madness—the struggle for private gain. As primitive peoples wisely protect their children from the dangers of actual warfare, so we guard ours from the acerbities of economic strife. Until school and society are bound together by common purposes the program of education will lack both meaning and vitality.

FALLACY # 4

“There is the fallacy that education is some pure and mystical essence that remains unchanged from everlasting to everlasting. According to this view, genuine education must be completely divorced from politics, live apart from the play of social forces, and pursue ends peculiar to itself. It thus becomes a method existing independently of the cultural milieu and equally beneficent at all times and in all places. This is one of the most dangerous of fallacies and is responsible for many sins committed in different countries by American educators traveling abroad. . . They have called it Education with a capital *E*, whereas in fact it has been American education with a capital *A* and a small *e*. Any defensible educational program must be adjusted to a particular time and place, and the degree and nature of the imposition must vary with the social situation. Under ordinary conditions the process of living suffices in itself to hold society together, but when the forces of disintegration become sufficiently powerful it may well be that a fairly large measure of deliberate control is desirable and even essential to social survival.”

FALLACY # 5

“There is the fallacy that the school should be impartial in its emphases, that no bias should be given to instruction. We have already observed how the individual is inevitable molded by the culture into which he is born. In the case of the school a similar process operates and presumably is subject to a degree of conscious direction. My thesis is that complete impartiality is utterly impossible, that the school must shape attitudes, develop tastes, and even impose ideas. It is obvious that the whole of creation cannot be brought into the school. This means that some selection must be made of teachers, curricula, architecture, methods of teaching. And in the making of the selection the dice must always be weighted in favor of this or that. Here is a fundamental truth that cannot be brushed aside as irrelevant or unimportant; it constitutes the very essence of the matter under discussion. Nor can the reality be concealed beneath agreeable phrases. Professor Dewey states in his *Democracy and Education* that the school should provide a purified environment for the child. With this view I would certainly agree; probably no person reared in our society would favor the study of pornography in the schools. I am sure, however, that this means stacking the cards in favor of the particular systems of value which we may happen to possess. It is one of the truisms of the anthropologist that there are no maxims of purity on which all peoples would agree. Other vigorous opponents of imposition unblushingly advocate the “cultivation of democratic sentiments” in children or the promotion of child growth in the direction of “a better and richer life.” The first represents definite acquiescence in imposition; the second, if it does not mean the same thing, means nothing. I believe firmly that democratic sentiments should be cultivated and that a better and richer life should be the outcome of education, but in neither case would I place responsibility on either God or the order of nature. I would merely contend that as educators we must make many choices involving the development of attitudes in boys and girls and that we should not be afraid to acknowledge the faith that is in us or mayhap the forces that compel us.”

FALLACY # 6

“There is the fallacy that the great object of education is to produce the college professor, that is, the individual who adopts an agnostic attitude towards every important social issue, who can balance the pros against the cons with the skill of a juggler, who sees all sides of every question and never commits himself to any, who delays action until all the facts are in, who knows that all the facts will never come in, who consequently holds his judgment in a state of indefinite suspension, and who before the approach of middle age sees his powers of action atrophy and his social sympathies decay.

“This type of mind also talks about waiting until the solutions of social problems are found, when as a matter of fact there are no solutions in any definite and final sense. For any complex social problem worthy of the name there are probably tens and even scores, if not hundreds, of “solutions,” depending upon the premises from which one works. The meeting of a social situation involves the making of decisions and the working out of adjustments. Also it involves the selection and rejection of values.”

FALLACY # 7

“There is the closely related fallacy that education is primarily intellectualistic in its processes and goals. Quite as important is that ideal factor in culture which gives meaning, direction, and significance to life. I refer to the element. . . of purpose which lifts man out of himself and above the level of his more narrow personal interests. Here, in my judgment, is one of the great lacks in our schools and in our intellectual class today. We are able to contemplate the universe and find that all is vanity. Nothing really stirs us, unless it be that the bath water is cold, the toast burnt, or the elevator not running; or that perchance we miss the first section of a revolving door. Possibly this is the fundamental reason why we are so fearful of molding the child. We are moved by no great [purpose]; we are touched by no great passions. We can view a world order rushing rapidly towards collapse with no more concern than the outcome of a horse race; we can see injustice, crime and misery in their most terrible forms all about us and, if we are not directly affected, register the emotions of a scientist studying white rats in a laboratory. And in the name of freedom, objectivity, and the open mind, we would transmit this general attitude of futility to our children. In my opinion this is a confession of complete moral and spiritual bankruptcy. We cannot, by talking about the interests of children and the sacredness of personality, evade the responsibility of bringing to the younger generation a vision which will call forth their active loyalties and challenge them to creative and arduous labors. A generation without such a vision is destined, like ours, to a life of absorption in self, interiority complexes, and frustration. The genuinely free man is not the person who spends the day contemplating his own navel, but rather the one who loses himself in a great cause or glorious adventure.”

FALLACY # 8

“There is the fallacy that the school is an all-powerful educational agency. Every professional group tends to exaggerate its own importance in the scheme of things. To this general rule the teachers offer no exception. A moment’s reflection is sufficient to show that life in the modern world is far too complex to permit this: the school is but one formative agency among many, and certainly not the strongest at that. Our major concern consequently should be, not to keep the school from influencing the child in a positive direction, but rather to make certain that every school will use whatever power it may possess in opposing and checking the forces of social conservatism and reaction. We know full well that, if the school should endeavor vigorously and consistently to win its pupils to the support of a given social program, unless it were supported by other agencies, it could act only as a mild counterpoise to restrain and challenge the might of less enlightened and more selfish purposes.”

FALLACY # 9

“There is the fallacy that ignorance rather than knowledge is the way of wisdom. Many who would agree that imposition of some kind is inevitable seem to feel that there is something essentially profane in any effort to understand, plan, and control the process. They will admit that the child is molded by his environment, and then presumably contend that in the fashioning of this environment we should close our eyes to the consequences of our acts, or at least should not endeavor to control our acts in the light of definite knowledge of their consequences. To do the latter would involve an effort to influence deliberately the growth of the child in a particular direction—to cause him to form this habit rather than that, to develop one taste rather than another, to be sensitive to a given ideal rather than its rival. But this would be a violation of the “rights of the child,” and therefore evil. Apparently his rights can be protected only if our influence upon him is thoroughly concealed under a heavy veil of ignorance. If the school can do no better than this, it has no reason for existence. If it is to be merely an arena for the blind play of psychological forces, it might better close its doors. Here is the doctrine of *laissez faire*, driven from the field of social and political theory, seeking refuge in the domain of pedagogy. . . . In my judgment, the school should know what it is doing, in so far as this is humanly possible, and accept full responsibility for its acts.”

FALLACY # 10

“Finally, there is the fallacy that in a dynamic society like ours the major responsibility of education is to prepare the individual to adjust himself to social change. The argument in support of this view is fairly cogent. The world is changing with great rapidity; the rate of change is being accelerated constantly; the future is full of uncertainty. Consequently the individual who is to live and thrive in this world must possess an agile mind, be bound by no deep loyalties, hold all conclusions and values tentatively, and be ready on a moment’s notice to make even fundamental shifts in outlook and philosophy. . . [The individual] must be able with lightning speed to jump from one insecure foundation to another, if he is not to be overwhelmed by the onward surge of the cultural stream. In a word, he must be as willing to adopt new ideas and values as to install the most up-to-the-minute labor saving devices in his dwelling or to introduce the latest inventions into his factory. Under such a conception of life and society, education can only bow down before the gods of chance and reflect the drift of the social order. This conception is essentially anarchic in character, exalts the irrational above the rational forces of society, makes of security an individual rather than a social goal, drives every one of us into an insane competition with his neighbors, and assumes that man is incapable of controlling in the common interest the creatures of his brain. Here we have imposition with a vengeance, but not the imposition of the teacher or the school. Nor is it an enlightened form of imposition. Rather is it the imposition of the chaos and cruelty and ugliness produced by the brutish struggle for existence and advantage. Far more terrifying than any indoctrination in which the school might indulge is the prospect of our becoming completely victimized and molded by the mechanics of industrialism. The control of the machine requires a society which is dominated less by the ideal of individual advancement and more by certain far-reaching purposes and plans for social construction. In such a society, instead of the nimble mind responsive to every eddy in the social current, a firmer and more steadfast mentality would be preferable.”

Democracy Education

AWAKE PEOPLE NEED TO BE AWAKE

DR. MARTIN LUTHER KING, JR.

“Nothing could be more tragic than for men to live in these revolutionary times and fail to achieve the new attitudes and the new mental outlooks that the new situation demands. In Washington Irving’s familiar story of Rip Van Winkle, the one thing that we usually remember is the Rip slept twenty years. There is another important point, however, that is almost always overlooked. It was the sign on the inn in the little town on the Hudson from which Rip departed and scaled the mountain for his long sleep. When he went up, the sign had a picture of King George III of England. When he came down, twenty years later, the sign had a picture of George Washington. As he looked at the picture of the first President of the United States, Rip was confused, flustered and lost. He knew not who Washington was. The most striking thing about this story is not that Rip slept twenty years, but that he slept through a revolution that would alter the course of human history.

“One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of the status quo and its fraternities of the indifferent who are notorious for sleeping through revolution. But today our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. The large house in which we live demands that we transform this world-wide neighborhood into a world-wide brotherhood. Together we must learn to live as brothers or together we will be forced to perish as fools.”

DEMOCRACY EDUCATION LESSON “AWAKE PEOPLE NEED TO BE AWAKE”

THE CONCEPTUAL ASSIGNMENT

Dr. King views the decades of the 1950s, 60s and 70s as a revolutionary time. A time when it is important that people stay awake and alert and when they participate in helping make necessary changes.

What about today? Are there important changes you believe we should stay awake for? If so, what are some of them? How do you feel about being responsible for helping make those changes? If you believe there are no significant changes that we should stay awake for, that you believe we should keep life in America the same, how do you feel about being responsible for helping keep things the way they are?

Write a speech, poem, article, song, letter or essay sharing your feelings.

THE TECHNICAL ASSIGNMENT

1. Write at least one sentence or line that includes the phrase, “Today we must....”
2. Use the phrase, “Together we must learn . . .or together we will be forced. . .”

THIS TREE, THIS POEM

LUIS J. RODRIGUEZ

(to Noni)

This tree, this poem
is about life,
where forests are fuel
breathing for the world.
A tree is like a woman
the bark of skin
blemished by birth.
Or is could be a goy,
branches swaying free;
a martyr of hours
coming home on the wings of a
storm.
Sometimes I see a tree
and I see a daughter
seeking the fatherhood of oaks.

This tree, this poem
stands alone in a blanket of
green
and takes in its lust of air
filling the gap from oceans
to this clay in the rain called
man.
We dance around trees,
dance for the fall of leaves
dance, until wind-swept and
scattered

we descend like fine dew,
or tears, tracing lines
on a trunk's stitched face.

We need trees like we need
the rail ties that carry us
the fences between us
We need trees to sing
A silent sonata of bloom.

This tree, this poem,
is smothering in the city's cracks
like the earth invading,
reminding,
protesting,
and demands the sky.

But the skull of dark days
Is also carved on the bark;
branches screaming
with the strange fruit
of swaying bodies.

A tree is a friend,
a child's playroom,
or a gallows.
We make of trees
what we make of ourselves.

"This Tree, This Poem," by Luis J. Rodriguez, From THE CONCRETE RIVER
Copyright Curbstone Press

COMMUNITY VERSUS SOCIETY

The German sociologist Ferdinand Tonnies published Community & Society: Gemeinschaft and Gesellschaft in 1887. Since then, nonviolence practitioners, social scientists, theologians and organizers continue to work to construct unity in our social life.

Human wills stand in manifold relations to one another.

Every relationship is a mutual action. One party is active, or gives. The other party is passive, or receives.

These actions are of such a nature that they tend either toward preservation or destruction of the other will or life. That is, they are either positive or negative.

Community and society form the two kinds of positive, preservation kinds of relationships.

Association between people (relationships) are thought of as either:
 real and organic life (community);
 or as imaginary and mechanical structure (society).

Individuals and groups have a choice. Make our association one of organic life and community, or one of mechanical structures. Dr. King calls us to promote and construct the Beloved community.

Community reinforces compassion, interdependence, unity and care.

Society reinforces the self, expediency, separateness and indifference.

Community leads toward peace with justice.

Society leads toward violence.

THE DICHOTOMY OF COMMUNITY AND SOCIETY

Community

Old and continuous
Lasting form of living together
Unity of human wills
United in spite of
 separating factors
Acquaintanceship
Sympathy
Confidence in others
Interdependence
Mutual interests & advantage

Implied equality & cooperative
Primary group relations dominate
 secondary relations
Rely on norms, purposes, values,
 professional socialization,
 persuasion, collegiality,
 natural interdependence

Society

Relatively new
Transitory and superficial
Disunity of human wills
Essentially separated in
 spite of all uniting factors
Strangeness
Antipathy
Mistrust
Independent & free from
Conflicting interests,
 contracts
Unequal & competitive
Secondary group relations
 dominate primary relations
Rely on hierarchy, roles,
 rules, force and punishment

WHAT HAPPENS WHEN AN INDIVIDUAL LOOSES COMMUNITY?

When one loses community she has two options: 1. To create substitutes for this loss; and 2. To live without community with negative psychological, economical and political consequences.

Unfortunately, the substitutes that most people create for community are often dysfunctional or distorted.

THE VALUES OF COMMUNITY DEVELOP HEALING, TRUSTING RELATIONSHIPS

THE VALUES OF SOCIETY DEVELOP ARTIFICIAL, DISTORTING RELATIONSHIPS

Values Associated with Belonging
from Brendtro, Brokenleg & Van Bockern

Belonging

<u>Normal (community)</u>	<u>Distorted (society)</u>	<u>Absent</u>
Attached	Gang loyalty	Unattached
Loving	Craves affection	Guarded
Friendly	Craves acceptance	Rejected
Intimate	Promiscuous	Lonely
Gregarious	Clinging	Aloof
Cooperative	Cult vulnerable	Isolated
Trusting	Overly dependent	Distrustful

How to bring the values of community into our schools, institutions, work places, government offices and structures?

Nonviolence seeks ways to construct community.

WHO WOULD BE FREE, THEMSELVES MUST STRIKE THE BLOW

POEM BY JUNE JORDAN

The cow could not stand up. The deadly river
washed the feet of children. Where the cows
grazed the ground concealed invisible
charged particles that did not glow or make
a tiny sound.

It was pretty quiet.

The cow could not stand up. The deadly clouds
bemused the lovers lying on the deadly ground
To watch the widening nuclear light
Commingle with the wind their bodies set
In motion.

It was pretty quiet.

The cow could not stand up.
The milk should not be sold.
The baby would not be born right.
The mother could not do anything about the baby
or the cow.

It was pretty quiet.

POEM

“Who Would Be Free, Themselves Must Strike the Blow”

ABOUT THE POET

June Jordan was an activist, a speaker internationally known for her work in the fight for liberation of all people. She was a professor at UC Berkeley in California and started the Poetry for the People Program in the Bay Area.

THE CONCEPTUAL ASSIGNMENT

We must save ourselves. We must help our brothers and sisters to stand up to be free. The future is in our hands when we work together and do not accept anything less for our country, our world, that true freedom. Write about hope in the future that is tomorrow, the future that is this afternoon, the future that is this very next moment of time we have together.

THE TECHNICAL ASSIGNMENT

1. Use one hopeful phrase in response to “It was pretty quiet.”
2. Use the following phrases somewhere in your poem:
 - a. “Stand up.....”
 - b. “the feet of children.....”

EVERY ROAD LUIS J. RODRIGUEZ

Every road should come to this end:
A place called home.
When you don't have one
the expanse of sky is your roof,
the vast fields of green your living room.
Every city, your city.
When you speak, you speak for your country.
In the wrinkled faces and the sun-scarred eyes
mother earth calls us to fury.
Every child without a home
is everyone's child.
The daily murders go unanswered;
To die of cold in Southern California.
To starve in New York City,
the restaurant capital of the world.
To have no coat in the Broadway of coats.
The crimes pile up as high as the mountains
of grain that are warehoused and stored away
from those who need it.
A mother's child is taken for neglect
because she can't pay rent
and eat at the same time.
Children born of a labor of love are condemned
for the lack of labor.
Mothers crawl through city veins
like blood on the grapevine.
Every road should come to this end.
A place called home.

'Every Road' by Luis J. Rodriguez
From THE CONCRETE RIVER
Copyright (c) 1991 by Luis J. Rodriguez
Curbstone Press

POEM "EVERY ROAD"

ABOUT THE POET

Luis Rodriguez, born in Texas, grew up in East Los Angeles. He is a poet, novelist and former gang member. He lives in Los Angeles where he organizes in the community, produces poetry workshops and empowerment education with young people in community centers, schools and prisons.

THE CONCEPTUAL ASSIGNMENT

We are responsible for one another. We are connected and interdependent. The person with no home is our homelessness. The violence in our neighborhood is our violence. We ought to work to solve problems. We are bound together, as Dr. King says, and together we can create a better society — a place called home.

Write a poem that shows our responsibility for other people and other things. Write about the concern and care you have for your sisters and brothers, neighbors, elders, the poor, the hungry. You might also write about the concern and care you have for the animals, plants and trees, rivers and oceans.

THE TECHNICAL ASSIGNMENT

- 1 Use the following phrases someplace in your poem:
"When you speak"
"Your face belongs"
"When you don't have"
2. Put at least one of the following words in your poem:
mothers, children, fathers, sisters, brothers.

BE GREAT THROUGH SERVICE

Dr. King teaches, "Everybody can be great because anybody can serve."

You don't need to be twenty-one.

You don't need to drive.

You don't need good grades.

You don't need a home.

Everybody Be Great!

Everybody Serve!

SERVICE..... To Be of Use.

SERVICE..... Doing for the self that is of other selves.

SERVICE..... Helping Build Up Other People's Power.

SERVICE..... Standing Up
Speaking Up
Showing Up for the common good.

MAKING STRONG PUBLIC PRESENTATIONS

Use Your Eyes

Take time to look into the eyes of individuals in the audience.

Use Your Hands

Give hand signals to the audience.

Be Sincere

Use a Strong and Clear Voice

Speak Slowly and Use Silences Between Words

Use Your Line Breaks

Pause at your line breaks.

Show Gratitude

Talk to the audience before and/or after you read your poems. Tell them thanks. Thank others who helped make your poetry reading possible.

Don't Give Attention to Trip Ups and Mistakes

If you stumble, don't make voice or body language which shows your own discomfort with your mistake. Keep stepping.

Smile

Every one appreciates a smile.

Support Your Team Mates

Nonviolence: A Declaration of War Against Evil and Injustice

Violence and Nonviolence Share Many Virtues and Beliefs

Both Share the Belief That
Conflict is Natural & Inevitable

And Both Believe They Are
The Best Solution to Disputes, Injustices and Conflict

Shared Virtues of the Violent Fighter & the Nonviolence Practitioner

- Enterprise** Showing a willingness to undertake new projects, risk taking.
- Courage** The inner resolution to go forward in spite of obstacles and frightening situations.
- Strenuous Action**
Obtaining satisfaction from hard, difficult work.
- Endurance** The ability to preserve mind, spirit & body for the long haul.
- Sincerity** The militarist's vision of truth may be partial and cloudy, but he nevertheless lives, suffers and dies for the truth as he sees it. The nonviolence practitioner is motivated by deep, sincere feelings.

More Shared Virtues of the Violent Fighter and Nonviolence Practitioner

Devotion Both violent warriors and nonviolent soldiers establish devotion.

Sense of Unity with One's Own Kind

Militarists share a deep sense of unity with their own kind. Nonviolence practitioners share a sense of unity even with their opponents and enemies.

Order Both hold that order is a means to a positive end.

Training The militarists have had centuries of elaborate training. Nonviolence adherents also advocate for superb training.

Discipline Both respect and create discipline within the individual and group.

Energy All the deep emotions, especially fear & anger and love and hope, are generators of tremendous energy. To be a channel of immense energy gives one a thrill and a satisfaction that can never be forgotten. Fear, anger and hatred are doubtless evil, but the energy that they arouse is, by itself, good; for as William Blake said, energy is divine.

Importance of Information

Correct and current information is sought after by both organized violence and organized nonviolence.

More Shared Virtues of the Violent Fighter and Nonviolence Practitioner

Will to Conquer

While the militarist's will to conquer seems obvious, the nonviolence practitioner must also have such a will. Indeed, she must have an indomitable will to victory in order to endure the suffering put upon her. Moreover, she has a stronger incentive to win than has the ordinary soldier in war, for by this new way the final result is sure and settled permanently, and with a great release of happiness for all concerned.

Strategy & Tactics

Both the organized militarist and nonviolence practitioner study and act based on understanding strategy and tactics. While victory is perceived differently by the two, both use such well known strategies as: surprise; never do what the enemy wishes you to do; using the defensive as the decisive form of action; concentrating her force at the decisive point; utilizing the superiority of the moral factor to purely material resource.

Economy of forces

Both ways of solving disputes rely on this strategy.

Mobility

The ability to move about, to change venue, to step back or step forward.

The Fundamental Essence of Nonviolence Is An Antidote To Violence

The Opposite of Violence is Peace with Justice

While nonviolence shares certain virtues and strategies with violence, the fundamental essence of nonviolence opposes war, violence and the use of force.

Nonviolence seeks redemption and reconciliation. It seeks justice. Peace.

Nonviolence seeks change by willingly accepting suffering and sacrifice. Violence seeks change by willingly perpetrating acts of suffering and sacrifice on others.

MAKING PUBLIC SERVICE AND DEMOCRACY REAL

Almost everyone likes to govern if we mean by this that practically everybody enjoys situations, order and rules which we ourselves invent and which we feel promote our good. Leadership (governing) is not seen nor taught as the key to building a more democratic society. Learning how to govern comes from practice in real life, problem-solving experience. Learning how to govern comes from experience in governing. Leadership can only develop where all have the opportunity to become leaders. By leading, each person will also gain experience in following. School generally fails us in developing the capacity for participating in our own government. We should develop and practice the leadership necessary for responsible citizenship.

Dr. Earl C. Kelley, in his book, *Education for What Is Real*, offers nine assumptions which we tend to make that keep us from more actively developing leadership and citizenship.

ASSUMPTION # 1

“We assume that subject matter taken on authority is educative in itself. This means that when the acquisition referred to above has been accomplished the person almost automatically becomes educated. If this assumption is true, then the task of the teacher becomes that of seeing to it that acquisition takes place. Since such a fine thing as an education is to be the outcome, almost any method is justifiable. If the student will not acquire, then it becomes the teachers business to see to it that he does. This often if not usually calls for coercion of one sort or another. This coercion may be brutal and overt, or it may be insidiously sweet. What we do to people in the process does not greatly matter, because the subject matter set out to be learned is an absolute good, and once it is learned the learner will be educated.

ASSUMPTION # 2

“We assume that the best way to set out subject matter is in unassociated fragments or parcels. It may be that we really do not believe this, but we proceed as though we do. The heritage which we attempt to impart exists as a whole. Yet we take them apart and teach each other one of them as something in itself. The English teacher cares very little what the student think about Columbus as long as he gets his phrases and clauses right. The history teacher concerns himself very little with the proper use of the language so long as his essential facts of history are remembered. The mathematical teacher has so far departed from the concretions which give rise to numbers that he is virtually in a world by himself. If there is ever any process of putting those separate items back together where they were in the beginning, it has to be done by the learner. The learner’s ability to synthesize is certain to be blunted by the analytical nature of this type of education.

“This process not only does not use synthesis but it sets the learner in the opposite direction.

“Perhaps this analytical parceling of the absolute goods comes from the notion that the mind is something separate from the body, and further, that the mind itself is divided into compartments. We do certain things in school which are supposed to train our will power, others train our reasoning power or our memory, as though these functions were separate and resided in particular parts of the brain. In much the same manner, we parcel or classify people as well as subject matter. We say all twelve-year-olds are the same and should learn the same things. They should make progress en masse. The only time we recognize growth is in May or June when most children are promoted at once. Others are told they will have to do their growing over again.

ASSUMPTION # 3

“We assume that a fragment or parcel of subject matter is the same to a learner as to the teacher. Thus we demand that children see the same significances in facts as we do. If I as a teacher extract certain meanings out of an object or idea, I see no reason why a child should not extract the same meanings. That which is set out to be learned is absolute and therefore cannot have more than one meaning. So we say to children, “You heard what I said, didn’t you?” or, “You can see, can’t you?” The teachers bag of tricks has many such expressions in it. Similarly we assume than an object or fact, fragment or parcel is the same to one learner as it is to another. That is, we can expect all the members of a class to learn the same thing, and to extract the same meaning from it. This assumption is really basic to all education that deals with subject matter which is “set out to be learned”. It is implied in all of our factual examinations, our reliance on textbooks, and our efforts to educate large similar groups en masse. Later on, the bearing of this assumption will be more clearly shown

ASSUMPTION # 4

“We assume that education is supplementary to and preparatory to life, not life itself. The child is constantly in the process of preparing for something. He does not know quite what it is that he is preparing for, and the teacher is often ill-equipped to help him to know. Perhaps this comes from the situation which existed a century or more ago, when people lived in a world that was more concrete, and the school supplemented these concretions by furnishing the abstractions. Now we seem to be furnishing abstractions for concretions which no longer exist. To illustrate we begin to teach a child to read when he is six years old. The abstract printed page has no relationship to the life which he is presently leading.

“Since education is supplementary and preparatory, we build school buildings designed to shut out life so that the child can give complete attention to our abstractions or tools for conveying these abstractions, to books, blackboards, and chalk. The windows of the classroom are often purposefully built high so that the child cannot look out of them and be distracted. The whole atmosphere of the place where education goes on is exclusive and forbidding in nature. We build our colleges in isolated places where the world will not intrude. We segregate the most similar ones together, where they cannot learn from different kinds of people. Often we do not let them associate even with their own kind, unless they are also of the same sex. Perhaps the place where a visitor from another country could learn the least about life in America would be on a typical college campus, or for that matter in a typical American classroom.

“All of this isolation is consistent with the assumption that children are not living but are preparing for life, that knowledge set out to be learned can be acquired and kept in cold storage, that it is of no use now but will come in handy sometime.

ASSUMPTION # 5

“We assume that since education is not present living it has no social aspects. When a child is acquiring the abstractions which have been set out for him, all social intercourse is eliminated. He works by himself, at a desk, as much alone as though he were not surrounded by many other social beings. Of course we have some trouble keeping him from being social, and to the extent that he is social we regard him as an undesirable student. The one who pays the least attention to the fact he is surrounded by other social beings is the one we value most. Particularly undesirable is the one who either gives help to receives help from another social being.

“The unsocial character of what goes on in school gives rise to competition as a way of life. When one works by himself and does not give or receive help, the need to beat the other fellow who is working by himself at a similar task is sure to be felt. Indeed it is the only recourse left. The idea of beating the other fellow is the opposite of helping him, and when helping is inhibited, competition is sure to take its place. It is implicit in the assumption.

ASSUMPTION # 6

“We assume that the teacher can and should furnish the purpose needed for the acquiring of knowledge. This necessarily goes along with the idea that the teacher shall decide what is to be taught. If knowledge is something handed down on authority then the question as to whether the student is interested in it or not becomes unimportant. The teacher sometimes forgets that if he is going to furnish the subject matter and the purpose he must also assume all responsibility. He often rails against his students because they do not assume responsibility for his purposes. If the teacher forgets to make an assignment, the student is free and has no responsibility.

“Getting students to work motivated by somebody else’s purpose is something of a task. In order to make students learn what they would not learn of their own accord teachers have invented all kinds of extrinsic rewards and punishments. This is, in part, the basis for our system of giving good grades and bad grades, stars, and medals, and for our honor societies. They are devised to get students to do things which they would not otherwise do, and in which they see little or no value. The motive is fear of failure. The reward is the chance to feel superior to somebody else.

ASSUMPTION # 7

“We assume that working on tasks devoid of purpose or interest is good discipline. We somehow have a notion that working at disagreeable tasks will make people like them and be willing to do them later in life. We assume that making a child conform to the classroom atmosphere which we have established will make him want to conform when he gets out of school. We give our best grades and honors to our most submissive people, presumably on the assumption that submissive people are the best people.

“There seems to be an idea among adults that children are naturally perverse and must be coerced, that it is our function as adults to make them conform to habits and procedures which we hold good. We start to do things to children (coerce them) in the cradle on the assumption that they will not do good unless we make them do it, and that making them do it is good discipline.

“We assume that when a child has been submissive he has assumed responsibility. If we assign a lesson to be studied at home and the child studies it, we say that he is very responsible. We say he’s a good citizen. We like to feel that we teach responsibility because creating responsible citizens is a charge that has been put upon us by society.

ASSUMPTION # 8

“We assume that the answer to the problem is more important than the process. In the abstract world which is the school we confront our pupils with a mass of synthetic problems which they are asked to solve. If the student gets the right answer we are often satisfied. He probably cares nothing about how much imaginary carpet it takes to cover a hypothetical floor, but if he comes up with the right answer he gets a reward. We seem to assume that this theoretical problem is the same to him as a real one and that he has been through a problem-solving situation. We assume that it contains the elements of cut-and-try, failure and revision. But the child, with his eye on the answer (to get the teacher off his back) often asks the absurd question, “Shall I multiply or divide?” As long as he can ask this question, he has no concept of the process.

ASSUMPTION # 9

“We assume that it is more important to measure what has been learned than it is to learn. The typical recitation where the student recites what has been read in a book is essentially an evaluative process. Since much of the time in school is spend in recitation we are really using our time evaluating what has been learned somewhere else. In our programs of testing and examination we are deceived by a student’s ability to return abstractions to us, and we call it evidence of learning. We seem to assume that evaluation is an outside process – that is, that a person can truly evaluate somebody else, and supposedly, if he himself is to be evaluated, that it should be done by somebody else. Evaluation of what has been done hence becomes more important than doing, because more time is devoted to it.”

Democracy Education

THE SQUATTER ON COMPANY LAND

RICHARD HUGO

We had to get him off, the dirty elf-
wild hair and always screaming at his wife
and due to own our land in two more years-
a mud flat point along the river
where we planned our hammer shop.
Him, his thousand rabbits, the lone goat
tied to his bed, his menial wife: all out.

To him, a rainbow trail of oil might mean
a tug upstream, a boom, a chance a log
would break away and float to his lasso.
He'd destroy the owner's mark and bargain
harshly with the mill. He'd weep and yell
when salmon runs went by, rolling
to remind him we would never cheat the sea.

When did life begin? Began with running
from a hatchet some wild woman held,
her hair a gray cry in alfalfa
where he dug and cringed? Began in rain
that cut the light into religious shafts?
Or just began the way all hurt begins-
hit and dropped, the next man always righteous
and the last one climbing with a standard tongue?

In his quick way, swearing at us pressed
against the fence, he gathered rags and wood
and heaped them in the truck and told his wife
"Get in," and rode away, a solid glare
that told us we were dying in his eye.

"The Squatter on Company Land" by Richard Hugo
from *making certain it goes on the collected poems of Richard Hugo*
Copyright © 1984 by the estate of Richard Hugo
W.W. Norton & Company

POEM "THE SQUATTER ON COMPANY LAND"

ABOUT THE POET

Richard Hugo, born and raised in Seattle, spent most of his life working factory jobs. He worked for the Boeing Airplane Company, and was a bomber in World War II. He also taught creative writing at various universities. He is known for his sympathy for others and for his strong perceptions of individual life.

THE CONCEPTUAL ASSIGNMENT

Each of us sees in our normal life people who are worse off than we are, people who seem less fortunate. Hugo writes about the squatter in a way that shows sympathy for the squatter's situation.

It is important to feel sympathy for others. It is important to try and feel what they feel like and to see how they see the world. Conceptualize someone or some family less fortunate than you. Someone in school who has no home, no family no friends. Or a street person, a homeless person. Someone who has less than you. Write a poem that shows the forces in society pushing against the person you are writing about. Show compassion and sympathy for the person.

THE TECHNICAL ASSIGNMENT

1. Write a four stanza poem. See Hugo's. In the first stanza paint the picture of the less fortunate person and how society is pushing him/her.

In the second stanza paint the feelings and point-of-view of the less fortunate person.

In the third stanza paint a picture of where life began, where did the less fortunate person come from, why are they like they are?

In the fourth stanza return to the clash between society and the less fortunate person.

2. Begin the third stanza with: "When did life begin? Began with....."
Use the following lines in your third stanza:
".....Began in....."
"Or just began the way all.....begins....."
Look at Hugo's third stanza to see how these lines fit together.

IF THEY COME IN THE NIGHT

MARGE PIERCY

Long ago on a night of danger and vigil
a friend said, why are you happy?
He explained (we lay together
on a hard cold floor) what prison
meant because he had done
time, and I talked of the death
of friends. Why are you happy
then, he asked, close to
angry.

I said, I like my life. If I
have to give it back, if they
take it from me, let me only
not feel I wasted any, let me
not feel I forgot to love anyone
I meant to love, that I forgot
to give what I held in my hands,
that I forgot to do some little
piece of the work that wanted
to come through.

Sun and moonshine, starshine,
the muted grey light off the waters
of the bay at night, the white
light of the fog stealing in,
the first spears of the morning
touching a face
I love. We all lose
everything. We lose
ourselves. We are lost.

Only what we manage to do
lasts, what love sculpts from us;
but what I count, my rubies, my
children, are those moments
wide open when I know clearly
who I am, who you are, what we
do, a marigold, an oakleaf, a meteor
with all my senses hungry and filled
at once like a pitcher with light.

"If They Come in the night" by Marge Piercy
From *Circles on the Water* by Marge Piercy
Copyright 1982 by Marge Piercy Alfred A. Knopf, Inc.

POEM “IF THEY COME IN THE NIGHT”

ABOUT THE POET

Marge Piercy, a successful poet and novelist, has contributed greatly to the civil rights, peace, and women’s movements. She teaches writing workshops and lives in Wellfleet, Massachusetts.

THE CONCEPTUAL ASSIGNMENT

This poem shows a conversation between two people. One person represents the difficult and dark forces: hard times, prison, depression, losing hope and life. The other person represents the hopeful and light forces: faith, belief in life, the desire to work for love and for other people.

Everyday we face this conversation with ourselves. We can give love even when someone has hated us. We can make mistakes, and not give up and not lose hope, but keep the faith and say, “We can change and do better.” Write a poem that shows a conversation between the forces in a way that creates hope, confidence and courage.

THE TECHNICAL ASSIGNMENT

1. There must be two people or two sides having a “conversation” in your poem: One that expresses some of the pains and difficulties of life and one that expresses hope and love.
2. Use the following phrases:
 - a. The work that wanted...
 - b. Only what we manage to do...
 - c. What I count...

I GIVE YOU BACK

JOY HARJO

I release you, my beautiful and terrible
fear. I release you. You were my beloved
and hated twin, but now, I don't know you
as myself. I release you with all the
pain I would know at the death of
my children.

You are not my blood anymore.

I give you back to the soldiers
Who burned down my home, beheaded my children,
Raped and sodomized my brothers and sisters
I give you back to those who stole the
food from our plates when we were starving.

I release you, fear, because you hold
These scenes in front of me and I was born
With eyes that can never close.

I release you
I release you
I release you
I release you

I am not afraid to be angry.
I am not afraid to rejoice.
I am not afraid to be black.
I am not afraid to be white.
I am not afraid to be hungry.
I am no afraid to be full.
I am no afraid to be hated.
I am not afraid to be loved.

To be loved, to be loved, fear.

Oh, you have choked me, but I gave you the leash.
You have gutted me but I have you the knife.
You have devoured me, but I laid myself across the fire.
I take myself back, fear.
You are not my shadow any longer.
I won't hold you in my hands.
You can't live in my eyes, my ears, my voice
My belly, or in my heart my heart
My heart my heart

But come here, fear
I am alive and you are so afraid
Of dying.

From *She Had Some Horses*, 1983, Thunder's Mouth Press

CURE FOR FEAR

WHAT WE WILL STUDY

In this session we will study a nonviolence method for conquering fear. You will learn that fear is good. It is an elemental alarm system that helps keep us safe. Dr. King points out that there are normal fears and abnormal fears. We should not try to rid ourselves of fear. Instead we should strive to make a friend of our fear.

We will discuss the four step process for mastering our fear. We will practice facing our own fears and learn how to confront them.

At the end of this session you will understand:

1. Why it is not good to try and get rid of your fear.
2. How to look fear right in the eye.
3. How to attack the object of your fear and thereby master it.

FEAR IS GOOD

Fear is the elemental alarm system of the human organism which warns of approaching dangers and without which man could not have survived in either the primitive or modern worlds. Fear, moreover, is a powerfully creative force. Every great invention and intellectual advance represents a desire to escape from some dreaded circumstance or condition. The fear of darkness led to the discovery of the secret of electricity. The fear of pain led to the marvelous advances of medical science. The fear of ignorance was one reason why man build great institutions of learning. The fear of war was one of the forces behind the birth of the United Nations. Angelo Patri has rightly said, "Education consists in being afraid at the right time." If man were to lose his capacity to fear, he would be deprived of his capacity to grow, invent and create. So in a sense fear is normal, necessary and creative." Dr. Martin L. King, Jr., *Antidotes for Fear, Strength to Love*, Fortress Press.

ABNORMAL FEARS ARE RUINOUS AND DESTRUCTIVE

While we must see fear, in general, as good, we all have abnormal fears which are very harmful. "But we must remember that abnormal fears are emotionally ruinous and psychologically destructive. To illustrate the difference between normal and abnormal fear, Sigmund Freud spoke of a person who was quite properly afraid of snakes in the heart of an African jungle and of another person who neurotically feared that snakes were under the carpet in his city apartment. Psychologists say that normal children are born with only two fears--the fear of falling and the fear of loud noises--and that all others are environmentally acquired. Most of these acquired fears are snakes under the carpet.

It is to such fears that we usually refer when we speak of getting rid of fear.

But this is only part of the story. Normal fear protects us; abnormal fear paralyzes us. Normal fear motivates us to improve our individual and collective welfare; abnormal fear constantly poisons and distorts our inner lives. Our problem is not to be rid of fear but rather to harness and master it." Dr. King*

HOW TO MASTER FEAR

"Unlike anxiety, fear has a definite object which may be faced, analyzed, attacked, and, if need be, endured." Dr. King

Dr. King uses a four step process to master fear.

STEP # 1, FACE or CONFRONT your fear.

"First, we must unflinchingly face our fears and honestly ask ourselves why we are afraid. This confrontation will, to some measure, grant us power. We shall never be cured of fear by escapism or repression, for the more we attempt to ignore and repress our fears, the more we multiply our inner conflicts." Dr. King

STEP #2, ANALYZE your fear.

Analyze means to study, examine and dissect. Cut open your fear and name the parts. In biology we dissect insects and small animals and we identify the parts. Knowing exactly why you are afraid gives you power.

STEP #3, ATTACK the object of your fear.

Remember, fear has a definite object. All objects can be attacked. Dr. King is not talking about people. He is talking about the parts of your fear.

STEP #4, if need be, ENDURE your fear.

There are some fears and objects of fear which we must live with. If your analysis concludes that some of the objects of which you are afraid cannot be attacked, then you will have to endure them.

USE COURAGE TO MASTER FEAR

"Courage is the power of the mind to overcome fear...For it is not death or hardship that is a fearful thing, but the fear of hardship and death." Dr. King

"Courage takes the fear produced by a definite object into itself and thereby conquers the fear involved. Paul Tillich has written, "Courage is self-affirmation 'in spite of'....that which tends to hinder the self from affirming itself." Dr. King

"Courage, the determination not to be overwhelmed by any object, however frightful, enables us to stand up to any fear. Many of our fears are not mere snakes under the carpet. Trouble is a reality... dangers lurk within the circumference of every action, accidents do occur, bad health is an ever-threatening possibility, and death is a stark, grim, and inevitable fact of human experience...These forces that threaten to negate life must be challenged by courage, which is the power of life to affirm itself in spite of life's ambiguities. This requires the exercise of a creative will that enables us to hew out a stone of hope from a mountain of despair." Dr. King

COURAGE AND COWARDICE ARE OPPOSITES

A nonviolence practitioner develops courage and avoids cowardice.

"Courage and cowardice are antithetical.

"Courage is an inner resolution to go forward in spite of obstacles and frightening situations.

"Cowardice is a submissive surrender to circumstance. Courage breeds creative self-affirmation; cowardice produces destructive self-abnegation. Courage faces fear and thereby masters it; cowardice represses fear and is thereby mastered by it. Courageous women and men never lose the zest for living even though their life situation is zestless; cowardly women and men, overwhelmed by the uncertainties of life, lose the will to live. We must constantly build dikes of courage to hold back the flood of fear." Dr. King

ANOTHER CURE FOR FEAR IS LOVE

Let's look briefly at what Dr. King means by love mastering fear.

"Love confronts evil without flinching and shows ...an infinite capacity "to take it." But does love have a relationship to our modern fear of war, economic displacement and racial injustice? Hate is rooted in fear, and the only cure for fear-hate is love.....Is not fear one of the major causes of war? We say that war is a consequence of hate, but close scrutiny reveals this sequence: first fear, then hate, then war and finally deeper hatred."

"We are afraid of the superiority of other people, of failure, and of the scorn or disapproval of those whose opinions we most value. Envy, jealousy, a lack of self-confidence, a feeling of insecurity, and a haunting sense of inferiority are all rooted in fear. We do not envy people and then fear them; first we fear them and subsequently we become jealous of them."

ANOTHER CURE FOR FEAR IS FAITH

Fear is also mastered through faith. A common source of fear is an awareness of deficient resources and of a consequent inadequacy for life. Too many people try to face the tensions of life without adequate faith resources.

"A positive...faith does not offer an illusion that we shall be exempt from pain and suffering, nor does it imbue us with the idea that life is a drama of unalloyed comfort and untroubled ease. Rather it instills us with the inner equilibrium needed to face strains, burdens, and fears that inevitable come."

FACING, ANALYZING, ATTACKING AND, IF NEED BE, ENDURING FEAR

It is time to practice!

Chose a person next to you. Ask that person to list two fears that are real. Be serious. Think of what we have discussed.

List your neighbor's fear. List the two fears of your neighbor here:

Now, change roles with your neighbor. Tell your neighbor two fears of yours. List the two fears you mentioned to your neighbor here:

FACE FEAR. HONESTLY ASK YOURSELF "WHY AM I AFRAID?"

Have your neighbor face his or her fear. Ask them to own it. Have them answer the question, "Why am I afraid?"

Next, tell your neighbor you are ready to make a friend of your fear. Tell your neighbor the answer to the question, "Why am I afraid?" Write down some of the answers to the question.

ANALYZE YOUR FEAR

Remember to analyze means to dissect, to cut open, find and name the parts.

Draw a diagram of your fear below. Make the fear in the shape of a frog. Dissect your fear and name the parts. Draw a line to the head of your fear. Next draw a line to the arms or legs of your fear. Then draw a line to the heart of your fear.

NONVIOLENCE IS A WAY OF LIFE FOR COURAGEOUS PEOPLE. IT IS NOT PASSIVE AND WEAK, BUT PROACTIVE AND STRONG. NONVIOLENCE REQUIRES INDIVIDUALS WHO CAN GO FORWARD IN SPIRE OF OBSTACLES AND FRIGHTENING SITUATIONS

ATTACK THE OBJECT OF YOUR FEAR

You should now have an idea of why you are afraid, and what the object of your fear is.

Write out as many ways as you can think of to attack the object of your fear. Remember to use courage. Write about courageous ways you can attack the object of your fear. Listen to your team mates and neighbors.

ENDURE YOUR FEAR

Some fears must be endured. If one or both of the fears you selected above happen to be fears which you must endure, write below how you might endure the fear.

*All quotes of Dr. Martin L. King, Jr. from
Antidotes for Fear in *Strength to Love* (Philadelphia: Fortress Press 1963)

ETHICAL LEADERSHIP CONDUCTS AND PRACTICES

We are what we do. When we conduct ourselves by actions that provide leadership we're leading. The opposite is also true. When we act like a clown, we're clowning. While leadership requires certain feelings and thoughts, one cannot develop them without the self-control necessary to be capable to first control his or her conduct.

We expect you to practice each of the leadership components. You will be measured by your ability to consistently coach the students to practice these whenever we are together.

10 ACTIONS FOR LEADERSHIP

www.icleadership.org

Ten Actions for Bringing Leadership to School with You Every Day

Introduction

INTRODUCTION

Leadership calls on us to be suited up every day. Being other-interested and response-able are social skills and character traits which require constant exercise and practice. Most individuals who aspire to be a leader fail, not because they lack leadership talent, but because they are afraid to apply their leadership in diverse social settings.

It is fairly easy to talk like a leader when you are alone or in a small group of like minded individuals. To talk and act as a leader in the class rooms, hallways, locker rooms and cafeteria of your school demands inspiration, motivation and perspiration. Being a leader does not require a hero or heroine. It requires a normal person who is willing to confront her or his own fears and practice, practice, practice leadership actions and development.

This seminar offers ten actions for bringing leadership to school with you every day. Each of the leadership actions has a proven success record. They work! By following these leadership actions you will expand your leadership skill immediately. If you follow the leadership actions you will experience "overnight success." People will see you as a leader and they will either take your lead or resist it. You will see your own potential for adding to the solution for progress and justice in our schools and in our communities.

Get ready! Keep a journal. Take time each day to reflect on your accomplishments. Within days you will have developed new and powerful relations with teachers, administrators, peers and parents. It is important that you make the changes inside your self that will permit you to maintain these new, leadership relations. We believe in you. America needs you, now!

Ten Actions for Bringing Leadership to School with You Every Day

Action 1: Practice the Six Steps for Permanent Change

OVERVIEW

By following the Ten Actions you will bring about immediate change between yourself and others. To sustain that change you must change yourself. Know what you want to change about yourself. Practice the Six Steps for Permanent Change everyday.

Know what you want to change about your school and your community. Leaders have a personal and group agenda or purpose.

The Six Steps to Permanent Change: study, write, pray, meditate, self-talk, act.

OBJECTIVES

At the end of this section you will understand:

1. The significance of knowing what it is you want to change about yourself.
2. The importance of having a vision and purpose for what you want to see change in your school and community.
3. The special power of the Six Steps for Permanent Change.

KEY CONCEPTS

These are some key concepts you will hear in this session:

Life purpose

Knowing where you're going

Maintaining the New You

Turning grief into an asset

Word Power

Power of the Status Quo

Confronting Fear

Ten Actions for Bringing Leadership to School with You Every Day

Change Yourself

CONTEMPLATIVE QUESTION

How does the concept of changing myself to assist in changing my school and community apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with you Every Day

Action 2: Get Involved, Stay Involved

OVERVIEW

Rapid personal change occurs when we involve ourselves in a cause that is bigger than ourselves. Most individuals are highly motivated to excel when they can make an immediate difference in someone else's life.

Join a group or a mobilization that deals with issues and events that are important to you. Participate in community, political and cultural activities. One really good way to stay involved is to coach a Leadership-Poetry Workshop at your school. Organize yourself to give speeches, run for elected office, produce poetry readings and other events.

OBJECTIVES

At the end of this section you will understand:

1. How being involved in a cause develops your leadership.
2. How coaching others develops character and other-interestedness.
3. The significance of being a team member of a team dedicated to the betterment of humankind.

KEY CONCEPTS

Key concepts you will hear in this section:

Two forms & Three Kinds of Power
Higher Self
Busy persons get things done

Group Power
The Space Between Us

Ten Actions for Bringing Leadership to School with You Every Day

Stay Involved

CONTEMPLATIVE QUESTION

How is the idea of me doing things with and for others being essential for my own growth as a leader apply to me right now? It Establishes Good Relationships.

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 3: Connect the Circle

OVERVIEW

Leadership calls on us to come out of our comfort zone. Everyone can see when something is unjust and wrong, yet, not everyone will act to be part of the solution.

The status quo seeks to have individuals keep their thoughts and actions to themselves. Leadership means surmounting the power of the status quo and providing alternative ideas and actions. Leaders need a network, a community, a circle.

Keep in touch with the Institute and others whose leadership you respect on a regular basis. We can share plans, approaches, difficulties and successes. We can utilize different parts of the circle to assist you in your local work.

Call, fax, E-mail, write or meet with Institute coaches every 14 days.

OBJECTIVES

At the end of this section you will understand:

1. The importance to you of being in the circle.
2. The role of friendship and community in changing ourselves.

KEY CONCEPTS

Key concepts you will hear in this section:

Coaching for Change Networking

Power of Agreements Learn from others Testifying

Ten Actions for Bringin Leadership to School with you Every Day

Connect the Circle

CONTEMPLATIVE QUESTION

How the does concept of me being a steady and regular connector in the circle apply to me today?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 4: Expectations of Excellence

OVERVIEW

Request from all your teachers that they hold expectations of excellence from you. Tell them you want them to join with you in excelling in their class.

One way to raise our own self expectations is to get those around us to demand more and expect more from us. Shake the hand of every teacher you have daily. Look them in the eye. Build a relationship of mutual respect with each of them.

Invite teachers home for dinner. Organize this with your family. Invite them to your events and speeches. Develop deep conversations with them that matter. Inform them of your leadership expectations and responsibilities. Ask them for direct criticisms on how you can do the work better, how you can help more in the classroom, and how you can be a better leader. This also applies to other important persons in your life.

OBJECTIVES

At the end of this section you will understand:

1. The importance of having your teachers expect excellence from you.
2. The importance of your teachers knowing you expect them to excel.
3. The significance of you taking a lead in developing a mutually respectful relationship with teachers.

KEY CONCEPTS

Key concepts you will hear in this section:

Change how teachers see you
Care & concern for the teacher
High Expectations X's High Expectations

Constructing relations
Vision Making

Ten Actions for Bringing Leadership to School with You Every Day

Expectations of Excellence

CONTEMPLATIVE QUESTION

How does the concept of me requesting my teachers to expect excellence from me apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 5: Get to Know the Gate Keepers

OVERVIEW

Administrators play an important role in our schools and communities. They are assigned the job of making certain the school accomplishes its mission and purpose. School superintendents and school principals, as well as other managers and administrators, are gate keepers. They help determine who and what gets through and who and what is turned back.

Meet with your principal within the first two weeks of school. Establish a relationship. Let him or her know you are a leader, and share your vision of a better future. Seek out the principal's values, ideas and visions. Invite him or her to your events.

Meet with the school district Superintendent Meet with other leaders such as the mayor, city council members, police chief, corporate managers and union officers. Tell them what you do and seek their support.

OBJECTIVES

At the end of this section you will understand:

1. The significance to you of knowing the values, visions and personality of the gate keepers in your life.
2. The importance of making yourself known to the gate keepers.

KEY CONCEPTS

Key concepts you will hear in this section:

To be Presidential, Act Presidential.
Getting others to identify themselves
Building community; bridging the Gap

Ten Actions for Bringing Leadership to School with You Every Day

Know the Gate Keepers

CONTEMPLATIVE QUESTION

How does the concept of me meeting with my principal apply to me right now?

NOTES



Action 6: Expand Your Light Beam

OVERVIEW

Everyone has a light. Leaders let it shine. Expand your light beam to cover a wider area and to shine farther. Let more people get to know you.

Sit in the first two rows of all your classrooms. You want to listen during class time, learn and participate. You want to be heard from, learned from and called on. If there is a seating format that has you outside the first two rows, speak with the teacher and explain the importance to you of being close to the communication point in the room and in a position that assists you in listening and learning.

One's shrinking does not serve the world. During class time remember you too are a public speaker, and no public speaker likes to be interrupted or heckled. Support the teacher's effort to teach.

At the end of this section you will understand:

OBJECTIVES

1. The significance of being present before your teacher.
2. The responsibility of the student to help construct classroom community.
3. The importance of being a head light instead of a taillight.

Key concepts you will hear in this section:

Shrinking

Guiding the Group



KEY CONCEPTS

Being present

Listen

Expand Your Light Beam

CONTEMPLATIVE QUESTION

How does the concept of sitting in the front rows and guiding the class apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 7: Develop the Levers of Personal & Group Power

OVERVIEW

Each one of us has access to three kinds of power: political, economic and cultural/spiritual power. Political power means the one(s) who make decisions for the group. Economic power means the one(s) with the bucks, the capital. Cultural/spiritual power means the one(s) who speaks for the group.

You belong to many groups. Study the levers of power. Know who has the political, economic and cultural/spiritual power at your school. Know why they have the power. Know where they have the power. Know when they have the power.

Get to know your own power and how it relates to the group. Develop the levers of your power and the power of others.

You are somebody. You have a picture in your mind of how the world ought to be. You represent many more people than yourself.

OBJECTIVES

At the end of this section you will understand:

1. The significance of using your power and developing your power daily.
2. Power is not top down. It relies on the interconnectedness of all.

KEY CONCEPTS

Key concepts you will hear in this section:

Levers of power Power pushes and pulls

Listener holds more power Power survey

Ten Actions for Bringing Leadership to School with You Every Day

Levers of Power

CONTEMPLATIVE QUESTION

How does the concept developing my personal power daily apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 8: Practice Nonviolence in All Areas of Your Life

OVERVIEW

An effort to live by the components and principles of nonviolence accelerates your leadership development. Practicing nonviolence also helps you stay in focus and in service to others.

Nonviolence pursues excellence because justice demands it. To strive to be the best you can be changes not only yourself but those around you. The status quo will not grant power, PhD's, MD's, nor law degrees to the left out unless the left out put pressure on the status quo. When we study economics the way we study TV shows, we'll develop financial and economic success for all. When we study politics the way we study sports, we'll run the nation. When we study Peace with Justice the way we study getting ready for a date, we'll create relationships of love and respect among us.

Nonviolence directs you in practicing confronting your fears. Turn disappointments into assets. Look for the good in others; study and practice loving your enemies. Make and keep a vow to truth. Constantly renew your mind. Commit to the development of self control.

OBJECTIVES

At the end of this section you will understand:

1. The significance of nonviolence in leadership development.
2. The importance of the pursuit of excellence for serious change.

KEY CONCEPTS

Key concepts you will hear in this section:

Vow to truth

Confronting fear Commitment to self control

Constant renewal of the mind. Owing grief

Declaration of War

Ten Actions for Bringing Leadership to School with You Every Day

Practice Nonviolence

CONTEMPLATIVE QUESTION

How does the concept practicing nonviolence daily apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 9: Seek Criticism with Warmth and a Smile

OVERVIEW

The best way to change is to develop coaching relationships with lots of people. The way to do that is to request their input on how you can improve, in all areas of your life. Develop the skill of asking with sincerity for other peoples' comments and criticisms. Reward them with genuine gratitude and warmth.

We learn from others. Others see what we do and say from different reference points. You don't have to agree nor disagree when someone offers you a comment. You want to take it in, listen to it, and seek the truth in it.

The more serious people know you seriously seek their comments, the more they will give them. The relationship that develops between individuals when they can share honest and serious comments builds character and leadership.

Be open to others. Listen. Smile. Say thank you.

OBJECTIVES

At the end of this section you will understand:

1. The importance of other peoples' observations to your growth.
2. The significance of separating someone's criticism from a personal attack.
3. The significance of seeking out criticism.

KEY CONCEPTS

Key concepts you will hear in this section:

Criticism = Love

Power comes from being watched

Thank you for the energy given Trust & confidence

Ten Actions for Bringing Leadership to School with You Every Day

Seek Out Criticism

CONTEMPLATIVE QUESTION

How does the concept of seeking criticism apply to me right now?

NOTES

Ten Actions for Bringing Leadership to School with You Every Day

Action 10: Construct Community

OVERVIEW

Practice community building ways-of-being. The power of the status quo breaks down community and replaces it with collections of individual winners and losers. Leadership constructs community by including everyone.

Smile everywhere. When you walk down the hall be the first to say hell-o. Construct friendships and ally relations across race, class, age and gender lines. Sit with different people each day in the cafeteria. Get to know the staff of the school: the custodians, cooks, secretaries, security men and women. Let them / --and- the teachers and administrators know you are a leader and a nonviolence practitioner.

Build a circle of individuals around you who want to excel and who want you to excel.

Turn the TV off. Use time that others might use for hanging out to call or visit new acquaintances or to hold meetings. Suggest books and articles for reading to others. Invite others to readings and events. Avoid gossip, racist or sexist jokes, or mean spirited little talk. Don't be afraid to tell others when they are being shallow or wasting their time, love and energy.

Community is constructed when two or more persons relate seriously and act to make the present a better step toward a better tomorrow.

OBJECTIVES

At the end of this section you will understand:

1. The importance of you being a proactive, warm builder of community.
2. How a smile and a hello push, pull and hug others to define themselves.
3. How a circle you help put together can help others let their light shine.

Ten Actions for Bringing Leadership to School with You Every Day

Construct Community

KEY CONCEPTS

Concepts you will hear in this section:

Push, Pull, Hug
Glue & Solvents of Community Building
Here and now holds the seed to then and there
Be a transformer

CONTEMPLATIVE QUESTION

How does the concept, constructing community, apply to me right now?

NOTES

HERE YET BE DRAGONS

LUCILLE CLIFTON

So many languages have fallen
Off the edge of the world
Into the dragon's mouth. Some

Where there be monsters whose teeth
Are sharp and sparkle with lost

People. Lost poems. Who
Among us can imagine ourselves
Unimagined? Who

Among us can speak with so fragile
Tongue and remain proud?

"here yet be dragons" by Lucille Clifton
From The Book Of Light
Copyright 1993 by Lucille Clifton
Cooper Canyon Press

POEM "HERE YET BE DRAGONS"

ABOUT THE POET

Lucille Clifton, an African-American poet, writer and professor, writes poems about real life experiences. She lives and works in a large, extended family and serves the community.

THE CONCEPTUAL ASSIGNMENT

When we lose our language, a vital part of us is lost. When culture is dying, we are dying. When a people maintain pride, we are proud. This is the connectedness of life. This makes us responsible for each other. We can stand up for ourselves and others at the same time. While we can protect our language, identity, culture and power, we can also help protect these aspects of other people's cultures.

Write a poem that shows the struggle between losing ourselves, our language, our culture and winning, preserving and empowering our people.

THE TECHNICAL ASSIGNMENT

1. Use the question "who among us...?" at least twice in your poem.
2. Use the following phrases in your work:
"so many languages..."
"off the edge of the world..."
"remain proud, people..."

.38

WILLIAM STAFFORD

This metal has come to look at
your eye. Look at its eye—that
Stare that can't lose.

There's no grin like a gun—
as if only its calm
could soothe your hand.

But metal is cold,
cold. In the night, in the risk,
it's a touch of the dead.

It's a cold world.

POEM

“.38”

ABOUT THE POET

William Stafford was born and raised in Kansas. He lived and worked in the Northwest most of his adult life. He was a teacher, farm worker and a construction worker. His poems tell of peace, justice and being sisters and brothers.

THE CONCEPTUAL ASSIGNMENT

Write a poem that rejects violence. Make your lines subtle and poetic, Paint a picture. Do not make a sermon.

Write about an instrument of violence (for example, a gun, knife, blunt object, hate, anger, humiliation, greed, revenge, a car, one’s fist, matches, etc.)

Give that instrument of violence human traits. See Stafford’s poem.

THE TECHNICAL ASSIGNMENT

1. Your lines must have a specific details of a violent instrument. For example, instead of a .38, Stafford uses the word “this metal.”
2. Use **at least** four of the following words in your lines:

face	soul	touch	hair
grin	lip	laugh	finger
smile	kiss	ear	hand
eye	leg	heart	listen
gray	dark	damp	gone
sound	strike	last	run

3. Use the following lines:

“Give in and you’re.....”

“Blinds enough and”

“Hope holds and we”

AT NAVAJO MONUMENT VALLEY TRIBAL SCHOOL

SHERMAN ALEXIE

from the photograph
by Skeet McAuly

the football field rises
to meet the mesa. Indian boys
gallop across the grass, against

the beginning of their body.
on those Saturday afternoons,
unbroken horses gather to watch

their sons growing larger
in the small parts of the world.
Everyone is the quarterback.

There is no thin man in a big hat
writing down all the names
in two columns: winners and losers.

This is the eternal football game,
Indians versus Indians. All the Skins
in the wooden bleachers fancydancing,

stomping red dust straight down
into nothing. Before the game is over,
the eighth-grade girls' track team

comes running, circling the field,
their thin and brown legs echoing
wild horses, wild horses, wild horses.

"At Navajo Monument Valley Tribal School" by Sherman Alexie
From THE BUSINESS OF FANCYDANCING
Copyright (c) 1992 by Sherman Alexie Hang Loose Press

POEM

"AT NAVAJO MONUMENT VALLEY TRIBAL SCHOOL"

ABOUT THE POET

Sherman Alexie from the Spokane Indian Nation in Washington State speaks for his community through his novels, stories, poetry and one-person comedy acts. Mr. Alexie devotes time and Love being with young people in his effort to assist them in being the women and men they are meant to be.

THE CONCEPTUAL ASSIGNMENT

Often we see or are part of an activity that makes us think about who we are and where we come from. We ask ourselves questions like, "What is my culture?" and "Why do we do this?" The poem by Sherman Alexie tells of a football game at a tribal school. It shows a picture of the game itself, and it also shows a picture of what it means to be Native American. Write a poem that describes an activity -- something you do or someone else does -- that also shows a cultural picture of who you are and where you come from.

THE TECHNICAL ASSIGNMENT

1. Write in three-line stanzas (paragraphs).
2. Your poem must have one line using the same beats as the line—"wild horses, wild horses, wild horses."

APACHE LOVE

SIMON J. ORTIZ

It is how you feel
about the land.

It is how you feel
about the children.

It is how you feel
about the women.

It is how you feel
about all things.

Hozhoni,
in beauty.

Hozhoni,
all things.

Hozhoni,
for all time.

Hozhoni,
through all journeys.

"Those are our White Mountains,"
Judy said.

"Don't let these old women do all the work
for you,"
old man said.

"It makes me feel good, all you young
people,"
old woman said.

"It is our own Apache way," Mrs. Early
said.

If I ever come back,
it will be through here.

It would be good to ride a horse
through these mountains.

It would be good to stop and rest
by a stone as big as the spirits.

It would be good to go back
and touch the Mountain's people.

Salt River Canyon,
"It's about fifteen miles," Sam said.

Salt River Canyon,
we threw stones into the canyon.

Salt River Canyon,
the mountains, the canyons
all around us.

Apache old woman, gray hair,
you in beauty.

Apache woman, black hair,
you in beauty.

Apache young girl, strong limbs,
you in beauty.

Apache younger girl, growing,
you in beauty.

It is you,
It is you,
It is you,
It is you.

"Apache Love" by Simon J. Ortiz, From WOVEN STONE
Copyright (c) 1992 by Simon J. Ortiz, The University of Arizona Press

POEM "APACHE LOVE"

ABOUT THE POET

Simon J. Ortiz, a Native American born and raised at the Acoma Pueblo in New Mexico, is a wonderful poet and storyteller. He also writes essays and films. Much of his life has been devoted to the continued strengthening of the people's culture and creativity.

THE CONCEPTUAL ASSIGNMENT

Ortiz's poem is in the form of an answer. It seems to be an explanation. It is written as if someone asked him, "What does love look like? What does it sound like? What people are represented by love? What land is represented by love? What cultures are represented by love?"

Write a poem that tells someone else, as if explaining, about love.

THE TECHNICAL ASSIGNMENT

1. Your title must be "Love....."
2. Use the two-line format as in Ortiz's poem for the first 10 lines.
3. Start your poem with four different lines that begin with:
"It is how you _____ it."

OUR GRANDMOTHERS

MAYA ANGELOU

She lay, skin down on the moist dirt,
the canebrake rustling
with the whispers of leaves, and
loud longing of hounds and
the ransack of hunters crackling the near branches.

She muttered, lifting her head a nod toward freedom.
I shall not, I shall not be moved.

She gathered her babies,
their tears slick as oil on black faces,
their young eyes canvassing mornings of madness.
Momma, is Master going to sell you
from us tomorrow?

Yes.

Unless you keep walking more
and talking less.

Yes.

Unless the keeper of our lives
releases me from all commandments.

Yes.

And your lives,
never mine to live,
will be executed upon the killing floor of innocents.
Unless you match my heart and words,
saying with me,

I shall not be moved.

No angel stretched protecting wings
above the heads of her children,
fluttering and urging the winds of reason
into the contusion of their lives.
They sprouted like young weeds,
but she could not shield their growth
from the grinding blades of ignorance, nor
shape them into symbolic topiaries.
She sent them away,
underground, overland, in coaches and
shoeless.
When you learn, teach.
When you get, give.
As for me,

I shall not be moved.

"Our Grandmothers" by Maya Angelou

From THE COMPLETE COLLECTED POEMS OF MAYA ANGELOU Copyright (c) 1994 by Maya Angelou

POEM "OUR GRANDMOTHERS"

ABOUT THE POET

Dr. Maya Angelou is an African American writer, teacher, counselor, community activist and poet. She has published many books and is well known for her dignity and her work to make the world a better place.

THE CONCEPTUAL ASSIGNMENT

Put yourself in the shoes of someone who has come before you. You can use your imagination. You don't have to have known the person personally. Choose a person from your own family tree, or choose a person who is part of some other family.

Do not write about a famous person that most everyone knows. Use your imagination!

THE TECHNICAL ASSIGNMENT

1. Make at least two stanza that are in your own voice. It will be your voice talking about the historical person. That means the your voice will use either "he" or "she" or the title of the person when referring to the historical person. Make at least two stanzas that are in the voice of the historical person. That means when the person you are writing about speaks the voice will be in the "I" form.
2. Create a short line that **shows strength or determination**, like Dr. Angelou's line "I shall not..." Repeat your line three times.
3. Use the following lines someplace in your poem:
"When you learn,"
"When you get,"
"Unless you, keep"

LIKE YOU ROQUE DALTON

Like you I
love love, life, the sweet smell
of things, the sky-blue
landscapes of January days.

And my blood boils up
and I laugh through eyes
that have known the buds of tears.

I believe the world is beautiful
and that poetry, like bread, is for everyone.

And that my veins don't end in me
but in the unanimous blood
of those who struggle for life,
love, little things,
landscape and bread,
the poetry of everyone.

translated by Jack Hirschman

"Like You" by Roque Dalton
From POMY IJIG BREAD
Copyright (c) 1994
Curbstone Press

POEM "LIKE YOU"

ABOUT THE POET

Roque Dalton, from El Salvador, wrote more than a dozen books. His poems and stories were meant for regular people and the community. He was a community and political organizer, dedicating his life to the freedom and future of his people.

THE CONCEPTUAL ASSIGNMENT

For sure love forms part of the big things in life. And love is also part of the very small things in life. A good leader knows how the small things in life connect with the larger, human family. In this poem Roque Dalton says to the average person (perhaps the person living next door) "I like love and I like sweet smells and I am a part of the bigger picture called history and humanity." In saying this to the neighbor, Mr. Dalton is also telling the neighbor that she or he is also part of the struggle, part of society, part of the solution to our problems, part of humanity.

Write a poem which tells an average person (a neighbor, teacher, clerk, factory worker, cashier, driver, etc) that you are like them, and tell them things that make them a part of the small details of life and, at the same time, shows that they are part of the bigger picture of struggle, justice, love and humanity.

THE TECHNICAL ASSIGNMENT

1. Use the following lines in your poem:
"I believe the world is"
"My blood does not begin with me
But"
"and that _____ is for everyone."

FOR THOSE DEAD OUR DEAD

ERNESTO CARDENAL

When you get the nomination, the prize, the promotion,
think of the ones who died.
When you are at the reception, delegation, commission,
think of the ones who died.
When you have won the election and the crowd
congratulates you,
think of the ones who died.
When they clap as you go up on the platform
with the leaders
think of the ones who died.
When they come to meet you at a great city airport,
think of the ones who died.
When it's your turn to take the microphone,
be on television,
think of the ones who died.
When you are the one giving out certificates,
passes, permits,
think of the ones who died.
When the little old lady comes to you with her problem,
her bit of garden,
think of the ones who died.

See them stripped, dragged,
pouring blood, hooded, smashed,
kept underwater in troughs,
electric shocked, eyes gouged out,
throats cut, riddled with bullets,
flung to the roadside
in holes they dug, common graves,
or simply lying on bare earth
as future wildflower food:

You represent them.
They delegated you,
the ones who died.

Ernesto Cardenal, from *NICARAGUAN NEW*, Journeyman Press, 1988

POEM "FOR THOSE DEAD OUR DEAD"

ABOUT THE POET

Ernesto Cardenal, a priest, poet, painter, sculptor, theologian and organizer, has dedicated his life to the development of community and well-being. He is Nicaraguan and has served as the Minister of Culture for the Republic of Nicaragua. Ernesto Cardenal is one of the founders of a reflective community in Solentiname, Nicaragua.

THE CONCEPTUAL ASSIGNMENT

In this poem Cardenal acknowledges the efforts and work of people who died struggling for freedom. His poem says that those of us living must see ourselves as representing those who died.

Write a poem that honors women, children and men who lived before you. Make lines that show gratitude for what they did while they were alive.

THE TECHNICAL ASSIGNMENT

1. Address your lines to a third person, a "you."
2. Use the following lines at least once:
 "When you get"
 "When you have"
 "When you are"
 "When it's your turn"
 Don't use these lines one after the other. Write other lines between them.
3. Make sure at least six of your lines refer to different people who have come before you. (See Cardenal's poem).

I KNOW WHY THE CAGED BIRD SINGS

MAYA ANGELOU

A free bird leaps on the back of the wind
and floats downstream till the current ends
and dips his wings in the orange sun's rays and dares to claim the sky.

But a bird that stalks down his narrow cage
can seldom see through his bars of rage
his wings are clipped and his feet are tied so he opens his throat to sing.

The caged bird sings with a fearful trill
of things unknown but longed for still
and his tune is heard on the distant hill
for the caged bird sings of freedom.

The free bird thinks of another breeze
and the trade winds soft through the sighing trees
and the fat worms waiting on a dawn-bright lawn and he names the sky his own.

But a caged bird stands on the grave of dreams
his shadow shouts on a nightmare scream
his wings are clipped and his feet are tied so he opens his throat to sing.

The caged bird sings with a fearful trill
Of things unknown but longed for still
and his tune is heard on the distant hill
for the caged bird sings of freedom.

CONSTRUCTING PEACE-FILLED RELATIONS WITH YOUTH

*We are all interrelated.
What affects one
directly, affects all
indirectly.
An injustice
anywhere is a
threat to justice
everywhere.*

Dr. Martin Luther King Jr.

The coaches and staff of the Institute for Community Leadership receive numerous requests from families in all parts of the United States who seek to develop relationships among themselves based on love and compassion. In many cases the children and the parents have expressed strain, fear and strong feelings of dislike. In other cases parents and children voice an emptiness and a sense of being overpowered by the world in which we live.

These concerns remind us of how we need to re-integrate ourselves into the lives of our families. We need to examine the role played in our lives by television, electronic games, the internet and mass communications. We must take stock of what we and our children witness on television, in the newspapers and magazines, and in the movie houses.

These concerns also underscore the violence in our society , where force and brutality become glorified as practical solutions to problems. Violence, as a way-of-life, is promoted, not only by those individuals who seem to “go off” on us and commit horrible crimes, but also by the system itself. In our schools, communities, corporations and among government agencies, violence and force are generally the strategy and tactics of those in power.

When a violent tragedy occurs in one of our public schools many times the mass media, elected officials and other voices call for gun control and tighter security measures. Little effort is devoted to looking at underlying causes. Even less effort is devoted to looking at what role and responsibility each one of us might have, as citizens and members of society, for the violence in our lives. The irony is that the more frequent the publicized acts of violence, the less thoughtful and serious we become about finding solutions.

Rather than blame parents of perpetrators for the violence that has occurred, we think it’s important that we support one another in the difficult task of raising children and being an active part of the solution. The following is our collection of suggested steps for constructing peace-communities.

*Show youth how they
are connected to
others. Their
survival and
happiness is
connected
to ours.*

Dr. Martin Luther King Jr.

CONSTRUCT SAFE ATTACHMENTS

Children develop their sense of identity and personality by relating to partners and those close to them. We need to construct loving, accepting relations that permit the children to be open, curious, and to make mistakes or be wrong. Dr. King calls for “agape love,” unconditional, redemptive good-will, no matter how well our children are doing academically, socially or emotionally, unconditional love forms the basis of trust which permits children to love others.

PRACETICE FORGIVENESS

The inability to forgive, to let a past wrong go and not be a barrier to our relationship, is perhaps the most damaging weakness in most of us. Forgiveness is initiated by the one who has been hurt or wronged. Too many adults go around with bitter feelings toward their children because they do not forgive them. Forgiveness is necessary for the construction of community. Teaching children how to forgive and why they must forgive might be the most important parenting task of modern society.

READ TOGETHER. WRITE TOGETHER. MAKE THINGS TOGETHER.

Witnessing television together breaks down family. One of the paradoxes of witnessing television in a group is that each individual, while in the room with other individuals, actually witnesses television alone. That is, what one thinks, feels and perceives while witnessing television is done inside one’s own mind. Thus, sitting in the same room while each individual communicates with his or her own perceptions is the opposite of community. It is what social scientists call society. The same quality of relationships we have on a city bus or in an airport. We must do things together that develop communication within the group or family.

Read together at least fifteen minutes every day. Sit together and write, at a table or desk, daily. Integrate reading and writing as common family activities.

EAT MEALS TOGETHER

Meals offer a great opportunity for quality time together. Listen more than you speak. Laugh. Encourage thought provoking, deep and meaningful dialog.

PLAY TOGETHER

It's been said there's a child in each of us. Take the time to play with children. Play the games they play.

TURN GRIEF AND DISAPPOINTMENT INTO AN ASSET

Broken dreams and disappointment are natural parts of life. Remember it isn't what happens to a person that matters, it is what she or he does with what happens to him or her. Dr. King reminds us of the three negative ways we respond to disappointment: being mean and bitter, being introverted, and being fatalistic. Model for children how to accept and own disappointment. Dr. King directs us to say, "This is my grief and I must bear it. How can I turn this grief into an asset?"

REALLY LISTEN. DON'T EDIT.

When it our turn to listen, many of us are too busy thinking of what we're going to say next. We are not really listening. Practice listening. It may be helpful to practice being able to restate accurately and positively the position or point your youth is making. When you disagree with your child, don't interrupt her. Listen. support her effort to have her own opinion, especially when it is different than your own.

PURSUE EXCELLENCE

Dr. King coaches us to strive to be the best at whatever we do. This way of living leads to peace-filled, compassionate relations. Teach your children to work hard. Show them by example. Teach them to look forward to making mistakes. Mistakes are good. It is by our mistakes that we learn how to change and perfect our thoughts and actions. To be excellent in all that we do leads to harmonious relationships.

SELF RESPECT AND RESPECT OTHERS

One of the most important attitudes in a peace-filled life is respect for thoughts, emotions and actions of others, even when you disagree with them. Gossip is violence. It breaks down unity. Do not gossip with your children about other people. Teach them to give criticisms directly to the person they seek to criticize, and to not complain about others behind their back.

DEVELOP THE SELF THAT IS OF OTHER SELVES

Selfishness comes when we devote too much time, money and energy on our unique self (that part of us identified by our DNA, fingerprints, footprints, scent, voice). To truly develop the self in a peace-filling way, develop that part of you that is of others. A part of each of ourselves is some one's daughter or son, sister or brother, mother or father, neighbor, co-worker, co-citizen. Put time, money and energy into that part of yourself that is of other selves. In this way you will be adding to community. Teach the youth to devote their focus to the development of the self that is of other selves.

As Dr. King has pointed out, "We are all interrelated. What affects one directly, affects all indirectly. An injustice anywhere is a threat to justice everywhere." Show youth how they are connected to

others. The food we eat, the clothes we wear, the cars we use and the homes we live in, practically everything we use has been made and produced by thousands of human beings around the world. Their survival and happiness is connected to ours. We cannot be blind to their needs and aspirations while buying products they make without becoming blind to our own needs and aspirations. Understanding and living within the interconnectedness of life brings peace and compassion into our surroundings.

CONFLICT IS GOOD

Life is made up of opposing interests, needs and desires. Too many adults and too many educational institutions attempt to create a conflict-less environment. This leads to denial and violence. Teach the celebration of conflict. In honoring the naturalness of conflict, we lay the basis for honoring and appreciating the value of conflict resolution as major, life-promoting skill and vocation. A conflict is an opportunity for building unity within diversity. It is a chance to care about and give to someone else who thinks, acts or feels differently than us.

DON'T BREAK THE UNITY WHEN YOU ARE ANGRY

Many of the harmful ruptures in our family, educational and social relations are caused by us breaking ties when we are mad, angry or upset. We pout, act out, whine and try to hurt others. The ultra consumerism of our society has encouraged us to see our anger as the center of the universe. This false notion leads us to destroy the very bonds and binds which define us. Practice when you are upset modeling respectful communication toward others. Teach children to not turn on one another when they are hurt, but to turn toward each other.

A FREE PEOPLE'S ETIQUETTE

Somehow since the 60s the idea developed in our society that manners and etiquette are nothing more than the snobbery and foolishness of the elite. We must fortify and further develop, for ordinary working families of all races and cultures, a free people's etiquette. This should be an attitude and a way-of-life.

Teach your children to shake hands, to look others in the eye when they speak. Teach them to concept and practice of gratitude, to say thank you, please, excuse me, you're welcome and I'm sorry. Other concepts that will be helpful include thinking, feeling, and saying may I help? Hello, how are you? And, one moment please, I will check for you. To develop peace-filled relations we must see and use the small, yet powerful, particles that make up such relations.

MANUAL WORK

It is difficult in many settings to do collective, manual work together. All the great nonviolence exemplars, however, stress the vital role manual work plays in developing peace-filled relations. Do chores together. Do community clean-ups together. Build, make or bake things together. Gandhi suggests we weave and sew clothes in small, family units together. Many adults in contemporary society see home as the place for their relaxation, and they have developed an almost anti-work attitude for the home. We need to see the educational and learning value of home life for ourselves and the children. Manual work is the basis for all human progress. It is the great educator, and the foundation for our learning about self-worth, respect and our respective moral and ethical values.

ENTERTAIN VISITORS

One of the most dramatic ways to develop peace-filled moments is to invite visitors into your home and share with them their lives. You do not have to have elaborate food nor reasons for such encounters. The more simple and basic the better. Do not invite people into your home just to share in the mass culture of television or movies. Teach the art of conversation to your children. Tell visitors to bring photos, slide shows, or stories about significant events in their lives. Hosting visitors is a concrete activity that permits a multi-generational encounter.

PRACTICE DIVERSITY

Peace is a natural result of unity within diversity. Practice diversity. Go to the homes of people who are different than you. Invite individuals who are different than you to your home. Practice racial diversity, cultural diversity, and diversity between people who think and believe differently than you. Diversity increases our creativity. It brings out the best in human behavior. Teach children the strength that naturally develops when two or more different elements unify.

WORK FOR JUSTICE

At a very early age, young people are aware of injustice. When we are young we have a natural inclination to defend justice and to work for it. Model for our children the positive ways that we can involve ourselves in the struggle for justice. Integrate in the political arena. Educate yourself and your children and involve yourself with groups and movements that strive to overcome injustices. Indeed, the opposite of violence is peace with justice.

Democracy Education

The talk of developing peace-filled relations is a gigantic challenge. We believe that every step and every sincere effort adds to the development of more peace-filled relations. The violence that surrounds us is deep. It has deep roots. We believe the peace that also lives among us is deeper, and goes back even further into our human history. We can provide our children and families with the opportunity to live peace-filled and purposeful lives, where good citizenship and good familyship are mutually supportive characteristics.

Gratitude Exercise

OUR FAVORITE ATTITUDE SHOULD BE GRATITUDE!

Once or twice a semester we carry out the following exercise.



.....

The one who forgets the language of gratitude can never be on speaking terms with happiness.

Gratitude requires one to acknowledge the role played by millions of known and unknown people around the world who grow, make, manufacture and package everything she uses in order to live her lifestyle.

Gratitude provides curiosity. It directs one toward the study and understanding of history and society.



Gratitude Exercise.

ONCE OR TWICE A SEMESTER WE CARRY OUT THE FOLLOWING EXERCISE.



Ask students to quickly pair up. Have them read the label in each other's shirt (jacket, sweater), and tell the person wearing the shirt the country in which the shirt was made.

We do this in less than 30 seconds usually.

Then we have each person stand and thank the workers of that nation for making their article of clothing. For example, "I thank the workers of Hong Kong for making my shirt."

We do this exercise after reading the Dr. King quote two pages in, that talks about being beholden to over half the world. His quote comes from 1967 (Where do we go from here: Chaos or Community?).

For geography assignments we have added homework asking students to catalog their clothes in the closet at home by counties and continents, and to map those countries.

The issue of sweatshops and who makes the clothes might also become a writing assignment.

Gratitude:

For Those Who've Gone Before,
For Those Who Help Us Live

Power comes from saying **Thank you**.

Tell all relatives who've passed away, **Thank you**.

Knowing how to be thankful helps us learn how to learn. It helps us learn our history and the history of others.

Personal power comes from your ability to learn your past.

Social responsibility comes from your ability to learn your past.

Power comes from saying **Thank you** for what is done for us by others living in the world today. What we eat, wear, use for shelter and transportation, what we use for study, work and play---all these things come from the sweat, toil and effort of millions of individuals from other cultures and places around the world.

Saying **Thank you** to the ones who make our clothes and other things creates power.

SHATTERED DREAMS The Workbook

AN OUTLINE OF WHAT WE WILL STUDY

In this session we will study the connection between disappointment and responsibility. When our dreams are shattered, when we are let down and disappointed, it is important to be responsible.

We will study what Dr. King calls the three negative ways of responding to disappointment. You will recognize all three negative ways. The first negative way to respond to disappointment is to become mad and angry. The second negative way is to become quiet and introverted. The third negative response to disappointment is to adopt a fatalistic attitude.

We will learn and practice Dr. King's method of responding to shattered dreams in an open minded and positive way. We will work in small groups to discuss how to turn disappointment into an asset.

By the end of this session you will have many suggestions on how you might transform your own shattered dreams into something positive.

GOALS FOR THIS SESSION

At the end of this session you will understand:

1. Why it is important to own your disappointment or grief.
2. How to avoid negative responses to disappointment.
3. How to transform shattered dreams into an asset.

MAIN IDEAS

Here are some Main Ideas you will read and discuss in this session:

Shattered dream	Vindictiveness
Detached and indifferent	Fatalistic Philosophy
Hostility	Own your disappointment
Transform grief into an asset	Creativity

WHAT IS A DREAM?

A dream is an aspiration or a hope. It is a plan or an achievement you desire to accomplish. A dream can be something small, like wanting to go somewhere for the evening with friends. It can also mean something big, like wanting to stop violence and construct peace.

SHATTER MEANS TO BREAK

When a hope is shattered, it is destroyed. Shatter means to demolish, tear apart, wreck or undo.

You can not have shatterproof dreams.
One must have shatterproof character,
a personality or character
that is unbreakable.

THE DREAM LIST

Individual dreams and group dreams

Each individual has aspirations or dreams that are their own.
Each group of people has aspirations and dreams that are theirs as a group.

List three important aspirations or dreams that are personal dreams. The aspirations or dreams must be significant. It is best, but not necessary, that the personal dreams be your own. If you can not think of your own significant personal dreams, imagine important dreams that might belong to other individuals.

INDIVIDUAL OR PERSONAL DREAMS

- 1.
- 2.
- 3.

List three important aspirations or dreams that are group dreams. The aspirations or dreams must be significant. It is best, but not necessary, that the group dreams be of a group that you belong to (such as family, ethnic, racial or cultural group, age, nationality, gender, etc). If you can not think of your own group's dreams, imagine important dreams that might belong to your group.

GROUP DREAMS

- 1.
- 2.
- 3.

THREE NEGATIVE WAYS OF RESPONDING TO SHATTERED DREAMS

Dr. King coaches us. "Before we determine how to live in a world where our highest hopes are not satisfied, we must ask, What does one do under such circumstances? Dr. King explains below the three negative ways of responding to disappointment.

Read and circle words which you feel catch the meaning in the quote from Dr. King below.

TO BECOME BITTER AND MEAN

"One possible reaction is to distill all of our frustrations into a core of bitterness and resentment. The person who pursues this path is likely to develop a callous attitude, cold heart, and a bitter hatred...toward those with whom he lives. Because he cannot corner life, he releases his pent-up vindictiveness in hostility toward other people. In short, meanness becomes his dominating characteristic." From Martin L. King, Jr. Strength to Love, Fortress Press

Put in your own words the meaning of Dr. King's point in the above quote.

Read and circle words and concepts which best represent for you the meaning of the Dr. King quote below.

**TO WITHDRAW COMPLETELY
AND BECOME AN INTROVERT**

"Another common reaction by persons experiencing the blighting of hope is to withdraw completely into themselves and become absolute introverts. No one is permitted to enter into their lives and they refuse to enter into the lives of others. . . Detachment is the word which best describes them. Too unconcerned to live, and too passionless to hate, too detached to be selfish and too lifeless to be unselfish, too indifferent to experience joy and too cold to experience sorrow, they are neither dead nor alive; they merely exist." From Martin L. King, Jr. Strength to Love, Fortress Press

Put in your own words what you feel Dr. King means in the above quote.

Read and circle key words in the Dr. King quote that follows.

TO ADOPT A FATALISTIC PHILOSOPHY

"A third way by which persons respond to disappointment in life is to adopt a fatalistic philosophy stipulating that what ever happens must happen and that all events are determined by necessity. Fatalism implies that everything is foreordained and inescapable. People who subscribe to this philosophy succumb to an absolute resignation to that which they consider to be their fate and think of themselves as being little more than helpless orphans cast into the terrifying immensities of space. Because they believe that man has no freedom, they seek neither to deliberate nor to make decisions." From Martin L. King, Jr. Strength to Love, Fortress Press.

Put in your own words what Dr. King means in the above paragraph.

"We ought to get something out of everything, even out of defeat. We ought to get something out of sickness, and not just go through it. We ought to get something out of criticism, and not just "take it." We ought to make every disappointment, every broken hope, every severed relationship, pay a profit....If you have suffered a disappointment, the creative question for you to ask is not, "How can I bear this thing?" but "How can I use it?" J. Wallace Hamilton, Ride the Wild Horses.

ANALYZING THE THREE NEGATIVE WAYS OF RESPONDING TO SHATTERED DREAMS

PERSONAL NEGATIVE RESPONSES

Select one personal dream from the list you created on page 2. Write the personal dream in this space.

Explain how a person might respond to the shattering of that dream in a way that pursues the negative path of developing a callous attitude, cold heart and bitter hatred.

Choose another of the personal dreams from the list you created on page 2. Write the personal dream in this space.

Explain how a person might respond to the shattering of that dream in a way that pursues the path of completely withdrawing and becoming an introvert.

"You have had your normal difficulties, the ordinary perplexities and troubles, but now a poignant grief has struck home to your heart, and you can see that what you do with it is of vital significance. You are certainly right about that. Nowhere more than in dealing with personal tragedy are Aldous Huxley's words true: "Experience is not what happens to a man. It is what a man does with what happens to him."

Harry Emerson Fosdick
from Dear Mr. Brown
Harper & Brothers

Now let's look at the third dream from the list of personal dreams you created on page 2. Write the third dream in this space.

Explain how one might react to the shattering of that dream in a way that follows a fatalistic philosophy.

GROUP NEGATIVE RESPONSES

Select one of the group dreams from the list you created on page 3. Write that group dream here.

Explain how members of that group might respond to the shattering of that dream in a way that develops hostility toward other people and creates meanness and bitterness.

Select another of the group dreams from the list you created on page 3. Write that group dream here.

Explain how members of that group might respond to the shattering of that dream in a way that makes persons withdraw into themselves and become absolute introverts.

Now let's look at the third dream from the list of group dreams you created on page 3. Write that group dream in this space.

Explain how members of the group might respond to the shattering of that dream in a way that accepts everything as foreordained and inescapable.

HOW BEST TO RESPOND TO PERSONAL AND GROUP SHATTERED DREAMS

***"What, then, is the answer?
The answer lies in our willing acceptance
of unwanted and unfortunate circumstances
even as we still cling to a radiant hope,
our acceptance of finite disappointment
even as we adhere to infinite hope.***

From Martin L. King, Jr. Strength to Love, Fortress Press

Strive to accept disappointment, to own it. Dr. King insists, "You must honestly confront your shattered dream. To follow the escapist method of attempting to put the disappointment out of your mind will lead to a psychologically injurious repression.."

Accepting unwanted and unfortunate circumstances requires utilizing power.

There are three types of power. Political power. Economic Power. Cultural/spiritual power.

THIS IS A GRIEF AND I MUST BEAR IT

Dr. King coaches us to "place your disappointment at the forefront of your mind and stare daringly at it." You do this by stating, "This is a grief, and I must bear it."

Select one of the personal dreams from the list you created on Page 2. Write that dream here.

Put the shattering of that dream into the phrase, "This (the shattered dream) is a grief and I must bear it." For example, let's say your Mother swore at you. You could write that grief something like this, "My Mom swearing at me is a grief, and I must bear it." Write your phrase here.

How can I transform this liability into an asset?

Place your disappointment at the forefront of your mind and stare daringly at it. Ask yourself, "How may I transform this liability into an asset?"

Put the shattered dream that you selected above into the question, "How can I transform this liability (the shattered dream) into an asset?" For example, How can I transform the fact that Mom swore at me into an asset?" Write your question here.

Answer the above question five different ways. Each time being serious. Have the group assist you. Take their suggestions seriously.

- 1.
- 2.
- 3.
- 4.
- 5.

Democracy Education

Select one of the group dreams from the list you created on Page 3. Write that group dream here.

Put the shattered dream into the phrase, "This (the shattered dream) is a grief, and we must bear it." For example, Women not getting equal pay as men in some jobs is a grief, and we must bear it. Write your phrase here.

Put the shattered dream into the question, "How may we transform this liability (the shattered dream) into an asset?" For example, How may we transform not getting equal pay as men into an asset?

Answer the above question five different ways. Each time being serious. Have the group assist you. Take their suggestions seriously.

- 1.
- 2.
- 3.
- 4.
- 5.

**Nonviolence is not just about will power.
It is about intelligence and creativity.
Nonviolence is about being open-minded.**

FREEDOM'S PLOW LANGSTON HUGHES

When a man starts out with nothing,
When a man starts out with his hands
Empty, but clean,
When a man starts out to build a world,
He starts first with himself
And the faith that is in his heart—
The strength there,
The will there to build.

First in the heart is the dream.
Then the mind starts seeking the way.
His eyes look out on the world,
On the great wooded world,
On the rich soil of the world,
On the rivers of the world.

The eyes see there materials for building,
See the difficulties, too, and the obstacles.
The hand seeks other hands to help,
A community of hands to help—
Thus the dream becomes not one man's dream alone,
But a community dream.
Not my dream alone, but *our* dream.
Not my world alone,
But *your world and my world*,
Belonging to all the hands who build.

"Freedom's Plow" by Langston Hughes
From SELECTED POEMS OF LANGSTON HUGHES
Copyright (c) 1994 by
Alfred A. Knopf, Inc.

POEM "FREEDOM'S PLOW"

ABOUT THE POET

Langston Hughes, an African-American writer, is one of the best poets of North America. He devoted his work and writing to telling the truth, serving the poor and humble people, and building unity and Peace. He passed away in 1967.

THE CONCEPTUAL ASSIGNMENT

Faith is necessary for us to progress. We must have faith as individuals and as a community. Faith and hope help build dreams. Langston Hughes begins this poem with a man (a person) and with nothing. The person starts with himself or herself. Then faith is added. Next, the mind starts to work. The world begins to change. Then other people put their faith and dreams together and build community.

Write a poem about freedom. Use your own experience. Start with the person who has only faith and a dream. Include hard work in your poem, and write some lines about building relationships and community.

THE TECHNICAL ASSIGNMENT

1. In the title mention the word, "Freedom."
2. Begin your poem with the line:
"When a man (woman, person, father, mother, sister, brother) starts out with nothing....."
3. Use the line, "First in the heart is the....."

THE PROFESSION OF SOCIAL CHANGE ACTIVISM JACK HUNTER O'DELL

Jack O'Dell has devoted a long and healthy life to the struggles for "a more perfect union" and a better world. His discipline and devotion led him into major areas of struggles in the United States, including union organizing, civil rights mobilizing, tenant organizing, and peace and disarmament mobilizing. Additionally, Jack has devoted much needed attention to popular communications, media and organizational development. The following is a transcript of a dialogue between Jack Hunter O'Dell and the students and staff of the Institute for Community Leadership in Kent, WA.

Thank you for inviting me to spend a few minutes with you.

I asked for a map of the world because the world we live in is the world we have to change. Of course the culture in our country doesn't teach much geography and so separates us from the geography represented on the map. We don't learn a lot of geography in our schools. We memorize the names of places. If you look at a map, the different colors of each nation are symbols of the variety that the world offers. This variety, in all its beauty, is our inheritance. This variety, in all its problems, is also our inheritance.

I want to talk with you about the profession of social change activism. Most of the time we think of a profession as the answer to questions such as "What are you going to be"? Or "What profession are you going into"? Usually our response might be law, medicine, architecture, engineering, or teaching. All of these are worthwhile professions. But the most basic profession is the one you have

stepped into, on this occasion, and perhaps will commit yourself to becoming. It is the profession of social change activism.

If we were to get a list of professionals, it probably would not include “social change activism.” There may be a course here or there in high school or college under social studies about the movements that have occurred; that’s how far we’ve come from not having that in the textbooks. But the fact is that this is the most basic profession there is. ‘Most basic’ from the standpoint of what determines the kind of society we live in

Creating the Climate

The profession of social change activism represents that profession that creates the climate for the person concerned with law, to practice law for the people, to practice medicine for the people, or to practice engineering to serve society. The social changes that have come about through activism determine the conditions under which the other professions exist. Now the other professions may not realize it at all. They got into the Bar Association or the Medical Association and they think of themselves as being centered unto themselves. But I want to introduce you to the fact that the profession social change activism is the most fundamental, condition-setting profession there is.

The Law

In the course of your activism you will have to look at the law to see how it's working. For instance, if you go out and deal with a police brutality case, if some of you are organizing for the right of the people to not be intimidated. You have to find out what the law allows, what

it doesn't allow and how it has to be changed. If you get into the movement to extend medical care to the 40 million people in our country who don't have it, you are going to have to look at the arguments for preserving the status quo. You will have to know something about the medical profession and the healthcare system. You will not have to become a doctor to do it, but you will have to grasp what the arguments are against allowing people access to medical care.

Some of our cities have undergone some strange architectural changes over the last 30 to 40 years. We see perfectly good buildings that are old but of good construction being torn down to make way for a Holiday Inn or a parking lot. We have to set the tone in our activism for the architects to be able to do things that are socially useful. And as far as teaching, we are always learning and teaching in the social change activism profession. We're always taking in knowledge and imparting knowledge to others. We have to learn the psychology of people so that we can better learn and teach to impart the information

that we might have. So we are part of the teaching profession. We are basic to it.

You will find in the course of your years ahead, as part of the social change activism profession, that you will do a lot of teaching. You will find out that our movement is the main educator of people in the country. In other words, people go to school to get training, and that is wonderful. We should stay in school, get as much training as we can, and get the best marks that we can. Along with that, we must understand that the movement is what educates people. The movement educates teachers. You will find, for example, that the National Education Association has a social change commission made up of teachers who are interested in the different social change issues: peace, disarmament, anti-racism, and human rights.

A Great Educator

The movement is a great educator. The Civil Rights movement which some of you might have read about or heard about from your parents, did more to educate the average person in the United States about constitutional rights, the rights we the people are entitled to, than all the law schools in the country put together. Now that does not mean that the law schools are irrelevant, but we have to understand what is fundamental. You have entered the most fundamental profession of all the professions in the country.

Your work will require a multi-disciplinary approach. You will learn some law, medicine, engineering, architecture, psychology and a lot of teaching ability out of the necessary and practical requirement of your work. Because in the course of your work you will talk to lawyers, and they will be looking to you to give them a point of view they did not get at Harvard. Now you will not be approaching that from some sense of arrogance. It is the nature of your profession to become acquainted with many disciplines, and to bring them together in a sense of vision for the country as a whole. This can, in practice, point the way to where we ought to be going, to impart that vision and share that vision with people of many different disciplines and walks of life, who are interested and who want to participate in the movement that we are building.

As professional social change activists, it's going to be important for us to acquire a love of knowledge. Yes, "a love of knowledge."

Because, if we never get tired of learning, challenging the status quo will always sustain us in our organizing. Other avenues which we have not looked at will open up. We will look at new possibilities and say, "Wow." We will always be sustained by the fact that our acquaintance with knowledge has created a thirst for more. In the social change profession, we never become tired of learning. You will sometimes become physically exhausted because it's a grueling schedule, but we don't become tired of learning. We cannot tire of learning, but to the contrary, draw inspiration from the great variety of knowledge that is

before us, the cultures of other peoples, their experiences, and the history of the distant past and of the recent past. All of those things touch something inside of us and awaken us to the great inheritance of knowledge that has come unto this young generation. You are stepping into knowledge of yourselves and your 'somebodiness.'

Have you ever heard Jesse Jackson's "I am somebody"? I am somebody! That is an affirmative acclamation that we matter, that we are not to be ignored. That is true with every single individual. It is a statement of the fact that we matter. As social change activists we matter a whole lot, because the country is dependent upon us to give it a sense of direction. We did not pick this time. We did not sit down

and say, "I am somebody, therefore I've got to do this for the country."

This time in history, in which we live and the conditions that we live under, force us to assume that responsibility.

The Freedom Rides

I remember the Freedom Riders in 1961, that was a long time ago. We had sit-ins and Freedom Rides to break up the segregated interstate bus system. People left New York heading south on buses.

They were met by mobs in some places. Their nonviolent movement was confronted with a very violent spirit. Robert Kennedy was the Attorney General at the time under President John F. Kennedy called Dr. Martin Luther King Jr. asking us to call off the Freedom Rides. He did not know how to deal with the demands. Now, Robert Kennedy was educated at Harvard, he was a bright man, and he was Attorney General of the United States. He called Dr. King, a theologian, and told him that he, Robert Kennedy, "Did not know what to do."

The Freedom Rides around the South ultimately focused attention on the interstate commerce laws of the U.S. that affect interstate bus travel. We in the Southern Christian Leadership Conference (S.C.L.C.) had a meeting about the Freedom Rides. We determined that the U.S. Interstate Commerce Commission, which is a branch of the federal government, could issue an executive order requiring all

apartheid in interstate buses to desegregate because they were a burden on interstate commerce. So when Dr. King called Robert Kennedy back, he put it on him. He asked Robert Kennedy, "Why don't you get the Interstate Commerce Commission to issue an executive order declaring that maintaining segregation in interstate travel on the buses is an undue burden on interstate commerce?" We had to research the powers of the Interstate Commerce Commission. The Attorney General did not know what to do. He had to call the

movement, but he was not with the movement. He wanted this disruption to stop. "What can I do to stop it?" he asked. See, he was smart enough to know what he did not know. So through our spokesperson, Dr. Martin Luther King Jr., we had to educate the Attorney General on what he should do. From that moment, apartheid in interstate bus transportation ended.

I give you that example, not because it is the only one, but because it illustrates that the movement is a mass educator. When you are confronted at various points, you try to look at what tools you have at your disposal to get something done. You become acquainted with a wide spectrum of academic disciplines that enable you to make the arguments as a professional social change activist for a certain area of social change.

We are Somebody

So given that, we are somebody, aren't we? We are somebody to whom people, who are trying to solve problems, will come to and seek advice. So one might say we go from "I am somebody?" with a question mark (meaning "I am not sure I am somebody") to "I am somebody!" with an affirmation. Oh yeah we are somebody! You may not have a law degree but you *are* somebody, because sometimes you are going to educate the lawyers. You do not do it out of arrogance. The point is you are going to acquire information and understanding.

The lawyer who wants to be socially useful is going to turn to you, and so will the doctor, the architect, the teacher, and the engineer. I want you to think about this. If you combine what you are learning in the social change movement with going to school to earn these formal degrees, then you are talking about being somebody. It is not a substitute for going to school to get the formal training but you are somebody when you have that formal training because you who have to give direction to people. And you will find in every one of these professions people who want to give more meaning to their lives by being involved in the movement. They will get out there and practice their profession, but they will say, "This is not fulfilling. I have done that. I know how to do that and I have made 'x' thousands of dollars, but there is something missing in my life." There are people in every profession who have a social change consciousness because they were exposed to problems long before they became professionals, long before they became leaders in their professions.

Always a Useful Role

We always have a useful role to play as members of the social change activist profession. There are cities that have to be rebuilt; there are health systems that have to be expanded and made accessible to the people; there is the environment that we must get people involved in protecting and improving; and, there is the scourge of war that we

must insist that people study no more. Oh, there is a lot to do, all of it challenging. It does not defeat us to know that those problems exist, because we have a rich inheritance. This generation has a great inheritance passed on to it; the historical experience, general knowledge and knowledge of our culture. There is a rich inheritance of experience to build upon. You are not alone in relation to your generation or to the older or younger generations.

I have asked for the map because this is the world (pointing to a world map on the wall). We are working in Seattle, New Mexico, Dallas, Nicaragua. This is it! See all these different cultures? This is the human race along with all the other species of life on this planet. This is the continent of Africa. People in South Africa are undergoing a profound democratic transformation. All over the world there are meetings like this of young people who are searching for the experience and vision that will enable them to participate in making this world that we share a better place.

Around the World

There are many areas of this world where children your age are working for \$2 dollars a week weaving carpets and making shoes that are sold here in the United States. There are many parts of this world where children have to go with their mother walking two miles to get fresh water to drink, because the water in their village has been polluted by corporations drilling for oil or damaging the environment

through their construction. There of this world where children do not have a “summer vacation” since the children are never in school to begin with because the schools are not there. And there are other areas of the world where children are victims of war and military occupation, who live in the misery of refugee camps.

These are not natural environmental situations. These are social conditions created by the power relations in the world that allow the rich to become wealthier, and poor to become poorer. We understand that and we will understand that more as we begin to get involved in our social change profession. That is part of our social inheritance. So, on a scale of ten, we are not a zero in this understanding. We have to change the power relationship. That is where our commitment comes into our social change profession—our commitment to learn, to experience, to share, to have curiosity about people in other parts of the world and our absolute commitment to dismiss racism.

Profit Off Our Divisions

The distortion of “racial superiority,” as introduced by Western Civilization, is outside of a civil definition of the world. This distortion is relatively new. It is 500 years old, not 5,000 years old. People have had organized societies all over the world for a much longer time. Racism is new. It is virulent and eating people up because we do not yet have enough social consciousness to build up immunity to it. Nevertheless, we are looking at a world where variety is the norm.

How many different species of birds, flowers, animals, and life in the sea are there? How many colors, hues, and cultures of people? This is our world that we share with four billion other folks. It is important to recognize that 99.44 percent of the people we share this world with want the same things we do a peaceful life, families, a chance to travel, a clean environment the right to get an education, and the right to live a long life with our neighbors. People want to get along. But the small fraction that does not is making money off of every problem we see.

You can reduce most of the problems to a bottom line of power that is used to block certain changes from happening. People are making money out of sexism, racism, ruining the environment, low wages for workers, new jails, police brutality, all because an intimidated, divided community is easier to exploit.

As social change activists who love knowledge, we are not attracted to and we oppose the program of demonizing people because we do not happen to know all the details of their culture. After all the jumping up and down and the yellow ribbons of the Gulf War in 1991, the U.S. Defense Department issued its own report that 100,000 people had been killed in Iraq by “smart” bombs. That was possible because the vilification of Iraqis preceded the bombing which was done by the military from the air. They do not see what is happening to people, and they are trained not to care. They are told, “You just drop your load.”

Democracy Education

Transformers of Civilization

One of the fundamental reasons why this social change activism is so important is because we are transformers of civilization. In opposing war, racism, sexism, illiteracy, and fighting for people to enjoy and share the world, we are preserving and advancing civilization. For me, one of Dr. Martin Luther King Jr.'s most important observations was that "The United States is a society whose technology has outstripped its civilization" he said, "We have guided missiles and misguided men." He said this in 1967. The current 1995 military budget is going back up to \$267 billion. Do you know what that amount of money, spent wisely, could do in one year? We could seriously begin to rebuild our cities, put the public school education system on a good footing, and increase access to health care, all in one year. However, "Our technology outstrips our civilization."

We have to have people in our disarmament understand technology and its impact on our society. Otherwise we will have scientists sitting around creating germ warfare with no social consciousness, scientists who will not take responsibility for preventing the crime of turning germs loose on the world. Scientists have to be confronted with the use of their science. We must work to close the gap between technology and civilization. That change activists must do.

The Joy Movement

Despite difficulties, we will inevitably experience that this is fundamentally **a joy movement**. You will get great satisfaction out of speaking truth to power. You will enjoy this. You will be able to stop corporations from drilling and polluting and the fish will come back. If you are in a literacy program and helping young brothers and sisters to get ahead in reading and writing - that is a joy movement. You are "Bringing good news to the captive." Our whole country is a captive of the military industrial complex. Preach good news to the captive. The good news is that we do not have to put up with this. We are somebody. People get to feeling down because they think: "Things are so overwhelming that I am not going to bother to work for change."

You can do a whole lot. You can give your life to this movement. It does not mean to fight and die, it means to give your *life*: your energy, talent, creativity, and commitment to this dream!

THE DRUM MAJOR INSTINCT

DR. MARTIN LUTHER KING, JR.

This morning I would like to use as a subject from which to preach: "The Drum Major Instinct." "The Drum Major Instinct." And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark. Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'" And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."

The setting is clear. James and John are making a specific request of the master. They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world. And they thought of Jesus as this kind of king. And they were thinking of that day when Jesus would reign supreme as this new king of Israel. And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."

Now very quickly, we would automatically condemn James and John, and we would say they were selfish. Why would they make such a selfish request? But before we condemn them too quickly, let us look

calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for importance. That same desire for attention, that same desire to be first. Of course, the other disciples got mad with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities. And there is deep down within all of us an instinct. It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first. And it is something that runs the whole gamut of life.

And so before we condemn them, let us see that we all have the drum major instinct. We all want to be important, to surpass others, to achieve distinction, to lead the parade. Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse. Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct.

And you know, we begin early to ask life to put us first. Our first cry as a baby was a bid for attention. And all through childhood the drum major impulse or instinct is a major obsession. Children ask life to grant them first place. They are a little bundle of ego. And they have innately the drum major impulse or the drum major instinct.

Now in adult life, we still have it, and we really never get by it. We like to do something good. And you know, we like to be praised for it. Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised. Everybody likes it, as a matter of fact. And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to

our ego. Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it. The only unhappy people about praise is when that praise is going too much toward somebody else. (That's right) But everybody likes to be praised because of this real drum major instinct.

Now the presence of the drum major instinct is why so many people are "joiners." You know, there are some people who just join everything. And it's really a quest for attention and recognition and importance. And they get names that give them that impression. So you get your groups, and they become the "Grand Patron," and the little fellow who is henpecked at home needs a chance to be the "Most Worthy of the Most Worthy" of something. It is the drum major impulse and longing that runs the gamut of human life. And so we see it everywhere, this quest for recognition. And we join things, overjoin really, that we think that we will find that recognition in.

Now the presence of this instinct explains why we are so often taken by advertisers. You know, those gentlemen of massive verbal persuasion. And they have a way of saying things to you that kind of gets you into buying. In order to be a man of distinction, you must drink this whiskey. In order to make your neighbors envious, you must drive this type of car. (Make it plain) In order to be lovely to love you must wear this kind of lipstick or this kind of perfume. And you know, before you know it, you're just buying that stuff. (Yes) That's the way the advertisers do it.

I got a letter the other day, and it was a new magazine coming out. And it opened up, "Dear Dr. King: As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts and the sciences, and I know you will want to read what I have to say." Of course I did. After you said all of that and explained me so exactly, of course I wanted to read it. [laughter]

But very seriously, it goes through life; the drum major instinct is real. (Yes) And you know what else it causes to happen? It often causes us to live above our means. (Make it plain) It's nothing but the drum major instinct. Do you ever see people buy cars that they can't even begin to buy in terms of their income? (Amen) [laughter] You've seen people riding around in Cadillacs and Chryslers who don't earn enough to have a good T-Model Ford. (Make it plain) But it feeds a repressed ego.

You know, economists tell us that your automobile should not cost more than half of your annual income. So if you make an income of five thousand dollars, your car shouldn't cost more than about twenty-five hundred. That's just good economics. And if it's a family of two, and both members of the family make ten thousand dollars, they would have to make out with one car. That would be good economics, although it's often inconvenient. But so often, haven't you seen people making five thousand dollars a year and driving a car that costs six thousand? And they wonder why their ends never meet. [laughter] That's a fact.

Now the economists also say that your house shouldn't cost—if you're buying a house, it shouldn't cost more than twice your income. That's based on the economy and how you would make ends meet. So, if you have an income of five thousand dollars, it's kind of difficult in this society. But say it's a family with an income of ten thousand dollars, the house shouldn't cost much more than twenty thousand. Well, I've seen folk making ten thousand dollars, living in a forty- and fifty-thousand-dollar house. And you know they just barely make it. They get a check every month somewhere, and they owe all of that out before it comes in. Never have anything to put away for rainy days.

But now the problem is, it is the drum major instinct. And you know, you see people over and over again with the drum major instinct taking them over. And they just live their lives trying to outdo the Joneses. (Amen) They got to get this coat because this particular coat

is a little better and a little better-looking than Mary's coat. And I got to drive this car because it's something about this car that makes my car a little better than my neighbor's car. (Amen) I know a man who used to live in a thirty-five-thousand-dollar house. And other people started building thirty-five-thousand-dollar houses, so he built a seventy-five-thousand-dollar house. And then somebody else built a seventy-five-thousand-dollar house, and he built a hundred-thousand-dollar house. And I don't know where he's going to end up if he's going to live his life trying to keep up with the Joneses.

There comes a time that the drum major instinct can become destructive. (Make it plain) And that's where I want to move now. I want to move to the point of saying that if this instinct is not harnessed, it becomes a very dangerous, pernicious instinct. For instance, if it isn't harnessed, it causes one's personality to become distorted. I guess that's the most damaging aspect of it: what it does to the personality. If it isn't harnessed, you will end up day in and day out trying to deal with your ego problem by boasting. Have you ever heard people that—you know, and I'm sure you've met them—that really become sickening because they just sit up all the time talking about themselves. (Amen) And they just boast and boast and boast, and that's the person who has not harnessed the drum major instinct.

And then it does other things to the personality. It causes you to lie about who you know sometimes. (Amen, Make it plain) There are some people who are influence peddlers. And in their attempt to deal with the drum major instinct, they have to try to identify with the so-called big-name people. (Yeah, Make it plain) And if you're not careful, they will make you think they know somebody that they don't really know. (Amen) They know them well, they sip tea with them, and they this-and-that. That happens to people.

And the other thing is that it causes one to engage ultimately in activities that are merely used to get attention. Criminologists tell us that some people are driven to crime because of this drum major

instinct. They don't feel that they are getting enough attention through the normal channels of social behavior, and so they turn to anti-social behavior in order to get attention, in order to feel important. (Yeah) And so they get that gun, and before they know it they robbed a bank in a quest for recognition, in a quest for importance.

And then the final great tragedy of the distorted personality is the fact that when one fails to harness this instinct, (Glory to God) he ends up trying to push others down in order to push himself up. (Amen) And whenever you do that, you engage in some of the most vicious activities. You will spread evil, vicious, lying gossip on people, because you are trying to pull them down in order to push yourself up. (Make it plain) And the great issue of life is to harness the drum major instinct.

Now the other problem is, when you don't harness the drum major instinct—this uncontrolled aspect of it—is that it leads to snobbish exclusivism. It leads to snobbish exclusivism. (Make it plain) And you know, this is the danger of social clubs and fraternities—I'm in a fraternity; I'm in two or three—for sororities and all of these, I'm not talking against them. I'm saying it's the danger. The danger is that they can become forces of classism and exclusivism where somehow you get a degree of satisfaction because you are in something exclusive. And that's fulfilling something, you know—that I'm in this fraternity, and it's the best fraternity in the world, and everybody can't get in this fraternity. So it ends up, you know, a very exclusive kind of thing.

And you know, that can happen with the church; I know churches get in that bind sometimes. (Amen, Make it plain) I've been to churches, you know, and they say, "We have so many doctors, and so many school teachers, and so many lawyers, and so many businessmen in our church." And that's fine, because doctors need to go to church, and lawyers, and businessmen, teachers—they ought to be in church.

But they say that—even the preacher sometimes will go all through that—they say that as if the other people don't count. (Amen)

And the church is the one place where a doctor ought to forget that he's a doctor. The church is the one place where a Ph.D. ought to forget that he's a Ph.D. (Yes) The church is the one place that the school teacher ought to forget the degree she has behind her name. The church is the one place where the lawyer ought to forget that he's a lawyer. And any church that violates the "whosoever will, let him come" doctrine is a dead, cold church, (Yes) and nothing but a little social club with a thin veneer of religiosity.

When the church is true to its nature, (Whoop) it says, "Whosoever will, let him come." (Yes) And it does not supposed to satisfy the perverted uses of the drum major instinct. It's the one place where everybody should be the same, standing before a common master and savior. (Yes, sir) And a recognition grows out of this—that all men are brothers because they are children (Yes) of a common father.

The drum major instinct can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it. Or because he has some economic security, that he's a little better than that person who doesn't have it. And that's the uncontrolled, perverted use of the drum major instinct.

Now the other thing is, that it leads to tragic—and we've seen it happen so often—tragic race prejudice. Many who have written about this problem—Lillian Smith used to say it beautifully in some of her books. And she would say it to the point of getting men and women to see the source of the problem. Do you know that a lot of the race problem grows out of the drum major instinct? A need that some people have to feel superior. A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (Make it plain, today, 'cause I'm against it, so help me God)

And they have said over and over again in ways that we see with our own eyes. In fact, not too long ago, a man down in Mississippi said that God was a charter member of the White Citizens Council. And so God being the charter member means that everybody who's in that has a kind of divinity, a kind of superiority. And think of what has happened in history as a result of this perverted use of the drum major instinct. It has led to the most tragic prejudice, the most tragic expressions of man's inhumanity to man.

The other day I was saying, I always try to do a little converting when I'm in jail. And when we were in jail in Birmingham the other day, the white wardens and all enjoyed coming around the cell to talk about the race problem. And they were showing us where we were so wrong demonstrating. And they were showing us where segregation was so right. And they were showing us where intermarriage was so wrong. So I would get to preaching, and we would get to talking—calmly, because they wanted to talk about it. And then we got down one day to the point—that was the second or third day—to talk about where they lived, and how much they were earning. And when those brothers told me what they were earning, I said, "Now, you know what? You ought to be marching with us. [laughter] You're just as poor as Negroes." And I said, "You are put in the position of supporting your oppressor, because through prejudice and blindness, you fail to see that the same forces that oppress Negroes in American society oppress poor white people. (Yes) And all you are living on is the satisfaction of your skin being white, and the drum major instinct of thinking that you are somebody big because you are white. And you're so poor you can't send your children to school. You ought to be out here marching with every one of us every time we have a march."

Now that's a fact. That the poor white has been put into this position, where through blindness and prejudice, (Make it plain) he is forced to support his oppressors. And the only thing he has going for him is the false feeling that he's superior because his skin is white—and can't hardly eat and make his ends meet week in and week out. (Amen)

And not only does this thing go into the racial struggle, it goes into the struggle between nations. And I would submit to you this morning that what is wrong in the world today is that the nations of the world are engaged in a bitter, colossal contest for supremacy. And if something doesn't happen to stop this trend, I'm sorely afraid that we won't be here to talk about Jesus Christ and about God and about brotherhood too many more years. (Yeah) If somebody doesn't bring an end to this suicidal thrust that we see in the world today, none of us are going to be around, because somebody's going to make the mistake through our senseless blunderings of dropping a nuclear bomb somewhere. And then another one is going to drop. And don't let anybody fool you, this can happen within a matter of seconds. (Amen) They have twenty-megaton bombs in Russia right now that can destroy a city as big as New York in three seconds, with everybody wiped away, and every building. And we can do the same thing to Russia and China.

But this is why we are drifting. And we are drifting there because nations are caught up with the drum major instinct. "I must be first." "I must be supreme." "Our nation must rule the world." (Preach it) And I am sad to say that the nation in which we live is the supreme culprit. And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.

God didn't call America to do what she's doing in the world now. (Preach it, preach it) God didn't call America to engage in a senseless, unjust war as the war in Vietnam. And we are criminals in that war. We've committed more war crimes almost than any nation in the world, and I'm going to continue to say it. And we won't stop it because of our pride and our arrogance as a nation.

But God has a way of even putting nations in their place. (Amen) The God that I worship has a way of saying, "Don't play with me." (Yes) He has a way of saying, as the God of the Old Testament used to say to the Hebrews, "Don't play with me, Israel. Don't play with me, Babylon. (Yes) Be still and know that I'm God. And if you don't stop

your reckless course, I'll rise up and break the backbone of your power." (Yes) And that can happen to America. (Yes) Every now and then I go back and read Gibbons' Decline and Fall of the Roman Empire. And when I come and look at America, I say to myself, the parallels are frightening. And we have perverted the drum major instinct.

But let me rush on to my conclusion, because I want you to see what Jesus was really saying. What was the answer that Jesus gave these men? It's very interesting. One would have thought that Jesus would have condemned them. One would have thought that Jesus would

have said, "You are out of your place. You are selfish. Why would you raise such a question?"

But that isn't what Jesus did; he did something altogether different. He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my disciple, you must be." But he reordered priorities. And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (Yes) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (Amen) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."

And he transformed the situation by giving a new definition of greatness. And you know how he said it? He said, "Now brethren, I can't give you greatness. And really, I can't make you first." This is what Jesus said to James and John. "You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (Amen)

And so Jesus gave us a new norm of greatness. If you want to be important—wonderful. If you want to be recognized—wonderful. If you want to be great—wonderful. But recognize that he who is greatest among you shall be your servant. (Amen) That's a new definition of greatness.

And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (Everybody) because everybody can serve. (Amen) You don't have to have a college degree to serve. (All right) You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. (Amen) You only need a heart

full of grace, (Yes, sir, Amen) a soul generated by love. (Yes) And you can be that servant.

I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (Yeah) because he was a great one. And he just went about serving. He was born in an obscure village, (Yes, sir) the child of a poor peasant woman. And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (Amen) Then for three years, he just got on his feet, and he was an itinerant preacher. And he went about doing some things. He didn't have much. He never wrote a book. He never held an office. He never had a family. (Yes) He never owned a house. He never went to college. He never visited a big city. He never went two hundred miles from where he was born. He did none of the usual things that the world would associate with greatness. He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. They called him a rabble-rouser. They called him a troublemaker. They said he was an agitator. (Glory to God) He practiced civil

disobedience; he broke injunctions. And so he was turned over to his enemies and went through the mockery of a trial. And the irony of it all is that his friends turned him over to them. (Amen) One of his closest friends denied him. Another of his friends turned him over to his enemies. And while he was dying, the people who killed him gambled for his clothing, the only possession that he had in the world. (Lord help him) When he was dead he was buried in a borrowed tomb, through the pity of a friend.

Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history. All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together (Yes) have not affected the life of man on this earth (Amen) as much as that one solitary life. His name may be a familiar one. (Jesus) But today I can hear them talking about him. Every now and

then somebody says, "He's King of Kings." (Yes) And again I can hear somebody saying, "He's Lord of Lords." Somewhere else I can hear somebody saying, "In Christ there is no East nor West." (Yes) And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world." He didn't have anything. (Amen) He just went around serving and doing good.

This morning, you can be on his right hand and his left hand if you serve. (Amen) It's the only way in.

Every now and then I guess we all think realistically (Yes, sir) about that day when we will be victimized with what is life's final common denominator—that something that we call death. We all think about it. And every now and then I think about my own death and I think about my own funeral. And I don't think of it in a morbid sense. And every now and then I ask myself, "What is it that I would want said?" And I leave the word to you this morning.

If any of you are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long. (Yes) And every now and then I wonder what I want them to say. Tell them not to mention that I have a Nobel Peace Prize—that isn't important. Tell them not to mention that I have three or four hundred other awards—that's not important. Tell them not to mention where I went to school. (Yes)

I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. (Yes)

I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody.

I want you to say that day that I tried to be right on the war question. (Amen)

I want you to be able to say that day that I did try to feed the hungry. (Yes)

And I want you to be able to say that day that I did try in my life to clothe those who were naked. (Yes)

I want you to say on that day that I did try in my life to visit those who were in prison. (Lord)

I want you to say that I tried to love and serve humanity. (Yes)

Yes, if you want to say that I was a drum major, say that I was a drum major for justice. (Amen) Say that I was a drum major for peace. (Yes) I was a drum major for righteousness. And all of the other shallow things will not matter. (Yes) I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind. (Amen) And that's all I want to say.

Democracy Education

If I can help somebody as I pass along,
If I can cheer somebody with a word or song,
If I can show somebody he's traveling wrong,
Then my living will not be in vain.
If I can do my duty as a Christian ought,
If I can bring salvation to a world once wrought,
If I can spread the message as the master taught,
Then my living will not be in vain.

Yes, Jesus, I want to be on your right or your left side, (Yes) not for any selfish reason. I want to be on your right or your left side, not in terms of some political kingdom or ambition. But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.

Delivered at Ebenezer Baptist Church, Atlanta, Georgia, on 4 February 1968.

A RITUAL TO READ TO EACH OTHER

WILLIAM STAFFORD

If you don't know the kind of person I am
and I don't know the kind of person you are
a pattern that others made may prevail in the world
and following the wrong god home we may miss our star.

For there is many a small betrayal in the mind,
a shrug that lets the fragile sequence break
sending with shouts the horrible errors of childhood
storming out to play through the broken dike.

And as elephants parade holding each elephant's tail
but if one wanders the circus won't find the park,
I call it cruel and maybe the root of all cruelty
to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy,
a remote important region in all who talk:
though we could fool each other, we should consider—
lest the parade of our mutual life gets lost in the dark.

For it is important that awake people be awake,
Or a breaking line may discourage them back to sleep;
the signals we give— yes or no, maybe—
should be clear: the darkness around us is deep.

“A Ritual to Read to Each Other” by William Stafford
From, *THE DARKNESS AROUND US IS DEEP*
© 1993 by the Estate of William Stafford
Harper Collins

POEM "A RITUAL TO READ TO EACH OTHER"

ABOUT THE POET

William Stafford, born and raised in Kansas, opposed war and violence, and organized his life as a statement for peace and justice. He taught at Lewis & Clark College in Portland, Oregon, and authored more than fifty books. He passed away in 1993.

THE CONCEPTUAL ASSIGNMENT

William Stafford's poem deals with staying awake, communicating, being involved and building community. Dr. King Wrote:

"One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of the status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. Together we must learn to live as sisters and brothers or together we will be forced to perish as fools." Dr. Martin L. King, Jr.

Write lines about the changes you believe we should stay awake for, or be involved in. You do not have to tell a story. Change your topic every third or fourth line.

THE TECHNICAL ASSIGNMENT

1. Write about one or more of the five senses (sight, hearing, taste, touch, smell) in making your lines.
2. Complete the following lines and use in your work:
"If you don't know _____
and I don't know....."
3. Use the line, "For it is important that"



“The Power of Nonviolence” and “Creating Power in Your School” Tabs

“The Power of Nonviolence”
and “Creating Power in Your
School” tabs are not formal
chapters of the curriculum.

We utilize these two chapters
in our workshops and have
left them in the workbook.



The promise of democracy brings a necessary responsibility to all.

Nonviolence instructs, we cannot become the persons we are meant to be without others becoming who they are meant to be.

Power of Nonviolence

NONVIOLENCE IS A PHILOSOPHY AND A WAY OF LIFE DEDICATED TO CHANGE AND A STRONGER DEMOCRACY.

This section studies the basic principles and components of Dr. King's Nonviolence. It includes, Dr. King's words about Nonviolence and power, two views on the nature of power, a basic assumption about Nonviolence, the four components and six principles of nonviolent change, and more!

Creating Power in Your School

This section helps develop students' leadership in the school. Leadership calls on us to be suited up every day. Being other-interested and response-able are social skills and character traits which require constant exercise and practice. Most individuals who aspire to be a leader fail, not because they lack leadership talent, but because they are afraid to apply their leadership in diverse social settings.

It is fairly easy to talk like a leader when you are alone or in a small group of like minded individuals. To talk and act as a leader in the class rooms, hallways, locker rooms and cafeteria of your school demands inspiration, motivation and perspiration. Being a leader does not require a hero or heroine. It requires a normal person who is willing to confront her or his own fears and practice, practice, practice leadership actions and development.



BACK TO SCHOOL SUCCESS: 10 STEPS FOR AN EMPOWERED EDUCATION

- 1. SIT IN THE FIRST TWO ROWS OF ALL YOUR CLASSROOMS.** You want to listen, learn and participate and you want to be heard from, learned from and called on. Not "shrinking" from your power, means sitting in the front of the class.
- 2. ASK FOR EXPECTATIONS OF EXCELLENCE FROM ALL YOUR TEACHERS.** Shake the hand of every teacher you have. Look them in the eye, introduce yourself, tell them you want to excel in their class and ask that they expect excellence from you.
- 3. MEET THE PRINCIPAL WITHIN THE FIRST TWO WEEKS OF SCHOOL.** Establish a relationship where she or he knows you are a leader and are willing to be of service.
- 4. SEEK OUT AND ACCEPT CRITICISM** with a thank you and openness to change.
- 5. CALL US WITHIN THE FIRST TWO WEEKS OF SCHOOL.** Get in touch with us about how to accomplish these requests.
- 6. PRACTICE NONVIOLENCE/EXCELLENCE AS A WAY OF LIFE FOR COURAGEOUS PEOPLE.** Practice confronting your fears; turning disappointments into assets; looking for the good in others; learning how to love your enemies; know and practice the six steps for nonviolent action.
- 7. BUILD COMMUNITY/KEEP THE CIRCLE AT SCHOOL.** Smile, build friends and allies across race, class, age and gender lines; get to know the staff, teachers, administrators; let them know you are a leader and nonviolence practitioner. Build a circle of people around you who want to excel and who want you to excel.
- 8. DEVELOP THE LEVERS OF PERSONAL AND GROUP POWER AT YOUR SCHOOL.** Know who has the political, economic and cultural-spiritual power at your school and why, how, and when. Know your own power and how it relates to the group. Develop the levers of your power and the power of others. Remember: You are somebody, always, and you represent many more people than just yourself.
- 9. GET INVOLVED, STAY INVOLVED.** Coach a Leadership-Poetry and/or Nonviolence Workshop at your school, church or community center. Participate in community, political, cultural activities, run for office, give speeches, produce poetry readings and other cultural events.
- 10. PRACTICE THE SIX STEPS FOR PERMANENT CHANGE.** Know what you want to change about yourself, then implement the six steps to make that change. Know what you want to change about your school and community, then implement the six steps to make that change. Study, write, pray, meditate, self-talk, act, to excel in school and everything you do.

TRANSFORMATION IN ACTION

How to make changes that last.

Persons desiring change must use more than sincerity and conscientiousness. History has shown that these good attributes may degenerate into brutal and disastrous events. We must be pushed in our efforts to do good by more than emotion. Anger has its place in human life, but anger combined with sincere ignorance and conscientious stupidity can make one the victimizer, and it can destroy, from the inside, groups and efforts of social change.

For thousands of years women and men of good will have battled the status quo by battling for enlightenment. Knowing what's wrong in your community isn't enough. Being disgusted about what is wrong likewise fails to transform the individual or change the community. Our effort to change must cease supporting closed mindedness and we must remind ourselves that we have a moral responsibility to be intelligent. At times good people in the community have talked as though ignorance were a virtue and intelligence a crime.

This is not to say you have to be a university graduate or a well trained scholar in order to transform and to be a leader in changing the community. Individuals from all backgrounds have inspired intelligence and foresight. This request for intelligence is a request for open mindedness, sound judgment, and love for truth.

Too many good people trying to change themselves and transform society devote too much energy talking about their opponents. To better develop our capacity to transform we must devote more energy to enlightenment (ours and others) and to our own capacity. We must devote more energy to the development of the team of good people who are making changes.

"So we have a mandate both to conquer sin and also to conquer ignorance. We, are presently having a rendezvous with chaos, not merely because of human badness, but also because of human stupidity..... One day we will learn that the heart can never be totally right if the head is totally wrong. It is a call for people to rise above the stagnation of closed mindedness and be open minded and engaged in an assiduous pursuit for truth."
Dr. Martin Luther King, Jr.

JOURNAL WRITING METHOD

INSTITUTE FOR COMMUNITY LEADERSHIP

There are many methods of journal writing. All of them differ from diary **writing**. Diary writing is generally designed to either record one's personal activities or one's feelings about what is happening in one's life. Diary writing can be beneficial.

ICL uses a very basic journal writing method. It combines looking at the world, the local community, our own world-view or philosophy, and our own self-transformation.

There is no requirement in terms of length or duration of writing. We suggest, as you develop experience with this model, that you write more and more each time. Work up to where you can write a page or more on each segment. To begin with write at least two sentences about each of the four topics.

1. Pick an international or world event. You can go to a newspaper on line or use any source you like. Write one sentence (and only one) that names or states the basic topic. Here is an example. I see a headline or read an article about "Israel Bombs Gaza for Third Day." I write one sentence about the headline or story such as, "Once again Israel uses heavy weapons against Palestinian civilians." Then I write at least two sentences about how I feel about the event. This process is repeated in the rest of the segments. So, once again, pick an international topic. Write only one sentence that states the basic topic. Then write at least two sentences about how you **feel** about the topic.
2. Pick a local (your city our county) event. Write only one sentence that names or states the basic topic. Write at least two sentences about how you **feel** about the event or topic.
3. Pick a philosophical idea. It can be from your own philosophy or that of anyone else. Write only one sentence that states the basic idea. Write at least two sentences about how you **feel** about the idea.
4. Pick something about yourself that you want to change. Write only one sentence that states the basic change. Write at least two sentences about how you **feel** about the change you want to make.

Bibliography

Adelbert, Ames, Jr., Bamberger, W. C., *A Life of Vision and Becomingness*. Whitmore Lake: Bamberger Books, 2006.

Brameld, Theodore, *Education as Power*. New York: Holt, Rinehart and Winston, Inc., 1965.

Brameld, Theodore, *Ends and Means in Education: A Midcentury Appraisal*. Harper & Brothers, 1950.

Carson, Clayborne; Peter Holloran, (Editors), *A Knock at Midnight*. New York: IPM Intellectual Properties Management, Inc. in Association with Warner Books, 1998.

Carson, Clayborne; Mcevoy, Andrea Spero; and Mohnot, Ashni (Editors), *King and Global Liberation*. Inkworks Press, 1976

Carson, Clayborne, (Editor), *The Autobiography of Martin Luther King, Jr.* New York: IPM Intellectual Properties Management, Inc. in Association with WARNER BOOKS, 1998.

Childs, John L., *Education and Morals*. New York: Appleton-Century-Crofts, Inc., 1950.

Counts, George S., *Dare the School Build a New Social Order*. London: Southern Illinois University Press, 1932.

Jackson, Jesse L.; Watkins, Frank; and Hatch, Roger D., *Straight from the Heart*. Fortress, 1987

Kelley, Earl C., *Education for What Is Real*. New York: Harper & Brothers Publishers, 1947.

Democracy Education

Kilpatrick, William Heard, *Education For a Changing Civilization*. New York, The Macmillan Company, 1931.

King, Martin Luther, Jr., *The Measure of a Man*. Philadelphia. The Christian Education Press, 1959. Two Devotional Addresses.

King, Martin Luther, Jr., *Strength to Love*. New York, Harper& Row, 1963. Sixteen sermons and one essay entitled "Pilgrimage to Nonviolence."

King, Martin Luther, Jr., *Stride toward Freedom: The Montgomery Story*. New York, Harper, 1958.

King, Martin Luther, Jr., *The Trumpet of Conscience*. New York, Harper & Row, 1968.

King, Martin Luther, Jr., *Where Do We Go From Here: Chaos or Community?* New York, Harper & Row, 1967.

King, Martin Luther, Jr., *Why We Can't Wait*. New York, Harper & Row, 1963.

Minkart, Deborah; Murray, Alana D.; Jenice , L. (Editors), *Putting the Movement Back Into Civil Rights Teaching*. McArdle Printing, 2004

Pinker, Steven, *Words and Rules*. New York: Perennial, 1999.

Riley, Dorothy Winbush, (Editor), *My Soul Looks Back, 'Less I Forget*. New York: Harper Collins Publishers, 1991.

Woodson, Carter Goodwin, *The Mis-Education of the Negro*. Chicago: African American Images, 2000.

The following books of Dr. King's writings have been edited under the direction of Dr. Clayborne Carson, Director of the Martin Luther King, Jr. Research and Education Institute at Stanford University.

The Papers of Martin Luther King Jr. Volume VI: Aducate of the Social Gospel, Sept 1948 – March 1963. Edited with Susan Carson, Susan Endlander, Troy Jackson, and Gerald L. Smith. Berkeley: University of California Press, 2007.

The Papers of Martin Luther King Jr., Volume V: Threshold of a New Decade, Jan 1959 – Dec 1960. Edited with Tenisha Amrstrong, Susan Carson, Adrienne Clay, and Kieran Taylor. Berkeley: University of California Press, 2005.

The Papers of Martin Luther King Jr. Volume VI: Symbol of the Movement, Jan 1957 – Dec 1958. Edited with Susan Carson, Adrienne Clay, Virginia Shadron, and Kerry Taylor. Berkeley: University of California Press, 2000.

The Papers of Martin Luther King Jr. Volume III: Birth of a New Age, Dec 1955 – Dec 1956. Edited with Stewart Burns, Susan Carson, Pete Holloran, Dana Powell. Berkeley: University of California Press, 1997.

The Papers of Martin Luther King Jr. Volume I: Called to Serve, Jan 1929 – June 1951. Edited with Ralph E. Luker and Penny A. Russell. Berkeley: University of California Press, 1992.

Copyright © 2021 by Roy D. Wilson

Published by Institute for Community Leadership Press

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, or any information storage and retrieval system, without permission from the publisher.

A research based, culturally relevant curriculum developing literacy, leadership and character. Prepares students for meaningful academic and civic engagement today.

Democracy Education: Teaching and learning for the common good.

Critical Democracy Theory

Equity

Interracial unity

Civic Society

Problem solving pedagogy

Sustainability

Democracy Education
Series