
CHANGING WAYS / *Building Skills*

Vol 9, #2

Transforming conflict & promoting positive school climate in Maine schools

Fall 2005

Opening Remarks *By Barbara Blazej*

Each fall in my Introduction to Peace Studies class here at UMaine, I assign Daniel Quinn's book *Ishmael* to my students at the end of the semester. Quinn has created a fascinating story (one that I wish I had written!) that explores the biggest picture of human existence on this planet—our past, present and an unknown future that depends on our choices and actions today. One of his most compelling ideas is this: Our lives unfold as part of a cultural “story” or “paradigm” that is deeply embedded in all aspects of our society, that is mostly unconscious to us, and that feels completely “natural” and automatic to us. We rarely question the story because it is the only one we know. Quinn describes the story we are “enacting” (the “Taker” story) as one based on certain values, attitudes and behaviors: competitiveness, elitism and arrogance, disconnection, loss of meaning, materialism, power, greed, violence, war

Not an inviting tale, to say the least!

And yet, to its great credit, *Ishmael* does not leave the reader wallowing in despair and hopelessness. In fact, in helping us to clearly “see” our cultural paradigm laid out before us, perhaps for the first time, this book inspires and motivates us to do what we must to ensure a viable, healthy, sustainable future—that is, write *a new story* based on a different set of values and behaviors. And what better setting to begin practicing this new story than our schools—that powerful social institution whose purpose is to educate, to transmit culture, and to prepare future critical thinkers, leaders and decision-makers.

I will take a risk here and use the “P” word to name and describe a new paradigm hinted at in *Ishmael*, though not put forth in any detail: A Culture of Peace. (No, this is not something I've dredged up from the 1960's!) In fact, this year, 2005, marks the midway point in the International Decade for a Culture of Peace and Nonviolence for the Children of the World, approved by the UN General Assembly in 1998 and launched worldwide in 2001. This global initiative invites all social institutions, especially those concerned with education, to help promote the values of peace and nonviolence, to build a better future for children and communities everywhere (see www3.unesco.org/iycp/ for further details on this initiative).

So what would a Culture of Peace look like in a school? We would describe it as a safe, nurturing environment that does the following:

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The Power and Promise of an Elementary Peer Mediation Program

By Barbara Moskol

Our children learn from the adult world in which they grow up. They learn from their families, our culture, and from all the forces of the media. Most children's behaviors are shaped by outside forces. So it is our responsibility to teach our children methods and strategies that will enable them to operate in our world with tolerance, understanding, and knowledge.

How do we do this in a modern world where “children now average 35 hours per week watching TV and video games”?* How do we make an impact on children when the average child

“will see 8,000 murders and 100,000 other acts of violence by the end of elementary school”?*

I began a peer mediation program in the early 90's because I believed that children needed to understand conflict and what it means, how it can be overcome, and how children can become the messengers of peace and fairness in a school. I wrote a grant to the Maine Community Foundation after looking up possible grant opportunities. Because Bowdoinham is a community school, I fashioned the grant around the community. We invited community leaders—police, school board

members, state representatives, local people, the newspaper, etc.—to attend an informational meeting. We had some community mediators come and lead a workshop, and we served lunch. We were featured in the newspaper and we had many people who were interested

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Opening Remarks, continued from page 1

- Promotes trust, empathy, compassion, belonging, nonviolence, diversity and understanding among all members;

- Cultivates authentic relationships within a respectful learning community;

- Supports the teaching and learning of important communication, community-building, and conflict resolution skills, practices and attitudes among all members; and

- Encourages excellence, positive emotional and academic development, critical thinking, leadership, and strong citizenship skills among all members.

As Jason Grundstrom-Whitney talks about in his article on page 4, this type of school culture rests on a foundation of “core values” that underlie and connect all areas of school life, including academics, administration, discipline and climate. Jason mentions the Institute for Global Ethics in Camden as a resource for helping school communities name these basic values. In a fascinating study of sixteen different global societies, conducted by the Institute’s Rushworth Kidder and detailed in his 1994 book *Shared Values for a Troubled World*, Kidder discovered a strong consensus on a particular set of seven core values that people from very diverse cultures agreed were universally important: Compassion/Love, Truthfulness, Freedom, Unity, Tolerance, Responsibility, and Respect for Life. Not surprisingly, in their own efforts at values identification, folks at Winthrop High School came up with a very similar list.

Building a school-wide Culture of Peace, then, encourages all stakeholders—students, staff, and community members—to work together to identify their own set of shared values, and to further collaborate on how these values can inform the school’s vision and mission statements and code of conduct. While this may seem, at first, to be a daunting task, Maine schools have on hand an invaluable resource focused specifically on this type of effort: the 2001 Department of Education publication, *Taking Responsibility: Standards for Ethical and Responsible Behavior in*

Maine Schools and Communities. By itself, this document can guide a school community towards establishing the foundational values and practices of a Culture of Peace.

This shift in a school’s “story” or paradigm or culture is not a one-time event or an extra, add-on program that seems superfluous or meaningless by itself or disconnected from a bigger picture. Rather, it needs to be a school-wide initiative embraced by everyone—not imposed from “above”—and recognized by everyone as essential for the well-being, optimal growth (academic, social, emotional), and best efforts of all. Each school community, of course, will need to reflect on what their own Culture of Peace will look like, in terms of realistic, reasonable and “doable” changes over time. I would encourage any school interested in making this shift to begin with values clarification, as mentioned above, and an exploration of what sorts of things need attention. For example, schools might ask these questions and seek input from many voices:

How would we describe our school culture right now?

What would we like our school culture to look like?

What is our “best” vision for our school? Can we create a Vision Statement that reflects this?

How do we engage everyone in this effort?

How do we create ongoing opportunities for relationship building?

Why are some people at the margins or isolated in our school, and how can we bring them into the community?

How can we build a safe space for everyone and foster respect and acceptance for diversity?

How can we think differently about discipline, and create a more “restorative” discipline system*?

One possible framework for making the kinds of changes that might be warranted could include some or all of the following areas:

- Daily interactions (modeling our values, connecting to others, nurturing each other);

- Regular group connections (between staff-administration-students, using

community-building circles);

- School-wide policies and initiatives (the “big picture” including discipline, Code of Conduct, restorative practices*, democratic decision-making, shared governance, peer education/mentoring/mediation, conflict resolution practices);

- Academics (the connection between core values and content areas, using the Learning Results);

- Extra-curricular activities (how do the core values relate beyond academics, such as athletics, clubs, service organizations, etc.);

- Wider community (engaging parents and other community members in these efforts over time);

- Professional development (opportunities for staff growth and empowerment);

- Physical environment (a healthy, safe building and grounds, including visible staff presence, welcoming “climate” and even artwork that reflects and promotes the core values, as an ongoing, friendly “reminder” to everyone.

I have included a few resources from our Peace Studies library on school culture and school climate issues on page 7. We are also very committed to helping schools address their culture/climate concerns, so please contact me if you’d like further assistance (see contact information on page 8).

Creating a Culture of Peace in schools is an *invitation*: to construct a new “story” that excites, empowers, energizes, and includes everyone within the school community. The challenge is to find a good process to use in writing and implementing this new story—one that is truly transformative and based on those universal values that we seem to especially need as we begin this new century.

* See Jason’s article on page 4 and our Spring 2006 issue for more on “restorative discipline” and “restorative practices,” and the International Institute for Restorative Practices website, www.iirp.org/.

Elementary Mediator, continued from page 1

in our idea. The idea was to teach the oldest children in the school to become mediators and they would then mediate conflicts on the playground with the younger children.

The purpose was two-fold: The 6th graders (at that time our school was K-6) would learn to be mediators from an 8-week course (and sometimes longer depending on the child) taught by the counselor. The learning would also take place for the younger children because they would be interacting with the older children. The younger children, as they matriculated into the higher grades, would want to become mediators too.

So we began to teach the skills and especially the language of mediation to the 6th graders. Once a week for 45 minutes I would have the 6th graders in my office (one class at a time, and no more than 15 students, depending on the mix of the class. Sometimes it was better to have the classes split based on the behaviors). I always began with the following statement: “You are going to become mediators which means that you will be the leaders of this school. That means that you must behave or I cannot use you as mediator because you will not be a good example to the younger students. You will learn mediation but I will not discipline you and if I do have to do that you will be excused from the room.”

We would then begin learning the language of mediation. Each week the children would be asked the language from the week before so that they understood what it was they were about to be doing. The language consisted of words like *escalate*, *confidential*, *probe*, *paraphrase*, *listen*, *body language*, *resolve*, and *neutral*. The children needed to know these words because they are the foundation of the procedures that would be used during the mediations.

After the language was understood and we did several listening activities, we would do role plays of situations that might happen on the playground. I began like this. Each child playing the role of the mediator would have a clipboard with mediation rules taped to the back of the clipboard and would wear one of our neat jackets with MEDIATOR sewn on it. I would give the struggling children the problem while the mediators were out of the room. Then the mediators would re-enter the room and try to resolve the problem without giving advice and by being NEUTRAL.

I capitalized neutral because teaching young students to remain neutral is very difficult, as they have their own points of view and often they are correct. Nevertheless in order to be a true mediator, one must be neutral and not give any advice.

The program continues today and all the students look forward to wearing those MEDIATOR jackets. I send two mediators out twice a day and rotate the students so that all the 5th graders (we are now a K-5 school) have plenty of opportunity to mediate. On occasion I hold mediator parties to thank the children for the service they are making to the school.

The teachers really love the program because it helps them with the small issues that always crop up on the playground. When there is a serious situation out there, the mediators are taught to go to the duty teacher.

Peer mediation teaches students to get beyond their own issues and to learn that many children have difficulties. It teaches leadership and responsibility. The students who are mediators on a particular day must get a replacement if they cannot make their time; it is their responsibility. I tell them that they are in charge and must make sure to be out there.

I know the children are invested in this program. They come to me and say things like, “Why haven’t I been on the list more often?” or, “I didn’t realize that little children have so many problems, I feel bad for them...”

One of the most rewarding aspects of this program is how well it benefits all the students, not just the academically superior ones. Some of our students who have learning disabilities are our best mediators. These children really have the most understanding about what it feels like to be left out or made fun of.

Here are some of the things teachers have said: “It gives children a strategy for solving problems without tattling to an adult.” “It empowers the older children to make better models for the younger children.” “It gives the children something to look forward to—it’s a right of passage.”

To conclude, I would say that our Peer Mediation Program at Bowdoinham Community School has been a hands-on learning experience that is fun, that teaches peaceful problem solving which is a lifelong lesson, and that introduces fairness and neutrality into young minds.

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* Source of quotes: *Violence in the Media* by Deborah Prothrow-Stith, M.D.

***NEW THIS FALL:* Peace Studies and Maine Law & Civics Education (MLCE) have compiled a 50+ page resource entitled “Resolving Conflict with a Peer Mediation Program: A Manual for Grades 4-8.” This manual includes ideas on designing, building, implementing and sustaining peer mediation programs, as well as skill-building exercises, role plays and resources. You can order one from Peace Studies (see contact details on page 8) for \$10 to cover printing and postage. The manual will also be available early next year on both Peace Studies and MLCE websites and can be downloaded free of charge.**

The Sky Is Round

By Jason Grundstrom-Whitney

“The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours.... Even the seasons form a great circle in their changing, and always come back to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.” Black Elk, Oglala Sioux holy man.

In Taoist thought man is believed to be a microcosm moving within the macrocosm. Our goal is to realign with the great Tao. Many of the wonderful practices of Qigong and the Internal Martial Arts, particularly Bagua, have us walk around the circle to strengthen our bodies, our spirits and our minds. I start here in the article as I have noted that the alignment of our success in what I call the “Winthrop experience” revolves around the circle - a circle of concepts and a circle of direct applications that make for a generally peaceful and violence-free place of secondary education.

When first setting a goal for change, it is important to understand what your vision is. When we started conflict resolution at Winthrop High School over a decade ago, the vision we saw was to simply allow students the opportunity to work through conflict with trained mediators as a way to stop a violent solution to a problem. What was needed was to get everyone to believe in the vision. Can we empower students to learn mediation techniques? Will they take the word “ahimsa” or non-violence, and make it their own? Will faculty and administration buy into the concept as a cost effective modality, freeing administrators from discipline and also providing a space of non-violence for students?

In Winthrop Guidance, we started with the Peer Helper class. To begin the Conflict Mediation segment of the class (we offer it as a credit course entitled Peer Helper/Civil Rights Team), I always show the movie *Gandhi*. This makes the unreal real. In discussion about how to change climate, you inevitably hear, “But how can I make a difference, I am just one person?” After they see one person with a vision lead an entire nation out of servitude, the possibilities start to wear themselves on impressionable minds. Afterwards we talk about what led up to Gandhi’s stance, his education reading Tolstoy, Thoreau, Christ, Buddha, as well as his sacred scripture the Bahgavad Gita. Then we talk technique and the entire class learns and then performs mediations throughout the building.

Several years ago the Institute for Global Ethics trained us and our system developed the five core values: integrity, respect, responsibility, cooperation, and compassion. Our goal was to develop character-based education that was real and did not necessarily fall under someone’s political agenda. It came from students, faculty and townspeople. These five core values became our central notion of who we are and how we operate.

So our first wheel was in operation. At the center we had character and around the edge we had vision, mission and our core values. This circle is articulated by the way in Peter Senge’s book, *Learning Organizations*. The second wheel could now be operational. By assuring the faculty and administration that conflict mediation works and helps promote non-violence, they now just had to look at the disciplinary rap sheet. Fights were way down as were detentions and suspensions. I must say that we in Guidance owe so much to our former principal Phil Richardson and now Kevin Harrington. There is an old martial arts adage that says when a superior student is present one needs to just show a little and the student understands the entirety. I feel that these two men really understand students and are far-seeing into what is good for the milieu of the building.

So now we put our core values at the heart and center of the second wheel and all else are spokes on this character hub. What are the spokes? Everything we do at Winthrop. For instance our code of conduct is directly tied to the core values. When a student breaks a rule, he/she is led to Mr. Harrington’s office and he has a breakdown of the violations, the core values this infringes upon and then a step procedure for disciplinary action. I have heard Kevin so many times in these sessions, when I have been present, talk about the core values.

Our curriculum and assessments are aligned to the core values. The conflict resolution and peer helper program is aligned around the core values. Recently we were selected as a Sports Done Right pilot site. Our entire athletic policy revolves around the five core values. This, I might add, has much potential. I have served as a coach for many years and witnessed unruly parents, students, coaches and officials. I believe it is time for us all statewide to grasp onto this initiative and make it work. The fields of dreams should be just so - not for bullying parents, students or coaches that force others off teams.

Two years ago we added yet another spoke. We became trained in Restorative Justice. To my knowledge we are the only school in the state that has made this work (please correct me if I am wrong). At this point we have done over twenty-five sessions. Restorative Justice basically looks at making sure the perpetrator is accountable for his or her actions. Typically in a session you will have the victim, the perpetrator, a trained facilitator and others involved in one way or another and a principal. Sometimes you may have the SRO there too. When the perpetrator admits he/she committed the offense (a prerequisite for entering into a formal Restorative Justice session), he/she has to hear how the offense harmed the victim. This is very, very powerful. I have sat through almost all of them and have yet to see a session when people were

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not crying and deeply affected. Of course a contract and some sort of restitution follows, and if the perpetrator refuses, then the code of conduct is simply enforced.

So what do we need to get this ball rolling? What slight zephyr allows for the cooling of the climate of an institutional setting? Again I will say the original circle, the philosophical one, if you will. Without vision and the mission and the values, how can we teach character? The greater society itself can take a page from this book. In this era of relativistic ethics, we need some sort of compass to guide ourselves, our families, our towns, our nation, our world. I would say as Gandhi would say, "Your strongest tool is the truth." The tool of non-violence is quantifiable. If you start Conflict Resolution and Restorative Justice, you will have less violence. Period. Once started, the vision needs to be sustained, nurtured and steeped so that it becomes the very fabric of your school.

Circles, everywhere we go. It is funny that in my long ramble today we have just really circled around to the shoulders of giants that we stand on. This isn't new. It is but another pebble dropped in the still pond.

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Upcoming Special Events

Statewide Peer Mediation Association of Maine Conference: Peace Studies and Maine Law & Civics Education are pleased to announce the Spring 2006 Biennial Statewide Youth Mediators' Conference, to be held on Thursday, May 4, 2006 at the Augusta Civic Center. As in previous years, the conference will include whole group activities and a diverse selection of workshops, and is open to students in grades 5-12. Stay tuned for further details by mail and on both Peace Studies and MLCE websites, or email peace.studies@umit.maine.edu for more information.

Summer 2006 Retreat for Educators: "Reconnecting to the Heart of Teaching," August 11-12, 2006, University of Maine, Orono. The Peace Studies Program is excited to offer a day and a half retreat that invites educators to revisit the heart of their work and re-energize their passions. Using a variety of tools such as storytelling, creative expression and contemplative practice, participants will be able to explore new ways of reconnecting with their vocation and their students and restoring their spirit. To receive further details as they become available, email peace.studies@umit.maine.edu or call 581-2625.



Library Resources Available

The Peace Studies Program at UMaine in Orono, and Maine Law & Civics Education at USM in Portland have several hundred resources for loan on conflict resolution, community-building, school climate, peer mediation, youth violence prevention, bullying, diversity education and law-related education. These include books, curriculum materials, videos, and even a few music CD's. To receive lists of these materials or to borrow items, contact: Peace Studies, University of Maine, 5725 East Annex, Orono, ME 04469, tel. 581-2625, fax 581-2640, email: peace.studies@umit.maine.edu; or Maine Law & Civics Education, University of Maine School of Law, 246 Deering Ave., Portland, ME 04102, tel. 780-4991, email: pamelaa@usm.maine.edu.

Peer Mediation and School Climate Assessment Surveys Available

State and federal agencies providing grants for peer mediation programs (e.g., Safe and Drug Free Schools) are requiring "outcome assessments" in order to provide funding to schools. Grade appropriate, user-friendly packets which will meet these requirements are available for assessing: 1) skills and attitude changes in peer mediators, 2) effectiveness of mediations for the disputants, and 3) general school climate surveys. You can use one or a combination of the packets. The UM Research and Evaluation Center will provide analysis and reports. Request a cost sheet from Peace Studies at UMaine (581-2625) or Maine Law & Civics Education at USM (780-4991). Build the cost into your grant proposal as an allowable expense.

[Note: By the time you read this, Maine citizens will have voted to either keep sexual orientation as a protected status in the Human Rights Act, or remove it once again. In either case, as educators it is our responsibility to ensure a safe, respectful learning environment for all students, no matter what sexual orientation they have or are perceived to have. Towards that end, I'm including the following piece compiled by Peter Rees in 2001, with permission of the author.]

10 EXCUSES TO AVOID INCLUDING “GAY AND LESBIAN” IN SCHOOL SAFETY POLICIES

(and responses to those excuses)

1. We don't want to endorse or encourage homosexuality (i.e, homosexual behavior).

Insisting on safety for gay kids does not do that, any more than insisting on safety for Jewish or Mormon kids endorses any specific religious practices. This is about safety, period.

2. It's too controversial.

Is any effort to move forward in education done without controversy? It is the process we use to deal with controversy that makes the difference.

3. We already have a “zero-tolerance” policy on harassment. Why do we need to mention the “G” word and the “L” word specifically?

As we explain policies and put them into practice we usually give examples. Most schools already use examples of race, religion and sex in explaining their harassment policies. Not mentioning sexual orientation gives the message to gay kids and their harassers that that particular sort of harassment is not forbidden.

4. “The Bible says...”

Students and staff are free to hold their own religious beliefs, but those beliefs cannot be made the basis of public policy. Different religions draw upon and interpret the Bible and other scriptures differently – who can be appointed the arbiter for everyone?

5. We shouldn't be encouraging young people to declare their sexual orientation too soon.

If anything, upholding safety for gay students has just the opposite effect, by reducing pressure.

6. Why should we single out one group of kids for special treatment?

- a. *Young people who are gay, lesbian, bisexual or transgender, or who are perceived to be, are already singled out for a great deal of negative “special treatment” by their peers and others. Insisting on safety for all will reduce that “special treatment”.*
- b. *By reducing the tension over sexual orientation, all students, gay and straight, benefit by being freer from the narrow constraints of gender conformity.*

7. Being gay is a choice, and if they stop acting that way there is no problem.

To whatever small extent being gay might be a choice, that is irrelevant. We forbid harassment based on religion, yet religious affiliation is obviously a choice. If a student were harassed for being Jewish would we tell him/her to stop being Jewish? Much anti-gay harassment is directed at students who may well not be gay at all, but are perceived to be “not masculine or feminine enough.”

8. Isn't there freedom of speech? Shouldn't people be free to express their opinions about homosexuality?

A school's duty to protect is more important. Most would not permit Ku Klux Klan materials for instance. Schools appropriately restrict speech seen to be disruptive or demeaning of other persons.

9. Our teachers already have too much to do. We can't ask them to do social engineering on top of everything else.

Kids who don't feel safe are not good learners. School safety (emotional as well as physical) is the foundation of everything else we try to do there.

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10. Didn't Maine voters overturn the "gay-rights" law in 1998 [and possibly the current "gay-rights" law approved in March 2005]?

On February 10, 1998, Maine voters used a "People's Veto" to overturn a bill signed by Governor Angus King which would have included gays and lesbians under the Maine Human Rights Act. The Human Rights Act is legislation that protects various groups from discrimination in areas of employment, housing, education, credit, and public accommodations. Maine also has a Civil Rights Act about violence and threats of violence. Sexual orientation has always been included in that law. The Commissioner of Education and the Attorney General have stated repeatedly that schools must assure safety for gay, lesbian, bisexual and transgender students.

Our responsibility is not to decide whether, but to decide how.

Resources in the Peace Studies Library

Gay and Lesbian Issues in Education:

Dealing with Difference: Opening Dialogue about Lesbian, Gay & Straight Issues. Human Relations Media. VHS video. 2003. 35 Minutes.

It's Elementary: Talking about Gay Issues in School (Grades K - 12). Dir. Debra Chasnoff. Women's Educational Media. VHS video. 1997. 37 Minutes.

Lesbian, Gay, Bisexual and Transgender Rights: A Human Rights Perspective. David M. Donahue. 2000.

Much More Than Sexuality: Listening to 70 Gay People Talk about Their Lives. Eds. Liz and John Sherblom. 1996.

Preventing Prejudice: Lesbian/ Gay/ Bisexual/ Transgender Lesson Plan Guide for Elementary Schools. Lesbian and Gay Parents Association. 1999.

The Respectful School: How Educators and Students Can Conquer Hate and Harassment. Stephen L. Wessler. 2003.

Speak Up! Improving the Lives of Gay, Lesbian, Bisexual & Transgendered Youth. The Media Education Foundation. VHS video. 2001. 30 Minutes.

Tackling Gay Issues in School: A Resource Module. Leif Mitchell. 1998.

School Climate/Culture:

Building the Respectful School: School Climate Planning Done Right. Martin Fleming. 2004.

Creating Emotionally Safe Schools: A Guide for Educators and Parents. Jane Bluestein. 2001.

Creating Safe Schools for All Children. Daniel L. Duke. 2002.

School Climate: Measuring, Improving, and Sustaining Healthy Learning Environments. Jerome H. Freiberg. 1999.

Schools Without Fear: Group Activities for Building Community. Judy Brown Lehr and Craig Martin. 1994.

Shaping School Culture: The Heart of Leadership. Terrence Deal and Kent Peterson. 1999.

To borrow these resources, contact the Peace Studies Program Library at 581-2625, fax a request to 581-2640 or email peace.studies@umit.maine.edu.



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Upcoming Events - Winter to Summer 2006

Mediation: Its Premises, Practices & Policies (PAX 451)

40-hour training in the Transformative Model, 3 credit course
February 20-24, 2006 in Belfast at the Hutchinson Center
March 6-10, 2006 in Orono at UMaine
Instructors: Paul Charbonneau & Will Galloway
For information or to register, email
ellen.woodhead@umit.maine.edu, or call 581-2609.

Advanced Study in Transformative Mediation (PAX 452)

40-hour advanced level training in the Transformative Model, 3 credit course
April 17-21, 2006 in Belfast at the Hutchinson Center
Instructors: Paul Charbonneau and Will Galloway
For information or to register, email
ellen.woodhead@umit.maine.edu, or call 581-2609.

Biennial Statewide Youth Mediators' Conference

May 4, 2006 at the Augusta Civic Center
Sponsored by the Peer Mediation Association of Maine
Contact Pam Anderson, 780-4991, email: pamelaa@usm.maine.edu, or
Barbara Blazej, 581-2625, email: barbara.blazej@umit.maine.edu.

Reconnecting to the Heart of Teaching

August 11-12, 2006
Summer retreat in Orono at UMaine, sponsored by Peace Studies
Call 581-2625 or email: peace.studies@umit.maine.edu for details.

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