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# CHANGING WAYS / *Building Skills*

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Vol 10, #1      Transforming conflict & promoting positive school climate in Maine schools      Spring 2006

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## Opening Remarks *By Barbara Blazej*

As promised in the last issue, I will use my space this time around to further explore the concepts of *restorative practices* and *restorative discipline* as they relate to the school setting. Both Eileen McCue and Jason Grundstrom-Whitney have addressed different aspects of this topic in previous issues, and I'd like to build on their work here. Through my own study in this field, I have come to believe that restorative practices and discipline clearly connect to school climate and show a great deal of potential to help build strong, healthy school communities. I'm excited by what I've read and am eager to share some of the highlights with you.

I think I'll begin with a basic definition of restorative practices that I've gleaned from various sources: "a set of practices focused on building and mending human relationships in a cooperative, participatory manner." The International Institute for Restorative Practices distinguishes "restorative" practices from "punitive" ones (done "to" others in an authoritarian manner), "permissive" ones (done "for" others in a paternalistic manner), and from a "neglectful," irresponsible approach that avoids engagement altogether. Restorative practices and discipline have gained a strong foothold in a few countries around the world, most notably Great Britain, Canada, Australia, New Zealand and the US. All of the programs share some basic, fundamental values: *empowerment, honesty, respect, engagement, voluntarism, healing, restoration, personal accountability, inclusiveness, collaboration, and problem-solving* (Restorative Justice Consortium\*).

I'm thinking of restorative practices as a general term that includes various ways to create and strengthen relationships among all members of a school community. Some of these practices would be community building through Circles, communication skills, diversity education, peer mentoring and peer mediation, conflict resolution skills, values clarification, etc.

While restorative discipline includes some of these practices, especially the use of Circles and communication skills, it refers specifically to a new way of conceiving and implementing discipline in a school setting. Typically, school discipline follows a "retributive" model that focuses on three questions when an infraction occurs: "What rule was broken? Who did it? What is the punishment?" In restorative discipline, the emphasis shifts from broken rules and punishing offenders to these questions: "What harm was done? Who is responsible for repairing the harm? What needs to be done to repair the harm?" Restorative discipline seeks offender accountability for hurting others with the twin goals of meeting the needs of

*continued on page 2*

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## What Do Our Students REALLY Need?

*By Peggy Smith*

There is much talk about curriculum reform these days. What will our students need to be productive adults? What skills do we need to teach them? How do we prepare them to 'compete' in the global marketplace? Their world will be very different than the one we live in. The likelihood is that tensions will increase and stresses will compound as technology and environmental changes create a world beyond our imagination.

What I am sure of is that they will need clear, strong communication skills to maneuver life's challenges. They will need to be able to authentically advocate

for their needs while responding compassionately to the needs of others. The skills to build peace within ourselves, our families, our communities and the world, are the most precious gifts we can offer our students.

In my thirty years as a teacher in Maine I have explored many approaches to peace building. The most powerful process to come my way is Nonviolent Communication (NVC) developed by Marshall Rosenberg. Nonviolent Communication is a process that gives us concrete steps that

any child (or adult) can learn in developing life-enriching skills.

NVC is based on the universality of human needs. We all have the same needs, but differ in the strategies to meet them. Our feelings help us identify our needs. NVC helps us see that all

*continued on page 6*

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### Contents

Opening Remarks	1
Nonviolent Communication	1
Library Resources	2
GLBTQ Issues in School	3
A Culture of Peace	4
Upcoming Events	6
Summer Retreat	7
Notices	8

*Opening Remarks, continued from page 1*

victims and supporting offenders in taking responsibility for mending broken relationships and/or repairing harm. Restorative discipline can replace punitive discipline in many cases, although the latter might be necessary for those offenders who are not willing to be accountable for their actions. While this form of discipline is relatively new, schools are finding that they need to use punishments such as suspensions and expulsions less often when restorative measures are in place and used whenever possible.

Some of the specific practices in restorative discipline include restorative class meetings (to process wrongdoing that occurs within a class); peacemaking circles, to try to resolve conflicts between groups; victim-offender mediation, which is an opportunity for victims to express how they were harmed directly to offenders, in the presence of a neutral mediator or facilitator; and community group conferencing, in which all parties affected by a serious offense come together to process what happened and decide how to repair the harm. These types of restorative practices can work to address cases of: theft; graffiti and vandalism; minor physical assault; verbal assault; truancy; and defiance of authority, among others.

In terms of learning important life lessons, restorative practices offer much more than punitive measures. Through the use of restorative discipline, schools teach students about the direct (and indirect) effects of their actions on others; personal responsibility for one's actions; the opportunity to learn from mistakes and repair harm that we cause to others; and the importance of maintaining relationships and resolving conflicts in positive ways.

In my limited space here, I'm only able to share some of the basic elements of restorative discipline and practices for schools. I do have a growing collection of useful articles on this topic, and am willing to send a packet of articles to anyone interested in further reading. If you'd like such a packet, please email me at [Peace.Studies@umit.maine.edu](mailto:Peace.Studies@umit.maine.edu) and include your regular mailing address. The Peace Studies library also contains several of the newest resources on this topic and we are happy to loan them out to anyone in Maine (see list below). You can request library resources by emailing Peace Studies or calling 581-2625.

\* *Restorative Justice Consortium. Statement of Restorative Justice Principles as Applied in a School Setting. 2005.*

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## **Resources in the Peace Studies Library on Restorative Practices (including Circles & Dialogue) and Cooperative Discipline**

### **Books:**

Albert, Linda. Cooperative Discipline. 1996

Amstutz, Lorraine and Judy Mullet. The Little Book of Restorative Discipline for Schools. 2005

Baldwin, Christina. Calling the Circle: The First and Future Culture. 1998

Bohm, David. On Dialogue. 1996

Colorado School Mediation Project. Productive Conflict Resolution: A Comprehensive Curriculum and Teacher's Guide for Conflict Resolution Education (Grades K-2). 1997 (Pages 121-138 and 159-164 deal with forgiveness and reconciliation, and restorative measures.)

Colorado School Mediation Project. Productive Conflict Resolution: A Comprehensive Curriculum and Teacher's Guide for Conflict Resolution Education (Grades 3-5). 1997 (Pages 251-272 and 303-308 deal with forgiveness and reconciliation, and restorative measures.)

Colorado School Mediation Project. Productive Conflict Resolution: A Comprehensive Curriculum and Teacher's Guide for Conflict Resolution Education (Grades 6-8). 1997 (Pages 285-318 and 359-365 deal with forgiveness and reconciliation, and restorative measures.)

Colorado School Mediation Project. Productive Conflict Resolution: A Comprehensive Curriculum and Teacher's Guide for Conflict Resolution Education (Grades 9-12). 1997 (See Table of Contents for sections on forgiveness and reconciliation, and restorative measures.)

Hopkins, Belinda. Just Schools: A Whole School Approach to Restorative Justice. 2004

Nelson, Jane, Lynn Lott and Stephen Glenn. Positive Discipline in the Classroom. 2000

Pranis, Kay. The Little Book of Circle Processes: A New/Old Approach to Peacemaking. 2005

Pranis, Kay, Barry Stuart, and Mark Wedge. Peacemaking Circles: From Crime to Community. 2003

*continued on page 5*

## Making Maine Schools Safe for GLBTQ Students

By Matthew Small

For many Maine students, the prospect of being “out” as gay, lesbian, bisexual or transgender is frightening. There are few GLBT adult role models and many educators remain silent about GLBT issues in our schools. Therefore, it’s no surprise that GLBT young people flock to urban centers beyond Maine’s borders following their high school graduation ceremonies

As educators, we can do better. Our state universities have begun to address gay, lesbian, bisexual, transgender and questioning (GLBTQ) student issues, but unless teenagers feel supported in Maine middle and high schools, we will continue to lose our gifted students to out-of-state institutions. Here are some suggestions to consider as we attempt to make schools safer for our GLBTQ students:

- **Collaborate and Dialogue.** Everyone must have a voice at the table in order for real change to occur in Maine schools. Parents, teachers, administrators, community members, and students should collaborate and find creative approaches to positively change school climates for GLBTQ students. Adults must allow youth an equal voice at the table. Youth bring unique insiders’ perspectives and may offer ideas that we adults did not consider.

- **Challenge Language.** GLBTQ students report hearing anti-gay slurs such as “homo,” “faggot” and “sissy” once every 14 minutes. With the knowledge we have about the impact of homophobic slurs and harassment, use of such language should be deemed as unacceptable as the use of racial slurs. Teachers must step forward and directly address language throughout the school environment.

- **Train the Faculty.** Maine school systems cannot expect teachers and administrators to fully support GLBTQ students and address homophobia without providing adequate training. Instead of offering watered-down “diversity workshops,” schools must use clear language that directly addresses specific issues. The higher education system must also claim responsibility to educate new teachers about GLBTQ issues. Currently, the University of Maine, the state’s flagship institution, does not offer even one education course that deals directly with GLBTQ issues in the classroom.

- **Create an Inclusive Curriculum.** Teachers must integrate GLBTQ issues and people into their curriculum in order to help break the silence. For example, educator Hope Burwell strove to create a classroom library that “meticulously reflected the population of the U.S.: 52 percent of the books must be by or about women; 48 percent by or about men; 11 percent by or about black people; 17 percent by or about Jews; 10 percent by or about gay and lesbian people; 1 percent by or about differently abled people. The ratios and proportions went on, carefully.” (*One Teacher in 10: Gay and Lesbian Educators Tell Their Stories*, by Kevin Jennings)

- **Encourage and Support Gay-Straight Alliances.** Student-led, faculty-supported Gay-Straight Alliances are integral to creating a safe atmosphere for GLBTQ students. If a school receives federal funding and allows *any* student organizations to meet, it must also legally recognize a Gay-Straight Alliance. GLBTQ students and their straight allies need the opportunity to work together to confront homophobia among their peers. With the guidance of committed adult advisors, Gay-Straight Alliances show the entire school that GLBTQ students are a part of their world. Even though some students may not feel ready to attend meetings, the mere existence of a Gay-Straight Alliance will show that a school refuses to remain silent.

- **GLBT Teachers and Staff Must Be Visible.** State law now protects GLBT employees from workplace discrimination. With “out” GLBT adults in their everyday lives, students will have the important knowledge that GLBT teens can grow to become successful adults. For a struggling young person, an adult GLBT presence is a beacon of hope for the future. When remaining silent about their identities, GLBT teachers and staff undermine their credibility as classroom leaders and student advocates. Faculty and staff members need to seriously consider the positive impact their choice to live openly and honestly will have on their students.

*Matthew Small is pursuing an M.Ed. in Counselor Education at the University of Maine, where he currently serves as graduate assistant in the UMaine Career Center and resident scholar for Sigma Phi Epsilon Fraternity. He can be reached by email at [matthewblake@hotmail.com](mailto:matthewblake@hotmail.com), or telephone, 581-1344.*

**NEW THIS SPRING:** Peace Studies and Maine Law & Civics Education (MLCE) have compiled a 60+ 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 soon on both Peace Studies and MLCE websites and can be downloaded free of charge.

## A Public Health Perspective on Creating a Culture of Peace

By Dr. Richard Allan Aronson

I appreciated the last issue of *Changing Ways/Building Skills* that challenged us to question the cultural paradigms so deeply embedded in society that we largely take them for granted, even though their values often go against the ideals that drive our work. As a pediatrician and public health practitioner for nearly 30 years, I want to offer a few reflections on what I think it will take to create a culture of peace, and how that long and winding road covers much ground that is common to the disciplines of health and education.

As an alumnus of Amherst College, I have long admired Alexander Meiklejohn, who served as Amherst's president from 1912 to 1924. In *Education and Democracy: The Meaning of Alexander Meiklejohn*, Adam R. Nelson describes, in eloquent detail, Meiklejohn's vision of education as a necessary process to equip young people with the tools that they can use to build, sustain, and strengthen democracy. This vision emphasizes the excitement and joy of learning, the ability to think with a critical and questioning mind, and the contemplation in community of timeless moral dilemmas. It's a vision that inspires students to develop a realistic idealism and to fuel their lives with passion and commitment to make the world more just and peaceful. According to Meiklejohn, the key to keeping democracy alive - indeed the necessary prerequisite for a real and thriving democracy - lies in education.

As it is with people who approach life with integrity and live according to their conscience, Meiklejohn encountered obstacles and controversies throughout his life, one of which was his forced resignation by the Board of Trustees as Amherst president. Such tensions are bound to happen when the practice of our ideals clash with entrenched systems that fall shamefully short in their capacity to honor our common and inter-connected humanity. Meiklejohn's vision of education as essential to the success of democracy challenges people of privilege and material wealth to address the great moral issues confronting our society. Through these storms, Meiklejohn managed to sustain his own dignity. As one of the great educators in American history, his story reminds us that the courage to live up to high human ideals and to risk the controversy that such courage surely will generate is, indeed, an important part of what it means to be a healthy person. And this naturally leads us to discover and celebrate the common ground shared by education and health in the quest for a culture of peace.

I raise the example of Meiklejohn because I believe that his vision of education, along every stage of the life span, is integral to that of public health. As defined by the Institute of Medicine, the purpose of public health is to foster conditions that will enable the whole population to achieve optimal health. Pay attention to key words in this definition that convey the essence of the public health profession - "foster," "conditions," "enable," "whole," "population," "optimal health." For those of us in the field of maternal and child health, optimal health occurs when all children have the opportunity to reach their highest potential; and when our society shows the political will to invest in children as our most precious natural resource, regardless of race, ethnicity, income, education, religion, and gender.

What does this mean in practice? It means that all children have the opportunity to grow into adulthood feeling physically and emotionally healthy and safe; are treated with dignity and respect and treat others in the same way; are equipped with intense curiosity and excitement about the world, a deep desire to learn, literacy, and a healthy balance of cognitive and emotional skills; have a sense of purpose, power, and hope about their lives, so that they can become compassionate, productive, and justice promoting people; and grow and develop with a resilient spirit, which is at the very heart of healing and health.

It also means that we earnestly strive to create humane and clear language that is in synch with the underlying assumptions for such a quest. The widespread use of bureaucratic jargon, complex technical terms, acronyms, and violence related metaphors permeate the language and culture of public health. It appears everywhere in our discourse, written and verbal. For example, we "target" just about everything and everybody, most of whom don't take kindly to the idea of being targeted; we design public health programs and services to "combat" violence, which certainly qualifies as an oxymoron; we "fight" poverty; we design "interventions" on people and communities for campaigns, for example, to "attack" high rates of asthma and its "triggers"; we describe people as "high risk cases" to be "managed" rather than as human beings to be cared for; we fill grant proposals and electronic mail with "bulleted" talking points and confusing, often bizarre acronyms; we identify babies who "fail" a hearing screen as having birth "defects"; we use the epidemiological related meaning of "surveillance" in the post-9/11 era when such a word is widely perceived in a much darker context and linked to a real war; and, of course, we thrive on building "infrastructure," whatever that means to the public trying often in vain to understand what we actually do.

The uncritical and ubiquitous use of such words and terms, though largely unintentional, contributes to cultural norms that undermine the purpose and ideals of public health and the quest for a culture of peace. People and communities cry out to be honored, respected, and included in the practice of public health. But our dominant communication patterns have the opposite effect. Our challenge is to change our language so that it explicitly embraces social support, non-violence, and justice as critical determinants of health. We can thus create and sustain humane public health policies and systems that honor the dignity of all people and that reduce unconscionable disparities and inequalities. Maine is blessed to have a wide array of innovative promising practices to do just that. Our calling is to make these practices systemic and enduring.

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So our challenge in public health is to create and sustain systems, both formal and informal, that are humane and that inspire hope and resilience in children, families, and communities. Traditional approaches to improving the health of the public have relied too heavily upon a pathology and risk model. Negative lifestyles and individual level risk factors have been documented and studied to death for decades. Unfortunately, too often this approach has led to a judgmental approach to services and systems, putting people into labels and stereotypes that distract us from respecting and celebrating their humanity.

Instead of systems that repeatedly pathologize, categorize, and lump people into a dizzying array of risks, diseases, and disorders, we need systems and policies that humanize and dignify children, families, communities, and cultures; that celebrate and tap into their strengths, creativity, and capacity to heal in non-violent ways; that foster the research-proven conditions that lead to good health; and that promote research to identify how best to address the systemic easy-to-ignore factors, such as racism and classism, that contribute to injustice, inequality, and violence.

Research shows that the extent to which we feel lovingly and peacefully connected to each other and to our communities is a powerful determinant of health. Such connections enrich our health and represent a deep well of protection from stresses and adversity. Indeed, we can say with confidence that loving human relationships are to health what location is to real estate. We have the power to heal ourselves, but can't do it alone.

Humane systems make it easier for such bonds to form and grow throughout the life cycle. For children and families, humane systems foster the optimal conditions for education and child care to provide nurturing safe environments; for medical, mental, and dental homes to engage with families in a spirit of affirmation and partnership; for home visitation programs to enhance that trust between home visitor and family that is so central to good outcomes. Humane systems are in alignment with each other. Such systems invest heavily in stocks of social capital – that is, they encourage formal and informal social support networks, civic engagement, and a heightened sense of community, all of which yield long-term gains for young children and for society as a whole. [Social capital refers to the processes between people that establish networks, norms, and social trust, and facilitate coordination and cooperation for mutual benefit and improved health.]

The benefits that result when we are more connected with each other, when we listen more deeply to and respect each other's voices, and when we invest in stocks of social capital are far reaching. They include stronger resistance to infectious diseases such as the common cold and streptococcal throat infection; increased probability of surviving a heart attack; and greater protection from the stresses of poverty and the risk for child abuse and other forms of inter-personal violence. Ultimately, such investments hold the promise for growing and sustaining the civic engagement and open flow of information that are essential to our democracy. In this time and this moment, the stakes couldn't be higher. Our success with sustaining the unique American experience in government for the people, by the people, and of the people rides on this.

*Richard Allan Aronson, MD, MPH, is the Maternal and Child Health Medical Director, Maine Department of Health and Human Services.*

*Library Resources, continued from page 2*

Wheatley, Margaret J. Turning to One Another: Simple Conversations to Restore Hope to the Future. 2002

**Videos:**

Beyond Zero Tolerance: Restorative Practices in Schools – Documents the implementation of restorative practices in a variety of secondary schools in the USA and the Netherlands. 2003

Making Things Right: Restorative Justice for School Communities – This video provides an overview of the principles and practices of Restorative Justice in school settings, and includes interviews with teachers, administrators, parents and students who have all been impacted by the process.

Restorative Strategies for Schools: Roundtable Discussions - 2 Parts – In Part 1, four expert practitioners of restorative practices discuss how to address a range of disciplinary and behavioral issues in schools, including attendance issues, bullying, and working with parents. Part 2 covers topics such as restorative consequences, making apologies and dealing with difficult situations. 2003

**Websites:**

International Institute for Restorative Practices. <http://www.restorativepractices.org/> or <http://www.iirp.org/>

Restorative Justice Center of Maine. <http://www.rjcmaine.org/>

The National Centre for Restorative Justice in Education. <http://www.transformingconflict.org/>

Restorative Justice Consortium. [http://www.restorativejustice.org.uk/?RJ\\_in\\_Schools](http://www.restorativejustice.org.uk/?RJ_in_Schools)

*What Do Our Students Need, continued from page 1*

our actions are motivated by a desire to meet needs. It gives us tools to communicate honestly and effectively with ourselves, our dear ones, and those around us—even those we consider our foes.

For example, in a district level re-certification course, a school nurse took the NVC skills she was learning and began trying them out with students. A beginning step is to learn to make requests instead of demands. She started asking students: “Are you willing to \_\_\_\_\_?” A student turned to her and replied, “I wish my teachers would talk to me like this.” Another course member, who also parents foster children, remarked that she had already experienced a difference in the quality and effectiveness of her interactions with her family. By learning the four simple steps and cultivating the quality of empathy we have the tools to help our students develop the communication skills they will need. To learn more about NVC please check out the website: [www.cnvc.org](http://www.cnvc.org).

The Peace Studies Program at the University of Maine in Orono will be offering a 3-credit course in Nonviolent Communication, June 26-30, 2006. To become part of the exciting movement to bring NVC to Maine, please consider taking PAX 495, section 002: Authentic Communication—A Training in Nonviolent Communication. Call the CED office to register, 581-3143. To learn more about NVC in Maine please contact Peggy Smith at 789-5299 or email: [peggy\\_smith@fivetowns.net](mailto:peggy_smith@fivetowns.net).

*Peggy Smith teaches at Rockport Elementary School. She is the founder of Advancing Teaching Strategies and a co-founder of the Maine Nonviolent Communications Network.*

## ★ NOTICE ★

We are looking for an elementary school that would like to work with us for a year as a pilot school exploring school climate issues. If interested, please contact Barbara Blazej: email [barbara.blazej@umit.maine.edu](mailto:barbara.blazej@umit.maine.edu), telephone 581-2625, or fax 581-2640.

## Upcoming Events - Spring and Summer 2006

### **Biennial Statewide Youth Mediators' Conference**

May 4, 2006 at the Augusta Civic Center  
Sponsored by the Peer Mediation Association of Maine  
For details, contact Pam Anderson, 780-4991,  
[pamelaa@usm.maine.edu](mailto:pamelaa@usm.maine.edu), or Barbara Blazej, 581-2625,  
[barbara.blazej@umit.maine.edu](mailto:barbara.blazej@umit.maine.edu).

### **Teaching Discussion Skills Through Controversial Constitutional Issues**

May 11-12, 2006 in Portland at USM  
Sponsored by Maine Law & Civics Education  
Contact Pam Anderson, 780-4991,  
[pamelaa@usm.maine.edu](mailto:pamelaa@usm.maine.edu) for details and registration.

### **Mediation: Premises, Practices & Policies (PAX 451)**

40-hour training in the Transformative Model, 3 credits  
June 26-30, 2006 in Orono at UMaine  
Instructors: Paul Charbonneau & Will Galloway  
For information, email [ellen.woodhead@umit.maine.edu](mailto:ellen.woodhead@umit.maine.edu).  
To register call 581-3143.

### **Nonviolent Communication (PAX 495, Section 002)**

June 26-30, 2006 in Orono at UMaine  
Sponsored by the Peace Studies Program  
For more information contact Peggy Smith,  
789-5299, [peggy\\_smith@fivetowns.net](mailto:peggy_smith@fivetowns.net).  
To register call 581-3143.

### **Bringing Mindfulness to the Workplace**

Mindfulness has the power to transform conflict into opportunity and promote a safe and positive learning environment. When educators are fully present we are better able to facilitate student learning. This course teaches simple yet profound mindfulness techniques to help teachers and administrators effectively deal with stress in the workplace.

This is a 3-credit summer course, PAX 495, section 003, offered at the University of Maine in Orono, July 24-28, 2006. The course will be modeled on the Mindfulness-Based Stress Reduction Program founded by Jon Kabat-Zinn, Ph.D. Nancy Hathaway, M.Ed., has been teaching Mindfulness for 25 years in a variety of settings, including Harvard University Work & Family Center, MIT, Brandeis University, and in schools for teachers, students and parents. To register, contact the CED office, 581-3143.

### **Reconnecting to the Heart of Teaching**

August 11-12, 2006  
Summer retreat in Orono at UMaine  
Sponsored by Peace Studies  
For information see page 7, call 581-2625, or  
email [peace.studies@umit.maine.edu](mailto:peace.studies@umit.maine.edu).

**A Summer 2006 Retreat for Educators at UMaine, Orono**

“Reconnecting to the Heart of Teaching”  
 August 11-12, 2006

Peace Studies is offering an opportunity for educators to participate in a day and a half long retreat that invites you to revisit the heart of your work, remembering what originally drew you to it and what you value most about it. Participants will work with a variety of tools including storytelling, creative expression and contemplative practice.

With this retreat, we hope you will be able to reconnect with the sense of vocation and passion that brought you to teaching and that makes it possible to continue—with joy and commitment—in the profession. The retreat is designed to be an opportunity for personal and professional renewal as we focus on restoring and reenergizing the inner lives of professionals in education.

As many as 25 educators will gather on the Orono campus. The retreat will be a carefully designed, intensive, individual and collegial mix of activities. We will spend time in circle, in reflection, alone and with others, and share stories of our educational practice and the interconnections between our personal and professional identities. We will begin with a half-day on Friday, August 11<sup>th</sup> from 3:00 - 8:00 p.m. (dinner provided) and continue all day Saturday, August 12<sup>th</sup> from 9:00 a.m. to 4:00 p.m. (coffee, tea and snacks provided; lunch on your own). The retreat will take place in the Woolley Room, Community Center, Doris Twitchell Allen Village, UMaine. The cost for the day and a half event is \$75.00 per person.

The lead presenter for this retreat will be Maureen F. Block. Maureen currently works at the Children’s House Montessori School in Camden and has worked with the Peace Studies Program for many years. Her peace work, especially with young children, includes Circles of Connection and Relational Literacy.

Also presenting will be Barbara Blazej, director of a Youth Violence Prevention Project through the Peace Studies Program, University of Maine. Barb has worked with K-12 educators and students around the state on issues of conflict resolution, school climate, and diversity education since 1994; she also teaches classes at UMaine in peace studies, conflict resolution, forgiveness, diversity education, and US-Cuba relations.

**If you would like more information, please contact Barb Blazej at Peace Studies, 581-2625, or email: [Barbara.Blazej@umit.maine.edu](mailto:Barbara.Blazej@umit.maine.edu). To register, complete the form below and send with a check or school purchase order payable to the University of Maine, by June 30, 2006, to: Peace Studies Program, University of Maine, 5725 East Annex, Orono, ME 04469. Enrollment is limited to 25. We will confirm receipt of your registration by email.**

**Registration Form for “Reconnecting to the Heart of Teaching”**

Name \_\_\_\_\_

Home Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

Email \_\_\_\_\_

School/Affiliation \_\_\_\_\_

Address \_\_\_\_\_

Position \_\_\_\_\_

\_\_\_\_\_ Check or school purchase order for \$75.00 enclosed.

\_\_\_\_\_ I prefer a vegetarian option for dinner.

Special needs: \_\_\_\_\_



Peace Studies Program  
5725 East Annex, Rm. 211  
Orono, ME 04469-5725

Nonprofit Org  
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Permit No. 8

### 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. You can use one or a combination of the packets. The UM Center for Research and Evaluation 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.

### 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](mailto: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, fax 780-4239, email: [pamelaa@usm.maine.edu](mailto:pamelaa@usm.maine.edu).

### Changing Ways/Building Skills

(Vol 10, #1)

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**Spring 2006**