

Nuclear Age Peace Foundation



by

Paul K. Chappell

www.beapeaceleader.org

INTRODUCTION

“Be the change you want to see in the world.”

—Mahatma Gandhi

The Nuclear Age Peace Foundation (NAPF) Peace Leadership Program offers a new way of learning about peace, social justice, and the actions we can take to create a more humane and peaceful world. Most peace and justice courses are focused on studying theory, but this program teaches a diverse set of practical skills. This is not a *theory-based* class aimed at studying different nonviolent beliefs but a *skill-based* program centered on creating a new generation of peace leaders who are strategically and tactically brilliant, capable of leading their peers toward a brighter future, and determined to change the world.

Rather than making theory or history the centerpiece of this program, these two topics will be taught in a dynamic way when illustrating specific skills. What better way to teach a peace strategy or tactic than to see how it changed the world? And what better way to understand a leadership technique than to see how Mahatma Gandhi, Martin Luther King Jr., and other peace leaders put it into action?

Learning how peace leadership, strategies, and tactics have succeeded in the past increases our hope for the future and our capacity to wage peace today. The NAPF Peace Leadership Program will give you the skills you need to become a strong leader—the same skills that can help humanity come together, prosper, and survive.

The skills you learn in this program will help you be the change you want to see in the world. Becoming a peace leader will also help you learn more about yourself and the other members of our global community. Our world needs strong peace leadership now more than ever. This program will help you rise to this challenge and make a career of humanity.

WHAT IS PEACE LEADERSHIP?

The skills required for leadership are among the most important life skills anyone can have, yet most high schools and colleges do not offer leadership training, let alone training in peace leadership. As a result, many young people will admit they know little or nothing about leadership, and they feel some anxiety over entering the workplace without having the skills necessary to lead. Developing leadership skills can not only help you succeed at work and in life, but it can help you make life better for others.

To understand how leadership training can improve your life and the lives of others we must first ask, what is leadership?

There are many answers to this question, but the following is a simple and useful definition: *leadership is motivating people to work together toward a shared goal.*

Based on this definition, what makes peace leadership unique? What makes it different from business leadership or military leadership? First of all, the goals are different. In business

leadership, for example, the primary goal is to maximize profit, but in peace leadership the goal is to serve humanity and improve our world.

Furthermore, the means are also different. In business leadership, when all other motivational techniques have failed, you can motivate people to do something by threatening to fire them. In military leadership, when all other motivational techniques have failed, you can motivate people to do something by threatening to court-martial them. But in peace leadership you cannot threaten to fire or court martial-people, because causes and movements consist of volunteers. Peace leadership therefore requires effective motivational techniques and true leadership skill—and when this skill is developed, amazing things can happen.

Gandhi led 390 million people on the path to freedom, yet he was not a general or a president and had no official power. Martin Luther King Jr. said this was one of the most significant things that ever happened in world history. How did Gandhi do it? How did he become perhaps the greatest leader humanity has ever seen? Was he born this way or did he *learn* to become a leader? Are leaders born or made?

Today we think of Gandhi as a courageous hero, but before he became an inspiration to us he was a self-admitted coward. In his autobiography he said:

“To be at school at the stroke of the hour and to run back home as soon as the school closed, that was my daily habit. I literally ran back, because I could not bear to talk to anybody. I was even afraid lest anyone should poke fun at me . . . Moreover, I was a coward. [In high school], I used to be haunted by the fears of thieves, ghosts, and serpents. I did not dare to stir out of doors at night. Darkness was a terror to me. It was almost impossible for me to sleep in the dark, as I would imagine ghosts coming from one direction, thieves from another and serpents from a third. I could not therefore bear to sleep without a light in the room.”¹

In a remarkable transformation the boy who was afraid of the dark, who would run home from school because he was terrified of talking to people, became one of the most powerful leaders in human history. Through rigorous self-improvement Gandhi *learned* to become a leader.

The dangers confronting humanity in the twenty-first century require us to also develop our peace leadership skills. These skills can help us achieve our highest potential as human beings, and skilled peace leaders can help humanity achieve its highest potential in the twenty-first century and beyond. David Krieger, President of the Nuclear Age Peace Foundation, said:

“There is so much that needs change in our world, but there is virtually no social change that can be accomplished by a single individual, no matter how talented and dedicated. All social change that is truly worthwhile requires leadership, the ability to motivate other people to seek a common goal or future and to persist despite all obstacles. Dedicated peace leadership is one of the greatest needs in our world. Leadership is a critical skill that can be learned through training and experience, and applied to the great social and political issues confronting humanity. The starting point for peace leadership is passion for creating a more decent and just world.”²

PEACE IS PATRIOTIC

Peace is more than just the absence of war; it is the presence of action. Peace is a garden that will flourish if we nurture it and die if we ignore it. This garden requires our attention, service, and commitment in order to grow strong. Without this garden, humanity will not survive.

As a soldier in the U.S. Army I often pondered what it means to be patriotic, what it means to serve our country, and what it means to love America. While I was deployed in Iraq and had a chance to watch American news channels, I heard commentators say that those who questioned or criticized our government did not love America; that they were being unpatriotic. According to the commentators, patriotism meant waving a flag and being blindly obedient—but this is not what it means to love our country.

What does it mean to truly love our country? We can better understand love of country by realizing what it means to love a child. Parents who love their children will try to correct a child caught stealing, abusing people, or being dishonest. For parents who do not truly love their children, apathy will cause them not to care, enabling their children to get away with anything. In this same way, if we love our country we will do our best to improve it. We will try to make America a better place for everyone, as courageous citizens have always done.

Since our country's founding, brave patriots have worked to give us the many freedoms we enjoy today. Although I am part African American and part Asian, I had the opportunity to graduate from West Point, and I have the freedom to write these words because patriotic peace leaders loved and were therefore willing to improve their country.

Our liberties were not achieved overnight. Two hundred years ago in America anyone who was not a white male landowner suffered oppression. During this era, the majority of people lacked the right to vote and many Americans lived as slaves. Today our country is much more humane. This happened because courageous peace leaders such as Martin Luther King Jr., Susan B. Anthony, and many others struggled to make our country a better place for all people.

Because of the countless responsible peace leaders who loved and were therefore willing to question, constructively criticize, and improve their country, America has made a lot of progress. When my father was drafted into the army as an African American in 1949, the military was segregated; the government upheld an official policy that viewed African Americans as inferior and subhuman. Fifty years before then, the government would not allow women to vote, and only fifty years prior to that, the government supported and protected slavery.

To overcome the injustice that still persists, patriotism is a labor of love that requires us to question our government and think critically so that America can become a more humane and peaceful country for all its citizens and a role model for the rest of the world. Although we have a long way to go before the United States truly becomes a symbol of justice and peace for the rest of the world, we have nonetheless journeyed a long way in this democratic experiment because of patriotic peace leaders who loved and constructively criticized their country. Martin Luther King Jr. said:

“Increasingly, by choice or by accident, this is the role our nation has taken: the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments. I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a thing-oriented society to a person-oriented society. When machines and computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered . . . A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth . . . A true revolution of values will lay hands on the world order and say of war: ‘This way of settling differences is not just.’”³

This form of national progress is necessary for our country’s survival, and it requires us to pursue the truth. The truth can hurt sometimes, but we must keep in mind that discomfort is not always a bad thing. For example, lifting weights at the gym, running, and other forms of physical exercise are uncomfortable. But this discomfort is necessary to make us healthy and strong. In this same way, a change in our country’s moral perception of war, economic inequality, and environmental destruction may also be uncomfortable, but this discomfort is necessary to make us healthy and strong as a nation.

In the past two hundred years we have seen a change in our country’s moral perception of slavery, the oppression of women, and racial segregation. As a result, our country is much healthier today than the America that drafted my father into a segregated army, the America that would not allow women to vote, the America that supported slavery, and the America that oppressed all people except white, male landowners.

With the survival of our planet now at stake our country needs patriotic peace leaders to question, think critically, and continue to pioneer this democratic experiment. Now more than ever our country needs us to help it become a beacon of hope that exports peace instead of war. Only patriotism, not blind obedience or flag waving, can make America healthy and strong. Only patriotism can save America from itself.

THE POWER OF WAGING PEACE

The anthropologist Margaret Mead said, “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it’s the only thing that ever has.”⁴

What percentage of the American population actively participated in the women’s rights movement? It was less than one percent. What percentage of the American population actively participated in the civil rights movement? Again, it was less than one percent.

All meaningful progress has resulted from small groups of thoughtful, committed citizens. The army taught me that a small group of disciplined soldiers is stronger than a large untrained army. Quality is also more powerful than quantity when waging peace. The psychologist Carl Jung said:

“A million zeroes joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations.”⁵

Does this mean that if one percent of people struggle for peace then we will magically achieve world peace? Of course not, because that one percent needs to know what they are doing. That one percent must be dedicated, determined, courageous, compassionate, creative, and *highly trained*.

One thing that has always impressed me about the military is how good the training is. Military training is incredible, and right now the training people get in waging war is much better than the training people get in waging peace. The NAPF Peace Leadership Program will bridge this gap and strive to give people the same excellent training in waging peace that those who wage war receive every day.

James Lawson, who led the civil rights movement in Nashville, Tennessee, said, “The difficulty with nonviolent people and efforts is that they don’t recognize the necessity of fierce discipline and training, and strategizing, and planning, and recruiting.”⁶

There are more similarities between waging war and waging peace than differences, and many of the skills necessary to wage war are also needed for waging peace. Both require leadership, organization, planning, recruiting, teamwork, discipline, selflessness, courage, sacrifice, determination, hard work, resilience, and an ability to think strategically and tactically. All these strengths can be seen in military units and the civil rights movement.

Although waging war and waging peace have a lot in common, there are two crucial differences. Waging war transforms an enemy into a corpse, but waging peace transforms an enemy into a friend. The other difference is that waging war is based on deception. Sun Tzu said:

“All warfare is based on deception. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.”⁷

When I used to box I learned that boxing is based on deception. You want to make your opponent think you will hit him with your right hand when you intend to hit him with your left. You want to make him believe you will throw a left hook to his body when you are really aiming for his head.

Waging peace, on the other hand, is based on the truth. It involves exposing the truth about women’s equality, racial equality, oppression, injustice, and war. Gandhi never had any top secret plans; he knew that peace requires trust, honesty, and mutual understanding. Deception is a mighty weapon of war, but Gandhi, Martin Luther King Jr., and many others have shown us that truth is a more powerful tool of peace.

When I explored Gandhi’s peaceful campaigns I found that he was more strategically and tactically brilliant than any general I had ever studied. He was more strategically and tactically

brilliant than Alexander of Macedon, Hannibal, or Napoleon. Gandhi was able to defeat the most powerful empire on earth, the British Empire, without firing a single bullet. Even more impressive was his ability to transform his enemy into a friend.

Is it possible to fight for peace? It depends on how you define the word “fight.” If you define it not as violence, but as struggle, then you *must* fight for peace.

Gandhi fought with the spirit of a warrior, and his weapons were more powerful than swords and guns. Bernard Lafayette, a civil rights activist who helped desegregate Nashville, explained:

“Unfortunately, the concept of nonviolence for many people is that you get hit on one cheek, you turn the other cheek, and you don’t do anything. But nonviolence means fighting back, but you are fighting back with another purpose, and other weapons. Number one, your fight is to win that person over, and that is a fight, that is a struggle. That is much more challenging than fisticuffs . . . We were warriors in that sense.”⁸

Martin Luther King Jr. said, “Nonviolence is a powerful and just weapon. It is a unique weapon in history, which cuts without wounding and ennobles the man who wields it. It is a sword that heals.”⁹

I think that if Sun Tzu had been alive and able to witness Gandhi’s actions he would have been in awe, because Gandhi thought strategically and tactically. Gandhi served in the Boer and Zulu wars as a soldier in the army. He also used militaristic language by calling his peaceful methods the most powerful weapon and his supporters an army of peace. Gandhi even said that if he had to choose between violence and not fighting because of cowardice that he would choose violence. However, he found a better strategic and tactical way than violence to solve humanity’s problems – the power of waging peace.

THE THREE PILLARS OF TRAINING

To bridge the gap between waging war and waging peace the NAPF Peace Leadership Program will offer three pillars of training to help us improve our lives, country, and world. The three pillars are peace leadership skills, peace strategy, and peace tactics.

1. PEACE LEADERSHIP SKILLS

The Peace Leadership Skills pillar will teach skills such as public speaking, interpersonal communication, conflict resolution, and how to use effective leadership principles.

To show why certain leadership principles are universal, we will explore how these principles are necessary in war, peace, and everyday life. When the leadership principle *leading by example* is concerned, we can see this principle in Alexander of Macedon and Gandhi. The military historian J .F. C. Fuller wrote:

“He [Alexander] never asked his men to do what he would not do himself. When, before he set out on his march to India, he found that the army train was cumbered with booty, he first ordered the contents of the wagons which belonged to him and his companions to be burnt. Also, he

always placed the needs of his men before his own. When he led his men on foot to set an example to them during the march through Gedrosia, he was distressed by thirst and some of the light-armed troops found a little water in a water-hole and carried it in a helmet to the king. ‘He received it [writes Arrian], and thanked those who had brought it; and taking it poured it out in the sight of all his troops; and at this action the whole army was so much heartened that you would have said that each and every man had drunk that water which Alexander had poured out . . .’ Incidents such as these bound his men to him with invisible and unbreakable moral ties. They endowed them with particles of his invincible will, and, under his leadership, they obliterated dangers, smoothed away adversities, and enabled him to lead them to what for them appeared to be the ends of the world.”¹⁰

Alexander practiced effective leadership when he showed his soldiers that he would not drink until they also had water. This principle is used in the military today; on army field exercises the highest ranking soldiers eat last and the lowest ranking eat first.

More than Alexander, Gandhi is the best example of the leadership principles West Point taught me, and he certainly led by example. Leading by example means not asking others to do what you are unwilling to do. It means not being a hypocrite.

During the 1930s a woman came to Gandhi and asked him to tell her son to stop eating sugar. Gandhi replied, “Please come back next week.” The woman left puzzled, but returned a week later with her son. Gandhi said to the boy, “Please don’t eat sugar. It is not good for you.” The mother was confused, and unable to contain her curiosity, she asked him, “Why didn’t you tell him that last week? Why did you make us come back again?”

“Because last week,” Gandhi said. “I was still eating sugar.”¹¹

Leading by example is crucial not only in waging war or peace—it is essential in everyday life. A five-year-old child can recognize a hypocrite. Have you ever had a parent who told you not to curse, but they cursed? Have you ever had a parent who told you not to smoke, but they smoked?

Leading by example is also necessary on the global stage. The United States is considered by many to be the leader of the free world, yet we have nine thousand nuclear weapons but tell some countries they cannot have one. The bigger problem is that we claim nuclear weapons make us safer and more secure. We talk about nuclear weapons like they are seatbelts. This causes other countries to want them even more. But if we truly believe mutually assured destruction is a reliable way of preventing war, then why wouldn’t we want every country to have nuclear weapons? And why are we developing a missile defense shield?

This shows why so many other countries see American politicians as hypocrites. Leading by example is necessary in war, peace, and everyday life. It is also needed for a country to be an example to the rest of the world.

By joining the NAPF Peace Leadership Program you will learn many more leadership principles, but before learning the skills you need to become a strong leader it is important to dispel some myths about leadership.

One myth is that leadership is about domination, but West Point taught me true leadership is impossible unless we know how to work as a team. West Point gives its cadets a difficult leadership challenge by requiring them to lead their peers. When leading one's peers a person cannot use rank but must learn how to cooperate effectively. The best leaders do not rely on rank when motivating people to work together toward a shared goal.

Another myth is that leadership is about pleasing people, but leadership is about doing what is right. The army has a motto: "We need leadership, not likership." A leader cannot be liked a hundred percent of the time because leadership requires us to do what is right, which may result in doing what is unpopular. Peace leaders such as Martin Luther King Jr. and Susan B. Anthony struggled for reforms that were very unpopular during their time. Their mission was not to win a popularity contest but to achieve liberty, social justice, and peace for their fellow human beings.

Many leadership books focus on business leaders as examples, but the NAPF Peace Leadership Program will explore peace leaders who heroically served humanity and our world. Peace leadership goes as far back as Socrates, Buddha, Jesus, Lao Tzu, and Confucius. But as far as I know, the skills necessary for peace leadership have never been formally taught until now.

Peace leadership is a timeless art, and although new technology is useful for organizing a movement, we cannot lead only through email. Leadership requires social skills. This is why the Peace Leadership Skills pillar will have subcategories such as public speaking, interpersonal communication, and conflict resolution.

Despite having a lot of public speaking training and experience, I have found that the public speaking skills necessary for furthering a cause require special training. Talking in front of a hostile or apathetic group of people to promote a cause is unlike any form of public speaking I have ever practiced in my life. How should you react when people heckle, interrupt, or insult you? The public speaking component of the Peace Leadership Skills pillar will not only build your confidence and help you excel at school, work, and life, it will help you speak for the change our world needs.

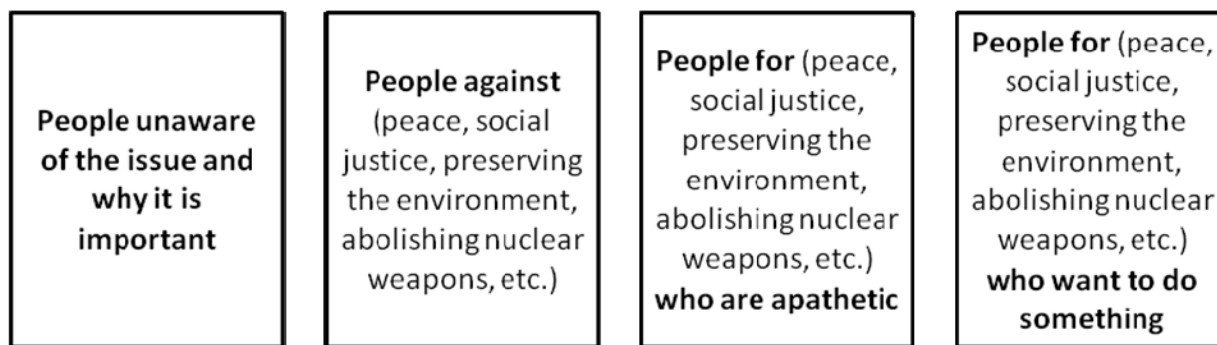
2. PEACE STRATEGIES

Although a small group of thoughtful, committed citizens can change the world, a movement that does not appeal to the masses lacks force. Even though one percent of the population, when trained in peace leadership, can make a huge impact, we must try to appeal to the majority of people. Why? Because if we convince the majority of Americans to believe in a cause, even if most of them are not actively engaged in struggling for this cause, it gives the people who are empowered to take action a stronger foundation to stand on.

History shows us that one percent of a population, if empowered to take action, can change the world, but a movement should never settle for just one percent. It should have a powerful strategy that aims for a hundred percent. It is impossible to convince everyone, but by aiming high and striking with force a movement can come closer to achieving the impossible.

How can we ensure that our message has force? How can we appeal to the masses, motivate people to get involved, and empower those who are already passionate? To successfully wage peace we must think strategically. All causes and movements can benefit from strategic thinking, and the NAPF Peace Leadership Program will bring strategic education to all causes that wage peace.

Figure 1: Every movement must interact with four kinds of people.



To achieve our objective, we must influence these four kinds of people. But how can we do this? Strategy is a disciplined approach to peacemaking that enables us to effectively reach these four demographics.

Figure 2: Strategy gives us the means for achieving our objective. The same strategies apply to all movements that seek peaceful ends through peaceful means.

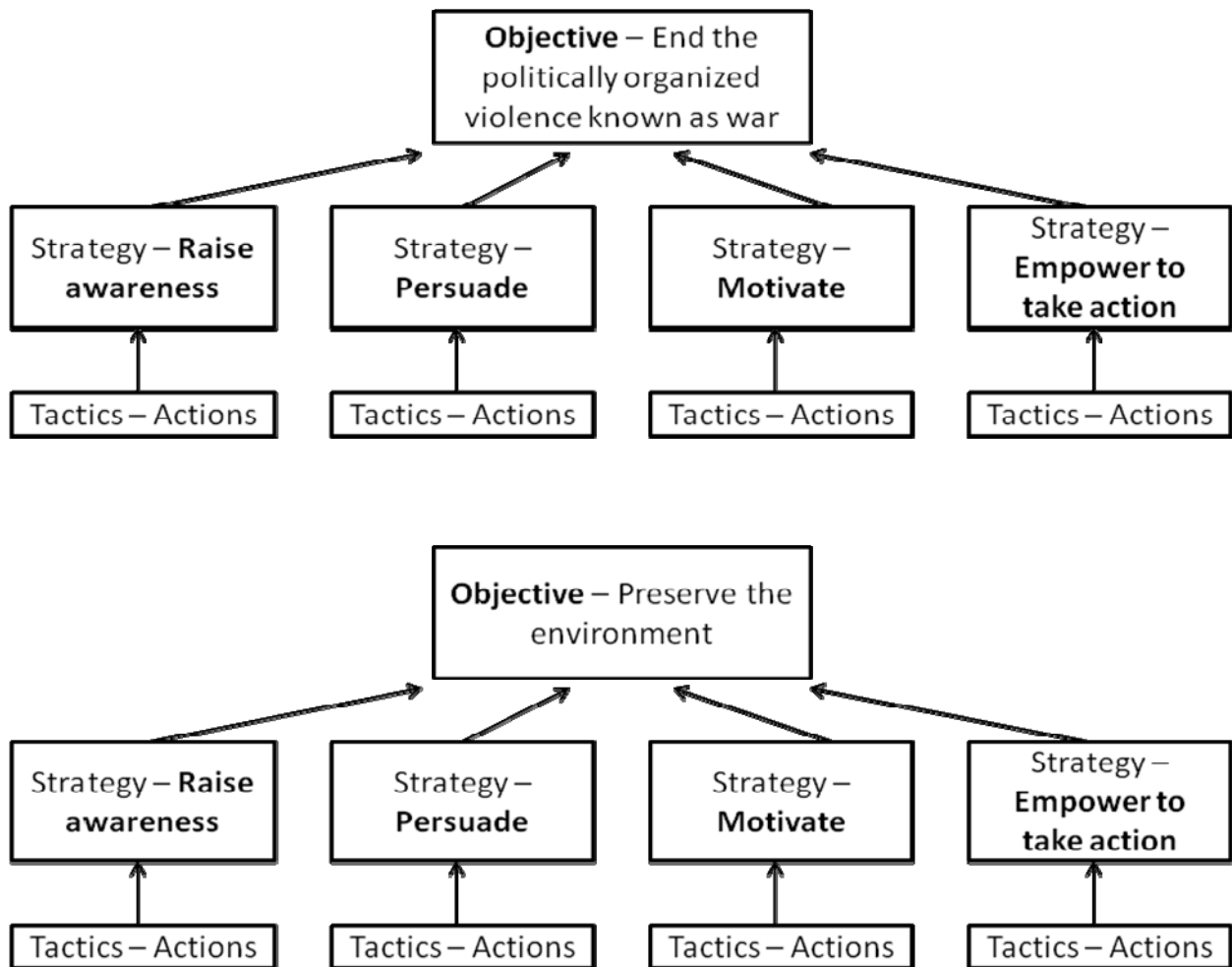
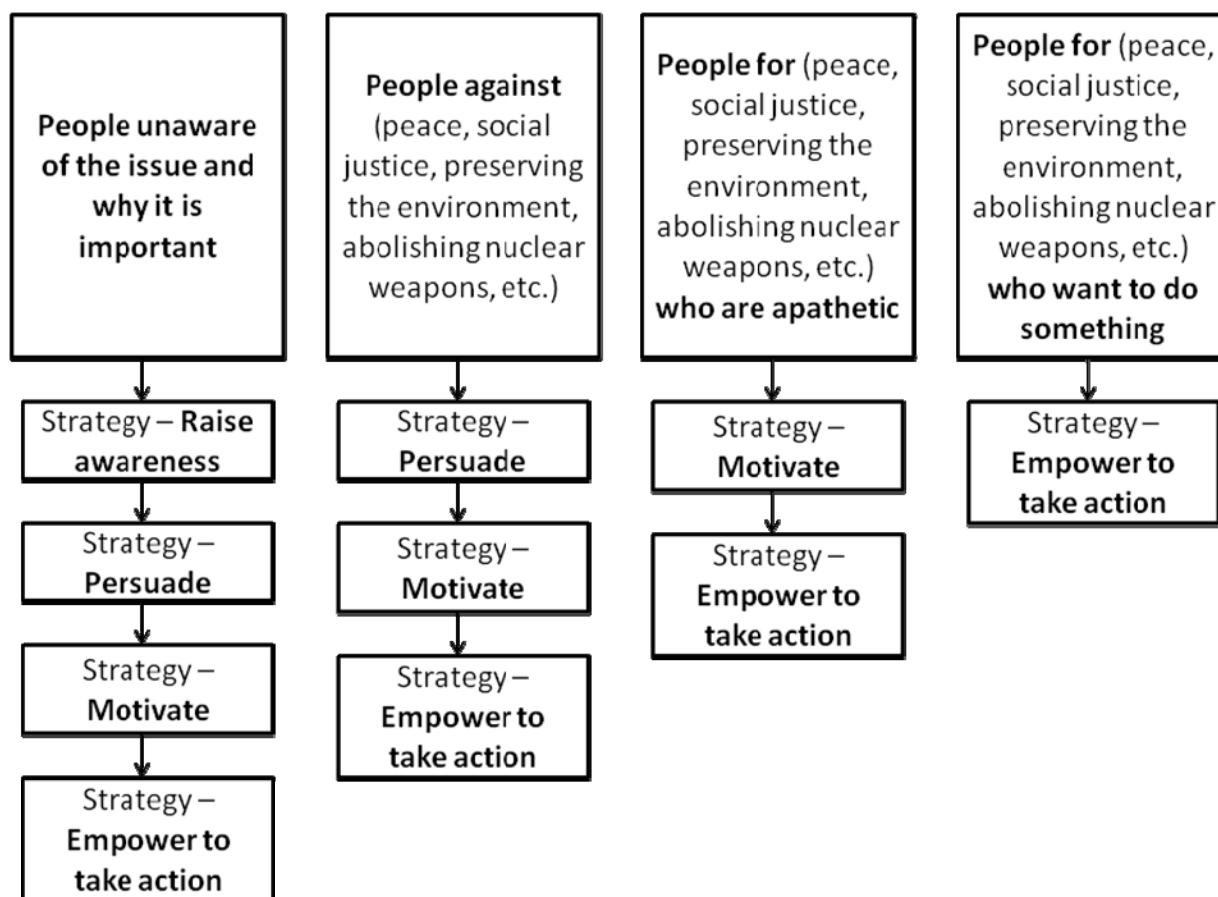


Figure 3: These four strategies can influence the four kinds of people every movement must interact with.



If your movement is trying to end injustice and the majority of people do not know these injustices are occurring, then they must be made aware before they can be persuaded, motivated, and empowered to take action. If someone disagrees with your point of view, they cannot be motivated or empowered to take action in support of your cause until they are first persuaded. Likewise, a person cannot be empowered to take action unless they are first motivated to do something.

Before a person can become an active agent of change, he or she must go through the *four-step transformational process* of becoming aware then being persuaded, motivated, and empowered to take action. These are all forms of education, and this transformational process allows us to recruit people to our cause.

A strategic understanding gives us a simple framework to help us better plan our actions. When we perform an action we should ask ourselves, will this action (tactic) be useful to raise awareness, persuade, motivate, empower people to take action, or all of the above? Many people do not think strategically when they perform actions, which results in unintentional harm done to their cause.

For example, during demonstrations opposing the Iraq war I saw peace activists carrying signs that portrayed President Bush as Hitler, but this does not effectively persuade, motivate, or empower. Although these signs could be seen as an attempt to raise awareness, the purpose of raising awareness is to invite people to your cause and these signs pushed people away from the peace movement. Destroying property and insulting people are also examples of nonstrategic, undisciplined approaches that do more harm than good.

An adage says, “A person can survive for a few weeks without food, a few days without water, but only a few moments without hope.” To bring people through the four-step transformational process we will get the best results not by shoving them with fear, but by luring them with hope. Hope is a better method of persuading, motivating, and empowering than fear. Unlike fear, which can propel people into a state of anxiety leading to a nervous breakdown, hope gives them the strength to be courageous, remain committed, and struggle against all odds. People crave hope as much as they crave food and water, so any movement capable of giving people hope offers them a strong incentive to be a part of the change our world needs.

3. PEACE TACTICS

Strategy is a tune you hum in your head. It is a melody written on paper. It is a song waiting to be heard. Tactics bring the music of strategy to life.

Tactics are the instruments that transform silence into a symphony and ideas into action. Persuasion as a strategy remains ineffective as long as we hum it only to ourselves. Tactics are the actions that make a strategy heard around the world. Like diverse instruments in an orchestra, tactics assume many forms because many different actions can build a more humane and peaceful world.

Just as one instrument playing out of tune can hurt a large orchestra, a thoughtless tactic not based on effective strategy can harm an entire movement. When someone destroys property in the name of environmental preservation it makes anyone associated with the movement look bad. An anti-war demonstration that inspires hatred, fear, or bitterness reflects poorly upon the peace movement as a whole.

Tactics thrive on diversity and creativity, but thoughtless, careless, and nonstrategic tactics are dangerous to a movement. Understanding the strategies a tactic serves make our actions more forceful and effective.

Some tactics, such as making a documentary, can serve many strategies. I have seen films that raise awareness, persuade, motivate, and empower people to take action. I have also seen films that only raise awareness. Understanding strategy means understanding the purpose of an action and how actions can work together to serve a movement.

For example, a movement can conduct a demonstration to raise awareness, write and hand out brochures that make a persuasive case and motivate people to get involved, and then at the back of the brochure promote a website they have created that empowers people to take action.

The NAPF Peace Leadership Program booklet you are reading raises awareness about why our world needs peace leadership; it makes a persuasive case to show how peace leadership can improve your life and the lives of others; and it tries to motivate you to get involved and make a career of humanity. The actual program then empowers you with skills such as leadership, public speaking, interpersonal communication, conflict resolution, and the ability to think strategically and tactically to help you take action and wage peace.

People have asked me, “So what strategy do actions such as boycotts and sit-ins fall under? Gandhi and Martin Luther King Jr. relied on these tactics, but they don’t seem to fall under the four strategies you mentioned.”

Boycotts and sit-ins are forms of persuasion—*economic persuasion*. The intent of persuasion is to influence someone’s behavior, and the goal of a boycott is to influence behavior through economic means. Economic persuasion tries to get someone to abandon their unjust policies. This form of persuasion is like a submission hold in jiu-jitsu. Gandhi and Martin Luther King Jr. tried to apply enough economic pressure to force their opponents to “tap out” or say “uncle.”

However, this is never done with malice or the intent to harm. Gandhi said to the British when he forced them to leave India, “We never wanted to bring you to your knees. We just wanted to bring you to your senses.”¹²

But aren’t bribery, extortion, and blackmail also forms of economic persuasion? What makes a boycott or sit-in different from these illegal activities?

Figure 4: Economic Persuasion

Just economic persuasion	Unjust economic persuasion
•Boycott	•Bribery
•Sit-in	•Extortion
	•Blackmail

Two simple questions can help you determine whether a form of economic persuasion is just or unjust.

1. *What end is it serving?* Bribery, extortion, and blackmail are usually about personal and monetary gain, whereas boycotts and sit-ins challenge oppression and injustice.
2. *How would you feel if the whole world knew what you were doing?* Just economic persuasion benefits when many people know about it, but in the same way that waging war requires deception, unjust economic persuasion requires secrecy.

For economic persuasion to be just it must be peaceful, honest, and not secretive. It must serve just ends and not rely on the threat of violence if these demands are not met. Any form of economic persuasion that threatens violence is extortion.

Gandhi and Martin Luther King Jr. used boycotts to also raise awareness. By learning from their methods and understanding the principles of strategy and tactics, we can apply a more disciplined approach to peacemaking when we confront the problems that threaten our community, country, and planet.

Gandhi and Martin Luther King Jr. were so effective because they thought strategically and tactically, but today there is little formal training in strategy and tactics outside of waging war. To bridge the gap between waging war and waging peace we must bring useful training in strategy and tactics to all peaceful causes.

Waging peace is like making music, and all musicians must hone their skill. Developing our strategic and tactical skills will help us make our movements compelling, powerful, and heard.

HOW THE NAPF PEACE LEADERSHIP PROGRAM FUNCTIONS

An NAPF Peace Leadership Program chapter at a college or high school meets every two weeks. The first meeting every month consists of *training* and the second meeting involves *discussion*. The first meeting gives people training in peace leadership skills, peace strategy, or peace tactics; the second meeting brings people together to discuss films, essays, poems, and speeches that will further their peace leadership education.

By having meetings every two weeks, even very busy students can join the program and members from other activist groups can become a part of the NAPF Peace Leadership Program community.

The Nuclear Age Peace Foundation is a well-resourced national organization that provides DVDs and pamphlets to support the *discussion sessions*, but how do the *training sessions* unfold? Every NAPF Peace Leadership Program chapter has a president. The chapter president receives leadership experience, but for the program to be effective everyone involved must also acquire leadership experience. This is accomplished in several ways.

One way is to give everyone the opportunity to conduct training sessions. The president assigns each training session to a different person in the chapter. Although these training sessions have someone leading the training, everyone in the chapter is also an instructor because everyone has ideas and experiences to share. The NAPF Peace Leadership Program strives to help people learn and grow together; when people do this, strong bonds between them are built.

By drawing from the experiences and wisdom of everyone in the chapter, *experiential learning* will make every training session unique. Even people who think they know nothing about leadership might be surprised by how much they actually do know. The training sessions will bring what they know to the surface and sharpen it.

If a person needs help with leading a training session, he or she can ask their chapter president or call me in Santa Barbara, California. Letting people conduct training sessions will give them leadership and public speaking experience. Every month a different person will conduct a training session so that everyone gets this opportunity.

I can also visit NAPF Peace Leadership Program chapters to offer specific training. A long-term goal is to eventually have a four-day workshop during the summer in beautiful Santa Barbara for peace leaders around the country.

People learn through training, but they must also learn by doing. This is why the NAPF Peace Leadership Program consists not only of training, but also of action. Once chapter members learn skills necessary for peace leadership, strategy, and tactics, they must have an opportunity to transform their training into action. At least once a semester the members will plan an action and follow it through. People in the chapter will be assigned to lead, plan, organize, and recruit for the action, and this will help build practical leadership skills.

For example, a chapter might conduct an anti-nuclear weapons demonstration or a peace festival. These actions will build camaraderie and solidarity within the chapter, foster cooperation, and give people a chance to use their training. When the action is finished it is important to learn from one's mistakes, grow as a human being, and use the experience as an opportunity to improve as a peace leader.

BENEFITS OF JOINING THE NAPF PEACE LEADERSHIP PROGRAM

The NAPF Peace Leadership Program will empower people of all ages, especially young people. It will recruit wider demographics to the peace movement, strengthen other causes, increase cooperation between causes, and create positive change.

Students can start an NAPF Peace Leadership Program chapter at any high school, community college, or university. Existing activist groups can also adopt the NAPF Peace Leadership Program. Many activist groups struggle to find compelling content to keep their weekly meetings interesting. Adopting the NAPF Peace Leadership Program will ease any group's burden by giving it effective training to use once a month. It will also give group members essential skills that can make their movement stronger.

The NAPF Peace Leadership Program will conduct five training sessions a semester, with a total of thirty different training sessions to complete the program. This booklet gives you enough knowledge about peace leadership, strategy, and tactics to join at any point in the program.

If you complete one semester of training in the NAPF Peace Leadership Program and contribute to leading, planning, organizing, or recruiting for one action, you will receive a certificate showing that you completed a semester of training as a peace leader.

NAPF is an internationally respected organization, with the Dalai Lama, Archbishop Desmond Tutu, Queen Noor of Jordan, and many other distinguished world leaders on its Advisory

Council. NAPF is also a designated consultant to the United Nations Economic and Social Council and was named by the UN as a Peace Messenger Organization.

The NAPF Peace Leadership Program is built on much of what I learned at West Point—one of the premier leadership institutions in the world—and my many leadership experiences in the army. This certificate in peace leadership might give a high school student an extra edge when applying to college or a college student an extra edge when applying to graduate school or for a job. Colleges and employers want students with extracurricular activities, and they certainly want students with leadership training and experience.

If you complete one year in the NAPF Peace Leadership Program, you will receive a certificate showing that you completed a year. If you complete three years and all thirty lessons, you will receive a certificate showing that you have three years of formal leadership training. Few graduates entering the workforce have practical leadership experience or formal leadership training, and this certificate might give someone a little help when applying for a job in today's competitive market.

But the greatest benefits of joining the NAPF Peace Leadership Program cannot be measured by a certificate. The art of waging peace is also the art of making a difference. Making a difference comes in many shapes and sizes, from the global to the community and family level. Anyone who wants to influence his or her surroundings for the better can benefit from learning how to lead, cooperate with others, and wage peace.

The NAPF Peace Leadership Program teaches crucial life skills that can help you live to your highest potential. Jesus said “Blessed are the peacemakers,” and peace leaders trained in peacemaking can do more than help solve our national and global problems. Every community, office, and family needs peacemakers in order to remain healthy, strong, and safe.

MAKE A CAREER OF HUMANITY

In school we are taught how to make a career earning money, but the NAPF Peace Leadership Program will help you make a career of humanity. Martin Luther King Jr. said:

“Make a career of humanity . . . It will enrich your spirit as nothing else possibly can. It will give you that rare sense of nobility that can only spring from love and selflessly helping your fellow man . . . You will make a greater person of yourself, a greater nation of your country, and a finer world to live in.”¹³

Martin Luther King Jr. said no matter what profession you choose in life, you should make a career of humanity. Whether you are a teacher, doctor, or lawyer, you should dedicate some time to building a more humane and peaceful world for yourself, all people on the planet, and future generations. By making a career of humanity, King said this would make you a better teacher, a better doctor, a better lawyer.

The NAPF Peace Leadership Program is designed to help you make a career of humanity. The program offers innovative and essential training that can serve you for the rest of your life. To

make your career of humanity a fulfilling and meaningful journey, the program also offers inspiration, guidance, resources, and a community of people dedicated to creating a brighter future.

The mission of NAPF is to abolish nuclear weapons, strengthen international law, and empower a new generation of peace leaders committed to advancing a peaceful world. If you make a career of humanity by working with us toward this vital mission you will also make a career of protecting the survival of humanity.

General Omar Bradley said, “Now new weapons have made the risk of war a suicidal hazard . . . Modern war visits destruction on the victor and the vanquished alike. Our only complete assurance of surviving World War III is to halt it before it starts.”¹⁴

No matter what profession you choose, think about making a career of humanity and being involved in something so powerful that it can change the world. Whether you can commit five minutes, five hours, or five days a week to become a part of something larger than yourself, the future of humanity and fate of our planet need your help.

When you decide to make a career of humanity and become a peace leader, the rewards will be vast and unable to be measured in dollars. As Martin Luther King Jr. said, “You will make a greater person of yourself, a greater nation of your country, and a finer world to live in.”

ABOUT THE AUTHOR

Paul K. Chappell is the Peace Leadership Director for the Nuclear Age Peace Foundation. He graduated from West Point in 2002, was deployed to Baghdad, and left active duty in November 2009 as a Captain. In the army he served in numerous leadership positions such as platoon leader, battery commander, and deputy chief of doctrine, training, requirements, and lessons learned for the air defense branch. He is the author of *Will War Ever End?: A Soldier's Vision of Peace for the 21st Century*, *The End of War: How Waging Peace Can Save Humanity, Our Planet, and Our Future*, and the upcoming book *Peaceful Revolution*. His website is www.willwareverend.com.

CONTACT INFORMATION

pchappell@napf.org
www.beapeaceleader.org

BOOK AND FILM SERIES

To further your personal and professional development as a peace leader, every semester in the NAPF Peace Leadership Program will include a list of three books and four films. Below is the list from the first series.

SERIES 1: BREAKING STEREOTYPES

BOOKS

Will War Ever End? by Captain Paul K. Chappell
(Publisher profits and all author royalties from *Will War Ever End?* are being donated to veterans organizations.)

Patriotism: Peace and Vietnam by Peggy Hanna

The Autobiography of Martin Luther King Jr. edited by Clayborne Carson

FILMS

Gandhi

Pray the Devil Back to Hell

Wings of Defeat

The People Speak

NOTES

1. Mohandas Gandhi, *Autobiography: The Story of My Experiments with Truth* (New York: Dover Publications, 1983), pp. 4, 17.
- ² Personal Correspondence from David Krieger to Paul Chappell.
3. Martin Luther King Jr., *The Autobiography of Martin Luther King, Jr.* (New York: Warner Books, 1998), p. 340.
4. Adam Hochschild, *Bury the Chains* (New York: Houghton Mifflin Company, 2005), p. 7.
5. Carl Jung, *The Undiscovered Self* (New York: New American Library, 1959), p. 67.
6. *A Force More Powerful*, DVD (A Force More Powerful Films, 2002).
7. *Sun Tzu, Sun Tzu on the Art of War: The Oldest Military Treatise in the World*, trans. Lionel Giles (El Paso Norte Press: El Paso, 2005), p. 5.
8. *A Force More Powerful*, DVD (A Force More Powerful Films, 2002).
9. Martin Luther King Jr., *Why We Can't Wait* (New American Library: New York, 2000), p. 16.
10. J. F. C. Fuller, *The Generalship of Alexander the Great* (Cambridge: Da Capo Press, 1989), p. 305.
11. Paraphrased, <http://www.salsa.net/peace/conv/8weekconv2-3.html>.
12. Coleman McCarthy, Teach Peace, <http://www.youtube.com/watch?v=yauNFMpcMtY>.
13. Martin Luther King Jr., *The Autobiography of Martin Luther King, Jr.* (New York: Warner Books, 1998), p. 138.
14. General Omar Bradley, 1948 Memorial Day address at Long Meadow, Massachusetts, <http://www.guidepostsmag.com/personal-change/personal-change-archive/?i=2208&page=1>.



The Nuclear Age Peace Foundation initiates and supports worldwide efforts to abolish nuclear weapons, to strengthen international law and institutions, and to inspire and empower a new generation of peace leaders. Founded in 1982, the Foundation is comprised of individuals and organizations worldwide who realize the imperative for peace in the Nuclear Age. The Nuclear Age Peace Foundation is a non-profit, non-partisan international education and advocacy organization. It has consultative status to the United Nations Economic and Social Council and is recognized by the UN as a Peace Messenger Organization. Learn more about the Nuclear Age Peace Foundation by visiting www.wagingpeace.org

PMB 121, 1187 Coast Village Road, Suite 1 • Santa Barbara, CA 93108-2794

Tel: (805) 965-3443 • Fax: (805) 568-0466

E-mail: wagingpeace@napf.org

www.wagingpeace.org