

Peacemaking in Congregations: A Guide to Learning Opportunities For All Ages

The Peacemaking Curriculum Working Group

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Also Included:

Peacemaking: A Commitment to Study and Action

A DVD/Video created by the Commission on Social Witness.

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INTRODUCTION

“Peacemaking in Congregations: A Guide to Learning Opportunities for All Ages” has been assembled by a team of volunteers to assist congregations in developing programs for learning peacemaking skills and concepts at all levels - within ourselves, interpersonally, in congregations, in society, internationally, and with the environment.

This effort is a part of the Unitarian Universalist Peacemaking Congregational Study Action Issue (CSAI) program. The Peacemaking CSAI was adopted at the June 2006 General Assembly for a four-year cycle of study and action, from 2006 to 2010.

The four-year cycle is part of a newly developed Unitarian Universalist social witness process intended to involve congregations more meaningfully and fully. To implement this new CSAI process, a Core Team was established made up of volunteers and representatives of the UU United Nations Office, UU Service Committee, and UU Peace Fellowship. The Core Team, in turn, has developed a number of Working Groups in different areas, including the Curriculum Working Group that took on the responsibility of developing this Guide.

The Peacemaking CSAI was adopted in 2006 against the backdrop of Unitarian Universalists’ concerns about the Iraq war, genocide in Darfur, and levels of violence within U.S. society that far exceed other developed countries. Those working on the CSAI hope that involvement in the Peacemaking CSAI process will have many benefits for congregations, including the following:

- a) Raising awareness of how to handle conflicts proactively and effectively
- b) Empowering us to engage in peacemaking in our communities
- c) Increasing skills in empathetic listening and compassionate communication
- d) Enabling us to handle diversity issues more effectively and to build trust across differences of race, class, etc.
- d) Sensitizing us to the nature of structural violence, so that we will engage more readily in social justice as an aspect of peacemaking
- e) Clarifying where Unitarian Universalists stand on the concepts of just war and pacifism, and issues of international justice and violence, so that we can more effectively support foreign policies aligned with our values.

This Guide provides a list of educational resources that the Peacemaking Curriculum Working Group has identified. Each entry includes some basic information, including where to obtain the materials. Some entries include notes from Working Group members who reviewed the particular resource. Not all of the resources listed have been reviewed in any depth, so this is not a list of recommendations but rather a list of materials available that seem potentially effective.

We invite all Unitarian Universalist congregations to try out one or more of the resources listed in this document, and use the evaluation form at the end to let us know how

effective each particular resource is. This feedback will be used in developing recommendations for peacemaking learning resources for the 2008-2009 year and beyond. We will greatly appreciate your help in providing us your evaluations!

We are please to be able to include with this guide, the introductory Peacemaking video/DVD, “Peacemaking: A Commitment to Study and Action”, created by the Commission on Social Witness. Through an informative video narrative accompanied by interviews with UU activists and scholars the DVD introduces congregations to the contemporary challenges of sustainable security and enduring peace. The following prominent UUs were interviewed at the 2007 UUA General Assembly: Sharon Welch, Jim Nelson, Denny Davidson, Bill Sinkford, Gini Courter, LoraKim Joyner, Barbara Bates, Janice Marie Johnson, Adam Gerhardstein, Bill Schulz, Denny Davidoff, and Paula Cole Jones.

We hope congregations will find this exploration of peacemaking skills and concepts to be an exciting and deeply rewarding process!

THEOLOGICAL ASPECTS

*Today, like every other day, we wake up empty
and frightened. Don't open the door to the study
and begin reading. Take down a musical instrument.*

*Let the beauty we love be what we do.
There are hundreds of ways to kneel and kiss the ground.*

*Out beyond ideas of wrongdoing and rightdoing,
there is a field. I'll meet you there.*

*When the soul lies down in that grass,
the world is too full to talk about.*

Rumi

A Theology for Building Peace

Peace education requires an interdisciplinary approach, one that addresses the sources of conflict on personal, social, environmental, and political levels. A theology for building peace must therefore include the dimensions of ethics, social justice, communication skills, inner-personal peace, environmental sustainability, and international efforts dedicated to building cooperation between nation states so as to provide advantages and incentives for sustaining good relations.

For this Unitarian Universalist guidebook, we have divided the Theology for Building Peace section into the following four study areas.

- 1) Communicating and Relating Peacefully
- 2) Peacemaking with the Environment and All Earth's Inhabitants
- 3) Inner-personal Peace
- 4) Social Justice the Application of Nonviolence

Communicating and Relating Peacefully

We can come to peacemaking as Unitarian Universalists through our strong theology, history, and tradition of social justice. We have had national leaders involved in peacemaking justice activities from abolition to civil rights to GLBT (gay, lesbian, bisexual, transgender). Two of our own were murdered in Selma. Since the beginning we have spoken out against war, including one of Unitarian's founders in the United States, William E. Channing, who "was not a pacifist but hated war with all his mind and heart."¹ Unitarian Julia Ward Howe wrote the Mother's Day Proclamation calling on

¹ Clarke Wells in *Channing on War*. 1964.

women to help end war. Fellow ministers ostracized Clarence Skinner, noted Universalist champion of justice, and denominational leaders, such as Unitarian John Haynes Holmes for their pacifist positions during World War I.

Because we do not wish to repeat the mistakes of the past that come either through polarizing views and conflict, or a denial of events, when we engage in social change we need tools to communicate with one another nonviolently and we need to do inner transformational work as we do outer transformational work. For often, in our activism work we become tired, goal driven, and continue violence in our inter- and intrapersonal relationships. This inner work entails developing consciousness that all beings are interconnected and beautiful (have inherent worth and dignity).

At a very fundamental level, peace rests on the idea that each human being is inherently worthy. To judge the other as not worthy sets humans to react violently in the many ways we relate to others and to ourselves. Anything we can do to embody our understanding of the first principle² and grow in ways we act out this first principle will lead to peace. Therefore our first principle directly asks us to be peacemakers, not just in actions, but in how we fundamentally see “the other.” We are the children of liberal religion. It is ours to do to move from the Calvinistic worldview of seeing humanity and its culture as fundamentally flawed to seeing ourselves as worthy.

Our seventh principle also helps us know that we are worthy, and that we as well as all beings belong on planet earth. This principle is not just a cognitive statement of the vision of interdependence but a deep knowing. This knowing makes space for us to act from a firm conviction that the harm we do to others, we do to ourselves, and that for there to be peace in the world, there must be peace in each of us.

To move to nonviolence at all levels in our lives we need to be fully engaged in the relationships in which we find ourselves, which the first and seventh principles call us to be. We pay attention also because we Unitarian Universalists are the people of unsealed revelations and come to each experience and each being not just being open to hearing and holding their diversity, but hungry to be changed, to be made complete by the other. Our fourth principle guides us in this fashion (ongoing search for truth and meaning).

We are also a noncreedal faith – we rely on covenant. Transforming relationships from potential violence and exclusion to peace means sticking with conversations through the pain and confusion and staying the course with one another through conflict transformation and reconciliation.

It is our hope that the following suggestions for learning resources will help individuals, congregations, and the association of congregations along this path of transforming our earth home to one of peace.

² See Appendix for the Unitarian Universalist “Principles”

Peacemaking with the Environment and All Earth's Inhabitants

Through our seventh principle we express that humans are inextricably connected to the web of life. Peacemaking for humans therefore cannot be separated from peacemaking for all beings and our earth home. We humans know that we are whole only as we consider our rightful and peaceful place within the community of mixed species. From nearly the beginning of Unitarian history in the United States, Ralph Waldo Emerson and the Transcendentalists helped form an understanding of nature as the center of self-discovery and moral discourse. Unitarian minister Theodore Parker and Universalist Clara Barton both had early "conscience awakening" events with animals in their childhood that led to their later growth as humanitarians. Answers to how we should live lie in the natural world around us, and increasingly in recent decades, how we should live demands a compassionate concern and action towards the flourishing of the nonhuman world. Our sixth source³ captures our central hope of Unitarian Universalist faith in a time of consequences – a time when the consequences of our violent action towards one another and the earth may endanger all life, as we know it. (Spiritual teachings of Earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature).

Inner Personal Peace

Cultivating inner personal peace is the outcome of spiritual practices that settle the mind into a state of inner reflection, self-awareness and involuntary mindfulness. Such practices are commonly referred to as meditation or interior prayer and serve to neutralize the effects of stress and remove conflict from within the individual. Many interpersonal disputes are found to be projections of inner conflict. In addition, strong desires expressing themselves as anger, passion or envy distort one's perception of events and cause a person to draw conclusions based on skewed or incomplete knowledge. Inner personal peace implies a certain degree of contentment resulting from self- fulfillment. As it says in the Bhagavad Gita, from the Hindu tradition, Chapter 2 verse 70: "He attains peace into whom all desires flow as waters into the sea, which though ever being filled, is ever motionless, and not he who lusts after desires."

It is important to point out that settling the mind into a condition of non-desire is not a state of desire-repression. Rather, one enters a level of inner contentment such that desires simply are no longer present or do not arise. To use an analogy: "Sitting in the sunlight, we do not find ourselves desiring a candle." When there is a lack of fulfillment there cannot be complete inner peace, which is that state of personal peace where one is free from selfish urges and inner conflict.

Social Justice and the Application of Nonviolence

The pursuit of social justice has long been a part of Unitarian and Universalist traditions. A prominent Universalist minister, Adin Ballou (1803-1890), author of *Christian*

³ See Appendix for the Unitarian Universalist "Sources"

Nonresistance and President of the New England Nonresistance Society, was an active socialist and abolitionist during the 1800's. In the 1930's, Unitarian minister John Hayes Holmes teamed up with Rabbi Steven Wise and Roman Catholic activist Dorothy Day to petition the US State Department to change the immigration laws to allow more European Jews seeking refuge from Adolf Hitler's Third Reich to enter America.

While there are many people who laud the principle of nonviolence, the popular view holds that nonviolence cannot succeed if one of the parties involved in the conflict chooses to use violence. This assertion is incorrect and reflects an all too common misconception of the principles of nonviolence as developed by Ballou, Henry David Thoreau, Mahatma Gandhi, and Martin Luther King.

Martin Luther King and his followers during civil rights movement advocated strict adherence to nonviolence. Yet they were often seized upon by police with dogs and fire hoses. Rosa Parks and others were jailed and King had his house fire-bombed. In the Women's suffrage movement, Alice Paul and other suffragists were arrested, persecuted and imprisoned in their efforts to secure the passage of the suffrage amendment. In India, the British did not play by nonviolent rules either, particularly when General Reginald Dyer massacred over 400 innocent Indian civilians while wounding 1200 at Amritsar. Yet all three of these nonviolent movements succeeded in exposing social injustice so as to provoke reforms necessary to achieve their goals with far less loss of life and financial cost than would have resulted from a violent revolution.

What people fail to realize is that nonviolence applied in the pursuit of social justice is not submission or complacency. Rather it is a form of fighting and views Jesus' teaching of "turn the other cheek" as method of non-cooperation and nonviolent resistance. One chooses an issue that the public will perceive as beyond compromise. Advocates then intentionally allow themselves to become a public victim of the injustice while ceasing the "high moral ground," refusing to engage in unethical and violent behavior. Through such activism, they create a groundswell of public support setting in motion political mechanisms that bring about reform.

Nonviolence may not always be successful, but neither is violence or military action always successful. Violence may succeed in forcing reform, but it rarely results in reconciliation and often sows the seeds for future violent conflict.

There can indeed be great personal risks in the exercise of nonviolence, but the willful commitment and sacrifice necessary to take those risks and endure the abuse one is subjected to leads to tremendous growth in both personal character and spirituality. For this reason, any study of peacemaking requires that Unitarian Universalists be familiar with the important nonviolent movements that have helped make our world a more just and moral place.

Recommended Readings

(See the UUA Congregational Study/Action Resource guide Peacemaking 2006-2010 for an annotated bibliography of readings on Peacemaking in Our Lives and World.)

Rachel McNair. *The Psychology of Peace: An Introduction*. Greenwood/Prager Press

Rachel McNair. *History Shows: Winning with Nonviolent Action*. Xlibris Press

George Wolfe. *Nonviolence as a Spiritual Path: How to Become More Dangerous Dead than Alive*. www.bsu.edu/libraries/virtualpress/wolfe/word/Dangerous.pdf

George Wolfe. *Rapture Repealed; A Nonviolent Understanding of Apocalypse*. www.bsu.edu/libraries/virtualpress/wolfe/word/Apocalypse.pdf

George Wolfe. *Taoism and Nonviolence*

CHILDREN-GENERAL RESOURCES

Curricula and other Resources centered on Peacemaking for and with Children

Introduction

Separate sections on peacemaking resources for Children (and Youth and Families) were created because we recognize that many Unitarian Universalist religious educators concentrate on these groups in their work. Hopefully, having readily identifiable sections for these groups will make it easier for religious educators to use this guide.

Curricula that focus on peacemaking for children typically contain a mix of materials and approaches having to do with inner peace (learning about feelings and how to calm oneself), interpersonal peace (conflict resolution and treating others kindly), and caring for the environment (environmental peace). Peace at the organizational level, if it is addressed, is usually framed in terms of having a peaceful classroom or a peaceful school. Most peacemaking curricula for children consider peacemaking in a multi-faceted way while retaining the close-to-home scope of family, friends, and school/church. This is in contrast to many youth and adult curricula that delve into a particular aspect of peace to some depth while acknowledging ever-widening societal and international implications. Naturally, recognizing and respecting the developmental realities of various-aged children and youth is an important part of choosing learning materials.

Early Childhood Adventures in Peacemaking

Basic Information

Author: William J. Kreidler

Date: 1996 (2nd edition 1998)

Publisher: Educators for Social Responsibility, Cambridge MA

Availability: Order from www.esrnational.org or www.quakerbooks.org \$24.95

Age range preschool - grade 3

Overview

Description from ESR website: “Teaches effective, nonviolent ways to resolve conflicts through games, music, art, drama and storytelling. Includes sections on developmentally appropriate practice, classroom set-up, and class routines.” (NOTE: The following review is based on the 1996 “field test version” of the book. The ESR website shows the current edition as co-authored by William Kreidler and Tsubokawa Whittall.)

Early Childhood Adventures in Peacemaking is a guide for educators of young children on setting up a conflict resolution program within a general educational program. The author identifies three key elements to this program: 1) teaching children the skills and concepts to resolve conflict non-violently, 2) infusing conflict resolution principles into the regular curriculum, and 3) modeling conflict resolution and creating a conducive environment. The philosophy on which the program is based is that conflicts are a normal and natural part of life; conflict can be used constructively if people recognize their options and choose ones that are nonviolent and meet the needs of the people

involved.

The bulk of the book, after a very useful introduction, is a compilation of group activities arranged into twelve chapters by either theme or method. The thematic chapters include activities centering on “Cooperation,” “Encouraging Caring, Helpfulness, and Respect,” “Conflict Solving,” “Feelings and Anger Management,” “Appreciating Diversity,” and “Developing Communication Skills.” The method-focused chapters are “Peace Puppets,” “Using Children’s Books,” “Discussion Pictures,” “Bookmaking,” and “Storytelling.” The final three chapters offer specific practices for educators to utilize, including set-up of the room, and involving parents.

Making the Unitarian Universalism connection:

This guide is very compatible with our Unitarian Universalist Principles, for example, the chapter on appreciating diversity relates well to the principle about “the inherent worth and dignity of every person.” When using any of the activities, it would be easy to make a connection to at least one of the Principles, either while explaining the game, story, or activity, or in discussing it afterwards.

Early Childhood Adventures in Peacemaking could be utilized in several ways by an RE program. Just as it is designed to do, its ideas could be “infused” into an existing curriculum of almost any theme or focus. It could literally be a supplement, and/or figure into the general approach and philosophy of almost any Unitarian Universalist RE curriculum. Additionally, the activities and tips for teachers could be used by an RE program in designing their own “Unitarian Universalist peacemaking curriculum.”

Kids Creating Circles of Peace

Basic Information

Author: Anne Witchger and Susan Vogt

Date: 2000

Publisher: Institute for Peace and Justice, St. Louis, MO

Availability: Order from www.ipj-ppj.org \$5.95 each.

Age range K - 5th grade

Overview

Kids Creating Circles of Peace is a workbook designed to be used in a group such as a school class, or for use by a family. It is organized around the “Kids Pledge of Nonviolence” which appears on the inside of the front cover. (NOTE: This pledge is central to all three of the Institute for Peace and Justice publications for other age groups—preschool, middle and high school— and for families. In each case, the pledge is reworded to an age-appropriate level while maintaining the same meaning and intent.) Seven sessions, each corresponding to one of the seven themes/statements in the Pledge of Nonviolence, makes this workbook suitable for a week-long unit in a secular school or camp, or a seven-week term for Sunday religious education. It could possibly be used with a multi-age group. Each session consists of at least three different “story starters”

all based on the same theme. One of them is in cartoon form, thus being more accessible to beginning readers. Children are invited to finish out the story by writing or drawing their own ending to their choice of “story starter.” Each “story starter” is followed by several questions that prompt individual thinking and group discussion and sharing after the story is completed. There are related activities for the group or family, a list of books and videos, and spaces to fill in names of people from the child’s life who exemplify the characteristics represented by the theme (e.g. respectful, good listener, forgiving, etc.) Lastly, there is a line for readers to write in how they will try and remember to do whatever the theme (part of the Pledge) is about, called “I Will!” The workbook itself is printed in an attractive and appealing way for children. The subtitles, captions, and font are catchy without being overwhelming.

Making the connection to Unitarian Universalism

There is an adaptation of *Kids Creating Circles of Peace* for use as an eight week Unitarian Universalist curriculum for 2nd and 3rd graders, written by Virginia Steel, retired DRE of First Parish of Sudbury, MA.

In using this workbook as a peacemaking curriculum, one will find that although various aspects of peacemaking are covered, the content is a quick overview. If seven or eight weeks is all that an RE program has or wants to have, with some tweaking, this workbook offers a good structure. These are a few adjustments to be considered:

- Connecting the content and meaning of the statements in the Pledge to our Unitarian Universalist Principles, also taking care that these statements, which happen to be seven in number, do not get confused with our seven Principles.
- If needed, changing the word “pledge” to something else (agreement, guidelines).
- If a congregation cannot afford to buy a copy of the workbook for each child, or simply wants to use the workbook as more of a guide, then steps such as writing the story-starters on a large sheet or individual handouts would be needed.

The Kindness Curriculum: Introducing Young Children to Loving Values

Basic Information

Author: Judith Anne Rice

Date: 1995

Publisher: Redleaf Press, St. Paul, MN

Availability: Can be ordered through Amazon.com; \$12.44

Age range Preschool ages

Overview

This was written for teachers of preschool-aged children, to be used in a school setting. The author is an early childhood education teacher. Her stated intent is to provide a preschool curriculum which teaches “loving values and skills,” in contrast to emphasizing the cognitive domain, and thereby helps “build character” which then lays the groundwork for children to develop into “happy, productive, and caring individuals.”

Despite its title, this book is actually a list of activities and techniques which are to be

inserted into and used with existing general preschool curricula. The book is divided into eight topic chapters that can be used in any order. Each chapter has a helpful introduction for teachers. The first four deal with the basic values of Love, Empathy, Gentleness, and Respect. The fifth topic is Visualization, a technique which the author considers to be particularly effective for bolstering these values. The last three sections center on experience relating to others in constructive and positive ways– Self-control, Friendship, and Conflict Resolution. Between all eight chapters, there are a total of 57 entries and just about two-thirds of these are a variety of group activities. A number of the activities are long enough so that they could be the central activity for a usual-length religious education session. Many of them could easily be combined together, or put together with other short activities such as songs or stories.

Other ideas presented are actually group techniques, practices, and classroom set-up tips. Many of the ideas are quite creative, and most seem easy to implement. They cover the range of “multiple intelligences.” For example, the section on “Gentleness” has interesting combinations of kinesthetic movement and quietness.

There is a final end section entitled “Parent and Child Home Sweet Homework.” This has one do-at-home activity corresponding with each chapter.

Making the Unitarian Universalist Connection

All of the topics and activities described in this book are clearly compatible with our Unitarian Universalist Principles– love, empathy, respect, and so on. The author’s language and terms, such as “character building,” differ somewhat from the terms commonly used in a peacemaking and/or Unitarian Universalist context. However, a connection and relationship can be made between the topics presented and the idea and goal of peacemaking and the values of Unitarian Universalism. The book may be seen as a useful “pick and choose” sort of resource for either creating a special preschool peace curriculum, or supplementing any preschool curriculum with peaceful activities.

Peace Experiments: Activities of Unitarian Universalists in Learning to be Peacemakers

Basic Information

Authors: Written and compiled by members of the congregation of First Unitarian Universalist Church of Columbus, Ohio with a grant from the Unitarian Universalist Peace Network.

Date: 1985

Publisher: The Unitarian Universalist Peace Network: Philadelphia, PA

Availability: Available from district and church libraries

Age range Preschool, K - 2nd grade, 3rd - 4th grade, 5th - 6th grade, 7th -8th grade, High School, Adult

Overview

It is definitely a curriculum, despite the term “activities” in the subtitle, and is meant for

an entire RE population, and to some extent, the whole congregation. The congregation who created Peace Experiments obviously did a huge amount of research and work, especially considering there was no internet then. The curriculum is made up of some original work plus resource materials from various organizations, notably the Educators for Social Responsibility and their 1983 peace curriculum called, *Perspectives: A Teaching Guide to Concepts of Peace*. It is arranged into six sections, each section geared toward an age range of children and youth, and consisting of a brief introduction and a five week plan using the following framework:

“P”icturing peace – inner work; defining peace, “levels of peace,” peacemakers
“E”xamining the world– looking at culture, stereotype, and media influences;
causes of war, conflicts

“A”cquiring skills to become peacemakers – caring, trust, conflict resolution,
negotiation

“C”ommitting ourselves to personal action as peacemakers – risks, fears; “the
individual matters;” political actions.

“E”njoying a Peace Day Celebration– an inter-generational service. Suggestions
for how to do this are given in an Appendix.

Nine appendices cover role-playing, games, music, quotations of peace, teacher training, a bibliography, and a detailed age and activity cross reference, in addition to a four-part Adult Workshop, and plans for the Peace Sunday service.

Written a few years before the Cold War ended, this curriculum focuses on the major threat to peace of that time– the buildup of nuclear weapons and the potential for nuclear war between the U. S. and the U.S.S.R. Some of the stories, songs, activities, and exercises used in Peace Experiments continue to be relevant; others are outdated. To use this curriculum today, one would need to go over the curriculum piece by piece and pick out the timeless and lasting content and update the other parts. Changes are needed in the sections for older children because, for better or worse, children are more sophisticated these days and an updated approach is needed in addition to updated content.

One plus is that it is a multi-aged and even multi-generational curriculum with an inter-generational worship service built in at the end; the whole congregation is engaged. The Appendices add many useful materials, enabling teachers to supplement and adjust the content. Identifying the need for teacher training is also plus. The general movement of the curriculum is toward finding and making a personal and active “commitment” of some kind toward world peace and this is important. However, the sessions for the upper grades and high school emphasize this to the point that the importance of personal inner peace-finding is not given enough attention at these ages. This may be the result of the curriculum’s creators trying to cover a deep topic and a wealth of material in 4-5 sessions.

Making the Unitarian Universalist connection

The inner framework– that of the individual sessions– is typical of many currently-used Unitarian Universalist RE curricula. Clear goals for each session are followed by preparation and pre-class set-up, materials, an opening, activities including alternatives, optional snack, and closing. The preschool sessions’ routine is particularly well-done,

being specially tailored to that age group's needs. Explicit, albeit simple, connections are made to Unitarian Universalism in numerous short sidebars throughout the sections, all phrased as, "UU's believe...." Examples– "UU's believe: We make peace together," "UU's believe: Peace is listening," "UU's believe: The Earth must survive."

Go With Peace

Basic information

Author: Kelly Guinan

Date: 2005

Publisher: Kind Regards, LLC

Availability: www.celebratingpeace.com , \$19.50 plus shipping

Age Range preschool through teen

Overview

Each section offers discussion and activity. You can add a story.

Seventy-four sessions are provided and some are very short.

The overall idea is to give children a nurturing environment for self-discovery and to learn about others, to gain confidence in their ability to make choices and be creative problem solvers.

Unitarian Universalism connection:

This is not a Unitarian Universalist curriculum, but it can easily be adapted by adding a check-in, and relating the sessions to our principles. This curriculum definitely can work in a Unitarian Universalist environment without a lot of adjustments.

Other comments:

Some of the sessions are fun, some you have done before. There are some sessions for preschool and kindergarten, but most are elementary through middle school. This book is designed to be used in schools, community groups, and with some work, this could be used in a liberal religious education environment.

The Compassionate Classroom: Relationship Based Teaching and Learning

Authors: Sura Hurt and Victoria Kindle

Date: 2004

Publisher: Hodson, Puddledancer Press

Availability: <http://www.cnvc.org/matls.htm>, 1-4 copies \$17.95, 5 or more copies, \$11.97.

Age range Elementary ages

Overview

See the Adult Interpersonal section in this guide for a description of nonviolent communication (NVC) as a method and approach. This book is described in one review as "the first complete curriculum for teaching NVC to elementary aged students."

In Our Hands: A Peace and Social Justice Program, Grades 1-3
In Our Hands: A Peace and Social Justice Program, Grades 4-6

Basic Information

Authors: Samuel Goldenberg, Eleanor Hunting, Mary Thomson for Grades 1-3
Barry Andrews and Pat Hoertdoerfer for Grades 4-6
Date: 1989, 1990
Publisher: Unitarian Universalist Association
Availability: at the UUA Bookstore, \$18.00 each

Age range Respectively, grades 1-3 and grades 4 –6

Overview

A five-part age-based series put out by the Peace and Social Justice Curriculum Team of the UUA at that time, *In Our Hands* has been the “classic” Unitarian Universalist religious education curriculum addressing the topic of peace. Wisely and prophetically, the authors link peace and justice in the title and the content, explaining in the introduction, “Peace and justice are necessarily interdependent. Each requires the other. Real peace is not possible without justice...In addition, true justice is not possible without peace.”

The curriculum for grades 1-3 and grades 4-6 each have sixteen sessions (lessons) divided into four or five units covering basic concepts, and peace and justice relating to oneself, with others, and with nature and Earth. Each session has the familiar structure of Unitarian Universalist curricula written in the 90’s—Centering, Focusing, Reflecting, Exploring, Integrating, and Closing. The challenge, as it is with any curricula about the inherently abstract concepts of peacemaking and justice, is engaging children and making it “real” for them. The content would need to be updated with news and examples from our current times and could be supplemented with various other peace-related materials and resources now available.

Making the Unitarian Universalist Connection

The connection to Unitarian Universalism is explicit in these curricula. Numerous references are made to the Principles and to Unitarian Universalist history.

Don’t Laugh at Me (DLAM)

Basic information

Author: Laura Parker Roerden and Linda Lantieri
Publisher: an initiative of the non-profit organization, Operation Respect.
Availability: Order free from <http://www.dontlaugh.org/index.php> to download curricula, music, videos.

Age range Grades 2-5, Grades 6-8, Campfire Program

Overview

The purpose of the curriculum is to create:

- Ridicule free zones in schools
- Create respectful, peaceful and safe classrooms
- Learn to resolve conflicts
- Develop self esteem
- Understanding feelings, one's own and others
- Expressing oneself in non-threatening ways
- Identifying prejudice

The curricula are divided into 4 units:

1. Expressing Feelings: healthy expression of feelings
2. Caring, Compassion, and Cooperation
3. Resolving Conflict Creatively
4. Celebrating Diversity: appreciation of differences

Making the Unitarian Universalist connection

These lessons can easily be adapted for the church classroom by creating a guide that helps teachers find connections with our Unitarian Universalist principles, creating classroom rituals, and finding spiritual connections.

Heart Talk for Kids

Basic Information

Authors: Debbie Grieb and Veronica Lassen

Date: 2007

Publisher: self-published

Availability: Contact Veronica Lassen at veronica@veronicalassen.com for sample lessons and ordering. \$65 per grade level; \$150 for all three.

Order forms also available at www.uucards.com

Age range - Pre-K- grade 1, grades 2-4, and grades 5-6

Overview

This is a new 16 week curriculum written by two Unitarian Universalist religious educators and designed to help connect children with their inherent worth and dignity and that of others through communication skills emphasizing feelings, universal needs, empathy for self and others, gratitude, understanding anger, conflict resolution, and active peacemaking.

The authors write, "The take home message for the youngest children is that we all have feelings and that connecting with others is fun. For the older groups we hope they walk away with several knowings, the first and most important being the non-negotiable sense of worth of every person on the planet. We help them know they have the same needs as

all people. We help them explore their feelings, and understand they have a choice in what they do and say. Further, each lesson is explicitly connected with our UU values."

"Heart Talk for Kids has grown out of our understanding and teaching of Compassionate Communication. The curriculum follows Marshall Rosenberg's model of Nonviolent Communication. There are lessons on making observations (separate from evaluations), getting in touch with our feelings (separate from our thoughts), learning the difference between a universal need and a strategy, and practicing clear requests. We love to see kids having fun, so we emphasize movement, activities, crafts, songs, games, and time in spent in nature. Succeeding weeks help the children practice communicating with an emphasis on connecting with themselves and others. We explore anger, gratitude, conflict resolution, empathy, and take a look at historical and current peacemakers. And what's all this learning without a celebration? The final lesson celebrates the real possibility of world peace through how we understand and communicate with people." Suggestions are included on how to adapt to 6 weeks through 14 weeks.

WEB SITES

Tolerance. Org <http://www.tolerance.org/index.jsp>

This well-known hate-fighting web project of the Southern Poverty Law Center has many materials free to any educator. Available for ordering are curricula, teacher guides, parent guides, newsletters, book lists, and handbooks for elementary, middle, and high school students. The goal of Tolerance.org and all their materials is to honor diversity and dismantle bigotry.

Peace Learning Center <http://www.peacelearningcenter.org/>

"Peace Learning Center (PLC) is an Indianapolis-based community educational institution teaching peacebuilding and conflict resolution skills to youth and adults." There are numerous learning materials, including some curricula for elementary age children, free to download.

United Nations – Global Teaching and Learning Project: The Cyber Schoolbus

This is a website with several links to curriculum, books, films and other resources for teachers and children of all ages on peacemaking around the world.

Home page: <http://cyberschoolbus.un.org/>

List of peace-related links: <http://www.un.org/Pubs/CyberSchoolBus/peace/frame4.htm>

SEE ALSO

in the Family and Community-oriented Activities section of this guide:

Culture Camp, Traveling Toward Peace, and A Cultural Tour of World Religions

YOUTH-GENERAL RESOURCES

Pangea, an international film project

Basic information

Author(s), Editor(s): Jahane Noujaim

Date: 2008

Availability: <http://www.pangeaday.org/> .

Age Range Elementary through adult

Overview

Film makers around the world will make short films documenting their lives, hopes, challenges and dreams. Top winners will be shown around the world in every venue imaginable on the same day in May 2008. All other films will be available through the website. That one-day event, as well as the website will connect people with peacemaking groups and opportunities around the world.

This is a work-in-progress, a dream given life when Jahane received the prestigious TED Prize in March of 2007. Follow-up and ways to use the thousands of short films have yet to be developed.

Its goal is to graphically illustrate that we are bound together by our common humanity, to harness the power of film to create empathy and through this to launch a new movement of global citizens to be peacemakers.

Unitarian Universalism connection:

When you think of praxis/theory in developing peacemakers and peacemaking in our congregations, this can be a tool for accelerated praxis through the ability to see the world through many more eyes than we have the ability to do now. Unitarian Universalist resources are weighted toward the theoretical. This can provide some vicarious experience and congregations that sponsor the Pangea one-day event can add the praxis of working collaboratively with others around the world to make the event happen.

Other comments:

This can be used as a project for the YRUU group and extended prior to the event by each youth making his or her own video about what is essential about their lives and about what their hopes, fear, dreams and challenges are. There could be a screening of these for the congregation. The videos produced around the world could also be very useful to add depth to our existing curricula in many other age groups. Imagine using videos about religious practices around the world when you do world religions. Imagine curating six 5-minute videos about kids' games around the world for your first graders.

Game: *Real Lives, Educational Simulations*

Basic information

Date: 2004

Availability: <http://www.educationalsimulations.com/products.html> currently \$25.

Age Range Older children, teens and families

Overview

This is a role-play sim (strategic life simulation computer games) game for one player at a time. Players assume one of millions of possible lives each time a game begins. The game randomly selects a family background and gender for the player from among many possibilities in each of 190 countries or the player can make choices about the character. Play mostly involves reading and electing options. There is no animation, but there are interactive maps and other visual tools, as well as connections to websites with multimedia. There is also a teacher's guide but it is not clear if it is available to those who purchase just one copy of the game.

It is designed to build empathy for people around the world, in-depth knowledge about other countries at an individual level, and help kids understand the interplay of personal choices and social and political context in determining lives. The game is very complex and outcomes are based on the statistics for the country.

Unitarian Universalist connection

The Unitarian Universalist emphasis on the interplay between personal choice and large systems is played out in this game. In some ways it is reminiscent of *Our Whole Lives*. In addition, if kids play it often, moving around the world, they develop not just a store of facts, but a sense of the many ways that life is at once the same and profoundly different.

Much of the characters' success in their lives is dependent on resources with an emphasis on educational opportunities. It develops many of our Principles – the first, the third, the fifth and the sixth. It helps promote peacemaking through enhancing understanding. An understanding that people around the world have different choices and different opportunities also enhances the development of understanding of differences in our schools and communities.

Other information Play could be enhanced by playing in a classroom or family setting and interest could be sustained longer. When a choice must be made, it can be made by the group, rather than by an individual, with lively discussion about the options. The game also allows "do-overs." You can revert to any age and make a different choice and then advance to see whether and how the outcomes differ.

Game: *Food Force*

Basic Information

Date: circa 2004

Publisher: United Nations World Food Programme

Availability: Free from <http://www.food-force.com/>

Age Range Third grade through high school.

Overview:

Basic Format: *Food Force* is a free educational video game telling the story of a hunger crisis on the fictitious island of Sheylan. Comprised of 6 mini-games or "missions", the game takes young players from an initial crisis assessment through to delivery and distribution of food aid, with each sequential mission addressing a particular aspect of this challenging process. The complete game should take about a half hour.

It is operated from the keyboard and does not require special gaming equipment.

There are six sections to the game that include role play and action.

1. Air Surveillance: The causes of hunger and malnutrition
2. Energy Pacs: Nutrition and the cost of feeding the hungry
3. Airdrop: World Food Programme's emergency response
4. Locate and Dispatch: Global food procurement
5. The Food Run: Land-based logistics
6. Future Farming: Long-term food aid projects

Overall Approach: The various *Food Force* missions demonstrate and help explain the following hunger learning themes:

What is hunger and who are the hungry?

Why are people hungry and malnourished?

What can we do to help end hunger?

Together, the missions provide an overview of how food aid is used in both emergencies and long-term development projects.

Unitarian Universalist connection

Food Force lacks a specific Unitarian Universalist connection, however one can be made by considering the basic human need for food and how this fits with “the inherent worth and dignity of every person” and “justice, equity, and compassion in human relations” (our first two principles). It provides some insight into the difficulties of getting food aid to those who need it and adds some perspective to Unitarian Universalist Service Committee projects and other justice projects.

Other Information

Although it is a well-designed game with good graphics, it can't compete with the commercial games. It isn't precisely on-point for peace making. It works more with logistics than negotiation, for instance. Yet, hunger plays a big part in conditions that lead to conflicts and a few rounds of *Food Force* can be a great way to get across concepts and stimulate thinking about hunger.

Global Summit 2.0

Basic Information:

Author: Jeff Liebmann

Date: 2000

Availability: \$100. http://www.pitt.edu/~jdl1/Order_Form.html or email jdl1@pitt.edu

Age Range 12 to 18 years.

Overview

Basic Format: The purpose of the Global Summit 2.0 workshop is to provide a fun and educational experience for up to 75 junior high and high school youth in a week long summer Unitarian Universalist camp setting. Participants have profiles and personal goals. It is intended for use in a residential setting, where youth have access to central information as well as each other all day for five days. Structured group activities will take place every morning for three hours (which includes one hour of smaller touch group meetings), leaving the remainder of each day for less structured interaction between participants. Working as a simulated world parliament, participants play the role of delegates from designated nations or national unions. Each participant is provided a profile of their role and their personal goals as well as a description of their world region. During the week, the parliament will face issues of global importance and seek mutually acceptable solutions to world problems.

Each day of game play will represent a 25-year period. Therefore, the five days of game duration will take participants through the 21st century as follows: Day One is the present; Day Two is the year 2025; Day Three is the year 2050; Day Four is the year 2075; and Day Five is the year 2100.

As in typical role playing games, individual participants are free (within reason) to act as they would if they were actually in the simulated situation. In fact, the closer participants play their roles, the more successful the experience should be for all involved. Important to note is that the goal is not necessarily to solve all of the problems put before the players, since that will not likely be possible. Rather, the goal is to play one's role accurately while striving to achieve relevant goals in a manner most suitable for the character.

It requires a referee, who serves as central information source and facilitator of structured group sessions. The referee is responsible for determining game activities and is the final arbiter in determining directions the scenario will take throughout the week. Again, as with standard role-playing games, the referee must be extremely creative and flexible to allow the scenario to play out without losing focus or exceeding the bounds of reasonable possibility. It is highly recommended that the referee also have a youth assistant. The youth assistant can help with logistics, "spotting" speakers from the floor, coordinating resources, writing on flip charts, tallying votes, etc.

Each participant is assigned to one of twelve regional delegations. Each person is also assigned a role within the delegations, as ministers of finance, politics, human services, science and technology, religion or defense. All of the ministers from around the world in a particular role also meet regularly in caucuses.

Number of Sessions: Five day-long sessions which represent 25 year periods through 21st century.

Overall Approach: The goals of Global Summit 2.0 are to provide youth with:

- an opportunity to experience a simulation of real world decision making on a global scale, with all of the incumbent responsibilities and consequences;
- an environment that encourages individual initiative as well as teamwork in pursuit of multiple goals;
- exposure to new ideas and different perspectives on familiar ideas related to social, economic, political, technological, and religious aspects of society;
- a chance to stretch their own boundaries in a safe and supportive environment;
- fun gaming experience where cooperation is as important as competition, and where the victory conditions are flexible enough to permit every participant to win; and experience in large group decision making processes, with their challenges to communication and understanding.

Unitarian Universalist Connection

This is a Unitarian Universalist curriculum designed by an independent developer. It emphasizes important aspects of Unitarian Universalist religious education, such as a community building, focus on the wider world, international citizenship and commitment to action based on information and the perspectives of everyone involved.

Global Summit: The Peace Game

Basic Information:

Author: Jeff Liebmann

Availability: \$12, http://www.pitt.edu/~jdl1/Order_Form.html or email jdl1@pitt.edu

Age Range 10 and older

Overview

Global Summit is a collaborative strategy card game for 1-6 players, representing nations using economic, political, social resources. This means that all players must work together and will either win or lose together. Players compete against the non-human elements of the game instead of against each other. Each player represents a nation using economic, political, and social resources to resolve threats to world peace. Players also respond to events at home affecting available resources. Everyone wins if they maintain peace as well as the balance of international power. The game can be used to help children and youth learn more about complex world problems and international relations. It can be especially useful in sessions dealing with social action and peacemaking activities. Playing time is about 30 minutes.

Unitarian Universalist Connection

The game was designed by a Unitarian Universalist curriculum developer primarily for use in Unitarian Universalist settings. The collaborative element is an important Unitarian Universalist value, as is peace.

Other Comments

Each game includes a glossary of terms used and a reading list of books about peace and games that encourage cooperation.

Living in UUville

Basic Information

Author: Jeff Liebmann

Availability: \$50. http://www.pitt.edu/~jdl1/Order_Form.html or email jdl1@pitt.edu

Age Range 12 to 18 years

Overview

The curriculum is facilitated by youth. There are ten sessions, although the sessions do not fit easily into a one-hour morning religion education session. Each session can be extended over two weeks. Youth create characters for role playing the answer to the question: What would the world be like if we were all Unitarian Universalist and lived out our principles? The first two sessions feature discussion of the meanings of each of the principles. For the remaining sessions the participants assume roles, aided by rolling a 20-sided die to determine many individual characteristics. First they form the Michael Servetus Academy and middle and high school for UUs. Then they inhabit UUville, a modern city of Unitarian Universalists. They next move to the Unitarian Universalist States of America and finally to a global summit with representatives from a world full of Unitarian Universalists. The program materials provide ample introductions to role playing and a wide range of hints for the youth leaders.

The goals of *Living in UUville* are to give youth an opportunity to explore the full meaning of principles of Unitarian Universalism in their lives within an environment that encourages individual initiative as well as teamwork in pursuit of multiple goals. The program activities encourage youth to think about their own religious beliefs that will promote their own spiritual growth.

Other Comments

With just a bit of tweaking the curriculum can be focused on peacemaking. The subtext (that the whole world could be filled with Unitarian Universalists) is downright subversive. Unitarian Universalists have not considered the idea that we could seriously increase in numbers in two generations.

Thinking the Web

Basic Information:

Author: Jeff Liebmann

Availability: \$50. http://www.pitt.edu/~jdl1/Order_Form.html or email jdl1@pitt.edu

Age Range 14 to 17 years

Overview

In 27 sessions, the curriculum emphasizes systematic thinking skills, rights of individuals and nations and the world. It includes UUA positions on various issues. About a third of the curriculum is devoted to international issues – weapons of mass destruction, torture, peacemaking versus Just War. Societal issues also include issues associated with peacemaking – capital punishment, youth violence, gun control.

Throughout the curriculum, students are exposed to a range of systematic thinking skills, including how to structure discourse on moral issues, evaluating arguments, creating ideas and hypotheses, and understanding the consequences of applying one's ideas. *Thinking the Web* helps youth discuss complex legal issues that have broad moral implications both historically and in today's society, especially focusing on the Unitarian Universalist perspective articulated in resolutions passed at annual General Assemblies. It also helps youth develop and enhance their techniques of systematic thinking through the application of critical and creative thinking strategies as applied to these discussions.

The author states: "Youth have the ability, the desire, and the scholastic background to discuss complicated problems facing society that have implications on their own personal philosophies and their future. Thinking the Web assumes that it is the responsibility of our churches to help youth develop into adult Unitarian Universalists by expanding their intellectual horizons and helping them build sound minds. Each session encourages youth to critically examine the ethical positions of society, the positions of the UUA as articulated in General Assembly resolutions, and their own views."

Unitarian Universalist connection

The curriculum makes extensive use of UUA statements on various issues – Statements of Immediate Witness and Study/Action Issues.

Other Comments:

For some youth this approach can be too "heady." For others, however, this is just the serious content they are interested in. You might pair the international section with other more experiential curricula.

Help increase the peace

Basic Information

Author: Margaret Anderson, Editor, 2nd edition
Date: copyright 1993; updated periodically (2004)
Publisher: American Friends Service Committee, Mid Atlantic Region.
4806 York Road, Baltimore, MD 21212 410/323-7200

Availability: \$30 from **Kathryn Liss**, HIPP Network Coordinator
Phone: **443-904-3002**
Fax: **410-323-9272**
Email: hipp@afsc.org

Age Range geared to middle and high school levels, but is better suited to older youth and adults.

Overview

The program was inspired by Alternatives to Violence Project (prevention), a Quaker Prison Project developed in 1975. It was first published in 1993 as part of a youth empowerment program to train kids and teachers in conflict resolution. It uses elements of CCRC- Children's Creative Response to Conflict and popular education movement (Paulo Freire and Highlander Research and Education Center). Quakers have been "doing" peace for a long time, and in practical ways (for example, in prisons). So the activities have been time-tested and the programs are generally quite effective for the intended audience.

The program uses a "menu" approach rather than structured curriculum with lesson plans. It is a set of themed activities that facilitators (once trained) can implement in workshops that last for a weekend or several sessions. It relies on interactive/participatory activities and discussions to build community, develop interpersonal skills, analyze social forces contributing to violence, and envision steps leading to more just world.

It uses 4 building blocks: Affirmation, Communication, Cooperation and Conflict Resolution. The workshops incorporate basic elements such as

1. listening skills
2. roots of violence
3. steps to win-win
4. role play conflicts
5. stereotypes/ prejudice

Making the Unitarian Universalist connection:

The program is nonspiritual so language does not incorporate religious or spiritual concepts. However, it could be used as a framework for community or family workshops, and the underpinnings of belief in the worth and dignity of each person common to both Unitarian Universalist's and Friends are obvious throughout. Probably

more useful for older RE students (maybe as part of Coming of Age programs) who can do some of the “talking” activities at a deeper level because of better understanding of concepts.

In Our Hands: A Peace and Social Justice Program, Junior High
In Our Hands: A Peace and Social Justice Program, Senior High

Basic Information

Authors: Eleanor Hunting, Virginia Lane, and Harold Rosen for Senior High
Barry Andrews, Robert C. Branch, Virginia Lane, Harold Rosen for
Junior High

Date: 1989, 1990

Publisher: Unitarian Universalist Association

Availability: out of print; available through congregation, district, and UUA
libraries

Age range Respectively, grades 7-9 and grades 10-12

Overview

A comprehensive review of the Senior High curriculum can be seen at
<http://www25.uua.org/re/currmap/curriculum.php?CurrID=66>

WEB SITES

Stop Bullying Now (web site)

A Youth Expert Panel has worked alongside the representatives of the U.S. Department of Health and Human Services (HHS) and the Maternal and Child Health Bureau (MCHB) to develop the Take A Stand. Lend A Hand. Stop Bullying Now! Campaign. The web pages have many resources for parents as well as youth.
<http://www.stopbullyingnow.hrsa.gov/index.asp?area=whatbullyingis>

SCORE Manual (From Massachusetts Attorney General web pages)

This manual was developed to help students understand the principles of mediation and develop the skills needed to mediate conflicts. The manual describes the role of a mediator and provides an overview of the mediation process. Its easy-to-understand language and quick references make it a great tool for teaching students how to be mediators.

SCORE Training Manual Table of Contents:

- Chapter 1: Introduction to Mediation
- Chapter 2: Skills of a Mediator
- Chapter 3: Mediation: Step-By-Step
- Conclusion

PDF and rtf versions available for downloading and printing.

versions of the complete manual click on your preferred format.
<http://www.ago.state.ma.us/sp.cfm?pageid=2379>

SEE ALSO

in the Children's Section of this guide: *Peace Experiments* in the Adult Organizational and Congregational Peacemaking section: *Getting to Peace / The Third Side*

FAMILY AND COMMUNITY-ORIENTED ACTIVITIES

Families Creating a Circle of Peace

Basic information

Authors: Jim McGinnis, Ken and Gretchen Lovingood, and Jim Vogt

Date: 1996

Publisher: Institute for Peace and Justice, St. Louis, MO

Availability: Institute for Peace and Justice,

http://www.ipppj.org/shopping_cart_list.htm, currently \$5.

Age Range Families, all ages

Overview

The basic format is a 40-page workbook available in English and Spanish, structured around the family pledge of non-violence. It is similar in format to *Kids Creating Circles of Peace*. Each chapter includes stories to provide endings for and activities. There are seven sessions, one for each element of the pledge. Five of the sessions deal with personal and interpersonal peacemaking. One deals with the environment and the seventh with bringing about peace outside the home and the world. Included are references to other peacemaking organizations and activities for the family.

Unitarian Universalist connection

As has been noted in other reviews of other curricula created by IPJ, the elements of the pledge fit well with Unitarian Universalism, although the idea of a pledge should probably be framed as a covenant or a guide.

Other comments

It could be used with parents in a community or school setting where violence, bullying and other related issues are a concern. There is also a related curriculum that is being used in prison ministry both inside and out to help support offenders and ex-offenders in achieving a more harmonious family life.

Giant Peace Dove Campaign

Basic Information

Sponsor: Roots & Shoots, a program of the Jane Goodall Institute

Availability: <http://www.rootsandshoots.org/campaigns/dove>

Overview

Organizations, groups or neighborhoods come together to build a huge puppet of a dove from used white sheets. On the United Nation's Day of Peace in September the group "flies" the dove and witnesses for peace in various other ways. Flying the puppet at other times is also possible. The website contains directions for building the dove and information about prior years' activities around the world.

Unitarian Universalist connection

The idea of bringing a group of people together to work on a creative project to witness for peace speaks to many of our core values in addition to world peace. They include the importance of creativity and collaboration.

Other Comments

This can be a good way to bring together a group or community that does not know one another well, that is alienated or actively in dispute. Initiate conversation around peace with neighbors, as well as international peace. Busy hands make it easier to talk and the cooperative work makes it more likely that the talk will be respectful.

Culture Camp: Teaching Peace Thru Play

Basic Information

Author: Programs developed by The Culture Company, Judith Lavori Keiser, President

Programs: *Culture Camp* RE curriculum for Summer Sundays

Traveling Toward Peace RE curriculum for regular church year

A Cultural Tour of World Religions RE curriculum for regular church year

Culture Camp curriculum for summer camps and after school programs

Date: 2003, revised 2007

Publisher: The Culture Company, Pompano Beach, Florida

Availability: order online at www.peacethruplay.com, or by calling 954-444-0446. Prices vary according to program desired (many are customizable)

Age range Grades 1-5 (elementary school): can be customized to younger or older groups

Overview

The various Culture Company programs combine exploring world cultures with teaching peacemaking skills. The company motto is “Teaching Peace thru Play”, and all the different curricula share this goal and orientation. The activities enable the children to experience and practice peace skills while they expand their appreciation of other cultures.

The programs are designed for use in both religious and secular environments. They include a customized summer RE curriculum (Culture Camp Summer Sundays) that ranges from 8 to 12 sessions; a camp curriculum (Culture Camp) that can be used in 1 or 2-week increments or as an element of a longer summer program; and a regular church year RE curriculum on world religions (Cultural Tour of World Religions) that includes a focus on peace heroes for each religion. The newest program is called Traveling Toward Peace and consists of an original multicultural Peace Play that integrates into the existing Summer Sundays Culture Camp curriculum and can be produced during the regular church year or during the summer.

The format is similar in all forms of the curriculum. The cultural aspects include ethnic games, stories, and crafts. The campers learn about elements of culture, about their own cultures, and things to appreciate about other cultures. In all cultures, the emphasis is on elements of that culture that contribute to the creation of a culture of peace and that are applicable to all people.

Each session emphasizes a cultural lesson that relates to peace (and, directly or indirectly, to UU principles). All Culture Camp programs also feature “visits” to the Culture of Peace. Games and activities are woven into the whole curriculum to explore the four C’s of peacemaking: communication, cooperation, connection, and conflict management. The campers are exposed to situations involving role-playing, active listening, cooperating, thinking outside the box, making connections despite differences, different ways of communicating, experiencing conflict in controlled settings, analyzing attitudes toward conflict, identifying character traits that demonstrate peace-related abilities, brainstorming creative conflict resolution brainstorming opportunities, physical links to methods of resolving conflicts, to help them create a peaceful path.

Additional elements (Culture Crates of artifacts, books, music, etc.) are available to enhance the experience of the world cultures. The program incorporates drama, poetry, coordination games, cooperative play, indoor and outdoor games, personal talent exploration activities, and other aspects of multiple intelligences.

Making the Unitarian Universalist Connection

The programs are marketed to both religious and secular customers. However, the author is a Unitarian Universalist, so there are plenty of connections to Unitarian Universalism, both explicit and indirect. The Cultural Lessons combine UU Principles and peacemaking elements and connections are easily drawn to the 7 Principles (for example, freedom to search for the truth). There are chalice lightings in the Sunday school curricula. Current cultures include UU-connected cultures such as Romania and India. The World Religions curriculum culminates with Unitarian Universalism and uses it as a touchstone for looking at other world religions.

ADULT – GENERAL AND BOOK DISCUSSION GROUPS

The Peacemaking Congregational Study/Action Issue Core Team is inviting congregations to hold a series of book discussions as one effective way to engage congregations in peacemaking education. The following list has been carefully selected to provide important and varied perspectives on peacemaking at all levels, from inward to international. Selection of the last two books is still in process, and will be announced in the fall of 2007.

The book discussions could be organized in a variety of ways. If a book a month seems too fast a pace, congregations might opt to focus on two or three books for the year. One congregation is intending to follow the ‘book of the month’ format, but will make it open to those who have not read the book by arranging to have several volunteers first share for 10 minutes each what they found most meaningful in reading the book, and then opening it up for general discussion.

In terms of formats, one congregation prepared a set of discussion questions and then went around the group with each question allowing each person to respond without interruption. Other groups may choose to have a more informal discussion format.

If congregations would like to consider other books, a more comprehensive list is available in the *Peacemaking Resource Guide*, accessible at www.uua.org/csw.

The Core Team would welcome feedback on the books and the program! Please send your comments to Judy Morgan, judymorgan711@yahoo.com or John Hooper, jhooper@optonline.net.

Peacemakers Book Discussion Program

1) October – *Gandhi: The Man*, by Eknath Easwaren

This book was selected to begin the year because it is a readable and fascinating account of the intertwining of Gandhi’s deep spirituality and his very public engagement in peacemaking. It invites us to explore our own perspectives on spirituality and peacemaking.

2) November – *Speak Peace in a World of Conflict: What You Say Next Will Change Your World*, by Marshall B. Rosenberg

Rosenberg’s approach to “Nonviolent Communication” is receiving increasing attention among UUs. This book provides an overview of how Rosenberg believes nonviolent communication can change our lives and change the world, through empathy for others’ underlying feelings and needs that drive their behaviors.

3) December – *Peace is every step*, by Thich Nhat Hanh

In time for the holidays, this book is an inspirational call to take time to nurture our own inner peace, written by a Vietnamese Buddhist monk who was nominated for the Nobel Peace Prize by Martin Luther King, Jr in 1967.

4) January – ***Crucial Conversations: Tools for Talking when Stakes are High***, by Kerry Patterson, Joseph Grenny, Ron McMillan, Al Switzer

Continuing with interpersonal peacemaking, this book provides a nuts and bolts approach to creating safety and clear communication while handling potentially hurtful topics, in the workplace, in communities, or in families. It's very readable, with an introduction by Stephen Covey.

5) February – ***Privilege, Power, and Difference***, by Allan G. Johnson

This book examines the nature of privilege and domination, and how our unconscious assumptions and language can do violence on a societal level. Although the topic is serious, the book is written in a lively and engaging way, with many suggestions for what we can do to heal societal violence.

6) March - ***The Great Turning***, by David Korten

This book is also receiving attention from many UUs, as an overview of what has led to the societal and environmental violence underlying many of our social problems, and what needs to be done to move toward a peaceful, just, sustainable global community.

7) April – ***The Third Side: Why We Fight and How We Can Stop***, by William Ury

Summarizes Ury's research on conflict resolution around the world, as co-founder of the Program on Negotiation at Harvard Law School. It presents roles that peacemakers can play in contexts ranging from family squabbles to international disputes. It's a lively, hopeful, and down-to-earth discussion of how violent conflict can be prevented.

8) May – ***Three Cups of Tea: One Man's Mission to Promote Peace . . . One School at a Time***, by Greg Mortenson and David Oliver Relin

Recounts the journey that led Mortenson from a failed attempt to climb the world's second highest mountain, to successfully building schools in remote regions of Afghanistan and Pakistan. By replacing guns with pencils, rhetoric with reading, Mortenson combines a unique background with an intimate knowledge of the third-world to fight terrorism with books, not bombs, bringing education and hope to remote villages in central Asia.

ADULT-INNER PEACE

There are many, many books and programs about achieving inner personal peace—peace within oneself—by practicing meditation, yoga, exercise, and prayer, all of various kinds from various traditions. Inner peace is also referred to in a variety of terms, such as intra-personal peace, inward peace, mindfulness, and being centered. Below is a mere beginning.

Peace is Every Step: The Path of Mindfulness in Everyday Life

Author: Thich Nhat Hanh

Date: 1992

Publisher: Bantam

Availability: Can be ordered through Amazon.com, new for \$11.20

Overview

Through stories, spiritual leader, Thich Nhat Hanh gives techniques for how to live mindfully.

Possible questions for group discussion using this book:

1. What is "conscious breathing" and how does the author recommend practicing it?
2. What is the relationship between conscious breathing and thinking?
3. What is the relationship between illusion and the present moment?
4. What is the relationship between mindfulness and religious ceremony?
5. According to the author, what is the relationship between life and art?
6. What are the results and benefits of "looking deeply"?
7. What is the relationship between mindfulness and anger, and what does Hanh recommend to free us from anger?
8. According to Hanh, what are the roots of anger?
9. What are "internal formations" and how can they be released?
10. How does the author recommend we "wage peace" and heal the wounds of war?
11. In what ways does the author say that suffering nourishes compassion?

Soul Without Shame: A Guide to Liberating Yourself from the Judge Within

Author: Byron Brown
Date: 1999
Publisher: Shambhala Publications Inc.
Availability: Amazon.com, bookstores.

Overview

Clear and accessible language shows how self-judgment (the judge or inner critic) can be damaging rather than helpful in peacemaking. Provides simple exercises to develop compassion and awareness of the inner critic so that its advice may be explicitly evaluated. Illustrates how “knee jerk” criticism that leads to self-violence can be managed with compassion

ADULT - INTERPERSONAL PEACEMAKING

Nonviolent Communication: A Language of Life

Author: Marshall Rosenberg

Date: 2003

Publisher: Puddledancer Press.

Availability: Order from <http://www.cnvc.org/matls.htm>, \$17.95 for 1-4, \$12.95 for 5 or more.

Nonviolent Communication Companion Workbook: A Practical Guide for Individual, Group or Classroom Study

Author: Lucy Leu

Date: 2003

Publisher: Puddledancer Press

Availability: Order from <http://www.cnvc.org/matls.htm>, \$19.95 for 1-4, \$13.99 for 5 or more.

Note: These two books are oriented toward adults but can be adapted for use with all ages. Specific lesson plans for adult Unitarian Universalists can be requested on the list serv: UU-SpeakingPeace. (<http://lists.uua.org/mailman/listinfo/uu-speakingpeace>)

Overview

The primary book (#1 above) is arranged in 13 chapters with some exercises at the end of each chapter. Each chapter includes stories about how nonviolent communication works and some theory behind it.

The companion workbook (#2 above) is arranged to complement the 13 chapters with much more extensive exercises for each of the chapters. The beginning of the workbook also has a detailed description on how to facilitate a group learning nonviolent communication.

There are thirteen sessions, each contained in a chapter. Chapters can be combined in the following format if a shorter course is desired:

Session One: Introduction: Chapters 1 & 2

Session Two: Observations without Judgement: Chapter 3

Session Three: Feelings: Chapter 4

Session Four: Needs: Chapter 5

Session Five: Requests: Chapter 6

Session Six: Empathy: Chapters 7, 8, & 9

Session Seven: Anger and the Protective Use of Force: Chapters 10 & 11

Session Eight: Liberation and Gratitude: Chapters 12 & 13

Overall Approach:

Nonviolent Communication (NVC) is taught as a process that involves empathetically listening and honestly expressing the following:

1. Observations without negative judgement – What stimulated your feelings?
2. What are the feelings associated with the event?
3. What are the universal human needs tied into those feelings, either met or unmet needs?
4. What concrete, doable request do you have of yourself or others that might meet needs?

Though presented as a 4-step process, nonviolent communication is simply a practice tool to develop compassionate communication consciousness where we connect to one another through our hearts and seeing ourselves and the “other” as beautiful.

Making the Unitarian Universalist Connection:

NVC is based on seeing each other and ourselves as inherently worthy, our 1st principle. It also employs empathy and active listening, concrete tools that can heal individual lives and grow congregations in a variety of ways as we let one another know that we see the beauty of the other. NVC highly values individual human experience, as stated in our first Unitarian Universalist source. In addition, NVC requires commitment to relationships and not a dismissal of life-giving connections to others though there may be conflict or anguish. Our covenantal faith asks us to “walk with one another,” not bound by a creed of the “right way to live” but by the confession to our community of faith how each of us is called to live.

Other Comments

Many UU congregations are deeply engaged in nonviolent communication (NVC) as developed by Marshall Rosenberg. Many of these congregations started learning NVC without any prior exposure to NVC. These congregations began by reading the 13 chapters one at a time (book #1) and doing the exercises together in the workbook (book #2). You can connect to these congregations by joining UU-Speaking Peace (see above). Other congregations elected to bring in a trained facilitator or to attend a seminar offered by a NVC trainer. You can connect to NVC trainers through www.cnvc.org or if you wish to contact UU trainers, contact UU-SpeakingPeace. Other congregations began on their own, and then later brought in trainers or attended seminars.

Other Books

Practicing Right Relationship: Skills for Deepening Purpose, Finding Fulfillment, and Increasing Effectiveness in Your Congregation by Mary K. Sellon and Daniel P. Smith, Alban Institute 2005 No. AL304.

This book can easily be used as a study guide for a small group wanting to improve individual and group emotional intelligence and right relationship. From an Alban review: “Sellon and Smith bring together the wisdom they gained in their work with dozens of pastors and congregations with the findings of prominent researchers on

emotional intelligence and relationship dynamics to show the practices that are central to building relational leadership. [They offer] theories, stories, and tools that will help congregations and their leaders learn how to build and maintain [right] relationships.”

Zen of Listening: Mindful Communication in the Age of Distraction, by Rebecca Z. Shafir, Theosophical Publishing House, 2000.

Shafir, chief of speech pathology at Massachusetts's Lahey Clinic, defines listening as "the willingness to see a situation through the eyes of the speaker." She offers crisply clear exercises, activities, and strategies to improve awareness, provides illustrations, gives examples from her clinical experiences, and manages to inspire. She concentrates on "Mindful listening" and "Getting into the other person's movie [story]," but also covers how to listen to one's self, listening under stress, boosting listening memory, and helping *others* to listen better.

Listening: The Forgotten Skill: A Self-Teaching Guide, by Madelyn Burley-Allen, Wiley, 1995.

An interactive learning approach with work-sheets, charts, graphs, and self-tests that help you pace and monitor your own progress. Written mainly for the business audience, but applicable to every situation. Burley-Allen spends the bulk of her time explaining how to listen, and is very good at explaining scenarios and solutions. Covers how to eliminate distractions and improve concentration, cut through your own listening biases, interpret body language, ask constructive, non-threatening questions, and get others to listen to you.

Messages: The Communications Skills Book (Second ed.), By M. McKay, M. Davis, and P. Fanning, New Harbinger Publications, 1995.

Updated version of an old self-help classic - accessible explanations and many exercises (with answer sheets) covering listening and listening blocks, expression (e.g. whole, uncontaminated messages – the original compassionate communications), body language, paralanguage and meta-messages, hidden agendas, and assertiveness (and much more.)

ADULT - ORGANIZATIONAL AND CONGREGATIONAL PEACEMAKING

Getting to Peace: Transforming Conflict At Home, At Work, and in the World

Also published as *The Third Side* which is the updated edition of *Getting to Peace*

Basic information

Author: William Ury

Date: 1999 for *Getting to Peace*; 2000 for *The Third Side*

Publisher: Viking Adult for *Getting to Peace*; Penguin for *The Third Side*

Availability: Amazon.com and bookstores for the books. Training materials are free of charge at <http://www.thirdside.org/>

Age range Middle adolescent through adult.

Overview

The primary source for training materials is the Third Side website:

<http://www.thirdside.org/teach.cfm> . The author (who is from the Harvard Negotiation Project) and his colleagues offer curricula for college and high school students, a Power Point presentation to introduce the subject, detailed plans for a day-long workshop, and a plethora of exercises, stories, and case studies to create a customized curriculum. This is an excellent set of resources for teaching peacemaking skills to adults and adolescents. These ideas and tools are especially applicable to conflicts in families, congregations, organizations, and communities who seek to accept and learn from differences. The materials vary from short, stand-alone exercises to one-day workshops to an eleven session curricula – with mini-presentations (often visual), exercises, role-plays, case studies, and self-assessment tools.

The key concept, the Third Side, is defined “a way of looking at the conflicts around us not just from one side or the other but from the larger perspective of the surrounding community.” Taking the Third Side involves seeking to understand all sides of a conflict, “encouraging a process of cooperative negotiation, and supporting a wise solution.” The ultimate aim is a Triple Win – an outcome that meets the needs of both sides and the surrounding community.

This approach invites a paradigm shift from two-sided conflict to a more systemic view – a valuable tool in understanding congregational life. It also asks us to entertain a new story about conflict, one that values conflict as positive and sees violence and disconnection as preventable through the actions of persons from the larger community.

The Third Side approach empowers persons on the periphery of a conflict to play various roles in transforming destructive conflicts into creative encounters. Ury maps out ten different roles for Third Siders depending on the level of conflict present: A) to Prevent Conflict: Provider, Teacher, Bridge-builder, B) to Resolve Conflict: Mediator, Arbitrator,

Equalizer, Healer, and C) to Contain Conflict: Witness, Referee, Peacekeeper.

The teaching materials present three basic sets of skills: 1) to See from the Third Side, 2) to Listen from the Third Side, and 3) to Speak from the Third Side. Fundamental peacemaking skills are woven through all of these materials:

- Seeing -- the practice of perspective taking and appreciating the power of holding multiple truths,
- Listening -- learning to listen actively and seeking to hear the positive even in someone's apparent resistance, and
- Speaking -- the importance of language skills such as reframing, avoiding blame, and using inclusive language.

Detailed Information on Learning Process Options

Curricula and Trainings

- 1) College Curriculum (eleven sessions)
- 2) High School Curriculum (eleven sessions)
- 3) Introduction to Third Side (PowerPoint presentation)
- 4) One Day Training – the Third Side Workshop
- 5) Third Side Stories and Case Studies

Exercises

- 1) Perspective Taking - helps people to understand the power of taking different perspectives.
- 2) Responding - gives people an opportunity to practice responding as a thirdsider.
- 3) Triggers - designed to help people have their emotions rather than be their emotions.
- 4) Constructive Conflict - intended to help people share their experiences in resolving conflict constructively.
- 5) Listening – designed to experience how challenging it is to truly listen.
- 6) Staging a Conflict - aims to increase participants' self-awareness about their own relationships to conflict.
- 7) Large Group Exercise - seeks to demonstrate how thirdsiders can use the power of questioning to help the parties re-think a situation from a thirdside perspective that incorporates all the interests involved.
- 8) Roles - focuses on understanding which roles are most suitable for a certain person; it gives participants a better general understanding of the roles.
- 9) Going to the Balcony – designed to help participants become more adept at holding multiple perspectives.
- 10) Dealing with Resistance and Staying on Track – helps one learn to find the truth in others' apparent resistance.
- 11) Framing the Issues and Questions – aims to teach how to reframe loaded questions and use non-blaming statements.
- 12) “Angus Third Side Activity” – designed to learn and practice a wide variety of skills including public speaking, debate, listening, thinking on one's feet, note taking, working in groups, questioning, and reflecting. The focus of the activity is on the conflict between

Palestine and Israel.

Tools to Assess and Work with a Conflict

- 1) Measuring the Cost of Conflict
- 2) How Can I Apply the Third Side to my Situation?
- 3) Mapping the Third Side
- 4) Third Side Inventory - a self-assessment questionnaire designed to help prospective thirdsiders determine which thirdside roles are most natural for them.
- 5) Third Side Conversation Planning Sheet - will help parties prepare for a thirdside conversation.

Unitarian Universalism connection

This is not a Unitarian Universalist curriculum. At the same time, it is entirely consistent with the seven Principles. This approach embodies a “free and responsible search for truth and meaning,” a recognition of the “inherent worth and dignity of every person,” “acceptance of one another,” “compassion in human relations,” and an appreciation of “the interdependent web of which we are all a part.” Its emphasis on being able to engage with our differences seems especially suited to the ideological diversity found among Unitarian Universalist congregations. It would be possible to supplement these materials with materials that connect to Unitarian Universalist traditions and sources – particularly teachings that emphasize both compassion and courageous action in responding to injustice.

Other comments

The curricula were designed to be used without extensive training. The interactive nature of the exercises can be enlivening and enjoyable and the skills learned can be applied in most situations. As Ury says, “you can always be a thirdsider.”

Supplemental materials

Books from the Harvard Negotiation Project

Fisher, Roger (2006). *Beyond Reason: Using Emotions As You Negotiate*. Penguin Books.

Fisher, Roger, Ury, William L., & Patton, Bruce (1991). *Getting to Yes: Negotiating Agreement Without Giving In*. Penguin Books.

Stone, Douglas (2000). *Difficult Conversations: How to Discuss What Matters Most*. Penguin Books.

Ury, William L. (2007). *The Power of a Positive No: How to Say No and Still Get to Yes*. Bantam Books.

Ury, William L. (1993). *Getting Past No*. Bantam Books.

WEBSITES

Beyond Intractability Project
www.beyondintractability.org/

This website contains a wealth of resources about various aspects of peacemaking. One

section expands on the Third Side approach. Especially helpful are the user guides that explain in detail the ten Third Side roles and how to use them. Other sections provide checklists for intermediaries (thirdsiders) and adversaries to consider in preparation for addressing intractable conflicts in workplaces and organizations.

Public Conversations Project

www.publicconversations.org/pcp/index.php

The Public Conversations Project provides resources for creating collaborative conversations on divisive issues. What conditions are necessary to enable persons to enter into a dialogue in which all participants can listen to and learn from each other? This is particularly challenging when groups become polarized and the issues drive strong emotions -- issues such as abortion, the Israeli-Palestinian Conflict, homosexual marriage, and the so called Red-Blue divide. The Public Conversations Project website provides an extensive set of pragmatic guidelines on how to prepare and conduct safe, open, and respectful conversations. Much attention is given to pre-meeting preparation, the appreciative stance of facilitators, and the careful crafting of questions. These guidelines can be useful in bringing together polarized groups within a congregation or any organization. Both single-session dialogues and multiple session projects are presented. There are formats for small (six to eight person) groups as well as for much larger conversations.

Deliberative Dialogue – National Coalition for Dialogue and Deliberation

www.thataway.org

This set of approaches (which includes Appreciative Inquiry) focuses not only on creating dialogue, but additionally it helps groups find common ground on actions to take to address contentious issues. According to this approach, common ground is that place where participants can see how their goals are shareable, their values overlap, and their interests intersect with those of others. The final outcome of a successful deliberative dialogue is not only greater understanding of the multiple perspectives surrounding an issue, but also an agreement about specific courses of action to address an issue. This process can be useful in all democratically organized groups including communities and congregations -- especially when important decisions need to be made and win-win solutions are the objective.

Additional Books

Bohm, David (2004). *On Dialogue*. Routledge Publishing.

Bohm is a quantum physicist who presents a novel approach to dialogue in this book. A synopsis of his approach can be found at this website:

www.icgregis.org/media/EDocs/Brochureon_Bohm_Style_Dialogue.pdf

Lederach, John Paul (2003). *The Little Book of Conflict Transformation*. Good Books.

Lederach, an international expert, presents a concise articulation of guiding principles in this field.

Lott, David B. (Ed.) (2001). *Conflict Management in Congregations*. Alban Institute.

Lott presents a collection of 20 classic works on congregational conflict.

ADULT - SOCIETAL and ANTI-OPPRESSION PEACEMAKING

The Peacemaking CSAI uses a definition of violence as that which causes harm - physically, psychologically, or through economic and social systems (such as through institutionalized racism and classism). In exploring societal peacemaking, we are exploring how economic and social systems do violence to people, including the dynamics of racism, classism, etc, and how we can reduce this violence to create a culture of peace.

What are the components of a culture of peace? The United Nations Educational, Scientific, and Cultural Organization (UNESCO) Culture of Peace program provides this description:

...the Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation ... For peace and non-violence to prevail, we need to:

Foster a culture of peace through education

Promote sustainable economic and social development

Promote respect for all human rights

Foster democratic participation

Advance understanding, tolerance and solidarity

Support participatory communication and the free flow of information and knowledge

Promote international peace and security

From: www3.unesco.org/iycp/uk/uk_sum_cp.htm

Building a culture of peace means addressing the violent, or oppressive aspects of all our social institutions. Ideally, addressing oppression can be accomplished through active nonviolence, of the kind advanced by Gandhi and Martin Luther King, Jr. – an understanding of the historical principles of nonviolence is helpful in organizing anti-oppression work.

Unitarian Universalists are already very involved in several areas of social justice, or societal peacemaking, work. Following are three particularly important areas of involvement.

a) The UUA Anti-oppression program has been active in raising awareness of the nature of racism, classism, etc, and how we collude in many ways with these forms of violence. Most Unitarian Universalists are white, middle-class, educated people, and we have unconscious assumptions about the privileges that we have, and why others don't have them. Facing these unconscious assumptions can be painful, but also liberating. It frees us to feel more connected with those not like us, with the whole human race in all its diversity, to feel an empathetic connection with migrant farm workers, or people living marginally in Third World countries.

b) Many Unitarian Universalists are also active in “Congregation-Based Community Organizations” (CBCO’s), using an organizing approach developed by the Industrial Areas Foundation. CBCOs are typically interfaith, racially diverse groups that work on social justice issues within a city or region. Dozens of Unitarian Universalist congregations are currently involved in CBCOs.

c) Legislative advocacy. Unitarian Universalists in several states, such as California and Minnesota, have created organizations to do lobbying and advocacy on statewide issues. With professional staff, these lobbying groups bring Unitarian Universalist values of peace and social justice into the realm of legislative decision-making. There are a number of other diverse programs relating to societal peacemaking in which Unitarian Universalists are active. A full list of all these areas can be found at <http://www.uua.org/socialjustice/index.shtml>

Peace Grows: A Six-Part Exploration of Cultures of Peace

Basic Information

Authors: Rosemary Lynch and Mary Litell

Date: 2003 (revised 2005)

Publisher: Pace e Bene Nonviolence Service

Availability: \$49.95 for facilitator workbook, CD, and DVD from Pace e Bene Nonviolence Service 1420 W. Bartlett Avenue, Las Vegas, NV 89106, www.paceebene.org, paceebene@compuserve.com, 702-648-2281.

Overview

This is a well-designed guide for group discussion and experiential exercises that raise awareness of how to move toward a ‘culture of peace’, over six sessions. Discusses how the ‘seeds of peace’ exist everywhere, and raises consciousness on how peace efforts are all connected around the world. Teaches some skills in dealing with conflict and has an excellent selection of inspiring readings. The workbook comes with a CD and DVD that can be used at different points in the sessions. The CD provides a rich set of musical offerings including meditation music. The DVD has interviews of a wide variety of people working on aspects of peacebuilding. It requires the leader to carefully read through each session and prepare in advance, in some cases bringing materials to the sessions. There is more material than can be fully used in six two-hour sessions, so the program can be adapted to a longer series.

Unitarian Universalist Connection

The series is interfaith and uses almost no ‘God-language,’ referring instead to sacredness as defined by one’s own religious beliefs. It does not refer to Unitarian Universalism but is very compatible with it.

Engage: Exploring Nonviolent Living

Basic Information:

Authors: Laura Slattery, Ken Butigan, Veronica Pelicarić, and Ken Preston-Pile

Date: 2005

Publisher: Pace e Bene Nonviolence Service

Availability: \$25 for facilitator workbook, Nonviolence Service 1420 W. Bartlett Avenue, Las Vegas, NV 89106, www.paceebene.org, paceebene@compuserve.com, 702-648-2281.

Overview

Engage is a twelve-session study and action program on the power of concepts of creative nonviolence for personal and social transformation. It provides a workbook for facilitators that guides them through the sessions and provides all readings, exercises, etc. It has excellent experiential exercises that have been developed over years of experience.

It explores the history and practice of nonviolence, provides concrete skills for organizing nonviolent social change efforts, connects personal transformation with social change. Toward the end of the sessions, participants actually plan and implement some kind of nonviolent action, such as handing out flyers to raise awareness of a local social problem, or picketing the owner of a business engaging in unethical practices. It is intended to appeal to any spiritual perspective or a non-spiritual perspective, to be broadly inclusive while retaining an understanding of nonviolence as a spiritual journey.

Unitarian Universalist Connection:

Engage is interfaith, and does not use God-language although it talks about the spirituality of nonviolence. It is oriented toward preparing people to participate in nonviolent social action, so it may not be relevant for some.

Pace e Bene recommends that leaders of the *Engage* curriculum be trained in their training programs if possible, due to the experiential nature of a lot of the content. If there is sufficient interest among Unitarian Universalists, it may be possible to organize some trainings, perhaps on a District basis.

Jubilee Training

Basic Information

Contact: For more information, contact Diane Martin at 617-948-6461 or dmartin@uua.org

Overview

Jubilee I and II are two training sessions provided by trained anti-racism trainers recommended by the UUA. It consists of two weekend-long training sessions that allow participants to examine both personal and institutional racism, and empowers them to develop a realistic plan that can move their congregations forward in working for racial justice. Jubilee I covers interpersonal racism and other basic concepts, while Jubilee II focuses on institutional racism, an accurate diagnosis of racism, and development of a shared analysis of how racism works.

Study Group on Books Relating to Anti-Oppression

Basic Information

Privilege, Power, and Difference, by Allan G. Johnson. McGraw-Hill, 2006, 2nd Edition, 184 pp. \$26.72 from Amazon (used copies available for less).

Soul Work: Anti-racist Theologies in Dialogue, edited by Marjorie Bowens-Wheatley and Nancy Palmer Jones. Skinner House Books, 2003. \$20 from UUA Bookstore.

Overview

These are two books that are widely used in UU anti-oppression work. *Privilege, Power, and Difference* provides a readable, lively discussion of the nature of privilege and how we can think about inequality and oppression without getting mired in guilt or despair. It suggests positive ways that we can begin to move away from privilege toward authentic connection. *Soul Work* is a collection of essays by theologians and ministers, edited by two Unitarian Universalists. Some of the essays are more academic and theoretical, some are more personal and conversational. It describes a variety of experiences of racism and ways to effectively transcend it and work against it.

ADULT - INTERNATIONAL PEACEMAKING

Vision & Values in a Post-9/11 World: A curriculum on Civil Liberties, Patriotism, and the U.S. Role Abroad

Basic Information

Author: Developed by Pamela Sparr

Date : Spring 2002

Availability: Free at

http://www25.uua.org/uuawo/issues/civil_liberties/curriculum/curriculum.pdf

Overview

A four part series for Unitarian Universalist Congregations developed to help UU adults and young adults observe and question the role of the United States in foreign policy.

Topics include *Patriotism, Faith, Civil Liberties, and Foreign Policy*

WEB SITES

A link to an article from *Christian Science Monitor* about a UN project to have children and youth talk with government officials about peacemaking. Might want to examine as best practices for a congregational peacemaking committee

<http://www.commondreams.org/headlines02/0429-06.htm>

Peacemaking and Nonviolence: An Annotated Guide to the 201 Most Useful Books, Manuals, Web Sites, and Videos for the Nobel Decade for Peace, 2001-2010
Lutheran Peace Fellowship

http://kairos-action.org/Version01/files/Kairos_Resource_Guide_10-06.pdf

THE ENVIRONMENT AND PEACEMAKING – THE INTERDEPENDENT WEB OF EXISTENCE

The following curricula are possible avenues for exploring the environmental aspect of peacemaking with children, youth, and adults. Most of them do not explicitly relate to peace nor have been reviewed for adequacy for inclusion into this curriculum guide. As this is a relatively unfinished portion of this guide, please let us know how these curricula have worked for you and if you know of any other resources. You may also search on Rec-room, a website for RE resources (search by “environment” or “animal” or “earth” - <http://www.rec-room.org/>)

Solutions to Violence is an eight session class developed by Colman McCarthy, founder of the Center for Teaching Peace in Washington, D.C. It uses classics in peace and justice literature to teach peacemaking. Session Eight is specifically tuned into the environment and nonhuman animals. The entire course can be found on line: <http://www.salsa.net/peace/conv/index.html>

Keepers of The Earth: Native American Stories and Environmental Activities for Children. By Michael J. Caduto, Joseph Bruchac, John Kahionhes Fadden, and Carol Wood (Paperback, Fulcrum Press, Nov 1999).

Keepers of the Earth – Teachers Guide. By Michael Caduto and Joseph Bruchac (Paperback – March 20, 1988).

Supplement for Use *With Keepers of the Earth*

Ages: 3 - 12

Author: Dawn Star Borchelt

Publisher: self

Publisher's Address: 17710 Indian Head Hwy Accokeek, MD 20607.

Email: dawnstar.borchelt@dmuuc.org

Phone: 301-283-4545

Description: (from Dawn Borchelt)

The Supplement includes eleven sessions based upon stories and activities found in book *Keepers of the Earth: Native American Stories and Environmental Activities for Children* by Michael J. Caduto and Joseph Bruchac. Each session refers to specific pages and sections in that book for stories and some activities (so you will also need to purchase or borrow a copy of the book.) Format: Each session is about one hour long and generally includes the following sections: Ingathering 10 - 15 minutes before the session begins Signing in, nametags Opening Circle 10 minutes Chalice Lighting, Story, Song Activities 40 - 45 minutes An age-appropriate activity for three- to five-year- olds, an outdoor activity, a group activity or active indoor activity, an individual craft activity Closing Circle & Snack 10 minutes Sharing circle, snack Session 11 includes preparation for and presentation of a Pageant, performed in front of parents and anyone else who is interested.

Honoring Our Mother Earth by Tirrell Kimball, 1998.

Caring for Our Planet Earth by Tirrell Kimball, 1990. Green Timber Publications.

These are Unitarian Universalist RE curricula and can be used with children, youth, and adults. They are about Native American spirituality as related to reverence to Earth and all living things. For ordering and more description see www.uucards.org

WEB SITES

The Unitarian Universalist Ministry for the Earth

(Formerly the Seventh Principle Project) has a website with several possible resources for making the connection between caring for the environment and peacemaking. There are links to other groups, and publications including *Nuturing the Spirit-Nature Connection*. This is “an index of children’s RE resources sorted by nature-themed topics with lessons and songs. Includes annotated resources, intergenerational services, energy-conservation activities for youth, and more.” <http://uuministryforearth.org/cgi/news.cgi>

www.TeachKind.org You can order a free copy of *Share the World* (elementary) and *Just Choices* (middle and high school youth), short curricula that emphasize the humane treatment of animals. Also see www.humaneeducation.org

TAKING ACTION AS A PATH FOR LEARNING

“There is no time left for anything but to make peacework a dimension of our every waking activity”

—Elise Boulding

Human beings learn in a variety of different ways. The learning methods above give suggestions for several classroom-style approaches to learning. These methods often include an assortment of activities to help better understand the lessons being taught. However, as so often happens, children, youth, and adults have trouble connecting the classroom lessons with the “real world” without experiencing it first-hand. Included in this section are ideas for additional projects or activities that will reinforce or possibly deepen the level of understanding about the complex issues surrounding peace, conflict and nonviolence.

The following are some examples of activities that might help teach peace and inspire further learning. Each section includes specific songs, books or ideas that can be used.

Please do fill out the “evaluation” form and let us know which suggestions were useful to you. Please also feel free to share other suggestions that you have found to work well.

Use these ideas however you would like. Be creative and have fun!

SHARE STORIES

In many cases a simple story can teach a difficult concept. Stories can share a difficult moral or lesson involving peace and nonviolence in a simpler way. In many cultures world-wide, storytelling is an important method for sharing life-lessons. Provided in the appendix are several short stories that can be important for teaching examples of nonviolence to children and adults.

So often in today’s news, human beings are greeted with stories of violence. It is important to equally share these beautiful stories of peace. And then create your own stories. Become aware of the hundreds of examples of peacebuilding that occur every day.

PLAY GAMES

Many games have been created that help inspire creativity and cooperation as an alternative to many games that end with a “winner and a loser”.

Peace Games

www.peacegames.org

This website includes cooperative games for all ages, which can be used in a variety of settings: getting to know each other, team building, family fun, and more.

Peace Games “empowers students to create their own safe classrooms and communities by forming partnerships with elementary schools, families and young adults”. As stated on the Peace Games website, the goals of the program include:

- To empower children with the skills, knowledge, relationships and opportunities to be peacemakers.
- To engage all community members (students, families, teachers, volunteers, organizations and businesses) to support children as peacemakers.
- To inspire a new generation of educators and activists.
- To change how society thinks about violence and young people.

Earthball

www.earthball.com

Inflatable “Earthballs” – showing the Earth as it looks from outer space with no political borders-- can be used in a variety of games and discussions. The website sells several sizes of balls and includes some activity ideas. The site itself can be used for inspiration. Click on “Education” for classroom-related material. This is a quote shown on the website: “The first day or so we all pointed to our countries. The third or fourth day we were pointing to our continents. By the fifth day we were aware of only one Earth.” Sulton Bin Salman al-Saud, Saudi Arabia.

DESIGN A PEACE CAMP

Several Unitarian Universalist Churches and congregations from other faiths have designed “Peace Camps” for their children, youth and adults.

Things to include in your peace camp:

- Help children explore issues around peace and conflict
- Share diversity, respect and environmental stewardship
- Empower and inspire positive change
- Develop conflict resolution skills
- Brainstorm ways to work towards social change
- Bring peace speakers to share stories with your children
- Do games and activities that teach conflict resolution
- Use drama and role plays
- Teach and learn some peace songs
- Visit nearby peace organizations
- Organize a final project, activity, concert, play
- Work on different themes: the environment, women’s rights, democracy, anti-racism, human rights
- Keep a journal

- Spend time outside
- Share cultural and spiritual differences
- Team up with other churches or organizations to gather a large group of campers
- Be creative!

CELEBRATE SPECIAL DAYS

Better World Heroes

<http://www.betterworldheroes.com/>

In addition to offering examples of world heroes, this website includes several holidays that provide a perfect opportunity to celebrate peace and nonviolence. Some of the holidays include: International Day of Peace—September 21st, Freedom Day—February 28th, Women’s Day—March 8th, Forgiveness Day—August 5th, Interfaith Day—June 22nd, and many more.

International Day of Peace

<http://www.internationaldayofpeace.org/action/>

The International Day of Peace, September 21, was established by a United Nations resolution and first celebrated in 1982. This website has all kinds of information about the history of this day, and links to related events, music, resources, Kids for Peace, Youth for Peace, and other ways to get involved.

Peace History

<http://www.peacebuttons.info/E-News/thisweek.htm>

This website provides a daily historical lesson to show examples of the many examples of social justice and peace that have occurred every day.

FIND INSPIRATIONAL ROLE MODELS

Better World Heroes

<http://www.betterworldheroes.com/>

Better World Heroes offers examples of over 800 important individuals that have made a positive difference.

Learn more about Mother Teresa, Elie Wiesel, Oscar Arias Sanchez, Harry Belafonte, Arun Ghandi, Rigoberta Menchu Tum, Mahnaz Afkhami, Horace Mann, Muhammad Yunus, Peace Pilgrim, Nadja Halilbegovich and other wonderful leaders.

Have children locate local leaders and interview them.

JOIN THE PEACEJAM CALL TO ACTION

PeaceJam

www.PeaceJam.org

PeaceJam and 10 Nobel Peace Laureates gathered on September 16th, 2006 and asked the youth of the world to join in a Global Call to Action. They asked for 1 billion acts of peace in 10 years. The Global Call to Action has 10 focus areas:

Unequal Access to Water and Other Natural Resources
Racism and Hate
The Spread of Global Disease
Extreme Poverty
Social Justice and Human Rights for All
Rights for Women and Children, and their Role as Leaders
Environmental Degradation
Nuclear Weapons and the International Arms Trade
Disarming our Armed Consciousness
Focus on Human Security to Create True Security

Please look at the website for more information about how your church can register your youth's acts for peace as part of the Global Call to Action.

SUPPORT NATIONAL POLICY THAT CREATES PEACE

The Peace Alliance

www.ThePeaceAlliance.org

The Peace Alliance is a national organization working to establish a cabinet level Department of Peace and Nonviolence.

This department will develop policies and allocate resources to effectively reduce the levels of domestic and gang violence, child abuse, and various other forms of societal discord. Internationally, the Department will advise the President and Congress on the most sophisticated ideas and techniques regarding peace-creation among nations (from The Peace Alliance website).

Although the Peace Alliance is a national organization, local grassroots efforts exist in all 50 states. All local efforts work locally to raise awareness and support for the establishment of a Cabinet level Department of Peace and Nonviolence.

BE CREATIVE

The concept of "peace" is often vague and lofty for many people. Help children, youth and adults experience peace in many ways. The following are examples of small ways to

incorporate concepts like peace and nonviolence into every-day life activities—including those of the congregation.

Survey the church—find out what they know about Peace

Plant a Peace Pole

<http://www.worldpeace.org/peacepoles.html>

The World Peace Prayer Society is carrying on the peace pole movement started in 1955 by its then chairperson, Masahisa Goi of Japan. The site has an example of peace pole dedication ceremony, peace poles around the world, links to a peace pole brochure and the World Peace Prayer in many different languages, ordering a peace pole, and several other relevant links.

<http://www.peace-pole.com/index.html>

This website of a peace pole sculptor gives the history of the movement, photos of several peace poles, and directions for a make-your-own peace pole.

Explore how to say the word “Peace” in other languages

<http://www.planetpals.com/IKC/peacedictionary.html> (child oriented)

<http://www.columbia.edu/~fdc/pace/> (adult oriented)

Plan a peace party

Bake a cake or cookies in the shape of a dove or peace sign. Play some peace games. Raise funds for a peace / social justice organization.

Host a potluck dinner featuring Fair Trade food items

Fair trade coffee, tea, sugar, chocolate, fruit—whatever you can find. Educate about what “fair trade” means.

Help organize a church service about peace

Check out the sections in the Unitarian Universalist hymnal, *Singing the Living Tradition*, for peace! Find chalice lightings, songs and readings to share with the congregation.

Buy or borrow *Sing Your Peace Songbook*. Available at the UUA Bookstore for only \$5. Share these songs!

Explore the Peace Wheel model in a discussion or symposium

<http://www.pathwaystopeace.org/index.html>

“Pathways To Peace uses a model of eight pathways, or sectors, through which we can accomplish Peace. This model is called the Peace Wheel. It has been developed over the last 25 years and is used as a working model for international conferences and organizations” (from the Pathways to Peace website).

Join a Peace Club

<http://betterworld.net/clubs/>

From the BetterWorld website: “BetterWorld Clubs is an international grassroots network of local clubs helping to create a better world.

BetterWorld Clubs are not associated with any organization. And you don't have to register or pay membership dues to start your own BetterWorld Club. Anyone can use the materials on the BetterWorldClubs.com site FREE for their BetterWorld Club (for non-commercial purposes only!) Your BetterWorld Clubs chapter might consist of members of your family or your place of worship, classmates in school, colleagues at work, friends and neighbors, or co-volunteers in a charitable organization.”

Make Pinwheels for Peace

<http://www.pinwheelsforpeace.com/theproject.htm>

Pinwheels for Peace is an art installation project started in 2005 by two art teachers in Florida. It is in association with the International Day of Peace, September 21. Installations of pinwheels have now become worldwide and this website describes how to take part in “Whirled peace!”

See a "peace play" or put on a “peace play”

<http://www.childrenstheatreplays.com/atc2.htm>

“A Thousand Cranes” is one example of a children’s play about peace. This website describes the available script as being recommended for grades 3 and up, having a flexible cast of 17 to 38, and it “requires no professional experience in theater. It is written in simple terms and is meant as a tool to help...and to encourage children on a path to a mature understanding of peace.”

Volunteer locally

Take children and youth on field trips to Food banks, animal shelters, homeless shelters, peace organizations etc.

SUPPLEMENTAL MATERIALS

STORIES

THE GIFT OF INSULTS

A great Samurai warrior, now old, had decided to teach Zen Buddhism to young people. Despite his age, the legend was that he could defeat any adversary.

One afternoon, a young warrior - known for his complete lack of scruples - arrived there. He was famous for using techniques of provocation: he waited until his adversary made the first move and then swiftly counterattacked, skillfully taking advantage of any slightest mistake his adversary made. He had never lost a fight. Hearing of the Samurai's reputation, he had come to defeat him, to increase his fame. All the students were against the idea, but the old master accepted the challenge.

All gathered on the town square, and the young man started insulting the old master. He threw a few rocks in his direction, spat in his face, shouted every insult under the sun - he even insulted his ancestors. For hours, he did everything to provoke him, but the old man remained impassive. At the end of the afternoon, by now feeling exhausted and humiliated, the impetuous warrior left.

Disappointed by the fact that the master had received so many insults and provocations, the students asked: "How could you bear such indignity? Why didn't you use your sword, even knowing you might lose the fight, instead of displaying your cowardice in front of us all?" "If someone comes to you with a gift, and you do not accept it, to whom does the gift belong?" asked the Samurai. "To the one who tried to deliver it," replied one of his disciples. "The same goes for envy, anger and insults," said the master. "When they are not accepted, they continue to belong to the one who brought them."

A SIMPLE GESTURE

One day, when I was a freshman in high school, I saw a kid from my class was walking home from school. His name was Kyle. It looked like he was carrying all of his books. I thought to myself, "Why would anyone bring home all his books on a Friday? He must really be a nerd."

I had quite a weekend planned (parties and a football game with my friends tomorrow afternoon), so I shrugged my shoulders and went on.

As I was walking, I saw a bunch of kids running toward him. They ran at him, knocking all his books out of his arms and tripping him so he landed in the dirt. His glasses went flying, and I saw them land in the grass about ten feet from him. He looked up and I saw this terrible sadness in his eyes.

My heart went out to him. So, I jogged over to him and as he crawled around looking for his glasses, and I saw a tear in his eye. As I handed him his glasses, I said, "Those guys are jerks. They really should get lives." He looked at me and said, "Hey thanks!" There was a big smile on his face.

It was one of those smiles that showed real gratitude. I helped him pick up his books, and asked him where he lived. As it turned out, he lived near me, so I asked him why I had never seen him before. He said he had gone to private school before now.

I would have never hung out with a private school kid before. We talked all the way home, and I carried some of his books. He turned out to be a pretty cool kid. I asked him if he wanted to play a little football with my friends. He said yes. We hung out all weekend and the more I got to know Kyle, the more I liked him, and my friends thought the same of him.

Monday morning came, and there was Kyle with the huge stack of books again. I stopped him and said, "Boy, you are gonna really build some serious muscles with this pile of books everyday!" He just laughed and handed me half the books.

Over the next four years, Kyle and I became best friends. When we were seniors, we began to think about college. Kyle decided on Georgetown, and I was going to Duke. I knew that we would always be friends, that the miles would never be a problem. He was going to be a doctor, and I was going for business on a football scholarship.

Kyle was valedictorian of our class. I teased him all the time about being a nerd. He had to prepare a speech for graduation.

I was so glad it wasn't me having to get up there and speak. Graduation day, I saw Kyle. He looked great. He was one of those guys that really found himself during high school. He filled out and actually looked good in glasses. He had more dates than I had and all the girls loved him. Boy, sometimes I was jealous.

Today was one of those days. I could see that he was nervous about his speech. So, I smacked him on the back and said, "Hey, big guy, you'll be great!" He looked at me with one of those looks (the really grateful one) and smiled. "Thanks," he said.

As he started his speech, he cleared his throat, and began. "Graduation is a time to thank those who helped you make it through those tough years. Your parents, your teachers, your siblings, maybe a coach...but mostly your friends. I am here to tell all of you that being a friend to someone is the best gift you can give them. I am going to tell you a story."

I just looked at my friend with disbelief as he told the story of the first day we met. He had planned to kill himself over the weekend. He talked of how he had cleaned out his locker so his Mom wouldn't have to do it later and was carrying his stuff home.

He looked hard at me and gave me a little smile.

"Thankfully, I was saved. My friend saved me from doing the unspeakable."

I heard the gasp go through the crowd as this handsome, popular boy told us all about his weakest moment. I saw his Mom and dad looking at me and smiling that same grateful smile. Not until that moment did I realize its depth.

Never underestimate the power of your actions. With one small gesture you can change a person's life. For better or for worse.

THE SWALLOW AND THE ELEPHANT

retold by Webster Zambara, Zimbabwe

One day a little swallow was playing around in the jungle, singing and making all sorts of sounds. But it was lying up-side-down, with its small legs pointing up. A big elephant passed by and was irritated by the little bird's noise. "You little bird, you are making a lot of noise! What do you think you are doing with your small legs up?" "I am playing with my legs up because I heard that the sky is falling today", replied the swallow. "Ha ha haa! What do you think you will do with your tiny legs if the sky is to fall?" said the elephant, almost beginning to walk away. "This is all that I have", replied the swallow. "If we all use all that we have, I think we will be able to hold up the sky and survive."

This is what we come across as peace workers. In times of difficulties, even those who have positions of influence sometimes discourage us. We sometimes become hopeless because we wrongly suppose that our actions are meaningless. But they are not. Let us all do all that we can, and another world becomes possible!

THE EAGLE WHO THOUGHT IT WAS A CHICKEN

A farmer found an eagle's egg and put it in the nest of his hen. The eagle hatched with the other chicken and grew up with them. It clucked like a chicken, and learnt to pick the ground for worms and insects. From time to time, it flapped its wings a bit and rose a few feet above the ground, like the other chicken. One day, when it was already rather old, a magnificent big bird soared overhead, gliding in the wind with barely a flap of its huge wings.

"What kind of bird is that?" the eagle on the ground asked the other chicken. "That is an eagle, the king of birds," they replied. The eagle on the ground admired its flight with slight envy. But it did not realize that it could fly like that as well. It died as a chicken, because it believed it was a chicken.

Believe in yourself, and you can accomplish great things.

A GLASS OF MILK

Author Unknown

One day, a poor boy who was selling goods from door to door to pay his way through school, found he had only one dime left, and he was hungry. He decided he would ask for a meal at the next house. However, he lost his nerve when a lovely young woman opened the door. Instead of a meal he asked for a drink of water. She thought he looked hungry so brought him a large glass of milk. He drank it slowly, and then asked, How much do I owe you? You don't owe me anything, she replied. "Mother has taught us never to accept pay for a kindness." He said, "Then I thank you from my heart."

As Howard Kelly left that house, he not only felt stronger physically, but also had regained his faith. He had been ready to give up and quit.

Many years later that same young woman became critically ill. The local doctors were baffled! They finally sent her to the big city, where they called in specialists to study her rare disease. Dr. Howard Kelly was called in for the consultation. When he heard the name of the town she came from, a strange light filled his eyes. Immediately he rose and went down the hall of the hospital to her room. Dressed in his doctor's gown he went in to see her. He recognized her at once. He went back to the consultation room determined to do his best to save her life. From that day he gave special attention to her case. After a long struggle, the battle was won.

Dr. Kelly requested the business office to pass the final bill to him for approval. He looked at it, and then wrote something on the edge and the bill was sent to her room. She feared to open it, for she was sure it would take the rest of her life to pay for it all. Finally she looked, and something caught her attention on the side of the bill. As tears of joy flooded her eyes, she read these words:

"Paid in full with one glass of milk" (Signed) Dr. Howard Kelly.

The good deed you do today may benefit you or someone you love at the least expected time. If you never see the deed again, at least you will have made the world a better place - and, after all, isn't that what life is all about?

CARVED IN STONE

Ahmed and Bashir were walking through the desert. At some point during their journey, they had an argument, and Bashir slapped Ahmed in the face. Ahmed was hurt, but without saying anything, wrote in the sand, "Today my best friend slapped me in the face". They kept on walking until they found an oasis, where they decided to take a bath. Ahmed got stuck in the mud and started drowning, but Bashir saved him. After he recovered from the near drowning, Ahmed carved into a stone, "Today my best friend saved my life." Bashir asked him, "After I hurt you, you wrote in the sand and now you

write on a stone. Why?" Ahmed replied, "When someone hurts us we should write it down in sand where winds of forgiveness can blow it away. But, when someone does something good for us, we must engrave it in stone where no wind can ever erase it."

TRUE PEACE

(Author Unknown)

The members of the Arts Council once decided to select a jury among their most senior members which would offer a prize to the artist who would paint the best picture of peace. Many artists tried. The jury members looked at all the pictures, but there were only two that they really liked, from which they chose the best one.

One picture was of a calm lake. The lake was a perfect mirror for peaceful towering mountains that were all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought it was a perfect picture of peace.

The other picture had mountains, too. But these were rugged and bare. Above was an angry sky from which rain fell and in which lightening played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the jury members looked carefully, they saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a motherbird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest, protecting her baby birds.

The jury chose the second picture as the winner.

"Because," they explained, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart. That is the real meaning of peace."

PEACEMAKING STUDY PROGRAM EVALUATION

Name of program/resource:

Publisher/website/source of resource:

When did you use it? _____ Number of people
participating? _____ What age group? _____

On a scale of 1-5 where 1 is ineffective and 5 is highly effective, how would you rate this
program/resource? _____

What worked well, what did participants find valuable?

What did not work well, what did participants find frustrating or ineffective?

What suggestions do you have for improving this program/resource - or creating an
alternative?

Your name: _____

Phone: _____

Your email: _____

Congregation
name: _____

Congregation
address: _____

Send to: Kristin Famula, kfamula@yahoo.com

APPENDIX – THE UNITARIAN UNIVERSALIST “PRINCIPLES” AND “SOURCES”

The Principles of the Unitarian Universalist Association

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

The living tradition which we share draws from many sources:

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit;
- Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature

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