



Tom H. Hastings is a founding member of the Whitefeather Catholic Worker House and on the faculty of Portland State University's Conflict Resolution program.

Nonviolence: The New Realpolitik

Tom H. Hastings

Let's be honest. Nonviolence is often presumed to be fluffy, wimpy, soft, girlie, passive, ineffective, slow and weak.

Let's be practical. Nonviolence is a form of combat, a means of disarming an aggressor, is best done assertively and boldly, can achieve sustaining victories just as fast or faster than can violence, and can often succeed in far more gain for far less pain. Consider:

- ∞ Managing conflict nonviolently will neither attract the ire of law enforcement nor the desire for revenge.
- ∞ Rates of compliance are higher with mediation (collaborative conflict management) than with adjudication (adversarial conflict management).



- ∞ In a Freedom House study of 67 regime changes over the past 33 years, far more sustainable success generally followed non-violent liberation struggles than armed revolution, if by success

we include mortalities, democracy, and adherence to human and civil rights. These results were statistically significant vis-à-vis methods used by challenger groups but not so with methods of repression. In other words, nonviolence

achieved success over the short, medium and long haul more than did violence, irrespective of the amount of violence used by the state.

Of course, this is not what our culture usually imparts—we won our freedom using guerilla warfare, we kept it using atomic bombs, lawyers are how we win, and if we watch movies we become convinced that there are few consequences for resolving interpersonal conflicts by violence or the threat of violence.

But if we apply reason, logic, and a cost-benefit analysis, it turns out that we've learned how to take the moral, spiritual, philosophical and religious teachings of the ancients from East to West—from Jesus to the Buddha—and make them work for our benefit and for the protection of what we love.

There are specific methods, all of them interlocking, that will produce a far greater chance of winning outcomes for the players

in interpersonal conflict, intragroup conflict, group-to-group conflict and transnational conflict. Some of

these methods and some of the people associated with them are worth examining.

Principled Negotiation

Enshrined in

the little trade book, *Getting to yes*, by Roger Fisher, Bill Ury and Bruce Patton of the Harvard Negotiation Project, this method originated informally, but in reality, with Mohandas Gandhi as he instinctively rejected the adversarial method of managing conflict and sought alternatives. Fisher, Ury and Patton describe this method as consisting of four basic steps. One, separate the people from the problem. Two, focus on interests, not positions. Three, invent options for mutual gain. Four, insist on using objective criteria.

In step one, it is helpful—sometimes even physically—to think of the parties who are across the table from each other in conflict actually sitting on the same side, facing a blackboard on which the conflict is simply stated as a problem that the new team can work on together. No one can be personally attacked in this model.

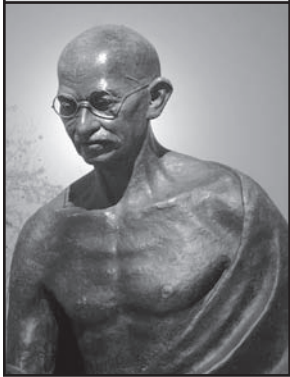
In step two, dig into what the

...nonviolence achieved success over the short, medium and long haul more than did violence...

parties really want. Not ideology, but a vision.

The more you develop [nonviolence] in your own being, the more infectious it becomes till it overwhelms your surroundings and by and by might oversweep the world.

—Mohandas Gandhi



In step three, brainstorm. If you have that blackboard, write down every idea, radical, apparently harebrained, without evaluation. Then, when you are exhausted, start evaluating and synthesizing. Sometimes elements that seem selfish or outlandish work together with others surprisingly well.

Finally, agree at the beginning that you both—or all—want fairness. When you get stuck, return to this. Seek independent, unbiased standards upon which you can agree. This can often reset the dialog and allow progress.

Nonviolent Communication

This method is most developed and well known with the work of Marshall Rosenberg. He has several principles, including but not limited to:

- ⌘ Avoid judgmental communication that shuts down listening.
- ⌘ Accept responsibility for how we choose to receive communication. No one can “make” you feel hurt or inferior, even when they might try to do that, unless you cede them that power.
- ⌘ Make the requests you need to make of others, and explain your objectives.
- ⌘ Listen with greater and greater skill for more and more positive results. Work on empathy. Listen for feelings. Paraphrase to check your accuracy.
- ⌘ Express anger, and distinguish the momentary stimulus from the deeper cause.

⌘ Appreciate everyone and do so frequently.

Collaborative Learning

Life is not a zero-sum game—that is, my stock doesn’t rise as a function of yours falling. Ratchet that theory into multiparty conflict and use some of the methods listed above and you ultimately develop what is now known in conflict management as collaborative learning. This method—first applied following the Wenatchee fire of 1994—emphasizes communication and negotiation around interests and concerns rather than bargaining over positions. It was so successful it won a national award and is now mandated in many Environmental Protection Agency Requests for Proposals.

For the past few centuries it has been assumed that anyone really taking Jesus seriously was on a path to sacrifice, if not martyrdom, and that this road is only for the rare person who isn’t afraid to lose all the battles of this world. But we are learning that de-escalation of violence is how we move forward.

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It turns out that nonviolence—however counterintuitive—is the new *realpolitik*. It overthrew Marcos in the Philippines, Jim Crow in our own Deep South, apartheid in South Africa, communist puppet states in East Germany, Hungary, Czechoslovakia, Poland, Estonia, Latvia and Lithuania, Milosevic in Serbia and it continues to threaten the generals who rule Burma and Ahmadinajad in Iran—just to

name a few instances.

Asking the question—what happens when we use violence?—is very helpful. It tends to drive us toward trying these newer methods of constructive conflict management. I tell students that this often feels uncomfortable and unnatural at first, but if we continue to learn and apply these methods, it slowly becomes second nature to affirm others, listen to them, elicit their ideas, and get them interested in moving forward together. It tends to remove the desire of the other to destroy you. This seems smart and adaptive and, it turns out, matches what we thought were only ideals for the saints.

If we think about the economic, environmental and human costs of waging adversarial, violent conflict at any level, and consider the methods that have been learned, researched, practiced, evaluated and improved in the past few decades, it becomes clear that nonviolence is the new path to empowerment. Nonviolence creates a team with others instead of atomized armies of one, and eliminates much of the most corrosive conflict component—the craving for revenge.

This is practical, and even mandated, for our spiritual, economic, and ecologic survival. Nonviolence can be learned by anyone. We are finally “getting it,” even if it took us 2,000 years. In 2000, in fact, Serbs overthrew Milosevic using only nonviolence. Few of them subscribed to a lifetime religious or philosophical commitment to such methods. They saw its practical value. As one participant said, “We trained a nation.” We need more such training. ~

Women's Way: Creative Conflict Resolution

Barbara J. Wien

The best efforts to end suffering and war are often found not in huge, complex policy debates, but in simple human gestures and relationships. I have always found a strong element of humility, cooperation, and compassion driving the work of women in movements for peace and human dignity, whether they are in Rwanda, El Salvador, Palestine, Israel, or the United States.

I think of the work of women like Cora Weiss who approached the governments of North Vietnam and the U.S. to convince them to release the letters of prisoners of war to their loved ones. I think of Barbara Sonneborn's 1998 documentary "Regret to Inform." Barbara's husband died at a very young age in the Vietnam War. Her film portrays Vietnamese and U.S. women reaching out to one another to try to make sense of the deaths of their husbands, brothers, and sons through letter writing and face-to-face encounters. The result today is the Widows of War Project, involving thousands of women making connections across enemy lines to raise their children not to hate, and stop the violence by their governments.

Currently, I am involved in bringing together women from North Korea, South Korea, China, Russia, the United States and Canada for "Six Party Peace Talks for Security in Northeast Asia" in October 2009 in Washington DC. The women are from the civilian to the government level and have divergent viewpoints. Their goal is to seek common ground and

viable solutions. Successful negotiations are needed to construct a framework for moving forward in the face of growing insecurity in Northeast Asia, due to mistrust

their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security."

Feminist scholarship and new models of female leadership have sought to help us understand how we can explore "power with", rather than "power over" others. They emphasize the power

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among countries, rocket launches, nuclear testing, and UN sanctions. The fruits of their discussions will be shared with the U.S. State Department and Congressional representatives.

Women were successful in creating robust and sustainable peace in other intractable conflicts, such

of cooperative social relationships and non-competitive institutions. Such a notion flies in the face of our competitive institutions, values, and power relationships, yet it is what is most gravely and desperately needed.

Fostering a culture of peace is at the heart of many women's lives.



Barbara J. Wien is a nonviolence scholar, educator, human rights activist, author, trainer and mother of two young children.

WAJIR WOMEN'S ASSOCIATION FOR PEACE

In the early 1990s, tensions were high in the Kenyan region of Wajir. A combination of factors—drought, a disputed election, and scarce resources—led to general lawlessness and violence. One day, a group of women attending a wedding left early together to ensure their safety. On their way home, they discussed how the violence had even spread to the marketplace, where women were afraid to sell goods to those from other clans. "The problem had become explicitly ours," said Dekha Ibrahim Abdi. "We women had no choice." They formed the Wajir Women's Association for Peace. Groups of women from different clans visited the market together each day to monitor transactions. Once violence in the market stopped, they reached out to elders and youth to mediate conflicts in the larger community. Their efforts led to the formation of the Wajir Peace and Development Committee. The women continue to monitor a much safer marketplace.



as in Northern Ireland. Bringing women's voices to the table is in keeping with UN Security Council Resolution 1325 which recognizes "the important role of women in the prevention and resolution of conflicts and in peace-building and stressing the importance of

Women will need to exert their leadership in massive numbers to eliminate abusive institutions and the violent socialization of our children through media, war toys, video technologies and much more. A new world is waiting if women find their strength and voice. ~



Michael H. Crosby is a Capuchin Franciscan, author and speaker. His latest project is www.choosing.compasion.net.

The Power of Nonviolence and Peacemaking

Michael H. Crosby, OFM Cap.

in recent years three definitions have revealed to me how negative power leads to abuse of power and that these are in me as much as “out there:”

- **Power:** the (my, your, her, his, their) ability to influence.
- **Abuse:** any way one uses (the power of) control through fear and intimidation.
- **Violence:** any intended force (power, energy) that inflicts injury or abuse.

As long as these negative forms of power are in our own hearts, to the same degree, we will be contributing negative energy to the heart of our world.

In the Synoptic Gospels, Jesus announced the inbreaking of the reign, power or governance of God which he said necessitated individual and communal “change of heart.” Until we truly embrace this positive way of power we will not be evangelically empowered nor be able to be the instruments of nonviolence, peace and compassion our world so desperately needs.

In my effort to move from controlling (abusive and violent) ways of relating or using power to become ever-more

compassionate, I have found that we need to recall that non-violence as well as peace come from dynamics of power. Regarding nonvio-

lence, just think of Gandhi’s definition of it as *satyagraha*, as truth or love force. And then recall the vision of what the world will look like if the Messiah truly reigns: swords

will be *beat* into plowshares and spears into pruning hooks. Both nonviolence and peacemaking are expressions of power used constructively rather than destructively. They promise an enlightened way to bring about personal, communal and social change.

Power of Nonviolence

What am I learning about the *power of nonviolence* and its practice?

1. In the scriptures the word we use today for nonviolence is *praiis*. It is also translated as “gentle.” Hence I am impressed with Cardinal Newman’s definition of the gentle[wo]man as “the one who does not inflict injury.” This makes me mindful of the need to communicate and listen in ways that do not hurt.
2. Nonviolence is a force. It is grounded in a way of imagining the potential enemy with care, respect and reverence rather than hostility. It involves telling the truth, but in a way that ameliorates rather than increases tensions.
3. In today’s society we are often seduced into masking violence as normal and even normative (the abuse of women in many places and their diminishment in our church). This creates what Robert Schreiter calls the “narrative of the lie.” The “lie” becomes the “truth” or “the way” that must be followed. Many times we cannot leave situations that are abusive or vi-

olent but this creates a demand of the imagination that will free us, at least in our minds, from

their negative ways of using power. In the words of Alexander Solzenitzen, “the first step in personal liberation is

non-participation in the lie.”

4. When we are free to do our “truth-telling” I have found another way of approaching differences and divisions in a style that will mitigate rather than add to the violence. I find this in the threefold model Paul discusses in Ephesians 4:15:
 - ⊗ Practice the truth
 - ⊗ In charity (care toward the other)
 - ⊗ In order to build up/construct another way of relating.
5. In “telling the truth,” I have also been helped by following the model outlined by Marshall Rosenberg in his book, *Nonviolent Communication*.
 - ⊗ Name the behavior that creates the problem/tension (“when you . . .”)
 - ⊗ Indicate how this makes you feel (“I feel angry, diminished)
 - ⊗ Connect the feeling with a need that is now not being met (“and this makes me wonder if you really respect/honor me/my ideas)
 - ⊗ Ask for a change in behavior.
6. Taking the “Vow of Nonviolence” offered by Pax Christi has also helped me. I remember exactly where I was when I took it—Las Vegas after

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Michael H. Crosby, OFM Cap.

“Advent: In Breaking of the Word in Cosmic History”

December 12, 2009

Seattle, WA

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participating in demonstrations at the Nevada encampment. This followed a powerful experience I had while trying to pray. I experienced my absolute connectedness and equality with everyone and everything around me. Indeed all had become part of me; how could I do violence to myself? How could I not love my neighbor as myself?

Power of Making Peace

What am I learning about the *power of making peace* and its practice?

1. For years I taught courses on the Beatitudes. When I came to “Blessed are the Peacemakers,” I showed how making peace is all about how we relate positively, through care for ourselves and others—including our enemies—and also how we need to be free of negative ways around control.
2. I also discovered that Matthew’s Gospel was written to house churches that were conflicted. In Chapter 18 Matthew offers a “recipe” for making peace in communities that is based on becoming free of the negative forces—power plays and one “upmanship”—that lead to divisions (18:1-9), creating powerful ways of relating based on affirmation of all in the group so that nobody strays (18:10-14) and finding ways to challenge each other in ways that will evidence the abiding presence of the Christ (18:10-20). Key to this is having hearts moved by compassion, release and forgiveness of those indebted to us (18:21-35).
3. I have learned in my own life that the “recipe” for making

peace has two simple ingredients. One is positive—I accept myself for who I am—and the other is negative—I stop trying to control others.

4. This effort not to control others is helped by an insight I discovered: “What adult have you ever changed?”
5. There are two books that have helped me analyze the power-filled and warlike ways we use words to hurt others in ways that justify why we are right(eous) and they are wrong(headed)¹. If we do not “cut out” such ways of thinking, they will be the power that justifies warring ways among people and groups who differ. Just think of the ways this has been done in the health care debate.

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6. In these attitudinal approaches toward the other as “enemy” that lead to war there are certain similar parallels:

demonization of the other, selective inattention, poor listening and lack of empathy. It’s critical that we be aware of these forces moving in our heads that

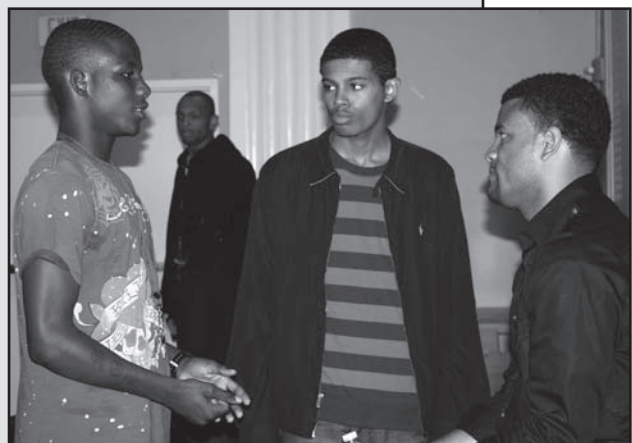
erode peace toward all in our hearts.

Nonviolence and peacemaking are choices. But let’s not forget it—so are violence and war. It’s up to each of us and our various groups and institutions to use our power, especially our imagination, to become instruments of nonviolence and peace. ~

1. *Nobody Wanted War: Misperceptions In Vietnam and Other Wars* (1970) and Edward Shils piece, “Authoritarianism: Right and Left” (1954).

TEAM REVOLUTION

As a teenager growing up in Brooklyn Divine Bradley was no stranger to violence, having lost friends both to guns and jail. “I was actually part of the problem,” remembers Bradley. “And I wanted to be part of the solution.” At 17 he founded Team Revolution, a non-profit youth leadership and community service organization that provides youth with a safe space and opportunities for creative expression. “Young people gravitate towards things that they like,” says Bradley. The center’s creative programs attract teens interested in hip-hop, fashion and computers. Team Revolution staff—who are youth themselves—encourage participants to use these outlets as alternatives to violence and as avenues for self-improvement, career training and community building. To date Team Revolution has served more than 500 young people. www.teamrevolution.org.





Frida Berrigan is the Senior Program Associate at the New America Foundation's Arms and Security Initiative.

Nuclear Disarmament: With Care and Courage

Frida Berrigan

“in nuclear war there would be no victors, only victims,” wrote Pope Benedict XVI in his 2006 World Day of Peace Message. Today, there are more potential nuclear victims than ever before. The nine nuclear powers—the United States, Russia, France, United Kingdom, China, Israel, Pakistan, India, and North Korea—have more than 27,000 operational nuclear weapons among them, enough to destroy the world several times over.

Here in the United States, the nuclear landscape remains grim and potent. According to the authoritative *Bulletin of the Atomic Scientists*, the U.S. still maintains a nuclear stockpile estimated at 5,200 warheads—of which approximately 2,700 are operational, with the rest in reserve. Meanwhile, the Obama administration will spend more than \$6 billion on the research and development of

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Despite this sobering reality,

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there are reasons to be hopeful and critical opportunities on the horizon.

Disarmament is a Priority

In an April speech in Prague, President Barack Obama publicly embraced the goal of seeking “the peace and security of a world without nuclear weapons.” He went even further, explaining the U.S. obligation in this area. “As the only nuclear power to have used a nuclear weapon,” Obama told the thousands crowded into Hradcany Square, “the United States has a moral responsibility to act. We cannot succeed in this endeavor alone, but we can lead it, we can start it.”

In the subsequent months, the administration has led, has started. Since April, the U.S. and Russia have renewed

talks over mutual nuclear reductions and agreed to create a new framework to replace the START I treaty set to expire in December. The 1991 START I treaty between the U.S. and the Soviet Union limited both countries to 6,000 long-range nuclear warheads and allowed for inspection processes.

The administration has also made ratification of the Comprehensive Test Ban a priority, urging Senate action on a treaty that failed to gain approval a decade ago. Also on the agenda is jump-starting negotiations on the stalled Fissile Material Cutoff Treaty, imagined as an internationally verified ban on the production of nuclear materials for weapons. In September, the President

chaired a special session of the United Nations Security Council on disarmament, setting the U.S. at the center of arms control efforts in advance of 2010 meetings on the Nuclear Nonproliferation Treaty (NPT).

The NPT entered into force in 1970. The treaty set up a bargain between the nations that possessed nuclear weapons at the time—the U.S., the Soviet Union, France, China, and the United Kingdom—and the rest of the world. While nuclear-haves work to dismantle their arsenals, the nuclear-have-nots won’t pursue nuclear weapons programs. The carrot in the mix was the “peace atom;” allowing non-nuclear states access to nuclear technologies for energy.

Over the last eight years, the U.S. all but dropped out of the NPT process. Instead, the U.S. opted to develop an expensive missile defense program as a form of protection.

In addition to being undermined by one of the principal nuclear nations, the NPT has been under assault by the slow pace of nuclear disarmament and the spike in nuclear proliferation outside the treaty by Israel, India,



nuclear weapons this year alone.

In May, Mohamed ElBaradei, the outgoing Director General of the International Atomic Energy Agency, warned that the number of nuclear powers could double in a few years unless disarmament is made a serious priority.

Is it any wonder then that, ac-

North Korea, and Pakistan. Iran appears to be close behind.

The NPT is a big deal. The full and engaged participation of the U.S. in the upcoming NPT Review Conference will be a major indication of the seriousness of U.S. intentions to pursue nuclear reductions.

At the May NPT preparatory meeting, Rose Gottemoeller, the head of the U.S. delegation to the meeting, read a message which reaffirmed the U.S. commitment to the treaty and called for collaboration, saying, “we must define ourselves not by our differences, but by our readiness to pursue dialogue and hard work to ensure the NPT continues to make an enduring contribution to international peace and security.” These steps set the stage for a productive meeting early next summer.

In many ways, these recent commitments by the administration represents the culmination of a sea change in how the security establishment thinks about nuclear weapons. Led by former Cold Warriors like Henry Kissinger and former Reagan Secretary of State, George Shultz, the emerging bipartisan consensus holds that in the post-9/11 world, nuclear weapons represent a liability, not a strength. This approach sees that the only way to avoid uncontrolled proliferation that could end in terrorists obtaining such weapons is to aggressively pursue a step-by-step effort aimed at the eventual

elimination of nuclear weapons.

Care and Courage

The work towards disarmament is garnering a lot of attention and excitement, and providing opportunities for some interesting and—hopefully—fruitful dialogues. One example of this is the Archbishop of Baltimore’s participation in the

First Annual Strategic Deterrence Symposium. This event, hosted by U.S. Strategic Command—which is perpetually poised to launch a nuclear attack,

maintains U.S. nuclear “readiness” and is aggressively pursuing military space assets—brought together a veritable who’s-who’s of analysts and experts from across the political spectrum, military strategists and commanders, nuclear laboratory representatives and administration officials.

Before this diverse and serious audience, Archbishop Edwin O’Brien called for nuclear disarmament, saying that “the path to zero will be long and treacherous. But humanity must walk this path with both care and courage in order to build a future free of the nuclear threat.” O’Brien, formerly the Archbishop of Military Services, reminded those listening that decades of Church teaching emphasizes the imperative to work towards disarmament, and concluded that it “is essential to translate the goal of a world without nuclear weapons from an idealistic dream or pious hope to

... it is essential to translate the goal of a world without nuclear weapons from an idealistic dream or pious hope to a genuine policy objective.

PLAYING FOR PEACE

The musicians at the Apple Hill Center for Chamber Music in New Hampshire recognized the peacemaking power of chamber music. Because there is no conductor, musicians must collaborate and communicate as they play together. In 1988, while on a tour of Israel as part of an international delegation, the Apple Hill players decided to invite musicians from both Israel and Palestine to join them in New Hampshire the following summer. The Playing for Peace initiative was born. Participants honed their skills, played together in ensembles and became friends. “There were no



boundaries and no differences,” remembers Lara Harb, a pianist from the West Bank. “Arab, Israeli, Jew, Christian, Muslim: none of that existed in the universe we were creating.” Playing for Peace has brought together musicians from other regions experiencing conflict, including Azerbaijan, Georgia, Cyprus, Turkey, Jordan, Malaysia, and Burma. A domestic program brings together musicians from rural and urban communities in the United States. www.applehill.org

a genuine policy objective.”

This was an important message at a critical juncture. It will need to be echoed and magnified in the coming months and years to support the administration’s commitment amid a myriad of competing policy objectives, a struggling economy, a distracted and disengaged majority and a well-organized minority of naysayers and Cold Warriors that see nuclear disarmament as a major threat to national security. ~



Michael True is on the executive committee of the International Peace Research Association Foundation and emeritus professor at Assumption College.

The Language and Literature of Peacemaking

Michael True

Sciences, humanities, education—every academic discipline—contribute to building a peace culture, particularly in peace, conflict, and nonviolence studies. As a teacher of English, I have long been aware of the essential place of language and literature in public discourse related to peacemaking and nonviolence.

Contemporary poets have been particularly helpful in offering a language that moves beyond anti-war rhetoric toward positive peacemaking and nonviolent social change. One of the most important poems in this regard is Denise Levertov's "Making Peace." Levertov uses a vivid metaphor comparing peacemaking and poetry-making.

*But peace, like a poem,
is not there ahead of itself,
can't be imagined before it is made,
can't be known except
in the words of its making,
grammar of justice,
syntax of mutual aid.
A feeling towards it,
dimly sensing a rhythm, is all
we have
until we begin to utter its
metaphors,
learning them as we speak.*

Equally important is an image and phrase near the end of the

poem which, for the first time in English, perhaps, emphasizes the power of peacemaking.

*A cadence of peace might balance its weight
on that different fulcrum;
peace, a presence,
an energy field more intense than war*

As in the writings of Martin Luther King and earlier theorists and strategists of nonviolence, Levertov acknowledges peace as a force, rather than as the artist Robert Rauschenberg once said, a "void" that "happens" between wars. Peace must be constructed, built, line by line, in the long struggle to reconstruct the social order.

Muriel Rukeyser's "Poem (I Lived in the First Century)" offers further insights into struggles for justice and peace and ways of sustaining ourselves in the process. It begins:

*I lived in the first century of world wars.
Most mornings I would be more or less insane,
The newspapers would arrive with their careless stories,
The news would pour out of various devices
Interrupted by attempts to sell products to the unseen.*

Remembering brave men and women, the poem's speaker reflects on her peacemaking efforts.

*In the day I would be reminded of those men and women
Brave, setting up*

*signals across vast distances...
We would try to imagine them, try to find each other.
To construct peace, to make love, to reconcile
Waking with sleeping, ourselves with each other,
Ourselves with ourselves.*

Rukyser, thus, returns to a theme central in Martin Luther King's speeches and essays, connecting peacemaking and nonviolence, and relating both to healing the social order.

Poets help us to reclaim the true meaning of the word "peace," which died a violent death in the trenches of Western Europe in 1918. This effort to learn a language of peacemaking is related to the century-long struggle to name the concept of nonviolence as well. Many activists and theorists are rightly unhappy with the

Poets help us to reclaim the true meaning of the word "peace"...

word "nonviolence," which some linguists say registers on the brain first as "violence," before the negative suffix kicks. Is it any wonder that peacemakers have a difficult time conveying to people that nonviolence is essentially active, that is it about healing, and affirming the dignity of a person?

Language is central to imagining, visualizing, and building a culture of peace and nonviolence. In learning a language of peacemaking, we rightly look to literary works that convey the power of peacemaking and nonviolence and that recognize both a force in healing the social order and building a global civic culture. ~

PEACEMAKING IN OTHER LITERARY WORKS

- Hawthorne, Nathaniel. *The House of Seven Gables*. 1851
- Hemingway, Ernest. *A Farewell to Arms*. 1929
- Mailer, Norman. *Armies of the Night*. 1968
- Stafford, William. *Down in My Heart*. 1947
- True, Michael. *An Energy More Intense than War: The Nonviolent Tradition and American Literature*. 1995

Resources

Websites

Decade to Overcome Violence. 2001-2010 initiative of the World Council of Churches. Prayer, video, and other resources. www.overcomingviolence.org

Kids for Peace. More than 50 chapters around the globe foster peace through cross-cultural experiences and hands-on arts, service and environmental projects. www.kidsforpeaceusa.org

Nonviolent Peaceforce. An unarmed, professional civilian peacekeeping force that is invited to work in conflict zones worldwide. www.nonviolentpeaceforce.org

United States Institute of Peace. An independent, nonpartisan, national institution established and funded by Congress. Free online course in interfaith conflict resolution. www.usip.org

Voices Education Project. Films, curricula, and information for teachers that will help young people understand the roots of conflict and help rebuild healthy human communities. www.voiceseducation.org

Books

Crosby, Michael. *The Paradox of Power: From Control to Compassion.* Crossroad Publishing, 2008.

McGinnis, James. *Praying for Peace Around the Globe.* Liguori Publications, 2009.

Rosenberg, Marshall. *Nonviolent Communication: A Language of Life.* Puddledancer Press, 2003.

DVDs

Hiroshima No Pika. 25 minute film based on an award winning children's book that tells the story of a young girl and her family who survive the Hiroshima bombing. Narrated by Susan Sarandon. www.firstrunfeatures.com

Orange Revolution. 106 minute documentary chronicles regime change and nonviolent protest in Ukraine following the 2004 disputed presidential election. www.orangerevolutionmovie.com

Games

A Force More Powerful—the Game of Nonviolent Strategy. Video game simulates nonviolent struggles using ten scenarios inspired by history. www.aforcemorepowerful.org

GROK. Interactive card games based on Marshall Rosenberg's Nonviolent Communication method. www.nvcproducts.com

PUTTING WORDS TO PEACEMAKING & NONVIOLENCE

Ahimsa: a Sanskrit word meaning "do no harm." In his poem "Jain Bird Hospital, in Delhi," William Meredith writes that the term "in our belligerent tongue becomes nonviolence."

Alay Dangkal: a Phillipine term for nonviolence meaning "to give dignity"

Satyagraha: a synthesis of the Sanskrit words *Saya* (truth) and *Agraha* (holding firmly to). "I began to call the Indian movement Satyagraha, that is to say, the Force which is born of Truth and Love..." —Gandhi

Shantih: a Sanskrit word meaning inner peace or peace of mind. Recognizing the inadequacies of the English word "peace," TS Elliot ends his poem *The Waste Land* with the words "Shantih, Shantih, Shantih."

BLOGGING FOR PEACE

As violence began to escalate in the Gaza strip, two friends on opposite sides of the Israeli-Palestinian border decided to start a website to share their perspectives as peace seeking people caught in a war zone. They named their blog "Life must go on in Gaza and Sderot." Eric Yellin, a software engineer from Sderot, Israel used the pen name "Hope Man." His friend "Peace Man" lives in a Palestinian refugee camp. "I hope the world will understand that there are people who want to live safe with dignity and peace," writes Peace Man. He does not use his real name because of safety concerns. Hope Man hopes that the blog will inspire "human compassion, person to person connections, civil initiatives, people on both sides that keep on the ties of humanity even in these desperate times." —www.gaza-sderot.blogspot.com



Child's drawing from Sderot, Israel



Start one in your community

IPJC One Stop Justice Shopping

Parish, school, community, individual and family opportunities!

Justice Cafés
Young Adults, build community, act for justice, deepen spirituality

Justice Circles
Spanish, English grassroots organizing and empowerment

Parenting for Peace & Justice
Five session process for families

Advocacy
Web-based Federal advocacy center,
WA Catholic Advocacy Day, Feb. 9th

Immigration Workshop
Creating Caring Communities: examining a complex issue in light of our tradition

Advent: Fr. Michael Crosby

Parish Workshops
Spirituality of justice, human trafficking, simplicity...

Elementary School Inservice
Catholic Social Teaching, charity & justice, scripture

Just Video
High School video contest

www.ipjc.org
Justice resources

Publications

- **Care for All of Creation**
Six session education & faith sharing
- **A Matter of Spirit (AMOS)**
Quarterly Justice Journal

Justice Cafés

- ⌘ 3rd Wednesday of every month
- ⌘ October topic: immigration
- ⌘ www.ipjcjusticecafe.ning.com
- 1. Meet other young adults at a Justice Café held in your community
- 2. Visit web hub before and after
- 3. Interact online regionally/nationally
- 4. Join a growing movement of young adults acting for justice

Immigration: Creating Caring Communities

- ⌘ Schedule 2 hour parish workshop today
- ⌘ Consider immigration in light of Scripture and Catholic Social Teaching
- ⌘ Examine history and trends
- ⌘ Review the Bishops' recommendations
- ⌘ Receive practical tools and resources

Just Video Contest

- ⌘ High School junior and seniors are eligible
- ⌘ Topics: immigration, human trafficking and water as a human right
- ⌘ Brochure at www.ipjc.org
- ⌘ Cash prizes: \$500, \$200, \$100
- ⌘ Due by February 1, 2010

Did you know?

IPJC programs & resources are available and accessible worldwide. Highlights:

Richmond, Australia—Parenting for Peace & Justice
Oakland, CA—Justice Café

Chicago, IL—Women's Justice Circle

U.S. & Canada wide—*Care for All of Creation* Booklet

peace & justice center

Michael H. Crosby, OFM Cap.

Advent: In Breaking of the Word in Cosmic History

Saturday, **December 12, 2009**, 9:00am—1:00pm

Seattle, WA, location TBA

Join us for the morning to:

- ∞ Break open the scripture in new ways
- ∞ Consider a deeper way of connecting as we rediscover our call to compassion.
- ∞ Prayer, ritual and presentation

The people who sit
in darkness have
seen a great light.

—Matthew 4:16

Summer Justice Circles

Sunnyside: The fruits of the community garden



Centralia Women's Justice Circle gathers local community faith groups for networking.



IPJC Joins the Immigration Witness Walk



www.ipjc.org

Resources

Prayers to Podcasts

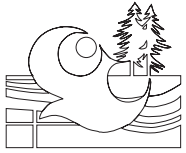
Advocacy

Federal action in 3 easy steps

Online Donations

New at www.ipjc.org

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Intergovernmental Peace & Justice Center

1216 NE 65th Street
Seattle, WA 98115-6724

return service requested

206.223.1138
f: 206.223.1139
ipjc@ipjc.org
www.ipjc.org

Interfaith Prayer for Peace & Nonviolence

Leader: Your grace and desire for peace and unity has touched all humankind. Many great spiritual leaders and texts have emphasized “another way,” a peaceful approach, that focuses on human dignity and nonviolence.

Reader: “God created humans in God’s image; in the divine image God created them; male and female God created them.”—Genesis 1: 27

Response: *Blessed are the peacemakers.*

Reader: “Every being is an abode of God, worthy of respect and reverence.”—Hindu Scriptures **R**

Reader: “Conquer anger by love. Conquer evil by good. Hatreds never cease through hatred in this world; through love alone they cease. This is an essential law.”—Buddha **R**

Reader: “Whoever rejects evil and believes in God has grasped the most trustworthy hand-hold, that never breaks.”—Holy Q’uran **R**

Reader: “Nonviolence is a powerful and just weapon which cuts without wounding and ennobles the one who wields it. It is a sword that heals.”—Dr. Martin Luther King Jr. **R**

Reader: “Nonviolence is the greatest force at the disposal of humankind. It is mightier than the mightiest weapon of destruction.”—Mahatma Gandhi **R**

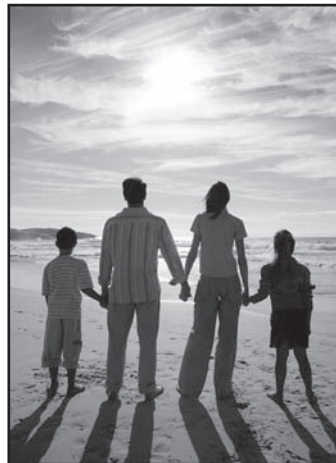
All: God of peace and nonviolence, we know that peace starts with you and spreads through our hearts and lives into the world around us. Bless us with your grace to be instruments of peace in our families, communities and world. Amen.

Family Pledge of Nonviolence

To Respect Self and Others: To respect myself, to affirm others, and to avoid uncaring criticism, hateful words, physical attacks and self-destructive behavior.

To Communicate Better: To share my feelings honestly, to look for safe ways to express my anger, and to work at solving problems peacefully.

To Listen: To listen carefully to one another, especially those who disagree with me, and to consider others’ feelings and needs rather than insist on having my own way.



To Forgive: To apologize and make amends when I have hurt another, to forgive others, and to keep from holding grudges.

To Respect Nature: To treat the environment and all living things, including our pets, with respect and care.

To Play Creatively: To select entertainment and toys that support our family’s values and to avoid entertainment that makes violence look exciting, funny or acceptable.

To Be Courageous: To challenge violence in all its forms whenever I encounter it, whether at home, at school, at work, or in the community, and to stand with others who are treated unfairly.

Peace educator and activist Jim McGinnis died on August 13, 2009. Jim founded the Institute for Peace and Justice with his wife Kathy and authored many books, in addition to this pledge. www.ipj-ppj.org

A Matter of Spirit is a publication of the Intergovernmental Peace & Justice Center

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