The Olive Branch Teacher's Guide

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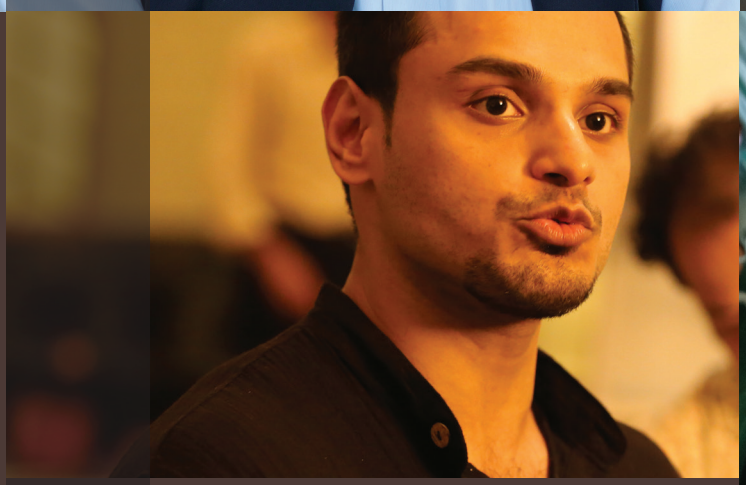
The Educators' Magazine of Seeds of Peace International



Special Issue: "Making History"

from the editor

DANIEL NOAH MOSES

LET US PAUSE IN THESE DIFFICULT times to ask, dear reader, why learn history? What are the goals? What is the relationship between history and the challenges we cope with today? And what might this have to do with Seeds of Peace?

Without history, we are, as the German philosopher Nietzsche described it, like the cows lazily chewing grass in the pasture, with each moment more or less the same. As human beings, we live with consciousness of time. Entire generations (including yours and mine) have passed or will pass from the scene as new generations take their places briefly under the sun.

Through history, we root ourselves and continually recreate our communities, across generations, by telling stories of where "we" come from and how we arrived at the present point. How we teach the past grows from who we are and want to be. History education is about belonging and finding meaning in this world. History can be welded as a weapon or as a tool to cultivate understanding. It can be fire to warm our hearts or to heat up hatred and conflict.

Each summer delegations from nations in conflict arrive at the Seeds of Peace International Camp, by the shores of Pleasant Lake (in Otisfield, Maine, three hours north of Boston). The "Seeds" (campers) and educators carry or roll their luggage. They bring cell phones and various gadgets. Each one brings a unique bundle of habits, talents, loves, fears, and hopes. And they bring their "narratives," which is another way to say their "histories."

At camp, narratives clash. Every ethnic, racial, national or religious conflict has a history of grievances, suffering, accusations, tragedies, celebrations, victory and loss. People get emotional about things that happened before they were born because it feels almost as if it happened to them. Some say, enough! Look to the future. But history is heavy. In the Middle East, in South Asia, and in other parts of the world, history can be so heavy. The conflicts beyond the camp boundaries are reflected at camp every day.

Strange as it might sound, "history" is NOT the past. The past is composed of infinite facts and events—of everything that has happened. Once something happens—voila, it becomes part of the past. But most of what happens goes unnoticed or unremembered. People "make" history by taking care of specific facts, while letting others swirl along. Think of how many small things happen each day of our lives. This morning you ate hummus or oatmeal; you paid your telephone bill; your toothache persisted; you noticed a one-armed man with dark glasses standing by a red Rolls Royce in the parking lot; you finished a project that made you proud; your daughter called and made you laugh; there was an act of violence in your neighborhood; maybe there was a lightning storm and the power went out or you read in the paper that a famous person you admired just died. What you decide to tell about your day will depend on how you sift through the vast facts of even that short period. It will depend on what you think is important to tell to a particular audience at a specific time. We share different facts with the dentist, with our colleagues, our spouse, children, parents, friends, or the investigating detectives trying to solve a crime. How we view a specific moment in our lives also changes through time. I will tell one story about a woman I met last week and a different story in twenty years if she has become my wife. Even when facts remain the same, a story can take on different meanings. To put it another way, history is based on a relationship between the present and the past—it is a conversation between the present and the past, which then shapes the future. How we relate to stories and facts from the past, how we select and shape them, determine to a great extent who we are; who we become; how we "move forward."

Expand this idea to a nation or to human experience itself. The past is raw material for "history." The national histories that we learn in school present carefully selected events and facts as part of a coherent narrative. Such narratives change: histories have histories. What Americans learn in school about the Thanksgiving holiday or the history of slavery, for example, has changed over time. In the 1980s, students from Moscow to Grozny, from Yerevan, Armenia to Baku, Azerbaijan, from Kiev to the Crimea, learned Soviet history that emphasized a Marxist trajectory and the common brotherhood of all Soviet peoples. Today students in the countries of the former Soviet Union learn different national histories—narratives that often clash.

At the same time, history is not simply what is taught through textbooks and by organs of the state. During the Soviet period, Armenians and Azerbaijanis learned the official Soviet narrative at school and then very different stories around the dinner table. In each country, officially approved expressions of memory are turned into history. Religious communities commemorate past events that have shaped these communities. Narratives are broadcast across the media. And members of the older generations pass down stories. History is continually contested, always in process. It is never complete. Underground narratives surface, are submerged, and resurface again. On one level, history shapes collective identity. At another level and to a varying extent, it is up to each individual to shape his or her relationship to the past—to create a "usable past," in other words, a history.

Seeds of Peace is a tent in the desert, a safe haven where there is a rare opportunity for direct learning and reflection. At Camp and in follow up activities, Seeds and Educators engage in a deep way with others who challenge what is taken for granted where they come from. They are confronted with radically different narratives. Those bored in history class wake up: history comes alive.

The educators who take part in Seeds of Peace Educator programs support the Seeds; they go through their own transformative experiences; at the same time, they come as educators dedicated to honing their craft, to "building their capacities." Faith in the educator per-

An introduction to Seeds of Peace terms

SEED: A "Seed" in the specific sense is a graduate of the Seeds of Peace program for youth at the Seeds of Peace International Camp.

GRADUATE SEED: A "Graduate Seed" is a Seed of more than 22 years of age.

DELEGATION LEADER: "A Delegation Leader" (DL) is an educator or community leader who has led a delegation of "Seeds" (campers) to the Camp. After Camp, Seeds of Peace supports DLs to initiate programs for educators and youth in their home communities and across borders.

EDUCATORS: Educators who participate in outreach projects for educators in the region are not DLs, but they are Seeds of Peace Educators. What was once the Delegation Leaders Program has expanded to become Seeds of Peace Educator Programs.

EDUCATOR COURSE: Over the last years, Seeds of Peace has created educator courses at Camp; participants in these courses do not bring Seeds. They come as educators with a focus on a specific theme, such as the arts (2012) or the learning and teaching of the past (2013). These graduates of the Seeds of Peace Educator camp become part of the network of Seeds of Peace Educators.

COUNSELORS: Counselors are people, mostly in their 20s, who work and live with the Seeds at Camp. Many pursue graduate degrees in education, conflict transformation and related fields.

FACILITATORS: Facilitators create the safe process for dialogue—the containers for productive conflict. Many of the facilitators for the Seeds are graduates of an intensive Seeds of Peace facilitation program in Jerusalem. Delegation Leaders have their own facilitators at camp. Some DLs are trained as facilitators.

WOMEN OF ACTION: The Women of Action is a group of Palestinian and Israeli women who began from commitments made at camp. They reach out to women, work to empower women, and organize youth arts initiatives such as the Youth Arts Festivals, "I am From" (2013) and "Peace Is. . ." (2014), which where were both held at Tantour, on the outskirts of Jerusalem. Visual art and poetry from these workshops are featured in this issue of *The Teacher's Guide*.

SEEDS OF PEACE EDUCATOR: A Seeds of Peace Educator in the broader sense is an educator who is part of our network, as a Delegation Leader, graduate of the Educators course, member of the Women of Action, or participant in one of the regional Educator programs–cross-border workshops, community workshops, or youth initiatives.

meates everything we do. We believe that textbooks, curricula and the latest technologies matter less than the human educator. When educators grow as human beings, as learners and teachers, their power to be a positive force increases. Seeds of Peace Educators compose a unique cross-border network of educators dedicated to encouraging the imagination, critical thinking, rootedness and cross-cultural understanding, civic engagement, leadership and a more just, more peaceful and humane world.

Over the last years we have created streams of Educator programs that focus on specific aspects of education at the heart of Seeds of Peace. The "Making History" course, held at the camp from July 22 to August 6, 2013, focused on how the past shapes the understanding of who "we" are and who "they" are, and, by orienting the learner in time and place plays a pivotal role in encouraging or mitigating conflict. To put it another way, we explored how the learning of history—how engagement with the past–shapes the future. We explored how we might encourage a "*rooted cosmopolitanism*" that roots the individual with pride and connection to a specific past and to a present community, while also equipping him or her to work effectively for cross-cultural understanding, respect, empathy, justice and peace.

What you hold in your hand (this issue of *The Olive Branch Teacher's Guide*), grows from this course and such questions. The course was the kick-off for a set of Seeds of Peace projects at the intersection of history and conflict transformation. In June of 2014, we gathered by the Dead Sea in Jordan to expand upon what we had learned the previous summer. Welcome to this unfolding conversation.

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USAID FROM THE AMERICAN PEOPLE

Photos by Bobbie Gottschalk, Ajay Noronha, Leo Lou, Maria Ireland, and Mohammed Isleem.

perspectives

"WHAT SHALL WE TELL THE CHILDREN?"

Reflections on the challenges and promises of teaching and learning history in the midst of violence

By Denise Bentrovato

In the summer of 2013, I participated in the Seeds of Peace Educator Program "Making History" as a representative of the Georg Eckert Institute for International Textbook Research.

During two unforgettable weeks on the shores of Lake Pleasant in the state of Maine, I had the opportunity to connect and work with a group of extraordinary educators from the Middle East, South Asia and the United States.

What brought us together from different corners of the world was the desire to learn from one another how to teach the past for the sake of a better future. Today, I greatly cherish the precious memories and lessons from what was an intense, transformative and deeply personal learning experience.

Among the most poignant moments that I experienced at Camp were times in which we shared personal stories about our lives and experiences as unique individuals and as members of certain communities, whether national, cultural, religious, professional. Stories recounted by educators from the Middle East about the longstanding conflict that significantly marks their existence and shapes who they are were perhaps the most moving and insightful.

The sharing of stories of suffering and struggle led to acknowledgment, empathy and understanding within the group. Occasionally, it also provoked tensions between participants from opposite sides of the conflict. Although willing to make a difference and to be agents of positive change in their respective communities, educators sometimes found themselves arguing about the painful history to which they have been witness.

The uneasiness caused by such confrontations led some to avoid discussions about the conflict. The powerful and emotive exchanges that accompanied discussions on sensitive historical topics vividly brought to light the complexities of dealing with past experiences of violence in societies where wounds are still open and unresolved controversies are deeply divisive. These discussions demonstrated the power of entrenched memories of a painful past and present, and the obstacle these memories might pose to peace and reconciliation. They also validated the importance of facilitating interactions in a safe environment and of promoting dialogue and collective action across "enemy lines".

On a personal level, the exchanges that we had at Camp were instructive in that they exposed me to distant realities which, until then, had only marginally attracted my attention, and about which my knowledge had been primarily based on scholarly works and reports rather than on people's life stories.

This was for me the first time to be immersed in delicate conversations and confrontations on history with educators from the Middle East in particular, to such an extent that I would share tears even though perceiving myself to be a complete outsider—as a European and Africanist.

The time that I spent at Camp was also very reflective and inspirational. It allowed me to draw parallels between the experiences of others and my personal and professional life. It made me reflect upon my own experience with history and with the challenges of dealing with the past.

In the diary that I was keeping at Camp, I scribbled a few notes on personal memories, which were triggered by conversations that we had, either individually or in the circle that we formed every day. Among them were memories of when I first learned about the history of my country and of the outside world as a schoolgirl. Narratives of distant times and places, of kings and emperors, of great battles and heroes had always captivated me. Stories about the Roman Empire, its inexorable expansion and impressive contributions to humanity, fascinated me particularly when I was a child.

My fascination with this history was coupled with feelings of pride in my country. We Italians, I felt then, had been a great people with a memorable and illustrious history. My interest for history deepened when I

later learned about the horrors of European colonisation, the two world wars, the Holocaust …

For me, never before had the past come so alive and provoked such intense emotions. I recall being deeply shocked by the cruelty that I was told had marked the century in which I was living. I remember the strong resentment that I felt towards those who I thought were guilty, and the deep compassion that I felt towards those who I knew had suffered.

My disbelief was immense when I discovered that my own country had been implicated in despicable crimes a few decades before my birth. The fact that Italy had fought on the side of Nazi Germany during World War II and had supported Hitler's extermination plans horrified me. So did the fact that Italian soldiers had brutally killed hundreds of thousands of Ethiopians during the Fascist invasion and occupation of this African country in the second half of the 1930s—something that I was never told by my teacher or my textbooks, but which I first learned as a university student in the Netherlands when reading an article on the history of East Africa.

This omission came as a shock to me and raised many questions about the credibility of the history that I had been taught. It also increased my interest to know more about what had been kept silent.

A couple of years ago, I got to hear the details of this long hushed story from an Ethiopian young man in Addis Ababa during a historical tour around the former Italian colony. This personal encounter with "the other side" was a powerful one.

Although a rather long time had passed since the crimes had been committed, as an Italian I felt a most profound sense of sorrow for the misdeeds perpetrated by my own people on the soil on which I stood, and deep shame of belonging to a nation guilty of unspeakable atrocities.

Learning about the dark side of my nation's history, especially when this story was told by its victims, forever changed my perception of being Italian. It also made me aware of the uneasiness of facing an uncomfortable past of wrongdoing and victimisation; and the importance of going through this process in order to reconcile both with the past and with former enemies.

Several years have passed since I was first exposed to the uncomfortable truth about my country's past. While I am only now reconsidering the Italian case, today most of my experience with regard to the difficulties of dealing with a shameful and/or painful history draws on my work as a researcher on issues of peace and conflict in sub-Saharan Africa. It is especially this background that I most related to during discussions and reflections at Camp.

In the past few years, I have been investigating the role of historical narratives in perpetuating or breaking cycles of violence and revenge on this turbulent continent. As part of my research, I have been examining how schools around Africa have dealt with the difficulties in national pasts. More specifically, I have been looking at experiences of conflict as they are remembered, negotiated and articulated by the people in power and by educational stakeholders, notably curriculum developers, textbook authors, and teachers and pupils, in conflict-ridden and post-war societies.

In my most recent work, I have examined the cases of Rwanda, Burundi and the Democratic Republic of Congo in Central Africa. This is a region which recently experienced war and mass violence, including genocide, as well as an intense politics of history whereby collective memories of victimisation

A few words on the Georg Eckert Institute

The Georg Eckert Institute for International Textbook Research (GEI) is a renowned research centre based in Brunswick, Germany. Its competence lies in applied research in school textbooks and other educational media in the fields of history, geography, social studies, and religion. Its origins can be traced back to the founding of the International Textbook Institute in 1951, the aim of which was to facilitate international textbook revision in the wake of the Second World War. The institute was born out of the recognition of the detrimental role that had been played by textbooks in shaping views of "the enemy" prior to the war as well as of the potential of textbook work towards contributing to reconciliation between Germany and its neighbours. Since then, its activities in textbook analysis and revision have expanded to various regions affected by crisis and war across the globe. The institute has been involved in projects in South Eastern Europe, South and North-East Asia, the MENA region, and Sub-Saharan Africa.

One of the GEI research areas deals specifically with the interface of textbooks, conflict and peace. Its work has been centred on studying the impact of conflict on textbooks and of textbooks on conflict and reconciliation. Its activities include examining textbook representations of societies and their history, of the "self" and the "other", and of conflicts in which societies have been entangled. The department explores how textbooks can stir up antagonism by transmitting prejudice, stereotypes and images of "the enemy", and how they can instead promote respect and understanding by de-constructing such images and by ensuring inclusiveness. It additionally researches models for handling historical controversies through textbook work, notably through bilateral textbook commissions and the development of joint learning material as instruments of intercultural dialogue and reconciliation. It also examines the reception of textbooks by pupils and teachers and their impact. Current projects include comparative research into textbook representations of European colonisation and decolonisation, the two World Wars, the Holocaust, and the Cold War.

Since its establishment, the centre has attracted thousands of scholars and practitioners from around the world, who now form a continuously expanding network and community of practice on textbook-related issues. Besides regularly organising international seminars and conferences, the GEI offers access to a unique library, which is proud to host the world's most comprehensive collection of textbooks as well as an extensive inventory of scholarly literature. The institute itself has produced numerous studies and practical guidelines and tools with the purpose of informing educational policy and practice on teaching and learning materials. It has furthermore provided assistance for teachers, textbook authors, editors, publishers and curriculum planners, as well as advice for ministries and other key educational stakeholders.

at the hands of a threatening "other" have been recurrently summoned for political purposes.

Besides analysing school curricula and textbooks in order to grasp what has been considered as legitimate knowledge, I collected statements by hundreds of students and tens of teachers in the region so as to gain valuable insights into the views, experiences and aspirations by those who are most directly concerned and affected by the school system.

The challenges of teaching difficult national histories emerged prominently in the testimonies of educators I interviewed. They appeared to be widely reluctant to address sensitive and controversial issues in the classroom due to a lack of clarity on what and how to teach and to fears of reigniting tensions, of exposing oneself, etc.

Some teachers preferred to focus on uncontested aspects of the national history. Others instead exclusively dealt with a foreign and, therefore, less problematic history. Numerous students manifested their dissatisfaction with this state of affairs.

Although interest was shown for such topics as the two world wars and the Holocaust, students across the region conveyed a strong wish to learn "our history", a history "which concerns us directly and which will help us later". They frequently communicated a desire to make sense of the "incomprehensible" recent experiences of violence, which, according to some, had been "hidden" by the adults, including their teachers. Many pupils expressed a belief in the teacher's responsibility to inform the youth about the uncomfortable past.

The silence of teachers was considered by many to be an insult to the victims of this history and a disgrace to the nation. It was also seen as a heavy toll on a society struggling to leave the past behind.

Across the region, pupils argued that historical awareness was crucial to allowing the new generation to prevent the "return of this bad side of history." The difficulties involved in learning traumatic events were, nonetheless, not underestimated. Special caution by teachers was said to be warranted. Learning histories of violence was deemed to possibly arouse emotional distress as well as feelings of rage and hatred in the pupils.

Another notable challenge with which students seemed to be struggling when learning about the recent violent past was the existence of different versions of history in society. This incongruence was met with confusion and frustration. The role of teachers, in young people's view, was to explain "what really happened" and to provide "non-contradictory" information in order to avoid "confusing students about the truth."

My experience with teachers and pupils in Central Africa was critical in shaping my understanding of the challenges and potential of teaching and learning history in contested societies. The conspicuous difficulties in dealing with a sensitive and controversial past and the prominent quest for clarity in the face of silence and contradiction made me reflect on the purpose and promise of school history—a reflection that was further inspired by conversations at Camp.

While perhaps understandable in societies where history has been recurrently rewritten, teachers' and students' widespread calls to be provided with the "true history" of the nation defy what I believe should be the purpose of a meaningful history education. Providing the nation with "the truth" is in fact more likely to be a problem rather than a solution, especially where the past is the object of contestation.

The promise of this school subject instead lies where the base is the understanding of history as interpretation of evidence rather than factual truth, and of history education as an active process of historical learning rather than a top-down transmission and passive and uncritical reception of given stories.

History education should lead to a fundamental understanding of how we know, explain, and give accounts of the past. It should also prompt students to engage in independent historical enquiry and to critically analyse a range of relevant sources. It should thereby teach students how to deal with partial and contradictory evidence, to arbitrate amongst different interpretations of the past, and to construct narratives that take complexity and ambiguity into account.

The type of history education I believe in has a crucial contribution to make to societies in Central Africa and beyond. Learning history can promote such skills and abilities as critical thinking, problem solving, analysis, synthesis, and judgement, which are essential to the development of informed and independent-minded citizens.

History education can also defy parochialism and nurture attitudes of respect and understanding by helping young people explore different points of view and develop empathy for those perceived as "other."

History can thereby encourage nuanced and balanced views as opposed to simplistic and black-and-white perspectives which have often informed feelings of uncritical pride towards one's own community and of contempt, mistrust and animosity towards others.

History should be taught with a view to helping the new generation build a more peaceful future. In this, teachers have a most critical role to play.

Their courage to challenge conventional ideas and to inspire change is what will make a difference.

Denise Bentrovato *is a post-doctoral researcher at the Georg Eckert Institute focused on "dealing with the past" in Sub-Saharan Africa, and more generally, the teaching and learning of history in societies with a turbulent recent past.*

Currently she is working on a project, "Learning to Live Together in Africa through History Education: An Assessment of Current Practices and Future Prospects."

She was a participant in the Seeds of Peace Educators' Course, "Making History, (2013).

A FIELD FOR MEETING
Facing History and Ourselves works with Educators

By Doc Miller

"We are a field for meeting." This sentence struck me when I first read Seeds of Peace literature. It emphasized the importance of creating space for people with different perspectives to come together to better understand each other. During the past couple of summers, I have been fortunate enough to be in that field.

I work with Facing History and Ourselves, an international educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and discrimination in order to promote a more humane and informed citizenry.

As the name Facing History and Ourselves implies, the organization helps teachers and their students make the essential connections between history and the moral choices they confront in their own lives, and offers a framework and a vocabulary for analyzing the meaning and responsibility of citizenship and the tools to recognize bigotry and indifference in their own worlds.

Facing History has a vision of the classroom as a civic space where teachers and students come together to explore both history and our world today. By engaging in respectful, thoughtful, and open conversation, students can be both enlightened in their understandings and empowered to take action to create a more just and compassionate society.

Seeds of Peace and Facing History and Ourselves share a similar vision, set of values, and mission. For the past three summers, Seeds has invited Facing History and Ourselves to help facilitate educator workshops for the Educator courses at the camp in Maine. Representing Facing History and Ourselves, I have thoroughly enjoyed the unique opportunity to work with the excellent Seeds of Peace staff and the inspiring educators from the Middle East, South Asia, and the United States.

During the past two summers, with a focus on the teaching of history and on using the expressive arts for educational transformation, we have done three day workshops for the Seeds of Peace educators. We present Facing History's pedagogical framework, and then, using some of our resources, engage the participants in exploring some of our content and strategies, focusing on several questions:

IDENTITY

How is identity formed? How does it influence behavior? How does it shape the way we see ourselves and others? How does society influence an individual?

MEMBERSHIP / WE AND THEY

Why do we humans so often divide ourselves into "us" and "them?" (in-groups and out-groups?) How does group identity and membership influence our behavior?

We find that by first exploring identity and membership, participants are provided with tools that help them better understand complex situations. These early sessions provide a framework and a vocabulary that prove to be effective in helping educators promote constructive conversation, cross-cultural understanding, and thoughtful learning around difficult issues. In these sessions we provide case study resources and strategies that allow the educators to actively engage in these discussions. They also realize that they are able to use some of these resources with their own students back in their home communities.

The educators are especially interested in how one can create a reflective learning community. We discuss how educators can cultivate a thoughtful community, and look at specific behaviors that promote deep respect and honest dialogue while dealing with difficult issues and diverse viewpoints. We see that some of the key components of a reflective learning community include:

- mutual respect
- a thoughtful, intentional use of space
- a culture of questioning
- the use of silence for deep reflection
- student to student discussions
- connecting content to students lives and to the world today
- allowing for a variety of ways for students to express and enrich their learning, especially through the arts
- creating space for diverse viewpoints.

We explore how the authors Parker Palmer and Rabbi Jonathan Sacks both strongly emphasize a learning community's need for conversation. As we look more deeply into this, we see that conversation includes two essential elements:

- Communication – the ability to express one's own voice and opinion; and
- Listening – the ability to enter into the world of the other, with humility, knowing that no one of us has a corner on the truth.

When honest communication

and deep listening are a part of a conversation, though there will not necessarily be consensus on difficult issues, each participant's thinking can be enlarged, enhanced, and enriched, and there can be a deeper understanding and appreciation of the other.

In the workshops we focus on the teaching of history. Using a variety of resources, including many primary sources, we look at how students can practice key historical thinking skills, such as point of view, the use of evidence, historical context, causality, multiple perspectives, and historical empathy.

History is not presented as an inevitable string of events but as choices made by human beings. In a classroom, students work with evidence, consider multiple perspectives, and develop a deeper understanding of why people acted the way they did.

With this deeper understanding of history, we can also look deeply at our own society, and reflect on choices we are making in our lives today.

Throughout our workshops we also explore how the use of the expressive arts, including music, drama, dance, poetry, and the visual arts, can engage students in this learning. For one of our sessions each participant, using clay, creates a sculpture to express an important learning from history. Seeing and discussing these personal works of art has proven to be one of the most powerful and moving experiences of our time together.

As an educator, it has been a true joy for me to work with Seeds of Peace during these past three summers. I cannot think of anything more important for our world today than providing a "field" for people to come together to learn, share their own stories, listen and enter into the world of their fellow participants, and gain a deeper understanding and appreciation of those so often portrayed as "the other."

Our hope is that coming out of this experience, using effective resources and strategies, these Seeds of Peace educators will be better able to empower young leaders in their own communities to engage in creating a more just and compassionate world.

"Doc" Miller *serves as the Senior Associate for Staff Development at Facing History and Ourselves. He was a middle school social studies teacher for 36 years, mostly 8th grade, in both urban and suburban schools.*

Miller taught Facing History for 23 years and has been facilitating Facing History seminars and workshops for the past 26 years. He has been a faculty member of the Seeds of Peace Educator Courses, including "Making History."

During the summer of 2014 he was also taught Seeds of Peace workshops at the Dead Sea in Jordan, in Jerusalem, Beit Umar and Tulkarem.

FACING HISTORY EXCERCISE NO. 1
Building a Silent Conversation

RATIONALE

This discussion strategy uses writing and silence as tools to help students explore a topic in-depth. Having a written conversation with peers slows down students' thinking process and gives them an opportunity to focus on the views of others. This strategy also creates a visual record of students' thoughts and questions that can be referred to later in a course. Using the Big Paper strategy can help engage shy students who are not as likely to participate in a verbal discussion. After using this strategy several times, students' comfort, confidence, and skill with this method increases.

PROCEDURE

STEP 1: Preparation

First, you will need to select the "stimulus" – the material that students will respond to. As the stimulus for a Big Paper activity, teachers have used questions, quotations, historical documents, excerpts from novels, poetry, or images. Groups can be given the same stimulus for discussion, but more often they are given different texts related to the same theme. This activity works best when students are working in pairs or triads. Make sure that all students have a pen or marker. Some teachers have students use different colored markers to make it easier to see the back-and-forth flow of a conversation. Each group also needs a "big paper" (typically a sheet of poster paper) that can fit a written conversation and added comments. In the middle of the page, tape or write the "stimulus" (image, quotation, excerpt, etc.) that will be used to spark the students' discussion.

STEP 2: The Importance of Silence

Inform the class that this activity will be completed in silence. All communication is done in writing. Students should be told that they will have time to speak in pairs and in the large groups later. Go over all of the instructions at the beginning so that they do not ask questions during the activity. Also, before the activity starts, the teacher should ask students if they have questions, to minimize the chance that students will interrupt the silence once it has begun. You can also remind students of their task as they begin each new step.

STEP 3: Comment on Your Big Paper

Each group receives a Big Paper and each student a marker or pen. The groups read the text (or look at the image) in silence. After students have read, they are to comment on the text, and ask questions of each other in writing on the Big Paper. The written conversation must start on the text but can stray to wherever the students take it. If someone in the group writes a question, another member of the group should address the question by writing on the big paper. Students can draw lines connecting a comment to a particular question. Make sure students know that more than one of them can write on the big paper at the same time. The teacher can determine the length of this step, but it should be at least 15 minutes.

STEP 4: Comment on Other Big Papers

Still working in silence, the students leave their partner and walk around reading the other Big Papers. Students bring their marker or pen with them and can write comments or further questions for thought on other Big Papers. Again, the teacher can determine the length of time for this step based on the number of Big Papers and his/her knowledge of the students.

STEP 5: Return to Your Own Big Paper

Silence is broken. The pairs rejoin back at their own Big Paper. They should look at any comments written by others. Now they can have a free, verbal conversation about the text, their own comments, what they read on other papers, and comments their fellow students wrote back to them. At this point, you might ask students to take out their journals and identify a question or comment that stands out to them at this moment.

STEP 6: Class Discussion

Finally, debrief the process with the large group. The conversation can begin with a simple prompt such as, "What did you learn from doing this activity?" This is the time to delve deeper into the content and use ideas on the Big Papers to bring out the students' thoughts. The discussion can also touch upon the importance and difficulty of staying silent and the level of comfort with this activity.

VARIATIONS

- Little paper: With "Little Paper," the "stimulus" (question, excerpt, quotation, etc) is placed in the center of a regular sized piece of paper. Often teachers select 4-5 different "stimuli" and create groups of the same size. Each student begins by commenting on the "stimuli" on his/her little paper. After a few minutes, the little paper is passed to the student on the left (or right). This process is repeated until all students have had the opportunity to comment on every little paper. All of this is done in silence, just like the Big Paper activity. Then students review the little paper they had first, noticing comments made by their peers. Finally, small groups have a discussion about the questions and ideas that strike them from this exercise.
- Gallery walk: The Big Paper activity can also be structured as a gallery walk. With this structure, Big Papers are taped to the walls or placed on tables, and students comment on the Big Papers in silence, at their own pace. Sometimes teachers assign students, often in pairs of triads, to a particular Big Paper and then have them switch to the next one after five or ten minutes.

FACING HISTORY EXCERCISE NO. 2
Living Images—Bringing History to Life

RATIONALE

With this teaching strategy, groups of students work together to bring historical images to life. Not only does "living images" help students develop a deeper understanding of a particular moment in history, but it also provides an opportunity for them to practice collaborating with their peers.

PROCEDURE

STEP 1: Preparation

Identify a collection of photographs that reveal important information about the time period the class is studying. Ideally, these pictures should contain enough figures so that everyone in the group is involved in each (or most) "living image." Typically, teachers give groups of students (4-6 students per group) a set of 4-6 photographs. This activity works best if groups receive different photographs. Through the performances, students get to learn about the images the other groups have been assigned. While this strategy is often used with photographs, you could use paintings, cartoons or other pictures for this activity – so long as the images contain people.

STEP 2: Directions for students

Here are directions you can put on the board or print out for students to refer to as they engage with this activity.

1. **Review each picture**, one by one, and answer the following questions:
   - What is the context for this picture? When and where was it taken?
   - What do you see? Specifically, what do you notice about the people in this image? Why are they? How do you think they are feeling? What might they be thinking?
   - What does this image tell you about the time period?

2. After answering these questions for each picture, **create a "living image"** for each one. A "living image" recreates the scene from the picture in real life. Think about yourselves as actors who are supposed to assume the physical positions, gestures and facial expressions of the figures in the photograph. Each image should have a "director" who helps coordinate the scene. The picture should be a "freeze frame," where actors hold their position for at least 10 seconds.

3. Once you have created your living images, decide in which order you would like to display them. Then, **work on transitioning** from one image to the next so that your group can present these pictures seamlessly to the larger class.

Adapt these directions to fit your own classroom needs. To help groups work more independently through these steps, you may want to have them assign roles. You could also have students record notes about each image in a graphic organizer.

STEP 3: Performances

Groups share their work with the full group. Groups present their living images in silence. The audience interprets the scenes as they view them. After each group presents, they can take questions from the audience. Between performances, students can record what they learned

about the historical time period from viewing these "living images."

STEP 4: Debrief – What did you learn about the historical time period?

After all groups have performed, you can facilitate a class discussion about what the "living images" reveal about the time period. Students may arrive at different interpretations of what they viewed. Encourage students to use evidence to defend their interpretations and invite students to change their interpretations as they hear their peers' ideas.

Step five: Personal reflection

Give students the opportunity to write in their journals about their experience with this activity. Here are prompts you might use to structure journal-writing:

- If you were doing this activity again, what would you keep the same? What do you wish you or your group did differently?
- What did you learn about working with other people from doing this activity?
- What was the easiest part of this activity? What part was the most challenging for you?

VARIATIONS

- **Abridged version:** Rather than have groups act out several pictures, you could assign each group one photograph each.
- **Students find their own images:** Instead of selecting images for students, you could add a research component to this exercise by having students find and select their own photographs. The assignment could include properly citing sources and explaining the significance of the image or images they selected.
- **Add music:** To emphasize the mood expressed by each picture, you could have students select music to accompany their performance.

Example:

When studying the American civil rights movement, you can draw from pictures from the image galleries on the PBS American Experience Eyes on the Prize website or from the Veterans of the Civil Rights Movement website.

When studying Nazi Germany and the Holocaust, you can draw from pictures from the photo archives of the United States Holocaust Memorial Museum.

EDUCATOR'S PERSPECTIVE
Starting with the self

By Meenakshi Chhabra

As a high school student growing up in India, I remember my history teacher telling us about the 1947 British India Partition, a historical event of collective violence between Hindus and Muslims. This was part of the lesson in our history textbook on the Indian struggle for independence. My history teacher shared with us how she had moved with her family as a 7year old from across the border. She talked about how they had lost home and family members to the violence between Hindus and Muslims. Many of us in the class had heard similar stories from our parents and grandparents. Our history textbooks and the Bollywood films reiterated the same, that Partition was a loss, an unnecessary division of the country that could have been avoided had it not been for the British and Muslim League under the leadership of Mohammed Ali Jinnah. Through these parallel discourses, our young minds had easily categorized them as the 'enemy other.'

History textbook content related to conflict and violence, and the teaching of these, continues to be a subject of contested debates the world over. At the centre of these debates is the underlying question: what is the purpose of teaching history? The response to this question is conflicting. While some argue that it is important for the young citizens of a country to know its history, so that they can develop a sense of pride in their country, others contend that teaching history should allow students to develop a critical understanding, a historical understanding, of the past. Still others support the teaching of history, as learning of moral lessons from the past, to inform the choices in the present.

History textbooks are written and rewritten to match those goals and new pedagogies are developed. The curriculum conversations about

history teaching are mostly about content, teaching methods and learning outcomes. What is often neglected in this discussion is the teachers; those individuals who are responsible for disseminating the textbook content and who face their students each day to engage them in the unpredictable and challenging process of learning.

It is assumed that once the curriculum is created and new pedagogies developed the teachers will adopt the content and start teaching it the 'new way.' While this might be easier in some subject areas, when it comes to history, the subject is full of controversies and multiple interpretations. Hence, what content the history teacher chooses to teach, how she or he decides to enact the content in the classroom, and which goal of history teaching he or she aligns with, all these will shape the meanings students will make of the historical events taught in the classrooms. Drawing on my own experience and my research, I argue that these choices are in turn based on who the teachers are, their experiences in life, their belief systems, their backgrounds, education, class, religion, world view, etc. If teachers teach who they are, allowing them structured spaces to examine their identity and self, to inquire into how this self is likely to play out in the classroom, must be a necessary condition for any teacher professional development.

The consideration of the self is even more critical in conflict contexts. In relation to historical events of collective violence between conflicting groups, the self shares an inextricable connection with the other.

Such conflicts and events have collective memories and discourses about what is the truth, which side is right, which side suffered more, which side is to blame and who is the 'enemy other,' etc. In conflict milieus, these discourses shape the identity of people and define the self in opposition to the 'enemy other.' Memories of historical events of violence are passed down generations through family stories of displacement and suffering at the hands of the 'other.' They also feed into the teachers' and students' beliefs, judgments, and understanding about such events. When the media and the textbooks repeatedly convey the same narrative over years, these beliefs and understandings about self and other are hardened. In the absence of alternative discourses or opportunities to examine existing beliefs, they remain unchanged.

So what happens when a new discourse that challenges the existing one is introduced? A recent study that I conducted in India on the teaching of a new history textbook lesson on the 1947 British India Partition highlighted some interesting findings. In 2008, as a result of a massive curriculum reform in India, the National Council of Education Research and Training (NCERT) introduced new national textbooks and new pedagogies. The goal of the framework was to, "treat social sciences. . .as sites for discovering the self in relation to others. . .provide classroom opportunities to examine rival perspectives and reflect on the paradoxes and ambiguities of national development." (Kumar, 2010)

The lesson on the 1947 Partition in the new high school history textbook was written with the objective of critically understanding what happened as a historical process. For the first time in Indian high schools, teachers and students are exposed to oral narratives in which both sides of the conflict are portrayed in the roles of victims, perpetrators and saviours. In the earlier textbook, which was in use for over 30 years, the content on Partition attributed blame to the British and the Muslim League under the leadership of Mohammed Ali Jinnah. The new lesson however, in addition to presenting oral narratives from both sides also adds complexity to the discourse on the causes of Partition, by introducing multiple stakeholders and multiple events that led to Partition. Boundaries between

'us and them' get blurred in this discourse.

My research about the enactment of this lesson in the classroom revealed that there is an inconsistency in the teaching of the content. While some teachers embrace the new content, there are many who are skeptical about it. Although they adopt the new textbook, they are still teaching the old content on Partition, a content that had been in place for over three decades. What became clear is that there is a huge gap between the textbook content relating to Partition and the teachers' rendition in the classrooms. Several factors are at play; dominant among these are the teachers' personal connections to the event, what and how they had themselves been taught about the event, their beliefs and perceptions of their students, and the interplay between their social and religious identity and that of their students'.

Yet these topics are not given attention in the professional development workshops that are offered to address the curriculum change. Many teachers shared their frustration about workshops which in their words focused on, "yet another curriculum reform, pedagogical innovation and technical proficiency to meet the demand of the new education policy." Teachers are expected to encourage the students to "discover the self in relation to the other," without any opportunity to engage in the discovery themselves.

As mentioned earlier, in conflict contexts when collective discourses, collective memories and textbook content about events of violence and about self and other, resonate with one another and are told and retold over time, they become an almost unchallenged truth, the air that we breathe, a part of our DNA. Introducing a new frame for such events in these contexts, especially one that challenges the dominant frame and is radically different from the old, assumes that with a stroke of a lesson teachers will give up, what they have always known and believed to be the truth. It is naivety to expect that a curriculum content change on its own, will motivate teachers to abandon a thinking that has anchored their understanding of self and their relationship with the other for as long as they have known. In the absence of spaces where they can explore, critically examine and reflect on the notions of self and other, many teachers feel disoriented and destabilized with the new content and hold on to the old narratives, which feels familiar and safe.

Textbook reform and critical pedagogies are important in creating alternatives discourses to conflict. However, the assumption that this in itself can bring change completely overlooks how identities of the self and other are closely tied, especially in the context of conflicts. Teachers will not change their practice or adopt new methods, if they do not believe in the change. My research affirms that teachers will not rethink content related to historical conflicts if it shakes their existing definition of self and other. For teachers to make that shift, it is essential that professional development include opportunities for them to reflect on their own identity, its relation with the other, and the role this plays in what they teach in their classrooms.

The Seeds of Peace Educator workshops are a model of professional development that seeks to give equal emphasis to the self while equipping educators with strategies on teaching challenging content in conflict contexts. The model starts with the self and builds on the participants' identities as "individuals human beings, as educators and as people from societies of conflict." Through sharing these different experiences and examining them against pedagogical theories, the educators become aware of the complex interplay between their identities and their work.

Weaving a focus on the self into professional development continues to be challenge in the face of constraints such as the lack of time, the pressures of tests, and the changing political climates. However, those of us who have experienced and understand the importance of starting with the self, especially when we are trying to create alternatives to conflict, know that the work continues beyond workshops. It's a way of life, of being aware and of examining our politics about self and the other. It means accepting that we cannot build bridges standing in the middle and that just as our students have beliefs about how they see themselves in relation to those around them, we as educators have our beliefs too. It's about acknowledging these beliefs and being open to challenging them. The creativity to envision alternatives to conflict is embedded in the processes that encourage holding the mirror to our self.

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EDUCATOR'S PERSPECTIVE
How and Why Do We Make History Relevant?

By Amanda Blaine

Why should young people care about history, anyway? What is the point of learning history? As a student myself, I never felt much connection to what I was learning. The people and dates and places in my history class had nothing to do with my life, as far as I could tell.

It wasn't until I was an adult longing to create change in the world that I became interested in history. Why do some people have power over others? Do things have to be the way they are? Why doesn't someone fix the problems of the world?

These questions led me into history: I wanted to understand how we got to where we are today. I had to know what had happened in the past to understand the present and make an impact on the future. I could see how what seemed inevitable, just "the way things are", was the result of people's behavior—sometimes unconscious behavior—in the past. I could see the humanity, the underlying motivations, of the choices people made, and mourn the consequences. But ultimately I could see that they were not inevitable: they were choices. And we could choose differently. First, though, we had to be aware.

This, in turn, is what led me to teaching. I saw it as an active way, the most effective way I could find, to create peace in the world. How could I share the sense of immediacy and relevance I felt about learning history with my students? There's no one answer for all of us. A good place to start is to answer the question for yourself: what do you care about? Why do you think your students should care about it?

For me, I want to create a society based on equality, one where, for example, the descendants of slaves and the descendants of slave-owners do not persist in having radically different opportunities one hundred and fifty years after American slavery has legally ended. I want to live in a world where we all take for granted that everyone matters; if we try to succeed at the expense of someone else, we all lose.

How do I bring that to my seventh grade students? Well, if you've ever worked with young people, you've probably noticed how concerned they are with "fairness." My task, as their history teacher, is to help them connect that intuitive sense of justice to the larger issues that shape society and their own lives.

Here are some principles I've found helpful, along with examples of how I've used them in my 7th grade social studies course in a suburban public school just outside of Portland, Maine.

1. Connect to the local. In our study of historical American slavery, we start with how our coastal Maine town was part of the global

Alia Abouriban: Gaza Educator

At the first Seeds of Peace Educators course I met great educators from all around the world. It was great hearing stories that seemed so close to what I'm facing as an educator in Gaza. What really stood out were the new education methodologies. For example, I met an educator from Maine named Amanda Blaine. We were sitting down talking with another educator from India. Amanda started talking about Positive Discipline and how much it helped her in her own classroom. I asked her questions, and she explained more about this practice of teaching.

I was very intrigued by what she said and by her experiences. I went back home and read all that I could on the subject. I started implementing the techniques in my classes on a small scale and I saw differences immediately. So I went online and found a course and since then I have been a huge advocate of Positive Discipline in Gaza. It's been a very eye opening experience. I have also been giving seminars on the topic. It has been a great experience for both me and the other educators.

Alia Abuoriban teaches history at the American School of Gaza. She has been a participant in the 2011 Educators' course and the "Making History" course, as well as a Palestinian Delegation Leader.

My task, as their history teacher, is to help them connect that intuitive sense of justice to the larger issues that shape society and their own lives.

slavery economy. The very homes where my students live, built by 19th century sea captains, are part of this story.

2. Act it out. Have students actually become the people they are studying. In our slavery unit, students research the townspeople who were involved in the pro-and anti-slavery debate and play their parts. It turns out that this debate really happened in our town, but that needn't limit you – you can invent a town meeting from history and invite whomever you'd like. Or simulate some other important event: a speech, a first encounter, a march, anything. The fanfare and preparation are both fun and rich with learning. And figuring out costumes, props, and dialogue draws students into deeper learning about how people behaved in that time.

3. Get outside of normal. The first assignment in our slavery unit is to interview an adult they know. Not only is it empowering for students to approach an adult and ask questions, but it's unusual for them to get homework that requires interacting with a grown-up.

4. Bring the students themselves in. When my students find out which roles they will have in their slavery debate, I first have them connect to their own values. They have a chance to examine and discuss what they hold dear – their family, their friends, their freedoms. Then, when they take on a role from someone in history, they are more open to thinking about what these humans from the past might have valued, instead of seeing them as some alien other.

5. Practice empathy. There is no limit to how powerful this is for learning and change. Any way you can have students empathize with each other and with others, do it! It's particularly useful in helping relate to the "other", in helping understand why someone is doing something that hurts other people. In our slavery debate, the hardest role to play is the pro-slavery businessmen. I give them the chance to get in the shoes of these players and think about what they value. Why would someone be in favor of slavery? Even if you find someone's opinion despicable, can you see the deeper need they are trying to meet by thinking that way?

6. Encourage authentic research. In our slavery unit, students actually go to the local historical society and use primary sources to learn about their roles. The excitement is palpable. Their research is authentic on two fronts – they need the information to play their parts in the debate, and they are actually finding out information that I, the teacher, don't know. I can't just tell them.

7. Make connections to today. Do this on multiple levels. We look at how historical slavery has played out in our town. At the same time, I have students look into modern-day slavery, starting with the clothes they are wearing. One homework assignment has them look at their things – iPods, sports equipment, food – and find out where it comes from and who grew or made it. The results are eye-opening, to say the least.

8. Find your allies. The head of the local historical society was eager to help me. I simply didn't have time to do all of the research myself, but she was happy to help. I handed over the parts of the unit that were her expertise to her, which allowed me to do much more than I could have done myself.

9. Beg, borrow, and steal: take any engaging activity and use it to accomplish your teaching objectives. I use activities that I learned as an outdoor trip leader and an environmental educator, even though they have nothing to do with the history content I'm teaching. I get clear about what my objective is, and then I modify the activity to accomplish that objective. Do you like dancing? Great! Use a dance activity and make it work for your content. If you love it, your students will, too.

10. Make it live. Live the lessons. The foundation of my classroom, the principle on which I run my class, is that both students and teachers matter. Many years, the book Positive Discipline In the Classroom inspired me to try class meetings. The weekly meetings gave students a place to practice actually having a voice and learn ho to really hear one another. Later, when I discovered Nonviolent or Compassionate Communication, I continued to modify the meetings to support the classroom culture I longed for. We make explicit the connection between how people have handled conflicts in history to the way they are acting right here in our classroom. I know that where you teach, you might be limited in which strategies you choose. As I internalize my own practice of nonviolence, it shapes more and more each aspect of my teaching. Within your context, how can you give students the opportunity to have agency and power

I offer this list of strategies with the hope that something here will spark your imagination. You don't need to do all of these things, and I'm guessing you have a lot of other strategies that I haven't even thought of. Please take what's useful, adapt it, and throw out what isn't useful for you. Connect with what you most long for in the world. You'll open that up in your students, too.

Amanda Blaine *taught social studies and language arts at a public school in Maine for 6 years. She now supports change-makers to create solutions that work for everyone. She is the facilitator for South Asian Seeds at The Seeds of Peace Camp and a graduate of the first Seeds of Peace Educators' Course, "Narratives; Moral Imagination; Educational Action" (2011).*

EDUCATOR'S PERSPECTIVE
How Teacher's Memories Impact Students

By Erica Zane

In the summer of 2013, I attended the Seeds of Peace Camp as part of the Educator Programs Staff. While at camp, I conducted qualitative research for my Masters Thesis for Teachers College, Columbia University, by interviewing 11 educators from Israel, Palestine, India, Pakistan, Egypt, Jordan, Afghanistan, and the United States.

My thesis, titled "Teachers' Memories and the Making of History: How Teachers' Memories Affect Students' Development of Historical Consciousness in Conflict and Post-Conflict Regions," looked at the complicated relationship between memory and history, and how teachers' memories, particularly their memories of conflict, affect the teaching and learning of the past.

Elizabeth Jelin's (2003), *State Repression and the Labor of Memory*, provides an analysis of memory, both collective and individual, as it pertains to the ways in which we carry, and transmit, the past.

As the title of her book suggests, memory is a labor, meaning it is something that involves work. One of the many ways for educators to look at memory as a "labor" is to address our (sometimes) conflicting individual and collective memories in a forum such as the Seeds of Peace Educators' Course; a forum that allows us to work and labor together through memories of the past, to critically analyze history, memory, identity, and pedagogy, while simultaneously creating an "alternative community" that seeks to define a new collective "us."

This collective "us" includes the stories of both "we" and "them." This new "us" does not forget or disregard the complicated identity of the "we," nor does it minimize or ignore the complex identity of the "them." Instead, the "us" becomes a web—a network—of educators who return home from camp with broadened perspectives regarding memory, narrative, identity, and history.

During an interview with an Israeli educator, named Eli*, he and I spoke about some of his own personal memories that defined his identity. He told me about a tradition in Israel where schoolteachers lead a class trip to Poland for all of the students in the 11th grade. The students visit concentration camps and learn about the Holocaust.

When he was 17, he experienced this tradition. One night, towards the end of the school trip, the teachers gave the students letters that their parents had been asked to write in advance about their identity and how it pertained to the memory of the Holocaust.

Eli's grandfathers and grandmothers, all four of whom were Holocaust survivors, wrote him letters in addition to the letters from his parents. During our interview, Eli pulled out his phone. He had photocopied the letters in his grandparents' original handwriting and kept them digitally so he could see them always.

He read to me from his grandparents' letter:

It's Shabbat here, and we're all sitting together at the table as a family, and you're in Poland. But it's not the Poland we grew up in. It's not the same Europe that we grew up in. And grandma and grandpa, we were your age at the time in Europe but it wasn't the same Europe, it was Europe flooded with blood and they tried to delete our hope and we felt it in our own flesh and blood and I do admit that no word can be strong enough to describe what we went through. But then, eventually Eli, the unbelievable happened. We stayed alive. And blood turned into water. And the will to live came back to us. And the hope, the belief in people, the strength, to start everything, everything from the beginning, returned. After many years of depression and darkness, we had the privilege to live and the desire to build a family, and we got married, and we saw kids, and kids of kids, and kids of kids of kids. And, Eli, you are the proven, living fact that the product of those stories is life. Remember that you are our victory.

Afterwards, Eli explained to me the significance of this letter to his own life and how it has affected his conceptualization of tragedy, hope, and peace. He said to me:

"Just the ability to create new life or continue…if you find that in yourself, that's what you need to preserve. Palestinians, Jews, Indians, Pakistanis … we all have suffered a lot. But if we have the desire to live and the willingness to start all over … we have the ability to rise from death. A beautiful poem [by Yehuda Amichai] says, 'No flowers will bloom in the spring in the place where we're right', because the place where we're right is so stubborn and hard. Only the place of doubt is soft enough and accepting that something new can grow in it."

We all have a personal timeline, as well as a national timeline, that exists within ourselves. Sometimes this timeline extends before and beyond our own life. Inevitably, there are moments within our personal and collective timelines that we remain stuck or trapped within. Generally these moments involve trauma.

Like Eli, I believe that we can, and must, free ourselves, from these traps. As the poet writes, nothing can grow from the places in our history where we are right. We remain trapped in these kinds of memories, unable to create something new, stuck in a traumatic moment of our timeline.

Thus, in order to free ourselves from that trap, we must be willing to create something new in conjunction with others. We can only "bloom" once we have softened the ground we stand on.

This doesn't mean that the memories of being victimized or traumatized will disappear or go away. They're still there, like ink on a grandfather's letter to his grandson in Poland. Ancient. Something we can read to ourselves, our family, our children, and our students, for the rest of time. Something we can transmit to others. We can even emphasize the sorrow and the victimhood, because it is real, and it's part of it. But if we stop there, and that's all we do, to quote Eli, "it's a dead end road."

Flowers will never bloom in spring from the place where our justice lies.

During a three-day workshop with Doc Miller of Facing History, we explored the question, "Why do we humans so often divide ourselves into us and them?" Most of the educators had a strong reaction to this question and many struggled with it. For example, I had an interview with a Palestinian educator, Asad* the first day of the workshop. He expressed to me that he couldn't imagine himself teaching the Israeli narrative:

ERICA: *When you talk about this strong Palestinian identity, what challenges do you face when you know there is another nation developing an opposing narrative?*

ASAD: "Look, I have to focus on their own story [the story of the students], their own history. When some students came to me and tell me that the Israeli army destroyed their homes, I couldn't convince my students and just tell them, "Okay, they have a right to do that because you don't have a paper," or whatever. I couldn't say that to them. And I couldn't tell them to please look at the other narratives.

ERICA: *You couldn't?*

ASAD: "Sure, I couldn't. Could you? Could you tell your students try to understand what the other side is doing with you when they destroy his home, they make them homeless, without any home?"

At this moment, Asad felt that because of the current situation there was no conceivable way to teach Palestinians the Israeli narrative.

However, immediately after the portion of Doc's workshop where he asked us to look at the Little Rock 9—African-American high school students who desegregated public schools in Arkansas in 1957—from multiple perspectives and actually act out the scene to try to understand it better, Asad leaned over to me and said, "I'm not happy with how our interview went. Can we re-do it?"

I told him to write down everything he was thinking in that moment and share it with me at our next interview.

The next time we spoke, I asked about this moment where he wanted to re-do our interview.

He responded: "Yeah, I said that because now, after Doc, I realize there are a lot of ways [to teach the other's narrative] but maybe I just didn't know about them. But when I talked with Doc yesterday, I loved it. I feel like I could do that with my students. And that makes teaching the students other narratives easier than I thought."

Asad wasn't the only one who felt the impact of the workshop. A principal of an Israeli school remarked afterwards, "It reminds me of my responsibility to show the other side."

An Egyptian educator explained, "The 'we' and 'they' keep melting more and more each day I'm here. There's always an 'Us' … We are all humans just living in different parts of world but looking at our problems from different points of view, different angles and lens with which to see our problems."

There is a phrase that has circulated among those who attend the Seeds of Peace Educator Courses.

The phrase, a quotation by Paulo Freire and also the name of a book by Paulo Freire and Myles Horton, is: *We make the road by walking* (Freire, 1990).

Each time educators from the Middle East, South Asia, and the United States come to the Seeds of Peace International Camp in Otisfield, Maine, they commit to making the "road" of the future by working for peace—not the kind of peace that ignores the realities outside of Otisfield, Maine, but the kind that encompasses loss, pain, trauma, and the tragedy of war.

It's the kind of peace sparked by hope and not by unrealistic expectations.

I particularly like Freire's phrase as it relates to the 2013 Educators' Course, "Making History": while making the road by walking together, we are also making history together.

On one of our final days at Camp, all of the educators were sitting together outside in a circle, sharing with one another an experience we would always remember about Seeds of Peace.

While everyone was talking, I stared deeply at our surroundings, attempting to absorb it all: I looked up at the tall pine trees, listened to the soft lapping of the lake against the rocks, and felt the rustle of leaves underneath my feet.

I remember turning to one of the participants and saying: "If these trees could talk, they would have the most interesting things to say … they've heard so many memories of violence, and yet they've witnessed so many steps towards peace."

What makes Seeds of Peace remarkable and unique is the space itself: while simultaneously providing the arena for peace, it holds the memories—some very painful—of war and violence. The space—call it utopia, call it unrealistic, call it otherworldly—is, without a doubt, special.

You can feel it the moment you arrive there. It is special for the very same reason that critical peace ed-

ucation is special: it carries multiple perspectives, narratives and histories all at once. It doesn't ask youth or educators to forget their past.

Instead, it asks of them to begin to envision a future together in which remembering does not necessarily require violence, but rather productive conflict and dialogue.

To give an example of the kind of remembering I am referring to, I will tell a brief anecdote of the most recent anniversary of September 11th, 2001. Only recently returned from the Seeds of Peace Camp, with so my memories of the experience still fresh in my mind, I was driving around my town. I noticed many people had put bumper stickers on their cars that read, "Never Forget," with an image of the silhouetted World Trade Center in the background.

I turned to my fiancé, Peter, and said, "I wish they would change that phrase."

"To what?" he asked.

"I don't know … maybe they could change it to, 'Always Remember'. The phrase 'Never Forget' implies that we are holding on to something—to one memory … the only memory there can be. There's no dialogue. There's no discussion. There's no opportunity for 'new.'"

"There's just a stubborn 'never forget' that keeps us stuck in that moment, trapped in our history. If the phrase were changed to 'Always Remember,' however, it would allow for us to continue holding the memory in a way that doesn't leave us trapped…we could re-member it in a productive way."

After the Seeds of Peace Camp and after my research for this thesis, I look at the word "re-member" and I feel it implies the re-construction of memory as it pertains to the present and as it affects the future. It is a process. It is a labor. The past is not, nor will it ever be, static. It is fluid and reaches into all aspects of the present and all possibilities for the future.

Those who came to the Seeds of Peace Educators' Course this summer carried with them their memories and their histories. They came with expectations, with hopes and dreams, with doubts and fears.

In the end, I wouldn't say that the educators lost or forgot any of their carried memories. I wouldn't say that any of the educators sacrificed integral or core parts of their belief systems. And that was never the goal of the Educators' Course to begin with. What I do believe happened over the summer was that memories were shared—transmitted—in a way that allowed for educators to bend their narratives to include the narratives and memories of others. They were able to expand their definitions of the "we."

Towards the end of Camp, the group had a particularly intense and emotional dialogue session. We all remember the weather during that challenging hour: pouring rain, thunder, and lightening.

However, we also all remember the rainbow that graced us with its presence once the session was over.

Daniel Moses told us soon after the storm cleared about a professor who shared with him the difference between hope and optimism.

Unlike optimism, which implies that things will automatically improve, hope encompasses tragedy. Hope is the daughter of tragedy, born in the darkest places, when she is most difficult to see.

We aren't asked, when coming to Seeds of Peace, to forget our tragedies, our conflicts, or our differences.

Instead, we are asked to face them in facing one another. Hope is not the denial of difficult things, but rather an acknowledgement that there is the potential for deep wisdom and true healing, to emerge from tragedy.

This is, and should be, the goal of critical peace education: it is an ongoing process that values questions over answers, dialogue over status quo, and hope over optimism.

Only when we view peace as a dynamic process, a means rather than an end, will we begin to change the world.

*All of the names of the people I interviewed have been changed.

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EDUCATOR'S PERSPECTIVE
Notes Toward a Rooted Cosmopolitanism

By Daniel Noah Moses

At the end of my first summer working at the Seeds of Peace International Camp, we put aside our green t-shirts for an evening, got dressed up and had an all-camp end-of-session celebration on a boat on one of the area's many beautiful lakes.

Music was playing; some Seeds, counselors, facilitators, and DLs started to dance. It looked like an American high school dance, with the Seeds taking over most of the space while the adults danced at a less acrobatic pace among themselves. But quickly at least three DLs, a Palestinian, Egyptian and Jordanian, got up and told the Seeds from their delegations to get off the dance floor. I saw one of them waving his hands for emphasis and shouting above the music to his friends and colleagues.

Counselors responded to what they saw as a rude interruption. The upper staff got involved. All of a sudden, we had a major camp issue on our hands. It was only later, by the campfire with the DLs who had stopped the dancing that I understood clearly what was at stake.

"I so much believe in what you are doing," one of them explained. "For me, this place is something special. It is a gift. I want to tell people at home about how amazing it all is. I want them to send their children. But if you have dancing like this—I cannot. I will not. Such dancing with boys and girls together is not acceptable in my community. The parents will not accept it. They trust me with their children. Please. Help me to help you."

We listened: never again did we have such a dance.

This is one example of the delicate and complicated Seeds of Peace choreography. Those who want the organization to take specific political stands lose sight of our mission, with all of its constraints along with all that makes it so precious in this world.

Such criticism fails to take into account what it means to bring together people, particularly teenagers, from such radically different communities that are in conflict. Seeds of Peace is an educational organization built on earning the trust of people who have no trust in one another.

I believe that what we do as an educational organization must be focused and limited; at the same time, I believe with all of my heart that such educational work is essential for the realization of a more just, humane and peaceful world.

Yet education takes time and impatience is understandable, especially as the political situation gets worse. In this context, it's important to clarify what Seeds of Peace does. Education is in the details.

I have a friend who as a child asked his teacher in science class to explain how fax machines work. When the teacher's explanation did not make sense, my friend (who loves to ask questions about how things work) kept asking questions. The teacher shut down discussion.

When my friend returned to school the following week with research he had done on his own about how fax machines actually work the teacher refused to listen.

Such a response embodies a specific attitude to authority, learning and knowledge—in other words, to education. Seeds of Peace embodies an opposite set of attitudes, assumptions and practices that combine to make an overall educational vision.

Although it's difficult to capture such vision in a few words, I offer the ideal of "rooted cosmopolitanism."[1]

Seeds of Peace nurtures healthy roots and creates opportunities for each individual to reach his her potential as a human being living in an interrelated world of almost overwhelming flux. This is "empowerment."

There are countless ways to strive for "rooted cosmopolitanism." I do not offer a blueprint or recipe. It is an ideal, which I believe is embodied by Seeds of Peace.

Those who react with violence against what they perceive as the threats of our age often do so in the name of roots, of religion, of tradition, of "us" against "them." They speak in the name of holy texts, ancestors and prophets, and claim to return to the ways of a pure, untainted, past. They live weighed down by historical grievances. They call for holy war. The loudest of these voices have recently come from those who claim to speak in the name of Islam. But such voices exist among Christians, Jews, Hindus and others, too. These are the voices of bewildered people who feel threatened by the radical upheavals around them, by difference, and by uncertainties.[2]

Even as we reject their violence, narrowness and hatred, it's important to acknowledge that radical changes taking place across the planet really do threaten cherished ways of life. Most languages spoken in the world today will soon go extinct. Compare how your grandparents lived with how you live today: try to imagine how much will change by the time your grandchildren reach the age you are now. As a great sociologist put it in 1960,"what is startling is that in the next half century a common technological foundation will underlie all cultures for the first time in human history."[3] For the first time in human history, no matter where we live, we observe one another as neighbors. People on every inhabitable continent have at least theoretical access to the same cultural products and brands; commercials are tweaked for local consumption—but only a bit.

The forces of intolerance and reaction are blowing hard while, at the same time, a mass global culture carpets the planet with shopping malls and bombards our minds with endless noise. I am happy to say that I believe we have other choices. If we value the depth and diversity of our histories, our cultural traditions and "identities," and also want them to be alive and responsive to present needs we must nurture a rooted cosmopolitanism of healthy strong roots along with creative openness to pluralism and constant change.

At the heart of Seeds of Peace is a belief in, an assumption of, the dignity of human beings in all of our diversity. You can see this in the details of camp life. You can see it in how counselors and facilitators relate to Seeds. You can see it in how Leslie, Seeds of Peace's Executive Director and Camp Director, and Wil, the Associate Director of Camp, speak each morning at "lineup" (community meeting). You can see it in how Delegation Leaders share responsibility for living together and for creating their session. You can see it in how we accommodate khalal and kosher eaters and, to respect Hindus, do not serve beef. Every religious service—which is planned by members of the Camp community from that faith—is an exercise in the practice of pluralism. In so many ways, Seeds of Peace is an opportunity for the everyday practice of cross-cultural respect and

Seeking nuanced narratives

The narratives that stoke misunderstanding and hatred use neat categories and clean lines. They brush aside or cover up the messiness—the complexity—of the past. Yet if we look there are underground narratives everywhere that encourage a nuanced view of history and identity.

For example, several years ago I went out to dinner in Boston with two Armenian friends—fervent Armenian nationalists (the husband from Lebanon, the wife from Iran). They were positive that the waitress was Moroccan. "We can tell," they explained. When asked, the waitress said, no, she was Turkish.

My friends stiffened up and became anxious. They remember childhood stories from the dinner table. For them, Turks are the enemy. Later, we spoke with the waitress. When she found out that they were Armenian, she said, "oh, my grandmother was Armenian!" The grandmother probably suffered through and survived the Armenian Genocide by assimilating as a Turk. My friends could no longer hate or fear her. Her history was their history, too, from a different angle; at the same time, she is also a proud Turk.

A similar possibility emerges when a "white" person in the United States finds out that she has African ancestry, or when an "African-American" finds out that he or he is also Irish or Native American. So many families everywhere contain such multiplicity, which challenges those clumsy large categories of too many history textbooks, political rallies, media pundits, and Facebook posts. Such "mixed-upness" has the potential, I would argue, to encourage "rooted cosmopolitanism."

A Palestinian friend tells me that, the way he knows his family history, they have been in Jerusalem for two thousands years. They were once Jews; then they became Christians; still later they became Muslim. They have spoken Hebrew, Aramaic, Greek, Arabic and Turkish. He has a cousin who is exploring the old Ottoman archives to learn more about the family.

When my friend walks by the Wailing Wall (the Jewish holy site) or the Stations of the Cross—he feels that they are both deeply part of his history. At the same time, he is secure with his identity as a Muslim, as a Palestinian, as a human being who works hard to build a more just and humane world. Although he doesn't use the term, I would say that my friend exemplifies what it means to be a "rooted cosmopolitan."

What might this term mean for you, your students, colleagues, family members and friends?

understanding.

Meanwhile, at Seeds of Peace every voice counts; each person is encouraged to take personal risks, to get out of his or her "comfort zone." Each person is encouraged to think for him or herself. We do what would upset my friend's science teacher: we encourage questions. We value equality and autonomy. Facilitators are there to facilitate—to keep the discussion moving in a respectful way with all voices included; they do not answer questions of fact. Seeds and Educators are encouraged to listen. "God gave us two ears and one mouth," Tim always says. "If he wanted it the other way He would have made it the other way."

Seeds of Peace offers continual opportunities to search, to reflect, to discuss, to keep asking questions.

Life at Camp evolves over generations that are measured in sessions. Programs in the regions respond to needs on the ground. Seeds, Educators, staff members add to a growing whole, like that famous story about stone soup.

In a sense, Seeds of Peace is a school for the practice of dialogue, civic engagement and leadership.

Just as extremism is fueled by visions of history, rooted cosmopolitanism cannot exist without a specific set of assumptions about and approaches to history. Such history begins with the ability to see different perspectives.

Our sun is only one of countless stars. As a child grows older she understands that others have mothers, too. Such "decentering," moves an individual beyond an egocentric perspective.

The more one is able to "decenter," the more different perspectives come into view. In this complexity exists the potential for opening our hearts and minds to "the other."

Through Seeds of Peace, teenagers and educators decenter received narratives (the histories they have inherited), actively listen to others, and enlarge the scope of empathy and understanding. Agreement is not the goal. The teenagers and adults at Camp work through their different histories ("narratives") and learn to live together, to care about one another, even as vast disagreements remain.[4]

Through Seeds of Peace, people have the opportunity to practice "perspective-taking," a skill that combines the imagination, critical

thinking and empathy. They have the chance to explore the narratives of "the other side," which is why the learning and teaching of the past is at the heart of Seeds of Peace.

"Coming to know others," writes the eminent scholar, Sam Wineburg, "whether they live on the other side of the tracks or the other side of the millennium, requires the education of our sensibilities. This is what history, when taught well, gives us practice in doing."[5]

During the "Making History" course I worked closely with two wonderful history teachers, Mo'min and Chava—one Palestinian and one Israeli.[6]

Over the two weeks, they listened respectfully and actively to one another; they went through transformative experiences, of the kind that Meenakshi describes. They agreed that "the other" had valid narratives deserving of respect that were ignored in their own communities. They agreed that it was crucial to learn about the "other side."

At the same time, they agreed that there are limits to what they can do teaching history "under threat." They spoke almost in unison about how seriously they take their role as supporters of identity, how, in the midst of struggle and conflict, they cannot make room for too many questions. Yes to questions—but not too many now.

Yet even as they spoke of such limits, they discussed how to be as effective as possible encouraging mutual respect and cross-cultural understanding. To observe them in action was to observe a high-wire balancing act.

A beautiful tension exists at the heart of Seeds of Peace. Education links the learner to previous generations, and specific histories: it is and must be on some level conservative.

Children cannot have full autonomy. Parents and schools assert authority for good reason. Of course there is continuity across the generations in "communities," in "nations," in "religions," in "ethnic groups." There are beliefs, values, practices, "identities" that people, including the parents who send their children to Seeds of Peace, are committed to preserve.

These parents send their children off trusting—as I do—that Seeds of Peace is a unique and worthwhile educational opportunity. And yet these parents, like most of us, I assume, want the future to be better than the present. We want the next generations to respond creatively and effectively—with humanity and courage—to the flux of the world.

If we encourage creativity, critical thinking, leadership, and questioning, aren't we bound to challenge the status quo? Seen from this angle, education can be radical.

From my perspective, it is inspiring to see how Seeds and Educators engage deeply with their histories, how they protect and nurture who they are, while at the same time they act with bravery as "change makers."

To put it another way, from what I have seen Seeds of Peace is "rooted cosmopolitanism" in action.

On the first day of each Camp session, the co-founder Bobbie Gottschalk talks about Seeds of Peace as an opportunity to experience the way life "could be."

It is as difficult to imagine when the raging conflicts will subside as it is to guess in what city the next bomb will explode. But if we do not destroy one another these conflicts will subside.

We usually take the world we live in for granted—our family and social arrangements, how we obtain our basic necessities, what we eat and do for "fun."

And yet monarchs long established on their thrones fall down. Societies crumble or evolve.

The question is how and in what ways. The Roman Empire and the Islamic Empires are gone, while their religions of revelation, wisdom and alphabets (among other things), remain.

The generations on the planet to-

day will pass from the scene as new generations take their places briefly under the sun. The past was different—and the future will be, too.

Yes, history is about who we are now. It is also about the range of human possibility. Just as *what was* is no more—*what is* will not remain the same. What exists in the present will become the past. People in the future will decide what is usable—what is worth keeping, what is their history—while letting the rest of it swirl along. What do we want to pass to them?

The Seeds of Peace Educators' Course was named with more than one meaning in mind. The future is at least in part up to how those of us alive now engage with the past and act in the present to make history.

Daniel Noah Moses *is the Director of Seeds of Peace Educator Programs and is based in Jerusalem.*

[1]*I first came across the term "rooted cosmopolitanism" in David Hollinger,* Post Ethnic America: Beyond Multiculturalism *(Basic Books, 1995). I have found the most extensive and useful exploration of the term in* Anthony Appiah, The Ethics of Identity *(Princeton University Press, 2005).*

[2]*For an in-depth discussion of this dynamic and how to respond in keeping with the mission of Seeds of Peace, see Benjamin Barber,* Jihad vs. McWorld: How Globalism and Tribalism Are Reshaping the World *(Ballantine Books, 1995). Thomas Friedman and many others also take up this subject and are worth reading.*

[3]*Daniel Bell,* The End of Ideology: On the Exhaustion of Political Ideas in the Fifties *(Harvard University Press, 2000 [1960]), p. 99.*

[4]*For a discussion of the interaction between "decentering" and history education, see Krishna Kumar,* Prejudice and Pride: School Histories of the Freedom Struggle in India and Pakistan *(Viking/Penguin, 2001). See the work of the anthropologist Zvi Bekerman. I'm also grateful to Eli Gottlieb, whom I met at the Mandel Leadership Institute in Jerusalem, and who let me read excerpts of the draft of an article that he was working on at the time.*

[5]*Sam Wineburg,* Historical Thinking and other Unnatural Acts: Charting the Future of Teaching the Past *(Temple University Press, 2001), p. 24. This is an excellent book about the learning and teaching of the past and an important resource for the development of "The Making History" course.*

[6]*Names have been changed.*

EDUCATORS IN ACTION
Tiyul/Rihla: Binational historical narrative tours

By Dara Frank, Ahmed Helou & Yovav Kalifon of Tiyul/Rihla

Tiyul-Rihla ("Trip" in Hebrew and Arabic) is a binational initiative taking mixed groups of Palestinians and Israelis on two- to three-day educational tours to expose one another to the historical narrative and cultural identity of the other. We aim to learn about each other, from each other.

WHY: Due to the physical barriers that separate us, as well as the ideological, psychological and social barriers that alienate us, Israelis and Palestinians today enjoy very little contact with one another.

By now, we have become so estranged that neither do we understand the history, culture and incentives of each other, nor do most of us suspect that we ourselves are being grossly misunderstood by others.

Ignorance (often denial) of history and narratives lead to confusion regarding our respective collective identities, which in turn lead us to misinterpret each other's terminology, statements, actions and aspirations. Concepts such as 'peace', 'freedom', 'democracy', 'Zionist', 'Jew', 'Muslim', 'Israeli', 'refugee' and 'Palestinian' mean different things to different people, and though we use these terms all of the time, we are not aware that they may carry different meanings. These hidden differences in our understanding of the conflict and its players continue to complicate both top-down efforts for peace (negotiations) as well as bottom-up (grass-roots organizations).

VISION: We believe that Israelis and Palestinians need to understand each other on a deeper level in order to be able to take active steps in ending the conflict. In order to really understand one another, we need to take a step back from politics to learn about its context and the cultural and historical identities and narratives of each other. We believe that learning the past is crucial to understanding the present and changing the future.

MISSION: We lead multiple-day trip-seminars, first introducing the two sides through site-seeing, then moderating and conducting free and frank discussions about history, culture and identity. We find such encounters lead to elementary (yet necessary) realizations about the other and how "they" see "us", stimulating curiosity and revision of beliefs.

Facilitating a change of mindset within the general population influences the policies of politicians seeking voter support at the same time as enabling their genuine implementation. We appreciate that the seeds we plant today will inevitably need time to grow. We publish articles describing what we discover together through the unique model we have developed, and seek academic validation so that the findings will gain legitimacy and mainstream acceptance.

APPROACH: Over the course of two to three days, we take a group of Israelis and Palestinians to explore the land and visit important historical and modern sites.

On each day of the trip we visit at least one site of Jewish, Muslim and Arab importance in addition to other sites.

Our trips include accommodation, private transportation, professional guides, time allocated for group discussions and ample free time for private experiences in between.

Sites are chosen to stimulate intellectual conversations regarding history, its various narratives and identity. Trips alternate between areas under Israeli and Palestinian control, always with due authorization.

Our trips are kept as balanced and as non-political as possible in order to appeal to the widest spectrum of participants.

EDUCATORS IN ACTION
Indo-Pak History Project

By Qasim Aslam & Ayyaz Ahmad

What follows is an excerpt from one of our books.

It includes contrasting mainstream narratives created from Indian and Pakistani history textbooks about the role of Mahatma Gandhi in the movements for self-determination and independence in what is now India, Pakistan, and Bangladesh.

The citations will appear in the completed book and on the Seeds of Peace website.

THE PROBLEM

Textbook history around the world is tampered with to further one objective or another. This can lead young people to embrace stereotypes and ideological frameworks without thinking.

It can encourage them to hate before they learn to question, and to hate without questioning.

Most programs aimed at engaging with this problem are geared towards the older generations, be it young or older adults or university students.

We believe that the problems starts when a child enters his formative years and gets exposed to an eco system of negativity, where history education plays an important role.

We believe that children have a right to be introduced to multiple narratives.

In an age of demagogues and dangerous noise, it is imperative that we teach our future generations to question and form their own opinions, and to realise that there's always another side to every story.

OUR APPROACH

We have a two-part model. The History Project content doesn't solely focus on historical thinking. Instead of training students in the depths of historical thinking, The History Project focuses more on illuminating the biases embedded within historical narratives in textbooks.

Our techniques leverage concepts of historical thinking. They encourage students to go beyond alleged factual representation to explore the identity of the authors the differences in terminology, the selection and framing of facts. Our techniques train students to distinguish between facts and opinions.

In addition, we juxtapose contrasting historical narratives to highlight that history is not a set of prepackaged acts–that both sides of the stories are narratives constructed by

""History is philosophy teaching by examples."
— Thucydides (c. 460 - c. 395 BC)
"The History of the Peloponnesian War"

individuals and that these narratives my be shaped by the narrator's biases.

Lastly, we support our content with visual representations of the text. Our illustrations help capture the readers' attention by engaging with the readers' imagination.

Our dissemination strategy is to partner with schools and educational NGOs and equip them with our content and a detailed guide on how to use it.

IMPACT

In the current curriculum, schoolchildren are taught specific versions of historical narratives that are often told from a specific group's perspective.

The current system neither encourages questioning of sources nor highlights the difference between facts and opinions within the story. The prevalent model doesn't focus on the exploration of multiple perspectives of other groups involved in these historical accounts. In contrast, the History Project exposes schoolchildren to different sides of the same story. This offers opportunities for children and youth to realize the existence of multiple sides, while encouraging curiousity about the "other" side.

In April 2013, we launched the first book in Mumbai. During our school presentations, children would often start off by airing their stereotypes and biases, yet as we took them through the workshop and highlighted different aspects of their own stories and biases, two things happened.

First, by the end of the presentations, the children would be genuinely curious about their Indian or Pakistani counterparts. They would ask for the History Project's first book so that they can read the "other side" of their own histories.

Second, they would ask questions not only about our shared histories, but also about what Indians or Pakistanis are like today, and how similar or different we are as people. In the long term, this curiosity and the drive to understand multiple sides of our histories, has the potential to give these children a greater understanding of complex issues like history, and hopefully make them critical thinkers, not just in the context of history but also in the context of how we filter the modern age noise of information and draw our conclusions.

WHO WE ARE

We're a group of young change-makers from India and Pakistan that have personally been subjected to parochial and potentially damaging historical education. We came across the multiple faces of history very early on in our lives when we met at Seeds of Peace camp at age 14, and we decided to collaboratively do something to share some of what we have experienced with those who do not have the chance to be Seeds.

The History Project is an independent entity being headed by two entrepreneurs (and Seeds) Ayyaz Ahmad and Qasim Aslam, from Pakistan.

Qasim is an entrepreneur whose previous ventures have been social and commercial.

Ayyaz is a consultant; his previous consultancy engagements have been with Cambridge education and the World Bank.

FUTURE VISION

We're looking to publish our second book and to reach out to two million people, i.e. double the number we reached with our first book. In the medium term, we'd like to expand to three country pairs, publish three books and hit an outreach of ten million.

What keeps us awake at night is the prospect of building an online site to house historical narratives from history textbooks from around the world–change the way our future generations get acquainted with history.

INDIA

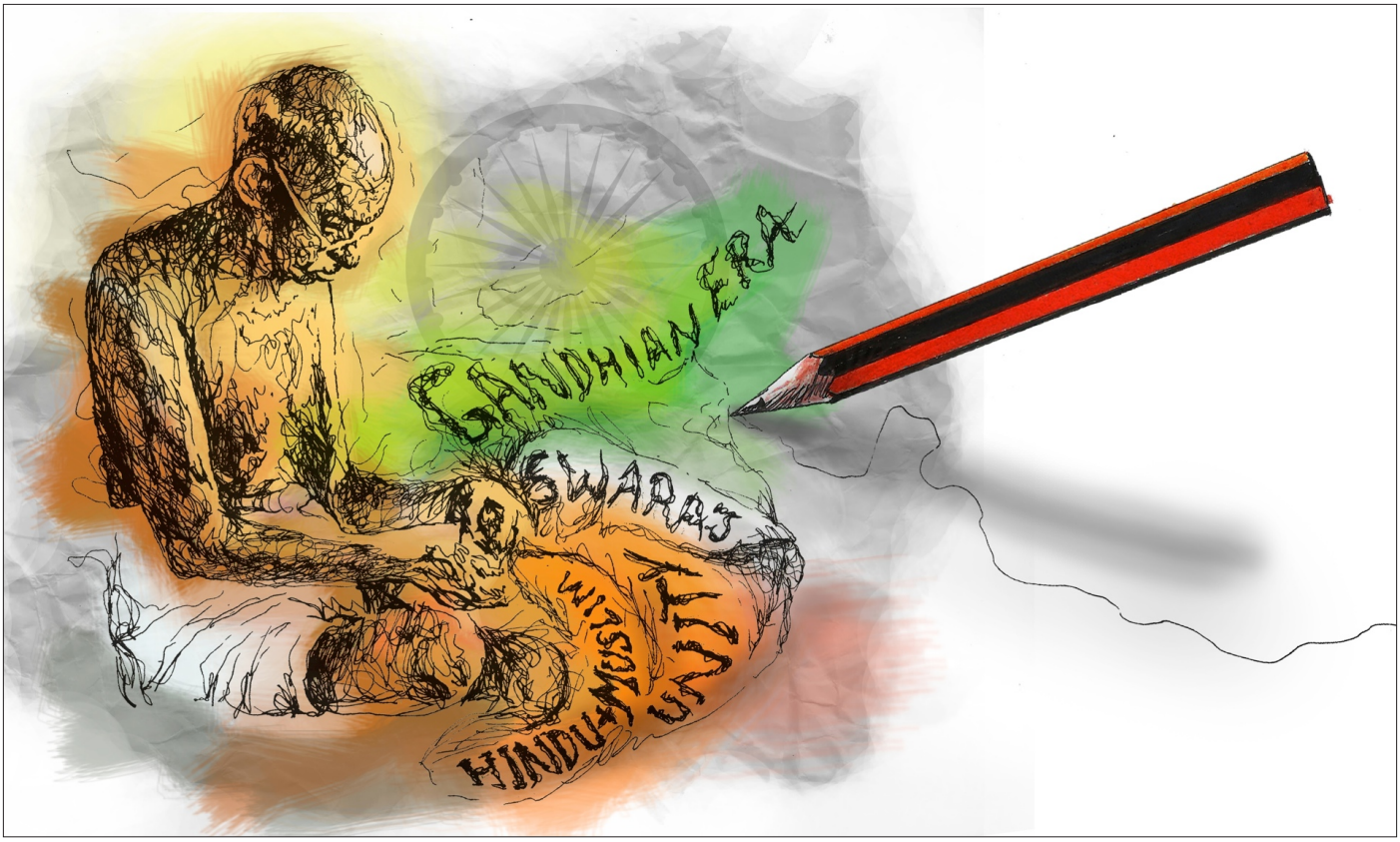
Gandhi ji is often thought of as a kind of messiah, who helped people overcome their misery and poverty. Gandhi ji wished to build class unity and not class conflict. Yet, peasants imagined that he would help them in their fight against zamindars, and agricultural labourers believed he would provide them with land.

At times, ordinary people even credited Gandhi ji with their own achievements. Mahatma Gandhi played a very important role in the Indian struggle for independence.

His non-violent and non-cooperation methods along with mass movements, finally succeeded in gaining independence for India.

EARLY YEARS

Mohandas Karamchand Gandhi, popularly known as Bapu or Mahatma Gandhi, was born in 1869 at Porbandar in the Kathiawad district of Gujarat. His father was the Diwan of Rajkot state. In 1888, he went to England to study law. On completion, he came back to India and started practicing at Rajkot. Very soon, he was appointed the legal representative of Dada Abdullah, a Gujarati merchant, and left for South Africa in April 1893. It is here that Gandhi was gradually drawn into the anti-racist struggle. He was probably the first highly educated Indian to visit South Africa at that time. During his stay in South Africa, he was shocked to see the degradation and indignity faced by the Indians. However, he did not need to wait for long to have a first-hand experience of such indiscriminate behavior. Initially, he had a minor brush with the authorities to which he did not react. But, all hell broke loose when he was subjected to utter humiliation during a train travel. On his journey from Durban to Pretoria by train, a white passenger objected to Gandhi's presence in a first class carriage. He was



forcibly removed from the train along with his luggage and dumped on the platform at Pietermaritzburg, exposing him both to insult and to an exceptionally cold night.

The humiliation and insult that he faced at the hands of the whites convinced Gandhi to fight injustice. He became a determined crusader against racial discrimination. Though he had gone to South Africa for a year, he stayed on for another 20 years and took up the cause of the Indians there.

SATYAGRAHA —THE BEGINNINGS

After 1906, Gandhi enunciated his philosophy of action – Satyagraha, which is often referred to as passive resistance. Gandhi's philosophy and political ideas centered around Satyagraha—which literally means holding on to truth. The term Satyagraha is a combination of two Sanskrit words—satya (truth) and agraha (eagerness, insistence to hold fast). To Gandhi, Satyagraha meant a spiritual and moral force – a force of soul.

He called meetings of Indians in Pretoria and advised them to fight injustice with honesty and courage. He set up the Natal Indian Congress and started a newspaper called Indian Opinion to arouse Indians to resist oppression. He also founded the Passive Resistance Organization to campaign against the discriminatory laws passed by the government of South Africa.

GANDHI'S RETURN TO INDIA

Gandhi returned to India in 1915 at the age of 46. He was completely unnerved with the prevailing circumstances of his country. To educate himself about the prevailing conditions, he travelled throughout the country to examine the conditions of the people. In 1916 Gandhi founded the Sabarmati Ashram at Ahmedabad where the inmates were supposed to learn and practice truth and nonviolence.

Through the initial period following his return to India, he stayed away from politics and took up the cause of the poor and the downtrodden. In 1917, he organized a Satyagraha at Champaran in Bihar against the oppression of indigo planters. He compelled the government to set up a commission which finally decided the case in favor of the farmers. His second achievement was during the Ahmedabad mill strike which he organized in 1918 on behalf of the workers to demand a raise in their wages. Under the direction of Gandhi ji, the workers went on strike but remained strictly nonviolent till their demands were met. The mill owner had to relent and agree to a 35 percent raise in wages. In the same year, Gandhi organized a Satyagraha in the drought-hit Kheda district of Gujarat. Since the crop had failed, farmers demanded remission of taxes which fell on deaf ears of the landlords. After the Satyagraha, the revenue was eventually remitted.

In an article in Young India, Gandhi ji wrote, "Non-violence is the law of our species just as violence is the law of the brute". He claimed that the impact of non-violent resistance is far more formidable than armed war. Gandhi insisted on non-violent methods of struggle. He strongly believed that even armed assault could be resisted by Satyagraha. Under his leadership the Indian national movement acquired a new direction and adopted new methods and techniques. When applied to the Indian scene, the methods consisted of non-violent non-cooperation with the oppressive British rule. These involved defiance of laws, peaceful demonstrations, boycott of foreign goods and institutions, picketing of shops, selling foreign goods and non-payment of taxes. In short, the purpose was to bring the government to a standstill by refusing to work with it.

Thus, Gandhi successfully proved

"History holds the potential, only partly realized, of humanizing us in ways offered by few other areas in the school curriculum ... each generation must ask itself anew why studying the past is important, and remind itself why history can bring us together rather than tear us apart." – Sam Wineburg, Historical Thinking and Other Unnatural Acts (2001)

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that non-violent resistance could be used as a weapon against authorities. During these movements, Gandhi came in close contact with the Indian masses and trained them to resist oppression without violence.

KHILAFAT MOVEMENT AND NON–COOPERATION MOVEMENT

When Turkey was defeated during the First World War, the Turkish Empire was broken up and its territories were divided between Britain and France. The Muslims in India resented this and decided to launch the Khilafat movement led by the Ali Brothers – Maulana Muhammad Ali and Maulana Shaukat Ali. Gandhi ji and the Congress supported this movement. The Hindu-Muslim unity achieved during the Lucknow Pact in 1916, was cemented by this support of the congress of the Khilafat movement. On 24 November 1919, the All India Khilafat Conference was held and by 31 August 1920, under the leadership of Gandhi, an All India Movement was started. People resigned from government services, students boycotted schools and colleges, shops selling foreign goods were picketed and 'hartals' and demonstrations were held. By the end of 1920, the Khilafat movement merged with the congress Non Cooperation movement and turned into a nation-wide movement.

Along with the Khilafat movement, the congress also decided to begin the non-cooperation movement under the leadership of Gandhi. Gandhi ji put forward the programme of action which was to proceed in stages. The movement was a great success. Gandhi, Tagore, Subramaniya Aiyar, Jamnalal Bajaj and many distinguished Indians renounced their titles and honours conferred upon them by the British. Gandhi ji gave up the title of 'Kaiser-e-Hind'.

When the movement was at its peak, the annual session of the congress was held at Ahmedabad. The president, Hakim Ajmal Khan, reiterated Congress' resolve to continue the movement until their grievances were redressed and 'Swaraj', which literally means self rule, was attained. On 1 February 1922, Gandhi announced that he would start a mass Civil Disobedience Movement, including nonpayment of taxes, from Bardoli unless Congress demands were met within 7 days.

But even before Gandhi ji could begin the movement, an unfortunate incident brought the noncooperation movement to an end. On 5 Feb 1922, a procession of 3000 peasants was fired upon by police at Chauri Chaura, a village in Gorakhpur district in Uttar Pradesh.

Gandhi, a firm believer in non-violence, was shocked at these incidents and decided to call off the movement immediately. He felt that people were not ready for a non-violent struggle and unless subdued, violence might spread to other areas which would easily be crushed by the British and would defeat the very purpose of the non-violent Non-Co-operation Movement.

On 10 March 1922, Gandhi was arrested on the charge of spreading disaffection against the government. He pleaded guilty and took the entire responsibility for the acts of violence. He invited the court to 'award him the highest penalty that can be inflicted for (what in law is) a deliberate crime and what appears to be the highest duty of a citizen.' He was imprisoned for 6 years but was released after 2 years on account of ill health.

By supporting the Khilafat Movement and involving Muslim masses in the National Movement, Gandhi was able to achieve Hindu-Muslim unity, which was so dear to his heart. Gandhi led the nation towards communal harmony and Hindu-Muslim unity. The Non-Cooperation movement cut across lines of religion and caste and united the whole nation in a common bond, with a common goal—Swaraj.

Gandhi gave the movement a direction and purpose. The programme of organizing national institutions, popularizing the use of khadi, boycotting foreign goods and setting up Panchayats gave an indirect blow to the stability of the British Empire and at the same time strengthened the Indian social structure. The emergence of Mahatma Gandhi as a national leader infused new energy into the national movement. The methods he advocated to achieve independence were so simple that everyone could follow them. Yet, these methods were so effective that the British had no answer to them. Gandhi ji soon became the central figure of the independence movement.

CIVIL DISOBEDIENCE MOVEMENT

In February 1922, Mahatma Gandhi decided to withdraw the Non-Cooperation Movement. He felt that the movement was turning violent in many places and satyagrahis needed to be properly trained before they would be ready for mass struggles.

Within the Congress, some leaders were by now tired of mass struggle and wanted to participate in the

"Memories must be looked at historically; that is, there is a need to "historicize" memories, which is to say that the meanings attached to the past change over time and are part of larger, complex social and political scenarios." – Elizabeth Jelin, "State Repression and the Labors of Memory" (2003)

elections to the provincial councils that had been set up by the government of India, 1919. C.R. Das and Motilal Nehru formed the Swaraj party within the congress to argue for a return to council politics. In such a situation of internal debate and dissension, two factors again shaped Indian politics towards the late 1920s. The first was the effect of the worldwide economic depression. Agricultural prices had fallen from 1926 and collapsed after 1930 putting the countryside in turmoil. Against this background, the new Tory government in Britain constituted a Statutory Commission under Sir John Simon to look into the functioning of the constitutional system in India and suggest changes. When the Simon commission arrived in India in 1928, it was greeted with the slogan 'Go back Simon.' Both Muslim League and Congress participated actively and as a result the British government announced a vague offer of 'dominion status' for India in an unspecified future and a Round Table Conference to discuss a future constitution. In December 1929, the Lahore Congress formalized the demand of 'Purna Swaraj' or full independence for India and declared 26 January, 1930 as the Independence Day. But the celebrations attracted very little attention. So, Mahatma Gandhi had to find a way to relate this abstract idea of freedom to more concrete issues of everyday life.

On 30 January 1930, Mahatma Gandhi in a statement put forward Eleven Demands to correct the wrongs done by British to the Indians. Some of the demands included reduction of land revenue, abolition of salt tax and protective tariff on foreign cloth. Gandhi assured the viceroy that he would withdraw Civil Disobedience on the Government's acceptance of these demands. Gandhi's demands were declared to be unrealistic by the viceroy.

Gandhi wanted peace, but with honour. The government also wanted peace, but without trouble. Under such circumstances, the famous Gandhi-Irwin Pact was signed in March, 1931. Mahatma Gandhi agreed to suspend the Civil Disobedience Movement and also agreed to take part in the deliberations of the Second Round Table Conference.

DANDI SALT MARCH

Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31st January 1930, he sent a letter to Viceroy Irwin stating eleven demands. Some of these demands were of general interest demands, while others were specific demands of different classes, from industrialists to peasants. The idea was to make the demands wide ranging, so that all classes within Indian society could identify with them and everyone could be brought together in a united campaign. The most stirring of all was the demand to abolish the salt tax. Salt was consumed by the rich and the poor alike, and it was one of the most essential items of food.

Mahatma Gandhi declared that the tax on salt and the government monopoly over its production revealed the most oppressive face of British rule. Mahatma Gandhi's letter was, in a way, an ultimatum. If the demands were not fulfilled by 11 March, the letter stated, the congress would launch a civil disobedience campaign. Irwin was unwilling to negotiate.

The British government had established its monopoly over salt, a necessary item for every household. Indians were forced to pay tax on salt and were disallowed to manufacture it. Gandhi ji undertook the historic and famous Dandi March. He started from the Sabarmati Ashram with 78 followers, and on his 385 km journey to Dandi, thousands of people joined him. On arriving at Dandi, he picked up a handful of salt from the beach. This symbolic action was imitated all over the country and people began to manufacture and sell salt openly.

The civil disobedience movement spread across the whole country. Hartals brought life to a standstill. People boycotted schools, colleges and offices. Foreign goods were burnt in bonfires. People stopped paying taxes and faced lathis and bullets of the police with supreme courage. No one struck back and the movement was completely non-violent. As reports and photographs of this extraordinary protest began to appear in newspapers across the world, the support for India's freedom struggle also started growing.

Worried by the developments, the colonial government began arresting the congress leaders one by one. This led to violent clashes in many places. When Mahatma Gandhi was arrested, industrial workers in Sholapur attacked police posts, municipal buildings, law courts and railway stations—all structures that symbolized British rule. A frightened government responded with a policy of brutal repression. Peaceful satyagrahis were attacked, women and children were beaten and about 100,000 people were arrested. In such a situation, Mahatma Gandhi once again decided to call off the movement and entered into a pact with Irwin on 5 March 1931. Mahatma Gandhi was arrested on 4 May 1930, while other leaders had already been arrested. Though he re-launched the Civil Disobedience Movement, by 1934 it had lost its momentum.

ROUND TABLE CONFERENCES

The first round table conference held in London from 16 November 1930 to 19 January 1931 was boycotted by the Congress. The British were unwilling to grant dominion status to India. Moreover, a conference without the Congress looked like an empty show. It was therefore decided to call a Second Round Table conference. As a first step to bring about an understanding between the Congress and the government, Gandhi and members of the Congress Working Committee were released from prison on 26 January 1931.

Gandhi was chosen as the sole representative of the Congress for the Second Round Table Conference to be held in London. He consented to participate (7 September to 1 December 1931) and the government decided to release all the political prisoners except those charged with revolutionary activities. The conference devoted most of its time to the communal question and the representation of minorities – the Muslims, Sikhs, Indian Christians and Anglo-Indians – in legislatures, both at the Centre and in the Province. Gandhi was disgusted to find that most leaders seemed concerned only about seats in legislatures for their respective communities. The question of Independence or of setting up a responsible government receded into background. Gandhi returned "empty handed" to India.

THE COMMUNAL AWARD AND POONA PACT

In August 1932, the Prime Minister Mr. Ramsay MacDonald gave his 'Award' known as Communal Award. According to it, separate representation was to be provided for the Muslims, Sikhs, Indian Christians, Anglo-Indians, Europeans, etc. The Depressed Classes were assigned a number of seats to be filled by election from special constituencies in which only voters belonging to the depressed classes could vote.

Gandhi was in jail and he was very much shocked at dividing up the Hindu community. He reacted by going on a fast unto death. This greatly jolted public opinion in India. Many temples were opened to those who were prevented from going there. Dr. Ambedkar, the prominent leader of the Depressed Classes, had a heart-to-heart talk with Gandhi ji which resulted in a settlement known as the 'Poona Pact'. It nearly doubled the number of seats reserved for the depressed classes, but there would be no separate electorates.

The Third Round Table Conference sat in London from 17 November to 24 December 1932. The Congress was not a party to this exercise. Mahatma Gandhi was released from prison in May 1933. The Civil Disobedience Movement was suspended temporarily. In August 1933, Gandhi started the individual Civil Disobedience Campaign, but after sometime the campaign faded away. In April 1934, he wounded up the movement.

TOWARDS INDEPENDENCE

The Second World War began in September 1939 and Britain declared India as its war ally without consulting the Congress or members of the Central Legislature. The congress strongly expressed its opinion on the issue. It objected to the use of Indian resources in the war. The government ignored the demands of the Congress. In November 1939, the Congress ministries in all the provinces resigned.

QUIT INDIA RESOLUTION

In March 1940, at its session at Ramgarh, the Congress again demanded complete independence. In the meantime, there were strikes and demonstrations all over the country. Gandhi ji called for individual Satyagraha. He asked the satyagrahis to give public speeches explaining the congress demands and expressing opposition to India's involvement in the war. The government needed the support of the Indians during the war. They decided to hold talks with the leaders. In 1942, Sir Stafford Cripps, a British Minister, was sent to India with the proposal of giving India the dominion status after the War. All the provinces and the princely states would have the right to join or remain outside the Indian Union, holding a separate treaty with the British government. The congress rejected the proposals given by the Cripps Mission. It felt that the proposals offered too little and too late. Gandhi ji described the proposals as a "post-dated cheque on a crashing bank". The struggle for freedom resumed.

Failure of the Cripps proposal led to disappointment and bitterness among Indians. Instead of bridging the gap between the British government and the Indians, it widened it further. Gandhi felt that the time had now come to launch the final struggle for freedom.

The period from April to August 1942 was one of heightened tension. The political situation in the country was intolerable. Japan was knocking at the border beyond Assam and the spectre of a Japanese attack loomed large, haunting the minds of the people. The failure of Cripps Mission proved that the government would not relent and that there was no hope of freedom in the near future. Gandhi felt that the presence of British in India itself was an invitation to the Japanese. He said, '… Japan's quarrel is not with India. She is warring against the British empire. If India were free, her first act would possibly be to negotiate with Japan'. Moreover, Gandhi felt that as long as the British favoured the Muslims against the Hindus, there would be no solution to India's communal problems. So the British must be asked to quit and the Congress should take concrete steps to compel the British to accept their demand of independence.

The congress working committee met at Wardha in July, 1942. It adopted a long Resolution, that came to be known as the Quit India Resolution. It demanded that British rule in India ends immediately. The All India Congress Committee met at Mumbai to consider the Resolution. After a lengthy discussion, it was passed on 8th August 1942. The Resolution stated, "No future promises or guarantees can affect the present situation. Only the glow of freedom can now release that energy and enthusiasm of millions of people which will immediately transform the nature of the War". If this demand was not conceded, the Congress declared its resolve to start a mass struggle on non-violent lines under Gandhi ji's leadership. Gandhi, in his speech said: "We shall do or die. We shall either free India or die in the attempt."

Gandhi's slogan of 'Do or Die' (Karo ya Maro) inspired the entire nation. Every man, woman and child began to dream of free India.

Gandhi had stated that he did not intend to start the mass struggle immediately. He would do so only if he failed to achieve an honorable agreement with the viceroy. He also made it clear that like other movements, this would also be a non-violent one. Mahatma Gandhi decided to initiate a new phase of movement against the British in the middle of the Second World War. British must quit India immediately, he told them. To the people he said, "do or die" in your heart to fight the British—but you must fight in a non-violent fashion. Gandhi ji and other leaders were jailed at once, but the movement spread widely.

While confirming India's resolve to fight against fascism, the resolution stated, '… the ending of British rule in India is an urgent necessity, both for the sake of India and for the success of the cause of the United Nations.' The Congress decided to launch a 'mass struggle on non-violent lines, on the widest possible scale'. Addressing Congress delegates on the night of 8 August, Gandhi in his soul stirring speech said, 'I therefore want freedom immediately, this very night before dawn if it can be had… I am not going to be satisfied with anything short of complete freedom… Here is a mantra, a short one, that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is Do or Die. We shall either free India or die in the attempt. We shall not live to see the perpetuation of slavery.'

By 1944, after the end of Quit India Movement, most of the Indian leaders were in jail and the country's political life had come to a standstill and the country had entered its last leg of the freedom struggle. Negotiations among Congress and Jinnah had failed. A severe drought, wartime shortage of food and high prices led to the worst famine of the century in 1943. Gandhi was arrested in 1942, was released in May 1944.

The Quit India Movement, though short lived and crushed by the British, is one of the greatest mass movements of historical significance. It clearly demonstrated the depth of national sentiments and indicated the capacity of the Indian people for sacrifice and determined struggle. After the Quit India Movement, there was no retreat. The independence of India was no longer a matter of bargain. It was to be a reality.

INDEPENDENCE AND PARTITION

On 15 August, the dominions of India and Pakistan came into existence. With the Indian tricolor flying high on the historic Red fort, a new chapter of Indian history began. It was a chapter of new hope and aspirations and was the result of a glorious struggle. Despite the sorrow of partition, Indians celebrated the dawn of a new era. Thus on the 15th August, 1947, two independent nations were born. Of all the people, Gandhi ji, who at all times, had tried to preserve the unity of India, was shattered and heart-broken. The communal carnage that broke out even after the Partition made the situation unbearable.

The jubilation of Independence, however, was marred by communal violence in Punjab and in other parts of the country, and the miseries of thousands of refugees coming from Pakistan to India as well as Muslims going from India to Pakistan. On Independence Day, Gandhi was in Calcutta spending the day in prayer and consoling riot victims. The sorrow of partition was compounded by an act of cowardice. On 30 January 1948, Gandhi was shot dead by a Hindu fanatic, Nathuram Godse. The man who stood for peace, non-violence and communal harmony was a victim of communal

" ... the most important factor in the training of good mental habits consists in acquiring the attitude of suspended conclusion, and in mastering the various methods of searching for new materials to corroborate or to refute the first suggestions that occur. To maintain the state of doubt and to carry on systematic and protracted inquiry—these are the essentials of thinking."
– John Dewey, "How We Think" (1910)

forces. He became a martyr to the cause of tolerance, equality and peace.

CONCLUSION

Gandhi displayed immense faith in the power of the masses. Under his leadership the Indian national movement turned into a mass movement. He organized the Non-Cooperation Movement in 1920, the Civil Disobedience Movement in 1930 and the Quit India Movement in 1942, bringing millions of Indians into the mainstream of the national struggle. It was no meagre achievement to inspire poor, illiterate masses with the ideals of Satyagraha and non-violence. He was a man of action and practiced what he preached. The impact of Gandhi's thoughts and ideas were so great on the Indian National Movement that the period between 1920-48 is known as the Gandhian Era.

PAKISTAN

Mahatma Gandhi united many Indians into a powerful mass movement. They knew that he was the man to take on and eventually defeat the British. He was a world renowned figure and soon turned to the conditions of his homeland with the hope to make them better. Mahatma Gandhi's determination angered the authorities but won him admirers all over the world, including Britain.

SATYAGRAHA PHILOSOPHY

Mahatma Gandhi developed a new form of protest against the economic exploitation and British rule. He called it Satyagraha, a Hindi word meaning truth-force. It was a form of nonviolent resistance which according to Gandhi had a strong spiritual or religious force. He believed in selfsacrifice through which one can win over the opponents as well. Gandhi came up with this form of protest during the preparation of the Khilafat Movement in 1920 when the Muslim anger was brewing over the Caliph issue.

Satyagraha was marked with sit downs, strikes, petitions, protests, marches and boycotts. This method of nonviolence earned a lot of fame for Gandhi. Soon he was known all over the world for his determination to achieve self-rule through non-violent protest.

Mr. Jinnah did not share the enthusiasm for Gandhi's methods unlike most of the population of India at that time. He was sure that his efforts were bound to fail. In spite of Gandhi's insistence on non-violence, the disorder he created was certain to end up into violence. As tempers flared, unfortunately, it was often the Muslims who were the victims of such violence.

'Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit... it does not mean meek submission to the will of the evil-doer, but it means the putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honor, his religion, his soul and lay the foundation for that empire's fall...'
Mohandas Karamchand Gandhi, The Essential Writings of Mahatma Gandhi, OUP (1990)

KHILAFAT MOVEMENT AND NON–COOPERATION MOVEMENT

Khilafat movement was the strongest movement initiated by Ali brothers and widely supported by the Muslims all over the country. The movement was initiated as a result of the deceit of promise by the British before the War and dethroning of the Caliph of Istanbul.

For Gandhi it was the chance to unite Hindus and Muslims in his non-violent campaign against the British. At a second conference, at Amritsar in Dec 1919, both Congress and the Muslim League agreed to work together in the Khilafat Movement. Hindus, under the leadership of Mahatma Gandhi came forward with full support for the movement.

Gandhi being a shrewd politician had planned to use the Khilafat agitation to pressurize the government to come to terms for Indian Independence from British Rule. Whether the Muslims won or lost on Khilafat issue was immaterial to Gandhi, what mattered was the purpose the movement could be made to serve. He therefore, advocated full support by the entire nation of Muslims' demands and outlined a programme of non-cooperation for the achievement of dual objective of Indian Independence and restoration of Caliphate.

The World War I was turning in the favor of British and its allies.

Seeing the changing circumstances, Congress tried to join Muslim League in order to increase the pressure. Gandhi invited Quaid-e- Azam to join the collective struggle but he was intelligent and far sighted enough to not be trapped. Gandhi was basically an extremist Hindu politician with highly pro-Hindu approach to politics. Due to Gandhi's non-cooperation movement Quaid-e-Azam resigned from the Congress in 1920.

Gandhi assured the people that if they carried out his programme of non-cooperation in a united, disciplined and non-violent fashion, they would attain Swaraj—self rule, within a year. Gandhi's personality greatly appealed to the Hindu sentiments who came together under his leadership. Congress at a special session adopted the non-cooperation programme of Gandhi and later reaffirmed it at its Nagpur session in December 1920. The Quaid-e-Azam, however, was not in favour of Gandhi's non-cooperation programme. According to him, the plan was bound to invite violence and would lead to disastrous confusion.

Gandhi's campaign aroused considerable enthusiasm. He burned foreign cloth and called on Indians to wear homespun cloth. However, as the crowds and demonstrations got out of hand, the atmosphere of cooperation between the Muslims and Hindus could not last long. The non-cooperation movement, as had been foreseen by Quaid-e-Azam, was leading to violence and losing its momentum.

THE END OF THE KHILAFAT AND NON–COOPERATION MOVEMENT

In February 1922, at Chauri Chaura, a village in the United Province, trouble erupted between the police and the demonstrating procession. The hostile mob set on fire the police station where 22 policemen were burnt alive. Gandhi and Ali brothers were in jail at this moment.

Gandhi was so upset at this act of violence that he immediately and unilaterally called off the non-cooperation movement causing a great deal of damage to the entire Khilafat movement. The sudden reversal produced bewilderment amongst the dismayed Muslim masses and leaders. His decision upset many congress leaders. The Muslims also accused Gandhi of retreating when the Indian people were taking up the cause with enthusiasm.

The people generally felt, if the non-cooperation movement would have been allowed to continue, despite the Chauri Chaura incident, the British Government would have been compelled to make major concessions.

Congress re-launched the non-cooperation campaign and placed Gandhi in charge of the campaign which began on March 12 with the famous Salt March from his ashram near Ahmedabad to the seaside village of Dandi. This 24-day march became a triumphal procession and was widely covered in the newspapers. Gandhi and Nehru were amongst the many Congress leaders who were arrested.

THE SIMON COMMISSION

The Simon commission was an attempt by the British to reach a workable constitution that was acceptable to all stakeholders in India. Sir John Simon was asked to visit India and meet the important leaders and come up with a legally binding constitution that would be in line with the 1909 Morley Minto reforms' direction for a new constitution for India every ten years. The commission was boycotted by Gandhi and other Indian leaders including the Muslim League on the basis of not having any Indian representation in the predominant British panel of jurists and politicians. The report was published in 1930 amidst harsh criticism and was immediately rejected. The British were now growing desperate and a challenge was given to the Indians to make their own constitution. First came the Nehru report which was immediately condemned by Quaid-e- Azam. The fourteen points proposed by Jinnah were not incorporated in the Nehru report. The points were subsequently rejected by the Hindus and India was again in a political deadlock, with the British becoming more impatient for a solution.

THE ROUND TABLE CONFERENCES

The British government desperately wanted to hold a round table conference with all political parties. Congress chose to boycott the first round table conference held in London from 12 Nov, 1930 to 19 Jan, 1931. Without Congress representing the majority of Indians, the Conference could not make any progress. The British PM issued a statement that the government had accepted the proposals for full responsible government in the provinces and a federal system at the Centre.

The congress was feeling resentful on its decision of boycotting the first round table conference. The civil disobedience movement failed, thus exposing the vulnerable position of the Congress. Lord Irwin extended invitation to Gandhi for talks. Gandhi agreed to call off the civil disobedience movement without any preconditions. The talks between Gandhi and Irwin continued from 17 February, 1931 to 19 February, 1931 and the agreement was signed on 5 March, 1931.

After the Gandhi-Irwin Pact, Congress set out to attend the second round table conference. Gandhi was there as the sole representative of Congress. Two committees were set up to carry out the work of the conference on Federal Structure and minorities. Gandhi was a member of both the committees. However, the most sensitive issue before the Conference was the Hindu-Muslim relationship. Gandhi adopted a stubborn and childish attitude on all matters in the beginning. When the minority issue was presented in the conference

Gandhi refused to accept any rights of the minorities and demanded that the minority committee be disbanded. He refused to recognize the problem of minorities within the subcontinent and dubbed them as 'communalists'. He stood by the Nehru Report, which, of course, was totally against Muslim interests.

Gandhi claimed that he was the representative of Congress and represented the Indian people. He refused to accept the representative character and opinion of other delegates as they did not belong to congress. After adopting such stiff attitude, Gandhi sat back to quietly observe the proceedings of the committee. He did not at all give any practical suggestions of his own for bringing a settlement.

Gandhi did his best to prove India as one nation and nationality so that he could claim to represent the Indian people alone. When the communal problem came for discussion, a great difficulty was faced in convincing Gandhi who

had rejected the presence of any other community except the Hindus in India. Gandhi insisted that there was only one nation in India which were the Hindus.

During the proceedings of the Conference, Gandhi continued with his resolute and stubborn attitude and demanded that the work of constitution making be started by putting aside the minority issue. Sir Shafi did not agree to this proposal and insisted that minorities issue must be resolved before taking up constitution making. He also demanded that the Fourteen Points of Quaid-e-Azam should be incorporated in the future constitution of India which Gandhi refused to accept.

CONGRESS MINISTRIES

Due to a lack of consensus, the British awarded its own constitution, known as The Government of India Act 1935, and called for elections in 1936. After the congress won the 1937 elections and decided to come to power, it resulted into the dictator rule of Congress. With the installation of Hindu ministries, Hindus came out to impose Hindu nationalism on Muslims. Another attempt was made to erase the Muslim culture by introducing a new educational system. The education policy known as 'Widdia Mander Scheme' authored by a Congress Muslim Dr. Zakir Hussain, aimed at converting people to Hinduism. It was introduced in all schools, colleges and educational institutions. Under this scheme the students were asked to pay respect and homage to Gandhi's picture every day in their assemblies in the schools. The students were asked to bow before Gandhi's picture with folded arms in posture of Hindu worship and sing hymns in his praise. The anthem known as 'Bande Matram' that glorified Hindu extremism, was sung in schools and this created large scale resentment in the minds of the Muslims.

THE PAKISTAN RESOLUTION

The Congress ministries affirmed the Muslims' fear of an extremist Hindu mentality prevalent in the congress leadership. The Muslims wanted to secure themselves against the domination of Hinduism which was constantly trying to merge Islam into it like other issues. Therefore,

"The very shaping of history now outpaces the ability of men and women to orient themselves in accordance with cherished values.

And which values? Even when they do not panic, people often sense that older ways of feeling and thinking have collapsed and that newer beginnings are ambiguous to the point of moral stasis.

Is it any wonder that ordinary men and women feel they cannot cope with the larger worlds with which they are so suddenly confronted? That they cannot understand the meaning of their epoch for their own lives?

That is—in defense of selfhood—they become morally insensible, trying to remain altogether private men?

Is it any wonder that they come to be possessed by a sense of the trap?"

§

"It is not only information that they need—in this Age of Fact, information often dominates their attention and overwhelms their capacities to assimilate it.

It is not only the skills of reason that they need—although their struggles to acquire these often exhaust their limited moral energy."

§

"What they need, and what they feel they need, is a quality of mind that will help them to use information and to develop reason in order to achieve lucid summations of what is going on in the world and of what may be happening within themselves.

It is this quality, I am going to contend, that journalists and scholars, artists and publics, scientists and editors are coming to expect of what may be called the sociological imagination."

– C. Wright Mills, "The Sociological Imagination" (1959)

it was important to get rid of the dominance of Hindus, which was possible only through the division of the sub-continent. Different visionaries like Chaudhry Rehmat Ali gave signs of partition at various times in the past.

Quaid-e-Azam although disaffirming of the idea at first, finally arrived at the conclusion in 1940 that it was imperative for the Muslims to step up for themselves and passed the resolution of Pakistan in the annual session of the Muslim League in Lahore and formed it as the demand of the Millat. This resolution was known as the Lahore Resolution.

"No constitutional plan would be workable or acceptable to the Muslims unless geographical contiguous units are demarcated into regions which should be so constituted with such territorial readjustments as may be necessary.

That the areas in which Muslims are numerically in majority as in the North-Western and eastern zones of India should be grouped to constitute the independent states in which the constituent states shall be autonomous and sovereign."

It further reads, "That adequate, effective and mandatory safeguards shall be specifically provided in the constitution for minorities in the units and in the regions for the protection of their religious, cultural, economic, political and administrative and other rights of the minorities, with their consultation. Arrangements thus should be made for the security of Muslims where they were in a minority."

The Hindu leaders began to express their views against the resolution and were ridiculed. Gandhi and Hindus opposed the Resolution absolutely as they did not want to separate India.

CRIPPS MISSION

Germany achieved amazing victories in the Second World War. The sudden revelation of British weakness produced shock and surprise in India. The British was faced with a number of problems and wanted to win the cooperation of the Indian people and political parties to cope with the war requirements. The British government appointed a delegation under the chairmanship of Sir Stafford Cripps, a prominent member of the War cabinet of England.

Gandhi and his political party, the All Indian National Congress rejected the proposals. They disapproved the authority given to the provinces to reject the constitution. Congress was not convinced to accept any ambiguous or unambiguous proposal regarding the partition.

Gandhi regarded it as a 'post-dated cheque on a failing bank'. Gandhi now began to press for an immediate withdrawal of the British from India and the transfer of power to Congress without any prior settlement with any party. After long deliberations, Quaid-e- Azam along with the All India Muslim League also refused to accept the proposals made by Cripps on grounds that the demand for Pakistan was not instantaneously accepted in clear words. Soon started the Quit India Movement by the Congress.

C R FORMULA

The British Government crushed the "Quit India" movement launched by Gandhi forcefully and put Gandhi behind bars; and his movement died out. Gandhi then tried to weaken the Muslim League by trapping Quaid-e-Azam in a conspiracy. Gandhi used Chakravarti Raj Gopal Acharia and asked him to express opinion about the partition of India. He was the first member of congress to have acknowledged the inevitability of partition and was highly opposed within the party. The proposal made by CR formula were used as a premise to hold the Gandhi-Jinnah talks.

THE GANDHI–JINNAH TALKS

Gandhi was released from prison on medical grounds by the new Viceroy Lord Wavell in May 1944 after he was arrested during the Quit India Movement. In July 1944, Gandhi proposed to Jinnah that the two meet to consider the future of India after the British departure, which now seemed inevitable. In light of the growing ambiguity about the status of Pakistan, Gandhi wrote a letter to Quaid-e- Azam in July 1944. He wrote:

"My heart was asking me to write you a letter. I can meet you when you wish. Don't think me the enemy of Islam or Muslims. I am not only the friend and servant of you but of the whole worlds. Don't disappoint me."

In reply to this letter, Quaid-e-Azam proposed meetings in Mumbai in the mid of August. However the meeting started in September. It was decided in the meeting that instead of verbal discussion, it is better to exchange letters so that the record of the viewpoints of both the parties may be preserved. In this very meeting Gandhi said clearly that he represented nobody but himself. He said that he was not meeting with Quaid-e-Azam as a representative of Congress.

Quaid-e-Azam objected to it and stressed that unless talks are not held between the representatives of the two nations, he could not hope to reach some positive result. The talks started from the point of Pakistan Resolution based on the Two-Nation Theory. During the talks, Gandhi refused to accept the Two-Nation Theory.

After having dialogue and correspondence with Quaid-e-Azam, Gandhi said that although he was not the supporter of the Two Nation Theory, yet if Muslim League wanted to put Lahore Resolution into practical form, this issue should be delayed. First they should achieve freedom from the British collectively. Afterwards, Congress and Muslim League may settle the issue of Pakistan mutually. Quaid-e-Azam adjudged that the style adopted by Gandhi as nothing but cheating, hypocrisy and cunningness.

The talks continued throughout September 1944 and a compromise was expected between both of them. But, it broke down for number of reasons. Although no record was kept of the meetings, an exchange of letters gave a good idea of what happened.

Between 9- 27 September, Gandhi and Quaid-i-Azam met 13 times and exchanged 21 letters. Gandhi wanted the league to give immediate support to Congress in its struggle to remove the British. Gandhi also wanted the central government to have control over key areas such as defense and foreign policy. Gandhi considered himself to be speaking for all of India.

Gandhi gave the impression that he did not support the 'Two Nation Theory' whereas this had now become official League policy.

Gandhi called Muslims as converts from Hinduism and they had no right to call themselves an independent nation. The major stumbling block and one which caused the eventual breakdown of the talks

was Gandhi's desire that the Muslim League immediately cooperate with the Congress in the independence struggle against the British. The talks ended in a stalemate.

SHIMLA CONFERENCE

After the failure of Cripps Mission, All Indian National Congress began to pressurize the British Government to finish its rule in India and transfer the powers to the majority party. Gandhi launched the "Civil Disobedience" and "Quit India" movements. He asked people to boycott the courts and offices and show of power was demonstrated through meetings and processions.

CABINET MISSION PLAN—1946

Following the central and provincial elections held over the winter of 1945-46, Muslim League won 87 percent of the Muslim votes while the Congress secured 91 percent of the general votes. With the exception of Punjab and North West Frontier provinces, the Muslim League won the right to form government in all Muslim majority provinces.

The last effort by the British to keep India as a federation was the Cabinet Mission Delegation. However, Gandhi criticized the Cabinet Mission Plan and made his own interpretations. He maintained that the plan was "an appeal and an advice" and that the constituent assembly as a sovereign body, could vary the plan. The Congress Working Committee, in its resolution of May 24, 1946 followed the line given by Gandhi and demanded transfer of power to Hindu dominated legislature.

A secret agreement was concluded between Gandhi, Patel and the Cabinet Mission. Gandhi was given assurance if Congress refused to join the Interim Government, Muslim League would not be invited to join the government alone. In keeping with the understanding reached between Gandhi and Cabinet Mission, Congress refused to join the Interim Government but accepted the Long Term Plan of the Cabinet Mission regarding the drafting of a constitution in the future.

THIRD JUNE PLAN—1946

In February 1947, the British prime minister, Clement Attlee, announced to the House of Commons in London that the British will leave the subcontinent no later than June 1948. The news begot violence all over the subcontinent, particularly in Punjab which eventually forced Nehru to concede partition along religious lines, much to Gandhi's distress.

Despite Lord Mountbatten's efforts to persuade Jinnah to accept the Cabinet Mission Proposals, Jinnah held true to the principle of a sovereign state, one that had been conceded by the British and the Congress.

India had already accepted Lord Mountbatten as the first governor general of India, however, Quaid decided that he was to be Pakistan's. This was to have serious consequences later as Mountbatten would have his revenge on the state of Pakistan.

"We denounce for all time the use of force to achieve political ends, we call upon all the communities of India, to whatever persuasion they may belong, not only to refrain from acts of violence and disorder, but also to avoid both in speech and in writing, any incitement to such acts"

Signed: M. A. Jinnah, M. K. Gandhi; 15 April 1947.

THE INTERVIEW: TIM WILSON

By Erica Zane

I first met Timothy (Tim) Wilson at a construction site for the Abyssinian Church in Portland, Maine.

The Abyssinian Church is a special part of Maine history, as it was a community-meeting center for African Americans in 1868, and was also part of the Underground Railroad. It has since been considered a historical landmark, however it has not received state funding, or enough donor funding, to maintain and rebuild it.

It is currently undergoing reconstruction, which is frequently put on hold due to the lack of funding.

Last August, myself, the staff and participants of the Educators' course, visited the Abyssinian Church to hear a panel of Black educators talk about their experience living, and teaching, in Maine.

Tim Wilson, the Director of Maine Programs at Seeds of Peace, was on that panel.

I remember when we all entered the church, it certainly felt more like a construction site than a historical landmark. We climbed up wooden stairs to the top of the church, where it was dimly lit, cold, and dusty.

As we sat and sipped our coffee, many of us wondered what we were doing there. Then, a panel of Black educators began to speak to us about their experiences living in Maine and how they experienced racism throughout their lives.

One man, Leonard, who has put much of his energy into the project to maintain the Abyssinian, referred to the story of the church, as well as his own personal story, as "the back story of Maine that has been denied."

He talked about how textbooks in Maine—and elsewhere for that matter—have no mention of the Abyssinian Church.

Tim Wilson spoke powerfully as part of the panel. He was the first Black counselor on the entire eastern seaboard in 1960, as well as the first Black teacher to be hired in the state of Maine.

He was also the chair of one of the first human rights commissions to the United States. Later he was the founding Director of the Seeds of Peace International Camp.

He spoke to the educators about how people in America have to dig to find Black history.

The panel was extremely moving for all of us who attended.

One year later, I sat down with Tim:

ERICA: *That day we went to the Abyssinian was a life-changing day for me, and it certainly resonated and inspired the Educators who attended. Afterwards, we talked about the stories that aren't told and how that affects the approach that teachers take to history.*

I would just like to start by asking you a bit about your history as an educator of color, living and working in Maine.

TIM: I really think I should start the story with teaching in Maine in 1966 and being in a small high school then was … well, at the time I was in Dexter, 95 percent of the people had never dealt with a person of color. And then I came.

They got me to come by putting me in a temporary position as a PE instructor. And I didn't have a degree in PE—it was an assumption they made because they figured, you know, a black guy coming from … played football.

And when they found out I had a different major—that threw them for a loop.

But they hired me anyway and I taught PE for one year, and then I became an English and History teacher there, and science on the side.

I learned a lot about Native Americans in Maine and I also learned about the idea of what [white] people thought of people of color.

And their ideas were very skewed because of television and everything else. They had no clue that I had been around the world, that I spoke a couple of languages, that I didn't

come from the ghetto, that my former wife's father was a very influential man in Arkansas, and that my parents were both hard-working.

But when my parents came to Maine to visit, it influenced the people of the community because they realized, "These people are educated. They're really smart."

We didn't fit the image that they expected. I don't drink, I don't smoke, I kept to myself, and I didn't want to belong to their Dexter Club, the Monday night card-playing and drinking or whatever.

(And I don't know if they ever would've asked me anyways, but I made it real clear I didn't want to be part of that.)

All of this made me more accessible to the kids because they knew all of that didn't make any difference to me.

Once they got to know me, the kids were much different than how the adults were with me. They were more open and willing to listen.

ERICA: *You taught them English and history?*

TIM: Yeah, and I taught the honors program before I left. I created the program.

ERICA: *What did you think of the books they were using at the time? Did you stick to them pretty strictly? Or how did you build your curriculum?*

TIM: I helped create state curriculum for what they called Eastern history and it was okayed by the state.

It was all about the Far East, Middle East, and Africa. That was a course I created and taught. And other schools started copying us.

That was 1968. It was a really interesting time in United States school systems then. You had the Vietnam War and I had come back from Thailand just as that was heating up … It helped me explain to the kids what was really going on in Vietnam.

Kids in my class got a better look at things and how not to pass judgment based on what everyone else thinks. I mean, it was hard no matter where I went after I got back, not just in Maine.

My picture of the world was very different than the one most of them were seeing because of what I had experienced in the Peace Corps. And also, you have to remember, when I was in Thailand, President Kennedy was killed, and then when I got back and moved to Dexter, Malcolm X was assassinated, MLK was assassinated …

I can remember marching in Bangor, Maine, after King's death and what that was like and that was … like seven black people and 200 white people marching down the main street of Bangor, saying how they felt …

The guy that put that together just passed away; he was the first black physician in Maine and I was the first black teacher, and we led it.

In 1970, we were given the humanitarian award from the NAACP in Bangor because of the things we had done …

And you had a governor, Ken Curtis, who was a disciple of the Kennedys, so Ken was a young governor and an amazing leader.

People who worked for him were amazing—these guys were the top. And they affected the social climate of the time. Especially the governor, because he helped establish the Maine human rights commission in 1970.

That was one of the first in the country, and I chaired it for seven years.

I was teaching in the school system while this was all going on.

In 1972, I went to the very first meeting of the black caucus in Congress in Washington, D.C.,

All of that influenced me in Maine to bridge gaps between different people in Maine … People of color back then were less than 1 percent in Maine. We had the whitest state in the union and it's still the whitest state.

I mean in education now, you have people of color because of the refugees arriving, people asking for asylum, and immigrants are here now from African nations, from places at war …

However back then, that was just starting and my experiences helped me teach the kids as much as possible about history from different perspectives.

ERICA: *I remember on the panel at the Abyssinian, one of the educators said that he remembers driving through Maine in the 1990s and seeing KKK members here then, and feeling that fear. How did you relate to this?*

TIM: Well, you have to remember James was talking the 90s. If I told all the things that occurred to myself and I and others … I mean, what James saw was [the] minimum…

The John Birchers were more threatening than the KKK and they were in Washington County. Their attitudes were much more volatile than the KKK, so we ran into it all the time.

I ran into it when I was coaching wrestling and football. And I could go into places where people were not used to seeing a person of color on the sidelines coaching a team.

And later on in the late 70s, when my sons played hockey, we would travel and to have Black kids on the ice in the late 70s was something you didn't see. Especially as they got older and they were good. But they weren't supposed to play hockey because they were Black. T

hey used to tell me to put them on a basketball team. No matter how good they got, people would say they didn't belong on the ice. And that was just a part of what every day we were faced with.

And when it came to teaching, I was faced with taking what was true and putting it in to what was false and showing my students over time why those ideas about race were wrong.

And so now, when I look around me and I see things still being the way they used to be back then, I resent it. I resent that … that people still have those ideas, even today. In Maine, especially, because the dynamic in Maine is changing.

In the old days, we used to call Maine "South North" or the "Deep North." People were ignorant. They had no clue about color or issues of color.

But now it's different, because now they know because they've been influenced by people who have moved here from Massachusetts, from other parts of the country, and they've moved here because they're running from the places they were in, they've left places that have changed because of color and they want to be someplace "white."

But with the influx of immigrants and people seeking asylum, that's changed, and you can't just ignore people of color anymore.

But it still happens.

ERICA: *Have you felt there's been a reawakening of some of the racism you saw in the 60s and 70s because of several immigrant populations moving to Maine?*

TIM: Oh yeah, for someone who is a Black American, we're still getting it from all sides.

We have Africans who come here who are told that Black Americans are irresponsible thugs, lazy, and the media has influenced [perceptions]…and they look at Black Americans as being useless.

And then you have the Whites who still have all of their feelings … so what they do is they are willing to spend time with the Africans but not with Black Americans who have already been here for years and years and years.

They see us the way they want to see us, but when they find out that some Black Americans are 3rd or 4th or 5th generation families here, [or] who were here in colonial times, they reject that.

They reject that history. And they reject the Native American history as well.

ERICA: *How do you see all of this played out in the classroom?*

TIM: It's not there. It's just not in the history books the way it should be. I used [a documentary on Black History] in my classroom in Dexter and everywhere I've ever taught.

It was the only way to explain not only the history, but also about why it happens that so much of it is left out and why so much of it is not told.

It comes back to people visualizing those people who don't exist in their minds. And in Dexter, I was there. And so therefore they could visualize me and they wanted to learn from me. But once I left … most of it went right back to being the way it was before I got there. Because there were so few people of color in the state for so many years, until the Africans started coming and people of color from other nations, like Iraq and Afghanistan … people from countries the US has been in conflict with.

We have Rwandans, Ethiopians, Somalis, Sudanese. Black Americans are no longer considered because of that. Their history gets even farther pushed to the bottom, especially for those who would rather not deal with it. Or pretend it's not a problem.

ERICA: *Do you see any positive changes in the curriculum since the 70s until now?*

TIM: Not much. Because they haven't changed much. Especially with standards, standardized testing, I mean teachers don't have time to teach.

So there's a failure to deal with certain parts of history in many schools, a failure to deal with people of color and their histories. But there are individual teachers who feel there's a need for it, and so they fill it [in] on their own by trying to teach minority history in other ways. But it's not a requirement or state-wide change … the people who actually run education don't even think about this. They just think about testing and test scores. And those tests don't test for knowledge of Maine history, especially not knowledge of Black history in Maine. Or Native American history.

But that's all a part of what's wrong with this society in general. We don't know enough about each other. And if you try to bring it up, certain people, they just don't want it …

ERICA: *How do you think the young people that you work with could go about getting history told? Getting stories told in Maine?*

TIM: I think it comes down to the Seeds I work with. We work in 14 schools. And those kids we work with have learned a lot of history from each other, from getting to know one another.

They've heard things they haven't heard before in their books, they've read things they haven't read, and that's all by association …

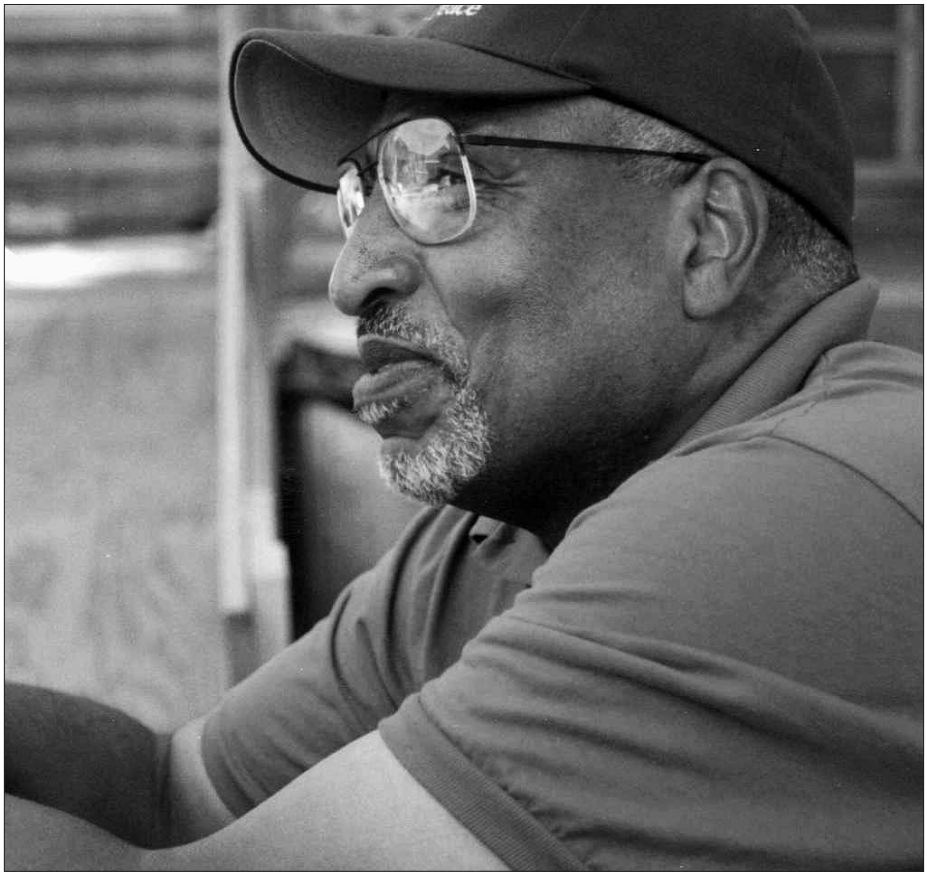
Again, some schools are reaching out for that because they think its important for young people to know these kinds of things. And when that happens, you become a better person.

And some schools do it and do it well, but its not something that's adhered to by the power structures that be, because the power structures want finished products that only do x, y, and z and they want it done their way.

So individuals who work firsthand with people who come from different places or even who come from the same place but have had a different experience, like with minorities who have lived in Maine for a long time, these interactions are great and what needs to happen more often.

But this is not respected the way it should be by the education system and by our politicians.

When everyone walks the same way, talks the same way, I mean



that's [the] way many White Americans want it to be. But it's just not that way. And that's part of the political landscape.

For example, we have a Black president, yes. But for a lot of people, that isn't what they wanted.

ERICA: *Can you say more about that?*

TIM: When we have a Black president, on the one hand, people of color, especially Black Americans, feel that he doesn't do all that he should do for them.

And we have a White side that feels like he's too soft. And other minorities that felt like he's too focused on one color versus another.

And I mean, yeah it was a good thing to happen. But no one really knows if it's been successful in making a difference for Black Americans. Like with MLK. The "I Have a Dream" speech was a good flag to all rally around, but whether or not that dream is attainable or has been attained …

I mean I think it's a great thing to strive for. But has it been attained? No.

ERICA: *How has this affected the way you work with young people?*

TIM: The thing that's really changing is the number of people who are being born who are multiracial.

I think maybe society will have to deal with all of this eventually, because the history they teach is not representing the majority of their students anymore.

I mean, if people become better educated or better educators, they'll do better at getting certain stories told to young people.

The problem we're facing is that we're running out of time, we can't keep making the same mistakes we're making, whether it's the environment, government, social issues.

We're just going to destroy ourselves if we keep this up.

ERICA: *What changes have you seen in the young people you work with now versus the young people in 1966?*

TIM: The kids I taught in 1966: some of them I'm still in contact with. Many of them are exceptional people. A lot of them left Dexter and they're all just … I mean the legacy I have when it comes to kids. I tell

" … For the man says, 'I remember,' and envies the beast, which immediately forgets and sees each moment really perish, sink back in cloud and night, and vanish forever.

In this way the beast lives unhistorically. For it goes into the present like a number without any odd fraction left over; it does not know how to play a part, hides nothing, and appears in each moment exactly and entirely what it is.

Thus, a beast can be nothing other than honest. The human being, by contrast, braces himself against the large and ever-increasing burden of the past, which pushes him down or bows him over …"

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"There is a degree of insomnia, of rumination, of the historical sense, through which something living comes to harm and finally perishes, whether it is a person or a people or a culture."

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"In order to determine this degree of history and, through that, the borderline at which the past must be forgotten if it is not to become the gravedigger of the present, we would have to know precisely how great the plastic force of a person, a people, or a culture is.

I mean that force of growing in a different way out of oneself, of reshaping and incorporating the past and the foreign, of healing wounds, compensating for what has been lost, rebuilding shattered forms out of one's self …

The stronger the roots which the innermost nature of a person has, the more he will appropriate or forcibly take from the past …

This is the specific principle which the reader is invited to consider: that for the health of a single individual, a people, and a culture the unhistorical and the historical are equally essential."

– Friedrich Nietzsche, "On the Advantage and Disadvantage of History for Life," "Untimely Meditations" (1876).

"Who controls the past controls the future. Who controls the present controls the past." — George Orwell, "1984" (1949).

them to be the best human beings they can be, and many of my students have become that.

But the difference between the kids I work with generationally, these kids today are much smarter, much more involved in a lot of different things because that's the nature of the beast.

That being said, even when you look at just Seeds—Seeds from 1993 to now and how they're different. The kids in 1993 had blinders on. They wanted a better place, peace, they believed there could be peace.

The kids I see now, they're not that way. They don't believe that they're going to get it, even though they want it. There's pessimism there.

ERICA: *Where do you think it comes form?*

TIM: For a lot of them, they're just discouraged because of how long these conflicts have been going on. Even if you look here, we've had a 13-year conflict with Afghanistan and Iraq, we have kids that have friends who have been shot and killed.

They've seen violence perpetuating violence. And though the kids I worked with in the 60s had to deal with Vietnam, I think many of those young people felt part of the change, they feel like it was young people that shut down that war.

Today, the young people feel like they don't have as much power, they didn't even get the chance to do that.

ERICA: *Why do you think that is?*

TIM: I think 9/11 definitely affected the mentality of kids and their parents. The war came to us.

ERICA: *How have you seen that affect the education system?*

TIM: We've geared ourselves to this idea of "me first"—because we didn't know what was going to happen. So after 9/11, the fear of the "other" intensified. It's always been there, but it definitely intensified. People became really just concerned with themselves and their immediate circle.

And that's affected the classroom just as much as anywhere else. That fear of "other." This is something I've seen my whole life and still see now. And still feel now. I think it started when I was about 9 or 10, my father said, "just remember you can't sit next to White women on the bus or train. Because they're never going to be comfortable. And you're never going to be comfortable. So just never sit near White women."

And I still do this. I still move away from them on the bus or a train. It's my nature. Because that idea that a Black male sitting beside a white female is bad. I mean, I still see that today. I still feel that today.

ERICA: *How do you think some of your personal stories have affected the kids?*

TIM: When I talk about Black history with them and I'm not bitter, I just talk about it, it really affects White kids. Because they hear me talk about certain things and just … the way I talk to them, they get it.

With the kids from the other countries, when I talk about history as it relates to me or my parents, and how what affects them today is really similar to what I've experienced, it helps them make connections and think about ways they can make changes.

Because there are connections between what's happened to me and my family, and how war affects families all over the world. And it means a lot to them when I tell them my history and stories of my family.

Somewhere along the line, this kind of history needs to be written down. It can't just all be stories told; it needs to be written, so that kids all over the country can learn these kinds of things, so that it can reach more people. More classrooms.

There's so much missing, especially from Maine history, when it comes to Black and Native American history, so much that the kids aren't hearing.

And that needs to change.

ERICA: *I remember I interviewed an Educator from India right after we got back from the Abyssinian church and hearing that panel you were a part of on race. And he said to me, "I felt like I was looking at historical figures, people that should be in the books, and the fact that they're not, is disturbing."*

He felt he was looking at the history of Maine … but there's a disconnect in that it's not widely accepted history.

TIM: Yes, and there's a disconnect because it hasn't been written down. Pieces of the story are left out. The people on that pane … our history is all in bits and pieces and its not shared or respected. Until it's written down, until Black history is truly part of the curriculum in Maine, and until it's incorporated in a way that's meaningful to the kids, it won't make a difference.

ERICA: *Is there anything else you would want to say about history in Maine?*

TIM: I think, the big thing is that the Maine Seeds program allows kids from many different backgrounds to have the opportunity to learn about each other, to learn the history that's not told, and many of the relationships they've developed with one another have affected them and will continue to affect them for the rest of their lives.

They can't ignore history, because they face each other every day and they willingly face Maine's history together.

This is one way in which the kids can actually interact with one another. Because even when, or if, it's all written down, the key piece is the interaction. I mean, there's a lot of idealism in education, but there's also a lot of realism.

And the idea is how do you meld the two and make it sufficient enough that young people learn in a way that they're going to be able to become better educated and want to use their education to be better human beings.

IN MEMORIAM
Steven Brion-Meisels

Seeds of Peace has its own unfolding history. A beloved figure in this history is Steven Brion-Meisels, whom I was lucky to have worked with and considered a mentor and friend since 2007.

When I last saw Steven, on a wintry day in Cambridge, Massachusetts, we spoke about his vision for building a train the trainers initiative for Palestinian educators; soon after he died of cancer. — DNM

By Deb Bicknell

Steven wore the same button on his tweed jacket for all the years that I knew him. It was a square button with a quote by the Revered Martin Luther King Jr. that read "true peace is not merely the absence of war. It is the presence of justice."

Steven had come of age during the civil rights movement in the United States and the imprint of Dr. King was clearly found in his teaching, his manner of approaching difficulties and in the way he lived his life.

Steven was a humble teacher, a life-long learner, a dedicated and giving mentor, an artist, a loyal husband, father and grand-father and an all-around wonderful man. He loved Lederach, learning, and lollipops (he loved sweets!) and meeting new people. Those who knew and loved Steven here at Seeds of Peace and all over the world knew Steven in the same way—a consummate student of life and teacher who tirelessly worked for justice. He did this in so many ways both in the United States and abroad.

He first worked for and with the Seeds of Peace community in 2007 through his work at Peace Games, a Cambridge based peace education organization that Steven helped to form and then run. His Seed of Peace work brought Steven and his wife Linda to the Middle East several times to both offer regional workshops, as well as to participate as core faculty in the Model Schools Initiative Program. Steven and Linda wrote an article about their Model Schools work and the following is a link (link to the longer article, which should be on website and to the Fall 2009 TG, p. 12).

Steven and Linda also worked in Columbia and locally in their home community of Cambridge, MA, toward peace and justice, serving as active community members and global citizens. Steven and Linda were founding members of the Peaceable Schools Institute at Lesley College and was an active and vital member of the Cambridge Peace Commission and Massachusetts Peace Action. He taught at Harvard, Springfield College and locally to youth and adults of all ages.

Perhaps even more notable than what Steven did, was who Steven was. He was a quiet teacher, having learned the wisdom and benefit of listening more than speaking. Steven would share his thoughts, but mostly first listen—seeking to understand you, to learn from you, to respect and honor what any other person had to bring to the table. He did this in Tel Aviv, in Jenin, in Bogota, in Cambridge. He would always make sure to learn at least a few key words in the new languages he was teaching in. He was always sure to thank those who rarely were thanked, to give opportunities to those around him who sometimes did not get the chance, and he was always grateful for the chance to teach and learn in a multi-cultural environment.

Many educators in the Seeds of Peace community knew Steven and were lucky enough to meet and learn from him. The "seeds" of peace, dignity, respect and comraderie that Steven shared with the educators he worked with will remain. We thank him as we do all great teachers for the life-long gifts that he shared.

Shukran, Toda, Gracias, thank you Steven.

Deb Bicknell has worked with non-profit organizations, including Seeds of Peace, for 20 years. She has worked with both youth and educators at the Seeds of Peace Camp, and in "the region."

Among other things, she was a lead faculty member of the Palestinian Model Schools Initiative with Steven Brion-Meisels and is co-creator of the Seeds of Peace Educator courses (including "Making History").

EDUCATOR'S PERSPECTIVE
For the sake of our future

By Kevin Kearney Brosnan

I use these materials in my philosophy class at Virginia Commonwealth University, to spark discussion about the deep history humans share and the possible futures we might create.

Our existence as a species faces no immediate threat of extinction.

But we will face this threat eventually, and sooner than we may think, according to many scientists.

The dinosaurs couldn't do anything to ensure their survival, but we can. We're smarter than they were. We have the technological capability to do things they could not have done.

For instance, perhaps we could colonize other habitable planets. At the moment, however, this isn't feasible.

So what can we do? The option is as simple as it is radical: Remake ourselves.

Where the earth was once shaped in the image of its wild inhabitants, animals, plants, and fishes alike, it's since been made many times over in our own image. Forty pecent of its surface is covered by our crops, and the petroleum, chemicals, and pesticides needed to sustain them; much of the rest by our cities, factories, and mines.

Would our prehistoric ancestors recognize the place they once called home? They would not.

Through these radical changes, however, human nature itself has not changed. We live in modern environments, but possess the same basic psychological nature as our pre-historical ancestors did.

This is why we are more afraid of snakes and spiders than we are of guns and cars, even though far more people die from the latter than the former.

As many evolutionary psychologists claim, "our modern skulls contain stone-age minds."

So while our distant ancestors wouldn't recognize the earth, they would recognize us, as a reflection of themselves.

It is time to change this. It is time to radically reengineer human nature itself.

For our species to survive the ecological changes that lie ahead, we must take evolution into our own hands. We already have, by domesticating plants and animals through artificial selection to suit our needs and tastes.

It is time we do the same, but this time to ourselves. The traits we pass down to future generations can be designed by us, and for us, to ensure our survival.

What changes should we make? At the very least, we should use advances in biotechnology and artificial intelligence to make ourselves smarter and more ethical.

We currently engineer the social structures of the world (laws, social, and economic policy) to make life for humans in modern cities tolerable.

Why not reengineer human nature so as to make these structures unnecessary?

If we do so, violent crime will be reduced dramatically (and without the need for military and police force), cooperation will flourish, participation in political processes will increase, and our prospects for long term survival as a species will improve dramatically.

Future generations will thank us, instead of curse us. We owe it to them.

DISCUSSION:

We face at least two possible futures:

1) humanity goes extinct, or 2) humanity evolves into a species designed by us.

We could design humans to be meat intolerant, which would reduce green house gas emissions by 50 percent.

We could design humans to be no taller than 5', since shorter people requires fewer resources (the resources on which we depend are being depleted rapidly, and the resources we consume make global warming worse).

We could design humans to be less violent, and more ethical.

Eventually, however, since scientists believe that in 4 billion years the earth will be destroyed by the sun's expansion, more radical changes will be necessary. To survive, we might have to become individuals who are not made of flesh and blood, but of silicone and metal.

Should we accept our extinction?

Should we take control to shape our future and avoid extinction?

Or are there other possible futures? Explain.

We have tried to solve the problems we face—from political apathy and violent conflict to global warming—by social and political means.

These efforts have largely failed. We must therefore seek technological solutions.

Discuss this argument. What do you think? Why?

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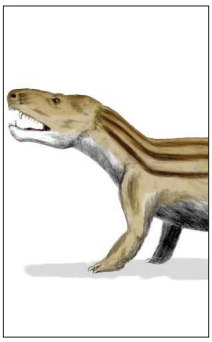




dialogue THROUGH FOOD

By Daniel Noah Moses

All animals eat. Only human beings cook and create an intricate culture around food. How we eat, what we eat, is very much part of our histories.

Early human beings foraged and hunted. Life was a constant battle against hunger. From the time that the pioneering farmers, inhabitants of "the Fertile Crescent" (from Iraq to Egypt) crossed that blurry line of full-scale food production (for them it was wheat, peas and olives) approximately 10,000 years ago people in different places—over the course of generations and in countless small step—"invented" agriculture. This created the conditions for increasingly complex societies (and meals), with the benefits and wonders, along with the inequalities and suffering that this entails.

Through food, we trace the patterns of history. The ancient Romans could not have put tomato sauce on their pizza (if they had pizza, which they didn't). Tomatoes come from what Europeans called "The New World." Most of us probably assume that our ancestors from ancient times ate potatoes (if not french fries). But potatoes, too, come from the Americas. Both tomatoes and potatoes are relative newcomers to cuisines from London to Lahore and Mumbai, from Cairo to Johannesburg, from Oslo to Vladivostok and Tokyo. The same goes for corn. And though some of us can barely imagine life without chocolate, there was no chocolate anywhere in Africa, Asia, Europe, the Middle East or the Pacific, until "contact" between the "Old" and "New" worlds.

What could be more Mexican than rice and beans? Yet there was no rice in the Americas until the newcomers brought it by ship. To start with what would also be a long list, there was no pork, garlic, or chicken either. Evidence suggests that Polynesians brought their chickens across the Pacific to South America not long before Europeans arrived with their own from the opposite direction.

Drinking coffee—now an indispensable part of the day for countless people everywhere—originated in Arabia and has spread across the planet only in the last few hundred years. The same can be said for sugar from sugar cane (from the Indian subcontinent), tea (from China), and an endless list of foods that we, tasters of the latest trends, lovers of our favorite childhood dishes, rooted cosmopolitans, perhaps, now take for granted, as we reach to the supermarket shelf or refrigerator.

Recipes from Rina: "I see cooking as an art"

This summer I had the pleasure of meeting Rina Mesika. Rina works as the Supervisor at the Ministry of Education and Social Education Coordinator for the State of Israel. Beyond her professional expertise and wisdom, which she readily offered all of us at Camp, she is a fabulous cook. She was one of several participants who took the time to cook for our large international dinner community.
—Julianna Acheson, coordinator and contributor to the Teacher's Guide.

RINA'S CAKE

1 cup canola oil
1 cup sugar
2 cups white flour
4 eggs
1 teaspoon cinnamon
½ cup walnuts

Optional:
1/2 cup shredded coconut
3/4 cup orange juice depending on the thickness (if it is a little dry for cake consistency, add a bit more orange juice)
1 level teaspoon of baking powder

1 teaspoon cinnamon
½ cup walnuts
¼ cup sugar

Add all ingredients except the last three ingredients into a food processor. If no food processor, beat the batter by hand just until well mixed, but not until it takes on a curdled consistency.

Pour the batter into a rectangular oiled and floured baking pan. Before you put it in the oven, take the last three ingredients: 1 teaspoon of cinnamon, ½ cup of chopped nuts and a ¼ cup of sugar, and sprinkle these on top of the batter before it goes into the oven.

Make sure to chop the nuts and add them last.

Bake at 350 degrees for about 40 minutes or until the cake is done.

Check for doneness with a toothpick.

RINA'S BEST EGGPLANT SALAD

2 eggplants
½ cup of canola oil

Slice the eggplant into 1 cm thick slices.

Sprinkle with sea salt and let sit for ½ hour until the eggplant sweats. Wash it in water and squeeze it with your hand into a clean dry dish towel. Fry it in canola oil but be careful not to burn the eggplant.

Make sure to use medium heat (if too high, it will burn and if too low, it will absorb too much oil). When finished, lay it on paper to absorb the excess oil. In a bowl, add ½ cup of water and a ½ cup of white vinegar. Use the most simple vinegar possible. Do not use cider vinegar, wine vinegar, balsamic or any other type of vinegar. Cover the eggplant with the liquid and add the following ingredients:

4 teeth of garlic—grate the garlic finely
Put ½ cup of washed, finely chopped parsley
Add ¼ teaspoon or so of hot red pepper flakes. Add a little and test it the next day to see if you want to add more.

Marinate for 1 day and serve it with hummus on bread for a delicious sandwich. This recipe can be served with any other meal.

Note: Instead of red hot pepper, you can use fresh pepper but the peppers in the U.S. are not as spicy. This can stay in the fridge for up to two weeks marinating with the garlic. It is better on the second day.

Rajy Isleem: Cooking in Gaza

For many years now, I have been craving my grandmother's fresh bread and baked eggplant and tomatoes coming hot out of the clay stove.

Since life in Gaza had not yet modernized, she used to make the fire for the stove using the dry tree branches lying in the house yard. I used to watch her baking the bread and gaze at her cheeks naturally blushing.

The smell of the bread is so real that I have endless reminiscing for it.

Growing up in Gaza especially the Shija'ia neighborhood, the sense of community was very common.

People used to exchange their daily dishes with one another. If you shared your dish with your neighbor it was considered impolite to send back the dish empty without filling it with food.

I remember my whole family, grandmother, aunt, uncles and their families, dinning for most meals together.

Tables wouldn't fit for the whole family so we used to sit on the floor.

As a weekly holiday, Friday was the apex of the week where all the family gathered after the Friday prayer, eating Fatta—plain rice cooked in meat or chicken broth

and flavored with mild spices and a layer of thin bread at the bottom; or Magloobah—a mixture of spiced rice with vegetables and chicken on top.

Before the Strip knew canned food or TV commercials and before urbanization took over, authentic food was easily at hand.

Almost everyone in Shija'ia used to have their own back yard for growing lemon or olive trees, or even seasonal greens.

My grandmother always cooked the greens from scratch. She would spend an hour seeding pomegranates or peas for the next day's meal, and would sort out spinach, molokhia, and parsley one by one.

Most of these dishes are dipped with pita bread. More recently people have started to buy the bread from supermarkets or bakeries, instead of baking for themselves.

A tradition at wedding parties which is still very common, is that the newlyweds' friends and family eat Summagiya—consisting of water-soaked ground sumac mixed with tahini—at the end of the party.

Around the two Muslim holidays, people bake pastries to serve when relatives come to visit.

Life in Gaza is dramatically changing. This can be sensed in one lifetime.

The next time if a person from Gaza invites you for lunch, make sure you ask him for the extra hot pepper meal, just for a change.

Rajy Isleem *is a 2002 Seed. He has been very active in Seeds of Peace activities in Gaza since then. He works in the health field and as a translator in his free time*

MY SONG

By Shir Knoll

I can feel it in the air
I can feel it in the air
When I wake up for another day

I can feel it in the air
I can feel it in the air
The smell of a new beginning
The sound of singing birds
I never stopped believing that the world is so beautiful

Time runs, time plays, time takes us to weird places,
Time flies, time stops, time does what ever it wants

And when it wants it there is no way to stop it
And when I wake up for another day
And when I wake up to a new beginning
I feel in the air, I feel it in the air
Yes it's a new day!

Maybe I'm excessively optimistic but this is what I have got
I have got something inside my Heart that says
Keep believing that the world would be a better place.
Don't give up
Don't give up
it's screaming

And that's what keeps me strong with faith in human nature
That's why I get up every morning
And want to start my day with a big smile
And a spark in my eye
And the sun that shines gives me hope

That's why we shouldn't waste more time on unnecessary sadness for small things
Take every day as the last day of our lives
Learn and advance
Laugh and enjoy
And remember that time is a very valuable thing

"There is a painting by Klee called Angelus Novus. It shows an angel who seems about to move away from something he stares at. His eyes are wide, his mouth is open, his wings are spread.

This is how the angel of history must look. His face is turned toward the past. Where a chain of events appears before us, he sees one single catastrophe, which keeps piling wreckage upon wreckage and hurls it at his feet.

The angel would like to stay, awaken the dead, and make whole what has been smashed. But a storm is blowing from Paradise and has got caught in his wings; it is so strong that the angel can no longer close them.

This storm drives him irresistibly into the future to which his back is turned, while the pile of debris before him grows toward the sky.

What we call progress is this storm."

— WALTER BENJAMIN

"Ninth Thesis on the Philosophy of History" (1940).

Angelus Novus by Paul Klee (1920)