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Motivation and Contribution in Building a Culture of Peace:
A case study of International Cities of Peace

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Abstract

Originally a term created by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), a '**culture of peace**' describes the many aspects making up a culture, but including a message and intention of peace which permeates throughout every aspect of that culture. International Cities of Peace is an organization based in Dayton Ohio, USA, which seeks to connect collectives around the world with a focus on building a culture of peace. Today, over 250 communities spanning the far reaches of the globe are recognized as Cities of Peace, involving leadership and organization from thousands of individuals who are all uniquely motivated to contribute to building this culture of peace. Foremost scholar on the topic of 'cities of peace,' Dr. Peter van den Dungen authored the only scholarly article documenting International Cities of Peace, written in German. In addressing a gap in scholarly literature about International Cities of Peace, the present research begins a process of collecting and documenting empirical data about the organization in the English language for the first time by seeking out key contributors to the organization's origins, implementation, and growth. The present research contributes the premier foundation for more academic research to follow by employing a qualitative, inductive research methodology through the use of in-depth semi-structured interviews with contributors to the International Cities of Peace organization. Each interview is guided by two overarching research questions, both with an inherent tie to the organization: **what motivates individuals to contribute to the building of a culture of peace? And, what contributions have these individuals made to the organization's goal of building a culture of peace from the ground up?** Three key figures in the International Cities of Peace story were interviewed including Dr. Peter van den Dungen, the organization's founder and chair Fred Arment, and prominent New England based peace activist, community organizer, and liaison to an officially recognized City of Peace Frank Thacker. Results of the interviews indicate motivations stemming from inspirational lived experiences of contributors and the pursuit of a just and meaningful life. Additional findings show a strong link from contributors' work in

small, local peace initiatives to a growing global network of collectives pursuing the fruition of an omnipresent culture of peace the world over.

A discussion of relevant literature is deliberately presented as a historic lineage of scholarly text mirroring the chronologic ordering of data presentation beginning with the interview with Dr. van den Dungen who's career's work represents an inspiration for the organization's beginning, then moving to Fred Arment who built upon Dr. van den Dungen's work and crafted the organization's mission and implemented his ideas in the real world, finally concluding with Frank Thacker who serves as an example of what the organization has produced, officially recognized Cities of Peace.

Key words: peace, culture of peace, motivations and contributions

Chapter I

Introduction

Researcher's orientation to the topic

When I was a young boy, aged 7-8 years, my mid-western American elementary school introduced a peer mediation program in which students were trained to help other students navigate conflicts through use of nonviolent methods of resolution such as personal reflection, listening, use of 'I statements' and compromise. I volunteered to be a peer mediator. Through my experiences related to conflict resolution and mediation I was exposed to the power of peace and the concept of restoring peace when moments of violence, frustration, and misunderstanding arise amongst young school children. My knowledge of nonviolent conflict resolution techniques enabled me to offer assistance to peers in moments of conflict. I too could request another peer mediator's assistance if I were to find myself struggling to overcome conflict with a classmate. Exposure to peace and problem solving techniques at that time sparked what has now become a life-long passion for learning about humankind, socialization, and the general concept of peace.

As a teenager, I began mentoring 'at-risk-youth' in programs run by a non-profit organization in my local community, eventually starting my own mentor-based summer program for juvenile offenders. This kind of work lead me to pursue a Bachelor's degree in Sociology with a minor in Psychology. While I strove to understand major forces, constructs,

and tendencies of society and the inter-workings of the human mind, the concept of peace followed me through all of my experiences. I would often wonder, 'What is peace? How do individuals achieve inner peace? And, how do we achieve peace in societies around the world? Do others contemplate these ideas too?'

Throughout my time in graduate school, where I have been pursuing a Master's degree of Sociology, the concept of peace has continued to drive my intellectual curiosities, especially with concern to the many sociological theories and studies I have engaged in my academics. A particular peace-focused organization which has fascinated me for years, International Cities of Peace, was first introduced to me by my grandfather who has been involved with the organization in recent years. My grandfather, who has been a life-long peace activist, led his local town's 'Peace and Justice Committee' to establish their community as a City of Peace, officially recognized by International Cities of Peace. When I heard of this, I was impressed by my grandfather's achievements in furthering a peaceful message in his community. I was also motivated to explore his path further as I imagined his peace efforts were focused on more than simply furthering a *message* of peace and perhaps on establishing what I now understand to be a *culture* of peace. Thus, I have chosen to direct my Master's dissertation research on this topic, centered around discovering more about what a 'culture of peace' is, and the lived experiences of individuals who organize around a shared goal of building a culture of peace.

In narrowing my research focus, I decided to pursue a case study of the International Cities of Peace organization. Quickly, I realized that the scholarly literature regarding this

particular organization is very limited. In fact, only one peer-reviewed article regarding International Cities of Peace exists, and is written in German by renowned peace academic and pioneer in the field of what is now commonly known as 'Peace-Studies,' Dr. Peter van den Dungen. I viewed this gap in scholarly literature as a fantastic opportunity to begin laying the academic foundation for scholarly work to be contributed regarding International Cities of Peace in the English language.

Approaching the research

Great research begins with questions, in my case, lots of questions. I began to approach my initial idea to research the International Cities of Peace organization by reading through the most comprehensive literature on the organization, their own website. The organization has an expansive website which describes their history, mission, and details the specific initiatives of their large and growing list of recognized Cities of Peace. While I read, I began cataloging a list of questions:

> What is a 'culture of peace?' Why and how are people in these 'Cities of Peace' organizing around the goal of becoming recognized as such? What are the parameters and requirements for becoming a City of Peace? Who are the community organizers of these peace efforts? Are there commonalities between peace activists involved in Cities of Peace? Are there commonly shared types of peace-contributions, or commonly shared methods of taking action for peace related goals? Etc.

While my list of questions grew longer and longer, I felt the need to start with some very basic, foundational questions as it is my intention to contribute the premier empirical data on the organization, laying the initial foundation for more research on this organization to

follow. Eventually, I was able to identify two key questions to build my project around: **What motivates individuals to contribute to peace-focused initiatives, such as International Cities of Peace?** And**, what do such individuals contribute to these initiatives?** In other words, I wanted to explore what inspires people to become involved with peace-activism, and what peace-activists actually *do.* I orient these two core questions within the International Cities of Peace organization due to the organization's widespread reach (having over 250 recognized Cities of Peace), and due to my own personal connection to the organization through my grandfather, with whom I share a deep rooted intertest in peace and human beings.

Already, my research project was taking an inductive and inherently qualitative approach as I sought to draw meaning from the potential data I could collect. In early talks with my grandfather he showed interest and support of my research ideas. He agreed to help guide me throughout the research process, serving as a primary gatekeeper to International Cities of Peace. Due to his experience as an organizer and peace leader in his own community and his notoriety within the International Cities of Peace organization, I asked if my grandfather could potentially help me network within the organization and identify other participants with whom I could speak. I knew early on that interviewing individuals who had contributed to the organization would be my primary methodological focus. Not wanting to employ too rigid of an interview design, and aiming to collect qualitative data from which meaning could then be derived, I intended to allow for my interviews to be accommodating to information I could not plan for ahead of time. I did not require the rigidity of quantifiable methods such as a survey or questionnaire. Thus I decided to use a semi-structured interview design with

prospective participants, like a 'guided conversation,' and maintain an inductive approach to data collection and analysis. My analysis of data would occur continuously throughout the research process, as I would reflect on prior literature and draw from my own academic and experiential knowledge of sociological theory, human interactions and motivations, and peace and conflict resolution.

We can all think of a concept such as peace and make logical and instinctive guesses at what may motivate individuals to become peace activists, and the kinds of things such people might do to achieve their goals. However, without documented empirical data, a guess or instinctive feeling would simply be speculation. This is precisely why I am seeking to begin the process of documenting empirical data about an organization which has made a considerable impact in growing an international network of hundreds of communities involving efforts by many thousands of individuals around the world, thus stirring the global conversation around peace.

Organizing the Research

This research project is designed to show my process as a student researcher attempting to begin collecting and analyzing empirical data about the motivations and contributions of individuals who have contributed to furthering the mission as laid out by International Cities of Peace, in essence: building a culture of peace that is shared throughout the world (International cities of Peace website, 2019). I start by showing how relevant existing literature contributes to defining the context of my own research and analysis and lends to a critical approach to identifying possible themes, links, and support of known theories of how societies work as well as the role individuals play in building a culture of peace. A discussion

of relevant literature is deliberately presented as a historic lineage of scholarly text mirroring the chronologic ordering of data presentation beginning with the interview with Dr. van den Dungen who's career's work stands as inspiration for the organization's beginning, then moving to Fred Arment who took such inspiration and crafted the organization's mission, implementing his ideas in the real world, and concluding with Frank Thacker who serves as an example of what the organization has produced, officially recognized Cities of Peace born from the motivations and contributions of individual peace actors. Not only does the discussion of relevant literature showcase the history of peace organizations and the concept of a 'culture of peace,' but it also informs the context and degree of analytical depth of data collection, i.e. interview response data, and serves as an academic investigation of the most prominent issues related to the present research. I then discuss my research aims and questions which inform the specific methodological approach I have taken, and the unique methods employed. In concluding this research project, I lay out my findings from collected empirical data, and discuss potential conclusions and implications of this foundational body of work.

Chapter II

Prior Literature

Overview

In this chapter, I use existing literature to illustrate a brief chronology of how contemporary organizations with a core focus on promoting peace and preventing violent conflict first developed in the international governmental arena and later in the citizen-community based sector. I explore how and why these peace collectives began and evolved, and what motivates individuals to contribute to such collectives, including the International Cities of Peace organization. In doing so, I identify an absence of scholarly literature pertaining to this particular organization which is comprised of thousands of influential actors connecting the far corners of the globe through a peace-driven agenda. To begin the process of advancing a body of literature based on empirical data pertaining to International Cities of Peace, I show precisely how the existing literature has informed the guiding questions of my research: **what has motivated people to contribute to the organization add its mission? And, *what* have such actors contributed to furthering the organization's mission of building an international culture of peace from the ground up?**

By initiating a review of relevant literature, I establish an understanding of the key concepts of 'peace' and 'culture of peace' and locate their origins. While perceptions of what 'peace' means may differ between individuals due to our own subjectivities, there have been efforts

to establish concise parameters for this term in relation to the perceived need for peace in communities around the world. I believe that it is important for a term to be well defined when multiple parties are going to be using such a term in a collaborative effort focused around achieving mutual goals. Going one step further in qualifying the specific terminology of this project's scope, defining the concept of a 'culture of peace' is both complex and not concisely agreed upon by all who use the term. Just as the concept of *culture* is constructed from a wide range of factors, a culture of *peace* also consists of a wide range of factors, but which have a consideration for peace inherently instilled across the board (de Rivera, 2009). In understanding what this concept means, first having an appreciation of where the concept comes from is paramount.

Historic Developments

Some of the first documented efforts to establish a peace-based organization in the international community come from the League of Nations, as chronicled by Yale University's *The Avalon Project* (2008) and Tomuschat's detailed account of the history of the United Nations (1995). Following the first World War, the world's inaugural intergovernmental organization for peace was created, known as the League of Nations (The Avalon Project, 2008; Tomuschat, 1995). The League of Nations, or simply the LN, was comprised of representatives from various world governments who pursued the shared goal of preventing war and violent conflict in international relations by agreeing to a code of conduct entitled "The Covenant of the League of Nations" which stated the following:

> "In order to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war,

by the prescription of open, just and honorable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another,
Agree to this Covenant of the League of Nations," (The Avalon Project, 2008).

However, the LN was able to achieve only minor successes, and is generally regarded as a failed organization which crumbled into nonexistence with the rise of the second World War (Tomuschat, 1995). Although the LN was unable to prevent mounting violence around the world, notably including increased conflict between Japan and China, Mussolini leading a violent strike on Ethiopia, and Hitler's violation of the Versailles and Locarno treaties and his eventual rise to power in Germany leading to the ignition of WWII, the League did serve as an grounding point of reference for a more impactful organization to follow (Tomuschat, 1995).

In addition to Tomuschat's writings, Levy and Sznaider contribute further documentation of the birth of the United Nations (UN) which succeeded the LN, born from its ashes and taking knowledge and newfound perspective from the failures of its predecessor (Levy & Sznaider, 2006; Tomuschat, 1995). Mirroring the postwar tone felt by the international community after WWI, a perhaps even greater need to seek peace and prevent such atrocious acts of violence was shared by many nations reeling from the devastation of WWII (Levy & Sznaider, 2006). This time, however, the new intergovernmental peace-focused organization known as the UN would not fail as preventing another world war rose to the utmost priority in the intergovernmental community. At this time, many peace-focused movements, organizations, and concepts began to emerge including the United Nations, the U.S.'s Committee for a SANE Nuclear Policy, Britain's Direct Action Committee, the concept of

human rights, and peace education initiatives among others (de Rivera, 2009; Howlett, 2019:

Levy & Sznaider, 2006). Due to the devastating atrocities of war, world leaders and civil

activists alike recognized the need to pursue a global shift, even a *cultural* shift in the way

people approach conflict (Levy & Sznaider, 2006; Tomuschat, 1995).

The UN itself, and its official sub-agencies provide rich empirical accounts of their formative

processes and historic moments such as the coining of the phraseology 'culture of peace,'

(UNESCO, 2019; United Nations, 2019). Shortly after the UN was established in 1945, a

specialized agency within the UN was created specifically to promote their mission through

efforts based on education, sciences, and cultural initiatives and was fittingly entitled the

'United Nations Educational, Scientific and Cultural Organization' (UNESCO, 2019; United

Nations, 2019). In the 1990s, UNESCO drafted the *Culture of Peace Programme* as an effort

to reduce violent conflict around the world (UNESCODOC, 1998). The UNESCO program

was submitted to and then adopted by the UN general assembly and has been used as guide

to promote non-violent conflict resolution, in effect, solidifying the phraseology 'culture of

peace' in the English vernacular (UN Documents, 1999; UN Docs, 2000; UNESCODOC,

1998). From the UN's incorporation of the phraseology and recognition of promoting a

culture of peace as a transnational priority, countless authors, activists, and academics have

subsequently produced a plethora of multidisciplinary literature related to promoting cultures

of peace.

Notably, the Handbook on Building Cultures of Peace (2009) locates its origins in the

UNESCO and UN contributions to promoting cultures of peace, and attempts to uncover the

deep complexities of such endeavors. The Handbook, edited by Clark University's Dr. Joseph de Rivera, contributes a guide to the multidisciplinary concepts and developments related to building cultures of peace that can be implemented around the world (de Rivera, 2009). At the core of building a culture of peace is peace education, also well documented in Cairns and Salomon's Handbook on Peace Education (2010), which strives to instill the knowledge and skills necessary to produce effective teachers and learners of peacebuilding techniques in order to create and maintain a growing culture of peace (Cairns & Salomon, 2010; de Rivera, 2009).

Additional Contributions

Scholarly research related to building a culture of peace, peace-based organizations, and the motivations and contributions of peace activists extends into a wide range of subtopics and academic fields both within and beyond the field of sociology. Howlett's *Peace Movements and Conscientious Objection* (2019) contributes a historic look at how and why peace trends have evolved from ancient times to present day (Howlett, 2019). Notable theological scholar Andy Crouch has studied how all types of cultures change, finding that for an existing culture to change something new much be created (Smith, 2008). In this line of thinking, perhaps a culture of violence could be transformed by the creation of a culture of peace. In order to do this, Founding Director of the International Institute on Peace Education and the Global Campaign for Peace Education Dr. Betty Reardon has stated that we can begin creating a culture of peace by taking simple steps, such as being tactfully mindful of how we converse with those of a differing opinion or perspective, stressing the importance of keeping

a line of dialog open, one which is inclusive and accepting of differing viewpoints (Reardon, 2019). Taking the idea of creating a new culture one step further, Dr. Simone Flynn contributes research on the concept of ideal vs. real culture, and asserts that certain cultures have ideals, values, or goals which may be foundational and crucial elements of that culture, however those cultural elements may not be the reality of the culture in its active state (Flynn, 2019). Thus, a culture of peace may hold peace and non-violence as fundamental pillars of the culture, yet there may still be violence within that culture, peace being held up as the ideal goal of the culture.

Bridging Prior and Present Research

The present research is not solely concerned with a culture of peace and peace-based organizations however, it is also rooted in understanding the lived experiences of individuals and their motivations to contribute to building a culture of peace. In a study closely related to the research presented here, Bordin, Edwards and Oskamp sought to uncover potential motivations of individuals to engage in peace activism by interviewing active members of the peace-based organization Beyond War about their 'backgrounds, experiences, and attitudes,' (Bordin, Edwards & Oskamp, 1992). Their exploration found that all participants reported being motivated by some kind of influential life experience and the threat of nuclear devastation, leading them to pursue a counter to the existing culture of violence throughout the world. Participants also described their decision to pursue peace activism as a moral issue and a responsibility to pursue peace. The findings of this research also note that those who participate in peace work contribute not just support for one-another in their pursuit of peace,

but also great influence in the field of peace studies, in their familial and social networks, and even in the global discourse on peace and conflict resolution, potentially directly influencing governing bodies' policy agendas. Additionally, this study explicitly highlights a need for further research on motivations of peace activists, stating "more attention has been given to measuring the extent of a person's peace activism than to understanding what motivates it," (Bordin et al., 1992: 50).

In a similar line of research, sociologists James Downton and Paul Wehr published a book chronicling their study of how and why some peace activists maintain a lasting, career-long commitment to a cause (Downton & Wehr, 2019). They write, "recruiting, and then keeping, participants is particularly difficult for movements like the peace movement where the personal interests of peace workers are not consistently threatened and the public good they seek offers them little material reward,"(2019: 01) urging the question: what might motivate a peace worker to continue their work for a prolonged period of time? Their findings suggest that peace work can become a part of an individual's identity, it becomes a moral duty and a life's purpose (Downton & Wehr, 2019).

Operationalizing 'Peace'

The purpose of the present research is to present qualitative empirical data, gathered from individuals who have their own unique perspectives, expertise, and conceptualizations of specific terminologies such as *peace* and *culture of peace*. Terms such as these are not used as variables with operational definitions for this research project, but rather are terms to be

discussed as pertaining to the subjective perspectives of various individuals and/or collective

groups. To provide an example of how peace is defined in similar but not identical modes, I

present a description of peace from two sources most relevant to the present research; first a

quote from UNESCO's (established the *Culture of Peace Programme*, see *Historic*

Developments p.12) official website:

> "Peace is reverence for life.
> Peace is the most precious possession of humanity.
> Peace is more than the end of armed conflict.
> Peace is a mode of behaviour.
> Peace is a deep-rooted commitment to the principles of liberty, justice, equality and
> solidarity among all human beings.
> Peace is also a harmonious partnership of humankind with the
> environment,"(UNESCO, 2019).

In a somewhat similar, yet uniquely independent description of peace, the International Cities

of Peace organization's website states the following:

> "International Cities of Peace defines peace as safety, prosperity and quality of life:
> the global consensus values of peace. To encourage collaboration and promote
> respect for people of all faiths and creeds, the Golden Rule provides an ethical basis
> for enabling all communities within cities of peace to work together toward a culture
> of peace,"(International Cities of Peace, 2019).

These unique perspectives on peace serve to orient the reader to the concept of peace, while

also noting that this concept is intended to be shaped by an individual's inherent subjectivity.

As International Cities of Peace is the focus of the present research, it should be noted that

this research takes on the organization's view that a culture of peace is born from the

melding of diverse peoples possessing potentially diverse perspectives of peace while

maintaining the Golden Rule of treating others as one wishes to be treated themselves

(International Cities of Peace, 2019).

International Cities of Peace

The International Cities of Peace organization reflects the content of the aforementioned

Handbook on Building Cultures of Peace (2009) as well as the Handbook on Peace

Education (2010), and additionally echoes the intent of the UN and UNESCO peace-centered

initiatives. As a key concept of the organization, International Cities of Peace was developed

with a goal of helping validate and connect cities around the world that have expressed a

collective interest or need to promote a culture of peace in their community (International

Cities of Peace, 2019). As their website reports, many of the locations recognized as Cities of

Peace are the result of community members self-organizing in response to a past tragedy, or

simply due to shared interest within the community to establish their city as a central locale

fostering a culture of peace. While the organization's website is vastly detailed with

contributors' and collaborators' testimonials along with media reports of the organization's

work, they explicitly recognize a lack of scholarly literature documenting their widespread

organization (International Cities of Peace, 2019).

Dr. Peter van den Dungen, who authored the only scholarly article about International Cities

of Peace, entitled "Idee und Geschichte der neuzeitlichen Friedensstadt" (2009), has written

about the organization and its contributions to growing a global culture of peace. In his

Peace Tourism chapter of the International Handbook on Tourism and Peace (2014), van den

Dungen writes that one major impact from the establishment of 'cities of peace' has been

peace tourism (van den Dungen, 2014). He describes how places around the world have

become known as cities of peace, either through recognition by an organization such as

International Cities of Peace, or due to a location's historical context like Hiroshima having been devastated by nuclear war and reconstructing itself with peace as a foundational element. The peace-related notoriety of such cities has become not just a cultural sentiment but a tourism attraction indicative of an interest or inclination toward peace from a global community (van den Dungen, 2014).

In my analysis of the literature discussed here, I recognize an indication from the historic efforts to not only define such phraseology as *peace* and *culture of peace*, but also to promote these concepts as wanted and even needed goals to be incorporated into and institutionalized within societies around the globe that have been primarily motivated by past tragedies, typically caused by horrific acts of violence. Contributions have been made in the effort to define and promote the spread of a culture of peace by an international community employing various strategies including the drafting of new policy agendas (both domestic and international), improving international relations and avenues of communication, and improving the shared societal values related to peace, violence, and standards of human rights.

Chapter III

Methodology & Methods

Research Design

From my initial idea to pursue a case study of International Cities of Peace, I knew I wanted to take a qualitative approach to the research. I have never had a naturally quantitative mind, and I tend to initially think about sociological topics from a qualitative perspective. As noted in the Introduction chapter, I have had many experiences working on the 'microsociological' level in mentoring programs and working with school children, and I have heard many stories from my grandparents of the individuals they have met in their peace work and counseling careers, all of this contributing to my unique orientation to sociology as an entire field of study. I like to try to understand the individual and how they are impacted by and contribute to greater social forces and phenomena. The first thought I had when thinking of researching International Cities of Peace was, 'I should interview my grandparents about their work,' knowing that they have so much information to share from their careers in social work and peace activism, much of which would be very valuable qualitative data for a sociologist such as myself. I then decided to specifically focus in on Cities of Peace and extend that idea to include other individuals associated with the organization. I knew that if my grandfather would agree to be a part of my project, he could potentially serve as a type of gatekeeper to the organization for me. However, I first needed to come up with a general design for my research before enlisting the help of my grandfather.

Prior peace-based research endeavors such as the aforementioned Bordin et al., Downton & Wehr and even the perspectives on culture presented by Andy Crouch and Dr. Flynn all identify a specific concern with qualitative aspects of individual, collective, and cultural experiences and phenomena (Bordin et al., 1992: Downton & Wehr, 2019; Flynn, 2019; Smith, 2008). The reoccurrence of relevant research utilizing qualitative methodologies raised a clear flag to me as I conducted my review of literature, supporting my initial inclination to take a similar approach, but I would have to start by developing a list of qualitative questions to base my research around.

It is essential to develop specific questions to design a research project around because these questions inform the entire design of the research process, beginning with which methodological approach will be most fitting and appropriate in achieving the research aims (Brancati, 2018; White, 2009). Having a general idea of what my research design would look like, being based around qualitative interviews conducted with individuals who have contributed to International Cities of Peace, I needed to develop a list of questions to set out to answer in my research. As I read through the contents of the organization's website, I took notes of questions that arose from its literature, and also reflected back on my experiences engaging in community activism in my home-town area. I have actively collaborated with community organizers, volunteers, and other activists in my home community throughout the past ten years. From these experiences I have become familiar with processes of identifying a problem or shared goal within my own community which individuals organize around, sometimes forming organizations or community 'task-force' types of groups comprised of individual actors all contributing their unique backgrounds, motivations, and skills to the

cause. Therefore, I was most interested in asking research questions related to how and why Cities of Peace came into existence, what the backgrounds are of the individuals who contribute to the organization, how such individuals conceptualize peace and a culture of peace, what those individuals' motivations and unique contributions have been, and what the organization does to achieve their goals. Some of the questions from my notes are as follows:

> Who makes up this organization? Who are the leaders within the recognized *Cities of Peace* who have organized to achieve this recognition? What is the path and process for a community to become recognized as a *City of Peace*? How does the organization and their various contributors/liaisons define peace and a culture of peace? Why do some individuals pursue these types of community-based endeavors? What are the backgrounds of the individuals contributing to furthering the goals of the organization? What are some of the successes and points of difficulty for this organization and its individual contributors?

Eventually, I was able to narrow down the scope of my potential research questions to two main guiding questions pertaining specifically to individuals who have been active in the International Cities of Peace organization in some way: **What motivates individuals to become active in peace-focused initiatives (such as Cities of Peace)? And, what do such individuals contribute to these initiatives?**

From the start, I intended for my research to be inductive in nature, collecting data without a preconceived hypothesis or theory in mind, drawing meaning from the data. This style of inductive sociological research is consistent with Grounded Theory's proposed methodology, in which a researcher derives meaning from the data *after* the data have been collected and analyzed (Glaser & Strauss, 2017). I set out to answer questions of *why* and *how* people become involved in building a culture of peace, thusly pursuing inherently qualitative responses and not pursuing (at this time) numeric data to measure *how much* or *how many*,

therefore a qualitative methodology is truly most appropriate for this research (Brancati, 2018; White, 2009). In addition, for case study type research it is common to use ethnographically based, qualitative methods of data collection (Hammersley & Atkinson, 2007; O'Reilly, 2012). As this research is a case study, I found it most fitting to employ qualitative based methods, primarily relying upon interviews with participants. After developing my list of core research questions related to why individuals pursued involvement with International Cities of Peace, and how they have contributed to furthering the organization's goal of building a culture of peace, I was then able to design semi-structured in-depth interviews, or what could also be referred to as 'guided conversations,' (O'Reilly, 2012). In using the 'guided conversation' method of interviewing, questions help direct the interview's course while also allowing for new questions to naturally arise from the contextual development of the interview (O'Reilly, 2012). I looked to the work from Bordin et al. and Downton & Wehr for examples of particularly effective methods used in their qualitative research as I reflected on my own research design and my interest in designing a line of questioning in a 'guided conversation' style of interviewing. Both studies also utilized in-depth semi-structured interviews with participants, reaffirming my decision to also employ this method of interview design for my own related research (Bordin et al., 1992; Downton & Wehr, 2019).

Due to my grandfather's career history as a state social worker, I thought his decades of counseling experience might add an expert perspective to helping me craft my interview guide. Upon my asking for his input in the development of the interview guide, my grandfather agreed to participate in an initial, practice-run interview based on questions I had written. I conducted this preliminary interview with my grandfather for about an hour and

recorded the entire conversation using a recording application on my laptop. Recording the interviews would be an essential aid in the data collection and analysis process, allowing me to listen back to reflect on, analyze, and accurately transcribe every word of each interview. Afterwards, we were able to reflect on the interview, and he gave me some suggestions for restructuring the order of my line of questioning. We decided to organize the interview questions (or 'conversation guide') with the intention of driving the conversation in a somewhat chronological sequence, hopefully resulting in data which can show a qualitative story of how each participant became interested and involved in peace work, highlighting the foundational events which may have directed their life paths, how they eventually became involved with the International Cities of Peace organization, what they have contributed to the organization, what they are currently doing (potentially related to peace work), and then to more reflective thinking and their thoughts, hopes, and wishes for the future (See Appendix D *Interview Guide* for full list of interview questions). Ordering my list of questions in a chronological format would help me analyze the course each participant has taken throughout their lives, allowing me to interpret their motivations to contribute to International Cities of Peace, and better understand their unique contributions to the organization and to building a culture of peace.

Sampling

When first approaching the question how to go about selecting an effective sample for my research, I again revisited prior literature for reference. The Bordin et al. research on backgrounds of peace activists along with Downton & Wehr's research on how peace activism is developed and maintained, both had success using the 'snowball' sampling

method of finding participants for their projects, thus I suspected this could also be an appropriate method of sampling for my won project (Bordin et al., 1992; Downton & Wehr, 2019; Ungvarsky, 2017). Giving regard to sample size, I read an academic review of Downton and Wehr's work which notes that while their sample size was relatively small the richly detailed data obtained from the sample is one of the study's greatest strengths, suggesting that for a study such as theirs, the quality of the data is of greater significance than the quantity of participants in the sample (Hannon, 1998: 634). I decided to begin assembling my sample with one person whom I felt would not only be willing to participate and who could provide very rich data, but who might also be able to help me make connections to more potential participants.

My grandfather would serve as the leading participant in my research, due to our close relationship and shared interests in peace work, sociological topics, counseling and social-service-centered life paths. During an informal conversation before my research had officially begun, I shared with my grandfather my ideas for the research project and asked if participating in this project would be of interest to him. He confirmed that he would be interested in the project and verbally agreed to help me throughout the process. I informed him that I intended for him to serve as a gatekeeper due to his connection to and notoriety within the International Cities of Peace community. I expressed a hope of possibly being introduced to the organization's founder, to which my grandfather agreed to help with.

 Initially, I had expected to involve as many as ten participants. Recognizing that working with ten participants might be a rather large sample size for me to conduct in-depth

interviews with, transcribe said interviews, analyze and discuss, and recalling that quality of

data can be of greater value than quantity of participants in this kind of qualitative research

(Hannon, 1998), I set my sample size expectations to a lower number. The entire time-frame

for my research project was initially set at three months, consistent with the University of

Essex's MA Sociology program standard dissertation schedule. However, this window for

research time was reduced to just two months for my project due to a prolonged process of

attaining approval of ethical practice. For this reason, I decided to pursue a minimum sample

of 3-4 participants, ensuring that I would have time to collect and assess a richer pool of data.

Thus, I wanted to seek out some of the *most* important individuals involved with

International Cities of Peace in order to get a clear idea of how what influenced the

development of the organization, how it was founded, and what it has done. Subsequentially,

I identified two key potential participants, my grandfather, Frank Thacker who represents his

own community as an official City of Peace liaison, and the founder of International Cities of

Peace, Fred Arment, who is based in Dayton Ohio, USA, where International Cities of Peace

is headquartered.

My grandfather introduced me to Fred via email, and Fred and I exchanged correspondence

in which I informed him of my research and asked if he would be interested in and willing to

participate by giving a recorded interview. Fred agreed, and expressed excitement in hearing

that a student was interested in documenting his organization, in effect, furthering awareness

of his organization's mission of growing an interconnected culture of peace. I was thrilled to

have gained participation from two key actors in the Cities of Peace community, a liaison of

a recognized City of Peace (Frank), and the founder and chairman of the organization, Fred

Arment. I felt a sense of confidence in my project knowing that I had the support of two very crucial participants, and had a third potential participant in my sights.

Through my research of International Cities of Peace, I found the only scholarly article writing about the organization is authored by a peace studies professor who is based in Bradford, UK (International Cities of Peace, 2019; van den Dungun, 2014). As I attempted to read more about who this author is, I found that he is a sitting board member of Cities of Peace, and in a sense, laid the groundwork for such an organization to exist as he is one of the founders of the field of academics today known as peace studies, Dr. Peter van den Dungen. I emailed Dr. van den Dungen to inform him of my interest in his written work on Cities of Peace, which is written in German, and I informed him of my intent to conduct research on Cities of Peace, also asking for an English summary of his work. He quickly replied inviting me to visit him in Bradford, where he has spent the majority of his career teaching at the University of Bradford, to meet in person and converse on these topics of mutual interest. Upon meeting Peter in Bradford, he led me on a tour of some peace-related landmarks in that area including a stop at the University of Bradford's historic 'Reunion and Reconciliation' statue by sculptor Josephina de Vasconcellos, and to The Peace Museum of Bradford which he helps run. He told me of his career in peace work and academia, and explained how, as his time as an active professor has more recently come to an end, he has become more and more focused on advocating for peace museums. He was even gracious enough to answer my questions about his involvement with International Cities of Peace and verbally summarized the article he wrote about Cities of Peace entitled *Idee und Geschichte der neuzeitlichen Friedensstadt,* (2009). I left my meeting with Peter feeling as though I had

been welcomed into the field of peace studies and was being both encouraged and supported to pursue my project by the leading expert on this topic. We agreed to keep in contact as I moved forward with my research project.

However, at that time, I was not sure whether or not I would seek to include Peter as a participant in the project due to his *sitting*, rather than *acting,* role as a Cities of Peace board member. I contemplated the potential of a more formal interview with Peter for the weeks following our meeting. It was only after I had conducted the first two of three interviews that I knew I needed to include Peter as a participant in this research. I came to the decision to ask Peter to participate in an official interview for my research after hearing the other participants' praise of his legacy in the field of peace studies. The founder of International Cities of Peace (Fred) is even quoted in the interview transcript (see Appendix B) as saying "…he's the wind beneath our [International Cities of Peace] wings…"(00:43:21) and implying that the organization would not have been possible without Peter first having laid the ground-work. It finally became clear to me that Peter is not just one of the most important figures in the Cities of Peace story and in the field of peace studies, but also in academic areas of conflict resolution, and international relations. I had kept in contact with Peter via email since our meeting in Bradford, and after conducting the first two interviews I emailed him to ask if he would participate and agree to give a recorded interview, to which he promptly responded in agreement.

It should be noted that while a sample size of three participants for a study such as the one presented here may appear small, even for a two month research schedule, the importance of

each individual participant is critical and undeniable. Each participant serves a crucial function in the Cities of Peace story, and I aimed to show their functions in a somewhat chronological format with Dr. Peter van den Dungen serving as the inspirational academic paving the way for future peace organizations to form, Fred Arment who founded such an organization with continued involvement from van den Dungen, and then Frank Thacker who shows what the organization actually does, that is validating and connecting peace collectives lead by individuals such as Frank, in order to grow a culture of peace represented around the globe. Therefore, I am confident that my sample is comprised of *the most* key figures to begin researching International Cities of Peace and the motivations and contributions of the organization's contributors.

Data Collection Procedure

All participants were initially contacted via an email (individually) in which I introduced myself and my research project and aims. In the first or second email with each individual participant, I included an attachment with a consent form, participant information form, and an interview-guide containing my list of questions for the interview/guided conversation.

After refining the interview guide with the help of my grandfather, I sat down with him at his home to conduct the official interview which would be recorded using the GarageBand application on my laptop computer. Our interview took place in his living room and lasted for about one hour. The interview with Fred Arment happened via Skype video chat, and continued for a duration of approximately forty-five minutes. Peter van den Dungen and I

were able to conduct our interview on a phone call. For this call, I set my phone to the speakerphone setting so that my laptop could record our conversation, which also lasted for approximately forty-five minutes. Before recording each interview, I had already established a working if not intimate rapport with each participant so that when it came time to conduct the official interviews we could immediately dive into the content-driven conversation guide. All three interviews conducted were recorded using GarageBand, and the Trint voice-to-text software was also used to produce a rough transcription of each interview recording to save some time in the transcription process. The Trint software analyzes recordings of speech and is able to convert the sound files to a rough text format. This software is a major time-saver, but is often unrefined and I needed to listen to each interview recording several times, editing, adding to, and formatting each interview transcript. The transcription process took approximately eleven hours in total, five hours for the first interview, and after getting a feel for the process just three hours each for the following two interviews. I estimate that by using the Trint software, I saved approximately two hours per-interview, for a total of approximately six hours saved.

While transcribing, I initially took mental notes of the content of each interview. I also handwrote notes highlighting common themes, consistencies between participants' stories, concepts that were surprising or especially important, and data which was reassuring or supportive of my research design choices. To organize the focus of my data analysis around the main questions of my research, I reviewed each interview again, categorizing each participant's answers related to the guiding questions, primarily *motivations* and *contributions*. I used a highlighting technique of organizing specific categories of data by

assigning a highlight-color to a category and marking each section of data relating to that category in its assigned color. I identified eight thematic categories. As I read through each interview transcript I would highlight (in the designated color) a participant's response corresponding to a theme/research question. The categories were based around participants' responses relating to the following topics: motivations, contributions, defining peace and culture of peace, successes of International Cities of Peace, implications, reflections, support/reassurance of my research design, and stand-out quotes. By organizing my data analysis in this way, I was able to format the Findings & Discussion section in such a way that displays each participant's motivations in one section followed by each's contributions and ending with additional findings related to my other guiding questions.

Ethical Considerations

When I initially began this research project, I had intended to anonymize the identities of all participants in keeping with the standard guidelines for ethical practice as laid out by both the University of Essex and by the British Sociological Association (BSA, 2017; University of Essex, 2018). I did discuss anonymity and confidentiality will all participants, and offered flexibility in accommodating for the preferences of each individual participant. However, I ultimately decided that due to the major roles that each participant has played in the International Cities of Peace story, especially Peter as the 'foremost scholar' on Cities of Peace, and Fred as the founder and chair of the organization, I felt it would make the most sense to identify these individuals. I shared interview transcripts with all three participants, and further discussed the possibility of using their true identities rather than using

anonymous pseudonyms, to which each participant agreed to be identified. It is my belief

that it is mutually beneficial to be able to identify these individuals, allowing readers of the

present research to further pursue information regarding the organization and the

contributions that Peter, Fred, and Frank continue to make in the realm of peace-work.

Chapter IV

Findings & Discussion

In trying to best understand individuals' motivations to pursue peace-work, I first aimed to

learn about the backgrounds of each individual beginning with any formative experience in

their youth which may have influenced them to pursue such work. In this chapter, I first

present findings of each individual participant's background and motivations followed by

their contributions. It is my intent for the reader to be able to read each participant's 'story'

from beginning to end to best understand what led each individual to become motivated to

contribute to building a culture of peace, and then make a clear connection to what they have

contributed and why. I begin with Dr. Peter van den Dungen who essentially laid the

foundation on which International Cities was built, followed by Fred Arment who, after

consulting with Peter, designed and founded the organization, and concluding with Frank

Thacker who is an exemplar community organizer who has successfully accessed the

International Cities of Peace platform and achieved City of Peace recognition for his own

community.

Peter van den Dungen

Motivations

In interviewing Peter van den Dungen, he explained to me that when he was about four years

old, his family moved from Holland to Belgium. In primary school, Peter experienced

criticism from his classmates, even physical violence because of his accent, stating "I think that made me kind of sensitive to violence at a very basic kind of interpersonal level," (1:13). Later, while studying economics in Antwerp, Peter describes being profoundly affected by cultural anxieties of the late 1960's and early 1970s, noting the impact of the Cuban Missile crisis, seeing scenes of the Vietnam war on television and a growing global fear of nuclear threats. Peter describes these early life experiences as being influential in his life path and pursuit of academic peace work, supporting the findings of Bordin et al. which emphasize a correlation between an individual's pivotal life experiences and their choice to pursue peace work (Bordin et al., 1992).

Around this time, a new academic field was emerging called 'Peace Research' which sparked Peter's interest, leading him to pursue studies of international relations at Johns Hopkins University first in Bologna and then in Baltimore, eventually receiving a grant to complete a PhD in London's Department of War Studies. While he stated that he would have ideally entered a Peace Studies department, no such department existed in Britain at the time. Of his PhD work in War Studies, Peter states the following:

> "My subject was very much to do with peace. Some of my PhD thesis was about theories of the end of war in industrial society. I was sort of pursuing this research mainly in the British libraries, I discovered that that Peace Studies was nothing new, and certainly the peace movement was nothing new. So these were the things I then, in a way, became more and more interested in. When I finished by PhD, I then became a kind of peace historian," (4:43).

As an academic 'peace historian,' Peter described being motivated by a strong opposition to war, stating his view that much of the world, especially the 'Western world' "…is still very

much a culture of violence," and that "we have to move toward a culture of peace," (9:30). As I identified in the *Prior Literature* chapter, after WWI and even more so following WWII, a need to pursue more peaceful international relations was felt and expressed by nations globally, however Peter feels this has not happened and he has committed his career to aiding in this effort. Further referencing peace-work, he regards "I am passionate about the subject, and I remain very interested in it," continuing "…I find it very exciting, you know, it's never ending in a way,"(13:40).

In his research, Peter became inspired by how certain communities have responded to and recovered from violent atrocities of war, noting how the people of Hiroshima and Nagasaki rebuilt their cities, which were devastated by nuclear warfare, incorporating peace as a foundational element. Speaking on what led him to define the term 'city of peace' and to document this typology in scholarly research, Peter commented that many of these cities which were impacted by war, noting Tokyo, Dresden and Coventry which were all bombed, civilians 'bearing the brunt of the violence,' have rebuilt themselves, and in some cases have self-identified as a 'city of peace.' In addition, other cities where historic peace treaties have been drafted and signed have also been known as 'cities of peace' including the Hague and Geneva. Peter states, "this led me to try to provide some kind of survey of: what sort of 'cities of peace' do we have these days? And why do cities call themselves a city of peace?"(16:43). Thus, Peter has primarily been motivated to pursue peace-work by his witnessing of the devastation of war and violence, an underlying threat of nuclear war, and his interest in helping to build and inspire others to also work towards building a culture of peace beginning with a goal of researching self-proclaimed 'cities of peace.' In addition,

Peter described being motivated by a lack of funding and governmental support for peace-focused initiatives such as peace museums, about which he says "…we have so few [peace-museums] and they are under-resourced,"(15:25). Military spending today is exorbitant, and a huge part of military action could be centered around peace initiatives, unfortunately this is not the case. Peter states his frustration with the world's lack of true peace philanthropy in saying the following:

> "We need money, peace needs money just as war needs money. And we have very little money which is invested in peace, including in peace education. So there is a great need,"(26:51).

Contributions

As a career University professor, it is evident that Peter's contributions to building a culture of peace can be described as being education focused peace-work as he states, "my main focus really is on peace education in the broad sense,"(15:00). Initially researching and teaching about international relations, war and peace, Peter contributes a strong foundation of international peace studies to the academic world, and has become a very notable leader in his field. His work dedicated to identifying 'cities of peace' with the aim of understanding what a 'city of peace' is and how one becomes known as such, directly informed the eventual design of International Cities of Peace. Peter has contributed by solidifying this typology, specifically 'cities of peace,' for the greater academic community, which has implications for a much wider audience as well.

In asking about his direct connection to the creation of International Cities of Peace, Peter

recalled, "when I visited the Dayton International Peace Museum 10 years or so ago, I then

met Fred [Arment],"(20:22) who at the time, was a director of the Dayton Peace Museum in

Ohio, continuing "…I stayed with him for a few days, we had many discussions,"(20:30) in

which Fred informed Peter that,

> "…there was interest in Dayton becoming a city of peace and declaring itself a city of
> peace, and there was a big, kind of, convention. A hundred or a hundred and fifty
> people there, I also spoke. So, I think as a result of all of this, Fred then launched his
> own organization,"(20:50).

I believe this moment of Peter and Fred conversing for the first time in Dayton shows how

Peter was called upon to contribute his knowledge and expertise on 'cities of peace' to assist

in the formation of International Cities of Peace. Around the same time, he was also called

upon to speak at a conference commemorating the 20th anniversary of the city of Linz,

Austria declaring itself a 'city of peace.' Peter describes how this conference led to his

authoring of "…the definitive paper on cities of peace, *Idee und Geschichte der*

neuzeitlichen, Friedensstadt,"(International Cities of Peace website, 2019), remarking:

> "That [Linz conference] led to this article [Idee und Geschichte der neuzeitlichen
> Friedensstadt, 2009] which was based on the conference meeting at Linz in Austria,
> and when that city celebrated its 20th anniversary as a city of peace, that brought
> together other cities of peace in the German speaking area, Switzerland, Austria, etc.
> And I was asked to provide some kind of an overview and the typology,"(19:35).

While the majority of his career has been focused on peace education through higher

education institutions, Peter has also contributed a complimentary focus on advocating for

peace museums. Peter has described peace museums as the "…ideal kind of vehicles for raising awareness for the for large public young and old,"(15:25). However, as noted in my findings of Peter's motivations, there is a real need for major peace philanthropy in order to support these museums. Peter currently remains a sitting board member at International Cities of Peace, for which his contributions typically include reading all updates and newsletters from the organization, and writing comments for consideration. Peter also currently serves as the General Coordinator of the International Network of Museums for Peace, and helps run The Peace Museum in Bradford, UK.

Fred Arment

Motivations

When Fred and I began our interview, I first asked about his motivations to direct his life in a peace-oriented path. Quickly, he was able to identify two foundational values which have been life-long motivators, honesty and responsibility. Speaking to the latter, Fred remarked:

> "I have a really strong sense of responsibility, not just to myself or family, but responsibility to the world. That is a core value I hold which I think tells a lot about why I entered the peace movement,"(5:15).

Fred expressed the sense of responsibility he has felt to use his knowledge, resources and opportunities to improve the world around him. This reflects the findings of Downton & Wehr's work in which they report peace-activists feeling a sense of responsibility to pursue peace as a moral issue, and this work becoming part of their self-identification (Downton &

Wehr, 2019). Before one is able to act on this kind of responsibility however, he states that,

"…you have to be honest with yourself at that point, and you have to figure out why you're

on this earth and what you can do to make better things,"(2:34). He identified his father as

being a major influence on his value of honesty, regarding his father as an 'extremely honest'

man. The values of honesty and responsibility beyond one's self eventually emerged as

motivators for Fred when he retired from a career in marketing and advertising at age forty-

seven.

Fred has also written several popular books, both fiction and nonfiction, often including

themes of peace in his writing. He revealed to me that when he decided to retire, he needed

to decide what he would do with his time and resources, noting his feeling of responsibility

to improve the world around him, again supporting the findings of Downton & Wehr (2019).

Fred knew he would continue writing on a daily basis, a regiment he has practiced since he

was just twenty years old, and stated, "I was very lucky… I had the ability to do whatever I

wanted at that point. So, I started looking at the nuclear issue…"(5:40), clarifying, "I wanted

to work to reduce chemical [weapons] or nuclear weapons and weapons of mass destruction.

That was a motivation for me, and it got me into the peace movement,"(14:45). But after the

events of 9/11/01, he decided to join an organization called Peace Action, which organized

protest efforts. However, feeling that protesting in the streets wasn't exactly his calling in the

realm of peace work, he decided to apply his knowledge and experience in marketing and

advertising to peace work. He recalls, "…it seemed, to me, likely that what has made

corporations successful, those tools of the trade could be applied to the peace movement, and

that could really make a difference,"(16:01). Taking his marketing and advertising skills and

an expertise in directing a specific message to a particular audience, Fred co-founded and

served as Director and Cochair of the Dayton International Peace museum in Ohio when they

first opened in 2004. In describing what precisely motivated the founders to pursue the

creation of the museum, and identifying it's mission, the museum's official website states the

following:

> "It honors the <u>1995 Dayton Peace Accords</u> that ended war in Bosnia. Its mission is to
> inspire a local, national, and international culture of
> peace,"(daytonpeacemuseum.org).

On the museum's opening day, and somewhat to Fred's surprise, a large crowd of people

came to have the first viewing of the museum's exhibits. As people entered the museum's

entry steps, Fred offered greetings and handshakes. A local newspaper journalist

photographed this, Fred recalled, publishing an editorial article shortly after, including a

large photo spread with the headline "Isn't it time that Dayton Ohio became a city of

peace?"(16:55). This event deeply resonated with Fred, as he stated, "And so I had a global

idea,"(16:55), this 'global idea' would become International Cities of Peace.

Contributions

I have already identified several of Fred's methods of contributing to building a culture of

peace in his *Motivations* section. Fred has made various contributions, perhaps beginning

with his choice to include a focus on peace in his novels and then with the decision to

contribute his time and focus in 'retirement' almost solely to the mission of building a culture

of peace. He founded and directed the Dayton International Peace Museum, which explicitly

seeks to inspire the growth of this culture of peace. Likely his most impactful contribution, at

least from my perspective, has been the creation of the International Cities of Peace

organization.

As previously noted, Fred described seeing the *Isn't it time that Dayton Ohio became a city

of peace?* article and having a "global idea," he exclaimed to me, "…and boom! We got a

bunch of people in a room and started the idea of Dayton city of peace,"(16:55). In 2009,

Fred left his roles at the Museum and decided to pursue the creation of International Cities of

Peace. In describing how the organization began taking shape, Fred states:

> "When I first started International Cities of Peace, I called Peter [van den Dungen]
> because he's the foremost scholar on cities of peace. I asked him if, from Dayton
> Ohio which is a smaller town compared to others, we'd be a little bit presumptive to
> start an organization, a global organization, called International Cities of Peace. He
> said 'no, the Dayton Peace Accords is a very important document in the history of
> peace.' And so Dayton Ohio is a city of Peace according to his criteria,"(41:21).

Subsequentially, the organization was started, and as I have mentioned already, this is around

the time when Peter wrote his article on cities of peace, *Idee und Geschichte der

neuzeitlichen Friedensstadt* (2009), which Fred referenced, saying, "that's a fundamental

work of scholarly insight into the city of peace idea,"(41:30).

Thus, International Cities of Peace is Fred's brainchild, a contribution to building a culture of

peace which serves as what Fred has called a 'platform' which others who are also interested

in building a culture of peace can access and use to join a global network of 250+ recognized Cities of Peace, all of which are committed to furthering the growth of this culture.

Frank Thacker

Motivations

Frank's motivations to work for peace began at a very young age, as he described his family as being "…strong Irish-Catholic,"(00:30) and instilling in him specific values which shaped his early development. He spoke of his initial interest in leading a life of service, stating that his family taught him Christian value based messages growing up, "…one of the main messages was 'life is about serving other people,'"(00:40) he said noting that many of his extended family members pursued service-oriented careers, including "…three priests and two nuns, and school teaches… those types of things. So it was very much about leading a life of serving others, and I ended up being really motivated to join the priesthood and become a priest because I thought that was a really good way to serve others,"(1:15). At just 14 years old, Frank entered seminary school to begin the path to becoming a priest and said he would have gone a year earlier but his father had suggested he hold off one year, recalling "I was pretty motivated,"(1:20). Frank remained in the seminary all through his high school years, four years of college, one year of 'novitiate' spiritual training and three years of 'divinity' eventually leaving the seminary just one year before becoming ordained. Transitioning from pursing the priesthood, Frank identified a shift in his focus, recalling, "coming out of there, I was still very motivated by the notion of service, but also needing to

find a job or career. So, I ended up in social work, or social services,"(3:20). Around this

time, he began to alter his notion of how best to serve others, describing the shift as follows:

> "I started reading this Jesuit priest, Pierre de Chardin, who was very much into the
> evolution of consciousness. My focus had been more on helping individuals. It began
> to shift to a more collective perspective. We're all in this together. So, there was a
> shift in focus, from the individual to the world at large,"(3:20).

Seeking to have an impact on the world at large and perhaps promoting the evolution of

consciousness, Frank identifies the inherent "oneness" of all creation as a driving force in his

life. He also noted that in the 1960's he felt the influence of a growing movement around

peace, stating, "…it was more like a cultural thing that really spoke to me around creating a

better world, doing it on a more local basis…" continuing, "…the notion of 'the oneness'

'working together' and also peace, kind of began to flow together and kind of move me more

and more into the so-called peace movement,"(4:30). This is how Frank became oriented to

peace-work specifically, and while he did continue his career as a state social worker and

counselor for over thirty years, he also began a path of peace activism and community

organization around peace, very much motivated by a goal of nourishing the oneness. In

regard to working for peace and the oneness, Frank states:

> "One of the things that I've learned over the years is the importance of contemplation.
> A lot of it has to do with the person I live with and her teaching me about the
> importance of (whatever you want to call it) contemplation, meditation, having a
> spiritual practice or having a couple of spiritual practices. To me that's a very
> important part of staying grounded,"(12:55).

When I asked more specifically about his motivations to pursue peace and the oneness, he responded by stating:

> "Contemplation keeps me focused…. I'm motivated by my belief in the oneness, all creation is interrelated. And anything that I do to help the oneness become more solidified or stronger is kind of the focus of my life. I also believe that anything that happens affects me also. So, there's a desire to strengthen the oneness. And to me the oneness is not sameness. Pierre de Chardin has this beautiful thing, 'Unity in diversity.' The more diverse we are, the greater and more powerful the oneness is. They use this image of a mosaic. And a Mosaic, the prettier it is, the more powerful it is, it's tied to the different colors that are used and how they're juxtaposed… It's a good image of diversity, of the pieces not just in terms of color, yes color, but where they're placed, how they were arranged, how they're mixed together that creates the beauty of a mosaic. I think that's kind of what I want to do, my little piece in that mosaic. So, that motivates me. The reality that I see in all the things going on around the planet that are tied to creating this culture of peace, this oneness, are also inspiring to me,"(14:38).

This quote shows that Frank identifies himself as part of the interconnected 'oneness' of all things, and he states that part of his role is to "…strengthen the oneness," by working for peace. It is clear to me that a major part of Frank's identity is shaped by his working to serve others, thus strengthening the 'oneness' through his peace work. Again, this finding is supportive of Downton & Wehr's aforementioned finding that peace work can become part of one's own identity, suggesting reason as to why one would be motivated to pursue and continue peace work for a career (Downton & Wehr, 2019).

Frank eventually co-founded a peace and justice committee in his hometown community of Westerly, Rhode Island, USA. While collaborating with this committee, Frank also helped lead a Summer of Peace event in his community, an event series created by the Shift

Network, an organization which also promotes the building of a culture of peace. A Summer of Peace collaborator and fellow community member who happened to know Fred Arment, informed Frank of International Cities of Peace and suggested he contact Fred to learn more about the organization. Frank did contact Fred and together with his local peace and justice committee, decided to begin the process of pursuing recognition as a City of Peace. Frank noted that in early discussions with the committee they spoke of the "…notion of 'think globally act locally.' The International Cities of Peace is really about local communities doing what they can to create this culture of peace both within their own community, and then just spreading out and out,"(20:00). When I asked Frank about the motivations of the committee to pursue recognition as City of Peace, he responded by stating that striving to be a City of Peace, "I think for any city it would be a helpful tool to move forward the process of creating a city of peace,"(42:30).

Contributions

For over thirty years Frank worked as a social worker and counselor, operating his own psychotherapy practice for many years as well. While still in the seminary, however, Frank contributed by engaging in peace activism, having attended peace marches including the March on Washington. He has taken many peace and nonviolence training classes, having earned academic degrees in Philosophy, American History, Theology, Social Work, and Conscious Evolution, and earning certifications related to social work, Myer-Briggs administration, spiritual directing, divorce counseling, Level II nonviolence training, lifecycle celebrant, and as a certified peace ambassador.

Frank's path of contributing to the building of a culture of peace is life-long, and became directly linked to International Cities of Peace after his organizing of Westerly, Rhode Island's Summer of Peace, via the Shift Network. Through his leadership in his community's peace and justice committee and the dedication of all of the committee members, the group was able to achieve City of Peace recognition in just five months. Since becoming recognized as a City of Peace, Frank and his peace and justice committee have contributed several other endeavors including a Peace Pole initiative, which is an international movement in which people can plant one of these 'poles,' internationally recognized landmarks of peace. Frank is also building a culture of peace by encouraging people within his community to live in a more peaceful way, stating, "we try to get people to sign a peace pledge, and get people interested in living their daily lives in a less violent way, or a more *non*violent way," and "…there's probably a lot of things out here that we'll end up doing that we're not even aware of yet,"(27:51). Frank also noted that he may contribute something that is less tangible than community organizing, and that is his passion for and expertise in nonviolence, stating a saying of his own creation, "the road to peace runs through nonviolence,"(32:00).

Common Grounds

While each of the participants have led different paths toward creating a culture of peace, they do share certain commonalities. All participants expressed feeling at least partially motivated by the cultural phenomena of the 1960s and living through a time when public anxieties around nuclear war and war in general were pervasive. This connection correlates

to the Bordin et al. research which found that peace activists are motivated by influential life experiences and phenomena, specifically noting the trend of nuclear war being a key motivator for peace activists (Bordin et al., 1992). I think it is also interesting to note that none of the participants were directly impacted by war or atrocious acts of violence, yet at the same time, all felt a call to pursue bettering their society, implying that they feel peace work is the right and moral thing to do, supporting the very similar findings from Downton & Wehr as previously mentioned (2019). Perhaps there is an inherent human tendency to want to make things better. In addition, all participants identified a focus on educating themselves and others about peace and nonviolence, making it apparent to me that once an individual is motivated to pursue peace-work and education, that information needs to be shared and passed on to others. This idea of attaining new peace-based knowledge and skills and then spreading peace knowledge and skills to other people reflects Andy Crouch's idea that in order for a culture to change, something new must be created (Smith, 2008). In other words, each participant of the present research actively engages in educating and connecting others through the concept of peace, in doing so they are creating a growing population which also adopts knowledge and skills related to peace, in effect creating the potential connectivity of all of these individuals who are creating a culture of peace and changing the existing culture of violence.

Additional Findings

Defining Peace and a Culture of Peace

In defining peace, Peter states his view that peace really means the "absence of war and violence," and also added that peace includes "…the presence of certain qualities in social relations, and the presence of justice, economic fairness, and human rights and so on,"(7:50). While speaking to his interpretation of a *culture* of peace, Peter remarks, "I see a cultural of peace as something which is multifaceted, and working towards the transformation of our present kind of culture in which there is much violence which is institutionalized and kind of accepted, especially at the international level,"(11:30) and that this would include the "…demilitarization of our societies,"(9:39).

Fred also notes that "…nonviolence is at the core,"(36:56) of his definition of peace. When asked about defining a culture of peace, Fred immediately identified this as a UNESCO term, just as I have noted in the *Prior Literature* section, he added the following:

> "It's all the things that contribute to a peaceful society, democratic participation, free flow of information and education, human rights, women's rights. There're eight different tenets of the UNESCO culture of peace and, the only thing they didn't address, *I* think, was religion which is too controversial to address on a global basis. It's a very difficult one. I mean, everybody knows that women should have rights, and everybody knows that there should be education. But what do you do with religion? So what we did is we added the Golden Rule as the last tenet of a culture of peace. Because the Golden Rule is pervasive throughout all religions and nonreligious,"(9:59).

By adding the Golden Rule, Fred expressed to me, that the intention was to ensure that all Cities of Peace will support a culture of peace that is inclusive regardless of religious values or affiliation.

Frank describes his conceptualization of peace as follows:

> "A culture of peace is one in which the inherent worth and dignity of every living being is respected and honored, and that conflicts are resolved nonviolently. I don't think peace, or a culture of peace is one in which there is no conflict. There will always be conflict in the sense of disagreements. So then how do we solve those in a nonviolent way? And, a non-violent way to me is not, 'alright, you have your opinion on that, I have mine and we'll agree to disagree, and each go our separate way.' I don't think that's a good resolution of a conflict, it's better than fighting forever. A real good resolution is, 'alright, you've got your opinion I've got mine, we both have an element of truth. So, how can we talk about our differences in a way that leads to a new understanding of the issue, a deeper understanding of the issue?' So, instead of each going our own way, we then actually become closer, and even friends. Some of the people that I've had conflicts with, now I've become good friends with them. So it's much more than each going a separate way. In a culture of peace, an important element would be that conflicts lead to new understanding closer connection,"(7:30).

Concluding Remarks

After speaking with this group of peace-professionals, I have come to better understand the process of pursuing the building of a culture of peace. There is a need to begin by contributing something on the local level, in one's own community, perhaps due to one's motivations to simply improve the immediate culture and environment in which they live. Then, there is a need to take the idea further and make a connection to individuals in other communities who are also working for peace, or who could benefit from sharing information

of efforts in peace-work. In making the connection between local and broader peace

initiatives, and describing the general aim of International Cities of Peace, Fred explains:

> "It has to be a global effort. It can't just be a local effort. Local is fine. That's where peace starts, personally in the neighborhood. But if you're going to really make a difference you really have to look at it as a global phenomenon. And that means being open to different cultures. And it also means finding common ground between all the cultures,"(14:45).

And this is precisely what the organization does, it connects local collectives to the global

network of collectives, all of which share common values and goals rooted in a mission of

spreading this culture of peace. The individuals comprising each local City of Peace are able

to converse with others and share and read updates on all other Cities of Peace through the

organization's platform. There is a frequent newsletter, a detailed and regularly updated

website, a Facebook group with an extensive number of posts and conversations occurring

between liaisons of Cities and supporters.

In reflection, I see that there is great potential for peace in our changing world. Peter's path

to peace work demonstrates how the academic sector has grown to support a wider range of

peace-related studies. Peter also indicates the potential for world governments to use

resources such as redirected military funding to support peace initiatives to a greater

capacity. Additionally, Peter made me more aware of the fact that there are many grand

museums throughout the world showcasing historic monuments of war, providing history

lessons and displaying relics from epic battles, weapons and military artifacts and still, in

many ways, we live in a global culture of violence. So, perhaps there should be more support around creating peace museums and peace exhibits in existing museums.

What is possibly the most fundamental point I have discovered through conducting this research project, and which is central to motivating individuals to contribute to peace work, is Frank's notion of 'the oneness.' This 'oneness' can serve as a reminder to every reader of the present research, that all people have the potential to influence and to be influenced by peace. Frank states that the 'oneness' signifies that "…all creation is interrelated,"(14:38).

In making one final remark on my methodological design for the present research, I want to note that qualitatively examining the lived experiences of individuals who contribute to collectives enables us to better understand the function and influence that such individuals and organizations have in greater society as a whole. When we want to solve world problems such as violent conflicts or systemic violence, it is beneficial to first understand the individuals who make up the larger groups, institutions, and cultures which help or hinder change.

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Appendix A

Interview Transcript 1

Peter van den Dungen

Thomas [00:00:06] So I think I'd like to kind of just work my way through most of these questions in my interview guide, the process of sort of asking questions about your background, how you became involved in peace work, what some of your more major contributions to the field have been. And then looking into the future, what do you hope will happen is some reflective questions, what do you wish you did differently? That's sort of how I've structured it. So just to begin, what when you were growing up, what was your upbringing like or sort of your early development that may maybe some events that may have guided you towards becoming involved in peace work? What was your early development like?

Peter [00:01:13] I'm not sure whether I mentioned this when we met but I think for myself if I explained my interest in peace, then I was a young boy born in Holland when I was about 4 years old, my parents moved to Belgium and the Dutch speaking part and when I went to school, primary school, I was 7, 8, 9, years old I was frequently beaten up by some people because they I spoke with a bit of a Dutch accent and now here here I was at Flanders. So so as a fair kind of personal, being discriminated against, and so I think that made me kind of sensitive to violence at a very basic kind of interpersonal level.

Thomas [00:02:05] Sure.

Peter [00:02:07] So then, uh, but then know that that became history and then I think I really became kind of interested and politicized in the 1960s, and the call to Vietnam War. So that was I think a very important kind of period. Which I was studying at that time, economics at the university in Antwerp. And I finished there in 1970. But already in the last one or two years somehow I really wanted to study on War and Peace, kind of international relations and you know and international history, and also then I discovered at about the same time that I was a new field called Peace Research. So that was. So I was very much affected in a way by seeing those scenes from Vietnam every day on television. And of course sort of in the years leading up to this also we had the Cuban missile crisis which I which I remember. So all kinds of anxiety about nuclear war. So I think those things really sort of made an impression. And as I say when I discovered them sort of in about 66, 6,7 68 that was sort of a new field called 'Peace Research' and 'peace studies.' I mean I thought that's what I want to do really. So. So then I was lucky in being able to study kind of international relations at Johns Hopkins in Bologna and then Washington. So that in a way I think it's the background for my sort of later involvement and well I think I will study them to make a career kind of in Peace Studies.

Thomas [00:04:11] Sure. Yeah.

Peter [00:04:13] So. So I see your second question 'how did you become involved in the peace movement' or this work.

Thomas [00:04:19] Right.

Peter [00:04:19] So. So I say I was, uh yes at university then and, at Johns Hopkins and then I got my grant to do the PhD in London at the Department of War Studies but I was hoping to be in the Department of Peace Studies and one such department existed in Pennsylvania at the University of Pennsylvania. [00:04:43]But you know it was a very quantitative and I did not think this was very fruitful. [5.9s] And also the fact that my high mathematics was not good enough. So in Britain at that time we did not yet have Peace Studies department so I ended up in war studies in London. But my subject was very much to do with peace. Some of my PhD thesis was about to theories of the end of war in industrial society. So I was sort of pursuing this research mainly in the British libraries so then I discovered that that Peace Studies anyway it was nothing new, and certainly the peace movement was nothing new. So these were the things I then in a way became more and more interested in. When I finished by PhD and sort of then I became kind of a peace historian.

Thomas [00:05:45] What do, you can probably see my next question you... (side comments, poor sound)

Thomas [00:07:34] (Interview resumes) So in thinking of how you might define peace for yourself, how do you define peace? And is it always linked to war or to violence? What would you say Peace means?

Peter [00:07:50] Well I think I have a pretty kind of basic definition of peace which is in the first instance. Yes. When I came into this field I was in opposition to war. So my best definition of peace is the absence of war or generally absence of large scale violence. [6.6s] But then of course somehow do you broaden this and sort of you know you could look at these issues at all levels of society not just internationally even though that has sort of remained really about my main interest, how we can bring about a world where there is no war international or civil. [00:08:39]So so absence of war but also absence of violence and then violence kind of you know in the definition of your (inaudible) that we have structural violence that cultural [12.9s] violence. So over the years the concept of peace and of violence kind of in a way it is through social peace studies have expanded. And then of course also kind of a positive you know positive notions of the presence of certain qualities in social relations, and the presence of justice and economic fairness and human rights and so on. (inaudible) For me, so peace is sort of no war.

Thomas [00:09:28] Yeah. What is a culture of peace? Is that a term you frequently use?

Peter [00:09:39] Yes, I would say so. I would say so. Because, um, because I believe that this, in many ways our culture so certainly in the Western world, but really globally is still very much a culture of violence and that sort of stepped, we have to move away from that which is of course a big, you can't, a big agenda. That would be, we have to move towards a culture of peace which means kind of, (inaudible) in my view, is that what is important, and

this is the kind of demilitarization of our societies and in all of our societies and certainly in the western world somehow the military and the and the recourse to violence that is institutionalized. And it's on hold, the military are held in high regard. And I think this is not, to move away from this it's not easy. So. So it requires education and an amazing awareness and all those things so I say it's not something which can happen overnight. And I feel this should have happened, and it should have happened after of the First World War which was such a disastrous war. And of course there were many kind of new initiatives and so on and in other kinds of first world organization toward peace with [00:11:08]the League of Nations [0.5s] and so on. And then you may say it should have happened again after the Second World War. With the now dismantled, the nuclear age Hiroshima and Nagasaki and so on. And again and again it didn't happen. [00:11:26]So that's how I say how I see a cultural of peace as something which is multifaceted, and between this kind of working towards the transformation of our present kind of culture which there is much kind of violence which is institutionalized and kind of accepted especially at the international level. [22.7s]

Thomas [00:11:53] Has your understanding of peace and a culture of peace changed over time or has it always been the same concept for you?

Peter [00:12:06] Well as I mentioned I think it's; you know just as in the field of Peace Studies that Conflict Resolution those concepts somehow have evolved, and they have become more and more complicated and complex. [9.6s] So I would say that yes, my own understanding of peace that also has broadened. And yes that that is something which is all levels of society, this kind of, broader, wider, deeper notion of peace is I think is now present. And I think that I think that's also very obvious when you look at the concepts which are being used in peace studies. And when you look at the great number of kinds of organizations and movements and institutes and so on which are active in the field. [25.9s]

Thomas [00:13:13] What sort of, more of a broad question here. What are some things that motivate you in general? Just day to day to get out of bed and start your day or whatever? What motivates you day to day? And then what motivates you to specifically do peace work that you still do?

Peter [00:13:40] What motivates me I would say is my. What is this. I mean I know I am passionate about the subject and I am very, I remain very interested in it. It has become the kind of you know I won't say an addiction, but I find it very exciting it's you know it's never ending in the way. I mean my interest in peace and you know today, but also in the past how in a way insights from the past that are relevant for today. So. So I this is um, what motivates me in general, I would say it's well I think I've got a great sense of kind of where there is injustice and when violence is being committed and I think I'm a very [00:14:38]empathetic [0.0s] person. So I kind of internalize so I take it sort of you know, personally when I see you know horrors you know everywhere in the world and the injustices and the suffering and then the violence and so on. So there's plenty of work to do. And you may say what contribution does more work make as an academic as somebody who writes paper and goes to conferences and organizes conferences. But my main that's you know in my main kind of focus really is on peace education in the broad sense a broad public through peace museums.

Thomas [00:15:25] Right.

Peter [00:15:25] So the promotion of peace museums which you know which I see ideal kind of vehicles for raising awareness for the for large public young and old, so that and the need for this, because we have so few and they are under-resourced and what have you. So that I think has been for many years now, kind of something which motivates me, and which you know which I see as a as an important part of contributing to the development of a cultural peace. [33.9s]

Thomas [00:16:02] Absolutely. Okay, moving in there's some questions that are more about cities of peace in International Cities of Peace the organization.What um... And I know you've told me this before. But just so I can get this down. What has your experience been with researching and writing about 'cities of peace' as a term? And then what are the steps that led you to become involved with Fred at International Cities of Peace?

Peter [00:16:43] So yes cities of peace I think, again is part of the of the wider issue of working towards cultures of peace or a culture of peace. And you're not traditionally kind of in the field of international relations and war and peace, it's kind of the state's central governments you know which are responsible for this. But already for many years, in a way, you look at the role of cities has been becoming more and more important. And I think this is certainly I think a focus here has been Hiroshima and Nagasaki those two cities which were so destroyed and then to rebuild themselves after the destruction as the cities of peace. So they were in the modern age kind of the first cities to define themselves like this. And so we see that because we know that, I already viewed the Second World War especially the bombing of Tokyo and Coventry and Berlin and Dresden that that cities really are on the receiving end, increasingly as we know also in modern wars that it's the civilians which bear the brunt of the off of the war . So no surprise in the way that cities have risen, and their representatives and their mayors have risen as an important kind of actor in international nations that are built the theory and the practice so. [16.0s] So I'm an admirer of Mayors for Peace which comes out of Hiroshima and Nagasaki, I think 1980s or thereabouts, and now having 7-8000 mayors represented in Mayors for Peace. So this also led me in a way to kind of develop this typology sort of it also, because we do have a number of cities of peace. I mean in the Hague because of its Peace Palace, Geneva because the League of Nations building and before that the Red Cross which you emerged in Geneva. And then you know [00:18:55]historically various cities where the peace treaties were signed, and which has kind of kept the memory alive and celebrated and (inaudible). So this led me to try to provide some kind of a survey of what sort of cities of peace do we have these days? And why do cities call themselves a city of cities of peace? So that led to this article (Idee und Geschichte der neuzeitlichen Friedensstadt, 2009) which was based on the conference meeting at Lintz in Austria and when that city celebrated its 20th anniversary as a city of peace that brought together other cities of peace in the German speaking area, in Switzerland, Austria. And I was asked to say yes to maybe to provide some kind of an overview and then the typology. So this is what I did. And yes, I have not yet translated it but so. So that is (inaudible) my interest in cities of peace. And as regards International Cities of Peace, well when you are a city of peace some people might say, you know of citizens might say what is

our city doing? So one of the things the city could be doing if you know have a peace park or have a peace monument and so on. But especially of course from my interest I have a peace museum.

Thomas [00:20:21] Right.

Peter [00:20:22] [00:20:22]So. So when I visited the Dayton International Peace Museum 10 years or so ago, I then met Fred who was kind of co-director of the Dayton Peace Museum on kind of voluntary basis. And I think and I stayed with him for a few days. So we had many discussions. And so I don't know whether, already, whether cities of peace was discussed or whether afterward sort of Fred was taken by this idea... A ha. So when I was there Dayton also was, people of Dayton, there was interest in Dayton becoming a city of peace and declaring itself the City of Peace, and there was a big kind of convention. A hundred or hundred and fifty people there, I also spoke. So. So I think as a result of all of this I think sort of Fred kind of then launched his own organization.

Thomas [00:21:24] Okay. And since.

Peter [00:21:32] (inaudible) ...is that more or less what Fred told you on this matter?

Thomas [00:21:35] Yeah more or less. What, so since then, since Fred then sort of founded International Cities of Peace as an organization and laid out its goals and got people involved, have you contributed anything further to that organization or do you keep in frequent contact with some of those people?

Peter [00:22:03] Yes, I do. Well the answer is that I am in contact with Fred and because I think sort of on the board right, but I'm not an active member really. I don't Skype and so on. So I read whatever he stands for the board meetings. So maybe once or twice a year he sends kind of a newsletter around and I read it with interest that I comment on it, how the organization is growing.
And I think when was it last year, was it last year there was this conference somewhere in Mexico or somewhere in South America?

Thomas [00:22:41] Oh yes. I think it was in Mexico.

Peter [00:22:44] Mexico. Yes. Which was great. I recently read that he got an invitation or has been is it a China?

Thomas [00:22:51] Yeah.

Peter [00:22:52] You know it's I've been impressed with the way it's growing; at he has a whole variety of cities and sort of projects and programs and so on. So as I say I think this is yeah this is this is encouraging I think this is for all credit to Fred for the for having developed this organization and then having those goals that also so many by 2025, or I forget those targets, but you know he's pretty successful in reaching those targets. And as I

say, and Fred knows this I think that most of my time is involved with peace museums and kind of peace history these and the issues and conferences and publications and so on. I think he's happy to have me on board because of having written this articles about the topology Peace Museums. And so I think it was a summary somewhere maybe on his website. Yeah. So as I said we are in touch and touch but as I say I am not really a very active board member because I think he realizes this. And I think next year my term finishes and it remains to be seen whether or not I'm re-elected or I want to be re-elected or not. So I think it's basically up to him.

Thomas [00:24:24] OK. What, are there things you wish the organization would be doing that they haven't done or maybe some goals you wish they would set? Any ideas like that for International Cities of Peace?

Peter [00:24:46] Not really, I think. Not really. I mean what I could do with, I think, would be a kind of a... And I'm not sure whether this is available but not to my knowledge, would be some kind of report or analysis of you know how the organization has grown and so concretely what it is achieving. So I found I'm not sure whether maybe after 10 years which is maybe coming up soon I think it might be useful to ask such a um, and maybe your research made may contribute to this so hard to have a kind of a kind of history and analysis off of the organization and how it can develop you know and how it can be strengthened and so on. So. But I say otherwise I have not given it much thought.

Thomas [00:25:50] OK. Interesting. Moving into some more reflective kind of questions. Looking back on all the work you have done, the literature you've contributed to the field, do you think, one thing I've asked, like my grandfather and Fred are both very involved in their local communities' peace agendas and I know you are as well in your own community, but I also know you travel a fair amount, go to conferences. Do you feel a connection from your activities, your contributions to the field? To a global culture of peace? Do you feel like you notice a culture of peace that has grown or is measurable?

Peter [00:26:51] Yes that's a very good question. I mean it is the case that I'm not so much involved I would say in the local community. So of course I'm sort of one of the founders of a peace museum here and I'm still one of the directors and all the rest of it. But maybe as I mentioned when to be met, I had always hoped that a peace museum would be sort of in London. Because you know if we really want to affect, influence a great number of people I think then you have to be in a big city. And so the peace museum here is fine we have it and it's better than not having it. But somehow it is struggling and it's not reaching hundreds of thousands of people. So I'm ambitious in that sense, but I know I would like to see a larger peace museum and a better funded peace museum. And I think, as I say sort of, you know in in big cities all around the world. So this has also led me to you know to become more and more interested in peace philanthropy, you know we need **money peace needs money just as war needs money,** so peace needs money and we have very little money you know which is invested in peace ,including in peace education. So there is a great need. So as I say I've been I've organized social conferences about peace philanthropy and I'm still pursuing this. I'm in touch with some of these philanthropists. But often people have their own kind of you

know pet projects and sometimes I think my goodness what a waste of money. So you may be familiar with Steve Killelea of the Global Peace Index.

Thomas [00:28:59] Yes. Yeah.

Peter [00:29:01] So I think it's now in its twelve or thirteen year for every year which is the most peaceful country which in your country the most peaceful state and so on.

Thomas [00:29:11] Right.

Peter [00:29:13] And these proliferating offices also in the Hague you know since of about two or three years. And I'm thinking this is costing a lot of money. And you know I think that the usefulness of this index is that it's going to go so far, and I think it is extremely complex to have the kind of a peace index. You know what kind of indices that criteria do you use? What do you measure? So I've had these discussions with him because I've known him for many years. So as I say, it's a frustrating to see that there is money around and then the people kind of want to do something for peace that's... I say sometimes I think the money could be better spent. So in terms of the culture of peace, yes for me you know to try to bring sense to the peace cause you know others years ago Carnegie and Nobel did so I think that's not happening today sort of not, and then any large you know in any large way that is so at the same time so necessary.

Thomas [00:30:30] Right. Yeah. I wonder I wonder if there will be a shift even in say military, the design of what a military does. If maybe one day...

Peter [00:30:45] Well Thomas you know that discretionary federal budget is uh, 60 percent goes to the pentagon

Thomas [00:30:56] Yes. Yeah.

Peter [00:30:57] I mean it's absolutely amazing. I mean did I do that budget yes. More or less debt of the next nine countries together.

Thomas [00:31:05] Right. It's unreal. So what if a military was more focused on peace efforts and peace education and we could use some of that funding for peace museums and various peace endeavors. That would be interesting.

Peter [00:31:23] Absolutely. Absolutely. But as I say that needs, really, I think that would not happen without kind of popular support grassroots support. And before you have this need education and we have very little education and so logistics and certainly after 9/11 and so on. I mean yes you can see there is a danger of terrorism and so on. But I think the way the west has responded has been counterproductive. And you know I think it has; we are even farther away now I think from a culture of peace than we were before. So to try to overcome this and to say there is no security really, you know in building more weapons and you know the way we approach those those issues. You know what could be done if that

these resources would be used for education health care and now with refugees you know climate change and so on. It's all domestic. I think a great urgent need to confer to transfer kind of know when you talk about security it's all the same notion, I think are kind of antiquated that are not what they should be for in today's world. And to say to display this kind of problematique I think as I say in kind of the simple terms before a large public, I think people would be scandalized that people would say Well that must be changed, and we must do this. So how can it be that things are so lopsided, and you know and the same now with the cancellation of the IMF treaty and then to deal with Iran and all the rest of it I mean this is. It's what both in your country and in this country now I mean we I have a president and a prime minister you know who are not very helpful and moving towards a culture of peace.

Thomas [00:33:28] There are so many obstacles. You would think we'd be getting fewer obstacles but are seems to be. Not the case.

Peter [00:33:40] Absolutely. Absolutely. And you see your country, and also here, but certainly in your country the a program Bernie Sanders or Elizabeth Warren, people say this is extreme left wing and communist, which is farcical farcical.

Thomas [00:33:59] Right, yeah. Do you think that sort of realizing this or seeing peace and violence develop as it has over the past few decades, have your motivations to do peace work changed over your career?

Peter [00:34:18] I wouldn't say so. I would have become even stronger maybe, even stronger because also after the end of the Cold War, I think many people were expecting that at long last now here was an opportunity for a new kind of on international relations and a kind of the United Nations would be able to do what it was meant to do and so on. And unfortunately this hasn't happened. So and as I say we maybe we don't see so much this fighting and war on television because of the management of the news. Most people have learned from Vietnam. So I say that makes me even more kind of determined to not to try to do what I can to you know to move in the right direction. But yes you are an individual... And again I mean I'm you know, I'm a guest at conferences and so on. And you know when people ask me to speak and people say well, we didn't notice, and nobody talked to say how wonderful it would be if we would have more peace education and more peace museums so. So you do you know you do get some sympathetic audience that you never know kind of how things may develop you just do what you can do with conviction and which you know is if it keeps me going. And I'm often outraged and it's not good for your blood pressure, so I try to keep a certain distance. But yes as I say I have not changed I think I've become so I say more kind of maybe more keen, more determined to continue even though somehow you know the result is what you may say. Am I wasting my time? I've read memoirs of peace historians are people working for peace and so on. So as I say you know you feel you have to do what you can do. Well this remains to be seen what is the view of what comes out of it.

Thomas [00:36:34] Yeah. Do you think just looking back on your work and earn what has happened in the world if you could go back to your early 20s and do your, all your peace

work over again would you change anything or a moment you wish you could have done a little differently?

Peter [00:37:01] I'm not sure. I'm not sure. I mean I would say yes so I. In retrospect I should have started out at university with maybe you know a degree in history or political science or whereas my first degree was in economics. So I feel like you know I've been catching up. And I still don't feel very confident I would say about political theory and the background. You know I've barely read Plato and Aristotle. So that I would have done differently I think sort of when ,though when I decided to do economics Well, I'm not sure I decided or my parents or my headmaster and so that sort of thing. But otherwise I have to say I've been I think I've been. I'm happy that I've been able to say to earn a living kind of working for peace largely through the grants I received to study in America and then in London and you know to get a job at the Peace Studies department which initially was funded by the
Quakers. So then to work for peace museums also this little peace museum here established by the Quakers and the international network I was initially supported by the Quakers. So I'm very lucky I think I feel very lucky that I've been able to earn a living working for peace and I think this is so sad there are so many most kind of peace NGOs, so these are all volunteers and peace campaigns and what have you run by volunteers. And I think this is not good enough. I think when you see how the military how much money there is and so on. I mean why you know why. Why is this. Is this peace underfunded? I think because people would say well what we are doing is subversive and you know all dangerous and all the rest of it and because of this you know just moving away from a military kind of approaches.

Thomas [00:39:15] Right. Well I am and I know organizations like International Cities of Peace, we are lucky to benefit from your many years of work for peace and the literature you've produced. It adds a lot to the field. It's pretty incredible. So thank you.

Peter [00:39:43] Yeah. So. Well I as I say you do what you what you feel needs doing or what you think is important. Yes, it's ah, you're hopeful. And suddenly it is the case that when I look back when I started there were hardly any kind of peace research centers or peace studies programs and the few there were for me very inspiring and encouraging. And I think that field has grown enormously. And then I make a kind of a parallel with the kind of peace museums and other peace organizations like cities of peace and so on Mayors For Peace and you see. Yes, it is a proliferation. And people are excited by when they discover oh there are peace museums and so on. So as I say you're seeing progress but at the same time also you know you see that still you know that the world is not that not much more peaceful than it was for 50 years ago and we are living very dangerously.

Thomas [00:40:49] Right. Yeah, it's an interesting. Interesting thing. I wonder if more people like in the United States, sort of a comparison, are thinking about race and racism in the United States in the 50s 60s and 70s we had this civil rights movement that was doing all kinds of things in those years. And I think a lot of people saw that as like the Civil Rights Movement was over. Racism was defeated but really it was kind of lying dormant or sort. And in recent years it's these issues have flared up again realizing that there still are millions of Americans who are racist or who don't understand institutionalized racism is real and we

see this all being brought back to light again. And it's not that it went away and came back. It's just that it kind of went away from the public eye or from the media's attention. And I wonder if more people, with peace and violence are having a are becoming educated or aware of violence and methods of peaceful conflict resolution. But there just are still some people who have a lot of power and money who are not so evolved and choose to be violent and use their power in violent ways.

Peter [00:42:37] That's right. Thomas then I must say I was very much kind of in the 60s and the civil rights movement. I mean I was very much inspired by Martin Luther King and. So am I mean I remember seeing those pictures. I mean how was it possible. This was only in the 50s 60s that somehow this racism with the apartheid in your country and then to see that you know a black president. My goodness that's quite an achievement somehow that who could have predicted. As you say it's not kind of all you know progress and all sorts of nasty developments also in this country. And I think to some extent maybe brought about by kind of you know the refugees the immigrants you know which is because of poverty and human rights abuses and increasingly because of climate change global warming really and people being driven away. I mean when I look now what is happening in your country, I mean it's really just poverty and hunger and unemployment as well as oppressive regimes sort of in Central America which is you know people forced for survival who want to come to your country. So and in this country, it has to do with the EU the open borders. Maybe things have happened too quickly you know so that people in the West felt that they were being invaded that people taking away your jobs and so on. Right. And I think especially it becomes especially I think acute and an issue to mobilize kind of nationalists and so on when the economy is not doing well that people are employed or are barely making a living then you become I think open to these kinds of views that you know it is the others and those immigrants and people who are a result of a different color and background sort of who, who are the sons of black sheep. Right. So I think that this is happening now in much of the Western world which is which is dangerous. So yes, that is sort of to progress, the accomplishments I mean they are never kind of really solid they can easily be disrupted and kind of regressive developments happening. And I think that's kind of populism. Yes, we see that in much of the Western world.

Thomas [00:45:20] Well.

[00:45:23] This. (mumble) this has been really great, Peter you've answered all my questions here and giving me a lot of really rich information.

Peter [00:45:36] I'm glad to hear it.

Appendix B

Interview Transcript 2

Fred Arment

Thomas [00:00:30] OK. So for this project, as you know I'm interested in, in International Cities of Peace as an organization, and specifically the questions I'm hoping to answer, they're very basic, are about what motivates people to become active in peace work, and specifically what motivates people to become active with International Cities of Peace and what have people contributed. What have people done with the organization and outside of the organization related to peace activism or peace related things. So from you, and we'll go through the interview questions, I am interested in what the organization does and what your experience has been in developing a plan for starting the organization. But I'll always come back to what has motivated you and what have you done or what have you created here. So those are my two main questions.

Fred [00:01:51] OK.

Thomas [00:01:54] Alright. So let's bring this to... (inaudible, reading documents on computer). So to begin I'll start with some sort of foundational questions about your background. And you can take as long as you want if you want to think about something or if you'd rather skip to the next question that's always fine too. So to start, what was your early development like? Your upbringing, and was there anything when you were growing up that may have guided you towards being involved in peace work?

Fred [00:02:34] I think so. You know the idea of life being a journey doesn't really, I mean young people know that life is a journey and that all the things you do will add up to something, but it takes a little bit of a retrospect before you realize just how cogent that is to a person's life. So you know as I look back there are so many different things along the way that that motivated me for doing what I've done. So in the beginning I basically I had a father who was extremely honest. He was the type of person who wouldn't sell a used car if he knew there was something wrong with it. You know that type of thing. So honesty is a very, very important point for some peace people, especially me because you have to be honest with yourself at that point and you have to figure out why you're on this earth and what you can do to make better things and things like that. But just lately I found out something a little more specific about what motivates me. I have a friend of mine, I was at a conference and they're the developer of what was called a BePeace program where she had a consultation with individuals and she had 50 different cards with all the virtues of friendship and family and honesty and trustworthiness and all that, fifty different virtues. And she just laid it down in front of front of me and said pick ten, and you know all of them are good. So you have to figure out what resonates with you. So I picked ten. I said thank goodness that's over. So she said well now pick five of those ten, so you'll pick five of those ten and then three and then two and then you had to pick the one that was most that resonated, not most important not most valued or anything like that just what resonated, and mine was [00:04:50]responsibility.

[0.0s] It shocked me actually because I didn't think of myself as necessarily anymore, you know a feeling of responsibility than others. [00:05:00]But then I look back and I think yeah, I do have a really strong sense of responsibility not just to myself or family but responsibility to the world. [11.3s] So that is a core value I hold, which I think tells a lot about why I entered the peace movement. So. And then from there you know I've been writing every morning since I was 20 years old. I now have four books. I continuously write in the morning fiction and non-fiction; I have a couple of peace books. I was very lucky to be able to retire at forty seven. So, I had the ability to do whatever I wanted at that point. So I started looking at the nuclear issue and thought I would spend my time on the nuclear issue then... That was 2001 which means you know that's a real life changing experience for a lot of people. So, I joined an organization called Peace Action, and it was a protest thing and I didn't really resonate with protests. You know it's a more aggressive action than I felt comfortable with as a person, I said well, does that make me not a peace person? That I didn't want to go out on the street in protest. But, so, I decided to put my advertising and marketing skills to for peace and started, I was one of the founders of the Dayton International Peace Museum and then I wrote a couple of peace books and one of the peace books outlined, you know when I was director of the Peace Museum, everybody that came in the door had a different motivation a different agenda. They thought they knew how to find peace. But it was different from the person that came in for that person that came in afterwards. So we put all the different ways to work for peace, you know civil disobedience and becoming a mo... A mediator, a pacifist, there became 30 different ways to work for peace. And what I came to the conclusion is that each of these ways which one you choose depends on your values and your virtues and how you grow up. And that's how you decide which way to work for peace. And so it comes right here what people value creates their way to work for peace. So I call that virtues of peace and you can become a virtuoso of peace by understanding. [2.6s]

Thomas [00:08:03] How do you think you first became involved in peace work? Was it when you were young or when you were older? Was it through your writing?

Fred [00:08:17] Yeah, I think you know the intention of my writing was to make a better world essentially it wasn't to become famous or money or anything like that it was basically to find my voice. And so, I would say very, very young when I was eleven, I wanted to write a book, so yeah that's pretty early. I didn't really start writing until I was 20 but then when I started writing, every, two hours every day since. So that's quite a lot. It's quite an effort. And it was never about money or becoming a writer. It was about trying to find innovative ways and to look at spirituality politics and economics. And thing like that.

Thomas [00:09:15] Sort of a more general question here but about your own interpretation of peace. How do you define peace, or what is peace for you?

Fred [00:09:27] Well the organization International Cities of Peace began with a definition of peace because that was the first question. We define those as the consensus values of peace, and we have not had any pushback on that from anywhere around the world. So it is a definition of peace that is very inclusive and purposeful.

Thomas [00:09:49] How would you define a culture of peace? Or is that a term you use?

Fred [00:09:54] Yeah. Yeah, it's a UNESCO term.

Thomas [00:09:57] Right.

Fred [00:09:59] And you know it has very specific language. Basically it's all the things that contribute to a peaceful society democratic participation free flow of information and education human rights women's rights. There's eight different tenets of the UNESCO culture of peace and, [00:10:25]the only thing they didn't address [4.3s] I think was [00:10:32]religion [0.0s] which is too controversial to address on a global basis. It's a very difficult one. I mean everybody knows that women should have rights, and everybody knows that there should be education. But what do you do with religion? So what we did is we added the [00:10:50]Golden Rule as the last tenet of a culture of peace. Because the Golden Rule is pervasive throughout all religions and non-religious. [9.9s] So that address the concern that that Christians and Muslims and Buddhists and Hindus, Sikhs you know all of these different things have to go roll in their bases and we got a lot of problems right at first because people came at it from a religious point of view. I'm a Christian therefore I want to create a city of peace. I'm a Jew I want to create a city of peace. I am a Muslim I want to create a city of peace. But what we did is we part of the letter of intent, as the culture of peace tenants and at the bottom it says [00:11:42]the golden rule is a core value which means that you have to be inclusive. [4.9s]

Thomas [00:11:49] I like that. Has your understanding what peace is and what a culture of peace is changed over time?

Fred [00:12:01] Well yeah, I mean when I was director of the International Dayton International Peace Museum in 2003-2009, I learned a lot, I mean you know everybody has a different way of working for peace. That was a that was a surprise to me. And so I think that those years and then with International Cities of Peace, you know I've learned a great deal about what people consider important.

Thomas [00:12:42] Interesting. What motivates you in general are there's some things that motivate you just to get up and start your day? And are those motivators the same things that motivate you to work for peace or different motivations?

Fred [00:13:06] You know the. Everybody has their period of excitement. You know like some people want to jump out of an airplane with a parachute. Some people want to slalom down Everest or whatever. [00:13:22]I get a great deal of personal satisfaction with the idea of an epiphany like an awareness of something you haven't you haven't thought of before. And what's really cool is to have an awareness of something that nobody's thought before, and that's it's a rush. [19.2s] That is something that that I strive for. You know my books are very very different. I don't approach them with, 'I know this so therefore I'm going to tell you it.' It's 'I *don't* know this therefore I'm going to write and try to figure this out. So the idea of epiphany or creative burst of energy that the.

Thomas [00:14:09] Yeah. Sort of...

Fred [00:14:12] From my personal standpoint.

Thomas [00:14:13] Yeah like a breakthrough idea, that's a motivator?

Fred [00:14:17] Yeah. Yeah. What a kick (laughter).

Thomas [00:14:23] What… We're moving into some questions more about International Cities of Peace specifically. Are there some steps or major moments in life that really directed you or focused you into creating International Cities of Peace? What are, sort of, the steps that led to that?

Fred [00:14:45] Yeah. I think that, you know the problems and the chaos, um, I feel personally, you know the idea that I wanted to work to reduce chemical or nuclear weapons and weapons of mass destruction. That was a motivation for me, and it got me into the peace movement. And from there it has to be a global effort. It can't just be a local effort. Local is fine. That's where peace starts, personally in the neighborhood. But if you're going to really make a difference you really have to look at it as a global phenomenon. And that means being open to different cultures. And it also means finding common ground between all the cultures.

Thomas [00:15:54] What um, how did how did you start the organization? What was that like?

Fred [00:16:01] Yeah well, it's interesting you know, applying my background in marketing and advertising which, which I know I had an advertising agency and all that, I did a lot of work for IBM and lots of different corporations. So it seemed to me likely that that is what's made corporations successful, the tools of the trade could be applied to the peace movement and that could really make a difference. And I think it has, in a lot of ways, a lot of people putting that into effect. But um, let's see what was the question again?

Thomas [00:16:44] How did he start the organization? Was it a group effort, or just kind of a solo project at first?

Fred [00:16:55] Well, it ah, as anything it was definitely a group effort. There's always a driver of organizations. Very rarely do you have a committee like they always say that you know there's no monuments to committees. So it really takes a driver who's motivated. So when we opened the brick and mortar Peace Museum which is the only brick and mortar museum in the United States in 2005, I was director and co-chair. And so there was a hundred people that were coming in to the first view all the exhibits we created. And I shook their hands as they came up the steps and went into the museum. I shook everybody's hand which was you know it was kind of a gesture that people appreciated, I didn't realize they were going to appreciate so much. But they took a picture of me shaking people's hands and they put it in our paper under the editorial page. They put a big photo and it said, 'Isn't it time that Dayton Ohio became a city of peace' and boom we got a bunch of people in a room and started the idea of Dayton city of peace. And so I had a global idea. So in 2009 I decided to

create International Cities of Peace. And so basically from there I left the museum and started the organization. And it's been our 10th year anniversary this year.

Thomas [00:18:35] Wow. Interesting. All right. Are you, how much time you put in a week to International Cities for Peace? Is this an everyday you're doing something or?

Fred [00:18:51] Yeah, I think so. I try not to let it consume my life. I'm a writer. I really like that. You know I'm working on a novel right now. So a couple hours in the morning for the novel and I spend a couple hours I guess on International Cities of Peace. So there is about I would say 500 people working with International Cities of Peace in a leadership capacity, and your grandfather is one of these, and he's a great guy. By the way I love him. [00:19:17]So you know there's all these people around the world who are who are using the International Cities of Peace platform and that's what it is. It's a platform that they can use to work for peace. We don't, I don't tell anybody. I've never told Frank how to work for peace. You know that would be crazy. He knows how to work with me all he needs is a platform. And so the platform is important to these people around the world to give them the credibility the focus, [31.2s] and it's an open ended invitation for a community to unite for safety prosperity and quality of life. So ah...

Thomas [00:20:03] Since you started the organization, can you tell me about maybe a few high points or low points to that stand out?

Fred [00:20:17] Yeah, they are coming so quickly these days that it's hard to keep a grasp on it. This is just extraordinary I mean I have one in particular that I'll tell you but just last week the communications director for the governor of the state of Yucatan in Mexico contacted us and said 'we'd like, you know, are there states of peace? And I said well there's not but there are ways that we could do this. So they're having all the Nobel Peace Prize winners come to the Yucatan next year. So they want to do this before that know to give it some substance to give it some identity. And so I said you can't become a state of peace unless a lot of your cities are Cities of Peace. So right now their contacting and all the mayors and they're trying to setup peace committees within all these cities and in the state of Yucatan and Mexico.

Thomas [00:21:25] Yeah.

Fred [00:21:26] And when they set up the cities of Peace then they become the first State of Peace and the governor would be in charge of that with a liaison for the peace committee for the whole state. So you know my gosh.

Thomas [00:21:41] Yeah. That's wild.

Fred [00:21:44] So these you know it's just one I mean you know Londonderry I just got an e-mail this morning from the Presbyterian minister there the head Presbyterian minister that is going to get with a Catholic organization the civic organization and create Derry Londonderry as a city of peace. You know I was there about a month ago so. So I kicked that off. But the best one is China, the only UNESCO Chair in China, contacted me three years ago and you know, they have a firewall between, the Internet from them and us so it's very

difficult to communicate but corresponded by email and he set up his city which in Nanjing which was one of the four historical capitals very important city in China. And so two years ago they were able to get the Communist Party in their area to agree to become an international city of peace. That was astounding. First International City of Peace in China. Then they invite me over. I went twice last year, and they have completely rebranded and reidentified Nanjing as an international city. They have a they have a booklet. It's not a brochure it's a booklet saying all the Peace Action and they had they have the year's Peace artwork all over the city. And so we made an alliance with Nanjing University and the memorial hall there. They invited me back and made me one of the three keynotes for their Memorial Day which is their Memorial Day is like our Memorial Day it's a national holiday where they commemorate the dead from World War 2, and they gave me the honor of being able to speak about peace to about a quarter of a million people in an audience.

Thomas [00:24:05] Wow.

Fred [00:24:06] Yeah.

Thomas [00:24:06] That's wild.

Fred [00:24:06] And also CCTV came, and they did interview. And I was, a potential one billion people watched that station. I was able to speak about peace and what a peaceful community is and why everybody in the world wants the same thing. So, and now I just got word they had a ceremony about two weeks ago. They made me an honorary citizen of Nanjing China and I'm going in December to get that honor. But you know I have an open eye I want that you know, as a communist country. And I don't make any judgment on them and I don't represent the United States. [00:24:52]So but, I understand that we're all evolving and so. It's such an amazing platform that I believe that cities throughout China and Southeast Asia will become International Cities of Peace. And that will be a great unifying factor in the word. [21.1s]

Thomas [00:25:14] Oh yeah. That's amazing. Have there also been some difficult moments in the history of the organization or some things that have been real struggles?

Fred [00:25:30] Yeah, um. People have a tendency to, want to make it a religious based initiative. And so we were able to come up with the golden rule that took quite some time to figure that out. So that was the hurdle that we had. And then people are always trying to get signatures on memorandums of understanding or contracts of that sort so I avoid any of that kind of thing that could get us into a lawsuit that could destroy the organization because of the possible lawsuit. So every time somebody comes and says You know I have a film I'd like to distribute through International Cities Peace I go, but the only thing I can do is you can create a city of peace in your in your city and then you can highlight your book. But I can't recommend your organization or product because then how do you make the decision on that, you know? So the idea is to keep from entering into contracts and keep from identifying my own bias. And so it's a difficult thing almost every day. People approach International Cities of Peace because we're a huge distribution. Can you imagine that you have a book, or you have a video, or an organization would you love to go to 250 cities of

peace and distribute your ware. So we've had a rough time convincing people that it's to their advantage for us not to do that.

Thomas [00:27:26] Yeah. Yeah. How has your experience in peace work, starting this organization, how has this affected you personally? Do you think you've become more inspired or more motivated to continue this kind of work or do you feel worn down at times? How has it affected you?

Fred [00:27:49] Yeah. Well. I bear a financial burden that I have to make sure that, that we don't get to rely too much on granting an organization. So that means that I have to fund it a little bit more than I really want to. So. But that's not a big deal. I've been able to contain it from overwhelming me. But every single day, you know you just wouldn't believe the emails and correspondence that I get. So I'm totally jacked. I mean I mean I just I just get so much out of all these amazing people you know your grandfather father Frank. It just lifts me up. I mean he's just such an extraordinary positive guy. Tears come to my eyes or their eyes a little bit when I speak about what. I just think he world of him.

Thomas [00:28:56] Oh that's nice...

Frank[00:28:57] So you know there's people like that all over the world. Democratic Republic of Congo where they've got Ebola. They've got people getting killed in their neighborhood. You know they're just so committed to finding better ways you know how can I do that, you know they asked me how can I do this. I give them you know recommendations things like that but really it's them. They have to do it. They're in the community. So you know we've had people set up Ebola information centers. What could be better for a city of this leader to do if you're in an Ebola environment to set up an information area. So in Nepal they put together, earthquake packets. You know here's what you need in your home. And they put together earthquake packets where you know when the occurrence of earthquakes are pretty devastating. So you know what could be better for Nepal to distribute earthquake packets. So it's a vast difference. Every single city is unique. That's pretty amazing.

Thomas [00:30:14] [00:30:14]Yeah, I bet. Do you think hearing, seeing this sort of peace movement grow and other people wanting to incorporate their city into this network, is that a motivator for you as well?[15.6s]

Fred [00:30:31] Oh yeah. Every day somebody is coming across. You know we have two hundred and forty seven cities, but we could have had a thousand two hundred forty seven cities, but we require them to make a leap. We require them to have a vision for their community goals and objectives and to write them down write and write down your goals and objectives and get together a group. And so that takes a lot of a lot of [00:31:07]motivation on their part. So we could have had way over a thousand and these if it was just something that was very quick like a signature and maybe a meeting or something like that, but we've required almost a corporate level of engagement. So I [19.3s] have 25 cities working right now. I think on those vision statements and goals and objectives...

Thomas [00:31:37] Trying to get there...

Fred [00:31:40] Yeah trying to get there.

Thomas [00:31:42] Can you measure the success or the impact that International Cities of Peace has had? Obviously, it's grown in more cities that are recognized. Or do you try to track the success, different ways of measuring what people have contributed in their own cities?

Fred [00:32:07] Yeah well because each city is unique. It's very difficult to do a general quantification of it. We have tried you know how many Rotary cities of peace are there. Basically how many cities are these. How many countries are involved? How many continents are involved? We have a global feast for peace every September and there were there was about two hundred fifty feats celebrations and Contemplations. [00:32:39]So there are metrics. [0.5s] But you know if you don't if you're not able to... Well there's people who have gotten grants based on our recommendation. [00:32:51]So there is a financial measurement also. [2.8s] So there are lots of different measurements that we could make, and people want us to really quantify it. And we try every once in a while, and you know we're so busy building a network and communicating with the leaders things like that that we have been a little reticent on spending a lot of time with the quantification.

Thomas [00:33:25] Alright. Moving into some questions that are more reflective or looking to the future even, what would you like to see happen for the future of International Cities of Peace? Is there a single end goal or a milestone you have in your sights that you haven't reached yet?

Fred [00:33:56] [00:33:56]Well we're headed for 1000 cities of peace by 2025 and, you know people may think that a large number of small number. I think it's a large number because that means there's a thousand leaders in situ or creating their own city of peace around the world to a thousand different leaders and groups and organizations is a pretty astounding number. And that's why people have in mind the peace movement does a lot of you know 'sign this petition.' And it's very easy to do but it's forgotten the next day. So. So a thousand cities of peace is pretty extraordinary.

Thomas [00:34:39] Yeah. Do you think, would you describe yourself as a leader? Do you have leadership skills and is that how you view yourself?

Fred [00:34:56] [00:34:56]Through other's eyes I guess I am a leader. Yeah. I am a background person you know. It's very rare that I do public engagements. I try to get out of speaking engagements I can (laughter). So I feel more comfortable in the background creating a network talking one on one to leaders around the world. So if I was a peace leader like most people think about it, I would do a lot of things that I'm not doing. I would do speaking engagements and I would try to hustle a little bit.
But my books speak for themselves and the organizations speak for themselves things like that. [48.9s] So at. So. So I think. I'm a different kind of leader. I'm a I'm an Empowerment kind of leader rather than empowering myself kind of leader, you know I don't put myself up

there Mandela or anybody like that, I say in my book I 'couldn't reach for the angle of Mandela' but I do what I can.

Thomas [00:36:16] Alright, I like that. Well you're certainly an organizer of a network and many networks I'm sure...

Fred [00:36:29] Facilitator is the word I use.

Thomas [00:36:31] Facilitator, that's a good word. Yeah. Do you think your motivations... are you? Are you motivated at all by wanting to reduce violence specifically? Or where does violence and nonviolence come into your sort of vision for this organization?

Fred [00:36:56] Yeah. The idea is that we don't tell people how to find peace and that's very important. So that they find what what's meaningful to them, but nonviolence is the base of it. It's the, the thread that weaves the tapestry. It's ag, you know, if you're choosing, at a certain point your life you have to choose whether you're going to choose nonviolence or whether you're going to use violence for an end result. And it can be as simple as you know there's violent-nonviolent techniques busting down doors you know that kind of thing. So each person has to decide. You know what kind of nonviolence they're going to do. And I'm not a pacifist by any means but I have chosen nonviolence. I did choose nonviolence when I was 21 years old, I grappled with that question and chose nonviolence.

Thomas [00:38:15] Do you think that you'll be active in peace work and with International Cities of Peace forever? Or do you think a day will come when you say I really want to sit back and let this thing keep going on its own?

Fred [00:38:33] Well both of them sound pretty good. You know I. As long as I'm necessary I'll be involved with International Cities of Peace, International Cities of Peace I've set it up so that is a perpetual peace movement. There's there is. It's already released into the environment. There are cities of peace that have a 'city of peace' on their walls. You know Nanjing. They redefined the city in the city. So it's already out there. The network is more an association like a like a steel worker association or you know an industry association where it gives a place where people can come for information motivation things like that. So I think I'll make sure as long as I'm alive that international city stays as a cohesive organization whether I'm involved, I would love through somebody better than me to come along and be as committed as I am. And I have certain characteristics which allow me to make it flourish. You know I had a I was a marketing strategist. I'm a writer. I can do publicity, I can, I'm a minimalist artist, that type of thing. So I have a lot of characteristics that help me help the organization. So right now to end the 10 year anniversary we're looking to form a working board. Because it's way beyond me at this point. We need to bring in a fund raiser, we need to bring in someone to chair the board instead of me or become director instead of me either way. But it's become larger than me. Even though I'm not the only one working on it by any means.

Thomas [00:40:44] Thinking that's kind of a kind of hit on all my interview questions on that guide, but also thinking about the article that Peter van den Van Den Dungen. He has his

published article about International cities of Peace. Would you like to see more scholarly articles documenting your organization? Or does it matter?

Fred [00:41:21] No it really does, when I first started International Cities of Peace, I called Peter because he's the foremost scholar on cities of peace and so I ask him if from Dayton Ohio which is a rather small town compared to others. If we'd be a little bit presumptive to start an organization a global organization called International Cities of Peace he said no. The Dayton Peace Accords is a very important document in the history of peace. And so Dayton Ohio is a city of Peace according to his criteria. So that's the basis. That's a fundamental work of scholarly insight into the city of peace idea. You know there's been a lot of articles... (inaudible) International Cities of Peace. Whenever somebody becomes a city of these are usually put it in a paper. But scholarly works. Definitely. That would be a level that we haven't been able to get too much traction on. So yes definitely we'd love to have article on International Cities of Peace and city of peace idea movement...

Thomas [00:42:42] Is Peter... I know, I went up to the University of Bradford and met with him a couple of months ago which was great.

Fred [00:42:50] Yeah great guy. (Side comments, unrelated)

Fred [00:43:21] He's the wind beneath our wings.... He is best when he's in his office with his books writing scholarly articles. He started the International Network of Museums for Peace. But that became so intrusive to his life his goals that he stepped back from that.

[00:43:54] (Side comments, unrelated).

Fred [00:43:54] He's just such an extraordinary icon in the city of peace movement that its very nice to have on the board, And he's a friend.

Thomas [00:44:19] Yeah, he's a nice guy.

End of Interview

Appendix C

Interview Transcript 3

Frank Thacker

Thomas [00:00:16] What was your early development like? And, specifically related to guiding you towards a peace related path, your upbringing, childhood…?

Frank [00:00:30] All right. So I was brought up in a strong Irish Catholic family. One of the main messages was 'life is about serving other people.' So I got that in various ways since early childhood. And a lot of my family was into that. Three priests and two nuns and, you know school teaches those types of things. So it's very much about leading a life of serving others. And I ended up being really motivated to join the priesthood and become a priest because I thought that was a really good way to serve others. So that was, um, and I got a really good, when I went to the seminary, I went after my first year high school. I wanted to go at the end of grammar school. My Dad said wait a year and see. So I was pretty motivated. So. I went to a couple years, well all three years of high school, four years of college, two and half years, two years of divinity and novitiate. So I got a really good education around that whole... peace, well it's more service, or justice, more justice. So that was it. So I was formed to serve others.

Thomas [00:02:14] So you entered the seminary when you were how old? Like, fifteen-ish?

Frank [00:02:31] so like maybe 14, I think.

Thomas [00:02:39] How long did that last? When were you...?

Frank [00:02:42] I was in the system. So for. So like I said three years of high school, four years of college, year of novitiate, which is a year of just spiritual formation. And, three years of divinity. So I left a year before ordination. What is that? four, eight, eleven, twelve, almost twelve years.

Thomas [00:03:15] What did you do after that. You left a year before...

Frank [00:03:20] Well coming out of there, I was still very motivated, by the notion of service, but also needing to find a job or career. So, I ended up in social work, or social services. It was during those years, and also in the seminary, tied to the peace movement, I started reading this Jesuit priest Pierre de Chardin, who was very much into the evolution of consciousness. My focus had been more like helping individuals. It began to shift to a more, collective perspective. We're all in this together. So there's a shift to focus from the individual to the world at large. What could. And at the same time, in the 60s, so there was a movement around, all these peace movements and that type of stuff. So. So the notion of 'the oneness' 'working together' and also peace, kind of began to flow together and kind of move me more and more into the so-called peace movement.

Thomas [00:05:11] So, yeah. Is there a time or an experience when, looking back on your life, that stands out as a time where you sort of started becoming involved in a peace movement to use those terms?

Frank [00:05:34] Well like I said in the 60s, and then being in the social work field and a lot of stuff going on in that particular field around peace and justice, and various groups that were around, friends I knew... So I don't know if there's any, like, one specific incident, as much as a bunch of different things going on in my [00:06:07]culture. [0.0s] A lot of it was, you know the march on Washington. A peace demonstration and, actually I think when we were when I was in the seminary, we did go to one of the marches. They had recruited us to go (mumble) so that I think that, that was one of those big markets that, so I think is the first real big one. So that's it. So there was a whole, [00:06:57]it was more like a cultural thing [1.9s] that really spoke to me around creating a better world, doing it on a more local basis rather than helping this person out, helping that person out, doing social work.

Thomas [00:07:19] How would you define peace? And then, how would you define a 'culture of peace?' And has that changed?

Frank [00:07:30] [00:07:30]I've been moved from the notion of peace to creating a culture of peace. So. The culture is, I guess, the environment in which people live. And so peace to me is, a culture of peace is one in which the inherent worth and dignity of every living being is respected and honored, and that conflicts are resolved nonviolently. I don't think peace is a, or a culture of peace is one in which there is no conflict. There will always be conflict in the sense of disagreements. So then how do we solve those in a nonviolent way, and a non-violent way to me is not: alright, you have your opinion on that, I have mine and we'll agree to disagree, and each go our separate way. I don't think that's a good resolution of a conflict, it's better than fighting forever. A real good resolution is:
alright, you've got your opinion I've got mine, we both have an element of truth. So how can we talk about our differences in a way that leads to a new understanding of the issue, a deeper understanding of the issue. So instead of each going our own way, we then actually become closer and even friends, some of the people that I've had conflicts with, no I've become good friends with them. So it's. It's much more than. Each going a separate way. So 'culture of peace' would, an important element would be that conflicts lead to new understanding closer connection. [130.2s]

Thomas [00:09:42] All right. And, has your understanding or perspective on these concepts, peace and a culture of peace, changed over time and if so, are there significant events or experiences that got... that change... sort of ignited change?

Frank [00:10:10] I would say that, yeah, that my understanding of peace has changed to what I now just described, is it's become more clearer to me. You know what I did. Are you for peace? Oh yeah, I'm for peace. What do you mean by that? People will (inaudible). They sort of have, and this is true for me, a sort of intuitive understanding or desire, or desire for peace. But they don't know quite what they you mean by it. And that was kind of where I was until I really started thinking about what is, what is this thing called peace? To me, it

then became a culture, an environment in which to live. And also became a way of living. That's how I ended up with this definition of what, creating, and also, it became a bit became more concrete and objective specific in terms of peace, well we've got to create peace, and then we've got to create a culture of peace. [00:11:46]The culture is the world in which we live. And that can be, the particular culture itself can be very diverse in terms of customs, attitudes and values but underlying it is this respect. Respecting and honor that to me it's every living being is inherently, has worth, has worth and dignity. Period. So. So to honor them. [38.2s]

Thomas [00:12:33] Transitioning a little bit here. What motivates you in general? To do anything. Start your day. And then what motivates you to contribute to a peace movement or building a culture of peace? First some general motivators.

Frank [00:12:55] Yeah. What. One of the things that I've learned over the years is the importance of contemplation. A lot of it has to do with the person I live with and her teaching me about the importance of whatever you want to call it, contemplation, meditation, having a spiritual practice or having a couple of spiritual practices. So to me that's a very important part of staying grounded. The pursuit of creating a culture of peace. And, it has to be a constant practice. It's not something. I think he could do once a week. You go to a yoga class once a week. I mean that's good, better than not going but it would be much better if you did yoga every day which is a pretty constant spiritual practice, and it could be almost anything that centers you on reality to the oneness of all creation. So that's. Something that. It has become very important to me. It wasn't 25 30 years ago. Maybe not as important. So that's the. And then what was then?

Thomas [00:14:27] And what motivates you to contribute to building a culture of peace? What motivates you to become active in peace work?

Frank [00:14:38] So the motivation, so the [00:14:41]contemplation keeps me focused, [1.9s] on the motivation so the motivation is um, let me think. There's a lot of elements to [00:14:56]it. I'm motivated by my belief in the oneness, all creation is interrelated. And anything that I do to help the oneness become more solidified or stronger is kind of the focus of my life. [26.4s] And I also believe that anything that happens affects me also. So. So there's a desire to strengthen the oneness. And to me the oneness is not sameness. Pierre de Chardin has this beautiful thing. Unity in diversity. Actually it's [00:15:57]the more diverse we are, the greater, the more powerful the oneness is. Like they use this image of a mosaic. [7.8s] And Mosaic, what... you want to say, the prettier it is, the more powerful it is, it's tied to two different colors that are used and how that juxtaposition and the real creative, and if you take one of those out, like that's... So it's a good image of the diversity of the pieces not just in terms of color. Yes color, but where they're placed, how they were arranged, how they're mixed together that creates the beauty of a mosaic. So I think that's kind of what I want to do my little piece in that mosaic. So that motivates me. [00:16:56]The reality that I see in all the things going on around the planet that are tied to creating this culture peace this oneness are also inspiring to me. [19.1s] You don't see many of those in the Daily News and the regular media, but I've seen a lot of them on the internet, on Facebook, those types of things. So those are the motivations.

Thomas [00:17:35] What were the steps that led you to become involved with international cities of peace as an organization?

Frank [00:17:45] So we talked a little bit about the whole how I got involved in the peace movement itself...

Thomas [00:17:54] There a couple, you were involved with a few peace groups that sort of led to your involvement with Cities of Peace. What were the steps there?

Frank [00:18:11] So with the peace movement there are different groups like the Witness for Peace group. And then at the same time there was this whole of thing around [00:18:26]conscious evolution which is moving to higher and higher levels of being and which is related to creating the oneness which is related to creating a culture of peace. [12.2s] So then really one of the things was this course we took on Concrete Evolution which is a two year master's program. It involved all types of views around the oneness and the reality of we're all one. Out of that came an association with this thing called Shift Network which was, is a world wide web presence around all kinds of stuff and one of the specific things they did was called Summer of Peace where each summer hey would present this focus on peace and they would have on the on their website speakers talking about different aspects of creating a culture of peace and they also ask people to do something locally and community. And so I started doing that, created the Summer of Peace here in Westerly. As an organization and we did talk shows and we sponsored a series of concerts, so we sponsored that. They played stuff about peace and we had a banner the Summer of Peace and did articles in the paper about peace nonviolence stuff. And I got to be somewhat friendly with the person who was running the Summer of Peace out of the Shift and he kept telling me about the International Cities of Peace because he knew the guy that did the International Cities of Peace and he kept saying Frank you should check that out. So finally I took him up on it. So I found out about it, talked to Fred, The guy that runs the for International Cities of Peace, and ended up getting some people from the community to get involved in the process of apply getting the application, applying. So there were some severely concrete steps. Kind of. Underlying that we talked about was that notion of 'think globally act locally' so the International Cities of Peace is really about local communities doing what they can to create this culture of peace both within their own community, and then just spreading out and out and out. So it really spoke to where I was at that point and hopefully continued evolution.

Thomas [00:21:43] So in getting started with your involvement with International Cities of Peace you had said earlier you were part of this local committee that was...

Frank [00:21:58] The Justice Committee, yeah.

Thomas [00:21:58] And so the sort of structure of organization around your involvement with international cities of peace sounds like it was from our previous conversation you, this other guy from the shift network's Summer of Peace suggested you get in touch with Fred at Cities of Peace. And you worked with some of your colleagues, community members who

are on this committee of peace and justice to push an effort to get your town and another town established and recognized as a city of peace. Is that right?

Frank [00:22:49] Yes yes. It was a project, for lack of a better word, of the Westerly area Peace and Justice committee, for local peace and justice.

Thomas [00:23:06] About how many people are on the committee?

Frank [00:23:13] There are, in the actual peace and justice committee there are about twelve, and there's a whole, like a, sort of, associate members, for lack of a better word, and out of that there were six of us that worked on getting established as an International City of Peace.

Thomas [00:23:40] And what was that experience like, getting established as an international city peace process?

Frank [00:23:48] The process. It was like. Yeah. Energizing. The people around the committee really got into it. We got all the work done in five months. Which is, I think pretty fast to get anything done. And this was not like give me a piece of paper and we'll sign it. It was a lot of work. The Cities of Peace had sort of five or six things that they are looking for. It's kind of a history of peace stuff in your community. Getting X amount of people to sign a document. Goals. Future goals. They also like a history of the city itself. So it was a lot of work. Yeah. So the group was pretty energized.

Thomas [00:24:53] It sounds like the group was motivated and committed to achieving that goal to be recognized.

Frank [00:25:02] The people who were on it [the committee] were really, yeah. they all had tasks to do and they did them quite well.

Thomas [00:25:14] Working with a group like that or a committee like that is there… Does that up your motivation to contribute to the effort? Are you building off each other's energy?

Frank [00:25:29] [00:25:29]Yeah, I think so. That's a good point. That's an important point, to have friends that are focused on the same thing and support each other. So that's something that keeps you motivated. [19.5s]

Thomas [00:25:51] Seeing that other people are also interested and motivated to do this. All right.

Frank [00:25:57] Hanging out with them.

Thomas [00:25:59] Yeah that's. So. What. And you've just hit on some of this next question's answer. What have you contributed to International Cities of Peace? Sounds like

you have sort of led an initiative to achieve some goals but in your own words what would you say you contribute to this effort?

Frank [00:26:24] Well the overall focus, these things, as I get involved with them, get clearer so you can articulate it better. So. For me, International Cities of Peace here locally is about getting people who are interested in creating a culture peace and looking specifically at some things they can do and also offering them some things to do. So concretely, one of the things we're doing is called the Peace Pole project. Which you know is an international movement around getting places to plant a peace pole. You know we don't need to get into all of that.

Thomas [00:27:21] We don't need to. We don't need to, but you can say whatever you want.

Frank [00:27:30] So there's that. We try to get people to sign a peace pledge. get people interested in living their daily lives in a less violent way or a more nonviolent way.

Thomas [00:27:48] When you say people do specifically mean people in your community?

Frank [00:27:51] Yeah. Yeah. So a lot of that, there's probably a lot of things out here that we'll end up doing that we're not even aware of yet. To me that's how that works. But it is already some. Pretty specific things, the peace pole thing is going to take a while for sure. And., We have a Web site and we have a Facebook page where people can put stuff up about events, they're doing that are related. So a lot of it is communication around stuff.

Thomas [00:28:33] One of your contributions, I know, is engaging in that active community of international Cities of Peace. Reading what people post, and correct me if I'm wrong, and commenting and engaging in conversation with those sharing.

Frank [00:28:56] And also sharing what we're doing. Posting on their Facebook page about what we're doing. But also reading about other people. There was just one today on a new member and all the stuff that she's doing. She's fairly young. A lot of young people getting involved in it.

Thomas [00:29:20] That is nice. Do you think of yourself as also contributing something that maybe it's less tangible like an expertise in certain areas or even just contributing a commitment?

Frank [00:29:41] Well. I would say my passion around this is non-violence, teaching people how to [00:30:02]live their daily life non-violently. I would say sounds braggy but I would say I have a lot of experience in what nonviolence is. The pieces of it. So if I had an expertise in anything around that it would be non-violence, teaching, understanding, knowledge of, understanding of and desire to teach. [40.7s] I'm not I'm not musically talented I'm not a good artist. No I'm not a prophet, not a real charismatic leader like this. I don't have those gifts if you will.

Thomas [00:31:06] But it sounds like you do have the passion for nonviolence and the willingness to commit to a life of pursuing these goals of teaching nonviolence. Building a Culture of Peace. And a willingness and probably, skills in leadership or organization in your community too.

Frank [00:31:38] Yeah, I don't know how skilled I am in leadership. I'm pretty skilled in organizing getting organizations going. Running committees, that type of thing. I have a saying that
[00:32:06]'the road to peace runs through nonviolence.' [1.6s] Yeah. And going back to you know. A lot of it is to me is spreading the word. So we want to get a proclamation from the town council. I told you about the thing the artists are doing around that. That kind of relates back to one of the things we talked about in terms of research, you know, how do I know that what I'm doing is doing any good. I don't know if any. Scientific research. Well you know that shows that. But I believe in the energy thing and actually now when I think about it the. There does seem to be in this community an increase in, sort of for lack of a better word, Peace activity. So there's the whole thing the artists formed, which they've never done before, the whole thing with the peace poles. So one of the people on the peace committee is a retired local schoolteacher. She said she does not take no for an answer. And so she's got, all the schools have committed post schools in town have committed to plant a peace pole. Two of them have already done it. The Rotary has they have a thing in town called the Rotary Park, which is a park, a regular park that's got tennis court, basketball court, softball field, you know rides and stuff. They actually have put a peace pole in the park. That happened because I went there always looking for guest speakers and I went, and I went talking about it and they get all excited. Two months later they put one in the ground. I don't think those things would have happened without some people taking steps and talking to different groups you know I don't think that schools would been like, let's put a peace pole up. But the fact that this woman went and talked to them. I don't know if it's like and energy or just people are unconsciously waiting so they could do something, and you present them with something that is very concrete.

[00:35:25] side conversation, unrelated topics.

[00:36:39] interview resumes.

Thomas [00:36:41] Before moving on to a couple more questions about future and some reflective thinking. What are some pluses and minuses or high and low points of your experience with International Cities of Peace? And is there something you wish the organization did differently or could do differently?

Frank [00:37:12] My experience has been very positive. We talked before. I got really energized by it [Cities of Peace]. Both from finding out all the things that are going on, that different subjects are doing. The fact that there is, so continual growth of the organization in terms of new cities coming out. The supportive nature of it both from Fred and other people on the organization. So those are all energizing, supportive, inspiring. So that's one thing. I see the potential for it to grow. And the fact that [00:38:23]because I really believe in change from the bottom up. [2.4s] The fact that it's focused on that, and local people getting

involved. So that's all, I don't know of any so-called negative experiences, in terms of ideas around what I would like. You know we talked about international yearly and bi-yearly conferences, even and/or even nation by nation, some way of having physical contact with people that are involved in this. I know that's a large undertaking, but it would be nice if that was, and maybe to come to be. In the future. That's probably. One of the things I would like, and it might be because I'm an extrovert. I like to meet people and exchange ideas. You can do a lot of that on the Internet but it's a little bit different. For me anyway. Meeting people face to face. So that I don't know any. There's a video conference... I don't know. Nothing really other than that. It would be nice to meet some of these people.

Thomas [00:40:25] And I suspect, I don't want to put words in your mouth, but as an onlooker to this organization and other groups you've been involved with, it would be nice to just see continued growth of a building culture of peace in more communities and making the connection to from community to community so that there is a global culture of peace.

Frank [00:40:55] And that is what I think what International Cities of Peace is trying to do, get local communities involved and then start to hook them up with each other. It's be nice if they had thought. If they did, Fred I guess, and I guess he's going to board of directors if they would develop some guidelines around getting other cities to become cities of peace. So that was something I would like to do. I mean I can figure out. Some ways to do that. But it's be nice if they had guidelines or suggestions.

Thomas [00:42:06] Jumping back maybe a topic for two but, What, thinking about your community where you've established a city of peace here, what is the need or is there a need to establish this area as City of Peace?

Frank [00:42:26] Yeah you know to me it's... As we say on that word you need, um, definitely, I think for any city it would be a helpful tool to move forward the process of creating a city of peace. I'm not saying other organizations don't, but it's an [00:43:05]organization that is very focused on local stuff and it's also an organization now that's got almost 250 cities, where [15.5s] if you are a city of peace you can learn about, be exposed whatever different cities are doing and that could generate some ideas for you to do in your city. So I think that's something that every city that has group of people that are interested. So, the way you say these things, it's like... You have a group of people that are interested in creating a culture of peace, then this is maybe a really good [00:44:17]vehicle to do that. It's almost like saying well you've got a group here, but the rest of the city is not interested. And they probably are. But because of a variety of situations they are working full time, or they haven't already thought about it, or didn't know, they did think about it, but they didn't know how to go about it or what the people [27.6s] do, how could I hook up here. So the city of peace (mumble) It really peaks to me in terms of an organization that can do a lot to get people involved in creating a culture of peace worldwide. So it was like that song. Inch by inch row by row. You know that song?

Thomas [00:45:23] I'm not sure.

Frank [00:45:28] I guess it's an old nursery rhyme, (inaudible name) popularized it. Look it up sometime.

Thomas [00:45:38] Do you recognize, or feel a connection between your activities here, your contributions to building a culture of peace in your community, do you feel a connection to the other cities of peace around the world?

Frank [00:45:56] Yeah. Yeah. It's a, what do you call it, virtual connection at this point. Which is not a, it's an interesting phenomenon. Sorry I'll have to tell you about that later. Taking the time to go on Facebook, seeing what's going on in these other cities and saying wow, you know... It would be even more so if you could meet these people. And I don't know, it's very complicated, you know. If you have a conference you [00:46:50]know then people have got to fly there, and flying is one of the worst things you can do to the environment. [0.3s] And the thing about the cities of peace, is there's so many aspects, different aspects. Is that redundant to say? (Laughter). So many you know so some cities may be more into education. Other cities might be more into to using music, you know. There's a number of cities that are in the environment even getting water, clean water. There's a whole. It does broaden one's understanding of what it is to create a culture of peace. You know for me my passion is nonviolence someone else's might be education. Someone else might be the arts. It does broaden and keep you aware of so many things that can be related to building a culture of peace, and that are important aspects of it also, building this culture of peace.

Thomas [00:48:19] Some [cities] that I've read about could be remembrance. Reflecting back on violent situations or war or whatever. And keeping that reflective aspect as a building block or just stability in having clean water, that helps someone build a culture of peace perhaps. That's interesting.

Frank [00:48:50] Yeah. That's the interesting thing about remembering because one of the things That the artist co-op is doing around in September just the whole remembrance of the Holocaust. Using that as 'no more.' This terrible thing happened. We need to be aware that terrible thing can happen. What are we doing to ensure that something like this won't happened again? So that whole notion like we were   saying how some of the cities of peace came out of the fact that there was pretty heavy violence in that city. And it's a good, another important aspect of the remembrance.

Thomas [00:49:47] What. I know we've touched on this one already but what do you think... How has your experience working with International Cities of Peace affected you personally? Do you feel More motivated, the same Are you worn out?

Frank [00:50:14] I feel more motivated, because it's so concrete some of the stuff I've been involved in was more noble, more nebulous... More focused on um... specific events like the demonstration or a march on Washington. So again those things are good in and of themselves. The difference is, being involved with the cities of Peace, I see it as more ongoing. There's always going to be something that you can do locally. So it's more juicy or more alive for me. You know, in terms of, there's always going to be, I don't have to think of

things per say they kind of start coming, I think because it's local. The little things that you do locally. Like we were members of Witness for peace. One of the things we did was, you know, travel to Nicaragua. But that was a very specific thing that we did, and part of it was coming back and talking to people and getting on a TV show. But then, that's over, it's done with. There was no ongoing involvement with that, other than the newsletter and stuff. It just petered out.

Thomas [00:52:37] But it sounds like your, sometimes, a specific initiative happens, and it ends, and people go their separate ways. Yet it sounds like your life focus really is a culmination of all these things. When, will you continue your peace work forever?

Frank [00:53:07] Pretty much probably. Before I go senile (laughter). But in that, you know this vehicle, Cities of Peace seems like the ideal vehicle for me to do that. There's so many. I guess if you if you become (interruption). If you become involved in it, it helps you stay involved, you know?

Thomas [00:53:52] And we may be getting redundant some of these questions, but you're just in the last couple of questions here. Have your motivations to contribute to building a culture of peace changed over time?

Frank [00:54:13] Well my motivation has grown stronger maybe, stronger and... You know the motivation has grown stronger and stronger.

Thomas [00:54:34] Has that changed the way that you contribute.

Frank [00:54:39] I don't know that the motivation changed the way as much as you know as the whole journey of my life, one thing to another to another.... So what's changed is maybe the focus where I'm putting my energy, it's become much more local. Much more concrete, specific to this community here.

Thomas [00:55:15] And why is that?

Frank [00:55:20] Why?

Thomas [00:55:21] Yeah why has your focus kind of become more concrete and local? Would you say?

Frank [00:55:30] Because it has, you know. That's kind of, I don't know...

Thomas [00:55:32] Is it just because that's where...

Frank [00:55:34] That's where my journey has taken me. I don't know... I didn't have a vision saying you should join the International Cities of Peace, or...

Thomas [00:55:48] Yeah. But someone in your community who you were working with said hey maybe you should check this out and it kind of lead you there.

Frank [00:55:55] Yeah. The guy from, it wasn't *this* community, but my community at large. So yeah, you trace back different things that happened. So if I never joined the Shift Network then I never would've done the Shift Network if I didn't do this and blah, blah, blah...

Thomas [00:56:18] Yeah.

Frank [00:56:19] So. It's where my life has led me...

Thomas [00:56:27] What ah, if you could do all of this peace related work over again is there something you would change? Or anything you would change about how you did some of your work?

Frank [00:56:52] I'm thinking... (mumbling side comments, unrelated). That's a tough one. I don't know specifically. I would have ideally matured quicker. Which we didn't touch on this. And I don't know how important it is... (unrelated interruption) One of the things in terms of motivation and formation is the whole Myers Briggs type and the Enneagram type, and. The Enneagram (mumble) they're known as peacemakers. But the dark side of that is because they want peace they shy away from conflict. And kind of like shuffle off into the background. [00:58:09]And I suppose. I would have liked to have been more Like I am now, more evolved, more able to challenge people, more able to... Maybe not challenge them but to speak by truth and not be afraid of conflict confrontation. I don't know... other than that I feel very blessed with my life experiences my foundation. And [36.0s] um, all that stuff. Even the bad, or so-called negative things that havened, like I was asked to leave the seminary. If I had changed and been allowed to stay, then probably in retrospect I would have become a priest but then I probably would have left to get married. Who knows? But yeah, specifically I [00:59:17]wish I would have been more assertive in my desire to create a culture of peace. [0.0s]

Thomas [00:59:33] Interesting. I think uh, I think that's pretty much it for this, for the scope of this interview.

Frank[00:59:46] I don't know if I would have... Maybe in my education I would like maybe I could have... Or I wish I maybe that I had focused more on peace studies. You know, but it's, so you didn't do that you did social work. well, I don't know. And if I did peace studies I think would fall into more academia, talks, but I don't know... That sounds a little bit like my ego talking. So the only thing that [01:00:35]really resonates is I wish I had, was more assertive in my desire to create a culture of peace. [10.0s]

Thomas [01:00:46] OK so just thinking back and reflecting back on this whole interview, and my focus being: what motivates people to contribute to building a culture of peace. And specifically, what has motivated someone to contribute to International Cities of Peace. Anything else you want to add that you think you might have missed or any final thoughts on this? And you, we can come back later.

Frank [01:01:19] I was going to say probably but I can think of them.

Thomas [01:01:23] Yeah, we can fill in blanks. If you think of something send me a message.

Frank [01:01:29] Oh yeah. I can reflect on it and see what the real core things are and then send you that, and it might be just a repeat of some of the stuff. Something like this is really helpful. Yeah. Because it gives me an opportunity to really reflect on my own motivations, may own history, my own um... what motivates me, what is it that I really want to do with the rest of my life. So those are good questions for me to... I find it really helpful for specific stuff like this...

[01:02:35] End of Interview

Appendix D

Interview Guide

Foundational questions:

What was your early development, related to guiding you toward involvement in peace related work? (upbringing, childhood, formative experiences)

How did you become involved in the peace movement (or peace work)?

How would you define Peace? What is a 'culture of peace'?

Has your understanding of peace and a 'culture of peace' changed over time?
-Significant events, experiences, and people who may have shaped your current understanding, perspective, focus…

Have there been significant experiences which elevated or focused your involvement in peace work?

What motivates you, in general? And, what motivates you to contribute to the peace movement, and International Cities of Peace specifically?

Involvement with International Cities of Peace:

What are the steps that lead you to become involved with International Cities of Peace?

What has your experience with the organization been?

What have you contributed to/with/for International Cities of Peace?

What are some 'pluses' and 'minuses' or high and low points of your experience with International Cities of Peace?

What would you like the organization to do that it has not?

Future and Reflections:

How has your experience with the organization affected you personally?
Are you inspired to do more, or worn out?

What are you actively doing now (in life in general and related to peace work)?

Will you stay involved with the organization and/or other peace initiatives?

Do you feel or recognize a connection from your activities to the 'global' culture of peace?

Can you measure the success or impact of your contributions to the organization community?

Have your contributions lead to results or growth of the peace movement in some way?

Have your motivations changed?

Has the way you contribute to peace work changed?

If you could do this (peace work) all over again, would you do anything differently?

What do you hope to see happen in the peace movement (building a culture of peace) in the future?