

Congregational Study/Action Issue

Resource Guide 2006-2010

Peacemaking

Delegates at the 2006 General Assembly in St. Louis, Missouri, selected “Peacemaking” to be the 2006-2010 Congregational Study/Action Issue (CSAI) of the Unitarian Universalist Association of Congregations. See inside for an explanation of the next steps in the process.

This guide lists a variety of organizations and resources that might be helpful to study and act on this issue. Listing should not be interpreted as endorsement by the Unitarian Universalist Association of Congregations.

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Table of Contents

Where This Issue is in the Congregational Study/Action Process	3
Text of Congregational Study/Action Issue: “Peacemaking”	4
Introduction to this Issue and this Resource Guide	6
I. Peacemaking in Our Lives and World	8
A. Human Nature, Culture, and Conflict	8
<i>Basic human Biology and Culture; Current Cultural Dilemmas</i>	
B. Interpersonal Conflict and Peacemaking	10
<i>Human Perception & Mental Models; Compassion & Forgiveness; Emotional Intelligence; Listening; Communicating; Conflict; Mediating, Facilitating & Negotiating</i>	
C. Inter-Community and International Conflict	15
<i>Just War; Pacifism & Non-Violence; Neoconservative Approaches; Rule of Law; Preventive Defense; Soft Power; Democratic Peace; Human Security and UN Peacemaking Forces; Strategic Peacebuilding</i>	
II. Unitarian Universalism and the Philosophy, Theology, and Ethics of Peacemaking	19
A. Unitarian Universalism	19
B. Other Religious Traditions	20
<i>Knowing Gandhi</i>	
III. What are Our Peacemaking Principles?	22
<i>Gandhi’s Principles of Nonviolence; UUA Board of Trustee’s Covenant; UNESCO Definition of Culture of Peace; Mennonite Peace Principles; Roman Catholic Just War Principles; Catholic Statement on Peace</i>	
IV. How Can We Be Effective Peacemakers?	27
A. UU Initiatives	27
B. Non-UU Initiatives	28
V. Additional Suggestions for Study and Action	30
A. For Congregations	30
B. For Ministers	31
C. For Religious Educators/Youth Group Advisors	31

The Social Witness Process

One way to engage in Unitarian Universalist social justice work and further promote liberal religious values is to participate in the UUA’s Social Witness process. Together, as congregations and at General Assembly, we articulate and adopt positions on social justice issues, using procedures outlined in the UUA’s Bylaws and Rules and facilitated by the UUA’s Commission on Social Witness, <http://www.uua.org/csw/>.

Your congregation or district may initiate a Congregational Study/Action Issue, starting the process that leads to a Statement of Conscience. Your General Assembly delegates may initiate Actions of Immediate Witness. Additionally, all congregations are encouraged to participate in studying and acting upon that year’s chosen Congregational Study/Action Issue and Actions of Immediate Witness. Hopefully, if you’re reading this, you’re planning to do just that! ***GA business information <http://www.uua.org/ga/business.html>***

Where This Issue Is in the Congregational Study/Action Process

Peacemaking was selected by the 2006 General Assembly (GA) as the first issue for study and action under the new Congregational Study/Action Issue (CSAI) Process, which was also adopted at the 2006 GA. The issue is now in the second cycle year of the new process. For a complete explanation of the CSAI process, see the Commission on Social Witness (CSW) website at: <http://www.uua.org/csw>.

Immediately: Congregations and Districts Start Study/Action Programs

- November 2006:* The UUA Advocacy and Witness staff prepare a Peacemaking Study/Action Guide and make it available upon request. Congregations will be notified of its availability.
- Fall/Winter 2006/7:* Congregations and districts are encouraged to begin programs of education and reflection, service, community organizing, advocacy, and public witness.
- March 1, 2007:* Deadline for Congregations and districts to submit comments regarding the Peacemaking CSAI and the Study/Action Guide. Feedback forms are available at <http://www.uua.org/csw>. These comments will help the CSW prepare for the GA workshop on this issue.

General Assembly 2007: June 20-24 in Portland, Oregon

- The CSW conducts workshops on the Congregational Study/Action Issue. One workshop includes reports on successful practices and discussions about future possibilities.

Summer 2007 through Spring 2008:

Congregations and Districts continue programs of education and reflection, community organizing, advocacy, and public witness on Peacemaking

- March 1, 2008:* Deadline for Congregations to submit comments regarding the Peacemaking CSAI.

General Assembly 2008:

- The CSW conducts workshops on the Congregational Study/Action Issue. One workshop includes reports on successful practices and discussions about future possibilities.

November 15, 2008: Deadline for the CSW to prepare a draft Statement of Conscience (SOC) on Peacemaking. The draft UUA SOC, a draft SOC congregational comment form, and a ballot to place the draft UUA SOC on the Final Agenda of GA 2009 will be included in the Congregational Poll, to be made available and congregations notified of its availability.

- February 1, 2009:* Deadline for Congregational Poll ballots (a quorum of 25% Participation Required) and Comment Forms.
- The CSW shall then prepare a revised draft of the UUA SOC on Peacemaking, taking into consideration comments received by the member congregations and districts, and place this revised draft on the Final Agenda (GA 2009).

General Assembly 2009:

- General Assembly considers the SOC. Approval requires 2/3 vote. The Assembly may also, by a 2/3 vote, refer the Statement for an additional year of study.

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- Congregations and UUA staff conduct a year of implementation. A new CSAI will be selected at 2010 GA.

Peacemaking

Issue: Should the Unitarian Universalist Association reject the use of any and all kinds of violence and war to resolve disputes between peoples and nations and adopt a principle of seeking just peace through nonviolent means?

Background and Reasons for Study: As the human population has increased there has been a corresponding increase in contact between groups of people who were largely isolated from one another in the past. This contact, coupled with differences in politics, religions, moral values, and beliefs as well as economic injustices and competition for resources, have led to countless conflicts around the world. Humankind struggles to achieve peaceful coexistence economically, socially, politically, and spiritually.

Significance to Unitarian Universalism: Historically, Unitarian Universalists have agreed with the theory and practice of "just war," or use of force in self-defense to preserve the life of another person. However, we have also supported peace and disarmament in over eighty resolutions since objector status. We call on the teachings of Jesus of Nazareth, the Mahatma Mohandas K. Gandhi, the Buddha, Siddhartha Gautama, and the Reverend Dr. Martin Luther King, Jr. Our principles are models for peacemaking yet we act as if violence is more effective than nonviolence in certain situations. As a religious denomination, we need to clarify our position and apply our covenant to affirm and promote the goal of world community with peace, liberty, and justice for all.

Possible Study Questions:

- Should we, the Unitarian Universalist Association and member congregations, adopt a specific and detailed "just war" policy to guide our witness, advocacy, and social justice efforts?
- Should we, the Unitarian Universalist Association and member congregations, reject violence in any form?
- How should we, the Unitarian Universalist Association and member congregations, identify the form of humanitarian intervention we will support in a particular situation?
- How might globally cooperative institutions such as the United Nations create and maintain effective conditions for human rights, economic justice, religious tolerance, and sustainable environmental practices?
- How do we open our hearts and our congregations to divergent voices on this issue?
- What are the hallmarks of peaceful cultures?
- What role do human physiology and psychology play in the perpetuation of violence?
- What is the role of electronic media and their content in cultural violence?
- What successful models exist for the reduction of violence in situations of conflict?
- How can we promote peaceful coexistence and eliminate verbal, physical, psychological, and emotional abuse in civic, congregational, family, and personal life?
- To what extent, if any, do gun control or gun possession reduce violence?

Continued on the next page

Possible Actions:

- Develop and offer curricula on the theology and practice of mediation, peacemaking, nonviolence, and pacifism within our communities.
- Advocate for peacemaking initiatives at all levels of government.
- Advocate for more support from the United States of America for the United Nations in its work of international peacekeeping and humanitarian assistance.
- Participate in nonviolent actions to promote peace including protest, public objection, civil disobedience, non-cooperation, witness, mediation, conflict resolution, and dialogue.
- Support the work of affiliated and associated organizations of the Unitarian Universalist Association involved in peacemaking, economic justice, human rights, interfaith cooperation, partnership building, conflict resolution, and disarmament.
- Join in the worldwide observance of A Season for Nonviolence.
- Honor and support the challenges of military and law enforcement personnel and their families.

Related Prior Social Witness Statements: Beyond Religious Tolerance: The Challenge of Interfaith Cooperation (SOC 1999); Establishment of the U.S. Academy of Peace and Conflict Resolution (Gen 1983); Sharing in the New Call to Peacemaking (Gen 1979); and Disarmament (Gen 1970).

The preceding text was adopted at the 2006 General Assembly in St. Louis, Missouri, as the Congregational Study/Action Issue for 2006-2010.

Introduction to this Issue and this Resource Guide

From Rob Keithan, *Director of the UUA Washington Office for Advocacy*,

The issue of Peacemaking—and this Resource Guide—kick off a new chapter in the Unitarian Universalist Social Witness Process, thanks to major bylaw revisions made at the 2006 General Assembly. The primary rationale for those changes was to give Unitarian Universalist congregations, groups, and individuals more time for thoughtful engagement of the issue, including time for implementation, in a way that could be better supported by UUA staff. The new Congregational Study/Action Issue process will last for four years (rather than two), and allows for a full year of implementation for statements of conscience approved by the General Assembly. For more information on the new process, including a chart, visit the website of the Commission on Social Witness at <http://www.uua.org/csw>.

I believe that “Peacemaking” is an issue that is ideally suited for this new process. It demands urgent actions and begs for long-term engagement. It’s equally relevant to our most intimate relationships and to international relations. It calls us to look inward and to speak out.

I anticipate that many congregations will wrestle with the question of when to look inward and when to speak out. I believe that it is critical to view both of these activities as vitally important; not as mutually exclusive but an ongoing cycle of education, action, and reflection. I believe that our religious movement is long overdue for a thoughtful and challenging discussion of our history and theology related to issues of war and peace. To be successful, this discussion has to be personal. We must hear each other’s stories and honestly reflect on our experiences and beliefs—and why we have them. We must be willing to disagree with each other in ways that are healthy and respectful. We should pay special attention to those who have suffered and continue to suffer the effects of violence, hearing their stories and providing support when possible.

Our world is also overdue, for an end to the suffering and violence in the Middle East, in Darfur, and in our own communities and homes. Action is needed. The world we seek and the word we live in are not the same, but it is only through our human actions—and for some of us the grace of God—that we make our vision closer to a reality.

The Unitarian Universalist Association of Congregations General Assembly has passed dozens of statements over the years on issues of peace and war, and based on those statements the UUA has opposed the unilateral, pre-emptive war in Iraq since its beginning. This witness will continue, and congregations and individuals have the freedom to be involved—or not—as they like. This freedom is one of the hallmarks of our polity.

Whatever the action, I hope that congregations chose to do something! There are ample opportunities in the peacemaking arena for Unitarian Universalists to have an impact on culture and public policy; and this guide lists resources for how to make that happen.

This guide provides tools for congregations and congregants to study how conflict and violence plays out on a personal, interpersonal, and international level, and to delve into the theological teachings on violence, conflict, war and peace, from both Unitarian Universalist sources and other religious traditions. From that foundation this guide offers resources to help in the process of developing Unitarian Universalist peacemaking principles, and then encourages participation in a variety of initiatives that will enable those

principles to be put into action.

To increase the overall effectiveness of the Study/Action Process, UUA staff and the Commission on Social Witness have created a Peacemaking SAI Implementation Committee composed of activists, experts, and theologians. In addition to creating this guide, we are developing a curriculum and more specific recommendations for a study process that will be piloted this spring and available for congregation use by September 2007. The CSW and Implementation Committee are looking for congregations that would be willing to assist in using the pilot materials and helping to refine them. If interested, please contact John Hooper, jhooper@optonline.net, or Judy Morgan, judymorgan711@yahoo.com.

The success of the Congregational Study/Action Issue Process depends on congregational participation. I hope this guide will be useful! Feedback on the Guide and the overall Study/Action Process is appreciated; a feedback form is available at the Commission on Social Witness website at <http://www.uua.org/csw>.

Lastly, a special thanks to the many contributors to this guide, especially Barbara Bates, John Hooper, Judy Morgan, Larry Shafer and Sharon Welch, the core team of volunteers who made this guide possible. Thanks also to Adam G. Gerhardstein, the Legislative Assistant for International Issues at the UUA Washington Office for Advocacy, for coordinating the efforts of such wonderful volunteers.

In Faith,

Rob Keithan
Director, UUA Washington Office for Advocacy

I. Peacemaking in Our Lives and World

A. Human Nature, Gender, Culture, and Conflict

For this section there are two resource groupings. One involving ideas about basic human biology and culture, which can only be representative of a vast literature from various fields of anthropology, social science and history. The second group includes issues about American culture in particular, which draw on the more general concepts and can be seen as case studies to help motivate meaningful discussion.

Basic Human Biology and Culture

Moral Disengagement in the Perpetration of Inhumanities, by Albert Bandura, *Personality and Social Psychology Review*, 3, 193-209, 1999. <http://www.des.emory.edu/mfp/Bandura1999PSPR.pdf>

Bandura describes the processes of moral disengagement by which otherwise decent people justify the atrocities of war, and justify environmentally dangerous business practices. The process includes the following steps: being convinced that one is engaged in a just case; euphemistic language for negative consequences of one's actions (i.e. collateral damage, acceptable risk); dehumanizing or demonizing one's victims; disadvantageous comparison (our evil pales in comparison to theirs); diffusion of responsibility (one was only following orders, or acting as can only be expected in war or business).

Anger: Wisdom for Cooling the Flames, by Thich Nhat Hanh, Penguin Putnam, 2001.

Simple language and intimate stories pull the reader into the possibility of transforming anger into compassion. Clear and concrete exercises show how to cultivate skills to reconcile conflict. As we expand awareness of universal suffering and the suffering caused by anger and conflict, we mindfully shift attention to gratitude and deeper understanding. These insights are consistent with nonviolent communication. Both approaches are relevant in intimate and diplomatic relationships.

The Blank Slate: The Modern Denial of Human Nature, by Steven Pinker, Penguin Press, 2002.

Pinker builds a rational case against historic conservative/liberal debates about human nature by showing that equality, progress, responsibility, and purpose have nothing to fear from discoveries about the diversity of human nature. He disarms even the most menacing threats with clear thinking, common sense, and pertinent facts from biology, linguistics and history. Despite its popularity among intellectuals during much of the twentieth century, he argues, the doctrine of the Blank Slate may have done more harm than good. It denies our common humanity and our individuality, replaces scientific analyses of social problems with dismissive slogans, and distorts our understanding of government, violence, parenting, and the significance of shared endeavors such as science, art and religion.

Warfare Is Only an Invention – Not a Biological Necessity, by Margaret Mead, 1940,

http://www.ppu.org.uk/learn/infodocs/st_invention.html.

Mead argues that war is not a natural outgrowth of human nature, but an invention that is handed down through generations. This essay challenges readers to assess the roots of our most basic assumptions and to reflect on how war, as an invention, could be replaced.

The Stanford Prison Experiment, by Philip Zimbardo, Slide Show: <http://www.prisonexp.org/>.

What happens when you put good people in an evil place? Does humanity win over evil, or does evil triumph? These are some of the questions we posed in this dramatic simulation of prison life conducted in the summer of 1971 at Stanford University. A planned two-week investigation into the psychology of prison life had to be ended prematurely after only six days because of what the situation was doing to the college students who participated. In only a few days, our guards became sadistic and our prisoners became depressed and showed signs of extreme stress.

Current Cultural Dilemmas and Their Affects on our Nation and World

Approaches to Peace: A Reader in Peace Studies, by David P. Barash, Oxford, 2000.

Approaches to Peace provides a unique and interdisciplinary sampling of classic articles and short literary selections focusing on the diverse aspects of peace and conflict studies. Readings cover the causes of war and proposed means of preventing it, so-called “negative peace”, and the universal concern for positive peace. The material examines nonviolence movements, peace movements, religious inspirations, and our future prospects for peace. The book's balanced approach makes it easily adaptable to both general discussions of peace and conflict as well as the rapidly changing issues of the moment. Each selection is prefaced by a short introduction highlighting the author's background, the work's historical context, and the selection's significance in terms of the "big picture."

Roots of Violence in the U.S. Culture: A Diagnosis Towards Healing, by Alain J. Richard, Blue Dolphin Publishing, Nevada City, CA, 1999.

This French Franciscan puts the North American way of life in historic context, showing how physical force and greed are foundations of our culture. He explores seeds of violence in racism, the messianic role, the importance of being number One and ongoing imperialism. He points to market culture and individualism as dominant forces for violence. The mirror Richard holds up provides opportunity for personal reflection as well as social critique. Recognizing the depth and pervasiveness of violence broadly understood shows how it can be faced in many spheres.

Maneuvers: The International Politics of Militarizing Women's Lives, by Cynthia Enloe, University of California Press, 2000.

Enloe offers a feminist discussion of the impact of “militarization” on women's lives globally. Militarization is never gender-neutral, Enloe claims: It is a personal and political transformation that relies on ideas about femininity and masculinity. Films that equate action with war, condoms that are designed with a camouflage pattern, fashions that celebrate brass buttons and epaulettes, etc.--all of these contribute to militaristic values that mold our culture in both war and peace. Enloe outlines the dilemmas feminists around the globe face in trying to craft theories and strategies that support militarized women,

What Torture Has Taught Me, by William Schulz, <http://www.uuma.org/BerryStreet/Essays/BSE2006.htm>.

The Berry Street Lecture at 2006 General Assembly, Schulz assesses his ministry, his view of human nature, and his beliefs in light of the longstanding prevalence of torture. Drawing upon his experiences as Executive Director of Amnesty International, Schulz explores and challenges the notion of the inherent worth and dignity of all persons.

War Is the Force That Gives Us Meaning, by Chris Hedges, Random House, 2003.

"The communal march against an enemy generates a warm, unfamiliar bond with our neighbors, our community, our nation, wiping out unsettling undercurrents of alienation and dislocation," writes Chris Hedges, a foreign correspondent for the New York Times. In War Is a Force That Gives Us Meaning, Hedges draws on his experiences covering conflicts in Bosnia, El Salvador and Israel as well as works of literature from the Iliad to Hannah Arendt's The Origins of Totalitarianism to look at what makes war so intoxicating for soldiers, politicians and ordinary citizens.

Long Time Passing: Vietnam and the Haunted Generation, by Myra MacPherson, Doubleday, 1984

Based on more than 500 interviews, this is journalist Myra MacPherson's acclaimed exploration of the wounds, pride, and guilt of those who fought and those who refused to fight the war that continues to envelop the psyche of this nation. Also available in a film version.

The Ground Truth, 2006, www.thegroundtruth.net.

Told through the eyes of veterans, this film provides a detailed picture of the issues faced by Iraq War veterans during and after their combat experience.

B. Interpersonal Conflict and Peacemaking

“Be the change that you want to see in the world.” Mohandas Gandhi

This section is based on the premise that peacemaking depends on individuals and their ability to encounter and handle conflict effectively and without violence. Peacemaking is not synonymous with lack of conflict since conflict exists wherever there is tension over differences (of ideas, emotions, etc.). Examining differences often leads to clarity and improvement. The resources listed in the categories below are intended to help individuals build awareness *and* skills to be better peacemakers at home, at work, in their congregations, and in the world at large.

Human Perception & Mental Models – we each own only a small slice of reality

The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization, by Peter Senge, Charlotte Roberts, Richard B. Ross, Bryan J. Smith, Art Kleiner, Currency, 1994.

Provides concise explanations of mental models and the ladder of inference as well as exercises to help you understand how they affect your own responses and tools to help you avoid abusing them unwittingly.

See No Bias, by Shankar Vedantam, Washington Post Magazine, Sunday, January 23, 2005; Page W12 and on the Web: <http://www.washingtonpost.com/wp-dyn/articles/A27067-2005Jan21.html>

Explores recent scientific research demonstrating that biases thought to be absent or extinguished remain as "mental residue" in *most* of us. Focuses on the work of Mahzarin Banaji, Richard Clarke Cabot Professor of Social Ethics at Harvard and Carol K. Pforzheimer Professor at Harvard's Radcliffe Institute for Advanced Study, who is one of three researchers who developed the Implicit Association Test to measure this "hidden bias."

Implicit Association Test (of Hidden Bias). Psychologists at Harvard, the University of Virginia and the University of Washington created "Project Implicit" to develop Hidden Bias Tests — called Implicit Association Tests, or IATs, in the academic world — to measure unconscious bias. To take the Implicit Association Test, go to <https://implicit.harvard.edu/implicit/>

Here you may assess your conscious and unconscious preferences for over 90 different topics ranging from pets to political issues, ethnic groups to sports teams, and entertainers to styles of music. At the same time, you will be assisting psychological research on thoughts and feelings. Sessions require 10-15 minutes to complete. Each time you begin a session you will be randomly assigned to a topic. Try one or do them all! At the end of the session, you will get some information about the study and a summary of your results.

Can You Believe Your Eyes?, by J. Richard Block & Harold Yuker, Robson Books Ltd., 2002.

Two Hofstra University professors of psychology present over 250 illusions and visual oddities with concise explanations to help you see the alternatives in each image. Images are designed to stimulate imagination and expand awareness.

I'm Not Crazy I'm Just Not You: Secrets to How We Can be so Alike When We Are so Different, by Roger R. Pearman & Sarah C. Albritton, Davies-Black Publishing, 1997.

Explains the "habits of mind" (also known as psychological types) popularized by Myers and Briggs and based on the theories of C. G. Jung. Provides insights into how to develop balance in self, and value differences in others.

Privilege, Power, and Difference, by Allan G. Johnson, McGraw Hill Companies, 2005.

Exceptionally clear, accessible, and non-threatening explanations of the systems and mental models underlying privilege, power, and oppression based on perceived differences (such as race, gender, class) with practical prescriptions for action. It is engaging and hopeful. Illustrations and explanations lead *without* guilt to compassion and an understanding of what we can all do to stop supporting "the system" and why we should. Check out the author's web site for video clips of his lectures and interviews: <http://www.agjohnson.us/>.

Compassion (for self and others) and Forgiveness

Soul Without Shame: A Guide to Liberating Yourself from the Judge Within, by Byron Brown, Shambhala Publications Inc., 1999

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.

Finding Forgiveness: a 7-step Program for Letting Go of Anger and Bitterness, by Eileen R. Borris-Dunchunstang (Foreward by Dali Lama), McGraw-Hill Companies, 2006.

Dr. Borris-Dunchunstang is the director of training for the Institute for Multi-Track Diplomacy in Washington, D.C. Outlines her proven, seven-step program for shedding emotional baggage associated with loss, betrayal, or resentment. Modifying the techniques she uses to resolve international conflict to address personal issues, Borris-Dunchunstang gives you the tools to break free of anger and bitterness and find your path to healing.

Emotional Intelligence (EI) – In 1995 Daniel Goleman popularized the concept of Emotional Intelligence by drawing from the work of others to identify the 5 factors needed for effective and peaceful interpersonal relationships.

Working with Emotional Intelligence, by Daniel Goleman, Bantam, 2000.

Defines and focuses on the five EI competencies: Self-Awareness, Self-Regulation, Motivation, Empathy, and Social skills (handling relationships.)

Practicing Right relationship: Skills for Deepening Purpose, Finding Fulfillment, and Increasing Effectiveness in your Congregation, by M. Sellon & D. Smith, Alban Institute, 2004.

Compelling stories illustrate components of EI. Clear explanations of how emotional intelligence promotes right relationship and peacemaking. Excellent exercises provided for developing each component of EI – suitable for individuals, and book groups or covenant groups.

The Fear Book: Facing Fear Once and for All, by Cheri Huber, Keep-It-Simple, 1995.

A small book written as a dialogue between students and a guide. Provides practical and moving advice (with a Buddhist flavor) for healthy coping with fear and anxiety.

Behavioral Covenants in Congregations: A Handbook for Honoring Differences, by Gil Rendle, Alban Institute, 1998.

Alban Institute Senior Consultant Gil Rendle explains how to use behavioral covenants to live creatively together despite differences of age, race, culture, opinion, gender, theological or political position. Book describes practical methods of establishing behavioral covenants --- including sample retreat agendas, resources (visual models, examples of specific covenants), and small-group exercises.

Listening

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 exercises covering listening and listening blocks, expression (e.g. whole, uncontaminated messages), body language, paralanguage & metamessages, hidden agendas, and assertiveness (and much more.)

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 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.

Are You Really Listening?: Keys to Successful Communication, by Paul J. Donoghue, Ph.D. and Mary Siegel, Ph. D., Sorin Books, 2005.

Donoghue and Siegel, psychologists in private practice (featured in the NYT, CNBC, The Today Show etc.) demonstrate the value of listening and present a clear step-by-step process for how to listen. Book has rules of thumb for listening and being heard. Authors isolate the factors that tend to keep people from listening, showing how to identify one's own tendencies to tune out what others are saying --- from the "Me Too" syndrome that tends to tune out the speaker and refocus the conversation on the self, to learning how to be heard, to how counterproductive defensiveness can be (defending oneself signals that the time of listening to the speaker's concerns have ended).

Sacred Art of Listening: Forty Reflections for Cultivating a Spiritual Practice, by Kay Lindahl, Amy Schnapper (Illustrator), Skylight Paths Publishing, 2002.

Lindahl is the founder of the nondenominational and omnifaith Listening Center, an institute dedicated to the skill of listening to others. Book offers forty meditative reflections about listening, each in a two-page format of essay accompanied by mandala-like illustration to help focus your reflection.

Practicing the Sacred Art of Listening, by Kay Lindahl, Skylight Paths Publishing, 2003.

Practical, easy-to-follow advice and exercises to enhance your capacity to listen in a spirit-filled way. Examines the varied ways we are called to deep listening, including: Contemplative listening, Reflective listening, Heart listening, listening in groups, listening in conversations, and more.

Communicating

Nonviolent Communication, by M. B. Rosenberg, Puddledancer Press, 2003.

Excellent explanation of all aspects of the Nonviolent Compassionate Communications with practical examples and exercises (including a discussion of answers) for each step of the model: observations, feelings, needs, and requests for specific action.

Nonviolent Communication Companion Workbook, by L. Leu, Puddledancer Press, 2003.

Exercises suitable for individuals, small groups (book groups or covenant groups) or classroom study (complete with a discussion of answers).

Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life, by William Isaacs, Currency, 1999.

Isaacs headed the MIT Dialogue Project when he wrote this book. It presents his model for group dialogue, an essential tool for opening minds and options in conversation. Isaacs defines dialogue as “a conversation with a center, not sides.” Includes many case studies, but does not contain steps for implementing dialogue sessions. For practical dialogue exercises, Isaacs was the primary contributor of the “Team Learning” chapter of *The Fifth Discipline Fieldbook* by Peter Senge *et al* (see above Mental Models Section).

Dialogue: Rediscover the Transforming Power of Conversation, by Linda Ellinor & Glenna Gerard, Wiley, 1998.

Views dialogue as a compelling way to generate openings where collective wisdom can manifest in any partnership, team, or group setting. Good starting point for practicing dialogue and learning ways to introduce it to others. Practical reflections and exercises.

Conflict

Moving Your Church Through Conflict, by Speed B. Leas, Alban Institute No. OL82 (Downloadable from <http://www.alban.org>).

Presents well known theory of conflict levels, and spells out appropriate responses for clergy and lay leaders at each level of conflict. Easily applicable concepts and practical strategies.

Healing the Heart of Conflict: 8 Crucial Steps to Making Peace with Yourself and Others, by Marc Gopin, Ph.D. and James H. Laue, Rodale Press, 2004.

Drawing on his two decades of experience in the field of conflict resolution worldwide, including the Middle East, Northern Ireland and Africa, Gopin, a rabbi and director of the Center for World Religions, Diplomacy, and Conflict Resolution at George Mason University, presents an eight-step way to address and resolve conflict. He believes that destructive conflicts "are based on primal emotions and cannot be solved by rational discussion and negotiation." Rather they need to address and heal feelings of dishonor and humiliation, which in turn requires "self-examination and spiritual growth." Gopin presents eight primary steps, including recognizing the emotions at the heart of the conflict, learning how to listen to all sides of an issue, setting goals that represent the future needs and desires of all parties and keeping dialogue open and ongoing. Using wide-ranging anecdotes, he illustrates how these principles can be applied in work situations, within family relationships and in local community dynamics.

Coping With Difficult People, by Robert M. Bramson, Dell (Reissue edition), 1988.

Sound advice, helpful stories, and practical scripts for coping with many different kinds of difficult behavior (bullying, sniping, silent treatment, etc.). Author uses stereotypic names for his “difficult people” but treats them with respect by focusing on understanding and addressing behavior not intent. Dr. Bramson has a second book, *Coping with Difficult Bosses*, which provides sound advice and scripts for dealing with people who out-rank you in the power structure.

Difficult Conversations, by D Stone, B. Patton, & S. Heen, Penguin Press, 2003.

Terrific advice on how to create “learning conversations” that solve problems rather than attribute blame. Includes practical tips on how to convert three special conversations: the “what happened?” conversation, the “feelings conversation,” and the “identity conversation” (when your sense of competence or worth

seems to be questioned.)

Mediating, Facilitating, Negotiating

Resolving Conflicts At Work (revised edition), by K. Cloke and J. Goldsmith, Jossey-Bass, 2004.

Excellent explanation of eight strategies to shift from impasse to resolution & transformation.

Inspirational and practical advice on achieving win-win resolutions, listening, integrating emotions to solve problems, separating what matters from what gets in the way, and how to stop rewarding difficult behavior.

The Skilled Facilitator, by R. Schwarz, Jossey-Bass, 2002.

One of the best books on the facilitative process including facilitative leadership and coaching.

Integrates values into an approach that focuses on developing the skills of the group members emphasizing mutual learning rather than unilateral control. Plenty of practical examples and tools such as essential ground rules for groups and tips for intervening in a respectful way based on the principles of validated information, transparency, curiosity, free choice, and accountability.

Getting To Yes: Negotiating Agreement Without Giving In (2nd edition), by R. Fisher, W. Ury & B. Patton, Penguin, 1991.

Offers a straightforward universally applicable method for principled negotiation, also called Win-Win negotiation. Helpful stories and examples illustrate every step in this respectful and peaceful method.

Also offers principled ways to deal with tactics that are not principled.

Beyond Reason: Using Emotions as you Negotiate, Roger Fisher and Daniel Shapiro, Viking Press, 2005.

Although addressed to the process of negotiation, this discussion of the role of emotions in the discussion of complex issues where people have divergent views is a helpful guide for remaining open to the concerns of others. Through their research, Fisher and Shapiro have identified five key emotions – appreciation, affiliation, autonomy, status and role – that must be addressed before people can engage in a rational discussion of complex issues.

Students Resolving Conflict: Peer Mediation In Schools, by Richard Cohen, Good Year Books, 2005.

A thorough, step-by-step guide to designing, implementing and operating a peer mediation program - one of the most effective methods for conflict resolution. Especially designed for the middle and upper grade levels, it includes forms, readiness tests, session transcripts, and more. For grades 6-12

Creative Conflict Resolution: More Than 200 Activities for Keeping Peace in the Classroom, by William J. Kreidler, GoodYear Books, 1984.

Easy-to-use format. User-friendly lessons including role-plays to use with youth around effective communication, conflict escalation, with anger escalation, etc.

C. Inter-Community and International Conflict

The resources in this section take us on a journey through the many traditional and more contemporary perspectives on how best to engage with the reality of international conflict. Starting with the traditional approaches of just war and pacifism, this section then moves through the neoconservative approach to the liberal internationalist approaches of Rule of Law, Preventive Defense, Democratic Peace, etc. This section culminates with resources on Strategic Peacebuilding, an international approach to conflict that draws upon many traditional and more contemporary perspectives.

Just War

Just War Theory, The Internet Encyclopedia of Philosophy. <http://www.iep.utm.edu/j/justwar.htm>

Civitas Dei (City of God), by Augustine (354-430 CE), Book XIX, (especially Ch. XIII).

One of the classic texts addressing the concept of a just war. His overriding themes concern the common pursuit of peace, or a tranquility of order, by all human beings, and the understanding that, given human nature and the various conceptions of a worthy peace, this common pursuit of peace sometimes leads to conflict.

Summa Theologica, by Thomas Aquinas (1225-1274 CE), (IIaIIae QQ: 1-148).

Thomas reinforces and adds to Augustine's account of just war, articulating a criteriology attending to legitimate authority, just cause, and right intention. Only the sovereign of a state has the authority to declare war, since only the sovereign is responsible for the whole of the common good of the populace. Only the sovereign has lawful right of recourse to "the sword" to defend the populace and to punish those who do evil. He refers for justification of these positions to Paul's letter to the Romans and to Augustine. As articulated by Thomas, the only justification to wage war is to defend the common good, and the only justifiable intentions in waging war are either to further some good or avoid some evil.

Just and Unjust Wars: A Moral Argument with Historical Illustrations, 3rd Edition, by Michael Walzer, Basic Books, 2000.

This is one of the basic, now classic, modern interpretations of the Just War traditions. It has set the stage for much of the discussion since it was originally published 30 years ago, and includes a great deal of historical cases and contributes new theoretical insights into the tradition.

Pacifism and Non-Violence

Pacifism, The Internet Encyclopedia of Philosophy. <http://www.iep.utm.edu/p/pacifism.htm>

American Nonviolence: The History of an Idea, by Ira Chernus, Maryknoll: Orbis Books, 2004.

An excellent history of nonviolence from the Anabaptists, Anarchists and Quakers, through key individuals, Thoreau, Day, Muste, King and Deming. Also includes influence of Thich Nhat Hanh and Gandhi, as well as sympathetic presentation of Reinhold Niebuhr's influential critique, and rejection, of nonviolence.

Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential, by Gene Sharp, Porter Sargent Publishers, 2005.

The heart of this book is descriptions of 23 nonviolent struggles from around the world in the 20th century. The purpose is to show that nonviolence can be strategically planned and successfully implemented. Nonviolence is presented as a tool for social change when force is not effective or is too costly. In the last third of the book, Sharp presents a nonviolent campaign's process, with concrete questions to resolve at each stage. Technique and management skills can be forgotten by idealistic and

spiritually-motivated activists; Appendix A contains detailed suggestions for analyzing and planning a nonviolent campaign. The extensive glossary is also useful.

History Shows: Winning with Nonviolent Action, by Rachel McNair, Xlibiris Corp., 2004 (children).

Each colorful page tells a true story of nonviolent political action in language accessible to all ages. The nearly 50 stories begin with Roman workers in 494 BCE massively withdrawing and acquiring political power for their return to work. The last story tells of Serbians monitoring the 2000 elections and the creative responses that led to Milosovic's defeat. McNair concludes that, "History shows that (nonviolent activism) has worked far more times than people realize." These stories would work in worship services or children's chapel as well as for children's religious education.

The Power of Nonviolence: Writings by Advocates of Peace, Introduction by Howard Zinn, Beacon Press, 2002.

This gem of an anthology is structured in four parts: i. pre-twentieth century, ii. the fin de siècle to the cold war (1900-1949), iii. The cold war and Vietnam (1950-1975), and iv. post-vietnam to the present (1975-). Contributors include, among others, Buddha, Ralph Waldo Emerson, Henry David Thoreau, Jane Adams, Mahandas Gandhi, Dorothy Day, A.J. Muste, Thomas Merton, Martin Luther King, Jr. Daniel Berrigan, Thich Nhat Hanh, and Arundhati Roy.

Bringing Down a Dictator, 2001, <http://www.aforcemorepowerful.org/films/bdd/index.php>.

This film is the story of a student movement that used non-violent tactics to challenge the militaristic Slobodan Milosevic in the year 2000. An excellent example of the success of nonviolent tactics.

A Force More Powerful, 2000, <http://www.aforcemorepowerful.org/>.

A film series offering 6 nonviolent democracy histories with the same tone of realistic hope for political change. Use each half-hour segment as the basis for conversation about nonviolent theory and implementation. A discussion guide is available from the producer.

Neoconservative Approaches to National and International Security

The National Security Strategy of the United States of America, September 2002,

<http://www.whitehouse.gov/nsc/nss.html>.

The official document of the administration creating a pre-emptive war policy.

Of Paradise and Power: America and Europe in the New World Order. Robert Kagan, New York: Knopf, 2003.

Announcing a new phase in the relationship between the United States and Europe, this book proposes that the US and Europe's radically different approaches to foreign diplomacy are rooted in the strength of America and the weakness of Europe.

America at the Crossroads: Democracy, Power and the Neoconservative Legacy. Francis Fukuyama, New Haven: Yale University Press. 2006.

Fukuyama distances himself from the neo-conservative position, and argues for a multilateral approach to security. He offers an incisive critique of the neo-conservative unilateralism of the Bush administration. He shares with Schulz a critique of American exceptionalism, and argues for a foreign policy, that while not pacifist, is less dependent on the military and more dependent on emerging international norms and institutions. He is highly critical of the UN, but advocates other multilateral organizations. This book also offers a helpful history of the neo-conservative position.

Rule of Law (a liberal internationalist approach)

Early Advocates of Lasting World Peace: Utopians or Realists?, by Sissela Bok, In Celebrating Peace, edited by Leroy S. Rouner. Notre Dame: University of Notre Dame Press. 1990. 52-72

Current attempts to acknowledge the strengths and limitations of both the just war and pacifist traditions have a long history. Sissela Bok describes the projects of Erasmus, Kant and the Abbe de Saint-Pierre for lasting world peace. These efforts include the rule of law between nations, and allow for the judicious use of force by a standing international police force, rather than the use of military force between nations. Bok describes four approaches to war: realist, just war, pacifist and enduring peace. Concise and accessible. Excellent introduction to the history of current debates.

Tainted Legacy: 9/11 and the Ruin of Human Rights, by William F. Schulz, New York: Nation Books, 2003.

Schulz argues for the importance of the international rule of law, and the role of the United States in establishing institutions to which we, too, as a nation, are accountable.

The Impact of US Policy toward the International Criminal Court on the Prevention of Genocide, War Crimes and Crimes Against Humanity, by Robert C. Johansen, Human Rights Quarterly 28 (2006) 301-331. The Johns Hopkins University Press.

This article provides a succinct account of the significance both of the increasing acceptance internationally of the rule of law, and the dangers posed by U.S. resistance to such law. It places policy debates over the International Criminal Court in political context, and clearly states what is at stake in such debates for the effective, impartial enforcement of laws against genocide, mass rape, and torture. Johansen argues that U.S. attempts to coerce other countries into granting immunity for all U.S. citizens and non-U.S. citizens under U.S. employment (by threatening to withhold military and development aid) have had the effect of making clear the importance of such laws and the international enforcement of them. The rationale for such a double standard is the neo-conservative doctrine of American exceptionalism, a rationale that is not persuasive to most of the international community, especially in light of the treatment by the U.S. of some prisoners at Abu Ghraib, Guantanamo, and in Afghanistan. The article also serves as a good introduction to the nature and purpose of the International Criminal Court.

Preventive Defense (a liberal internationalist approach)

Preventive Defense: A New Military Strategy for the United States. William Perry and Ashton Carter, Brookings Institution Press, 1999.

William Perry, former secretary of defense in the Clinton administration, advocates for preventing war through establishing stable states, developing a productive relationship with China, and controlling weapons of mass destruction. His advocacy of greater attention to the prevention of armed conflict through diplomacy and economic assistance overlaps with the concerns of those committed to human security and sustainable peace. He also focuses on the role of these efforts in responding to the threat of terrorism. This work moves beyond the category of just war in its focus on prevention, while still claiming that military force is an essential component of national security.

Soft Power (a liberal internationalist approach)

Soft Power: The Means to Success in World Politics. Joseph Nye, Jr., Public Affairs: NewEd Edition, 2005.

Nye, a professor of International Relations at Harvard and a UU, is the leading exponent of the crucial role of soft power – the United States being able to attain its security needs through attraction and persuasion rather than through economic or military coercion.

Democratic Peace (a liberal internationalist approach)

Puzzles of the Democratic Peace: Theory, Geopolitics, and the Transformation of World Politics, by Karen Rasler and William R. Thompson, New York: Palgrave. 2005.

Ever since the revival of Kant's Perpetual Peace thesis, the linkage between democracy and peace has been a central topic in international relations research, with sustained debate over whether it exists and if it does, why it does. In this stimulating volume, two leading International Relations scholars place the democratic peace debate within a broader context, including the extent of threats in international relations, degree of satisfaction with the status quo, the diffusion of democracy, and the rise of the trading state.

Human Security and UN Peacekeeping Forces (a liberal internationalist approach)

Human Security Report 2005: War and Peace in the 21st Century. Published for the Human Security Centre. University of British Columbia, Canada. New York: Oxford University Press. 2005.

This study charts the progress in democratization and the prevention of armed conflict over the past 30 years, and proposes a new paradigm for securing peace: national and international security are best served by human security – the pairing of equitable development and the role of the UN in peacekeeping, peacebuilding and conflict prevention. This study examines places where these cooperative multilateral security strategies have been effective. For ongoing reports see Human Security Research, a monthly online compilation of new human security-related research published by university research institutes, think-tanks, governments, IGOs and NGOs: <http://www.humansecuritycentre.org/>

Making War and Building Peace, by Doyle and Sambanis, Princeton University Press, 2006.

This is called the single best study of United Nations peacekeeping available. It combines sophisticated quantitative analysis and intensive case studies in a way that is a model for future studies. It advances both the statistical analysis of conflict and the empirical study of UN missions. It will appeal to audiences on both sides. Very engaging in style, covering a wide range of material, and exhibiting conceptual sophistication and originality, it provides a framework for a new generation of scholarly literature on civil wars and peace missions.

A United Nations Emergency Peace Service: To Prevent Genocide and Crimes Against Humanity, edited by Robert Johansen, a project of Global Action to Prevent War, New York: World Order Models Project, 2006, www.globalactionpw.org

This 104 page book includes the proposal for a UN Emergency Peace Service, a preface by Sir Brian Urquhart, former UN Under-Secretary-General for Special Political Affairs, the expert discussion from the internationally attended UNEPS conference held in Spain in 2005, an afterword by Lt. Gen. Satish Nambiar, first force commander of the UN peacekeeping mission in the former Yugoslavia, comments on the initiative by representatives from South Africa, Brazil and the USA, and a suggested reading list.

For the Prevention of Genocide: a United Nations Emergency Peace Service, by Jessica Finz, September 7, 2006, brief article, available online: <http://www.globalactionpw.org/uneps/UNEPS%20Article%20Finz.doc>.

Strategic Peacebuilding (a convergence of traditional pacifism/ just war perspectives with contemporary liberal internationalist approaches)

The Little Book of Strategic Peacebuilding: A Vision and Framework for Peace with Justice, by Lisa Schirch, Pennsylvania: Good Books. 2004.

Lisa Schirch in her timely book sets forth paths to a more peaceful reality. She points a way to more than the absence of conflict. She foresees just peace—a sustainable state of affairs because it is a peace which insists on justice. How to arrive there is the subject of this book. Peacebuilding recognizes the complexity and the effort this elusive ideal requires. Schirch singles out four critical actions that must be undertaken if peace is to take root at any level) - 1) waging conflict nonviolently; 2) reducing direct

violence; 3) transforming relationships; and 4) building capacity. She never imagines this to be a quick-or an individual-task. Her clear and incisive strategy encourages enabling many approaches to peace, honestly assessing who holds power, and persuading and coercing, but always with keen judgment and precise timing.

People Building Peace II: Successful Stories of Civil Society, Many Contributing Authors, Lynne Rienner Publishers Inc., U.S. 2005.

This book includes case studies of peacebuilding, and has analytic essays that examine UN-civil society interaction, peace practices, effective regional networks and partnerships, and the role of civil society in working with conflict and building peace. See also the report of the Global Partnership for the Prevention of Armed Conflict of the 2005 UN conference: *From Reaction to Prevention: Civil Society Forging Partnerships to Prevent Violent Conflict and Build Peace*: available at www.gppac.net

Just Peacemaking: Ten Practices for Abolishing War, by Glen Stassen, Pilgrim Press, Second edition, 2004.

Stassen divides the ten practices of Just Peacemaking into three groups: cooperative forces, justice, and peacemaking initiatives. The root causes of terrorism are examined. Preventative measures are discussed. This is a book of action in utilizing democratic and political practices to promote conflict resolution.

II. Unitarian Universalism and the Philosophy, Theology, and Ethics of Peacemaking

A. Unitarian Universalism

Christian Non-Resistance, by Universalist Minister Adin Ballou, Blackstone Editions, 1846.

Ballou is generally acknowledged as influencing Leo Tolstoy, who then influenced Gandhi. His Christian language may not suit some, but he presents quite a radical argument of total non-cooperation with evil. He refused to vote in National or State elections as that was a form of co-operation with a system wherein the chief executive was commander of the military, (as well as the US constitution allowing slavery). It is a fascinating look at our faith's integral involvement in the development of this way of life.

Proverbs of Ashes: Violence, Redemptive Suffering, and the Search for What Saves Us, by Rebecca Parker and Rita Brock, Beacon Press, 2002.

Brock, a feminist theologian, and Parker, president of the Starr King School for the Ministry, have written an intensely personal and provocative book. They aim to show that the theological assertion that God required the death of Jesus to save the world sanctions violence. This is not a theological text but more of a dual memoir in which the authors alternately tell the stories of their lives, emphasizing the violence that they have encountered. The most telling indictment of the harmful effects of traditional Christian views comes from their stories of women who have stayed in abusive relationships because they felt that the church taught them to accept suffering passively, if not gratefully.

Theological Basis of Social Action, by James Luther Adams, Chapter 7 of *On Being Human Religiously*, Beacon Press, 1976.

Straightforward discussion of how James Luther Adams, widely thought to be the most famous UU theologian of the last century, applies his theology to the UU tradition of social witness. This essay is regarded as a definitive discussion of our sources and historical involvement in acting to achieve justice using interpersonal connections and group definition of meaning in the responsible exercise of power.

My Gandhi, by John Haynes Holmes, Harper, 1953.

Holmes (1879-1964), minister of Community Church of NYC for 57 years, was a pre-eminent Unitarian pacifist and social activist. This tribute to Gandhi describes Holmes' personal views of Gandhi and the few direct encounters between them. His descriptions of why he considered Gandhi a saint and why the world mourned Gandhi's death are especially poignant. He wrote of Gandhi "It is not often in human history that men join at once the inner and the outer life, and thus make saint and statesman one. But when they do, they shake the world, and turn the tides of destiny." (p. 160)

After Empire: The Art and Ethos of Enduring Peace, Sharon D. Welch, Fortress Press, 2004.

UU social ethicist Sharon Welch draws on three traditions, Engaged Buddhism, contemporary Native American philosophy, and Western political philosophy to describe the process by which citizens of the United States could develop a peace mandate for our contemporary world.

Unitarian Universalist Social Justice Statements, available at <http://www.uua.org/actions/>.

The UUA has adopted statements outlining our stance on a wide variety of topics over the past 40 years. For a better understanding of the history of UUA stances on areas related to peacemaking view the statements on Peace, International Relations, Disarmament, War Resisters, and Immediate Witness.

B. Other Religious Traditions

Being Peace. Thich Nhat Hanh, Edited by Arnold Kotler. Berkeley, California: Parallax Press. 1987.

In this book Thich Nhat Hanh challenges the peace movement in the United States to move from more than protest, and actually work in peaceful ways with presumed opponents. He urges more work to prevent armed conflict.

Moral Man and Immoral Society: A Study in Ethics and Politics, by Reinhold Niebuhr, Westminster John Knox. 1932.

Influential critique of nonviolence. Theological and ethical basis for neoconservative approaches.

The Truth About Stories: A Native Narrative. Thomas King, Minneapolis: University of Minnesota Press, 2003. See especially chapter one and chapter four, pages 110 – 119.

Thomas King was the first Native American to deliver Canada's prestigious Massey Lectures. Those lectures are published in this volume, and received Canada's highest literary honor, the Trillium Award, in the same year. In chapter one and chapter four he eloquently juxtaposes Native and Biblical creation stories, Native and Western views of good and evil, and explores the roots of militarism and imperialism. He also explores what is required to transform a militaristic culture.

Peacemaking: The Believers' Calling. The United Presbyterian Church in the United States of America. The 192nd General Assembly (1980). <http://www.pcusa.org/peacemaking/believers.pdf>

This report was commissioned by the 187th General Assembly (1975) to reassess the concept of peacemaking and the direction of the United States' foreign policy in the light of Presbyterian biblical and confessional faith and a markedly changed situation in the world in the late 1970s. The recommendations of report called for an offering to be received to support peacemaking initiatives and peace education throughout the church.

Resistance and Contemplation, by James Douglas, Doubleday, 1972

Douglass finds inspiration for personal dedication to nonviolent action in Christian and Buddhist sources. While some may find the liberation theology language and references to be dated, the yin-yang metaphor of personal transformation with social activism is a useful theological approach for UUs. The call to risk prison and death in self-giving challenges our usual degree of devotion.

Liberating Faith: Religious Voices for Justice, Peace, and Ecological Wisdom, by Roger Gottlieb, Rowman & Littlefield Publishers, 2003.

This anthology shows how religion has joined with and learned from movements for social justice, peace, and ecological wisdom. It includes theology, social critique, position papers, denominational statements, manifestos, rituals, prayers, biographical accounts, and journalistic descriptions from a wide range of authors, including feminist theologians and proponents of nonviolence such as Gandhi, Martin Luther King, Jr., and Thich Nhat Hanh. The text also includes a survey of ethical teachings from Christianity, Judaism, Hinduism, Buddhism, Islam, Jainism and Native American traditions.

Engaging the Powers: Discernment and Resistance in a World of Domination, by Walter Wink, Augsburg Fortress, 1992.

Powers involving self-denial and dominance with origins in deeply embedded cultural mythology have gone unrecognized for too long, and now control us unconsciously. They must be seen and engaged in order to be redeemed and transformed. Wink makes clear that these are not only spiritual or only psychological or only material. He explores their manifestations in violence and identifies what he calls "Jesus' Third Way," the path out of the contagious cycle, not only through the example of Jesus but through examples in history of others who have succeeded through nonviolent means.

See also by Walter Wink: When the Powers Fall: Reconciliation and Healing of Nations and The Powers That Be: Theology for a New Millennium.

For the Peace of the World: A Christian Curriculum on International Relations, by the National Council of Churches, available at <http://www.nccusa.org/peace/about.html>.

This curriculum seeks answers questions of international relations and provides a resource for further reflection. The study guide weaves together many strands of Christian faith that would inform the discussion of current events. It is meant to be the centerpiece of a larger, long-term conversation that, as a nation, and as people of faith within this nation, we will have for many years to come.

Peace is the Way, by Deepak Chopra, Harmony Publishers, 2005.

"Today is a good day for war to end," says the articulate mind-body teacher and outstanding spiritual leader of these times. Peace can be achieved, he says, not by opposing violence, but by remembering our life's true purpose and adopting a philosophy that supports harming no one. Chopra reminds us that the choices we face everyday, inner choices that set us on the path of war or on the path of awareness and peace. In addition to a thorough spiritual and psychological analysis, he offers daily practices of meditation, thought and actions on behalf of others as a way to live the truth of Mahatma Gandhi's famous quote: "There is no way to peace. Peace is the way." Ultimately the ego itself has to be disarmed to live the way of peace, he says. If our goal has to be seen as a peacemaking strategy, one way might be to say: peace has long been losing the battle with war. War gets major federal funding, Army recruiting ads, and a nationally televised infomercial in the State of the Union address. Peace gets local news coverage of angry mobs waving signs. "Real peace isn't the warlike behavior of antiwar demonstrations," says Chopra. "It's taking care of the environment, helping the poor achieve economic parity, making sure human rights are protected, and finding nonviolent means of conflict resolution."

Knowing Gandhi - Studying Gandhi's life grounds UU peacemakers in the common story of a spiritually-motivated and fallible person whose "experiments with truth" identified the power of nonviolent activism. The feminist critique of Gandhi's inadequate parenting and sexual dis-ease can be acknowledged without destroying his value to peace making. Familiarity with Gandhi's life and creative approaches gives a common framework and language for linking with global nonviolent activists .

- Gandhi: His Life and Message for the World by Louis Fischer, The New American Library, 1954. This brief, journalistic account of Gandhi's life and philosophy was the basis for the movie "Gandhi". Fischer was the first respected biographer.
- Gandhi the Man, by Eknath Easwaran, Nilgiri Press, 1978. The reflective narrative, black and white photos, as well as many brief quotations bring Gandhi to life. Easwaran's spiritual guidance and meditation method is useful for many UUs. The author's spiritual and practical nature comes through. Flinders' appendix in the 1978 edition is an excellent description of "satyagraha".
- Gandhi's Pilgrimage of Faith, by Uma Majmudar, State University of NY, NY, 2005. Fowler's stages of faith development is familiar to many UUs; Majmudar's application of the theory to Gandhi's life concentrates on his active and public spiritual journey. This approach maintains Gandhi's humanity and shows the possibilities for development by every spiritual seeker willing to surrender to ever-expanding awareness of Truth. As Gandhi said, "It is by a process of trial and error, self-search and austere discipline, that a human being moves step by painful step along the road to fulfillment." (p. 234 in Majmudar)
- The translated language and style of Gandhi's original writings can be tedious for contemporary US readers. Beacon Press published his autobiography, *My Experiments with Truth*, in 1957. UU minister Homer Jack compiled *The Wit and Wisdom of Gandhi*, published by Beacon in 1951 and *The Gandhi Reader: A Sourcebook of His Life and Writings*, in 1956.
- One spiritually-oriented collection of his words is *The Way to God*, Berkeley Hills Books, Albany, CA, 1999.

III. What Are Our Peacemaking Principles?

What principles should guide us as UUs in peacemaking at all levels, from our interpersonal relationships to building just peace and enduring security at the international level?

We would like to invite you, as an individual or as a group within your congregation, to participate in developing the set of UU principles and guidelines on peacemaking that might be the end product of the four years of study and action. Please use your own experience, creativity, and imagination in helping envision a set of principles and guidelines that will help UUs be effective in creating peaceful relations at all levels.

Peacemaking does not mean simply preventing violence. It means building connections and relationships in which the viewpoints, needs, and wishes of all sides are understood and respected, so that harmony and trust are the result. How can we best do this, in our personal relationships, in our congregations, in society, and internationally?

The suggestions that you and others provide will be used in drafting a set of principles for further congregational discussion, which in turn will be used to develop a draft Statement of Conscience, to be reviewed and voted on at the 2009 General Assembly.

Following are the key questions for exploration. We invite congregations or individuals to form groups to consider these questions and develop suggestions for principles and guidelines for peacemaking at each level. Please share your actions and reflections with the Commission of Social Witness by filling out the Peacemaking Comment Form at <http://www.uua.org/csw/>. Your comments and actions will help form the language of the Peacemaking Statement of Conscience and inform the advocacy and witness actions of the UUA.

What are our peacemaking principles in personal relationships?

For example...

- in handling conflict
- in dealing with our own tendencies to criticize, distance, judge others, which are forms of psychological violence
- in going beyond tolerance of those who are different from us to building close and trusting relationships with them
- in addressing our own inner attitudes of racism, classism, etc., and sense of privilege (because I belong to group X, I deserve more than others)
- in going out of our 'comfort zone' to understand views that seem threatening to our own

What are our peacemaking principles in congregations?

For example...

- in welcoming those of all races, ages, classes, etc.
- in handling conflicts between church members or groups
- in creating guidelines or structures to handle significant conflicts within the congregation
- in providing ongoing education in peacemaking skills and concepts
- in creating mechanisms for respectful dialogue on important but controversial issues, both relating to the church and to the broader society
- in engaging in social justice activities using effective peaceful tactics

What are our peacemaking principles within our local, regional, and national communities?

For example...

- in supporting national, state, and local policies that contribute to a more peaceful, just world
- in developing an understanding of the sources of violence in American society, and an understanding of what societal changes would result in greater peace
- in supporting public education of all ages in conflict resolution and peacemaking skills and concepts
- in taking direct action to bear witness and effectively advocate against all forms of violence (gender-based, gun crimes, hate crimes, child abuse, etc.) and build a more peaceful society

What are our principles in peacemaking internationally?

For example...

- in supporting international organizations that help maintain peace globally
- in choosing a course of action during times of international disagreement
- in facing a foreign power that has chosen a course of military aggression
- in reacting to international humanitarian crisis or genocides
- in living within a country that has chosen a course of military aggression
- in advocating for a foreign policy that works towards just peace and enduring security
- in addressing the global inequities that underlie so many international conflicts

To assist the creative process of developing UU peacemaking principles and guidelines, following are several statements of peacemaking principles, guidelines, and values from other sources:

Gandhi's principles of nonviolence (as summarized by Pace e Bene)

1. All life is one.
2. We each have a piece of the truth and the un-truth.
3. Human beings are more than the evil they sometimes commit.
4. The means must be consistent with the ends.

5. We are called to celebrate both our differences *and* our fundamental unity with others.
6. We reaffirm our unity with others when we transform “us” versus “them” thinking and doing.
7. Our oneness calls us to want, and to work for, the well-being of all.
8. The nonviolent journey is a process of becoming increasingly free from fear.

A Covenant (UUA Board of Trustees, October 1999)

for original October 1999 meeting minutes: <http://www.uua.org/TRUS/oct99ungar.html>

1. We will stay in relationship even in disagreement or conflict.
2. We will respect our communal meeting time, using it to advance the designated agenda.
 - I will avoid repeating established points.
 - I will be content to simply indicate support.
3. We will focus on policy issues, not management.
4. We will work to find balance between good, inclusive process and closure on substantial matters.
5. We will presume good faith.
6. We will not re-do the work of the working groups and committees, and we will own that work.
7. We will be honest and direct with each other.
 - I will speak out when something is of serious concern.
 - When I have a suspicion, concern, or question, rather than make attributions, I will ask questions.
 - I will work on an issue directly with the person(s) with whom I have it, and I will support and encourage others to do the same.
8. We will practice confession and forgiveness.
9. We will attend to and manage the energy level and spiritual tenor of the meeting.
10. We will treat each other with respect,
 - I will make an effort to not interrupt and to respect an order of recognition to speak.
 - I will actively listen to and respect the speaker who has the floor.
 - I will minimize side comments.

UNESCO Definition of Culture of Peace

From the UNESCO brochure: "[Mainstreaming the culture of peace](#)":

As defined by the United Nations, the Culture of Peace is a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions [A/RES/52/13](#) : Culture of Peace and [A/RES/53/243](#), Declaration and Programme of Action on a Culture of Peace).

For peace and non-violence to prevail, we need to:

1. *Foster a culture of peace through education* by revising the educational curricula to promote qualitative values, attitudes and behaviors of a culture of peace, including peaceful conflict-resolution, dialogue, consensus-building and active non-violence...
2. *Promote sustainable economic and social development* by reducing economic and social inequalities, by eradicating poverty and by assuring sustainable food security, social justice, durable solutions to debt problems, empowerment of women, special measures for groups with special needs, environmental sustainability...
3. *Promote respect for all human rights*. Human rights and a culture of peace are complementary: whenever war and violence dominate, there is no possibility to ensure human rights; at the same time, without human rights, in all their dimensions, there can be no culture of peace...

4. *Ensure equality between women and men* through full participation of women in economic, social and political decision-making, elimination of all forms of discrimination and violence against women, and ensuring support and assistance to women in need...
5. *Foster democratic participation* by educating responsible citizens; reinforcing actions to promote democratic principles and practices; establishing and strengthening national institutions and processes that promote and sustain democracy...
6. *Advance understanding, tolerance and solidarity* by promoting a dialogue among civilizations; actions in favor of vulnerable groups, migrants, refugees and displaced persons, indigenous people and traditional groups; respect for difference and cultural diversity . . .
7. *Support participatory communication and the free flow of information and knowledge* by means of such actions as support for independent media in the promotion of a culture of peace; effective use of media and mass communications; measures to address the issue of violence in the media; knowledge and information sharing through new technologies...
8. *Promote international peace and security* through action such as the promotion of general and complete disarmament; greater involvement of women in prevention and resolution of conflicts and in promoting a culture of peace in post-conflict situations; initiatives in conflict situations; encouraging confidence-building measures and efforts for negotiating peaceful settlements.

Mennonite Peace Principles

Excerpted from "A Statement on Peace, War, and Military Service, 1937 - Resolutions adopted by the Mennonite General Conference at Turner, Oregon, August, 1937" (entire document available at <http://mcusa-archives.org/library/resolutions/statementonwar-1937.html>):

1. Our peace principles are rooted in Christ and His Word, and in His strength alone do we hope to live a life of peace and love toward all men.
2. As followers of Christ the Prince of Peace, we believe His Gospel to be a Gospel of Peace, requiring us as His disciples to be at peace with all men, to live a life of love and good will, even toward our enemies, and to renounce the use of force and violence in all forms as contrary to the spirit of our Master. These principles we derive from such Scripture teachings as: "Love your enemies"; "Do good to them that hate you"; "Resist not evil"; "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight"; "Put up thy sword into its place; for all they that take the sword shall perish with the sword"; "Dearly beloved, avenge not yourselves"; "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head"; "Be not overcome of evil, but overcome evil with good"; "The servant of the Lord must not strive; but be gentle to all men"; "The weapons of our warfare are not carnal"; "Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth; who . . . when he was reviled, reviled not again; when he suffered, he threatened not"; "Not rendering evil for evil, or railing for railing: but contrariwise blessing"; "If a man say I love God and hateth his brother, he is a liar . . . and this commandment have we from him, that he who loveth God love his brother also"; and other similar passages, as well as from the whole tenor of the Gospel.
3. Peace within the heart as well as toward others is a fruit of the Gospel. Therefore he who professes peace must at all times and in all relations with his fellow men live a life that is in harmony with the Gospel.
4. We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel, that therefore war is sin, as is all manner of carnal strife, that it is wrong in spirit and method as well as in purpose, and destructive in its results. Therefore, if we profess the principles of peace and nevertheless engage in warfare and strife we as Christians become guilty of sin and fall under the condemnation of Christ, the righteous Judge.

Roman Catholic Just War Principles

This is a summary of the Just War perspective as defined by the Roman Catholic Church. From <http://www.mtholyoke.edu/acad/intrel/pol116/justwar.htm>

1. A just war can only be waged as a last resort. All non-violent options must be exhausted before the use of force can be justified.
2. A war is just only if it is waged by a legitimate authority. Even just causes cannot be served by actions taken by individuals or groups who do not constitute an authority sanctioned by whatever the society and outsiders to the society deem legitimate.
3. A just war can only be fought to redress a wrong suffered. For example, self-defense against an armed attack is always considered to be a just cause (although the justice of the cause is not sufficient--see point #4). Further, a just war can only be fought with "right" intentions: the only permissible objective of a just war is to redress the injury.
4. A war can only be just if it is fought with a reasonable chance of success. Deaths and injury incurred in a hopeless cause are not morally justifiable.
5. The ultimate goal of a just war is to re-establish peace. More specifically, the peace established after the war must be preferable to the peace that would have prevailed if the war had not been fought.
6. The violence used in the war must be proportional to the injury suffered. States are prohibited from using force not necessary to attain the limited objective of addressing the injury suffered.
7. The weapons used in war must discriminate between combatants and non-combatants. Civilians are never permissible targets of war, and every effort must be taken to avoid killing civilians. The deaths of civilians are justified only if they are unavoidable victims of a deliberate attack on a military target.

Catholic Statement on Peace

Excerpt from "The Church's Teachings on War and Peace" by the United States Conference of Catholic Bishops - available at <http://www.usccb.org/sdwp/harvestexr.htm> - b

Thirty years ago Pope John XXIII laid out a visionary framework for peace in his encyclical letter *Pacem in Terris* (*Peace on Earth*). *Pacem in Terris* proposed a political order in service of the common good, defined in terms of the defense and promotion of human rights. In a prophetic insight, anticipating the globalization of our problems, Pope John called for new forms of political authority adequate to satisfy the needs of the universal common good.

His vision included three major elements:

1. *The Universal Common Good*. A global order oriented to the full development of all peoples, with governments committed to the rights of citizens, and a framework of authority that enables the world community to address fundamental problems that individual governments fail to resolve. In this framework, sovereignty is in the service of people. All political authority has as its end the promotion of the common good, particularly the defense of human rights. When a government clearly fails in this task or itself becomes a central impediment to the realization of those rights, the world community has a right and a duty to act where the lives and the fundamental rights of large numbers of people are at serious risk.
2. *The Responsibility for Development*. The right to and the duty of development for all peoples. In the words of Pope John Paul II, "[J]ust as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development." Development, he reasoned, will contribute to a more just world in which the occasions for resorting to arms will be greatly reduced:

[It] must not be forgotten that at the root of war there are usually real and serious grievances: injustices suffered, legitimate aspirations frustrated, poverty and the exploitation of multitudes of desperate people who see no real possibility of improving their lot by peaceful means.

Development not only serves the interest of justice, but also contributes greatly to a lasting peace.

3. *Human Solidarity.* The third imperative is to further the unity of the human family. Solidarity requires that we think and act in terms of our obligations as members of a global community, despite differences of race, religion or nationality. We are responsible for actively promoting the dignity of the world's poor through global economic reform, development assistance and institutions designed to meet the needs of the hungry, refugees and the victims of war. Solidarity, Pope John Paul II reminds us, contributes to peace by providing "a firm and persevering determination" to seek the good of all. "Peace," he declares, will be "the fruit of solidarity."

IV. How Can We Be Effective Peacemakers?

A. UU Initiatives

The Unitarian Universalist Association has many justice- and witness-related resources available for use by interested congregations and individuals. Most of them can be accessed through the main Justice website at <http://www.uua.org/programs/justice/>. For advocacy-related resources, including information on current legislation, contact the UUA Washington Office for Advocacy at <http://www.uua.org/uuawo> or (202) 296-4672.

Inspired Faith, Effective Action, A Social Justice Workbook for Congregations, by the UUA Advocacy and Witness team, available at: <http://www.uua.org/uuawo/pdf/InspiredFaith2006-06-16.pdf>.

This workshop outlines why and how to ensure that (1) religious grounding is central to congregation-based justice work; (2) the work builds relationships and is accountable to those most affected by injustice; and (3) is strategic and effective. It's a blend of theory and practice, designed to inspire faith and create effective action!

GROUNDWORK, a Workshop of both YRUU and the UUA Young Adult and Campus Ministry Office, <http://www.uua.org/ya-cm/Groundwork/>

GROUNDWORK is the Anti-Racism training and organizing program of Unitarian Universalist youth and young adults. GROUNDWORK trainers facilitate dialogue, education and organizing in congregations, schools and community groups, and are available to lead workshops, trainings and conferences. In building a peaceful society the underlying systems of injustice must be addressed.

UUA Public Relations Manual, <http://www.uua.org/info/prmanual/>

Attracting media to your public witness events is an excellent way to bring awareness to the issues you are working on, and to the work you are doing. This guide will help you attract and relate to the press.

The Unitarian Universalist Service Committee (UUSC), <http://www.uusc.org>, (617)-868-6600

The Unitarian Universalist Service Committee advances human rights and social justice around the world, partnering with those who confront unjust power structures and mobilizing to challenge oppressive policies. Direct service opportunities available through the JustWorks Camps and many advocacy opportunities are available on issues ranging from economic justice to torture.

The Unitarian Universalist United Nations Office (UU-UNO), <http://www.uu-uno.org>, (212) 986-5165.

The UU-UNO promotes the goal of world community with peace, liberty and justice for all, as reflected in the United Nations Charter. Through targeted education, advocacy and outreach, they engage Unitarian Universalists in support of international cooperation and the work of the United Nations.

B. Non-UU Initiatives

Win Without War, <http://www.winwithoutwarus.org/>.

The coalition that the UUA works most closely with on International Peace and Security issues, especially Iraq and Iran. Win Without War is a coalition of national organizations representing broad constituencies that aim to Keep America Safe by advocating that international cooperation and enforceable international law provide the greatest security for the United States and the world. The coalition offers a mainstream, patriotic voice for engaging opinion makers, activating concerned citizens, and communicating effectively to the media.

Friends Committee on National Legislation (FCNL), <http://www.fcnl.org/>.

The Friends Committee on National Legislation (FCNL) is the largest peace lobby in Washington, DC. Founded in 1943 by members of the Religious Society of Friends (Quakers), FCNL staff and volunteers work with a nationwide network of tens of thousands of people from many different races, religions, and cultures to advocate social and economic justice, peace, and good government. The UUA Washington Office for Advocacy works very closely with FCNL.

Amnesty International, <http://www.amnesty.org/>.

Amnesty International (AI) is a worldwide movement of people who campaign for internationally recognized human rights. AI's vision is of a world in which every person enjoys all of the human rights enshrined in the Universal Declaration of Human Rights and other international human rights standards.

Pace e Bene Nonviolence Service, <http://paceebene.org/pace/>

Pace e Bene's mission is to develop the spirituality and practice of active nonviolence as a way of living and being and as a process for cultural transformation. Pace e Bene developed *Engage: Exploring Nonviolent Living*, a 12-session study program exploring and experimenting with nonviolence to address personal and social concerns. Participants are invited to open to the creative power of nonviolence in a logical sequence through exercises and readings that expand group intimacy and build skills. This adult curriculum presents a participatory style, with ritual, intellectual, and spiritual content which UUs value. It consistently connects personal transformation with social change.

Public Conversations Project, <http://www.publicconversations.org/>.

The Public Conversations Project (PCP) helps people with fundamental disagreements over divisive issues develop the mutual understanding and trust essential for strong communities and positive action.

Help Increase the Peace Network, by American Friends Service Committee, <http://www.afsc.org/hipp>.

This Peace Program, known as HIPP, teaches young people and adults communication skills for conflict resolution. And it does more. HIPP confronts prejudice and renews our hope to be agents for positive social change. The training introduces alternatives to violence and bullying and allows participants to practice various options by modeling and role-playing. Exercises include self-affirmation and discovery of how insensitivity can magnify problems.

WIN Magazine, <http://www.warresisters.org/win/>

WIN, formerly *The Nonviolent Activist*, is the new quarterly magazine of the War Resisters League, an 83-year-old nonviolent organization committed to ending war and its root causes. Through articles,

interviews, and reviews, WIN covers resistance to war abroad as well as resistance to violence and militarism within the United States. WIN nurtures its readers as activists, equipping them with relevant and accessible information to support their organizing work. WIN hopes to build bridges between various struggles against violence and for justice, to support the growth of a broad-based, nonviolent, anti-racist, and revolutionary movement to end all war and oppression.

The Catholic Peacebuilding Network: an online peacebuilding resource: http://cpn.nd.edu/about_us.htm
The Catholic Peacebuilding Network (CPN) is a voluntary network of practitioners, academics, clergy and laity from around the world that seeks to enhance the study and practice of Catholic peacebuilding, especially at the local level. The CPN aims to deepen bonds of solidarity among Catholic peacebuilders, share and analyze "best practices", expand the peacebuilding capacity of the Church in areas of conflict, and encourage the further development of a theology of a just peace. While it is a Catholic network, the CPN believes that authentic and effective Catholic peacebuilding involves dialogue and collaboration with those of other religious traditions and all those committed to building a more just and peaceful world.

Global Action to Prevent War: A Coalition Building Effort to Stop War, Genocide and Internal Armed Violence. Program Statement 2003. available online at <http://www.globalactionpw.org/>.
Global Action to prevent war is a comprehensive project for making armed conflict increasingly rare. It is an international coalition of NGO's and peace studies programs. The program statement describes concrete ways in which globally cooperative institutions may be strengthened and used to create sustainable security and sustainable peace. The project has three strands. The first is the institutionalization of conflict prevention and conflict resolution measures within local, national, regional and international organizations. National security and global security are to be maintained by international law, and national sovereignty is to be subject to that law. The coalition was active in the creation of the International Court and is now working on the creation of the UN Emergency Peace Services. This first strand involves reform of the UN and creating and strengthening local means of preventing violent conflict and building sustainable peace. The second strand is a phased program of global disarmament, culminating in countries maintaining only defensive forces, and the responsibility for international security being carried by multilateral peacekeeping and legal institutions. The third strand is continuing support for a culture of peace.

The Joan B. Kroc Institute for International Peace Studies, <http://www.nd.edu/~krocinst/>
The Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame conducts educational, research, and outreach programs on international peace. The Institute's programs emphasize international norms and institutions; religious, philosophical, and cultural dimensions of peace; conflict transformation; and social, economic, and environmental justice.

Christian Peacemaker Teams, <http://www.cpt.org/>
Christian Peacemaker Teams (CPT) arose from a call in 1984 for Christians to devote the same discipline and self-sacrifice to nonviolent peacemaking that armies devote to war. Enlisting the whole church in an organized, nonviolent alternative to war, today CPT places violence-reduction teams in crisis situations and militarized areas around the world at the invitation of local peace and human rights workers. CPT embraces the vision of unarmed intervention waged by committed peacemakers ready to risk injury and death in bold attempts to transform lethal conflict through the nonviolent power of God's truth and love.

The Shalom Center, <http://www.shalomctr.org/>
A network of American Jews who draw on Jewish tradition and spirituality to seek peace, pursue justice, heal the earth, and build community.

Religions for Peace USA, <http://www.uscrp.org/about/mission.html>

Gathers representatives of religious communities in the U.S. (including the UUA); promotes multi-religious cooperation for peace and justice; builds on the spiritual, human, and institutional resources of its communities; enhances mutual understanding; and acts for the common good. *Religions for Peace - USA* is the largest and most broadly-based representative multi-religious forum in the United States.

Alternatives to Violence Project, <http://www.avpusa.org/>

AVP aims to empower people to lead nonviolent lives through affirmation, respect for all, community building, cooperation, and trust. Founded in and developed from the real life experiences of prisoners and others, and building on a spiritual base, AVP encourages every person's innate power to positively transform themselves and the world. AVP/USA is an association of community based groups and prison based groups offering experiential workshops in personal growth and creative conflict management. The national organization provides support for the work of these local groups

V. General Suggestions for Study and Action

To assist in the process, the Commission and Social Witness and the Peacemaking SAI Implementation Committee, is developing a curriculum and study process that will be piloted this spring and available for congregation use by September 2007.

The CSW and Implementation Committee are looking for congregations that would be willing to assist in using the pilot materials and helping to refine them. If interested, please contact John Hooper, jhooper@optonline.net, or Judy Morgan, judymorgan711@yahoo.com.

Meanwhile, we encourage all UU congregations, groups, and individuals, to use the Resource Guide for study and discussion through next fall, when the curriculum will be available. Any feedback on the Guide and the overall Congregational Study/Action Process would be most welcome; a feedback form is available at the Commission on Social Witness website, at <http://www.uua.org/csw/>.

A. For Congregations

- Gather a group of people together who are interested in discussing peacemaking to listen to a speaker, watch a video, read an article, or otherwise discuss the issue. Have each person take responsibility for one or a few of the resources listed in this packet and share findings at a future meeting. Ask each other what was surprising about what was learned, what puzzled them, what intrigued them, what action they feel called to take.
- Form a covenant group within your congregation to discuss peacemaking. Think of ways to involve other members of the congregation in a larger discussion. Make sure to bring the work of this group to the congregation as a whole, through a service or special event of some sort.
 - For more information on covenant groups, see:
 - <http://www.uua.org/cde/sgm/>
 - <http://www.uua.org/ya-cm/resources/covenantgroup.html>
 - <http://www.uua.org/coa/TheoDiversity/2005plenarypresentation.html>
 - The UU Small Group Ministry Network: <http://www.smallgroupministry.net>
- Host a speaker or hold a forum. Have multiple presenters for a balanced perspective.

- Find out what organizations and religious groups in your community are doing on the issue. Brainstorm possible partnerships.
- Have a Peacemaking Sunday, with a combination of education, worships, and action for people of all ages.
- Write an article for your congregation's newsletter telling people about your Peacemaking study group and what is learned and discussed.
- Communicate your positions to elected official through visits, letters, and phone calls. Clearly articulate the religious and moral dimensions of your position. See www.uua.org/uuawo for tips on lobbying, writing letters, and calling your officials.
- Conduct an issue-based letter-writing campaign with your study group and others from your congregation. Write to your elected officials and local newspapers. Be sure to include the religious dimensions on the issue you are addressing. Identify yourself as a Unitarian Universalist.
- Develop a step-by-step congregational conflict resolution process that can be used in dealing with conflicts among congregation members or groups.
- Organize or participate in marches, demonstrations, or vigils as a congregation. Carry signs declaring your moral position on the issue and the name of your congregation. Sing hymns and encourage ministers to dress in robes.
- Form partnerships with other congregations, minority-based organizations, interfaith organizations, advocacy groups, and/or coalitions.
- Form an ongoing task force to work on the issue.

B. For Ministers

- Preach on peacemaking, raising questions to consider and possibilities for action. Talk about your own peacemaking values and the importance of religious witness.
- Write letters to the editor or op-eds for the local newspaper, giving the religious dimensions of peacemaking. Look for opportunities to get on TV or radio and talk about peacemaking and the actions your congregation is taking to address conflict and violence.
- Support your congregation's efforts to study and act on the issue. Help with conflict management.
- Find out what other clergy in your area are doing and what opportunities for collaboration exist.
- Learn about and discuss with your congregation the historical debate over peacemaking. What have Unitarian and Universalists contributed historically to the debate?

C. For Religious Educators/Youth Group Advisors

- Plan a discussion for the youth group. Encourage them to talk about their own experiences with conflict/peacemaking and the way that peacemaking is addressed in American society. Use videos and

speakers as catalysts for study and action.

- Encourage the youth group to participate in peace marches, demonstrations, or vigils as a youth group and as a part of the congregation.
- Lead a children's chapel or intergenerational service on the topic.
- Provide a public space for young people to speak about their particular experiences, such as a congregational forum or community forum (including non-UUs as well).
- Contact the YRUU Youth Office of the UUA and talk with current Working Action Managers about what UU Youth are doing to promote UU peacemaking: <http://www.uua.org/YRUU/youthoffice.html>.

Submit Your Comments and Suggestions

The Commission on Social Witness is very eager to receive your comments and suggestions on the issue of Peacemaking. You can access the Peacemaking Feedback Form on their website, <http://www.uua.org/csw/>. You can either fill out the online version at https://secure.uua.org/csw/CSAICommentForm_pm.htm or you can download the pdf version at http://www.uua.org/csw/CSAICommentForm_pm.pdf.

You can fill out the form as a district or a congregation. On the form you can share how you have engaged with the issue of Peacemaking, what you have found, what resources were helpful, why you think it is an important issue, what you found most interesting, and what should be included in a statement of conscience on Peacemaking. The deadline for submission of this form is March 1st, 2007.