



## Strategy #1 – Change through Arts Listening Guide

Art is the creative expression of human beliefs and values through a variety of media, including words, music and images. Ideas expressed through the arts can help shape public opinion and influence the interpretation of events and circumstances in our communities. These are the voices of people who sought to promote change through the arts. Please review the quotations and answer the questions below.

	Michael Longley, Northern Ireland	Antonio Chico Garcia, United States	Salman Ahmad, Pakistan	Adam Kalita, Poland	Law Eh Soe, Burma
What artistic form was used					
Who was the intended audience?					
What challenges were confronted?					
What was the intended message of the art?					
What was the impact on the community?					

*For further discussion:*

How can artistic expression be used as an outlet for healing for both the artist and the community?

Why are some governments fearful of the use of art as political expression?

Identify an example of artistic expression that motivated you or your community to act or helped facilitate conversation within the community.

## Change through Arts Quotations

### Michael Longley, Northern Ireland

...That is the most astonishing thing, you write a poem and you just don't know what effect it's going to have. I brought along a little letter to show you the sort of thing that can happen. I wrote a poem called "The Ice Cream Man" and it ends with a list of flower names as a bouquet, a kind of wreath for a man who was murdered on the Lisburn Rd. I got this letter back:

'Dear Mr. Longley, My daughter bought your book *Gorse Fires* for me after hearing you on the radio. From your verse on "The Ice Cream Man," it was clear to us who you were writing about. I do appreciate very much that someone outside our family circle remembered my son, John. The fact that there were 21 flavors of ice cream in the shop and you wrote 'twenty one flowers' is coincidental. I do bless you for your kind thoughts. May God bless you. Yours sincerely, The Ice Cream man's mother, Rosetta'

Now imagine getting that letter. So that's the sort of thing that matters. You remember-no, you wouldn't be old enough-when Mountbatten was blown up off the coast of Sligo. What's not remembered is that there were a couple of boys earning holiday money on board the boat. One of them was called Paul Maxwell. I had published this work: it's called "Ceasefire." It's about Achilles, Hector and King Priam and it had appeared in the Irish Times. This letter is from the father:

'My son, Paul, aged fifteen years was killed by a bomb in Mulluckmore in County Sligo in August, 1979. I'm still trying to come to terms with this. I have found that writing down my feelings in the form of poems which may have little value to anyone but me, has been therapeutic. Your poem 'Ceasefire' in the Irish Times, Saturday, 3<sup>rd</sup> September, I feel encapsulated a lot of my own thinking as well as contributing to the therapeutic process. I have referred to it for five years. John Maxwell.'

**Background:** The people of Northern Ireland went through a prolonged period of sectarian violence commonly referred to as The Troubles.

### Antonio Chico Garcia, United States

[After 9/11/2001] I ran into a store and got one of those little camera they sell, Kodak, and I went up to the roof. I just had to go to the roof. And I took shots, shots, shots, shots, from the beginning to the end. When the plane hit, I got everything on film. It freaked me out. Everybody that was up there climbing out, there were all the housing workers and a couple tenants. There was a guy with a video camera grabbing the whole things. He was up there, too, we were all screaming. When those things [World Trade Center towers] came down, that was the worst. I didn't go to work. I left the job, went down to 14<sup>th</sup> street and I painted a wall...When I saw that, I said, "You know what, I'm going to go straight to Orchard Street,

and I'm going to do a painting because I know my cousins are gone. I know. That's it. But I'm going to do this now, because I feel it, and to ease my pain. I'm going to do this." And that's what I did. I went over there and I did a painting. Now I did, and the Ninth Precinct came to my house...I opened the door and saw this cop, and I said, "What's going on?" "Oh, Chico, can we walk in?" I said, "Yeah, you can walk in. Do you have a warrant?" They said, "No." They were looking at me real serious, and I'm looking at them serious. "What's the problem?" they walk inside my apartment looking around like they're looking for something. I said, "What's going on? You guys have a warrant?" "No, we have no warrant. We want to take you with us." "For what? You ain't taking me nowhere, Papi." They just started laughing, because they said, "We want you to do an American flag." So I said, "You guys are crazy. Why do you guys want to do this to me, at a time like now?" "No, Chico, I know. Can you come now?"...Then after that, some other lady called me and she wanted Jesus Christ on her wall, and with, just like this, with the hands open to the world, and the World Trade Center. I did that. People started calling me and calling me and they're still calling me.

### **Salman Ahmad, Pakistan**

Well, the first time I was eighteen years old and I'd just gone back to Pakistan. I was used to playing in a band here and it was normal. So I was playing for my medical students, and I was playing this tune called "Eruption" by Van Halen and I thought I would like to make them think that I was a great rock star. I closed my eyes and I was playing "Eruption" and all of a sudden I heard this screaming and initially I thought everybody was loving this. But what had happened was the militants had broken into that place and they took my guitar and smashed it on the ground. So that was my introduction to going back to Pakistan. And at that point your guitar, your instrument as a musician is the most dearest thing to you and I saw it smashed on the ground. For a moment there was just anger and then I decided, you know I can be angry but what I need to really do is to do something about it. And I decided if they want me to stop playing music, I'm gonna play more music.

### **Adam Kalita, Poland**

...We tried to create independent structures connected with culture such as the underground theatre, whose performances attracted a broad spectrum of citizens of that time. From well-known poets such as Adam Zagajewski through workers of Vladimir Lenin Steelworks involved in underground "Solidarity" to students and inhabitants of Kraków. We established an underground university and self-study circles for the youth. I believe it a great success of ours that the activity of these structures was never disclosed. They functioned long after I was arrested in 1983. There were also poetic meetings our friends arranged. Of course, all the above-mentioned actions were not taken on a wide scale. They attracted people of certain backgrounds. However, they were not the same people all the time that participated in our cultural and educational endeavors. The groups of attendees changed, which was very interesting and important from the social point of view. I think it was our biggest success.

### **Law Eh Soe, Burma**

A picture can tell a thousand words, so because in Burma, so, we do not have a free press since 1962 to today, until 2011. So it's a wonderful, like a chance to me to be kind of photo journalist working for the international agency. So I can do something, you know, I could show something because I do not have a good education, but you know I can learn, you know, like I can take a good picture. So that's why, the people understand what is happening in my country. So this is hope, you know like, that is why my hobby, is tacked to my mission, so, yeah, you know, the hobby tied to the mission. It's something that makes a difference for my life, and also like my picture can tell something to the outside world. So, yes this came through my burning desire, it's also like my mission.



## Strategy #2 – Change through Boycotts Listening Guide

*Boycotts are a form of protest in which people refuse to purchase products, visit places or engage in activities to make a political statement. Boycotts have been used to pressure governments and businesses to change their practices and are often seen as a strategy for gaining media attention for a cause. These are the voices of people who sought to promote change through boycotts. Please review the quotations and answer the questions below.*

	Larry Rubin, United States	Phineas Rametseba, South Africa	Patrick Haverman, Netherlands
What was being boycotted?			
Who participated in the boycott?			
What issues caused the boycott?			
What was the intended outcome or goal?			

*For further discussion:*

In what ways were these experiences similar?

In what ways were these experiences different?

What factors contribute to the success or failure of a boycott strategy?

## **Change through Boycotts Quotations**

### **Larry Rubin, United States**

Well, I didn't grow up in the South, I grew up in Philadelphia, Pennsylvania, and one of the things that motivated me really to go to the South was that in the late '50's, when I was about your age, there was a big movement across the country to boycott Woolworth's Five and Dime. Not only does Woolworth's not exist anymore, but Five and Dimes don't exist anymore. But these were like stores that sold general merchandise, you know lots of different kinds of things, something along the lines you might say of a mini Target today, and that also had lunch counters, where you could sit down and get something to eat, except that they would not hire African Americans. So a lot of high school kids around the country got involved in boycotting and picketing Woolworth's, which I did in Philadelphia, Pennsylvania.

### **Phineas Rametseba, South Africa**

We advocated for the boycott of, there was a book, I forgot the name. When we were in Form 2, the book, it was written that Africans were "kaffers" [a derogatory term for Africans] and so on. It was written in Afrikaans [a language derived from Dutch colonialists]. We told the principal that if you don't ban this book, there's not going to be classes. And then, the police they come, and the principal took the issue to the department of education and the book was disallowed at school.

### **Patrick Haverman, Netherlands**

Be a responsible consumer. Maybe, kind of like, know which companies are doing good, and which companies are not that good. Buy your products from the companies where, which are responsible. These kind of things. It is important that you cannot sit and only watch television. I mean, everybody in this world has to play a role. So especially youth, I mean you are the future.



### Strategy #3 – Change through Civil Disobedience Listening Guide

*Civil disobedience is the belief that unjust laws should not be obeyed. Governments and laws are effective only when they are obeyed. By refusing to comply and accepting the consequences, citizens can call into question a law's validity. The strategy has been used not only as a way to draw attention to unjust laws, but also to erode the power of unjust governments by denying their authority. These are the voices of people who sought to promote change through civil disobedience. Please review the quotations and answer the questions below.*

	Swaminathan Gounden, South Africa	Aung Din, Burma	Gwen Saunders Gamble, United States	Chimedtseren Byambajar, Mongolia
What policy or law was disobeyed? Why?				
What form did the disobedience take?				
What consequences were faced as a result?				

*For further discussion:*

In what ways were these experiences similar?

In what ways were these experiences different?

Do you think refusing to obey an unjust law is a responsible strategy for promoting change?

## Change through Civil Disobedience Quotations

### **Swaminathan Gounden, South Africa**

It was a White area. So we defied, we went there and pitched our tents there and stayed there, thinking that the police are going to come and arrest you and put you in prison and that's what we wanted. We wanted to show the world that we are resisting, but they didn't do that. They used their own tactics. They didn't do that, but what they did was they used White hooligans. They came, they started hitting the resisters, you know, left, right and center, injuring them in the process. There was an Indian policeman who was there, and they didn't worry if it was an Indian police and they hit him and he died. Now, anyway, the police came, arrested them and put them in prison. From that point onwards, we used to send batches of Indians, and not only Indians, Coloureds, some Whites, some Africans, all who sympathized with the NIC [National Indian Congress,] all went to court with them. This went on; over 2,000 people went to court. The idea behind the whole thing was to focus the attention of the entire world you know, to say this is how the Non-Whites are being treated and this is what we are doing in order to see what the White Government gives us what we require. You know, that was the idea behind the passive resistance that was in 1946.

### **Aung Din, Burma**

Then we made a one week—we called for civil disobedience. Civil disobedience we mean, at the time the [Burmese military] regime made the announcement—put the martial law in the country. Then more than five person are not allowed to gather. And there is a lot of “no marching,” “no gathering,” so many restrictions. So, our civil disobedience campaign is that we would challenge these affairs, rules and laws — that we will gather more than five person. We will talk about politics and we will talk about the national reconciliation. We'll talk about democracy and human right. We will march anywhere as long as we can. So, this is our campaign. We try to bring back the courage of the people by using this one week of civil disobedience.

### **Gwen Saunders Gamble, United States**

I participated in just about all of it. But there were certain marches where you went to jail. There were marches where people, it was like a control group, they would go and they would sit in and they were asked to leave. That group left, you know, without being arrested. So, when you went, when you went to march, and if you were asked to leave, you knew whether you were going to jail or not at that time and you got that instruction from the Alabama Christian Movement for Human Rights. So, it wasn't impromptu. You knew what you're going to do unless you're out there doing something you had no business doing, which—that rarely happened. But the night before I went to jail, I stood up the night before and I signed up to go to jail. So, you must sign up so they could know who's in...

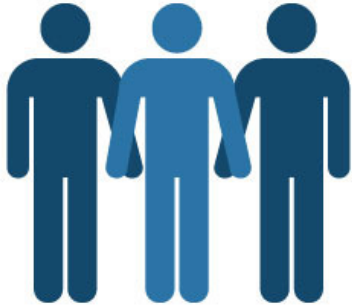
I was arrested at J.J. Newberry's and J.J. Newberry's was like a five and dime store. But to me, they had the best hamburger and milkshake in the world. Although we had to go through all kinds of problems to get served to get it, because when you can walk into the lunch counter upstairs, you would always see the white girls and the boys up there sitting down and fellowshiping and enjoying their hamburgers and milkshakes and we had to go to the basement. Now, if you went to the basement and there were other whites down there, you can order but you have to stand at the end of the counter, the lunch counter, to order it. So, that's the place I went when I was arrested. We went in and there were maybe ten of us. We had a seat at the lunch counter and the waitress saw us coming. So, she ran in the back, peeking at us through the peephole in the door. We sat there for maybe five minutes or so, and the next thing we know, here comes police to the door. And they came directly to me because I was the captain of the group. How did he know I was the captain? I don't know, but he did come to me. This one particular officer came to me and he said, "You're protesting without a permit and I'm going to ask you to leave." And I refused, I didn't say a word. He said it again, "You're protesting without a permit. Now, you will go to jail if you don't get your – and get out of here." I acted just like he didn't say anything. So, finally he said, "all right, everybody here, get up, line up and go outside." Well, we knew, we had been taught, if you don't, then you're resisting arrest. So, we got up and we lined up outside the building.

### **Chimedtseren Byambajar, Mongolia**

This struggle took place because the youth of that time opposed and fought against the Communist regime of that time to bring down one-party domination, to create a free market, to declare a democracy and human rights and to change the society of that time, which was wrong. This struggle began by the biggest type of political struggle—the hunger strike. The reason why is that period was a communist society. We and our youth had a chance to change that society without making a war and causing confrontation, and the only thing they had was their body from their parents and given by God. Our friends staked their life and came here to change these things into freedom and fought for it. Then we called this the Hunger Strike of Khuvsgul.

...I really saw that the people who staked their own lives to change society were really courageous people. I did not participate in the hunger strike personally and I pitied them sometimes. Just to give you an example, I came in the morning to my home to have a meal and also had a meal in the afternoon and in the evening. In the meantime, I got hungry. But how about these people, how many days did they go hungry without any food? And I saw that struggling this way takes a lot of courage. It was a wonderful thing. I understood from these people how powerful this struggle is, how dear this struggle is for the motherland, and also to create a democracy. I did not understand it before. I understood from these youth. Therefore, these people are really amazing, brave and had a lot of energy coming from them. Why they fought for this thing, and I am really proud of them. I still respect and love them.





### Strategy #4 – Change through Cross-Community Work Listening Guide

*Cross-community work is a way of encouraging different groups within a society to engage constructively with each other through communication and dialogue. The purpose is to increase understanding from multiple perspectives, find common goals and solutions to shared problems, challenge assumptions and promote diversity rather than division. These are the voices of people who sought to promote change through cross-community work. Please review the quotations and answer the questions below.*

	Jane Ryan, South Africa	Sean Osborne, Northern Ireland	Virginia Volker, United States	Kevin James, United States
What action was taken?				
What challenges were confronted?				
What communities did they work with?				
What was the impact?				

*For further discussion:*

How did these activists improve understanding in their communities?

What skills would you need to have or develop to build bridges among diverse communities?

Provide an example of cross cultural work that exists within your community.

## Change through Cross-Community Work Quotations

### **Jane Ryan, South Africa**

In life I think you have to have a belief that every individual matters, so it doesn't matter who you are, your voice is important. And it is so easy to say, "What can I do? I'm only one person." But if each individual person does the right thing, eventually the individuals become the majority, and the majority can then change what happens in the world and in that society. So talking to people that you meet will influence their way of thinking. It also helps bring change, and sharing your ideas and being open to theirs, and that's, I think, what I feel about that.

### **Sean Osborne, Northern Ireland**

On occasion you get very, very young kids who were throwing stones over this wall and I remember one case in particular where we got these kids, there were three of them and they were firing stones over this wall and were firing them over the wall and the phones rang and we said, "Look here, there's stone throwing going on at Clonard Street" blah, blah, blah. We went round and got these kids; they were about seven, eight years of age and we had said, "Why are you's throwing stones across tempest?" "Because there's Prods [Protestants] on the other side." So we went and seen their ma's and saying, "Look can we take them round the other side of the wall?" And we took them round and round the other side wall was just nothing but waste ground and this road ran from one to and these kids were laughing throwing stones over and they're laughing. They had never seen on the other side of this wall and they had — seven, eight, nine years of age — had grownup and never seen the other side of the wall.

**Background:** Clonard Street is on one side of the "Peace Wall" separating Catholic and Protestant neighborhoods in Belfast, Northern Ireland.

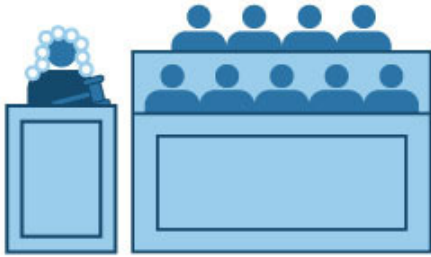
### **Virginia Volker, United States**

Well, it's this, like, black and white go together in the same room and sit and talk small talk and drink a cup of coffee and you don't get struck by lightning. That's a big deal. Now, that sounds silly in this day and age, but that's about where things were then, that you – you didn't want to, just couldn't break those rules of segregation. And so, we – that built our courage, I think. That, yes, you know, we could – we could start doing something.

### **Kevin James, United States**

Towards the end of '97, I had wanted to form a group of Muslims in the Fire Department because I felt that there's this image that the media gives of Muslims as being just wild-eyes terrorists, turbans, beards. I felt that the Fire Department is so American flag, mom's apple pie, that here we can help dispel this image. There were other concerns that needed to be addressed in the way the Fire Department interfaced with the Muslim community. So, myself and other firefighters, and later EMTs [Emergency Medical Technicians], started working together to address these different issues, and we became incorporated, and we became this line organization, the Islamic Society of Fire Department Personnel...One of the

issues we addressed was that there were a number of incidents where the Fire Department was going to mosques on Friday and trying to conduct building inspections. Presumably, they didn't realize that Friday is the Sabbath for Muslims. So this is something that we addressed. We brought it to the attention of the Fire Department. We even got the union — the UFOA — to put out a bulletin saying that unless it's an emergency, you shouldn't inspect mosques on Friday, just like you wouldn't inspect a church on Sunday or a synagogue on Saturday.



### Strategy #5 – Change through Courts Listening Guide

Courts interpret laws and adjudicate conflicts in our communities. An independent judiciary bases decisions on laws and regulations rather than political ideologies or pressures. Changing unjust practices through courts is an important strategy for advancing rights. These are the voices of people who sought to promote change through courts. Please review the quotations and answer the questions below.

	Mary Beth Tinker, United States	Tina Khidasheli, Georgia	Baasan Geleg, Mongolia
Who were the parties to the case?			
What rights were at issue in the court case?			
What was the outcome of the decision?			

*For further discussion:*

Why did these activists choose the legal system as a vehicle for making change?

What are the implications when the judiciary is not independent?

What are the limitations of using the legal system to effect change?

Provide a contemporary example of a court decision changing society.

## Change through Courts Quotations

### **Mary Beth Tinker, United States**

I had thought that we weren't going to win the whole time. Because I had thought there was no way that kids could win over the principals and the school board and the courts and the judges and, you know, all of these powerful people, because I felt like kids don't have much power, which is the experience of most young people growing up. And so, I felt that we were going to lose the whole thing, but – so I wasn't really surprised when we lost at the district level and we lost at the appeals. I was surprised when the Supreme Court decided to take our case, because they felt that it was an important case about the rights of kids, and there hadn't been that many cases through history having to do specifically with the rights of young people in the public space. So I was really happy when they took our case, and then when we won, of course, I was really happy.

**Background:** On Feb. 24, 1969, the U.S. Supreme Court ruled in *Tinker v. Des Moines* that students do not “shed their constitutional rights to freedom of speech or expression at the schoolhouse gate.”

### **Tina Khidasheli, Georgia**

Among those days, the most important for me was the day when I won a case against Levan Mamaladze [a politician convicted of election fraud and money laundering], and I deprived him a mandate. I'll never forget that day. At 6 in the morning, the judge made the decision, and I didn't know that it was being shown live on TV. We got out of the car on Rustaveli Avenue, and the crowd turned to me to greet me roaring. I did not understand and became afraid. I thought something had happened, but later I was told that they had seen the process on TV. Unfortunately, if I did not win the process against Levan Mamaladze, he could have been an MP [Member of Parliament] 'till the 2008 parliamentary elections. However, all the others stayed. Now I regret that we did not study other cases. We took one case to the court because it was the principal case and we thought that it would be precedent setting; in normal circumstances, it develops that way.

**Background:** Rustaveli Avenue in Tbilisi, the capital of Georgia, was the primary location for the Rose Revolution, a series of mass protests that brought a change in government in November 2003.

### **Baasan Geleg, Mongolia**

There is no fairness in Mongolian society. Those who say fair things are put under pressure and despised. When we report information about wrong things, it is used against us as a weapon to repress us. The main obstacle to this is, in my opinion, the Mongolian courts. Why is a court system an obstacle to this? Because everything is regulated by law, the illegal things are determined by courts. But our court process is dominated and controlled by one party, the personnel are the same, have not been changed and still have a large revolutionary party following. The big example of this was July 1, 2008, when Mongolian election promises were all about big numbers, excessive, and the people's election relied on

these promises, which were manipulated by the Election Commission. As a result, election results came out falsely, which led to the people's demonstration at Sukhbaatar Square. This demonstration was dispersed with weapons and five innocent people died; 800 people were rounded up and arrested. There were tortures and 300 youngsters were sent to jail and received lengthy prison sentences. I was personally involved in this process and sat in on the court proceedings. The prosecutor and judge were there and were acting as one person. In these court proceedings, they did not allow the advocate to speak and collected information from people without their lawyers and forced them to sign by beating them. They were sent to jail without any proof and there were even mentally ill people who were sent to prison.



## Strategy #6 – Change through Education Listening Guide

*Education shapes the way people think at a societal level and schools can be a vehicle for defining communities. The values and information imparted to young people in schools can either indoctrinate them or promote the critical thinking and knowledge necessary to participate in a democratic society. These are the voices of people who sought to promote change through education. Please review the quotations and answer the questions below.*

	Deborah Given, Northern Ireland	Mike McQuillan, United States	Jose Morales, Philippines
What ideal is important in education?			
What changes were being sought?			
What are the characteristics of a well-educated citizen?			

*For further discussion:*

Why is education important for democracy?

How can education be used as a vehicle to create change?

How does integration within the education system promote community?

## Change through Education Quotations

### **Deborah Given, Northern Ireland**

I think it did, yes, because really I felt when you have lived through that -- that, you know, what can you do to try and heal the society, what can you do to try and build trust amongst people. And I think with integrated education, which was started by a group of parents, the first school was Lagan College, which I'm sure you've heard of, in 1981. And that was the first school and that was really a group of parents who got together, Catholic and Protestant parents at the height of the Troubles [a period of sectarian violence in Northern Ireland] and said, "Look, you know, if we want to build a stable future here, we've got to bring the children together so that they can learn to understand and respect each other's background and culture." But the thing about the integrated schools was it wasn't just the children, it was the parents meeting at the school gates for the first time, the teachers were both Catholic and Protestant and the board of governors were Catholic and Protestant.

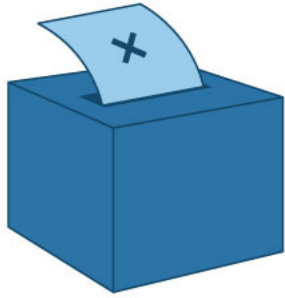
### **Mike McQuillan, United States**

I think there's a direct relationship. And here's how: first of all, an educated person can define his or her terms. What does democracy mean to you? I know what it means to me, and what it means to me is something more than you could find in the dictionary. To Pericles in Athens, it was that an individual advances not by favoritism, but by merit, you earning your way through society. You earned your way up through the economic class structure of society. Education teaches you how to define this term. For Pericles, democracy also meant that every citizen has a duty to serve, and so Athens had these enormous town meetings in which anyone had a right to say his piece. There were problems with that, if we talk about democracy in an ideal state. There were slaves in Athens, women did not have the same rights, and so on, just as this country has been hypocritical about its democratic ideals, but what schools can teach us is that democracy is an ideal that's always there for us to work for towards making better.

### **Jose Morales, Philippines**

During the anti-Marcos dictatorship struggle, the people at the front line were really the students. Now that people say we have democracy in the country, I can still see some protests led by students, but they are not as aggressive as before. In the past, the students were willing to take a risk, to risk even their lives for the freedom they hope for. So my advice to the youth is, perhaps the circumstances do not yet call for such a struggle, but you should learn how to question, ask yourself what is really happening in society. What is your role as youth? If you want to be part of the economy and in advancing the economic progress of the nation then that's okay. But you should always remember that the power of the people cannot be realized by keeping your silence. If you don't speak up, then you know what happens... So my only advice is for you is to learn how to inquire, and in the process of asking, you examine what you should do.





## Strategy #7 – Change through Elections Listening Guide

*Elections determine who will represent the will of the people in a democratic society. The right to vote in free and fair elections is critical to having voice in a representative system. Elections hold governments accountable and are an important vehicle for advancing policies and interests. These are the voices of people who sought to promote change through elections. Please review the quotations and answer the questions below.*

	Gela Kevlishvili, Georgia	Larry Rubin, United States	Akbar Atri, Iran	Bissoon Sumera, South Africa	Bat Uul, Mongolia
What influence did the elections have?					
What challenges were confronted?					
Who was involved in the action?					
What was the intent of the action?					

*For further discussion:*

Why did these activists choose elections as a vehicle for making change?

What conditions are necessary for free and fair elections?

What are the implications when those conditions are not present?

Provide a contemporary example of an election changing society.

## Change through Elections Quotations

### **Gela Kevlishvili, Georgia**

My participation in those demonstrations was due to the election fraud in our district committed by the Citizens' Union in the parliamentary elections of November 2, 2003. Traditionally, bunches of ballot papers were dropped into booths there. The elections went on very badly, and we applied to the regional commission, to the court, calling on them to take appropriate measures concerning those places where election fraud occurred. Neither the regional commission nor the court considered our application, and we could do nothing but to go into streets; unfortunately, it was so. That conditioned my active participation in those demonstrations.

### **Larry Rubin, United States**

It was voter registration work and what that meant was walking down red clay roads in very rural communities, and knocking on people's doors, on African American people's doors, and encouraging them to go and register to vote. Often we had to go back to the same person many, many times. Often we had to go to friends who we knew who were a little bit braver than the first and ask the friends to encourage their friends. We organized what we called mass meetings at churches, the only purpose being to build the courage of people. We did organize groups to go down to try to register to vote, as a group, 'cause there's certain protection in groups...But it was rather boring, tedious work, just repeating the same thing over and over again to people who were absolutely justified in being afraid to try to register to vote because what would happen to them is generally they would lose their jobs, maybe they would have their house burned down, maybe they would get beaten up. Several got killed. When you went to register to vote, your name appeared in the paper for two weeks. Everybody that even tried, for two weeks their name was in the paper. So everybody knew who went down to the courthouse, just to try to register, even if they were turned away.

### **Akbar Atri, Iran**

And now this regime is delegitimized by people, by Iranian people. It is a very, very huge achievement. Now we -- our [societal] boundaries, you know, people crossed the boundaries. The last election, you see people from inside the regime, to outside the regime, religious, non-religious they all came together, and they all opposed, you know, Khamenei or supreme leader [Ayatollah Ali Khamenei, Supreme Leader of Iran]...But, this time it is the society pushed the government under pressure to, you know, bring -- to end discrimination in Iran. It is the big -- a huge achievement for Iranian woman that you know, speak up in public, they unified, they have their own organization. Under very horrible times, many of them were arrested, imprisoned -- they are in prison but they have not give up -- given up. It means it's successful; it means we are the right process because not the -- if one day we hope -- I hope this happens soon, we have the chance to change this regime.

### **Bissoon Sumera, South Africa**

You know, its such a difficult thing, but I didn't tell you one thing- that to fight apartheid when they told us that the ANC [African National Congress, the main opposition to the government during apartheid] has won and it's going to be the government people had — do you know that there was a referendum. We went, I personally and a group, we went house to house, getting people involved, showing them how to vote and that's how we were able to win the elections for ANC. Lot of hard work we did, every, take Unkomaas, we visited every home to educate the people because politics was not a thing that was discussed at the homes, but this brought about awakening.

### **Bat-Uul, Mongolia**

This means that we believe that people must freely elect the person who will lead our country. We will never elect a dictator. As for you it means that you will freely elect for yourself who will lead us. If you chose the wrong person, it is your fault and if you chose the right person, it is to your credit. Some people say that these people in state and government do nothing at all, which might be true. But the people have chosen them themselves, you know? Nobody grabbed their hand forcefully and made them sign, nobody demanded them by force to choose. In old times, dictators made us elect someone by force. There were elections held, but we chose only one person's name. Elect this one [laughs] and that is it, and we could not give another person's name. Now they give us names of a lot of people, you know? They tell us to elect who we like, you know? I guess democracy means choosing on your own, maybe.



## Strategy #8 – Change through Information Campaigns Listening Guide

*Information campaigns are a means of educating the public about, and mobilizing them around, issues. The message and the means of communication vary widely, but the ultimate goal is to persuade a mass audience to believe in and act upon a particular position. These are the voices of people who sought to promote change through information campaigns. Please review the quotations and answer the questions below.*

	Tenzin Dorjee, China	Byambajav Amarbayar, Mongolia	Gregorz Surdy, Poland
What means of communication were used?			
What challenges were confronted?			
What was the goal of the campaign?			
How was democracy promoted?			

*For further discussion:*

Why do some governments try to restrict access to information?

How do the internet and social media websites help facilitate informational campaigns?

Provide an example of another country that has limited freedom of expression.

## Change through Information Campaigns Quotations

### **Tenzin Dorjee, China**

A team of us including five people, we went to China then we went to Tibet and in Tibet we put together all the banners and the equipment we would need and we eventually did that protest at the base camp we sang the Tibetan national anthem and unfurled this banner that says “One world, One dream, Free Tibet” and within, within 20 minutes we were arrested by the border guards, security and you know 20 minutes to us at that time 20 minutes seemed like a long time because we were able to do our protest, record it on video and transmit everything live to New York you know, and then from here these videos went on YouTube and became international, well, actually, if you think about it 20 minutes, in a most remote part of the world, you know the Chinese government is able to crack down and kill a protest within 20 minutes, so it’s actually a really short time, and it really shows you how much of control the Chinese government has all over Tibet no matter where you go in Tibet.

**Background:** The Tibetan people have been struggling for independence from China since 1959.

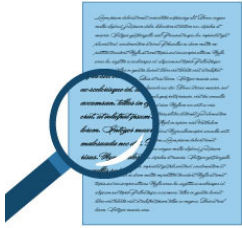
### **Byambajav Amarbayar, Mongolia**

We taped the posters from 2 a.m. till 5 a.m. At that time, we didn’t have glue, so we would boil some adhesives and carry in our coats. The adhesives would freeze in the winter cold, so it was hard to tape. If we posted our posters during the days, the least that would happen to us is we’d have to spend the evening in police quarters. Once we were all done posting, we said “let’s meet in the morning, let’s see what will be the result,” and we all went home. But in the morning, from 6:30 am – 7 am, 80% of the posters were destroyed. For example, all of the posters that were posted from my home to the bus stop were missing. Only in a few places the posters were still up. Who organized it? How did they find out? We had no idea. This was the period of time when we didn’t even tell our family members, not even mothers and fathers, about the posters. One day, my wife came in and said: “One [Communist] party official came to our work today and said that a bunch of young men and students are posting propaganda posters and creating opposition. You all should be careful.” When I said “I am one of those who posted,” she just laughed.

### **Gregorz Surdy, Poland**

I distributed flyers in my dorm. It was one of the biggest distribution points. We knew that we could not hand out flyers directly. We threw them from the roofs of buildings. They fell at the feet of the people who were walking past. They could pick them up and read. We had to carry out such action in rush hours so that a lot of people could come across our flyers. We came up with the idea to hide flyers in a kerchief. We tied a lace to its corners and lit the fuse. When it burnt off the corners were released and flyers fell out. The lace burnt very slowly so we had enough time to go down. We sat on a bench and watched the militia running to stop flyers from spreading. I remember that I hung such a kerchief near “Ochota” Theatre. It was to open after 10 minutes but I miscalculated and it opened after 45 minutes. I wanted to go up and check why it wouldn’t open but I was afraid that I would be up when it opened and I would be caught red-handed. My friends built catapults from springs and shot the package full

of flyers at a distance of a few dozen meters. It opened in the air and flyers got out. They floated in the air and then fell slowly down. People reacted differently to such actions. Some ran away, others collected flyers. Officers of the militia were confused not knowing what to do - collect flyers or chase people who collected them. I remember that in April we managed to spread a few thousand flyers. We waged our war with Communism and we did our share.



## Strategy #9 – Change through Legislation Listening Guide

*Laws shape the way our communities function and reflect the values of the government that creates them. One of the principles of democratic government is that citizens should have a voice in the shaping the laws that govern them.*

*Changing laws is an important strategy for changing society. These are the voices of people who sought to promote change through legislation. Please review the quotations and answer the questions below.*

	Rikki Ott, United States	Anna Lo, Northern Ireland	Margaret Brodtkin, United States	Omar Al-Mashhadani, Iraq
What action was taken?				
What cause was being promoted?				
How did the legislation affect that cause?				
What challenges were confronted?				

*For further discussion:*

How do citizens affect the legislative process?

What are the implications when citizens are excluded from the legislative process?

Provide a contemporary example of a law changing society for better or for worse.

## Change through Legislation Quotations

### Rikki Ott, United States

Okay when I ended up in Cordova, the fishermen said, “Look, here’s what we need you to do. You know we need you to use your brain and use your computer.” I had a big desktop computer, okay, to generate legislation for Washington D.C., and for the state of Alaska because now we’re gonna have people moving on it. So I hiked up, got my toboggan, brought my computer down the hill, and set up camp in town at Jack Lamb’s house because Jack Lamb ended up over in Valdez. So it was like this giant hopscotch. I generated legislation and that became part of the Oil Pollution Act of 1990, that became part of the state, some of the state laws that passed. I ended up going back to D.C. to testify. That was, like, my role because suddenly the scientist — the fishermen realized we have a use for a scientist after all!

**Background:** In March 1989, the oil tanker *Exxon Valdez* struck a reef in Prince William Sound, Alaska, spilling more than 11 million gallons of crude oil.

### Anna Lo, Northern Ireland

There used to be a government unemployment scheme called the ACE [Action to Create Employment] scheme so in 1997 the legislation called the Race Relations Order came about, was extended to Northern Ireland, and the DSS [Department of Social Services] decided to give the Chinese community three-year funding to employ the first Director to help the Chinese community but also to help statutory bodies formulate policies to help the Chinese community and other ethnic minorities so I went as the first director... Well I wanted to make Northern Ireland a better place, a place that’s more inclusive of everybody, a place that is free of sectarianism and racism, a place where young people can grow up and feel free to go anywhere without fear, can take jobs anywhere without fear and a progressive and new Northern Ireland.

### Margaret Brodtkin, United States

So basically what I did is write a charter amendment that said every year, the city has to put aside a certain pot of money that is just for children’s services, and it would be 2 ½ % of the property tax, now it’s 3% of the property tax, and in addition to that, we have to calculate how much money we’re spending on kids every year, and we can’t go below that amount. We call it the children’s baseline budget. So one was the Children’s Fund and one was the children’s baseline budget. And we had to stand on street corners to collect signatures to put this on the ballot ... You need a lot of signatures to put something on the ballot. And in this case, you know, I had to rally the whole city to get signatures. We got 63,000 signatures. Maybe it was 66,000, now, I can’t believe I can’t remember, signatures, to put this on the ballot. So the day the signatures were due, we took a whole bunch of kids to city hall, and we put all these signatures in little red wagons. It’s a lot of signatures if you have 66,000 signatures. It was 66. It fills a lot of red wagons. So we had all these red wagons. The kids were pulling the red wagons. We took them into the registered voters’ office with this charter amendment that we were getting put on the ballot, and I don’t know if you’ve ever been to city hall, but if you do something in the rotunda in city hall, people on the second floor come out and see what you’re doing, so people came out and looked and said



what are they doing down there and all of a sudden everybody who was on the board of supervisors, people on the mayor's office, are looking down and saying what's going on here and the press was there and we submitted all these signatures and people were stunned. Nobody expected 66,000 people to sign signatures for this, and everybody had been against it, and all of a sudden, everybody was for it.

### **Omar Al-Mashhadani, Iraq**

We had a lot of orphans in Iraq after the war. Millions of orphans. And during the, actually February, last February I was participating and leading a huge demonstration in Baghdad. It was 1,500 orphans. That's a big number actually, of 7- or 8-year-old orphans, and put them in one place. And we had a big concern about their safety. And you know it's not easy to deal with that amount of kids. But it was a big message to the cabinet and parliament that you have to do something for those because the government shelters couldn't get all of these. The capacity is 3,500 and we're talking about three and a half million, maybe, so it's not that easy. So we are pushing for legislation for those orphans and trying to improve their lives, trying to make some salaries for them or try and build new shelters... That's what we work on and we arranged a lot of media to focus on that and we bring a lot of white, what do you call it, white, not shirt just white boards lets say board and everyone of those kids just wrote his wish and signed. I wish my daddy get out of jail, I wish I had a car, I wish I had clean shirts, I wish I had a Christmas gift, I wish a lot of things. And all of those kids writing that and I took this piece of, its not paper, lets just say paper excuse my language and I take it to the parliament and goes to the speaker of the parliament and this is the wishes of a sample of more than 3 million orphans. Can you do something for them? And after that was a press conference and I believe they got the message. And one of the important blogs in the parliament take it and said ok we're going to do work on it and submit a draft for the law for the orphans.



### Strategy #10 – Change through Street Demonstrations Listening Guide

Street demonstrations are public displays meant to consolidate popular support around common grievances and convey demands to existing power structures. Such protests are an important form of mass expression because they often draw media coverage, demonstrate strength and give energy to movements for change. These are the voices of people who sought to promote change through street demonstrations. Please review the quotations and answer the questions below.

	Sopo Chakeureli, Georgia	Renato Reyes, Philippines	Mehdi Barhoumi, Tunisia
What issues motivated the people to hold a public demonstration?			
Who was involved in the demonstrations?			
What consequences resulted from the actions?			

*For further discussion:*

In what ways were these experiences similar?

In what ways were these experiences different?

Why is it important for demonstrators to have a shared sense of purpose and an organized plan?

Identify three countries in which street demonstrations have taken place in the past year.

## Change through Street Demonstrations Quotations

### **Sopo Chakeureli, Georgia**

**A:** It was the first and last time when I saw Georgians that united. After that, I have not seen that Georgians' opinions coinciding that way. The rallies were attended by various kinds of people. We treated each other differently. It was raining; people were standing under umbrellas and cellophane; they cared for us girls; they said to come under their umbrellas. There was no tension felt, and people were warm to each other.

**Q:** As far as I remember, there were police cordons.

**A:** Almost all the time, and there was no aggression toward them because we believed that they would join us; they were Georgians. And it happened so.

**Q:** There were so many irritated people with their problems. You too were there because your generation lacked much. I always wonder why there was no tension.

**A:** We were not irritated by each other. Our irritation and protest were directed against the government. We were in one and the same pot because we all were affected by that difficult period. We did not feel irritation toward the police because it affected them as well; they too went through it.

**Q:** Yes, but that was the corrupt police who used to stop you in the street and would take money from you.

**A:** Why would they? Because they did not receive normal salaries to sustain their families, like other employed people. Everything was up to the government, and any irritation was associated with them.

**Q:** Were there any obstacles in the relationships? There were different people, differing levels of education. Was it difficult to relate with them?

**A:** No, it was not difficult as far as we had one and the same demands and one and the same ideas, and thus, it was not difficult.

**Background:** Widespread protests in Georgia in November 2003, known as the Rose Revolution, led to a change in government.

### **Renato Reyes, Philippines**

If protests were a waste of time and have no use, then we wouldn't be here in the first place. Most likely we would still be under a dictatorial regime, under martial law. Staging protest actions are important and that has been proven in schools, in factories. When people organize they are able to fight for a wage increase, stop tuition fee increases, push for the rollback of oil prices, stop the increase in electricity rates, impeach Merceditas Gutierrez [a discredited public official], overthrow a president who doesn't serve the interests of the nation. All those are the result of mass actions. If people do not act, then the oppression and the wrongs of the system will just go on.

**Mehdi Barhoumi, Tunisia**

I think to have the chance to be part of this revolution, this great and amazing revolution, as an activist – it is one of my life dreams, to see this authoritarian regime, this Ben-Ali regime collapse in front of your eyes. I was in on the 14<sup>th</sup> of January, the day when Ben-Ali escaped the country. I was in front of the Internal Ministry with 200,000 people saying that Ben-Ali – it's over, and we'll not return to our homes if Ben-Ali stays in power. And I thought when I come back home this day, and when I see in the media that Ben-Ali escaped the country, I think that was very amazing and very – I can't find the word that explain really what I feeling at this moment. It was one of my life's dreams because, you know, you see lots of people suffer from an authoritarian regime. You are seeking your freedom, and you are threatened and you are tortured as a people, and you succeed – to win, and to make what you dream a reality. It's a very important thing and very – it's a huge feeling that I think of to this day.



## Strategy #11 – Change through Strikes Listening Guide

*A strike is a demonstration in which people refuse to work or to attend school as a means of protest. Strikes are often organized around specific concerns or complaints against a government or employer and are intended to exert economic pressure for demands to be met. These are the voices of people who sought to promote change through strikes. Please review the quotations and answer the questions below.*

	Alfred Bondos, Poland	Jaime Armando Rodriguez Torres, Colombia	Cindy Nzaliwani, South Africa
Why did people decide to strike?			
Who participated in the strike?			
What actions were taken against the strikers?			

*For further discussion:*

In what ways were these experiences similar?

In what ways were these experiences different?

Why is unity so important to the outcome of a strike?

## Change through Strikes Quotations

### **Alfred Bondos, Poland**

It was like a vicious circle. This tension led to a bad atmosphere at work. My coworkers and I noticed that life was unjust. Even people weren't paid the same for the same work. We had to show that we didn't agree with such a big injustice. We decided to leave our workplace and shout "We don't want to work!" The protest lasted from the 8<sup>th</sup> to the 11<sup>th</sup> of June. That was a real solidarity movement. There was no division into workers or white-collar workers. Our protest was successful. We stood arm in arm. We shouted our demands but we stayed in the factory not to tease the militia. We just avoided being beaten up. Due to our actions, the authorities signed our demands. It happened for the first time in the Polish post war period. It was an incredible feeling. We started to believe that we could change something. Our victory influenced actions of workers in Silesia and the coastland...

We were together and against the martial law. A lot of our leaders had been arrested but I managed to escape. I had taken part in the organization of the strike. I was responsible for the contact between the workers and the committee through the radio. We weren't safe, as army helicopters had arrived. We were aware of what was happening in the country, but we were determined. Motorized reserves of the Citizens' Militia [Polish state police] stormed the factory. Motorized reserves of the Citizens' Militia used bats and tear gas to drive us away. We were holding hands in order to stay inside instead of fighting. That was the foundation of Solidarity. I stayed on the radio and I tried to protect workers, asked the militia not to hurt workers. I reminded the workers about peaceful resistance. We avoided bloodshed.

**Background:** Solidarity began as a trade union in 1980 and drove a national civil resistance movement that eventually forced the country's first free elections since Communist rule in 1990.

### **Jaime Armando Rodriguez Torres, Colombia**

Well, those were very, very heartfelt events built by all of us. And when I say all of us, I mean it was built upon a civic nature. I mean, everyone was equal, everyone was involved with no exclusions. Almost all of these strikes were done starting from a council meeting setting, like in the era of Greek democracy if you may. Ours was a time and place where all the people knew everyone, and in the town center we gathered to discuss ideas such as how to lower the electric bills, and this became an idea that we could all agree on. Then after that, what we did was to demand of the government. The government did not accept a general strike, so we planned a strike, the strike was a beautiful thing, and it was very interactive and very effective. By effective, I mean that no one went to work during the day, and that transportation was stopped, and that people did creative things. The largest strike was on May 23, 1980. People were told not to come out of their houses. That is to say, the government told them not to come out of their houses. The government said that no one could go out on the street, but people came out anyway. They did not only go out to the

streets but the priest sounded the bells of the churches, and the people flew flags from the balconies, and ladies were shooting off fireworks, and they made noise with pots all day. This civic strike turned into a big party and we eventually gained what we were asking for. Always, the strikes had very strong support from the populace. It was deeply felt and very democratic because it was the entire population that took the decision, and also, of course, the civic strikes ended in victories.

**Cindy Nzaliwani, South Africa**

Yes. There's one incident that happened. It's a massacre in a way in 1976. I was young at the time. I was very small because I was only started school. As the years grow up, as the years go on I know I was reading in the papers and that there are so many students that died in 1976 because of the government that I was telling you that was bad. So, like I'm Black. I can't learn all my studies in Afrikaans [a language derived from Dutch colonialists]. I had to get my language somewhere and it has to be a different language. So they wanted the students, the Black students to learn in Afrikaans, each and every study; from math, Afrikaans, whatever. There is going to be Afrikaans. So the students said "No way, we can't take that! If it's gonna be like that then we are going to go on strike!" Then all the children came out on the road; they were striking. And the government I was telling you about, the previous government, the Apartheid government, they shoot the children. Not that they were warning them, like they were warning us with rubber bullets. They were shooting them to death and there's this particular student, Hector Pieterse, that died that day. And yeah, we still like remember those children because they were standing for their right. They had to stand up because they can't learn in Afrikaans.