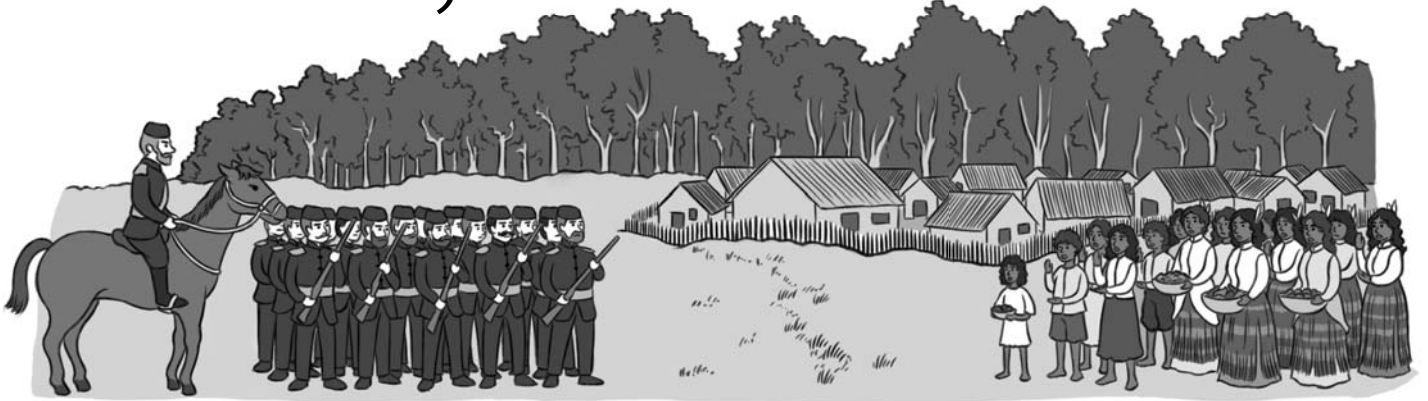


# PASSWORD

A MAGAZINE FOR NEW SPEAKERS OF ENGLISH  
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*PEACE & CONFLICT*

## Te Whiti, Tohu and Parihaka\*



**In the 1860s and 1870s Maori owned large areas of land in the North Island (*Te Ika a Maui*) and Pakeha (European) settlers wanted land for farms.**

They fought wars in the Waikato, the Bay of Plenty and Taranaki, the best farming lands in Aotearoa–New Zealand.

In the late 1860s in Taranaki there was peace. The government had already taken most of the lands near the sea and although the Taranaki *tribes* did not want to lose any more land to the government or to Pakeha (European) settlers, they were tired of fighting.

At Parihaka, in Taranaki, a leader of the Ati Awa tribe, Te Whiti, with a member of his family, Tohu, built a *village*. There they began to talk about *peaceful resistance* to the government's plans to take more land. They became famous and soon Parihaka was home to more than one thousand people. *Iwi* (tribes) from all over Aotearoa sent money and food for the *pa* (village). Sometimes two thousand people arrived at Parihaka to hear Te Whiti and Tohu. They said that their land was not for sale and that the government must return other Maori land to its owners as well.

However, Te Whiti and Tohu said that *iwi* must ask for their rights in a peaceful way. Te Whiti and his people at Parihaka wanted the government to hear their message and correct the wrongs of the years before.

But in 1879 the government, wanting to give more land to settlers, sent people to prepare nearly

6,500 hectares of the Waimate Plains in South Taranaki for sale. Te Whiti and Tohu and the people of Parihaka followed the government men, pulling out their *pegs* and ploughing (turning over) the earth.

All over Aotearoa–New Zealand, Maori and some Pakeha agreed with Te Whiti and Tohu. But more and more Pakeha wanted the government to end Te Whiti and Tohu's '*rebellion*' and so, on 5 November 1881, many police and settlers arrived at Parihaka. The *iwi* greeted these men with food and songs but the police took Te Whiti and Tohu; then the police and settlers *destroyed* the village. This was a terrible day in the history of Aotearoa–New Zealand.

Te Whiti and Tohu were put in prison in the South Island. They had no *trial*.

Today Taranaki people still wear the white *feather* that was Te Whiti's sign of peaceful resistance.

### Vocabulary

*tribes* — people from the same family long ago who have similar customs and language

*village* — small town

*peaceful resistance* — showing peacefully that you are against something

*pegs* — markers, little posts

*rebellion* — going against what the leaders want

*destroyed* — broke down something

*trial* — in a trial a judge hears the facts and it is decided if someone broke the law or not

*feather* — birds have feathers to keep them warm and dry

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#### Levels (Approx IELTS equivalents):

- † beginner (below 3) \* easy (3–4)  
 \*\* intermediate (4–5) \*\*\* difficult (5+)

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Note that the editor may edit your writing.  
The theme for Vol 36 No 2 will be *Beginnings & Endings*

## Editorial: PEACE & CONFLICT

This, the first issue for 2012, is dedicated to the memory of a great English teacher and peace worker, Dorothy Brown,\* who died in November last year. Dorothy was keen for more materials on a peace and conflict resolution theme to be created for people learning English. She asked *Password* to do this and so this issue was planned. We hoped that she would live long enough to see the issue but sadly she died before we were able to get it out. However she had already seen the plan for the issue and was happy with it.

In this issue there are a number of stories about peace movements and peace people. At elementary level we have for you the story of the great peaceful creator of political change in India, Mahatma Gandhi. There is also at this level a story of a group of Maori who peacefully fought to keep their land at Parihaka in Taranaki and who, some say, gave Gandhi his ideas about peaceful resistance.

At intermediate level we have the story of a programme that promotes peaceful solving of conflict in schools — the Cool Schools programme run by the Peace Foundation, and the Alternatives to Violence Project (AVP) which started working with prisoners and now works with anyone who wants to understand how to overcome anger without violence. We also have the story of how a group

of New Zealanders sailed to Mururoa in the Pacific in the 1970s to protest against the testing of nuclear weapons by the French.

At our most advanced level we have two stories — the story of Archibald Baxter, a Canterbury man who refused to fight in war nearly 100 years ago and was cruelly punished for his refusal, and the story of the beginnings of the National Centre for Peace and Conflict Studies at Otago University in Dunedin.

Our exercises will help you to read and discuss these and other writings about peace and conflict resolution and talk through differences with other people without anger or violence. We wish you a happy and peaceful new year.

Heather Denny

\* You can learn more about Dorothy from the article on page 12.

This issue of *Password* was enabled by a **TESOLANZ grant** for the production of ESOL materials for adult learners of English to honour the late Dorothy Brown's contribution to the TESOL community.

# Gandhi \*

**What would you do if someone hit you and knocked out one of your teeth? You could try to knock out a tooth from the other person's mouth.**

We sometimes call this 'pay back' or 'an eye for an eye and a tooth for a tooth'. Gandhi said that if we did this, we would have too many blind people and too many people with no teeth! Gandhi was a man of peace. He was a Hindu and became famous around the world.

Mohandas Gandhi was an Indian man who lived from 1869 to 1948. If you saw him on the street, you would never forget him. He walked *leaning* on to a bamboo stick or helped by his two young grandnieces. He was only one and a half metres tall and weighed just over 50kg. He had very thin arms and legs, a *shaved* head and a big nose. He wore glasses and the same white, Indian *loin cloth* every day. He carried all his things in a small bag, except for a watch on a *string*.

When he was younger, Gandhi was a *lawyer* in South Africa.



Indians there were a small group. Gandhi began his ideas of peaceful action against a government that was very hard on the people. He led *marches* down city streets. He was beaten. He spent hundreds of days in jail.

He went back to India. There were many poor people. These people were called *Untouchables*. Gandhi greatly helped the *Untouchables* and gave them a new name: *Harijans* (Children

of God). In 1947, people in India wanted *independence* from Britain and there was fighting to get this. Hindus and Muslims also fought against each other. Gandhi *protested* against fighting by *fasting*. After his greatest fast of 121 days in New Delhi, the fighting stopped but two weeks later Gandhi was *shot* by a Hindu *fanatic*. Gandhi did much to help the poor Indian people. His Indian people gave him the name of 'Mahatma' — which means the 'Great Soul'.

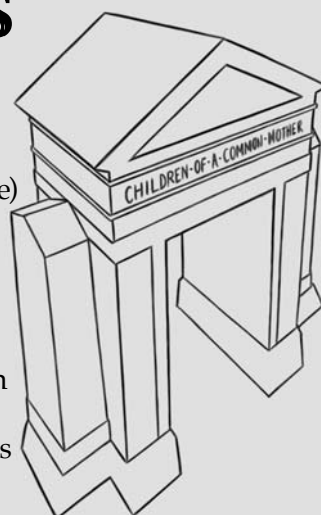
## Vocabulary

- leaning* — bending over and holding on to
- shaved* — with all the hair taken off
- loin cloth* — a piece of material instead of trousers
- string* — you put string round something you send in the post
- lawyer* — a person who knows about the law
- marches* — walking together to show disagreement
- Untouchables* — people you want to keep away from
- independence* — being free and separate
- protested* — showed he disagreed
- fasting* — refusing to eat
- shot* — killed with a gun
- fanatic* — a crazy person with strong opinions

## Peace sites \*

The Peace Arch is at a border between the USA and Canada. There are words *inscribed* (written) on each side of the *arch* (see picture) as well as on the gate within the arch.

- On the USA side: 'Children of a common mother'
- On the Canadian side: 'Brethren dwelling together in unity'
- Inside the arch: 'May these gates never be closed'



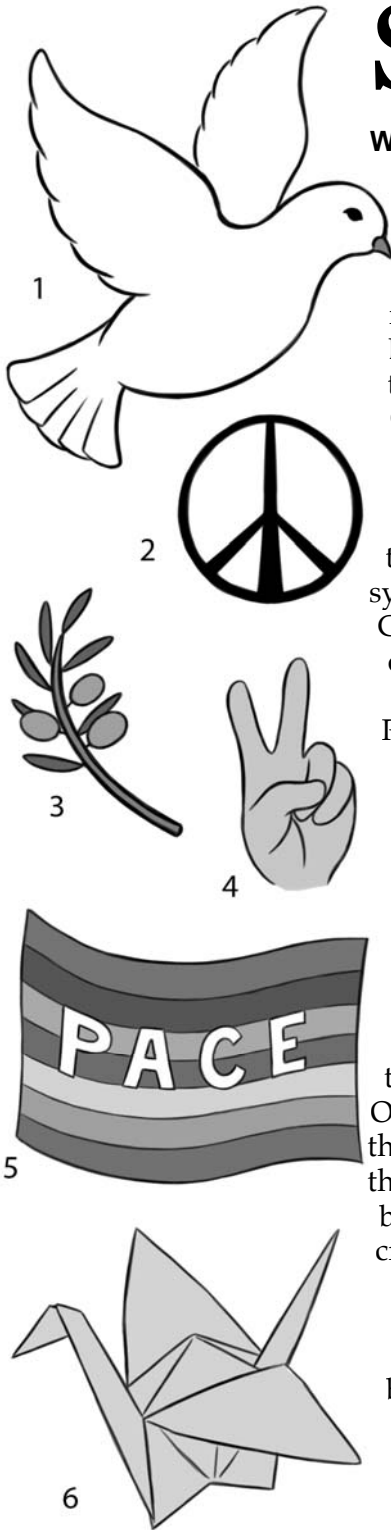
## Choose the best meaning for each

- A. 'Children of a common mother'**
  1. We all have one mother
  2. We are all part of the same family
  3. We are all children
- B. 'Brethren [brothers] dwelling together in unity'**
  1. Religious people living together
  2. Friends living together
  3. People living together without fighting
- C. 'May these gates never be closed'**
  1. We hope there will always be openness and peace between us
  2. No-one is allowed to close these gates
  3. The gates must stay closed

# Symbols of peace \*\*

What would you draw if you were asked to show the sign of peace: a plant, a bird, a flag, a hand sign, a paper model or something else?

There are many signs to *represent* peace but, before you read on, look at some peace signs on the left. How many can you name?



*Password* wanted to know more about these peace symbols. From our research we found that one of the oldest *symbols* of peace is the olive branch. Because the olive tree takes a long time to grow and get fruit it was believed that anyone who grew an olive tree had a long and peaceful life. The ancient Greeks believed that a branch from the olive tree represented *a time of plenty* and as well it would *scare* away evil spirits. There are many examples in art in different cultures of the olive branch showing peace.

Sometimes the olive branch is shown being held by people, while at other times it may be held by a beautiful white bird, a dove. The dove has been the symbol of peace in many religions and cultures for *centuries*. For example, early Christians showed the dove as a sign of peace for the *soul*. Over years the idea of the dove as a symbol of peace spread. The famous work, *La Colombe* (The Dove) by Picasso was chosen as the sign for the 1949 World Peace Congress. Picasso said, "I *stand for* life against death, and peace against war." Since then the dove has become a symbol for the world peace movement.

Did you know there is an international peace flag? The flag was first used in 1961 on a peace march in Italy to protest against war. The flag had seven rainbow-coloured stripes with the Italian word *pace* (peace) in the centre. In some religions the rainbow means peace, as it is believed that God sent a rainbow to promise there would never be another flood. Many different countries now use the international peace flag, with their own word for peace at the centre.

There are many signs for peace and hope in Japan. One reason may be that this is the only country in the world to have the horror of a nuclear bombing. One sign of luck and hope in Japan is the beautiful bird the crane. It is believed that the person who makes a thousand paper cranes will be given a wish. After the war a story was written about a Japanese girl Sadako Sasaki who became ill because of the atomic bombing. She believed that if she could fold a thousand cranes she would be given her wish, the wish to live. However she died before she could finish making all the paper cranes. The people of the town built a statue of Sadako in Hiroshima Peace Park and on the statue are the words: "This is our cry. This is our *prayer*. Peace on earth." The story of Sadako has been translated into many languages and is now used for peace education in many primary schools. The crane is now an important sign of peace. Do you know any other signs for peace? Can you draw them? Do you know the story behind them?

## Exercise

Match the following words to the peace symbols above:

- the peace crane
- the dove
- the sign to stop nuclear war — CND
- the hand peace sign — the V sign
- the international peace flag
- the olive branch

## Vocabulary

*represent* — show the idea of

*symbols* — signs

*a time of plenty* — a saying meaning people have a good life and there is enough food for everyone

*scare* — frighten, make afraid

*centuries* — hundreds of years

*soul* — a person's spirit, character and mind

*stand for* — believe in

*prayer* — strongly talking to God

# Peace values \*

The United Nations declared the years 2001 to 2010 as the International Decade (10 years) for a Culture of Peace and Non-Violence for the Children of the World. Some people who had won a special international prize called the Nobel Prize wrote a set of peace values. A group in Paekakariki, near Wellington, put these peace values on the door of their library in 2003.

**Culture of peace**

Respect all life

Reject [do not use] violence

Share with others

Listen to understand

Preserve [keep safe] the planet [the world]

Rediscover *solidarity*



A. Make a list of the verbs (action words)

B. Which of these pictures shows the meaning of:

1. solidarity  
(a)



(b)



2. respect  
(a)



(b)



## Small money disagreements and the Disputes Tribunal †

In New Zealand there is a special court called the Disputes Tribunal.

This court can help you if you have an argument about paying for something with a seller or a person who is *fixing* something for you, or a *neighbour*. The person who makes the decision is like a judge and you cannot go against his or her decision.

**The tribunal can help you in these kinds of situations:**

- A seller wants you to pay for fixing something that was not working properly when you bought it. They say it is *your fault*.
- Someone breaks your things and refuses to pay.
- Your car is *damaged* in an accident and you can't agree about who should pay.
- You want to build a *fence* and can't agree with your neighbour about how much they should pay.
- Work you paid for hasn't been done well. For example your *washing machine* still doesn't work after it's been fixed and the person who fixed it wants you to pay for more work.
- Someone loses your property. For example your neighbour *borrow*s your *lawnmower* and *loses* it, and doesn't want to pay for a new one.

You pay between \$30 and \$100 to take a problem to the Disputes Tribunal.

You can ask for up to \$15,000 if you can't agree or \$20,000 if both people agree. There are no *lawyers* but if you don't speak good English, you can ask for an *interpreter*. The interpreter is *free*,

You can read more about Disputes Tribunals at: <<http://www.justice.govt.nz/tribunals/disputes-tribunal>>.

**Vocabulary**

*court* — a meeting where people give their arguments and a judge decides who is right in law

*fixing* — making something that is broken work again

*neighbour* — person who lives next to you or near you

*your fault* — you are wrong; it is your mistake

*damaged* — broken

*fence* — a fence divides one person's place from the next person's place

*washing machine* — this machine washes clothes

*borrow*s — you borrow something when someone lets you use it for a time

*lawnmower* — this machine cuts grass

*loses* — after they lose it you can't find it

*lawyers* — people who know the law

*interpreter* — a person who can change your language into English and English into your language

*free* — you don't pay

# Alternatives to Violence Project\*\*



**The Alternatives to Violence Project (AVP) is a programme to help people see the alternatives to violence.**

AVP programmes are *international*. In New Zealand, AVP used to work in prisons. It now holds *workshops* in many local meeting places where people learn how to manage situations which could become violent (not peaceful) in new ways.

**Password** interviewed Linley Gregory, who works with AVP in Auckland. We asked Linley some questions:

**Password:** Briefly, what is the *Alternatives to Violence Project*?

**Linley:** We run workshops which help people to become more peaceful with themselves and with those around them.

**Password:** What do the AVP workshops aim to do?

**Linley:** The main aim of the workshops is to help people see other ways to manage difficult situations apart from violence. We help people change themselves. This change involves thinking about the situation you are in, and thinking about what you do before you do it. It means caring about yourself as well as caring about others.

**Password:** Where do the AVP workshops take place?

**Linley:** We can do workshops anywhere there is a local need. But in Auckland at the moment our workshops are held in a local hall in West Auckland.

**Password:** What usually happens at the AVP workshops?

**Linley:** We have two types of workshops: a basic workshop and an advanced workshop. The workshops are *experiential*; that is to say we have lots of *hands-on activities*. It's not a class where a teacher just gives you information. In the basic workshops learning how to *build trust in others* is one of the most important things. For some people, trusting someone is a new experience. Communication skills and listening skills are also important. It's about *building good relationships*. We also learn about *conflict resolution*. This means how to manage strong feelings such as anger and fear so that violence doesn't happen.

**Password:** Are there any new immigrants who come to the AVP workshops?

**Linley:** Yes, all sorts of people come to the workshops.

Because the workshops are *hands-on* there isn't a language problem. And the workshops can be changed for any culture. At the moment we have two Chinese workshop trainers.

**Password:** How can someone become a workshop trainer?

**Linley:** For our basic workshops, anyone really. You just need to be a caring person. All our trainers are volunteers. The workshops have a team approach. First, there is some basic training. Next there is a time where you are helped by, and learn from, more experienced trainers. It's good for people in the workshop to see the trainers working together in a team. A team shows the kind of helpful behaviour we are trying to teach.

**Password:** Is there anything I have left out?

**Linley:** No. I should finish by saying that within each of us there is a power for good and a possibility to change conflict into a nonviolent action.

**Password:** Thanks very much for your time, Linley.

To find out more about the AVP programme in NZ go to: <<http://avpaotearoa.org.nz>>.

## Vocabulary

*programme* — a course for learning  
*alternatives* — other possibilities  
*international* — all over the world  
*workshops* — teaching and practising classes  
*experiential* — learning from activities  
*hands-on activities* — activities which involve doing things  
*build trust in others* — develop a feeling of trust in other people  
*building good relationships* — make a good relationship with other people  
*conflict resolution* — managing a conflict situation peacefully

# Softened requests \*\*

I. Use the polite, soft words from list A, to make the phrases in list B more friendly. More than one answer is possible.

A: Friendly, polite sentence starters

1. Would you be happy to .....
2. How about we.....
3. Is it OK if .....
4. Would it be a good idea to .....
5. Would it be alright if .....
6. Could you possibly .....
7. Do you think you could .....
8. I wonder if I could .....
9. Maybe we could .....
10. Perhaps you could .....



B: Requests

- a. tell me the time?
- b. lend me some money?
- c. I borrow your car?
- d. do the washing up.
- e. go to bed.
- f. I stay here tonight?
- g. I meet your friends.
- h. do the shopping.
- i. give me your address.
- j. pay the bills before we shop for clothes.
- k. show me your photos.



II. Which groups of words from A mean the same thing?

## 'I' STATEMENTS \*\*

This exercise may help you with difficult situations in homestays, or with friends, family or colleagues at work. Here is a way of saying clearly how you feel and why in English, without saying another person is bad or wrong.

**Example:**

A friend returns a borrowed magazine with some pages taken out.

1. Which of the following two statements might make the listener angry, and which might make the listener try to help?

- a. *What have you done with these pages? You're a pain! You've ruined my magazine!* ('You' statement)
- b. *When my magazine has pages taken out I feel upset because I can't read them. I'd prefer to be asked first so I can decide if I need the pages. Is that okay with you?* ('I' statement)

2. Here are some other difficult situations. Read them and turn the 'you' statements into 'I' statements using the following words, (from the example above).

When .....  
(the behaviour or situation)

I feel .....  
(say your feelings)

because .....  
(say why)

I'd like/ Could we/you .....  
(what you want to happen)

Is that okay with you? .....  
(ask for an answer)

i) *You've eaten the last three oranges so there's none for me again. You always do that. You're so selfish and greedy.*

ii) *Why are your papers all over my side of the desk? You're so untidy! You're always leaving things on my desk."*

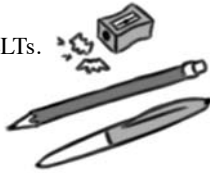
3. Practise using 'I' statements. They may feel strange at first but you will become more comfortable using them and they will help with discussion in difficult situations.

# Where can I learn English? *Classes for new settlers:*

## AUCKLAND

### Selwyn College Community Education

General English, Conversation, levels 1-4+, IELTS.  
Day, evening and weekend.  
245 Kohimarama Road. Tel 09 521 9623  
Email: <info@selwyncomed.school.nz>  
<www.selwyncomed.school.nz>



### Manukau Institute of Technology

School of English Gate 2 J104, Newbury St. Otara. Tel 968-8748  
ESOL classes for beginners to advanced. Some are free for eligible students.

## CHRISTCHURCH

### Christchurch Polytechnic Institute of Technology

Classes are available for migrants, refugees and international students  
Tel: 0800 24 24 76 or visit our website: <www.cpit.ac.nz/schools/school\_of\_english\_language>.

### PEETO The Multi Cultural Learning Centre

80 Rattray Street, Riccarton, Christchurch, Tel 343 2890  
Contact Elise Olivier or Jin Chang for more information.

## DUNEDIN

### Otago Polytechnic School of Foundation Learning

Private Bag 1910, Dunedin 9054.  
Tel 479-6083; ask for Lisette Barwick or  
Pariya Williams

## WELLINGTON

### Whitireia Community Polytechnic

Certificate in English Language  
Certificate in English Language (Advanced)  
Private Bag 50910  
Porirua 5240  
04 237 3103 x 3618  
Or see the website:<www.Whitireia.ac.nz>



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Adult volunteers go to homes, usually once a week

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Email: aucklandcentral@englishlanguage.org.nz

### English Language Partners Auckland South Inc

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Email: aucklandsouth@englishlanguage.org.nz

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Email: aucklandwest@englishlanguage.org.nz

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Tel (09) 489 2078 Fax (09) 489 2076  
Email: northshore@englishlanguage.org.nz

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If you are interested in advertising through *Password* please contact the administrator, Monique Sanna, at <sanna.monique80@gmail.com>.

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**Threats to world peace**  
*— a discussion \*\*\**

*Look at these situations and discuss them with other readers:*

1. Country A has a powerful economy that is dependent on *bio oil* to power machinery in factories as well as trains and cars. But it has a cold climate and needs to buy all its bio oil from Country B. Country B has huge resources of bio oil and is charging Country A a lot of money to buy this. Country A also has a professional army and a lot of weapons.

*What is the problem? What might cause conflict? Have you had any experience of this kind of conflict? Do you think this could start a war? Why? How could these two countries solve this 'problem' without going to war with each other?*

2. Country C has a small group of very rich people from the X race and a large group of very poor people from the Y race. Traditionally X and Y people have never intermarried. There is now a growing number of young Y people in Country C who feel it is unfair that they can never achieve much in Country C's society.

*What is the problem? What might cause conflict? Have you had any experience of this kind of conflict?*

*Do you think this situation could lead to problems for Country C? Why? How could the X and Y people in Country C find a peaceful solution for this situation?*

3. Do you think climate change could also threaten world peace?

*What about a situation in which many countries in the world are being destroyed by rising sea levels — while other countries have reducing water supplies?*

*What about a situation in which war or climate change is reducing the amount of land that can be used to grow food?*

*Do you have any experience of this kind of problem? What risk do you think there might be of countries which can't produce food deciding to invade food producing countries or countries with better climates to take control of its food resources?*

*What can the international community do to prevent such conflicts?*

*Do you think this situation will lead to an increase in the number of refugees? How any refugees should the more fortunate countries take?*

# Mururoa peace *flotilla*\*\*



**Mururoa is a small island in the South Pacific Ocean belonging to Tahiti. On this island the French government tested its *nuclear weapons*, both in the air and underground.**

Because this island was far away from France, the French people were not hurt by *radiation*. However the Tahitian people were hurt. The air was *polluted* with radiation, and the sea around the island was polluted too. The crabs and fish could not be eaten. The pollution was carried by the wind over New Zealand and most other South Pacific countries.

In 1973 the International Court of Justice told France to stop testing nuclear bombs in the air. France stopped this testing in 1974, but continued nuclear bomb testing underground. From this time on there were many protests round the world, but the nuclear bomb testing continued. New Zealanders protested a lot using political and community groups. Some private peace *yachts* tried

to stop the French tests when they sailed through the Mururoa *exclusion zones* between 1972–91.

In 1973 the New Zealand Government sent two of its navy warships, HMNZS *Canterbury* and *Otago*, into the test area. A senior government member was on one of the boats to show this was an official New Zealand Government protest. There were fifteen other boats from several countries and eight of these were New Zealand boats. This peace flotilla was organized by New Zealand peace groups. Some of the Mururoa Peace Flotilla boats sailed to Papeete, the capital of Tahiti, and took the protest there too. There were a lot of reports in the *media* which tried to persuade France to stop the testing.

What were the results of the peace flotilla? Internationally many people learned about the French nuclear tests. The United Nations achieved a *Partial Test-Ban*

Treaty in 1963, but France did not sign it. Finally, on 10 September 1996, came the *Comprehensive Test-Ban Treaty* signed by most of the United Nations members including France. The Mururoa peace flotilla was an important beginning. It helped to get a *ban* on testing nuclear bombs.

## Vocabulary

*flotilla* — a group of boats moving together

*nuclear weapons* — things that kill or hurt people using atomic power

*radiation* — energy that comes from atomic things which kills people, or makes them sick

*polluted* — made dirty

*yachts* — sailing boats

*exclusion zones* — areas where people are not allowed to go

*media* — newspapers, TV, radio

*partial* — only a part, not everything

*Comprehensive Test-Ban Treaty* — an international agreement to stop testing nuclear weapons

*a ban on* — not allowing

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## Discussion

- Do you think nuclear power should be allowed for making electricity?
- Should any countries be allowed to have nuclear weapons?

Archibald Baxter was born in Dunedin in 1881.

# Archibald Baxter \*\*\*

When World War I started in 1914, he was 33. He believed that war and violence were wrong, for many reasons. He said that a victory for one side *sowed the seeds of* future wars. As a Christian, he *was opposed to* war — the Bible says, “You must not kill”. As a *socialist*, he believed that war was for the benefit of ‘imperialists and financiers’. Imperialists were people who wanted to gain control over another country and financiers were rich capitalists who made money during war. New Zealand workers did not want to fight German workers. As he says in his book, *We will not cease*, the millions of soldiers who died in the war were mostly ordinary workers.

In 1916, the New Zealand government introduced military *conscription* which meant that all young men had to join the army and would probably go overseas to fight for Britain. This was not surprising. Britain needed help from the British Empire, which included New Zealand. Also most of the early immigrants to New Zealand were from Britain which they still called the ‘home country’.

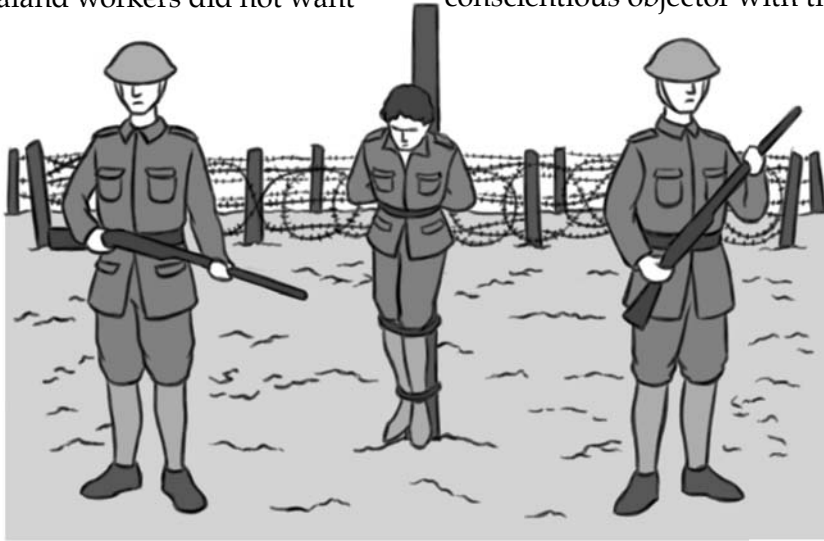
Archibald Baxter was a *conscientious objector*. He refused to fight for moral reasons. He and six of his brothers, who were also conscientious objectors, were arrested for refusing to join the army and sent to prison in the North Island. Archibald and two of his brothers were sent overseas with the New Zealand army.

Archibald refused to obey orders from officers. While many officers talked to him and tried to persuade him to give in, he would not change his mind. Because of this he suffered cruel punishment. For a time, he was not allowed food and he was beaten by officers. For many days he was tied to a post with his hands behind his back for up to four hours and finally he was taken to the battle front in Ypres in France. Here *shells* were falling all around. He saw for himself the terrible reality of war. More than a million young men on both sides died in Ypres.

When the army moved from Ypres, he got lost. By this time his body was like a *skeleton*, he was weak with hunger and could only crawl on his hands and knees. He was found by two British soldiers and taken to a hospital. After five weeks, he was sent to a mental hospital in England to rest until he was well enough to return to New Zealand.

What did the soldiers think of having a conscientious objector with them in France? He

had many friends among the soldiers. When he was not allowed food, the cook hid food for him. The soldiers wanted to have him in their hut to protect him. Some of the soldiers were socialists and enjoyed talking to him about his beliefs. They said that he had courage because he refused



to *give in* even though he was treated very badly. Some officers liked him too. Archibald Baxter did not complain about the officers who *abused* him. He blamed the war which made men behave like this.

His book about his experiences was first published in 1939. It helped to change attitudes about war.

## Vocabulary

*sowed the seeds of* — started

*was opposed to* — was against

*socialist* — person who believes that a country's wealth should be shared equally between all people

*cease* — stop, give in

*conscription* — making a law that people have to join the army in war time

*conscientious objector* — a person who refuses to fight for moral or religious reasons

*shells* — exploding things from big guns

*skeleton* — bones of a body with nothing on them

*give in* — agree to what they wanted

*abused* — were cruel to



# Dorothy Brown and the National Centre for Peace and Conflict Studies \*\*\*



Dorothy Brown, who died in Auckland in November last year and to whom this issue is dedicated, was a highly intelligent woman who, like many good people, had dreams.

But Dorothy was different from many people in that she made sure her dreams came true.

She was trained as a *botanist*. Later she became a much loved and respected

English teacher and teacher educator. She was a great *advocate* for peace and justice and was an important member of a church peace group. But she wanted to do more.

She talked to others in peace and justice groups about how New Zealanders should get the chance to study at a *tertiary* Peace and Conflict Studies Centre. At first they thought that this would be achieved by establishing scholarships for New Zealanders to study at the well known Centre in Bradford, England. But she had discussions with Kevin Clements who started the Peace and Conflict Studies Centre in Queensland. As a result she and a group who worked with her decided to put all their energy into *promoting* the establishment of a centre in New Zealand. But how could this be done? It was a big dream, very difficult to make a reality.

Dorothy was never *put off* doing something because it was difficult. In 2004 a public meeting was held at which Kevin Clements explained the advantages of having a centre in New Zealand. At this meeting Dorothy called for people to work with her to establish a *trust* that would work to get the centre set up. A number of people volunteered. Later they were joined by Maui Solomon who represented *tangata whenua* (Maori).

Together they organized a number of public meetings, planning meetings and meetings with *key* people in the peace movement in New Zealand. They also called for donations and raised \$1.25 million. At last they had enough to take the next step.

They then sent out invitations to all the universities in New Zealand to ask if they would agree to host the new centre. In the end three universities were interested — AUT University, Victoria University

and Otago University. Finally Otago was chosen in mid 2006, for various reasons. One important reason is that it could get money from the government to establish a Chair (academic leader) through the Leading Thinkers programme. After talks with Otago an agreement was signed in August 2007.

The next step was to *launch* the centre, and a successful ceremony and symposium (learning meeting) were held in October that year.

The final step in the setting up was to appoint the first Chair. More than 60 people applied, and Kevin Clements was chosen in August 2008 and started work there in 2009.

The National Centre for Peace and Conflict Studies is now fully established. It has postgraduate programmes promoting research and will soon be starting undergraduate programmes. Its aims are to bring together research in peace and conflict studies in New Zealand, run peace and *conflict resolution* courses, carry out research in these subjects, create *links* with peace research institutions in New Zealand, have links with non government organizations and community groups promoting peace in New Zealand and overseas, and encourage peace research across all *disciplines*.

The impossible dream that Dorothy had, has at last come true.

## Vocabulary

*botanist* — person who studies the science of plants

*advocate* — a person who speaks strongly for something to happen

*tertiary* — for adults

*promoting* — speaking strongly in favour of something

*put off* — discouraged from doing something

*trust* — an organisation that keeps and manages money for someone

*key* — important and with influence

*launch* — officially start

*conflict resolution* — stopping fighting and disagreements peacefully

*links* — connections, communication

*disciplines* — academic studies in various subjects

## Discussion

- Do you think peace and conflict are suitable subjects for research? Why? Why not?
- Would you like to study this subject? Why? Why not?
- What might be the result of doing research in these subjects?
- Do you know of any universities or organizations in other countries doing this kind of research?
- If so write a paragraph for Kevin Clements explaining where they are and what they do.

# COOL SCHOOLS



**It's lunchtime at school. Some 9-year-old boys are having a game of soccer in the playground.**

Suddenly two of the boys, Terry and Matt, stop playing and start shouting angrily at each other.

The peace mediators arrive. They are also 9 years old. They are wearing blue caps with the words 'Cool Schools'. The four boys sit down together.

The peace mediators ask: "Do you agree to the rules of mediation? No interrupting. No *name-calling* or *put-downs*. Be as *honest* as you can. Agree to *solve* the problem."

Terry and Matt agree.

The mediators listen carefully as each boy says what the problem was. Terry says he never got a turn with the ball and he felt angry. Matt says he was going to kick a goal when Terry *snatched* the ball. The mediators ask Terry if he can think of an answer to the problem. Terry says he'd like the other boys to kick the ball to him more often. Matt says when he kicks the ball to Terry, Terry misses it. Terry says he needs more practice. Matt says he could practise with him after school. "Okay," says Terry. Both boys smile.

These four boys are taking part in the Cool Schools Peer Peace Mediation programme. The programme was written by the Peace Foundation in 1991. It runs in nearly two thirds of New Zealand primary, intermediate and high schools.

Students at school are *trained* to become mediators and help their peers (other students) to *settle arguments*. Mediators learn how to listen carefully to problems and how to ask good questions. It is not the role of the mediators to fix problems. Instead, they help others find answers to their own problems.

Students like the Cool Schools programme

because it can make the school a happier, safer and more peaceful place.

Teachers like the programme because the students can settle *minor disputes* themselves. About 80% of the minor disputes in schools are *resolved* through the Cool Schools mediation process. This means the teachers have more time for other things.

Parents are also pleased with the programme. They see their children learning to resolve their own problems at home as well as at school.

## Vocabulary

- mediator* — a person who works with both sides of a disagreement and helps people agree on an answer
- name-calling* — using harmful words to describe someone (eg you are stupid; you are an idiot)
- put-downs* — words that make a person feel small and unimportant
- honest* — truthful
- solve* — find an answer to a problem
- snatched* — suddenly took
- trained* — taught how to do something
- settle an argument* — end a disagreement
- minor disputes* — small but serious disagreements
- resolved* — brought to an end

## Discussion

Does your local school run this programme? Have a look at your school's website. Or ask at the school.  
 If you would like more information look at the Peace Foundation website for Cool Schools: <<http://www.peace.net.nz/index.php?pageID=24>>.  
 Or watch the YouTube video 'Take a Look at a Cool School' where students talk about the programme in primary school. <<http://www.youtube.com/watch?feature=endscreen&v=epqh4q1bt44&NR=1>>.

# READERS' PAGE

*Here are stories written by two of our readers who found peace in New Zealand*

## First days in New Zealand

I have been in New Zealand for nine months. The first day I liked the nature that I saw here. It looked like paradise to me. However, after we had been in a camp for a while I started feeling so sad because I missed my house, family and friends.

When food time came we went to get our food, and we stood in a queue and I started crying because I asked myself what had happened to me and to my country.

I said to myself, 'In my country I was rich and I had everything, and now I am standing in a queue. I can't believe this!'

A few minutes later a nice lady came to speak to me and tried to help me feel strong. She told me, 'It's difficult in the beginning, but everything will be okay later.'

My mother tried to help me as well and told me, 'Our lives are the most important things and we are together — this is the best.'

Finally, after these words I felt better and I now like New Zealand and the friendly people in New Zealand.

*Teeb Jumaah, Northcote, Auckland*



### Dear Readers

We like to have a Readers' Page, but we don't always have enough material. Please send us letters, stories and poems, and we will print the best ones.

### Send your writing to:

The Editor, Password, 37 Margot Street,  
Epsom, Auckland 1051.

Note that the editor may edit your writing.



## Ali Shakiba's story

My name is Ali Shakiba. I come from Iran and was born in Tehran. Tehran is the capital city of Iran. I lived in Iran for 22 years. Now I'm 25 years old and my birthday is September. I used to have a big family but I lost two brothers and a sister. There are six people in my family now: my parents, me, my two brothers, and a sister. I enjoy my life because I live with them. I studied in my country for about 10 years. I graduated from high school and then I was the owner and manager of a business selling men's and women's shoes and bags.

Suddenly I decided to move to New Zealand because most of my family were living here. However I had a big problem with the government because I had never joined the Iranian army. Every time I tried to leave I failed because I couldn't get a proper passport. Finally one of my friends helped me to get a false passport. I left my country after two years and went to Thailand.

When I was in Thailand I thought my problems were over but they had just started because I had no money and no place to stay. Every time I went to the New Zealand embassy for help they told me they couldn't help me and it was not possible for me to get to New Zealand because I didn't have a proper passport.

Finally I overcame my problems and I came to New Zealand. When I arrived the first person I saw was my youngest brother and I didn't believe what I saw. Oh my God! He was grown up and changed so much and so were other members of my family. My father was especially changed. The last time I had seen him was before they came to New Zealand. Then his hair had been black, but now his hair was all grey and he looked very old. Then we went to the new house and I saw many people waiting for me. We had a big party.

*Ali Shakiba, Auckland*

# Idioms Corner— *making peace* \*\*\*

Look at how the idioms in italics are used in the sentences below and try to guess their meaning. Then see if you can match the idioms with their correct meanings in the exercise below.

- We all *take our hat off to* Dorothy Brown for making difficult things happen.
- One man said he liked the idea of a Peace Studies Centre, so we asked him to *put his money where his mouth was* and fund it. Much to our surprise, he agreed.
- People didn't think we'd find an ongoing sponsor to fund a Peace Studies scholarship, but *against all the odds* we found someone to fund it and we're delighted!
- We weren't sure how many people would apply for the scholarship, but news of the scholarship soon spread *by word of mouth* and we had several good applicants.
- We didn't get money for the peace work from Mr X, but he introduced us to Mr Y, who gave us a lot. *Every cloud has a silver lining*.
- Peace education teaches people how to *bury the hatchet*, and *pour oil on troubled waters*.



Match the idioms on the left with their correct meaning on the right.

- |  |   |
|--|---|
| 1. <i>bury the hatchet</i>                   | a) by speaking  |
| 2. <i>take your hat off to</i>               | b) some good usually follows even from bad situations       |
| 3. <i>put your money where your mouth is</i> | c) a surprising and unexpected success                      |
| 4. <i>against all the odds</i>               | d) prove you believe something by supporting it financially |
| 5. <i>by word of mouth</i>                   | e) stop fighting  |
| 6. <i>every cloud has a silver lining</i>    | f) admire, respect  |
| 7. <i>pour oil on troubled waters</i>        | g) make peace between people who are arguing                |

## Peace proverbs and sayings †

"A proverb is a short sentence based on long experience." — Miguel de Cervantes (Spanish writer)

Proverb or saying	Meaning (from below)
1. When my heart is at peace, the world is at peace. <i>Chinese proverb</i>	
2. There never was a good war or bad peace. <i>Benjamin Franklin, American statesman</i>	
3. Peace is always beautiful. <i>Walt Whitman, American poet</i>	
4. Peace is the only battle worth waging. <i>Albert Camus, French/Algerian writer</i>	
5. Peace [starts with] lessons we learned as children: the need to share, to be kind, to do [to] others as you [want them to do] to you. <i>Dorothy Brown, NZ ESOL teacher</i>	



Match the sentences below to the ones above

- We must teach children how to live peacefully.
- When each person has a peaceful heart (peaceful feelings), you can't make war.
- War is always bad and peace is always good.
- Peace is always good to see.
- Disagreeing to make peace is the only good kind of fighting.

# Peace and conflict words \* *Write words from the box below into the gaps:*

Last week at a school, two students (1)\_\_\_\_\_ at lunch time. Fighting at school is against the school rules in New Zealand. Students do not have to (2)\_\_\_\_\_, but if they (3)\_\_\_\_\_ with each other about something, they cannot fight. The principal (head teacher) of the school told the students to come to the school office to talk about their problems and to (4)\_\_\_\_\_ not to fight again. The principal also asked the parents of the two students to visit the school for a meeting. He told them that the two boys had to (5)\_\_\_\_\_ and that they had to stay at home for two days until they agreed to (6)\_\_\_\_\_ when they met each other at school.

keep the peace    keep out of trouble    had a fight    make an agreement    disagree    think in the same way

## PASSWORD

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## ANSWERS

**Peace sites \***  
A2 B3 C1

**Symbols of peace \*\***  
1b 2c 3f 4d 5e 6a

**Peace values \***  
A respect, reject, share, listen  
preserve, rediscover  
B 1b 2b

**'I' statements \*\***

1. a might make the listener angry and b might make the listener try to help
2. Possible answers:  
i) When no fruit is left for me I feel a bit angry because I don't get healthy food. I'd like us to/could we possibly agree to share the fruit more or less equally. Is that okay with you?  
ii) When your papers get mixed up with mine I get confused and have to spend time sorting them out. I'd like us to/could we possibly decide where the dividing line between your space and mine is so I know how much space I've got. Is that okay with you?

**Softened requests \*\***

I

1. a,b,d,h,i,k    2. d,e,h,j    3. c,f,g
4. b,d,e,h,i,j,k    5. c,f,g    6. a,b,d,h,i,k
7. a,b,d,h,i,k    8. e,h    9. d,e,h,j
10. a,b,d,h,i,k

II

1,6,7,10; 2,9; 3,5

**Idioms Corner \*\*\***  
1e 2f 3d 4c 5a 6b 7g

**Peace proverbs and sayings †**  
1b 2c 3d 4e 5a

**Peace and conflict words \***

1. had a fight    2. think in the same way    3. disagree    4. make an agreement    5. keep out of trouble    6. keep the peace