

# Peace By Peace

FOR

Issue 8  
Summer / Autumn 2011



**Sustainable Security**  
**Blessed are the Peacemakers**



## What is FoR?

The Fellowship of Reconciliation began as a response to the challenge of the First World War. While opposing war and militarism it strives to promote those things which make for peace and justice, to build – in the words of our founders – ‘a world order based on love’.

Today FoR:

- Undertakes education work within the Christian and wider community on peace, war and nonviolence;
- Seeks to identify the causes of violent conflict and raises public awareness of them, encouraging supporters and the public to challenge the structures, policies and attitudes that lead to violent conflict
- Supports and affirms all those with a commitment to peace and nonviolence;
- Is committed to developing a spirituality of peace, justice and nonviolence in witness to Christian faith and gospel values.

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Front cover photo: Called to be Peacemakers conference participants  
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# Welcome



Welcome to this summer's issue of Peace by Peace. This is my first issue as editor and I welcome the challenge. And as with past issues, it is full of useful articles and information about matters of peace and reconciliation.

Readers, members and supporters have continued to give generously to the International Peacemakers Fund

through which FoR (E) expresses its solidarity with grassroots organisations in areas of conflict throughout the world, by giving small grants to those organisations. These are organisations that are involved in peacemaking and reconciliation, for which a small financial contribution makes a huge difference. This year we have given grants to groups in Pakistan, the Democratic Republic of Congo, Kenya and Zimbabwe.

Whilst we continue with the aims of the founders of the Fellowship, we are also searching for answers to the question "what is our role in today's world?". The Sermon on the Mount is as relevant today, if not more so, as when Jesus delivered it. Let all the peace makers be blessed.

The new President of the International Fellowship of Reconciliation (IFOR), Mr Hans Ulrich Gerber, speaking at the conference of the European branches of Fellowship in High Wycombe, articulated brilliantly on "what in the world is happening to us".

Issues of militarism and sustainable security continue to be of great concern to the Fellowship. We have sought to address issues around the "Arab Spring" and together with our sister branches in Europe issued the High Wycombe Statement on the situation. The comic "*Martin Luther King and the Montgomery Story*" produced by the Fellowship of Reconciliation USA more than 50 years ago is credited to have played a part in the nonviolent uprisings in the region!

Engagement with decision makers and policy shapers continues through letter writing to MPs and attendance at meetings at the House of Commons.

The Fellowship has played no small part in the raising of awareness on the production and increased use of Drones in Afghanistan, Pakistan, Yemen and now in Libya. We continue to campaign with

others and members of the Drones Campaign Network for their ban and/or more transparency regarding how and when they are used and the legality thereof. The increasing number of civilian casualties caused by the use of drones is unacceptable. They are also being increasingly used in "targeted killings."

As part of our campaign we have undertaken University speaker tours, talks at peace groups and attendance at international conferences.

John Cooper our International Peacemakers Fund Officer left us in May to work for Christian Aid. We wish him well. We have a short term intern from Norway, Lise Hume Simpson, who will be with us for two months. She has been a welcome addition to the staff, albeit for a short period.

In this issue as in past ones, you will find book reviews, interviews, upcoming events and the "What you can do" section. Also included in this edition is information on how to access all our latest resources over the web - with 50% sale prices! (Postal orders are still accepted.)

If you would like additional copies of Peace By Peace magazine for your church/group and/or to pass onto others, please do not hesitate to contact us. We will be happy to provide them.

I hope that you find the magazine informative and useful. Enjoy the read.

Millius Palayiwa  
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## Ground the Drones



**Week of Action: 1st - 8th October 2011**

**Together we can stop the escalating use of armed unmanned aircraft**

FoR England is a member of the Drones Campaign Network. Download our free briefing from [www.for.org/onlineresources](http://www.for.org/onlineresources) or visit [www.dronecampaignnetwork.org.uk](http://www.dronecampaignnetwork.org.uk)

# Sustainable Security

**The Oxford Research Group works with others to promote sustainable approaches to security as an alternative to violent global confrontation. Here, project officer Hannah Brock introduces the alternative of Sustainable Security.**

As a movement, the Fellowship of Reconciliation commits itself to active nonviolence as a means of personal, social, economic and political transformation. This commitment is based on the belief in the power of love and truth to create justice, and restore community.

It will come as no surprise that this understanding is not reflected in the current mainstream approach to security, which is based instead on the assumption that military force and political containment can maintain security. Oxford Research Group (ORG) describes that as ‘the control paradigm’. Such an approach does not attempt to address the reasons why violent conflict happens. Instead, violence is responded to with violence. One example of this belief is the ‘war on terror’, which aims to ‘keep the lid’ on terrorism and insecurity by using military force. This approach fails to address the factors that drive terrorism and political violence.

The control paradigm is reactionary, neglects long-term conflict prevention, and distracts from the task of developing responses to the forces likely to shape the global security environment the world is likely to face in the 21<sup>st</sup> Century. The major trends likely to cause large-scale loss of life and security over the coming decades are:

- Climate change
- Competition over resources
- Marginalisation of the majority world
- Global militarisation

At the centre of the sustainable approach is the understanding that we cannot successfully control all these consequences of insecurity. Instead we must work to tackle the causes: ‘curing the disease’ rather than ‘fighting the symptoms’.

## **Environmental limits**

The earth, which is abundant in natural and material resources, has been used to fulfil the desires (some essential, some very definitely not) of the population that lives on it. The treatment of the natural world by humankind has contributed towards two related major trends that are likely to drive insecurity in the coming decades: climate

change and competition over resources.

Climate change will have dramatic social and economic, as well as environmental, impacts. Loss of infrastructure, increased resource scarcity, mass displacement of peoples, changing disease patterns and more frequent extreme weather events are likely to lead to civil unrest, intercommunal violence and, in some cases, international instability.

A closely related driver of insecurity is increasingly dangerous competition over resources. The planet is more heavily populated than ever, and with populations consuming far more than their share of the planet’s resources. As population growth continues, there will be greater scarcity of resources including food, water and energy. Once expected population growth and the effects of climate change are also factored in, greater competition for such resources should be expected. This will have local and global effects, as those nations rich in natural resources become subject to competition between local populations and international corporations who wish to buy their resources for sale in other parts of the world.

These two related environmental crises will disproportionately affect the poor, further entrenching poverty and marginalisation.

## **Power, weapons and conflict**

Over recent decades, global wealth has increased, but the benefits of this prosperity have not been equally shared. There has been a concentration of wealth in relatively few parts of the world. Divisions between the rich, industrialised North and the ‘majority world’ are being also being exacerbated by oppression and political exclusion.

Justifiable dissatisfaction at this inequity can fuel political instability, increasing tension between and within communities. Tensions around inequality may be expressed in unrest including social disorder, uprisings both violent and nonviolent (there are examples from the recent ‘Arab spring’ where political ‘instability’ has been progressive, empowering and peaceful; there are also examples of marginalised

groups demanding democracy and being met with repression and military force), criminality and even terrorism.

The problem of marginalisation exists at the local and international level. States from the global South are not represented in many international groupings, and there is also a sense that these states are speaking from the periphery in financial institutions. This can frustrate governments in the global South, hampering cooperation, and adding to the feeling of powerlessness in many populations.

Moreover, in recent years, global military expenditure has also continued to rise.

The development and acquisition of unmanned aerial vehicles (UAVs), also known as drones, account for some of this increased spending. Originally used solely for reconnaissance, armed versions have now come to symbolise the emotional and physical distance between soldier and target.

Drones are a particularly potent symbol of attempts to control insecurity rather than change the conditions that breed insecurity. Named by Iran's President Ahmadinejad last year as messengers of "glory and salvation for humanity", these armed UAVs are more likely to act as an accelerant to the spiralling security dilemma, in which states attempt to secure themselves by increasing their military capabilities. Yet, in so doing they become a threat to others who in turn are forced to respond by increasing their own armaments. In attempting to ensure their own security via militarism, states in fact make themselves more insecure.

A sustainable security response would instead work towards demilitarisation and disarmament, focusing on dialogue and conflict resolution as salves for international mistrust, and addressing the drivers of instability (including some of the issues discussed above) before violent conflict occurs.

## Looking forwards

A sustainable security framework that worked to address these four drivers would need to take global justice and equity as the key starting point, together with progress towards reform of the global systems of trade, aid and debt relief; a rapid move away from carbon-based economies; bold, visible and substantial steps towards nuclear disarmament (and the control of biological and chemical weapons); and a shift in defence spending to focus on the non-military elements of security.

Sustainable security is also an opportunity for historically distinct campaigning groups to pull together in a common interest. Where once environmental, peace and poverty campaigns may have been separate, perhaps even competing for support and resources, sustainable security represents a chance to see all these campaigns within a shared framework, as part of a multi-faceted movement towards an holistic peace – between communities, individuals, and with the earth.



Hannah Brock works on Oxford Research Group's 'Sustainable Security and the Global South' project, ensuring that perspectives from ORG's network of security and peace activists and analysts in the global South continue to influence the Sustainable Security programme. She joined ORG as part of the Quaker Peace and Social Witness Peacemaker Scheme, which funds one-year placements with peace-making charities.

Hannah is a Quaker member of FoR. She has previously worked for development agencies, firstly volunteering with Kenyan Network of Women with AIDS in Nairobi, then working for a year in Christian Aid's Oxford office. You can contact Hannah at [hannah.brock@oxfordresearchgroup.org.uk](mailto:hannah.brock@oxfordresearchgroup.org.uk).

Further reading:

*Global security after the war on terror* by Paul Rogers.

*Sustainable Security: A Briefing to Friends* by Hannah Brock (co-published with Quaker Peace and Social Witness, and Northern Friends Peace Board)

*Climate Wars* by G Dyer (Oneworld Publications 2010)

[www.sustainablesecurity.org](http://www.sustainablesecurity.org) – a one-stop shop for resources on the four likely drivers of future insecurity.

## Called to Be Peacemakers Conference

"Talking With Our Enemies"

October 28<sup>th</sup> - 30<sup>th</sup> 2011

Felden Lodge Conference Centre  
Hemel Hempstead

Join other young peacemakers (18 – 30 yrs old) for a residential weekend conference exploring notions of 'the enemy'. Talks, workshops and discussions will explore how we, as peacemakers, can respond to these notions and go beyond them to engage with our perceived enemies.

For further details and booking information, visit [www.for.org.uk/act/yp/called.shtml](http://www.for.org.uk/act/yp/called.shtml)

# Blessed are the peace makers

Some years back, Professor Peter Hennessy, reviewing Brian MacArthur's *The Penguin Book of Twentieth Speeches*, for the magazine *Director*, said that the "finest piece of copy ever written" was the Beatitudes... a mere 145 words but each one sheer perfection." He went on to speculate how if today's "broad sheets" had been present at the Sermon of the Mount, would have reported it. The *Times* version we believe would have come out the following morning like this:

*"From our Jerusalem correspondent:*

**R**eports reached Jerusalem last night of an up-country meeting addressed by the political activist and religious fundamentalist, Jesus. He shocked his audience, reliable sources suggested, by the stridency of his tone and austerity of his message. His opening words set the theme of the whole speech. "Blessed are the poor in spirit", he said "for theirs is the Kingdom of heaven."

"It was," witnesses added, "an attack entirely directed at the *haves* rather than the *have-nots*" for whom Jesus did not have a critical word. It was received with rapture by his largely working-class followers perched precariously on the side of a mountain.

A spokesman for the University of Jerusalem commented: "This kind of thing will have little appeal at a general election. Far from offering mortgage or tax relief to the hard-pressed executive and middle classes Jesus' speech seemed to suggest they should give up everything and follow scriptures."

Pontius Pilate's press secretary said, "That bit about blessed are the persecuted will go down badly in the Centurions' Mess."

Jesus was himself unavailable to comment last night. But the only practical result of his speech is likely to be a strengthening of the police presence in the remoter mountain regions.

So at verse 9 of Matthew Chapter 5, we read "Blessed are the Peace Makers, for they shall be called God's children."

**What did Jesus mean by saying "Blessed are the Peace Makers," and how have Christians tried to put into practice that axiom?**

The world entered this century in great turmoil. From across the whole of Africa, Latin America, Asia, Europe and the Middle East there were horrific wars, genocide, ethnic cleansing, HIV/AIDS,

other disease, made caused famine, earth quakes, hurricanes, tsunami, name it, it was happening somewhere in the world. The world moved from "cold war to hot peace," or as Owen and Vance once described it "a peace from Hell." We are left wondering whether the world is about to come to the end. One would think so from the reading of Matthew 24, verse 3 -14.

3 "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the signs of thy coming, and of the end of the world?"

4 "And Jesus answered and said unto them, Take heed that no man deceive you.

5 "For many shall come in my name, saying, I am Christ; and shall deceive many.

6 "And ye shall hear of wars and rumours of wars: see that be not troubled: for these things must come to pass, but the end is not yet.

7 "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilence, and earthquakes, in divers places.

8 "All these are the beginning of sorrows.

9 "Then shall they deliver you to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 "And then shall many be offended, and shall betray one another, and shall hate one another.

11 "And many false prophets shall rise, and shall deceive many.

12 "And because iniquity shall abound, the love of many shall wax cold.

13 "But he that shall endure unto the end, the same shall be saved.

14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; **and then shall the end come.**"

*(emphasis added)*

A stark description of today's world or what?

In this war torn world, what should Christians do to bear witness to the God of peace, the God who created humanity in his own image?

What follows is an analysis based on the Bible and the works of authors such as Daniel Buttry, Walter Wink, Gene Sharp and Glen Stassen.

Let us look at some concepts of peace making: **nonviolent action, conflict resolution and post conflict peace building**. For Christians, we have to look at these concepts in their biblical context. But bear in mind Christian peace makers are not isolated; there are others of non faith or of other faiths who are engaged in the same processes.

Our starting point is understanding what God through the bible says about peace and justice. We also need to be clear about what we mean by conflict, nonviolence and conflict resolution (*see right box*).

Is there any evidence that nonviolence is biblical, or that it has its roots in the bible? Was Jesus politically aware? How would he have reacted to the wars of today? What would he be saying in Iraq, Afghanistan, Liberia, Northern Uganda, Sierra Leone etc? Christians disagree on what Jesus would say. Indeed in such debates there have been great attempts, often with robust theological sophistication, to try and “sanitize” Jesus and make him safe, so that the status quo is maintained, and not be scandalized by Jesus’ teachings and standards of justice, peace and righteousness.

The Sermon on the Mount is the key gathering of ethical teachings of Jesus. But taken at face value, the sermon can appear to be an impractical ideal at best, and dangerously naïve at worst. Loving your enemy does not seem to make practical sense in a world of violent dictators. Telling the Jews in the concentration camps, the Ugandans under Idi Amin, black people in apartheid South Africa to turn the other cheek could be seen as begging belief and another fetter for their suffering and bondage. Praying for your persecutors, does not remove land mines, chemical weapons, bombs, nor does it stop suicide bombers.

So what was Jesus talking about?

Jesus lived under a violent and oppressive Empire. Roman military might dictated every aspect of life and ruthlessly enforced the “*Pax Romana*”—a “peace on Roman terms and under Roman law.” Those who opposed the power of Rome could be dealt with ruthlessly and swiftly by crucifixion.

We have new super powers rising and causing havoc throughout the world. I need not mention any names for fear of finding myself under arrest for ninety days without charge or finding myself in Guantanamo Bay.

When powerless people are subjected to violence and oppression, there are five ways in which they can respond to that violence as demonstrated in the Holy Land during the Roman occupation and in Jesus’ time

[1] One can **counter violence with violence**, including self defence, guerilla war fare, insurgency, revolution and terrorism. This is how the Zealots reacted to the Roman Empire in Jesus’ time. For the Palestinian Jews, the Zealots were seen as “freedom fighters”, while seen by the Romans as “terrorist.” Such was the Zealots’ determination that, when Titus captured Jerusalem and destroyed

## Conflict, Non Violence and Conflict Resolution

The Western concept of conflict is that drawn from the Latin *confligere*, which means to “strike together.” Here you have the idea of sparks flying, heat and fire (in both senses of the word fire). Eastern cultures have a gentler view of conflict that is drawn from the Chinese symbol of “danger and opportunity.” Understanding conflict in this way means that Christians can focus on the opportunities that arise from conflict rather than the clash of goals and interests.

It is not all conflicts that Christians oppose. Conflict is not necessarily a bad thing; conflict is not evil by its nature. This is because sometimes the absence of conflict may mask gross injustices, discrimination, exploitation and oppression. In such situations, conflict is necessary and indeed welcome. In his *Letter from Birmingham Jail*, Martin Luther King responded to criticisms by white clergy, and some white Christians, by saying:

*“Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with all its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.”*

It is violent conflict that we oppose and seek to resolve. But even then Christians should seek to resolve it through nonviolent action. “Nonviolence” can sometimes be seen as a negative and somewhat misleading term. It can be understood to mean a passive refusal to engage in violent activity. But the way it is used in progressive conflict resolution, by those who believe in it, nonviolence refers to actions taken to engage in conflict and violent struggles without *doing violence* to persons or, in most cases, property. Nonviolence has been defined by Gene Sharp, as “a technique used to control, combat and destroy the opponent’s power by nonviolent means of wielding power.” In Latin America they use the phrase “*firmeza permanente*”—meaning “relentless persistence” in order to avoid the negative or passive connotations of nonviolence.

the Temple in 70 AD, about a thousand Zealots committed suicide at Masada rather surrender to the Romans.

[2] Another response is “**accommodation**.” This is when some of the oppressed chose to align themselves with the oppressors, and make a deal with the oppressive power in order to maximize their own benefit and get protection from the oppressor. That was what the Sadducees and Herodian Kings did during Jesus’ time. They became victims and victimizers of their own people.

[3] The “**withdrawal**” response can either be a physical or psychological withdrawal from society. It is the ostrich example.

*Continued on next page*

The Essenes and mystics responded by withdrawing from society. Examples of today's withdrawal would be people in our society choosing to talk sports, cinema, music, sex, anything but to engage in "real politics."

[4] The "religious option" was the route taken by the Pharisees in Jesus' days. They focused on careful and exact piety. This was fancy and elaborate religiosity that did not engage with the sufferings and struggles of those around them. It was disengaged piety, super spirituality, and religiosity that had nothing to do whatsoever with the pains of those suffering under the yoke of Rome. We know many Christians and Church establishments like that even today.

[5] But there is a fifth response: the "Jesus way." This is where the Sermon on the Mount comes in. Jesus rejected the four responses above. Glen Stassen, in his book *Just Peacemaking*, calls Jesus' actions in response to violence, "transforming initiatives." This is what I am calling the "Jesus way." In most oppressor/oppressed scenarios, all the initiatives often rest with the oppressor and the oppressed simply choose how to respond to the violence. Daniel Buttry in his book *Christian Peace making*, says of the transforming initiatives: "Jesus ... calls upon his followers – who are perceived as powerless by the world's standards – to take the initiative themselves. They are not to respond to the oppressive situation by following a script acceptable and understandable to the dominant power. They are to act, to initiate a new set of events to which the dominant one must respond. The initiatives are transforming because the relationships and the context are jolted out of the expected patterns where victim and victimizer know their roles and act them out without much thought of what they are doing or why they are doing it. The transformed relationship and context open up new possibilities in which repentance; reconciliation, justice, and peace can take place."

With this concept of the transforming initiatives or the Jesus Way at the back of our minds, we can begin to make sense of and understand where Jesus is coming from in the Sermon on the Mount. In the sermon he says "Blessed are the peace makers for they shall be called children of God." Because he was talking about peacemaking, he places that into the arena of conflict resolution through nonviolence, as expressed through the transforming initiatives, the Jesus way. He goes on at verses 38 – 41, to elaborate on how nonviolent peace making should work in practice.

38 "You have heard that it was said, "An eye for an eye and a tooth for a tooth."

39 "But I say to you, Do not resist an evil doer. But if anyone strikes you on the right cheek, turn the other also;

40 "And if anyone wants to sue you and take your coat, give your cloak as well;

41 "And if anyone forces you to go one mile, go also the second mile."

There have been many interpretations of this passage, but mostly as meaning that there should be no retaliation, but passivity in the face of violence or repression. Not so in Jesus' teaching. The problem

here is with the translation of the Greek word "*ponero*" at verse 39, that has been translated into "*evildoer*", instead of simply "*evil*," If you therefore read verse 39 as "Do not resist with *evil*," you are then into the mode of nonviolence and the context of the Sermon on the Mount. Jesus is addressing the powerless.

Most injustices and oppressive actions are aimed at dehumanisation of the oppressed. Jesus is saying to his followers; do not respond in kind to acts of injustice and dehumanisation directed against you, but respond with transforming initiatives.

### Jesus's Transforming Initiatives

He then gives three specific examples.

Firstly, he says that if one strikes you on the right cheek, turn the other also. The assumption here is that the striker is right handed and the person being struck is facing the striker. So to strike on the right cheek would mean the use of a backhand smack. In Jesus culture a backhand smack was not so much an act of violence, but an insult. It was an act done by a superior to an inferior, a Roman to a Jew, a master to a slave, a man to a woman, or more recently, a white person to a black person in the deep south of the USA or apartheid South Africa. This was an act to "put one in their place." There were fines laid down for slaps done by a person to someone of equal status. So by turning the other cheek, you were forcing the striker to use the fore palm or fist and thus to treat you as an equal and therefore liable to a fine. Jesus is calling on the powerless person to take an initiative that asserts his own humanity and transforms the nature of the relationship. The striker is forced to recognize the humanity of the one he has been oppressing.

The second example: "If one wants your coat, give him your cloak as well." The legal background to this is to be found in Exodus 22:26 and in Deuteronomy 24:12. There poor people were allowed to give a coat as collateral for a loan, but the coat had to be returned at night so that the poor did not suffer in the night cold. Sometimes the poor failed to pay and were dragged into court by rich lender. The rich lender had all the legal machinery behind him, and the poor person would be forced to give his garment as surety. This seemingly powerless person is told by Jesus, not to give just his coat, but, his cloak as well and, even all his clothes and stand naked. It was the nakedness that was the really issue, for in Jewish tradition, the shame of nakedness rested not primarily in the naked person, but in the one who caused the nakedness and in those who witnessed it. Hence the curse on Ham in Genesis for witnessing Noah's nakedness. In a symbolic, but real way, the poor person's nakedness exposed the nakedness and bankruptcy of the system that oppressed the poor.

The third example is that of the extra mile. Under Roman law, civilians were required to carry a soldier's luggage for one mile. The *milion* was one thousand paces. The roads were marked with points of these milions. The law was meant to help keep the army mobile. Jesus turns this from an oppressor/ victim situation to one of the supposed victim, helping someone in need. For the first mile, the

soldier is in power, supported by the law. But when the civilian offers to go the extra mile, the tables are turned. The soldier is confused. The victim now seems to be in control of the situation, not the soldier. The soldier panics, not knowing whether the civilian is being provocative, wants to put him in trouble or make a complaint!

In all the three example, the oppressed person has been empowered to act outside the accepted script of the oppressive relationship. The evilness of the system is exposed, not through violence but through a moral mirror.

These transforming initiatives however have to be situationally and culturally contextualized. Turning another cheek would not be advisable in a school playground when being bullied, or for a battered house wife. If you were to strip naked in our courts you would be in great trouble for contempt of court and be done for indecent exposure. In these situational and cultural settings, one has to think of how one can assert his/her own humanity, in a way that exposes the evil of the situation, and opens the door of the possibility for constructive change, repentance, justice and reconciliation.

There are many example of transforming initiatives or the Jesus way throughout the bible.

Take Romans 12: 19 – 21:

19 Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written “vengeance is mine, I will repay, says the Lord.”

20 No, “if your enemies are hungry, feed them, if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.”

21 Do not be overcome by evil, but overcome evil with good.

### **So what does a peace maker try to do?**

Peace makers are trying to create a **peaceable kingdom** on earth. Peace is not just the absence of wars; it is the absence of rumours of war, and the removal of unjust political, economic and social systems that cause war. It is the removal of all primary, secondary and tertiary cause of war, and the “fear of the future lived through the past.

The peace one is seeking has to be peace with justice. In our small way as Christians we have and continue to try create this peaceable kingdom through conflict prevention, resolution/management and post conflict peace building. Prevention is based on early warning systems, preventive diplomacy and the creation of fair and just national and international economic systems. If that has not worked and the conflict breaks out, then we have to try and resolve it at the same time managing it. The resolution is done mainly through mediation. In the mediation process many stake holders are involved. The idea is to come to some form of a peace agreement, sometimes known as a peace accord. In the bible this is called a **covenant**. God used covenants to reconcile Himself with his wayward creation;

through the old covenant with Moses and the new covenant with Christ. So in mediation the peace maker is following in God’s footsteps, hence they shall be called God’s children. In managing the conflict one tries to keep it within the country’s boundaries or within the region. One involves first the parties to the conflict, those affected by it, the regional instruments and finally the international instruments such as the UN. If the conflict is resolved, then there follows the much bigger task of post conflict peace building.

In the second letter of Paul to the Corinthians 5: 19-20, we read:

19 In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.

20 So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.” and one could add to “each other.”

So it is as ambassadors for Christ, since God is making his appeal through us, that as Christian peace makers we try to resolve conflicts, be they in the family, local school, local church (PCC), local community, ones own country, national and international. In all this, for the Christian peace maker, nonviolence is the way. So there is a biblical basis for our involvement.

### **What does this all cost?**

One could not end such a talk with mentioning three individuals who have contributed a great deal to nonviolent peace making. I refer of course to Jesus, Mahatma Gandhi and Martin Luther King. You only have to look at what happened to them to realize the cost of peacemaking – They all died violent deaths. So there is a sacrificial element to it – human cost.

The financial cost can be prohibitive. Those who want war have unlimited resources. There is the “military-industrial complex” consisting of a network of institutions, corporations, universities and governments who have a vested interest in sustaining a level of conflict high enough for profits to be made and careers enhanced. There however is no comparable “peace-and-justice-industrial-complex” that exists in the world. Nations always find money to make war, while peace goes begging.

### **What would this peaceable kingdom on earth look like?**

It is the Isaiac vision of the Kingdom, when God himself

“...shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; and nation shall not lift sword against nation, neither shall they learn war any more.” (Isaiah 2:4).

The vision of that Kingdom is elaborated in Isaiah 65: 17 – 25 (reading from the *Living Bible*):

*Continued on next page*

17 “For see I am creating new heavens and a new earth – so wonderful that no one will even think about the old ones any more.

18 Be glad; rejoice forever in my creation. Look! I will recreate Jerusalem as a place of happiness, and her people shall be a joy!

19 And I will rejoice in Jerusalem, and my people; and the voice of weeping and crying shall not be heard there any more.

20 No longer will babies die only a few days old; no longer will men be considered old at 100! Only sinners will die young!

21 In those days when a man builds a house, he will keep on living in it – it will not be destroyed by invading armies as in the past.

22 My people will plant vineyards and eat the fruit themselves – their enemies will not confiscate it. For my people will live as long as trees and will long enjoy their hard-won gains.

23 Their harvest will not be eaten by their enemies; their children will not be born to cannon fodder....

24 I will answer them before they even call to me. While they are still talking to me about their needs, I will go ahead and answer their prayers!

25 The wolf and the lamb shall feed together, the lion shall eat straw as the ox does, and the poisonous shall strike no more....”

In that kingdom, “Justice will roll down like waters, and righteousness like an overflowing stream” (Amos 5:24), and “Steadfast love and faithfulness will meet; Righteousness and peace will kiss each other.” (Psalm 85:10).

The little child’s prayer: “Pray God make all bad people good and all good people nice” will no longer be necessary.

BLESSED ARE THE PEACE MAKERS FOR THEY SHALL BE CALLED CHILDREN OF GOD.

**Millius Palayiwa**

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## About IFOR

The International Fellowship of Reconciliation has 85 branches, groups and affiliates in 51 countries on all continents. Its membership includes adherents of all the major spiritual traditions as well as those who have other spiritual sources for their commitment to nonviolence.

Founded in 1919 in response to the horrors of war in Europe, IFOR has taken a consistent stance against war and its preparation throughout its history. Perceiving the need for healing and reconciliation in the world, the founders of IFOR formulated a vision of the human community based upon the belief, that love in action has the power to transform unjust political, social, and economic structures.

### The High Wycombe Statement on the situation in the Arab region

We, representatives of European branches of the International Fellowship of Reconciliation meeting from April 29 - May 1, 2011 in the Wycliffe Center near High Wycombe (UK),

- (1) are impressed by the nonviolent revolutions in Tunisia and Egypt and note that their success was in no small part due to the work that had gone on in previous years by civil society,
- (2) also note that the uprising in Libya rapidly turned violent and has been met with violent repression,
- (3) deplore the military intervention in Libya when other nonviolent and diplomatic options were (and still are) available, like the proposal of India, South-Africa and Venezuela to negotiate and the African Union’s roadmap,
- (4) are concerned about the situation in various other Arab countries where nonviolent uprisings are met with deadly violence, but where the international community feels no need to intervene (as for Syria) and indeed supports the oppressors (Bahrain), which demonstrates the hypocrisy and double standards of the international community,
- (5) note the urgent need for the international community, especially the European Union, to develop mechanisms to prevent and defuse violence,
- (6) call upon faith groups and civil society in general to use their networks to act as an early warning system for potential violence,
- (7) affirm that justice and peace can only be achieved through nonviolent means including the upholding of human rights.

# What in the world is happening to us?

The president of the International Fellowship of Reconciliation (IFOR), Hans Ulrich Gerber, spoke to delegates from its European branches at a conference held in High Wycombe at the end of April 2011. This is an extract from his address:

We social scientists (pacifists) would do well to hold back our eagerness to control that world which we so imperfectly understand. The fact of our imperfect understanding should not be allowed to feed our anxiety and so increase the need to control. Rather, our studies (activism) could be inspired by a more ancient, but today less honoured motive: a curiosity about the world of which we are part. The rewards of such work are not power but beauty (Bateson, 1972, p. 269, parenthesis by HuG)

## What in the world is happening to us?

I want to point to four aspects of what is happening to the world and to us:

- **The complexity of the world.** The ability to follow events and to follow endless discussions on the impact and meaning of these events tend to make us believe that we have a pretty good idea of what is happening, or even that we understand what is going on. Of course this is an illusion, as we should know, because for one, what we see is only a tiny excerpt (chosen by some agenda) of what's happening, and the explanations we hear are mostly speculation and/or guided by some kind of interest, generally of economic or political nature. Globalisation is real, but it's tricky, messy, complex and beyond our understanding. The world is an incredibly complex place and simply because we can cross it in a few hours and see images of any place in our living room or chat with our friends from the four corners of the planet does not mean we understand what's really happening. Pacifists today are in danger of oversimplification by making nonviolence an ideology, in which everything is filtered through its lenses, rather than looking at nonviolence as an attitude and lifestyle which shares tenderness and love towards self and others rather than giving into coercion and violence.

- **The reduction of humanity to calculation and numbers:** Edgar Morin<sup>1</sup> identifies the notion that calculation and numbers reflect human reality and that through calculation and numbers one can control and guide humanity as one of the real dangers today. This danger is coupled with the absence of political thinking, Morin says.<sup>2</sup> He does not make the economy into a scapegoat, but rather accuses politics to let itself be pulled as a trailer behind economic calculation. Everything today is required to be measurable in numbers. However, beauty and happiness cannot be measured, nor can love, hatred, suffering and compassion<sup>3</sup>. While we do need calculations and numbers our problem is that life gets reduced to these.

- **The overstimulation and dispersion of bodies and minds.** Our attention and our activities tend to be increasingly over stimulated and at the same time dispersed. Do you know how many passwords you have to remember or store somewhere to operate smoothly? Do you have a sense of how much of your time is spent on things that are none of your business and actually don't contribute to your wellbeing or anyone else's peace? Attention disorder in children is one of the rampant issues in our society and we are all bombarded nonstop with



slogans, news, info, publicity, appeals etc. There is a kind of violence through all that noise and the growing longing for silence and slowness is a hopeful expression of this reality. This issue is an important one for IFOR, who claims to promote nonviolence.

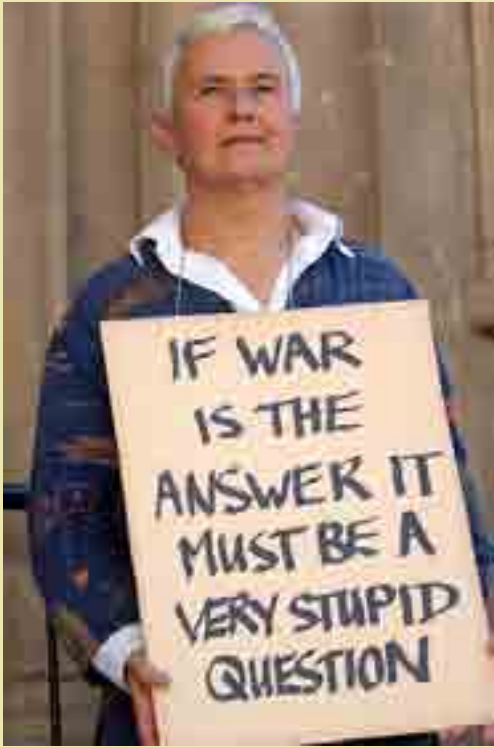
- **The global, universal inclination towards more justice,** more equality, more participation, more accountability, more exchange is continuing. I just talked about some disturbing realities that make good life and healthy relationships difficult. But we tend to overlook the direction in which humanity evolves. This is in spite of the parallel possibility of total destruction of the human civilisation. The century before the last has seen the formal abolition of slavery; the last century has seen the genius of creating the UN, introducing the Universal Human Rights, and an increasing trend towards the abolition of capital punishment. Of all the shaking and trembling going on today, the two most significant indications of this global inclination towards justice is Wikileaks and the uprisings in the Middle East and North Africa. I guarantee you that should the current rise in populist agenda spill further into governments, such uprisings will inevitably happen here too. In fact, you probably agree with me that they should already be happening here and now (and in some limited way they are): against the dictatorship of military machine and spending, against the nuclear lobby, and against the predominance of financial markets over all other branches of the economy, and the predominance of the economy over cultural, social and human aspirations and needs. If the 19th century was capable of abolishing slavery, and the 20th of introducing human rights, then is it not reasonable to expect the 21st century to abolish war and militarism? Why should we settle for less ambitious and less utopian goals than the ones everybody longs for?

1 Edgar Morin is a French philosopher and sociologist born Edgar Nahoum in Paris on July 8, 1921. He is of Judeo-Spanish (Sefardi) origin (Wikipedia)

2 Morin in a conversation on RSR Espace 2, April 22, 2011 (available as Podcast)

3 One of the most problematic traps of humanitarianism today is the quantification of both suffering and compassion. It tends to turn humanitarian action a matter of marketing.

# Talking Peaces



Diana Francis, Chair of the Committee for Conflict Transformation Support for fifteen years and an IFOR President (1984 – 1992), has been described as one of the most experienced practitioners of conflict resolution and has worked with local activists in Europe, Asia, Africa and the Middle East. Her latest book, *From Pacification to Peacebuilding – A Call to Global Transformation* (reviewed page 13) calls on the conflict transformation profession to ‘get political’ and take an explicit political stance in the face of militarism and narrow, interest-based geopolitics, if their good work is not to be swept aside by these ‘big ships’. At the same time, she calls on all peace practitioners to recognise that, ‘professionals and movements need each other’. Here she answers a few questions from Amy Hailwood on the new book.

**Amy:** *From Pacification to Peacebuilding* sets out an explicit challenge to colleagues in the professionalised conflict transformation NGOs to ‘get political’, but what would your message to the historic peace movement be in terms of engaging with these NGO’s?

**Diana:** The peace movement, having taken on the task of challenging entrenched power, has become rather good at opposition, at what might be termed ‘smash and hate speech’, but is not so good at articulating its vision of an alternative society.

Divisions exist between the different political perspectives within the movement, whether hard left or anarchist, and this creates challenges for building a coherent movement. I think we need to focus on learning more about positive ways to relate to other people, what Gandhi might have called the ‘constructive model’, and this is an area where the professionalised conflict transformation NGO’s may have some wisdom to offer us in return. Their work can help us to think beyond just disarmament in isolation and about ways of connecting an agenda of demilitarisation to the broader human rights dialogue. Their connections to international institutions can help us to internationalise the peace movement, which is also needed. A potential unifying vision for this is that of the ‘positive peace’ articulated by Johan Galtung [1]. Such a concept might be a way of reconciling different parts of the peace movement and other organisations working for peace, under the banner of a shared vision. We must find ways to overcome our own conflicts and differences and work together effectively to do this: to be the change we wish to see.

**Amy:** Gender is mentioned at several points throughout the book. How do you see the relationship between gender and militarism?

**Diana:** In my previous book, ‘Rethinking War and Peace’ [2], I talk about the ‘us and them’ dichotomy that lies at the heart of the control and domination model of power from which militarism arises. This ‘culture of domination’ finds a wide and deep expression in the divisions between men and women and in specific abuses such as the use of rape as a weapon of war. Wherever exactly you stand on the nature-nurture debate regarding gender identity, prevailing models of masculinity, which imply that ‘manly’ men should be dominant and in command of their women, only serve to reinforce, at the personal level, the model of power that finds its greatest expression in war, a ‘winner takes all,’ adversarial world view. All of us, women as well as men, need to pinpoint and break the cultural link between constructions of masculinity and the idea of dominance, expressed in men’s ‘conquest’ of women and their glorification through military violence: the notion that the archetype of manhood is the warrior hero, whether he is armed with a spear, toting a machine gun or piloting a B52 bomber. Until we break this link and unmask war, finally, as the brutal, inhumane and destructive institution that it is, any progress we make will be limited and fitful and all of us, male as well as female, will suffer.

**Amy:** Where do you see the hope for peace in terms of young people?

**Diana:** In some ways, when I look at the world our generation has created for young people, I feel desperately depressed. On the other hand, I'm heartened by the fact that some years ago it seemed that politics and ideals had fled the youth scene, but this absolutely isn't so. There are a lot of young people out there, engaging with a whole variety of issues. They are engaging in different ways and not necessarily in the way that I did, they may not be joining organisations as I did, but they are there and they are engaging! I also think that the older generation of the peace movement has something to offer to them in terms of helping them to articulate why war myths *are* myths and what it means to

make peace nonviolently. This is an important way in which we can contribute to continuity in the peace movement and help a new generation to be sustainable peace activists.

*References:* [1] A Norwegian Professor of Sociology, Johan Galtung is often credited as one of the founders of the discipline of modern Peace Studies and is known in particular for his Transcend approach to peace making, which seeks to go beyond the obvious possible outcomes to a conflict [www.transcend.org](http://www.transcend.org). [2] Diana Francis, *Rethinking War and Peace*, Pluto Press, 2004.



## From Pacification to Peacebuilding

### Book Review

*From Pacification to Peacebuilding* (2010) is an insightful and timely book. Aimed at conflict transformation professionals but also of great relevance to the popular peace movement, it delineates the strengths and weaknesses of both and enacts a work of bridge building in its attempt to encourage a conversation between both. It is primarily the former audience that Francis' latest book addresses and in it, she adopts the role of a critical friend in calling on colleagues to 'get political' and return to the radical roots from which the field stems – advocating the need to directly 'challenge militarism itself' and take more seriously the global culture that makes it seem acceptable.

#### Framing a choice between world views

At the heart of *From Pacification to Peacebuilding* is a call to choose between two opposing world views; either that of interdependence between individuals and societies, or an 'eat-or-be-eaten' approach, that underpin very different approaches to power, conflict, security, international relations and ultimately, notions of peace. Francis characterises the results of these world views as either 'peacebuilding' or 'pacification' respectively. The work of the book is to frame the choice between them as a meaningful and possible political option, grounded in a sensitive awareness of the many dilemmas and limitations operating on all those who work for peace in the midst of violence. As Francis puts it, "People who work for peace do so within a global context that makes it very difficult to be both principled and effective."

The book is divided into two halves. The first three chapters review and assess the work of the conflict transformation field over the last twenty years, taking stock of its successes and failures

and outlining some of the challenges it still faces. The latter chapters take a more conceptual stance, outlining two very different philosophical world views and the policies and behaviours they produce; as well as making the case for the relevance of nonviolent people power in challenging violence and the need for this to be taken seriously by conflict transformation professionals. The book closes with a final chapter, entitled 'Agenda for Humanity' that outlines the positive initiatives needed in the arenas of peace, economic justice, environmental protection, democracy and global solidarity in order to build the 'positive peace' required to create lasting security in the 21<sup>st</sup> century.

#### Naming dilemmas in practical peace work

The early chapters provide helpful context and orientation for both those new to peace work and more experienced activists and practitioners. For the beginner, they offer a useful overview of a variety of types of peace work ranging from capacity-building infrastructure work, to the use of media and the arts for peace and the challenges of attempts to recover from previous violence and work towards reconciliation. For the more experienced, chapter three is particularly good in problematising the range of complex dilemmas affecting those who work for peace in the context of existing violence. It covers the tensions inherent in the relationships between local partners in the global South and their primarily Western donor NGOs as a result of the wider context of international power asymmetries and the risk-averse culture of large scale funders. It also highlights the tensions and potential synergies between the seemingly contradictory discourses of human needs and human rights, the tensions between justice and healing in post-conflict societies and the significant challenges of building politically powerful popular movements in the context of populations that are politically under-educated and for whom the economic challenges of daily life often mitigate against meaningful political participation. Naming is key component of peace work

and Francis does this with insight and intellectual rigour, bringing these dilemmas clearly into view.

## Resisting complacency

The book is both nuanced in grappling with difficult dilemmas that face those with a commitment to nonviolence, dilemmas such as the fact that, “Both those involved in pacification and those who work for true peacebuilding are confronted with the dilemma of uncontrollable violence and situations in which they fail to find any effective response”; questions regarding the legitimate role of ‘coercion’ in nonviolent peacebuilding, for example, whether immobilising weapons that do not cause permanent harm, should play a role in peacekeeping or policing and the question of ‘how to stop bad things happening for long enough to do good?’ Her resistance of easy complacency among nonviolent activists and campaigners is important, as she puts it, “if we are not prepared to engage in serious discussion with those who disagree with us, we shall fail to engage the wheels of change”. Yet despite her courageous refusal to ignore these tricky moral and practical questions, she makes an emphatic and convincing case that, “Peace and democracy cannot be imposed by guns and bombs but only built through practice. To try to crush violence with greater violence is to sow the seeds not of harmony and cooperation, but of more violence to come”.

## Positive Peace – An Agenda for Humanity

What is particularly appealing about this book is that it does not stop at the point of refusing violence but seeks to articulate an agenda for a ‘positive peace’ grounded in approaches to fundamental political questions about how we organise resources, decision making, our relationship to the earth and each other. It is a realistic but hopeful analysis that charts a way forward, arguing that ultimately, “a profound shift is needed in our approach to power and the human condition” and that “it is only through cooperation that we can build a future for humanity”.

## Challenging militarism

Crucially however, having named the genuine complexities of practical peace work, refused to allow nonviolence practitioners the luxury of easy complacency and offered a practical programme for positive action, the book takes issue with the ultimate failure, as Francis sees it, of the professional conflict–transformation field, to challenge militarism and the institution of war itself and to take seriously the culture that makes it seem acceptable. This is the heart of the ‘call’ of the book’s title. She argues that while many conflict–transformation NGOs see their role as being to support nonviolent ways of addressing violent conflict, very few of them fully reject violence, many practitioners are unconvinced of the case against all military violence and the topic is often sidelined because of a fear amongst the NGOs that voicing this perspective, would put them ‘beyond the pale of mainstream thinking and the world of political power’, as well as compromising their often important positions of impartiality. She calls on them to rethink

this position in light of the analysis that, “the current military system is designed to protect and advance the prosperity and control of the powerful, not the weak” and highlights that in terms of public spending patterns conflict–transformation is ‘a hobby’ where as maintaining powerful military positions is ‘a very serious business’. She warns against the danger of co-optation threatening these NGOs and calls on them to return to the radical critique of violence from which many of them originate. It is also a call for them to reassess their beliefs about where power lies and a reminder that there is a legitimate and essential role for stimulating open conflict, as opposed to violence, when power relations are unequal and reproduce oppression of particular groups.

## Prophetic and practical

In this book, Diana Francis offers a powerful combination of both prophetic insight and practical action and is a voice we should all listen and respond to.

Reviewed by Amy Hailwood – Education & Campaigns Officer

### A Message sent to the Fellowship of Reconciliation branch in Norway

following the bomb in Oslo and the shootings on Utøya island on Friday 22nd July 2011

Dear Friends,

On behalf of the Trustees, members, supporters and staff here at FoR England I would like to say that:

We were very shocked by the horror that wrecked your country. We are in deep sorrow, and sympathy with you at this difficult time. We wish to express our condolences and solidarity with you and all the peoples of Norway. All our prayers are with and for you. Our work of reconciliation and the healing of the world has never been so urgent!

God bless you all.

In Fellowship.

Millius Palayiwa

Director

At the time of these events, FoR England had the services of an FOR Norway member, Lise Hume Simpson who was doing a 2 months internship.

### How Fragile We Are

Trond Gunnar Rasmussen, chairperson of FoR Norway sent a message to all branches of the International Fellowship of Reconciliation (IFOR) expressing his heartfelt gratitude for the messages of sympathy and solidarity. He said that the FOR Norway members feel really challenged to go on with their two prioritised projects; to promote the necessity of a Culture of Peace and to celebrate the Martin Luther King Day. "Our societies need to seek a common understanding of the importance of nonviolence and a culture of peace. This must be our enlightenment in this time of darkness."

# The Transforming Power of Peace

The International Peacemakers Fund (IPF) is a gem in the crown of the Fellowship of Reconciliation. Mixing solidarity, fundraising, religious exploration and basic humanitarian work, it provides a multi-faceted way to respond to a world so often full of suffering.

A key element of the fund is its recognition of the role of religion as both a cause of conflict and a spur towards peace. The inspiring work of STAR Pakistan has long been a credit to the Fund as it continues to use faith as a cause for unity, in a country where religion has so often been a cause of conflict and division. By working with young people, running exposure visits and encouraging discussion and debate, this small partner is making a big difference.

The greatest challenge to funding peacemaking is the fact it is a step into the unknown. All the list-checking, SMART testing and similar will never fully mitigate against what peacemaking can lead to. However, when non-violent peacemaking catches it can be infectious.

IPF funded the Israel Coalition for Women whose example has been followed by the Liberian women as illustrated in the 'Pray the Devil Back to Hell' film.

Pray the Devil Back to Hell is an inspiring film tribute to the women of Liberia who decided that they would no longer stand aside while their nation descended into civil war. Following on from the history of groups such as 'Women in Black' they grouped together and stood in visible, non-violent witness to their want for peace. Each day Christian and Muslim women gathered together (in larger and larger numbers) to make clear their call for peace. A turning point within the film occurs when the rebels and the government are brought together and forced to negotiate. These negotiations

stall and the women realised that they, through holding vigil outside the talks, could hold the key to power. So they surrounded the hall the men were in and sat down, refusing to allow anyone in or out until an agenda was set that could be met. This act meant that an agreement, transfer of power and end to the civil war came about a lot sooner than the negotiations appeared to indicate likely.

I'd urged you to find a copy of the film and show it with a church or youth group and from that consider the simple question of "what can I do to promote peace".

The issue of Gender is something that the Fund has supported when funding engaging work by the Israeli Coalition of Women for Peace.

This provided a suitable space for women to network with other women, to share their skills and build up a network of peacebuilders across Israel. This invaluable work has changed the lives of the participants by providing affirmation

of worth and changed the lives of their communities by providing more voices calling for justice in the Holy Land.

Next time you find yourself reacting to the news or reaching for your wallet, take some time to pause and think. That extra cup of coffee or second DVD, what could that be transformed into? With the International Peacemakers Fund you have the potential to help create waves that change lives well beyond the geography we see every day. With every donation you make, a real difference can (and will) occur. Late last year I had the privilege of meeting with the director of a project we had funded before. I asked him what he would say, given the chance to speak with each person who has donated, so I'll leave the last word to him "Thank you to those who have supported peace-work, your resources have not been lost, you have invested in something that will last forever... peace is the pillar of society and you have chosen to support this".

Donate today [www.for.org.uk/ipf](http://www.for.org.uk/ipf)

John Cooper



IPF enabled the STAR Organisation in Pakistan to expand its free education for orphans and needy children from one summer camp to three camps in 2011. STAR provided free education and material for summer vocation work to 166 children.

# Resources



## Martin Luther King and the Montgomery Story (FoR USA £1.50)

A forgotten comic published by the Fellowship of Reconciliation USA in 1958 has been credited with inspiring a generation of young activists across North Africa and the Middle East.

The *Montgomery Story*, which is about Martin Luther King's philosophy on nonviolent civil disobedience, includes a "how-to" section that demonstrated how nonviolence in practice can yield results.

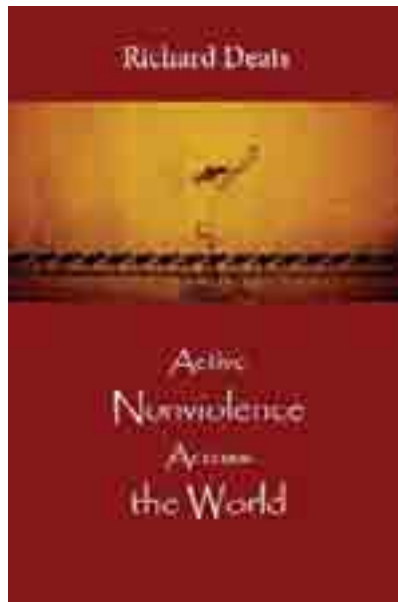
The comic - now translated into Arabic and Farsi by the American Islamic Congress (AIC) - was not without its problems in production. Printing was blocked by a security officer who, upon meeting Dalia Ziada, the Director of AIC, to discuss his concerns, asked for more copies so he could pass them to his children.

Ziada is quoted in Time Magazine as saying: "The main message I hope that

Arabic readers will take from the Martin Luther King comic is that change is not impossible. It is time to stop using our muscles blindly. Let's try using our intellect in innovative, creative ways to pressure decision-makers and dictators, tyrants and the suppression practiced against us".

Copies were distributed in Egypt, Morocco, Yemen, and throughout the region.

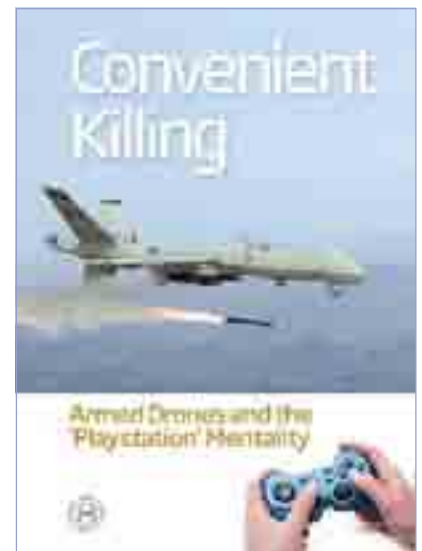
FoR England is stocking a small quantity of the English language version for sale at £1.50. If you are interested in the Spanish, Arabic or Farsi language versions, please visit [www.forusa.org](http://www.forusa.org)



## Active Nonviolence Across the World Richard Deats (FoRE/FoRUSA, 2010, £1.75)

"More and more, active nonviolence is taking the centre stage in the struggle for liberation among oppressed peoples across the world." Thirty pages of highlights from the past four decades of an alternative history are given by Deats,

who is both a great writer and former Executive Director of FoR USA. His other titles include biographies of Martin Luther King, Jr. and of Gandhi, and we are delighted to be able to offer this UK edition finished to a high quality.



## Armed Drones and the 'Playstation' Mentality

(FoRE, free to download)

The 'PlayStation mentality' that surrounds drone killings is discomfiting. Young military personnel raised on a diet of video games now kill real people remotely using joysticks. Far removed from the human consequences of their actions, how will this generation of fighters value the right to life?"

FoR England's special report is a 20 page full-colour update to the original Peacemaker Briefing on Drones. We provide in-depth research and a summary of current knowledge on the subject of unmanned aerial vehicles. There is an ongoing campaign against the use of drones in warfare. For more information visit [www.for.org.uk/act/campaign](http://www.for.org.uk/act/campaign).

## Downloadable resources

These are just as important as books and leaflets today. For us, this includes briefing papers, research, an mp3 radio play, a PDF lexicon of spiritual luminaries, and much more. All of it is **free content**.

[for.org.uk/onlineresources](http://for.org.uk/onlineresources)

Our other titles listed online include:

### Outside Holiness

(Ed. A Webster, 1996) £2.50

### Shalom Prayer Groups

(Alan Litherland) 50p

### The Biblical Basis of Pacifism

(John Ferguson, 1993) 50p

### The Gospel of Peace

(John Lampden, 1995) £1

### Does the Bible Teach Pacifism?

(Robert Clark, 1983) 50p

You can pay for web-ordered books using posted cheques or PayPal; we can't take orders over the phone. (Just follow the instructions on screen when you order.)

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## 50% Sale

Please note that, due to the growth of online bookshops, FoR England is no longer a reseller for titles published by other book publishers. Because of this, we have teamed up with **Housmans Online** to provide you with a list of titles we recommend. Once you have browsed the list, you can buy direct from them. (Other online bookshops exist.) Get the list at [housmans.com/booklists/peace/pc06a.php](http://housmans.com/booklists/peace/pc06a.php)

To shift remaining titles from our re-sale list, FoRE has a 50% sale on all stock. Send your order by cheque and post (below), or online using email and PayPal ([office@for.org.uk](mailto:office@for.org.uk) and [for.org.uk/givesupport](http://for.org.uk/givesupport)). Our full list is at [for.org.uk/resources/print.shtml](http://for.org.uk/resources/print.shtml)

Here are the highlights:

**Rethinking War and Peace** Diana Francis (£11.99) NOW £8

**A Heart Broken Open: Radical Faith in an Age of Fear** Ray Gaston (£10.99) NOW £5

**Timeless Prayers for Peace: ...from around the world** Geoffrey Duncan (£10.99) NOW £5.50

**Violence and Non-Violence in South Africa** Walter Wink (£3.75) NOW £1.70

**Hostage in Iraq** Norman Kember (£9.99) NOW £5

**From Violence to Wholeness: A Ten Part Program** Ken Butigan (£15.00) NOW £7

**From Pacification to Peacebuilding** Diana Francis (RRP £15.00), NOW £7

## Our lending library

This is at Peace House on Paradise Street, Oxford. It can be available for visits (call +44 (0)1865 250781 office hours to book a time), and a searchable list of titles held should be available soon. [for.org.uk/library](http://for.org.uk/library)

## Order Form

Please put delivery address on back of cheque made out to Fellowship of Reconciliation, and post it with this slip to FOR BOOKS, Freepost Peacemaker FPN3264, OX1 1LD. Using a stamp will save us money. Alternatively pay online at [for.org.uk/givesupport](http://for.org.uk/givesupport) and email your order to [office@for.org.uk](mailto:office@for.org.uk) stating that you have already paid via PayPal (to help us track your payment).

Tick here if you'd like to become a member or supporter and we'll send you a welcome pack: [  ]

Title	Qty	Price £	Total £
Postage and Packing, add 20%			
Donation to the work of Fellowship of Reconciliation, England (Gift aided : Yes/No)			
<b>Grand Total</b>			

# Peace Is Every Step



## Buddhist Peace Activists Come to Oxford

Seven young monks and nuns from Plum Village peace community in the Dordogne region of the South of France, students of Zen Master Thich Nhat Hanh, visited one of England's National Centres for Peace and Justice in Oxford on Sunday 16th March 2011. The disciples shared their personal experience of Buddhism's art of awakened living, and talked about the beloved community as a form of social transformation. The visit was a formal part of their 'UK Wake Up' Tour, where the brothers and sisters are mainly visiting UK higher education institutions with their lessons in peace and mindfulness.

They spoke at Peace House, the home of the Fellowship of Reconciliation England (FoRE), prior to their speaking at Mansfield College, Oxford. Their presence reminded people of the long-standing connection between the host charity's Fellowship movement and the students' world-famous master and best-selling author. Remembering these decades-long connections himself, Thich Nhat Hanh gave the visiting monks and nuns a framed calligraphy artwork to pass on to FoRE. The artwork reads 'Peace is Every Step', and now has pride of place on the wall of the Henry Hodgkin room at Peace House.

In 1968 The International Fellowship of Reconciliation (IFOR), of which Oxford-based FoRE is a Branch, invited Nhat Hanh on a speaking tour seeking an end to the war in Vietnam. This was the beginning of his appearances across America and Europe. Together with Alfred Hassler, IFOR General Secretary, he founded a new movement called "Dai Dong", which attempted to bring about a coalition of peace and human rights organizations with scientists concerned about environmental problems. Dai Dong pointed to the inter-connectedness of economics, environment, poverty, human rights, and peace, and organised an Alternative Conference on the environment to the UN Stockholm conference in 1972. Nhat Hanh

continues to be concerned about such issues, as his recent book, *'The World We Have'*, demonstrates.

The teacher's message has to do with the impermanence of all things, and using the knowledge of this to enable both inner peace and promote international and environmental harmony all at once. His Plum Village monks and nuns are clearly familiar with this logic. One monk spoke of leaving the US Army at the outbreak of the latest Iraq war in order to walk a Buddhist path and make both his self and the world more peaceful; his several Army colleagues died on the front line just weeks after he had left. One nun spoke about visiting the Order's highly successful monastery in Vietnam to help monastics facing physical violence from the country's Communist government. Another shared about how the tools they learn for greater mindfulness in Plum Village are also being used in a conflict mediation setting with visitors from Palestine.

One member of staff concluded: "Activism, beloved community, and "inner peace" spirituality are not new to the global peace movement. Indeed, they are all quite "in" right now. What is new is how they come together in the lives of these monastics, and in their famous master's teachings. It is very encouraging to hear about young adults turning away from consumer individualism and getting into a radical activism grounded in beloved community and lived spirituality together. Who knows if it's the final answer to all the world's problems, but it's easy to see how such a model could be replicated even in urban settings. At a time when many religious traditions are reconnecting with mystical roots of faith, such a model needn't base itself just on Buddha dharma either. This *Wake Up Tour* should turn out to be both a call to action and deeper loving faith everywhere for our country's young men and women."

Trevor Barton

Centre Administrator for Peace House

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# What you can do

## Join FoR – its Free!!

As FoR member Margaret Mead said, “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it’s the only thing that ever has.” To build real change for peace and justice in our world we need to work together. The Fellowship of Reconciliation has always recognized the importance of working with others. Why not join us? For more details on becoming a Member or a supporter of FoR, please use the reply slip below or [www.for.org.uk/join](http://www.for.org.uk/join).

## Donate to International Peacemakers

Through our international contacts we are able to directly help small grassroots groups who are working nonviolently for peace and justice in regions of conflict. Our International Peacemakers Fund (IPF) makes grants to such groups. Every penny you donate will go directly to grassroots nonviolence projects. Please send your donation to ‘Fellowship of Reconciliation (IPF)’. For more details see [www.for.org.uk/ipf](http://www.for.org.uk/ipf).

## Support FoR’s Campaigns

FoR seeks to challenge the causes and structures that lead to violent conflict. In addition we aim to be advocates for the victims of war and conflict by enabling their voices to

be heard. We are currently campaigning to challenge the use of military armed drones by UK forces, through our Drone Wars campaign. We also undertake regular public advocacy work in support of peace in conflict-affected regions such as Sudan and Libya, as well as in support of individuals such as conscientious objector Michael Lyons. For more details on these campaigns contact us at the office or see [www.for.org.uk/act/campaign](http://www.for.org.uk/act/campaign)

## Email News

About once every six weeks we send out an eNewsletter with details of events and resources produced by us and related organisations such as Pax Christi and the network of Engaged Buddhists. You can sign up on our website at [www.for.org.uk/givesupport/e.shtml](http://www.for.org.uk/givesupport/e.shtml). You can change preferences at any time. We do not send your email address to any other organisation.

## Join FoR Young Peacemakers Network

FoR is committed to supporting young peacemakers and one way we do this is through our Young Peacemakers Network. YPN is a network of young people (18- 30 ish) interested in peace and conflict issues. If you are interested, please use the reply slip below to receive more information and an invite to a YPN gathering.

## Invite an FoR Speaker

FoR is always very happy to provide a speaker for your place of worship, university or group to speak about our work or about peace and conflict issues in general. Ideally we would like at least six weeks notice but you can always contact us to see if we have someone available. Please contact us at the office on 01865 250 781 or please complete our online form at [www.for.org.uk/contact](http://www.for.org.uk/contact).

## Join FoR

- I would like to join FoR as a Member/Supporter/Group affiliate (please delete)
- Please send me details about the International Peacemakers' Fund
- I enclose a donation towards the work of the Fellowship of Reconciliation
- I enclose a donation to the International Peacemakers' Fund.
- I am a UK tax payer. Please treat my donation as Gift Aid and reclaim tax on all donations until I notify you otherwise (please sign and date below)
- I would like to make a regular donation. Please send me a standing order form

- Please send me more details about the Young Peacemakers Network
- We are interested in a speaker for our church/group/school. Please contact me.

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ Postcode \_\_\_\_\_

Email \_\_\_\_\_

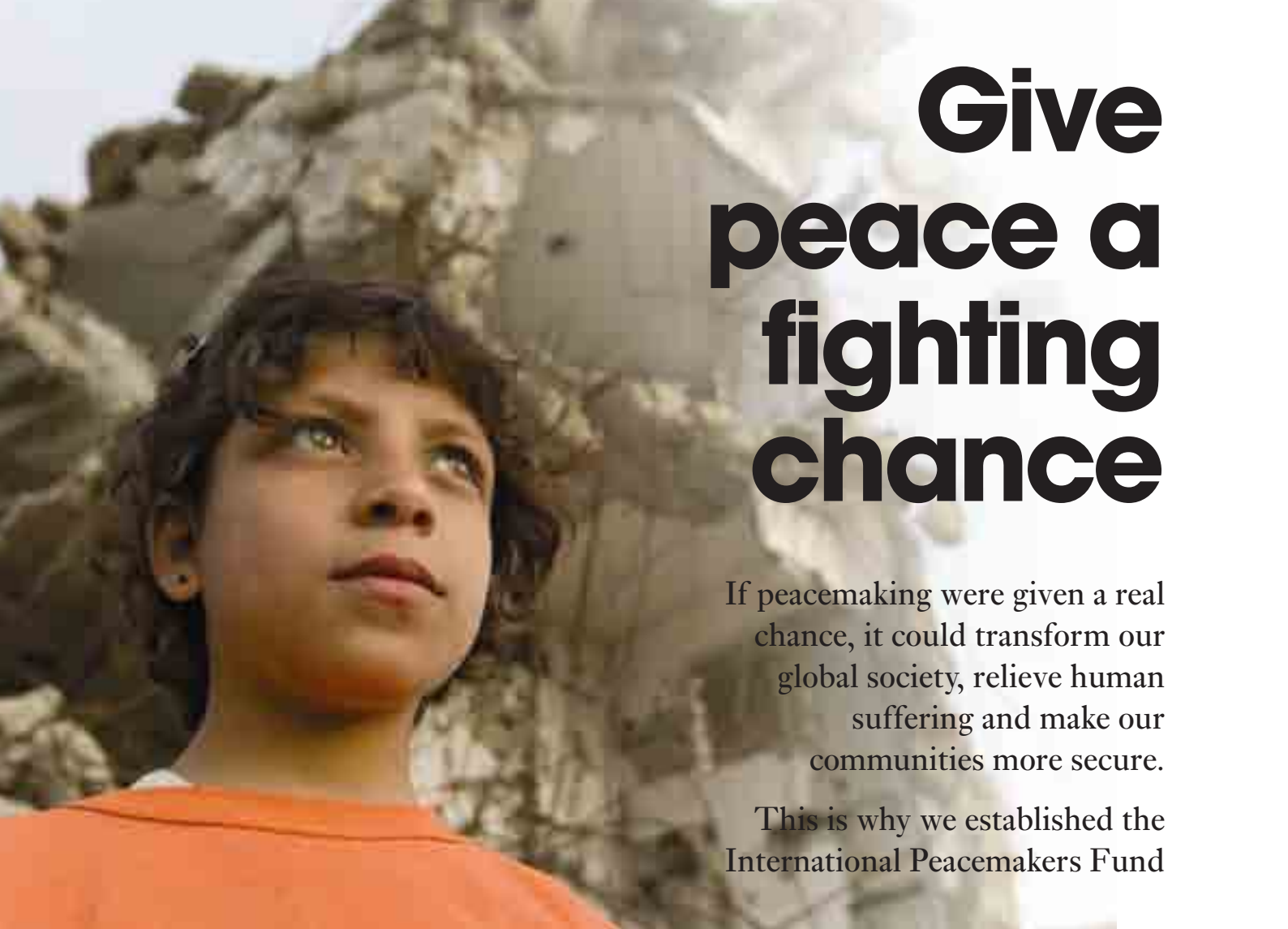
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Signed \_\_\_\_\_ Date \_\_\_\_\_

Religion \_\_\_\_\_  
including branch/school/denomination etc.

Informing us of your birth year helps us to cater better for our supporters: \_\_\_\_\_

*The Fellowship of Reconciliation is a registered charity no. 207822*



# Give peace a fighting chance

If peacemaking were given a real chance, it could transform our global society, relieve human suffering and make our communities more secure.

This is why we established the International Peacemakers Fund

FoR's International Peacemakers Fund provides essential support to war-torn communities who dare to realise their own potential to end conflict. Often local people are already working hard to build peace in their own communities and simply need our support. The projects, in Colombia, Palestine, Zimbabwe and West Africa use nonviolent methods to address the causes of conflict, promote dialogue and build reconciliation. Often these peacemakers are putting their lives on the line to disseminate peacebuilding skills amongst their communities.

In Palestine for example, where the community has been severely weakened by thirty eight years of Israeli military occupation, International Peacemakers Fund partner 'Wi'am' helps to resolve disputes by complementing the traditional Arab form of mediation, called Sulha, with Western models of conflict resolution. Wi'am challenges violence in the region on many levels. Wi'am mediates Israeli-Palestinian disputes, issues relating to Israeli military, youth delinquency as well as domestic conflicts.

Because they work against the odds, amidst political and social upheaval, with extremely limited financial resources, the International Peacemakers Fund is a crucial lifeline.

**Return to: Freepost Peacemaker, Peace House,  
19 Paradise Street, Oxford OX1 1LD**

*The Fellowship of Reconciliation is a registered charity no. 207822*

## Please support our International Peacemakers fund by giving today

I would like to make a donation to FoR's International Peacemakers Fund of  £20  £50  £100  other.  
I enclose a cheque for £\_\_\_\_\_

Please send me a Standing Order form

I have made a donation by credit card online at [www.for.org.uk/givesupport](http://www.for.org.uk/givesupport)

I am a UK tax payer and would like FoR to treat my donation as Gift Aid and reclaim tax on all donations until I notify you otherwise (please sign and date below)

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Signed \_\_\_\_\_ Date \_\_\_\_\_

All the costs of the Peacemakers Fund have been covered. This means that every single penny you donate is guaranteed to go directly to supporting international peace projects.