PeaceJam

LEADERS

YOUTH JOURNAL

Fostering Leadership & Positive Identity through the Study of 13 Nobel Peace Laureates Ages 11-14

PeaceJam.org
Dear Educator:

The PeaceJam Foundation is proud to bring you the PeaceJam Leaders Curriculum for young adolescents between the ages of 11 and 14. This exciting standards-based curriculum introduces young people to the lives and work of Nobel Peace Laureates in an interactive, hands-on format that fosters 21st century and leadership skills, identity development, conflict resolution, service-learning, citizenship, and celebration of diversity. It is designed to stand alone as a curricular unit or as a complement to existing curricula or programs.

PeaceJam Leaders is one of several unique Programs developed by the PeaceJam Foundation to create young leaders committed to positive change in themselves, their communities and the world through the inspiration of 13 Nobel Peace Laureates who pass on the spirit, skills, and wisdom they embody. The PeaceJam Foundation is an international education organization that was founded in Denver, Colorado in 1996, and has since expanded to regions throughout the USA and to several countries across the globe. Among other honors, the PeaceJam Foundation was nominated for Nobel Peace Prize multiple times and awarded the Man of Peace Award for its efforts to promote peace through education. In addition, PeaceJam received the Outstanding Service-Learning Award for this innovative approach to engage youth in service.

The PeaceJam Leaders Program is a standards-based curriculum that explores the adolescent stories of 13 Nobel Peace Laureates and the strategies they used to overcome problems in their lives and their communities. The curriculum is designed to meet the unique developmental and social needs of adolescent youth, and the challenges of adults that work with them, by fostering positive identity development, healthy peer relations, responsibility, avoidance of risky behaviors, communication skills, and tools for setting goals and overcoming challenges.

The PeaceJam Foundation and its local Affiliates (see www.peacejam.org for listing of Affiliates) are available to support you in the implementation of this exciting curriculum.

Sincerely,

PeaceJam Foundation staff and the regional PeaceJam Affiliates & Chapters
Nobel Peace Laureates Mentoring Youth To Change The World

With two decades of experience around the world, the PeaceJam Foundation is the global leader in developing young leaders and engaging them in their local and global communities.

The mission of the PeaceJam Foundation is to create young leaders committed to positive change in themselves, their communities, and the world through the inspiration of Nobel Peace Laureates who pass on the spirit, skills, and wisdom they embody.

**EDUCATION:**
Award-winning and flexible service-learning programs for youth ages 5-25 that provide 21st century and leadership skills that youth need to create positive change.

**INSPIRATION:**
13 Nobel Peace Laureates – heroes of peace and activism who share their stories and skills with youth through PeaceJam programs.

**ACTION:**
A global 1 Billion Acts of Peace campaign led by our Laureates and youth to engage the world in addressing the most pressing issues facing our planet.
MEET THE NOBEL PEACE LAUREATES WHO ARE PART OF PEACEJAM

To learn more about the Nobels, visit PeaceJam.org

The Dalai Lama was awarded the Nobel Peace Prize in 1989 for his nonviolent efforts to resolve the Tibetan conflict and for his worldwide role as a man of peace and advocate for the environment.

Betty Williams, along with Máiread Corrigan Maguire, was presented with the Nobel Peace Prize in 1976 for her efforts to create a grassroots movement to end the violence in Northern Ireland. She currently serves as the president of World Centers of Compassion for Children.

Rigoberta Menchú Tum was awarded the Nobel Peace Prize in 1992 for her work as a peaceful advocate of Indigenous people’s rights in Central America and for her leadership among Indigenous peoples worldwide.

President Oscar Arias Sánchez, former President of Costa Rica, was awarded the Nobel Peace Prize in 1987 for his efforts to negotiate a peaceful resolution to the years of conflict and war in Central America.

Archbishop Desmond Tutu was awarded the Nobel Peace Prize in 1984 for his courageous leadership in efforts to find a nonviolent solution to the conflicts over the policy of apartheid in South Africa.

Aung San Suu Kyi was awarded the Nobel Peace Prize in 1991 for her nonviolent leadership of the democratic opposition in Burma, following the principles of Gandhi. She was under house arrest four times from 1989-2010.

Máiread Corrigan Maguire, along with Betty Williams, was presented with the Nobel Peace Prize in 1976 for her efforts to create a grassroots movement to end the violence in Northern Ireland. She continues to work for peace and understanding in Ireland and around the world.

Adolfo Pérez Esquivel was awarded the Nobel Peace Prize in 1980 for his leadership for human rights and true democracy for the people of Latin America.

President José Ramos-Horta was presented with the Nobel Peace Prize in 1996 for his sustained efforts to end the oppression of the East Timorese people.

Jody Williams of the International Campaign to Ban Landmines (ICBL) was awarded the Nobel Peace Prize in 1997 for her work in creating an international treaty to ban landmines and for the clearing of anti-personnel landmine fields.

Sir Joseph Rotblat and the Pugwash Conference on Science & World Affairs were awarded the Nobel Peace Prize in 1995, for their efforts to diminish the part played by nuclear arms in international politics and, in the longer run, to eliminate such arms.

Shirin Ebadi was awarded the Nobel Peace Prize in 2003 for her efforts for democracy, peace, and women’s rights in the Middle East.

Leymah Gbowee was awarded the Nobel Peace Prize in 2011 for her nonviolent efforts to end the civil war in Liberia.
WHY THE PEACEJAM LEADERS CURRICULUM?

The PeaceJam Leaders curriculum is designed to meet the unique developmental and social needs of adolescent youth. According to the Academy of Child and Adolescent Development\(^1\), middle school age youth struggle with a sense of identity, an obsession with self, poor self-esteem, influence of peer groups and feelings of awkwardness about themselves and their bodies. They are developing their values, choosing their role models and creating a new sense of self. This “transitional juncture of self-discovery” is coupled with high rates of violence and interpersonal conflict within our middle schools (94% of middle schools reported incidents of violence in 2003-04) which puts our adolescent at risk.\(^2\) In fact, it is estimated that more than two-thirds of adolescents are not receiving the necessary developmental resources to put them on a path to success in adulthood.\(^3\) Research indicates that addressing these developmental needs in the middle school years in turn addresses declining school engagement, high crime rates and high school dropout rates, and the escalating costs of prosecuting, rehabilitating, and incarcerating youth.

Researchers in the fields of education, social-emotional learning, and positive adolescent development tend to agree about the “resources” that adolescents need to make the healthy transition to adulthood. The Search Institute (2006) refers to these as “internal assets.” These assets are the foundation of The PeaceJam Leaders Curriculum and include: 1) **Commitment to learning**: Young people need to develop a lifelong commitment to education and learning; 2) **Positive values**: Young people need to develop strong positive values that guide their choices such as caring, equality and social justice and responsibility; 3) **Social competencies**: Young people need skills and competencies such as peaceful conflict resolution, ability to resist pressure, cultural understanding, interpersonal skills (empathy) and decision making skills in order to make positive choices, to build relationships, and to succeed in life; and 4) **Positive identity**: Young people need a strong sense of their own power, purpose, worth and promise.

The PeaceJam Leaders curriculum is designed to guide youth through a reiterative cycle from looking at themselves (me), to the groups they belong to (we), to their role in the broader community (world).” The activities in the curriculum will help young people develop school engagement, civic and leadership skills as well as provide youth with positive role models and skills to make good choices – all of which will contribute to the formation of their positive identity.

- **Me = Individuality**: Who am I? Understanding my skills, abilities, and faults. Using my personal power in positive ways.
- **We = Belonging**: Where do I belong? Understanding the groups I belong to and the people who are important in my life. Using my skills and abilities to communicate, work, and problem-solve with others.
- **My World = Giving**: What do I contribute? Applying my leadership skills and abilities to make positive change in my community, my nation, and the world.

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COMPONENTS OF PEACEJAM LEADERS PROGRAM

The PeaceJam Leaders Program centers on the adolescent stories of 13 Nobel Peace Prize Laureates, introducing the concepts of peace and leadership through integrated instruction for youth ages 11 to 14. The program aligns with best practices in the field of service-learning, leadership development and positive identity development.

**Standards Connections**

PeaceJam Leaders Program is a standards-based curriculum designed for youth ages 11 to 14. Each Lesson is aligned to National Learning Standards and 21st Century Skills. We encourage you to align the curriculum to your district standards or other learner outcomes as part of the planning process.

**Service-Learning Connections**

Service-Learning is a teaching method that combines academic learning with community service. Students of all ages assess the needs of their community (school, neighborhood, or world) and carry out service projects that address those needs. Teachers use service to teach new concepts and skills or to provide an authentic context for applying newly learned knowledge. In 2008, the Nobel Peace Laureates launched the Global Call to Action which guides the service-learning activities in this curriculum and includes youth in the One Billion Acts of Peace campaign – a global citizen’s movement for positive change. For example, the Dalai Lama of Tibet calls on youth to address the issue of diminishing natural resources—both locally and globally. Each PeaceJam Lesson has a suggested service-learning activity. Yet, youth are encouraged through research and discussion to develop their own projects.

**Positive Identity Development**

The PeaceJam Leaders Curriculum is designed to help youth explore who they are and who they want to be through reflective activities and positive role models. Youth explore the factors that shaped the identities of the 13 Nobel Peace Laureates such as historical events, cultural values and personal experiences and examine how these factors also play a role in their own identity development. The curriculum then guides youth to write their own personal stories as they learn to use their own power in positive ways and make healthy life choices.

**Leadership Development**

The PeaceJam Leaders Curriculum is also aligned with 21st Leadership Skills including communication, goal setting, problem-solving and service to others. The following table outlines specific leadership skills that are demonstrated and modeled by each of the Nobel Laureates.

**THIS IS IMPORTANT!** We encourage you to adapt the PeaceJam Leaders Curriculum to fit with your education goals, learner outcomes, and school, district, or organization’s priorities.

Please contact us with questions or comments.

PeaceJam Foundation

info@peacejam.org www.peacejam.org
## CURRICULUM AT A GLANCE

Overview of Concepts & Skills Taught

<table>
<thead>
<tr>
<th>Laureate</th>
<th>Theme</th>
<th>Leadership skill</th>
<th>Service-Learning (Global Call to Action)</th>
<th>Curricular Extensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>PeaceJam “connecting youth and peace leaders”</td>
<td>Self-Reflection</td>
<td>Understanding Self</td>
<td>Community Walk</td>
<td>Poetry Mapping Historical analysis Research</td>
</tr>
<tr>
<td>Alfred Nobel “creator of the Nobel Prizes”</td>
<td>Beyond Self</td>
<td>Empathy</td>
<td>Needs Assessment</td>
<td>Newspaper editorials Debate Role of government History of Norway and Sweden</td>
</tr>
<tr>
<td>Rigoberta Menchú Tum “they had to work together”</td>
<td>Community</td>
<td>Team Work</td>
<td>Community Cafés</td>
<td>Autobiographies Central America Indigenous peoples Child labor issues Essays on community</td>
</tr>
<tr>
<td>Dalai Lama “only had words”</td>
<td>Communication &amp; Compassion</td>
<td>Listening &amp; Speaking Skills</td>
<td>Writing Service-Learning Plans (Global Call to Action)</td>
<td>Opinion papers History of Tibet Mapping Government in Exile Research</td>
</tr>
<tr>
<td>Adolfo Pérez Esquivel “turned to art to find his way”</td>
<td>Identity Shapers</td>
<td>Risky Behaviors</td>
<td>Power of Letters</td>
<td>Writing comic strips Business letters Analyzing song lyrics Study of Argentina Dance &amp; sculpture</td>
</tr>
<tr>
<td>Desmond Tutu “harnessed anger”</td>
<td>Emotions</td>
<td>Handling Anger</td>
<td>Educating the Community</td>
<td>Play writing/Acting Apartheid/South Africa Civil rights movements Global diseases</td>
</tr>
<tr>
<td>Betty Williams &amp; Máiread Maguire</td>
<td>Diversity</td>
<td>Overcoming Stereotypes</td>
<td>Exploring Issues from Diverse Perspectives</td>
<td>Writing narratives from two perspectives  Persuasive speeches  History of Europe</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------</td>
<td>-----------------------</td>
<td>------------------------------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>“moved beyond stereotypes”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jody Williams</td>
<td>Making a Stand</td>
<td>Taking Action</td>
<td>Informed Action</td>
<td>Writing news briefs  Landmines  Arms Trade  Human security</td>
</tr>
<tr>
<td>“took action”</td>
<td></td>
<td>“Emotion without action is irrelevant”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shirin Ebadi</td>
<td>Rights</td>
<td>Exploring &amp; Defending Rights</td>
<td>Doing Human Rights Scan</td>
<td>Writing arguments  Study of Iran  Citizens’ Rights  UN Human Rights  Judicial Systems</td>
</tr>
<tr>
<td>“defends those with no voice”</td>
<td></td>
<td>Understanding your rights and the rights of others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leymah Gbowee</td>
<td>Using Your Skills</td>
<td>Evaluating Your Dreams</td>
<td>Peer Mediation</td>
<td>Liberia  Child Soldiers  Slavery  West African Pen Pals</td>
</tr>
<tr>
<td>“Used her skills to help end a Civil War”</td>
<td></td>
<td>Identifying and keeping to the root of your dream.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jose Ramos-Horta</td>
<td>Problem-solving</td>
<td>Conflict Resolution</td>
<td>Working with Civic Institutions</td>
<td>United Nations  Colonization  Democracy  Reconciliation</td>
</tr>
<tr>
<td>“made a convincing case for his country”</td>
<td></td>
<td>Exploring no-lose problem-solving</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joseph Rotblat</td>
<td>Responsibility</td>
<td>Taking Responsibility for Your Actions</td>
<td>Analyzing Future Impacts</td>
<td>WWII  The Holocaust  Nuclear weapons  Role of Science</td>
</tr>
<tr>
<td>“took responsibility for his actions”</td>
<td></td>
<td>It’s never too late to change your life around</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oscar Arias</td>
<td>Goal Setting</td>
<td>Setting Personal Goals</td>
<td>Re-Evaluating Project Goals</td>
<td>Demilitarizing  Rainforests  Peace accords  Central America wars</td>
</tr>
<tr>
<td>“had a vision and a plan”</td>
<td></td>
<td>Using your power in positive ways</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aung San Suu Kyi</td>
<td>Overcoming Challenges</td>
<td>Courage</td>
<td>Public Speaking</td>
<td>Study of Burma  Military dictatorships  Role of protests in history</td>
</tr>
<tr>
<td>“had the courage to overcome challenges”</td>
<td></td>
<td>Overcoming obstacles that may keep you from reaching your goals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ME</td>
<td>My Story</td>
<td>I am…</td>
<td>Reflection &amp; Celebration</td>
<td>Writing Peace Plans  Self-expression  Creating life purpose</td>
</tr>
<tr>
<td>“what will the world say about you?“</td>
<td></td>
<td>I believe…  I care about…  I belong to…  I will…</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SAMPLE CHAPTER
Chapter Overview: In this chapter, youth will learn about Nobel Peace Laureate Rigoberta Menchú Tum and the struggles she faced as a teenager and the important role that community plays in her life. They will build their “teamwork” skills and explore the meaning of community in their own lives.

**Theme:** Community  
**Peace & Leadership Skills:** Teamwork  
**Service-Learning:** Community Cafés  
**Curricular Extensions:** autobiographies, study of Central America and Indigenous peoples, child labor issues, essays on community, research on Guatemalan government, group problem-solving and teamwork

**Opener: Community Chat**
1. Ask youth to pair up with a buddy and have one be Mountain and one be Coast.  
2. Have all Mountains form a circle facing out, with their backs toward the center of the circle.  
3. Have all Coasts face their partners in a larger circle outside the Mountains.  
4. Ask the question, “what does community mean to you?” and ask youth to take turns talking with their partner about the topic.  
5. Instruct both groups to rotate 1 person to their right to face a new partner. Ask the question, “what are your favorite things about your community?” and have youth taking turns talking with their partner about the topic.  
6. You can repeat this process a few more times with different questions (e.g., “What do you not like about your community?”).

**Debrief:**
- How many of you shared with someone you have never shared with before?  
- What did you learn from your partner?  
- Why is it important to talk with people we don’t usually talk to?  
- Rigoberta Menchú said, “We have to listen to people to find out what they want, to discover the solutions they have to offer for the future.” How does this quote apply to the activity we just completed?

**Rigoberta Menchú Tum’s Story**
“We are going to get to know a woman from Guatemala named Rigoberta Menchú Tum. From the time she was 12 years old, Rigoberta worked very hard for the rights of indigenous peoples in Guatemala. Let’s read about Rigoberta and how she worked with her community to stay alive and protect the rights of her people.” Read Rigoberta Menchú Tum’s story aloud as a group.

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**Vocabulary:** Youth will need a basic understanding of these terms for this chapter (review them before or during the lessons as they come up):
- activist  
- human rights  
- community building  
- cultivate  
- malnutrition  
- indigenous
Rigoberta Menchú Tum

1992 Nobel Peace Laureate

“What I treasure most in life is being able to dream. During my most difficult moments and complex situations I have been able to dream of a more beautiful future.”

-Rigoberta Menchú Tum

Rigoberta Menchú Tum is a Maya. She was born in 1959 in a small mountain village in Guatemala. The Maya have lived in Guatemala for thousands of years. They had great cities, a written language that used pictures, and were skilled at pottery and weaving. About 500 years ago, soldiers and conquistadors from Spain landed in Guatemala and conquered the indigenous people that lived there. The Spanish took over the land and made the Maya and other indigenous groups follow Spanish laws. This created many problems for the Maya. Guatemala became free from Spain in 1821, but life was still difficult for the Mayan people when Rigoberta was born.

In Mayan culture, community is very important. Everyone looks out for everyone else and the community gathers often for festivals and celebrations. Rigoberta grew up loving her village. From a very young age Rigoberta had a lot of work to do. The girls in Rigoberta’s village would get together and chat while doing their work.

“There is a place in the fields which is so wonderful and pretty and shady that all the girls get together—seven or eight of us—and sit under the trees and hang up our weaving. We talk and weave. It’s how we enjoy ourselves with our friends. And also, when we go to fetch water, we call all the girls in the village, shouting to each other, and off we go in a line, chattering, to fetch water… This is another way of enjoying ourselves, talking to our neighbors and friends.”


The Maya were very poor and they could not grow enough food in the mountains to survive. Most years, Rigoberta’s family had to leave their community for six months to work on cotton and coffee fincas, or plantations. They worked 14 hours a day and were paid only pennies for their very hard work.

**Why did Rigoberta and the other Mayans work so hard for just pennies a day? Was that fair?**

Rigoberta’s mother and father were leaders in their village and many people came to them for help with their problems. When Rigoberta was 12, her father asked her to come with him on his trip to the city.

“We were used to traveling in closed trucks, as if we were in an oven with all of the people and animals. It was the first time I’d sat on the seat of a truck, and one with windows… When we reached the capital, I saw cars for the first time… When I first saw them, I thought the cars would all bump into each other, but they hardly did at all. It was amazing for me.”

5 Ibid, p. 31

Rigoberta’s father would go to the city to speak with different groups and the government, telling them about the Mayan people’s struggles to get equal rights. He wanted
Mayans to be able to own their own land, get paid fairly for their work, and have the right to vote. The trip to the city was very memorable for Rigoberta. She knew that she wanted to do community building work, just like her father.

When Rigoberta was a teenager, the military began raiding Rigoberta’s village. There was not much land suitable for farming in the mountains of Guatemala. Rigoberta’s parents and the rest of their community worked hard to cultivate their land. The government and other wealthy people wanted the community’s land, so they tried to scare Rigoberta and her neighbors away. The soldiers set houses on fire, broke all of their cooking things, killed their animals, and threatened Rigoberta’s father.

The community knew the military would return and they wanted to be ready. Rigoberta worked side-by-side with her father to help her community prepare for future military attacks. The community began to hold meetings. All of the community members brought stones, sticks, work tools, chili, salt, lime, and hot water and discussed how to use them for self-defense. They dug several large, deep, holes on the paths to the village to trap soldiers. When the military came, they saw that the community was prepared. Rigoberta even helped to catch a soldier!

“All the mothers in the village came to see the soldier. Then the men came too and begged him to [tell] his experience when he got back to the army and to take on the role of convincing the others not to be so evil… we told the soldier that [we] were organized, and were prepared to give [our] last drop of blood to counter everything the army did to us…The soldier went away very impressed, he took this important message with him… We didn’t kill the soldier.”

 Why didn’t the Maya kill the soldier?

The government did not like the work that Rigoberta’s father was doing. So they kidnapped him, tortured him, and put him in prison for 14 months. Rigoberta had to work for a year without a break to help pay for his release. When Rigoberta’s father was released, he took her to the city to meet the groups of people he worked with. Rigoberta’s father knew that the government wanted to kill him. He knew that if they did, Rigoberta had the strength and smarts to continue his work.

Soon after, another horrible thing happened. Rigoberta’s brother was kidnapped and tortured by the government. The government then made the Maya in Rigoberta’s community watch as they set him on fire.

Everyone was weeping…Every time I tell this story, I can’t hold back my tears, for me it’s a reality I can’t forget…My mother almost risked her own life by going to embrace my brother. My father…didn’t shed a tear, but he was full of rage. And that was the rage we all felt… I couldn’t believe that had happened to my little brother. What had he done to deserve that? At that moment I wanted to show my aggression. You know, it wasn’t just my brother’s life. It was many lives, and you don’t think that the grief is just for yourself but for all the relatives of others. And what you think is that Indians are already being killed off by malnutrition, and when our parents can hardly give us enough to live on…then they burn us alive like that…I concluded that the most important thing was to organize the people so that they wouldn’t have to suffer the way we had, see that horror film that was my brother’s death.

A few months later, Rigoberta’s father received the same treatment as her brother. Her mother was also killed by the military, just months after her father. In the name of her brother,
father, mother, and all the Mayan peoples killed by the military. Rigoberta continued working hard for the rights of her people. All the violence that Rigoberta witnessed did not cause her to act violently, even though she was very angry. Rigoberta put all of her energy into non-violent work for the rights of the Mayan people in Guatemala. She used the knowledge she gained from her father to continue his work in community building. Rigoberta’s parents had taught her how to become an activist for human rights.

What does it mean to be an activist for human rights?

The military did not like the work that Rigoberta was doing. They threatened to kill her so she had to hide. She was scared they would find her so she escaped to Mexico. She knew that if she wanted to help the Mayan people she had to stay alive. Rigoberta learned to speak Spanish so she could talk to the government leaders in Guatemala. She tried to return to Guatemala, but each time, the military threatened her. She wanted to share the story of Mayan people with the rest of the world. So in 1983 she wrote a book called “I, Rigoberta Menchú.” This book made people around the world realize that horrible things were happening in Guatemala.

In 1992, on the 500th anniversary of Christopher Columbus and the Spaniards landing in the Americas, Rigoberta Menchú Tum was awarded the Nobel Peace Prize in recognition of her work for the rights of indigenous peoples. She was the first indigenous person ever to receive the award and one of only a handful of women to ever win it.

All of Rigoberta’s non-violent work contributed to the 1996 Peace Accords in Guatemala, which ended Guatemala’s 36 year civil war and gave many rights to Rigoberta’s people. In 2004, the president of Guatemala, Oscar Berger, asked Rigoberta to be Guatemala’s "goodwill ambassador.” Her job is to be sure that the new government treats the Mayan people fairly. She wants all citizens of Guatemala to have their rights protected by the government. In 2007, Rigoberta ran for president of Guatemala. She was the first woman and first Mayan to run for president in her country. Although, she did not win, she showed others that it could be done! In 2011 she ran for president again and helped to create the first Mayan political party that promotes equal rights for all indigenous peoples.

Global Call to Action

In 2006, at PeaceJam’s 10th Anniversary Conference, Rigoberta and nine Nobel Peace Laureates issued the Global Call to Action—a ten year campaign that invites youth to work side by side with the Laureates to address core problems facing the world today. Rigoberta urges youth to specifically focus on “racism and hate.” She believes that racism and hate cause tension between people and countries and this tension leads to violent conflict. If people work together to understand differences, instead of hating one another, the world will be a more secure place.

Discussion Questions:

- How do you think Rigoberta felt when her brother, father, and mother were killed?
- Why didn’t she fight back with violence? What did she do instead?
- Why was Rigoberta’s community so important to her?
- How was Rigoberta affected by the issue of racism and hate?

Film: Mayan Renaissance (50 minutes - can be show in segments)
Watch PeaceJam’s award-winning documentary film on the legacy of Rigoberta Menchu Tum and the Mayan people (go to http://mayanrenaissance.org/ to watch on Google play or to order DVD).

Discussion Questions:
- What did you learn about the Maya that you did not know?
- How has Rigoberta’s life been impacted by the history of the Mayan people?
- What historical factors have influenced your life and the life of your family? (have youth write their reflections in their journal)

Skill Builder: Teamwork
Turning Our Community Around
1. Lay the tarp out in the center of the room.
2. Begin by asking youth to quietly think about some of the things they don’t like about their community today.
3. Ask youth to share their thoughts and write them each on separate piece of tape.
4. After all thoughts have been shared, have the youth stick each piece of tape to one side of the tarp. Then, turn the tarp over.
5. Now ask youth to quietly think about what kinds of hopes, dreams, and goals they have for their community (What could their community look like in an ideal world, if they had unlimited resources?).
6. Ask youth to share their thoughts and write each answer on a separate piece of tape.
7. After all thoughts have been shared, have youth stick each piece of tape to this blank side of the tarp.
8. Adult facilitator should now hold the tarp up to show youth that one side is the way things are and the other is the way things could be.
9. Spread the tarp out on the floor with the side representing the community’s challenges facing up.
10. Invite youth to come forward and stand upon the tarp. There should be enough room on the tarp for youth to stand without having to touch anybody else (if not, use 10-12 volunteers from the group).
11. Once they are on the tarp, explain the task. They are a community. Their task is to turn the tarp over, so that the way things could be, are facing up and the community’s challenges, face the floor. The only rule is that no part of any of their bodies can touch anything off the tarp. They cannot touch the floor, chairs, desks, anything, not even the end of their finger or the tip of their toe. After they have solved the problem, debrief the activity.

Debrief
- What did we learn about working together as a team by doing the activity?
- How was doing this activity similar to what we need to do to “turn our community around” (e.g., it is difficult; it requires that everyone get involved; you have to be creative; sometimes you just can’t break the rules).

Materials:
- Tarp, blanket or bed sheet about 8 x 10 feet
- Masking or duct tape
- A marker to write on the tape
Reflection/Journal:

“A community can be your neighborhood, your family and friends, or the world. What does ‘community’ mean to you and why (who, what, and where)?”

Action/Service: Getting Community Buy-in: Community Cafés

“Now that you have identified what community issue you would like to tackle, a great way to gauge community support for this idea is to conduct Community Cafés. What are Community Cafés? They bring members of a community together to examine an issue.” Youth can use this forum to interview their peers during lunch in the cafeteria, members of their community at a local coffee shop, senior citizens at a senior center, teachers at a staff meeting, etc.

Steps to Organizing a Community Café:
Have youth turn to Chapter 4 of their PeaceJam Journals and locate the Community Café Activity.

1. Choose a topic or issue to examine.
   Youth should use the issue they have chosen for their Global Call to Action project.

2. Organize the Café to gather people.
   Set a time, date, and place for the café. If the café is done in a school setting, youth can make posters, use morning announcements, and word of mouth to promote their café. If students would like to survey the entire community, they can use community boards at local businesses, contact their local media, and use online event calendars. Don’t forget to include where and when the Community Café is going to take place!

3. Discuss.
   Develop questions or talking points to frame the café. There should be youth facilitators to provide structure for the discussion. Participants should examine the issue their Global Call to Action project addresses and also possible ways to solve the problem. Also, youth should discuss their Global Call to Action project not only to gauge interest and community need, but to also receive feedback and ideas to strengthen the project.

4. Thank participants for their attendance.
   Let attendees know that their voices have been heard and that their ideas will be used to strengthen the service-learning project. It’s a great idea to gather participants’ contact information to inform them of future cafés and events surrounding the project!

Curricular Extensions

<table>
<thead>
<tr>
<th>Writing</th>
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<tbody>
<tr>
<td>Use writing process elements to communicate for a variety of purposes and to a variety of audiences</td>
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<tr>
<td><strong>Activity</strong></td>
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<tr>
<td>3. “My Community” Essay: have youth write a three paragraph essay on their community that describes three things that are good about their community and three things they would like to change. Be sure they support their claims with evidence and details.</td>
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<tr>
<td>4. Community Newsletter: Rigoberta used her book to tell the world about the issues in Guatemala. Have youth write a community newsletter that highlights the issues in their community and what is being done about them (they can highlight their Global Call to Action project). You can get newsletter templates online.</td>
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### Reading
Read for perspective and multicultural understanding

1. **PeaceJam: A Billion Simple Acts of Peace**: have youth read Chapter 6 which explores Rigoberta Menchú Tum’s work with local Guatemalan youth to combat systemic racism in their country.
2. **I, Rigoberta Menchú**: as a group or independently, read Rigoberta’s book which explores her life and gives youth a first-hand account of her struggles and her nonviolent solutions to those struggles.
3. **Child Labor**: have youth read *Free the Children: A Young Man’s Personal Crusade Against Child Labor* by Craig Kielburger. At age 12, Craig became outraged about children being sold into slavery in Pakistan so he founded Free the Children, a human rights organization.
4. **Autobiographies**: have youth read other autobiographies of peacemakers from around the world.

### Communication
Demonstrate effective verbal and non-verbal communication skills

1. **Language Learners**: Rigoberta taught herself Spanish so she could communicate with the government in Guatemala. Have youth explore what different languages are common in their community and learn basic greetings in these languages – and then have them try them out in the community.
2. **Communicating without Words**: have youth work together to build a “house” or structure that all of them can fit in using only tape and newspapers (they can roll up the newspapers to create a frame for a house). The catch is that they cannot talk to each other while they plan and build.

### Geography
Understand how to use maps and other geographic tools

1. **Central America**: have youth study a political map of Central America, learning about the environment and climate of each country and how these have affected citizens of these countries over the years.
2. **Birds Eye View**: have youth log on to [www.googleearth.com](http://www.googleearth.com) and find their own community and then try to locate the mountains in Guatemala where Rigoberta grew up. How are the two locations different and what do they have in common?

### Civics & History
Identify historical, geographic, social, and economic factors that have shaped society

1. **Child Labor**: Ribogerta and her brothers and sisters worked on the plantations even though they were children. Have youth research the issue of child labor around the world and in their own country and the national and international laws that try to protect children.
2. **Mayan Civilization**: have youth study the history of the Mayan people from its ancient civilization to today.
3. **Indigenous People**: have youth read Rigoberta’s powerful ideas about indigenous peoples such as “Indigenous people are not some myth from the past” and “indigenous peoples don’t need protection. What we do need is simply to be allowed to exist.” Then have a discussion the points she makes [see extension activity below and review guidelines for civil discourse].

### Research
Use a variety of technological and information resources to gather, synthesize, and share information

1. **Guatemala Today**: have youth research the current status of Mayan rights in Guatemala today.
2. **Rigoberta Today**: have youth research the work that Rigoberta is currently doing in Guatemala and around the world.
Resources
Books

Internet Sites
• The Nobel Peace Prize site has a concise biography of Rigoberta at: http://nobelpeaceprize.org/en_GB/laureates/laureates-1992/

Videos/DVDs
[watch: http://mayanrenaissance.org/]

Extension Activity: Indigenous People
Have youth discuss the following points Rigoberta makes about indigenous peoples.

What should be done to protect indigenous peoples?
“It is very important to understand that we indigenous peoples don't need "protection." What we do need is simply to be allowed to exist, to live, to let our own culture develop, and to recover the meaning of our own history. Indigenous peoples have always depended on their traditional wisdom and culture. Our way of thinking and our lifestyle have empowered us to survive through many difficult times in the past. Now that we stand at the close of the twentieth century, this fact should send a very clear message to the conscience of the world. We indigenous people reaffirm our struggle to survive! To me, the most important thing is that indigenous people still possess a balance, an equilibrium with Mother Nature, a balance between human life and the Earth itself. For us, the Earth is the source of knowledge, of historical memory, of life! But the rest of the world does not share this vision, and so they keep on destroying Mother Earth. Indigenous people aren't strange. We may be special, but we are also part of the modern world in which we all live... Indigenous people are not some myth from the past, a myth that survives only in legends and in ruins! …I sincerely hope that now, at the end of the twentieth century, indigenous people will never again be forced into extinction on the face of this Earth. We need international law, national legislation, the legal protection of our human rights, as well as the respect and acceptance of society in general, in order to face the future. To listen to indigenous peoples is to listen to the women and to those who know how to love this earth. We may be only a small grain of sand, but it is one which will prove important for the challenges Humankind must face in the next millennium.”

9 Extracts from the transcript of a Global Vision video interview by Michael O'Callaghan.
Vocab Words: Words to know for this Chapter:

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>activist</td>
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<td>human rights</td>
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<td>community building</td>
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<td>cultivate</td>
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<tr>
<td>malnutrition</td>
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<td>indigenous</td>
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Reflection: A community can be your neighborhood, your family and friends, or the world. What does “community” mean to you and why (who, what, and where)? You can sketch your community on the next page.

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Research: What groups of people are “indigenous” to the area where we live? How could you find out?
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My Community Map

Make a sketch of your community. Label the buildings, homes, parks, theaters, libraries, people, and other features that are important to you.
Action/Service: Community Cafés

Now that we have identified the issue and possible project we want to work on, a great way to get community support is to invite them to be a part of what we are doing through community gatherings called community cafés. Community cafés bring together members of a community to talk about an issue. In addition to our community café, we can interview peers during lunch in the cafeteria, members in the community at a local coffee shop, senior citizens at a senior center, or teachers at a staff meeting.

Steps to Organizing a Community Café:

1. Decide on the issue or topic we want people to talk about (based on the project ideas we brainstormed).

2. Organize the Café to gather people (Set a time, date, and place for the café. Decide how to get the word out. For example, make posters, use morning announcements, and use word of mouth).
   Where: ____________________________________________
   When: ____________________________________________

3. Discuss and brainstorm questions to ask during the café. Make sure that the café has structure! Decide who will introduce the café and welcome everyone, who will ask the questions, who will present our project ideas, who will write down participants’ feedback and ideas to strengthen the project).

4. Thank the participants for coming (How will we let participants know that their voices have been heard and that their ideas will be used to strengthen our Global Call to Action project? Who will gather participants’ contact information so we can let them know about future cafés and events related to the project?).
Film: *Mayan Renaissance*

Watch PeaceJam’s award-winning documentary film on the legacy of Rigoberta Menchú Tum and the Mayan people (go to [http://mayanrenaissance.org/](http://mayanrenaissance.org/) to watch).

Rigoberta’s life has been impacted by the history of the Mayan people. What historical factors have influenced your life and the life of your family?

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MORE SPACE FOR MY THOUGHTS!

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