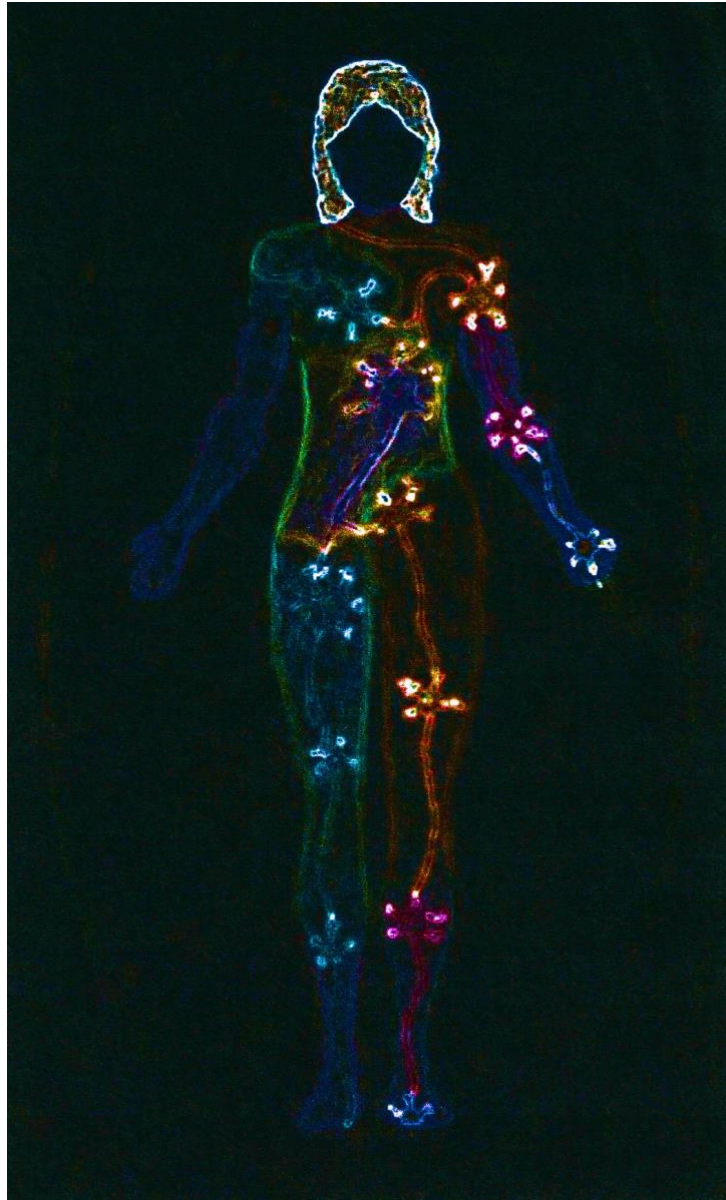


Peace Literacy Curriculum

An Introduction

The Allegory of Metis | The Muscles of Metis | The Anatomy of Metis
The Descendants of Metis



The Allegory of Metis is the first in a four-part unit designed to teach how to make good decisions, take effective actions, and unlock the power of waging peace, through a compelling allegory drawn from Greek mythology.

Peace Literacy Curriculum: An Introduction

Part 1: The Allegory of Metis

Prepared By:

Paul K. Chappell

Peace Literacy Director, Nuclear Age Peace Foundation

Susan A. Radford

Peace Literacy Curriculum Developer & Middle School Teacher, Everett, WA

Sharyn Clough

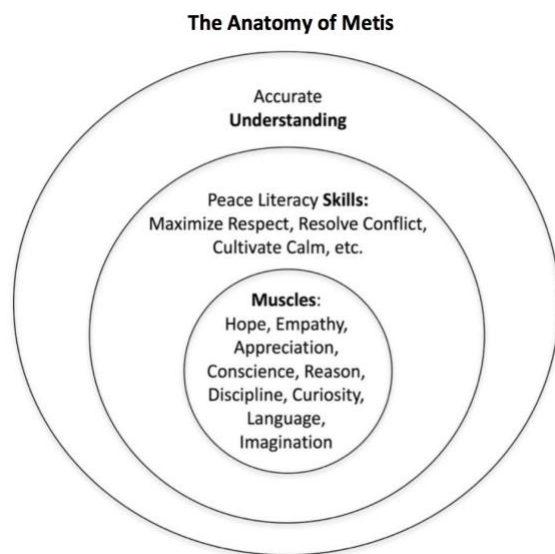
Peace Literacy Curriculum Coordinator, Oregon State University

Foreword:

What is the greatest power that human beings can possess? How can we make good decisions and take effective actions? How can we improve our lives and increase peace, justice, and wellbeing in our world? The Allegory of Metis, written nearly three thousand years ago by the Greek poet Hesiod, gives us important guidance for answering these questions.

Metis is an ancient Greek word that refers to the power of thought. Metis can mean good decisions, effective actions, discernment, forethought, skill, awareness, and wisdom. These words convey aspects of metis, but they do not fully capture the complexity and power of the concept. There are words similar to metis in various ancient languages such as Sanskrit and classical Chinese. In our presentations to students, we use a pronunciation of metis closer to the ancient Greek and recommended by classics professor Elizabeth Vandiver, where metis is pronounced with “met” as in metal and “is” as in this.

The Allegory of Metis helps us understand the power of thought and the limitations of violence, along with the better alternatives to violence, in a practical and realistic way that is relevant to the many challenges confronting students, communities, and nations around the world.



This Introduction consists of a four-part unit. In **Part 1: *The Allegory of Metis*** we introduce the allegory from Greek mythology. Part 2: *The Muscles of Metis* shows students the practical applications of metis in their own lives by introducing the nine metis “muscles” that help us make good decisions and take effective actions. Part 3: *The Anatomy of Metis* discusses all of the parts of metis that must come together, such as Peace Literacy Skills and Accurate Understanding, if we are to solve the root causes of problems and promote peace, justice, and all forms of wellbeing. Part 4: *The Descendants of Metis* discusses the

power of nonviolent strategic action, showing how metis reaches its full potential when it provides alternatives to violence.

Each part of the unit offers different frameworks for understanding metis. For elementary school students, Part 2 is the best place to start, followed by some components of Part 3. For students in middle school, high school, and higher education, Part 1 is the best place to start, followed by Parts 2, 3, and 4.

Peace Literacy Curriculum: An Introduction

Part 1: The Allegory of Metis

Essential Questions:

- What is metis?
- Why is metis our most powerful human capacity?
- Why is it critically important that we develop metis?

Learning Outcomes:

- Analyze the limitations of brute force and violence.
- Describe the dual nature of brute force and violence.
- Assess the strategic reasons why metis is more powerful than brute force and violence.
- List examples from myth and history where metis was used successfully to defeat brute force and violence.

Supplemental Readings:

- Paul K. Chappell, *The Allegory of Metis*, adapted from Hesiod's *Theogony* (you can download this from the website)
- Paul K. Chappell, *Soldiers of Peace: How to Wield the Weapon of Nonviolence with Maximum Force* (especially Chapter 2 "The Star of Training" and Chapter 4 "The Star of Strategy")
- Erica Chenoweth and Maria Stephan, *Why Civil Resistance Works* (this is a very technical book; for highlights, see this video):
 - The Success of Nonviolent Civil Resistance <https://www.youtube.com/watch?v=YJSehRIU34w>
- Martin Luther King, Jr., *Why We Can't Wait*.

Exercises:

- This lesson makes use of a Socratic Seminar. Socratic Seminars involve a formalized student-generated Q/A modeled after the teaching style of Socrates.

Instructions for Use:

Elements of this **four-part unit** can be used across education contexts, in a variety of classes such as language arts, history, science, and social studies, as well as in higher education and adult education classes. For example, Part 2 of this unit offers examples of classroom exercises that can teach both science and history while helping students strengthen their metis. There are a number of ways to use this lesson plan to help reinforce **Common Core State** and regional standards for your classroom – contact Sharyn.clough@oregonstate.edu for more details.

We are pleased to share this curriculum **at no cost** and ask only that you cite us, as below, when you use direct quotes or paraphrased passages from this unit:

Paul K. Chappell, Susan A. Radford, and Sharyn Clough. 2018. "Part 1: The Allegory of Metis," in *Peace Literacy Curriculum: Introduction*. <http://peaceliteracy.org/curriculum/>

We welcome feedback and please send us copies of any materials you produce that are based on this unit so we can put them up on the Peace Literacy website as models for others. Peace Literacy is meant to be shared!

Part 1 of this unit can be used to guide a number of 30-45 min discussion periods (as few as 4-5 and as many as 8-10) depending on the number of questions that are asked of students and the length of their responses. The Socratic Seminar is a stand-alone exercise that can take from one to three hours.

Peace Literacy Curriculum: An Introduction

Part 1: The Allegory of Metis

The photo below depicts part of the allegory pictorial that we will help you build. The visual power of the allegory greatly aids student comprehension. To get the proper scale, print the pillars to be 5 ft tall, Zeus and Athena to be 4 ft tall, and Metis to be 3 ft tall. Print Kratos and Bia on 8.5x14 sheets of paper. Print Nike and the text boxes on 8.5x11 sheets of paper. All of these images are available for download at <http://peaceliteracy.org/curriculum>.



Peace Literacy Curriculum: An Introduction

Part 1: The Allegory of Metis

Directions for assembling the pictorial

Step 1:

Tape up the background paper, along with “The Allegory of Metis” title box and the pillars on both sides, as below.



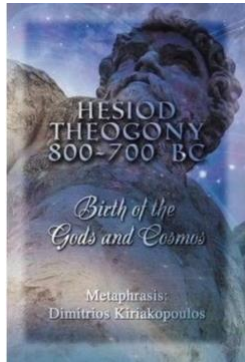
Step 2:

Tape up the book cover picture of Hesiod's *Theogony*, along with the description of his book in the text box.



Read the text out loud:

HESIOD'S THEOGONY



- The Allegory of Metis is based on **Hesiod's *Theogony***.
- Who was Hesiod?
 - He was a Greek poet.
 - He wrote *Theogony* around the eighth century BCE.
 - That's nearly 3,000 years ago.
 - Hesiod's *Theogony* was influenced by an oral tradition that preceded him.

Step 3:

Note: Prior to teaching this unit, tape the black and white image of Zeus and the color image of Zeus back to back. On the left side of his torso, leave a section untaped so that an opening can be created that will be used later in the pictorial.

Tape up the Zeus figure so that the black and white image is showing. Then tape up his text box.

Read the text out loud:



ZEUS (God of the Sky)

- Zeus was king of the gods and ruler of the universe.
- As a god, he was invulnerable, meaning he couldn't be killed or seriously injured, but he could be imprisoned.
- He didn't want any other god/goddess to become more powerful than he was.
- There were four forces (Kratos, Bia, Nike, and the lightning bolt) that helped him maintain his power.

Step 4:

Tape up the black and white image of Kratos, along with his text box.

Read the text out loud:

**KRATOS** (God of Brute Force)

- Kratos was a winged male deity symbolizing brute force.
- He was one of Zeus' bodyguards.

Step 5:

Tape up the black and white image of Bia, along with her text box.

Read the text out loud:

**BIA** (Goddess of Violence)

- Bia was a winged female deity symbolizing violence.
- She was Zeus's other bodyguard.
- Kratos and Bia were siblings.

Note: There is a stereotype that aggression in men is most often expressed physically, and aggression in women is most often expressed verbally. This stereotype is resisted in various Greek mythological sources — a resistance that helps us better understand the complexity of human behavior. For example, Bia is used to describe the physical force of men such as Achilles and Heracles (better known by his Latin name “Hercules”), while in the play *Prometheus Bound*, Kratos uses language to command the use of physical force against Prometheus. In certain contexts, the concepts that “Kratos” and “Bia” represent are interchangeable. For these reasons, instead of using Kratos and Bia to represent stereotypes about gendered expressions of aggression, we will be using the terms “brute force” and “violence” as synonyms.

Step 6:

Tape up the black and white image of Nike, along with her text box.

Read the text out loud:**NIKE** (Goddess of Victory)

- Nike was a winged female deity symbolizing victory.
- Nike was the sibling of Kratos and Bia.
- Her name in Latin was “Victoria,” which is where we get the English word “victory.”

Step 7:

Tape up the text box describing Zeus’s lightning bolt next to the lightning bolt in the sculpture of Zeus.

Read the text out loud:**ZEUS’S LIGHTNING BOLT**

- The lightning bolt was the most powerful divine weapon.
- Zeus used the lightning bolt to bind (chain) other gods.

Step 8:

Tape up the “Zeus – Revisited” text box.

Read the text out loud:**ZEUS – Revisited**

- By definition, gods and goddesses could not be killed, but they could be bound (chained) and imprisoned.
- Zeus needed Kratos, Bia, Nike, and the lightning bolt to protect him from being overthrown by other deities.
- Zeus used Kratos, Bia, Nike, and the lightning bolt to imprison any deities who opposed him.

Review Question for Students:

- Why did Zeus use Kratos, Bia, Nike, and the lightning bolt to protect him from other deities?

First Set of Probing Questions for Students:

- Why do you think Kratos and Bia are represented in Greek mythology as a male and a female, and not just two males?
 - **Note:** Recall that we are treating Kratos and Bia as synonyms. The point of this question is to help students resist stereotypes about aggression in men and women and to show that both men and women are capable of using physical force.
- Why do you think Kratos and Bia are depicted without weapons, armor, and war helmets?
 - **Note:** After students have had time to discuss this question, make sure that the following two points get acknowledged:
 1. When Kratos and Bia are depicted without weapons, armor, and war helmets, this symbolizes that physical violence does not require weapons and can affect people's lives in many contexts outside of war. The physical violence that students directly encounter is less likely to involve war and more likely to involve hitting and other acts of physical violence that they experience or witness at home, around school, or in their communities.
 2. The images of Kratos and Bia without weapons, armor, and war helmets also symbolize how brute force and violence are attitudes that precede and prompt the wielding of weapons. We will later use these images to show how brute force and violence are a way of perceiving the world and that this perception is very limiting—like seeing in black and white instead of in color.(These are not the only right answers and should only be mentioned if students have not come up with them.)

Three Complex Features of Brute Force and Violence

When people discuss violence in the context of peace, they often do so within an oversimplified, moralistic framework where violence is always evil and people who have thought about using violence are encouraged to feel shame. This oversimplistic view of violence is neither practical nor realistic for the struggles many students are facing.

To empower students with a deeper and more nuanced understanding not only of brute force and violence, but also the more effective alternatives that we discuss throughout the Peace Literacy curriculum, we explore three complex features of brute force and violence:

1. The Dual Nature of Brute Force and Violence (Explored in the Second Set of Probing Questions)
2. The Cycle of Brute Force and Violence (Explored in the Sixth Set of Probing Questions)
3. The Mind's Ability to Magnify or Minimize Brute Force and Violence (Explored in the Sixth and Eighth Sets of Probing Questions)

Second Set of Probing Questions for Students:

- Why do people resort to brute force and violence?
- Have you ever wanted to resort to brute force and violence? Why?
- What are some instances in your life where you have resorted to or wanted to resort to brute force and violence?
- If you didn't resort to brute force and violence, what prevented you?

1. The Dual Nature of Brute Force and Violence

(The First Complex Feature of Brute Force and Violence)

The second set of probing questions helps students realize that brute force and violence have a dual nature—they can be used either to stop abuse or to commit abuse. Many people have used or wanted to use physical force in self-defense because they were being abused, they wanted to help others who were being abused, or they wanted to stop others from abusing themselves. For example, brute force defined as “using physical force to move or restrain someone against their will” could involve grabbing and subduing someone who is trying to harm themselves.

By discussing brute force and violence within a practical and realistic framework, rather than within an oversimplified moralistic framework, this sets up a discussion later where we will show the limitations and weaknesses of brute force and violence. We will also show that even when brute force and violence seem like a reasonable and just response, there are often more effective options—which are symbolized by Metis, a force more powerful than brute force and violence.

These questions can be emotionally difficult for students. The same point about the dual nature of brute force and violence (that they can be used either to stop abuse or to commit abuse) can be made by having students read an **excerpt from the supplemental reading** *The*

Allegory of Metis, adapted by Chappell from Hesiod's *Theogony*. This excerpt, **below**, shows how Zeus originally used brute force and violence to stop the abuse of his father, and then later used brute force and violence to commit abuse.

The River Styx offered the service of her children Kratos, Bia, and Nike to Zeus so that they could help him overthrow his father, the tyrannical Cronos who reigned as king of the gods. Cronos was an abusive parent who did not want his children to become more powerful than he. To prevent his children from growing, Cronos tried but failed to swallow Zeus and successfully swallowed all of Zeus's siblings. Originally, Zeus used brute force (Kratos) and violence (Bia) to stop the abuse of his father. But when Zeus defeated his father during the War of the Titans and became the new king of the gods, he used brute force and violence to commit abuse. In this way, brute force and violence have a dual nature—they can be used either to stop abuse or to commit abuse.

Third Set of Probing Questions for Students:

- How can Kratos and Bia be Zeus's bodyguards when they are much smaller than he is?
- What does this say about brute force and violence?
 - **Note:** There are many ways to answer this question, such as brute force and violence being a seed that gets planted inside our mind, growing over time and having a potentially large impact. The questions below are designed to prompt further discussion about why the use of brute force and violence do not necessarily depend on size.
- Does the ability to use physical violence depend on a person's size? Explain your thinking.
- When physical violence is concerned, how important is a person's size?
- How important is the size of a weapon for inflicting violence?
- What is the smallest weapon you can think of or imagine?
- Can a physical object hurt you more because it is small? Give an example.
 - **Note:** If students have trouble thinking of small weapons, you can mention handguns, bullets, chemical weapons (which use molecules to inflict physical injury), and biological weapons (which use microbes to inflict physical injury).
- When can a smaller person have more brute force and violence than a larger person? Give an example.

Fourth Set of Probing Questions for Students:

(Draw attention now to Nike – goddess of victory)

- Why is Nike smaller than Zeus?
- Can victories be won against much larger adversaries? Explain your thinking.
- How can those who are smaller or fewer in number defeat those who are larger or more numerous?

(Recall for students that Nike is a sibling of Kratos – god of brute force – and Bia – goddess of violence)

- What does victory look like in the context of brute force and violence?
 - **Note:** Nike will assume two additional forms later in Part 1 of this unit, which will show that higher victories can be achieved without the use of brute force and violence.
- What type of victory have you won if you had to resort to brute force and violence?

Share the following:

There is a force more powerful than brute force (Kratos), violence (Bia), the kinds of victories that result from brute force and violence (Nike), and the binding power of lightning. That more powerful force is **Metis**.

As you'll see, Metis is depicted in color to contrast with Kratos and Bia, who are depicted in black and white. The reason we depict Kratos and Bia in black and white is to symbolize how brute force and violence give us very limited options for solving real-world problems. This limitation is one reason why even military academies such as West Point teach that brute force and violence should be a last resort.

To better understand the limitations of brute force and violence versus the power of Metis, imagine that you're given the challenge of painting a photorealistic depiction of the real world. To meet this challenge, a color palette gives you far more options than painting in black and white. In a similar way, to meet the challenge of solving real-world problems, Metis (represented in color) gives you far more options than using brute force and violence (represented in black and white).

Earlier when we discussed The Dual Nature of Brute Force and Violence, we showed how The Allegory of Metis provides a more realistic understanding of brute force and violence than an oversimplified, moralistic framework where violence is always evil and people who have thought about using violence are encouraged to feel shame. We use the metaphor of painting in black and white to dispel a second common misconception about brute force and violence, often found in popular media, that romanticizes and exaggerates their effectiveness. When we note that Kratos and Bia give us very limited options for solving real-world problems, we are not making a moral judgment about brute force and violence. We are simply stating a fact about their limited nature.

Step 9:

Tape up the image of Metis to the left of Zeus (when facing the pictorial). Tape up her text box above her.

Read the text out loud:



METIS

- Metis was the most powerful force in Hesiod's *Theogony* and the first wife of Zeus.
- She was more powerful than Kratos, Bia, and the lightning bolt.
- The deity Metis is a metaphor for the power of thought.
- She represents a variety of concepts such as:
 - good decisions
 - effective actions
 - discernment
 - forethought
 - skill
 - awareness
 - wisdom
- The difference between Metis and metis:
 - Metis = the goddess who serves as a metaphor for the power of thought
 - metis = the power of thought itself

Share the following:

The marks on Metis's body represent neurons. Neurons allow us to think, and the highest concentration of neurons is in our brain. This image of Metis is a symbolic representation of the mind and the power of thought. Just as Metis's body seems to emerge from these neurons, our sense of body image and even body ownership emerges from our mind.

Define the following:

- **Discernment:**
 - the ability to distinguish between what is helpful and harmful for yourself or your community
 - the ability to distinguish between what is true and untrue
- **Forethought**
 - planning before acting.

Step 10:

Tape up the four text boxes describing the Prophecy to the left of Metis (when facing the pictorial).



Read the text out loud:

THE PROPHECY

- Because Metis was so powerful, there was a prophecy that she and Zeus would give birth to a son who was pure metis. This son would overthrow Zeus. The metis of this son would be so powerful that not even the combined might of brute force (Kratos), violence (Bia), the ability to win through brute force and violence (Nike), and the binding/imprisoning power of the lightning bolt would be able to protect Zeus from the immense metis of his son.
- 3,000 years ago people understood that the power of thought – good decisions, effective actions, discernment, forethought, skill, awareness, and wisdom – is more powerful than brute force, violence, and imprisonment.
- To prevent the birth of this son, Zeus swallowed Metis. Because she was immortal, she remained alive in his torso, merged with his mind, and became his thinking.

Step 11:



Earlier we had you tape back-to-back the black and white image of Zeus to the color image of Zeus. We also had you leave a section on the left side of his torso un-taped so that an opening was created between the two images. Now fold up Metis so that she is small enough to fit into the torso opening (you might need to fold her into eighths). After you insert Metis into the torso opening, flip Zeus over from the black and white side to reveal the color side.

On the symbolism of using color

The original black and white image of Zeus symbolizes that, without metis, his greatest strengths were brute force and violence (represented by his bodyguards Kratos and Bia). When Zeus swallows Metis, he becomes much more powerful than he was before, which we symbolize by depicting him in color. As Greek mythology reminds us, metis is stronger than brute force and violence.

Earlier we asked you to imagine that you're given the challenge of painting a photorealistic depiction of the real world. To meet this challenge, a color palette gives you far more options than painting in black and white. In a similar way, to meet the challenge of solving real-world problems, Metis (represented in color) gives you far more options than using brute force and violence (represented in black and white).

Depicting Metis in color and Kratos and Bia in black and white can have a second meaning, which students might bring up without being prompted. After Zeus swallows Metis, his color image can symbolize how metis allows us to *perceive* greater nuance and complexity, just as seeing in color allows us to perceive greater nuance and complexity. In contrast, his black and white image can symbolize how brute force and violence reduce the nuance and complexity that we can perceive, just as seeing only in black and white limits the nuance and complexity that we can perceive.

Note that our use of black and white vision as a metaphor for seeing less nuance and complexity is not meant to be insulting to people who are colorblind. The vast majority of people who are colorblind are able to see some color. Additionally, as we discuss in Part 2: *The Muscles of Metis* and Part 3: *The Anatomy of Metis*, we humans perceive the world far more with our minds than with our eyes. For example, the human capacities that we discuss in Part 2, such as hope, empathy, appreciation, conscience, curiosity, and imagination, provide deeper ways of perceiving ourselves, each other, and our world.

This idea is reinforced by Antoine de Saint-Exupéry, who wrote *The Little Prince*, and served and died in World War II. He said, "What is essential is invisible to the eye." In Parts 2 and 3 we discuss why he was correct. A person who sees in gray scale, but whose mind perceives with hope, empathy, appreciation, and curiosity, can perceive the world in beautiful metaphorical color. A person whose eyes see in color, but whose mind lacks the perception of hope, empathy, appreciation, and curiosity, is unable to perceive the wide range of metaphorical color and the vast beauty, nuance, and complexity that metis allows us to perceive.

Review Question for Students:

- Why are Kratos, symbolizing brute force, and Bia, symbolizing violence, depicted in black and white?
- Why is Metis, symbolizing the power of thought, depicted in color?
 - **Note:** When discussing how brute force and violence can be described as an attitude that severely limits our perception, introduce the term “black and white thinking.” Many students might not be familiar with this term. You can also describe how black and white thinking is similar to the concept of “tunnel vision,” which would be like trying to play basketball (or any highly kinetic sport that requires a great deal of situational awareness) while only being able to see through a paper towel tube.

Fifth Set of Probing Questions for Students:

- How do discernment, forethought, skill, awareness, and wisdom allow us, metaphorically speaking, to see in color rather than in black and white? Share examples.
- Why is metis more powerful than brute force and violence?
- When have you used metis in your life?
- Describe a time when you should have used metis but did not.
- What are the consequences of not developing your own metis?
- What are the benefits of developing your own metis?
- How can forethought and discernment outsmart brute force and violence?
- What kinds of games require you to use metis (in the form of strategy, skill, forethought, or awareness)?
 - How do you use metis in these games?

Share the following excerpt from the supplemental reading to set up the sixth set of probing questions. This excerpt and the sixth set of probing questions also set up a discussion about two complex features of brute force and violence mentioned earlier: The Cycle of Brute Force and Violence (The Second Complex Feature of Brute Force and Violence) and The Mind’s Ability to Magnify or Minimize Brute Force and Violence (The Third Complex Feature of Brute Force and Violence):

Zeus had learned the behavior of swallowing other gods from his father Cronos, who had tried to swallow him. As mentioned earlier, Cronos had swallowed Zeus’s siblings (Poseidon, Hades, Hera, Demeter, and Hestia). Since gods cannot die, swallowing them doesn’t kill them but is an effective way to constrain them. Swallowing them or binding them in Tartarus (the underworld) was a way to remove any threat they posed.

Like all Greek deities, Metis is immortal and cannot die. So when Zeus swallows her, she remains alive in his torso. Because she is the embodiment of thought, she merges with his mind, and since she is the wisest of all Greek deities, Zeus uses her to think for him. Hesiod tells us, “Zeus put her away inside his own belly so that the goddess should think for him, for good and for evil.”

Swallowing Metis allows Zeus to maintain his reign as king, because the powerfully discerning mind of Metis can foresee any trap his opponents might devise to end his reign. As a result, Zeus may be king of the gods, but in a way he does not actually rule the universe. We could interpret Metis to be the true ruler of the universe, because she resides in Zeus's torso and becomes his thinking.

2. The Cycle of Brute Force and Violence (The Second Complex Feature of Brute Force and Violence)

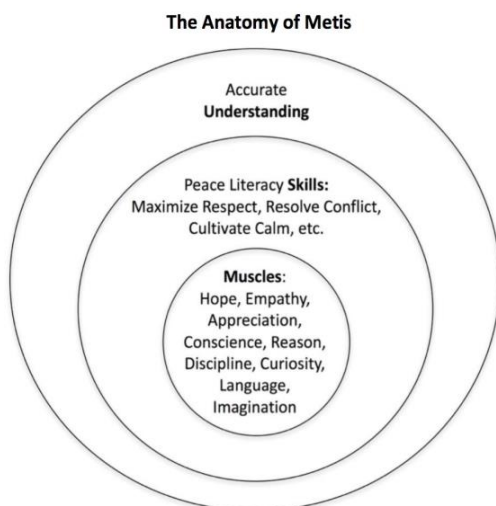
When Zeus swallowed Metis, he was modeling a behavior he learned from his father Cronos, who tried to swallow Zeus and successfully swallowed Zeus's siblings. This shows how the use of brute force and violence can become a cycle, a pattern that we learn from our parents or other adults and pass on to others. Today many people experience the cycle of brute force and violence in their lives. Even if people aren't caught in this cycle, they can be affected by people who are.

This cycle can be an expression of trauma, which adds further complexity to the nature of brute force and violence. To move away from this cycle, people have to learn how to heal their trauma and replace old habits and behavior patterns with new habits and behavior patterns. The Peace Literacy curriculum provides frameworks, insights, and skills for freeing ourselves from this cycle.

Students are usually intrigued to see this cycle depicted in a mythological story that is nearly three thousand years old. The age of this story shows the timelessness of the cycle.

3. The Mind's Ability to Magnify or Minimize Brute Force and Violence (The Third Complex Feature of Brute Force and Violence)

We now shift the discussion of metis to have students think about how people can use the power of thought (metis) in ways that not only help others, but can also cause harm. In Part 2: *The Muscles of Metis* and Part 3: *The Anatomy of Metis* we discuss how metis is made up of



different components as depicted in the image on the left, and that each component can be expressed along a spectrum. When a person has developed some components of metis (such as reason, imagination, and language), but is deficient in other components of metis (such as empathy, conscience, or accurate understanding), they can cause enormous harm. A person can also use components of metis such as imagination to magnify their ability to use brute force and violence. This is why it is so important that students are taught how to develop all the components of metis. When we develop all the

components of metis, we unlock our full capacity to wage peace in our personal lives, communities, nations, and the world.

Sixth Set of Probing Questions for Students:

The following probing questions are designed to get students thinking about The Cycle of Brute Force and Violence, along with the dangers of having incomplete metis and how people can use components of metis to cause harm (The Mind's Ability to Magnify or Minimize Brute Force and Violence). There is no need to share the diagram above when discussing the following questions with students (the diagram will be explored in detail in Parts 2 and 3). You can use these questions to build curiosity about what metis consists of and how it can be developed.

- Can people mirror harmful behavior they see in their parents and other adults? How is Zeus an example of this? Can you think of other examples?
 - Explain how Zeus's behavior is part of a cycle of violence. How can this cycle manifest in the lives of people today?
 - How can people move away from this cycle?
 - By understanding how people can get stuck in this cycle, how can we use this to develop more empathy for others and also ourselves?
 - To discuss metis and leadership, **read this quote** from classics professor Elizabeth Vandiver: "Zeus is a young ruler. He's just come into power. He has power and dominance. What else does a ruler need in order to rule well? To rule well, a ruler needs wisdom . . . And guess what the word 'Metis' means in Greek. It means wisdom . . . Metis personifies wisdom. Zeus needs wisdom in order to rule properly, and thus when he swallows metis, he is quite literally incorporating wisdom." **Then ask these questions:**
 - How does having metis help a leader?
 - In what ways can a leader use aspects of metis (such as forethought, awareness, and skill) to help others?
 - Can a leader use aspects of metis to cause harm? In what ways?
 - What prevents a leader from using aspects of metis to cause harm?
- **Note:** Parts 2-4 of this unit will deepen the discussion of metis and leadership. Part 4: *The Descendants of Metis* will further explore leadership by revisiting the idea of Zeus's unborn son. As a metaphor for the power of metis, this son will help us understand how metis empowers us to heal the root causes of national and global problems. When the metis of leaders is underdeveloped and weak, they are more likely to use approaches that merely address symptoms rather than confront the root causes of problems. Approaches based on underdeveloped and weak metis are also more likely to make these root causes worse.

Part 4 will also discuss how the word "Kratos" is found in one of the most celebrated words in our culture—the word "**democracy**," derived from the ancient

Greek word “demokratia.” “Demos” means “people” and “kratia” refers to Kratos. Many people in the ancient world realized that direct democracy and representative democracy as forms of government contain inherent dangers, such as the potential to descend into brute force and violence, that wise leaders must help protect against. Some of the most violent nations in history have had democratic forms of government, and Socrates was executed by a democratic vote. To be responsible citizens we must realistically understand the inherent dangers of democracy instead of naively romanticizing it. Part 4 will discuss how citizens, as democratic leaders, can use metis to help protect against these dangers and promote peace and justice rather than brute force and violence.

- Draw students’ attention to the last line of the earlier excerpt from the supplemental reading: “We could interpret Metis to be the true ruler of the universe, because she resides in Zeus’s torso and becomes his thinking.” **Ask students to explain this interpretation.**
 - **Note:** A student might ask, “If Metis could foresee everything and nobody could outsmart her, then how was Zeus able to swallow her? She should have been able to foresee his trap, outsmart him, and protect herself from being swallowed.” One possible explanation is that Metis *wanted* to be swallowed, that this was actually part of her plan so that she could merge with Zeus’s mind, become his thinking, and in this way rule the universe.

Another explanation is that Zeus was able to disrupt the metis of Metis herself. How was he able to do this? The ancient Greeks understood that many factors can cloud our metis and cause us to make shortsighted decisions that harm us and those around us. Three of these factors that can cloud and confuse our metis include: rage, alcohol, and sexual desire. There are countless examples in human history where rage, alcohol, and sexual desire have compelled people to make shortsighted decisions and take harmful actions that they later regret.

Although rage, alcohol, and sexual desire can cloud and confuse our metis, we are always responsible for our actions. Making shortsighted decisions under the influence of rage, alcohol, or sexual desire (or all three at once) can have severe legal, social, and personal consequences. If we don’t learn how to wisely manage rage, alcohol, and sexual desire, we not only risk destroying our lives, but also the lives of others.

According to an interpretation of Hesiod’s *Theogony*, Zeus appropriated Aphrodite’s seductive power and used it to confuse the thinking of Metis. With her thinking confused and mind clouded, Zeus was able to trick her into being swallowed. In the *Iliad*, Hera asks Hypnos (the god of sleep and dreams) to put Zeus to sleep so that she can do something behind his back. She also has Aphrodite confuse Zeus’s thinking so that he cannot use his metis to discern and foresee Hera’s plan.

To transition to Step 12 in the pictorial, ask students:

- When Zeus swallowed Metis, she was pregnant with a powerful daughter. Does anyone know who this daughter was?

(Many students read stories about Greek mythology for fun, such as the “Percy Jackson and the Olympians” series by Rick Riordan, so they might know the answer to this question).

The answer is Athena!

Step 12:

Tape up the color image of Athena, along with her text box.

Zeus and Athena are both in color (to symbolize their metis) and should be placed side-by-side as equals. In the resulting pictorial, Zeus and Athena tower over Kratos and Bia, showing the supremacy of the mental (metis) over the physical (brute force and violence).

Read the text out loud:



ATHENA

- When Zeus swallowed Metis, she was pregnant with a daughter—Athena. When Athena was born, she erupted from Zeus’s forehead fully grown, fully armored, fully ready for action. Because she was the daughter of Metis and had her own powerful metis, Hesiod said she was “equal to her father [Zeus] in strength and in wise understanding.”
- According to Hesiod, Athena’s power was equal to Zeus’s power.
- Athens, which became the most influential city-state in ancient Greece, was named after Athena.
- Citizens in Athens, Sparta, and many other Greek city-states worshipped Athena.
- Athena was the goddess of wisdom because she was pure metis.
- Athena’s helmet is the central feature on the West Point crest. According to West Point, “Her helmet signifies wisdom and learning.” Wisdom and learning are expressions of metis.

Seventh Set of Probing Questions for Students:

- How is Athena different from humans?
 - **Note:** The purpose of this question is to communicate that the development of human metis requires learning, which will be emphasized at the beginning of Part 2: *The Muscles of Metis*. Unlike Athena, who was born with full metis, we humans have to develop our metis through learning. We will discuss the contrast between humans

and Athena further in Parts 2 and 3. If students have trouble with this question, use these prompts:

- Has Athena ever had to struggle to learn a skill or gain knowledge?
- Has Athena ever had to struggle with growing pains or overcoming obstacles?
- Has Athena ever had to worry about her own safety?

Question to set up discussion of empathy in Parts 2 and 3:

- Like the other Greek gods, Athena is immortal and invulnerable. This means she cannot die or be seriously wounded. Her invulnerability prevents her from experiencing death. What other things does it prevent her from experiencing?
 - **Note:** One answer is that, due to her invulnerability, she lacks empathy. The invulnerable Greek gods also cannot experience courage, because courage requires vulnerability (Chapter 1 of *Soldiers of Peace* discusses this further). The relationship between vulnerability, empathy, and courage, along with the contrast between the invulnerable Greek gods and the vulnerability of our human condition, will be further explored in Part 3.

Share the following with students:

Athena was the goddess of strategy and tactics, which are aspects of metis. Athena was also the goddess of war. In the ancient world, warfare was the domain where strategy and tactics could be demonstrated most dramatically. In warfare, strategic and tactical thinking allowed those who were physically weaker or less numerous to defeat those who were physically stronger or more numerous. Nonviolent movements demonstrate even more dramatically the power of strategy and tactics. (Part 4: *The Descendants of Metis* and Chapter 4 of *Soldiers of Peace* discuss why mass nonviolent movements did not become a viable form of strategy and tactics until the eighteenth century.)

Dramatic examples in the ancient world of strategy and tactics overcoming superior brute force and violence include:

- The Biblical story of David defeating Goliath, where David uses components of metis to overcome an adversary who has a greater capacity for brute force and violence.
- Carthaginian general Hannibal using components of metis during the Battle of Cannae to defeat a massive Roman army that was nearly double his in size.

Today, waging *peace* is the domain where strategy and tactics can most clearly be demonstrated, even more so than in waging war. Since waging peace strives to solve the root causes of problems instead of merely addressing symptoms, waging peace requires the highest levels of strategic and tactical thinking using all the components of metis.

There are many examples in history that show how waging peace demonstrates the highest development of metis. Gandhi and Martin Luther King Jr. saw nonviolent strategic action as a higher evolution of strategy, which confronts the root causes of problems rather than merely

addressing symptoms. This is why Gandhi and King often referred to nonviolent strategic action as a “weapon” that was more powerful and versatile than the weapons used in traditional warfare. Part 4: *The Descendants of Metis* will further explain how nonviolent strategic action can be seen as a higher evolution of Athena, and how metis can reach its full potential when it soars beyond brute force and violence.

Additional examples of how metis can overcome superior brute force and violence are documented in the work of Erica Chenoweth and Maria Stephan in their book *Why Civil Resistance Works*. They show that since 1900, nonviolent movements have been more than twice as likely to succeed as violent rebellions. Chenoweth’s short (10 min) video addresses some of these claims: <https://www.youtube.com/watch?v=YJSehRIU34w>

We can use the strategy and tactics symbolized by Athena to enhance either the weapon of violence or the “weapon of nonviolence” (to reference the language used by Gandhi and King). The ability of strategy and tactics to enhance either violence or nonviolence demonstrates The Mind’s Ability to Magnify or Minimize Brute Force and Violence.

Eighth Set of Probing Questions for Students:

- Have students read this quote from King: “Nonviolence is a powerful and just weapon. It is a weapon unique in history, which cuts without wounding and ennobles the man who wields it. It is a sword that heals.” Ask students to explain what King means by referring to nonviolence as a weapon. What does he mean by calling nonviolence a sword that heals? What is the sword being used to fight against?
- In what ways can metis magnify or minimize brute force and violence? What are examples?
- What allows us to use metis in ways that minimize rather than magnify brute force and violence? (This question—which is one of the most important questions for humanity’s future—is here to spark students’ interest and will be explored more fully in Parts 2 – 4.)

Step 13:

Replace black and white Nike with the color image of Nike. Remind students that Nike is a sibling of Kratos and Bia. Explain to students that when Nike is depicted in black and white, this symbolizes victory won through her siblings’ use of brute force and violence. Depicting Nike in



color symbolizes victories won through metis, such as the examples discussed above. In Part 4 we make a third distinction. When we depict Nike in *muted* color she symbolizes victory won using strategy and tactics that serve violent actions, such as David defeating Goliath. When we depict Nike in *vibrant* color she symbolizes victory won using strategy and tactics that serve nonviolent actions, such as the victories of Gandhi and King.

Ninth Set of Probing Questions for Students:

- What are examples where metis was used to achieve victory in situations other than warfare?
- What does a victory for peace and justice look like? What are examples?

Summary

When many students feel pain, their decision-making and actions are guided by aggression rather than metis. For example, a child that feels disrespected might immediately resort to yelling, hitting something or someone, or lashing out aggressively in other ways. Our Peace Literacy curriculum, including this four-part unit, gives students new conceptual frameworks and a large color palette of practical options that serve as more effective alternatives to aggression (see for example Peace Literacy Lesson Plan 1, available at www.peaceliteracy.org).

Part 1: *The Allegory of Metis* shows through vivid imagery and metaphor why Metis is more powerful than Kratos (brute force) and Bia (violence). Part 2: *The Muscles of Metis* explores what metis consists of, along with how metis can improve our personal lives and community and help us solve the root causes of problems in ways that Kratos and Bia cannot. Part 3: *The Anatomy of Metis* explores the vital importance of skills and accurate understanding, along with the relationship between empathy, vulnerability, and courage. Finally, Part 4: *The Descendants of Metis* explores the power of nonviolent strategic action, showing how metis reaches its full potential when it soars beyond brute force and violence.

Tenth Set of Probing Questions for Students:

- Share with students: When we feel disrespected or experience pain, our decision-making and actions can be guided by aggression, causing us to lash out without thinking. Metis is especially important for adulthood, so that adults have more effective options for responding to conflicts, rather than just lashing out aggressively.
 - If we become adults who lash out aggressively without thinking, what are the harmful consequences this can cause?
 - To us?
 - To our family?
 - To those around us?
- Share with students: Many people are not taught how to develop their full capacity for metis, which would empower them to be more effective at solving personal, community, national, and global problems. The result of not teaching metis is that many people rely on the overuse of aggression.
 - What are some reasons why people are not taught how to develop their full capacity for metis?
 - In what ways are we taught the overuse of aggression?

- When we understand that many adults were taught the overuse of aggression, instead of metis as an alternative to aggression, how can we use this understanding to increase our empathy for adults? Explaining your thinking.

The culminating activity for Part I is a **Socratic Seminar** based on the pictorial.

Generating Questions for the Socratic Seminar

- Review notes on the Allegory of Metis from the previous classes.
- Explain to students that the class will be having a Socratic Seminar dialogue about the reading and pictorial. Their task today is to come up with questions to ask during the discussion.
- Hand out **Question Starters for Socratic Seminars** and review with students (many instructors have made examples available online)
 - Emphasize that good discussion/dialogue questions come from Levels 2 and 3 of Costa's Levels of Thinking (Level 1 = gathering info; Level 2 = processing info; Level 3 = applying info)
- Working in pairs, have students generate questions for the pictorial using the questions starters.
- Periodically, have each group share two questions that they generated, and add these to a class list of questions.
- At the end of the period, have students rank order (1,2,3) their top 3 questions that they believe would make the best discussion questions. Share with the table group or class.

Preparation for Socratic Seminar

- Have students break into groups of 5-7 students.
- Have students review the pictorial, reading, notes from Pair-Share discussions, and generated questions from earlier in the week.
 - Review/introduce expectations for Socratic Seminars and pass out (or review) Academic Language Scripts for Socratic Seminars (Many instructors have made these Scripts available on-line).

Socratic Seminar

- Begin by having every student read his/her best question to the group.
- Ask for a volunteer to pose the first question.
- Monitor groups to ensure that dialogue is occurring and that the dialogue remains on topic. When necessary, encourage students to use the Academic Language Scripts.
- At the conclusion of the discussion, have students complete the Socratic Seminar Discussion Debrief.
 - Note: This could be homework.