

Beyond War Study Guide
Readings and Preparation
for
Session 9

Never doubt that a small group of committed people can change the world. Indeed, that is the only thing that ever has.

Margaret Mead

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be?....Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure about you. ...And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

Marianne Williamson
as quoted by Nelson Mandela

From: *Hope in the Dark: Untold Stories of Wild Possibilities*
by Rebecca Solnit
Nation Books, 2004

To hope is to gamble. It's to bet on the future, on your desires, on the possibility that an open heart and uncertainty is better than gloom and safety. To hope is dangerous, and yet it is the opposite of fear, for to live is to risk.

I say this to you because hope is not like a lottery ticket you can sit on the sofa and clutch, feeling lucky. I say this because hope is an ax you break down doors with in an emergency; because hope should shove you out the door, because it will take everything you have to steer the future away from endless war, from the annihilation of the earth's treasures and the grinding down of the poor and marginal. Hope just means another world might be possible, not promised, not guaranteed.

Hope calls for action; action is impossible without hope. At the beginning of his massive 1930s treatise on hope, the German philosopher Ernst Bloch wrote, "The work of this emotion requires people who throw themselves actively into what is becoming, to which they themselves belong." To hope is to give yourself to the future, and that commitment to the future makes the present inhabitable.

THE BASIS FOR HOPE

The possibility of moving beyond war is inherent in the fact that we humans are creatures of change. During the four billion years of life on this planet, not one of our direct ancestors made a fatal mistake before reproducing. To survive for that length of time in a constantly changing environment, our ancestors had to be masters of change.

With the advent of human consciousness, the ability to change extended to the mental dimension as well. Using our minds, we accumulated knowledge and experience which we passed down through generations. Civilizations flowered. We developed cultural and religious traditions, and created magnificent beauty — architecture, music and dance. We explored the outermost and innermost reaches of existence and gained sophisticated understanding of the laws that govern the universe.

We applied these laws to develop ever more advanced and powerful tools — communications, transportation, medicine. We moved mountains, changed river beds, harnessed the power of water, wind, oil, and sun. We explored ocean depths and outer space. We eradicated diseases. We orbited the earth. We put a man on the moon, and brought him safely back to earth. We explored the far reaches of the solar system. With our technological genius, we have become the dominant source of change on planet earth.

The ability of our ancestors to adapt successfully to constant changes in the environment lives on in our genes today, creating tremendous possibility. The capability of humankind to destroy virtually all life on this planet constitutes an unprecedented environmental change. If we are to survive, the response demanded by this environmental change is that we move beyond war. Never before have we been handed an ultimatum of this magnitude.

On the positive side, never before have we been handed an *opportunity* of this magnitude. At almost the same time that science and technology gave us the nuclear ultimatum, they also provided us with the opportunity to eliminate hunger, over-population, and other root causes of war; they gave us inexpensive mass communications to reach into every corner of the globe with the required message; they gave us satellites and seismic detectors that can verify compliance with test-ban treaties; they gave us insight into the mischievous workings of our own psyches; and they gave us the ability to travel around the world to meet one another on a person-to-person basis.

There is potential for this to be the best of times or the end of time, depending on which direction we take at this unavoidable fork in our evolutionary journey. To avoid extinction, to take the path which leads to life, we must decide to act on the new knowledge that war is obsolete and that we are one.

For the want of a nail the shoe was lost,
For the want of the shoe, the horse was lost,
For the want of the horse the rider was lost,
For the want of the rider the battle was lost,
For the want of the battle the war was lost,
...all for the want of a horseshoe nail.

Reading List for Session 9

Essential Reading

- Essay: Stone Soup, Spider Webs and Horseshoe Nails
- Focus Questions and Focus Activities for Session 9
- Toward Sanity in a Time of Chaos
- Martin Luther King Jr. Speaks on War
- The Process of Decision
- Graphic: Decision
- Effective Advocacy
- The Circle of Involvement
- Participation in Beyond War
- Building A Beyond War Action Team
- Beyond War Action Team Roles
- Checklist for Beyond War Action Team Leaders
- Beyond War Action Team List
- Letter of Invitation
- A Time Comes When Silence is Betrayal
- Taking Action
- Beyond War Contact Information

Stone Soup, Spider Webs and Horseshoe Nails

Session 9

Many topics have been covered in the readings to reach this point in the Beyond War Study Series. The readings for Session One introduced Beyond War. Session Two related social change research including idea adoption. Session Three provided conflict resolution basics and how to talk to people who think war is a good idea or inevitable. Session Four introduced and developed the idea that war is obsolete.

Session Five delved into the simple and profound idea that we all live on one planet, we are one species connected to all life, we are one. Sessions Six and Seven explored the idea that the means are the ends in the making and related it to what peoples and nations can do instead of war to create a secure world.

Session Eight was dedicated to synthesizing the core ideas in the series and applying them to the complex world. Session Nine is designed to support the individual in deciding what to do with new information and perspectives provided by this series.

During the last few years, organizers for Beyond War have discovered that most people feel very busy or even overwhelmed by the requirements of their lives. It is usually difficult for people to imagine how they could fit in volunteering to help build a world beyond war. One problem is that we are a culture of extremes, and people only want to get involved if they can spend as much time and energy as they would like to help. In response, we who are already involved often speak of making "Stone Soup." Most readers probably know the story of the traveler who comes to a starving village, arriving hungry. He notices that each household is in distress. He builds a fire and puts water and a small, clean stone in a pot.

As curious villagers come by to be warmed by the fire, they learn that he is making "Stone Soup." When they ask to taste, the traveler says yes, but they must contribute something, maybe just a carrot or an onion. As the villagers begin to do this, a tasty and nourishing soup, which they share, results.

Whether you, respected reader, choose to join Beyond War or work in some other way toward the same goals, we encourage you to think in terms of "Stone Soup" because this kind of simplicity and creativity is a workable "recipe" for a sustainable movement. The seeds of success are in the returning again and again with what you *can* do, leveraging your efforts with others and building a community of people who understand that war is obsolete and we are one.

The reading and the discussion of it for this session is about providing each participant with the opportunity to decide what to do next. This session contains readings on "decision" from "Beyond War a New Way of Thinking" a book and pamphlet published by Beyond War in 1985, articles from Timeline, and some quite new materials about strategies for involvement. In evaluating what readings to use, we chose the context of

a long timeline. Much of what was written about war and nuclear weapons in the 1980s is true today. Modern western culture is preoccupied with the new--and we might be well advised to choose good pieces of thinking and hold onto them, even while continually reevaluating to see if the environment has changed enough so that they need updating.

Margaret Wheatley writes about maintaining our sanity amid chaos and how we can create sanity and community for ourselves and others. Martin Luther King's powerful vision includes "America is the richest and most powerful nation in the world...and tomorrow is today..."

Living amid the hope for the beautiful vision King describes also creates mental health for many who choose it. We are designed to experience peace in our hearts as we do what we can to love one another and the earth. Psychological studies have shown that children whose parents are actively addressing the problems of war and the threat of nuclear extinction are more confident and hopeful about the future because children believe that their parents can protect them. We *can* protect our children and grandchildren and all that we love, if we band together in sufficient numbers, creating the "spider webs" that the Ethiopian Proverb describes.

The readings also include the proverb "all for the want of a horseshoe nail." Although it has a military context, it appropriately expresses the absolutely key concept that small, dependable contributions applied in the most lowly way are foundational to making something very important happen. So if you can't "provide a banquet" in your contributing to a world beyond war, please think about how to show up with a nice clean carrot on a regular basis, so the movement doesn't starve. If you can't be a big splashy horse in the effort, can you find a way to be a tenacious horseshoe nail?

King states "Now let us begin..." Whether you wish to be involved in Beyond War the organization or you choose to pursue peace and survival in some other way during this challenging time in history, your personal journey will be filled with worthy challenges. May it also be filled with meaning, hope, and the rewards of community.

Focus Questions Related to the Readings for Session 9

1. In the context of social change (you may wish to review the social change section of Session 2) how can one person make a difference?
2. What personal strategies are important to maintain involvement and avoid "burn out" when working for social change? What habits and attitudes are essential to make a useful contribution to social change?
3. Martin Luther King said that "...we must come to see that the whole Jericho Road must be transformed..." What do you think King would have thought about the four categories of 1. nonviolent conflict resolution processes 2. appropriate foreign aid 3. international law, and 4. cooperation and collaboration between peoples and nations ?
4. Which readings in this session engage your attention the most, and why?

Focus Activity Related to the Readings for Session 9

1. After you read the articles for Session 9, page back through the readings for the other sessions, and think back through the meetings and the conversations with other study series participants. Ask yourself: "What do the readings and the sessions add up to for me, personally? Now that I have this knowledge, what is my response?"



Margaret Wheatley is well known in the fields of organization, management development, and systems thinking. She is president emerita of The Berkana Institute, a charitable global leadership foundation serving life-affirming leaders. Her newest book is *Finding Our Way: Leadership for an Uncertain Time*. In an earlier book, *Turning To One Another: Simple Conversations To Restore Hope To The Future*, she promotes the idea that real social change comes from the ageless process of people thinking together in conversation.

Last Spring, Margaret Wheatley was the featured speaker at one of a series of "Conversations That Matter," held at the Foundation offices in Palo Alto and sponsored by the Foundation's Global MindShift team. Wheatley incorporated into her talk the four principles the MindShift team has adopted as helpful concepts for a positive change in world thinking: be present, be authentic, be inclusive, be responsible. The following is a condensation of her talk.

Toward Sanity in a Time of Chaos

I think these four skills are all about creating conditions for effective relationship. And for me that is the absolute basis, the bottom line, the foundation of all human activity. So if we're present, if we're authentic, if we're inclusive, and if we're responsible, there is no doubt that we would be in very high relationships. We would be creating the conditions by which all of life advances and organizes.

We have a great burden in America, a great problem that actually paralyzes us. It is the belief that you can get through life alone, and if you have to rely on other people there is something wrong with you. We are the most extreme example of Social Darwinism, which was a really terrible thought to begin with: *Only the strong survive*. You see it

in our social policies, in our welfare system, in our legislation. Those who survive are better than everyone else who is failing, and society does not have a responsibility to its weakest and poorest. This is what we have come to believe in in America because we would be destroying evolution if we supported the weak, since only the strong will give us the future.

One way this crazy ethos shows up in our daily lives is that we think we are the only one who is failing. Or we think that we are the only one who feels fear or rage, or we are the only one who isn't getting it. And when we fail we think it's our fault, a belief reinforced by our bosses and congressional leaders and legislators who tell us it's not their fault, it's our fault.

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This burden of being an individual and thinking that you can go through life by yourself, that you will make it if you are good and that you will fail if you are bad—and good riddance to you because you are only bringing down the species anyway—only exists in America. Yet it is a doctrine that we are now succeeding in promulgating around the world with consumerism and materialism and the effects of globalization.

I don't imagine that a group of my colleagues in Zimbabwe or India or Brazil would be talking this way, but here we really need to. Were we in a different culture we would be in a different conversation. For me the most liberating thing I can do these days is go and live in another culture and get out of this insanity for awhile, and realize that it is still possible for people to love each other, to enjoy working together, to not be focused on materialism.

I had a startling experience recently when I was in Senegal. Senegal is a third-world country. It is very poor, but they have very high levels of education, which is an anomaly. They have a hundred

thousand college graduates, some with doctorate degrees, but they don't have jobs for them. So part of the work of The Berkana Institute is to support younger leaders who are trying to develop social entrepreneurs from this very well-educated but jobless segment.

***“Protest that endures
is moved by a hope far more
modest than that of public
success. Namely the hope
of preserving qualities in
one’s own heart and spirit
that would be destroyed by
acquiescence.”***

Wendell Berry

Senegal is not a comfortable place to be because of the pollution and the aggression and the poverty. But Senegal has no suicide, which is incomprehensible since high adolescent suicide rates are common and rising in many more well-off nations. But in Senegal there is no suicide, there is no hunger, and there is no homelessness. In a very poor nation, people have each other.

This is, for me, the great loss that we suffer in America. We don't realize that we are all that we need, that we are the solution. Instead, we in this culture face a growing uncertainty and increasing fear, which I think is being fueled deliberately. So it is important to be reminded that what we need is each other and that the greatest problem we face is our fear of each other, our fragmenting from each other, our polarizing from each other.

One of my friends said recently, “You know, America is falling apart in front of our eyes and we have to make a choice: Are we going to come back together or are we going to disintegrate?”

When I was doing the book *Turning To One Another* on conversations, what I was so struck by is how healing environments are created just by one person being willing to be present to another. Not to fix the other, but just to listen to their story. In the video we saw, Marshall Rosenberg was doing exactly that. He kept asking questions and he was willing to just be there and let the other person speak. He wasn't arguing, he wasn't defending, he wasn't saying, “Well, you don't quite understand.” To be fully present and just listen is a gift that we can give to each other. From it, the most outrageous healing occurs. It's as if the Universe is set up to make life easy to be in relationship with each other because the Universe is all about relationships. Nothing living lives alone—except we Americans.

Being present to another person is an aspect of inclusivity. We are each now so enmeshed in our own interpretation of events, that we—at least most of us—really don't want to get inside another person's head. It's clear that we are not really interested. We watch the news programs that support our world view. It is terrifying, but true: we are not even dealing with the same information anymore. So it is important to sit down with someone and just say, “I'd really like to know what you are thinking.

I'd really like to know how you see the world.” This is how we get inclusive: when we are curious about how another person sees things. But this is not a great time for curiosity in America. We are all so certain that we are right, and we actually know that they are wrong.

Another thing we suffer from at an overarching level in western society—and more so in America than in any place else—is that we believe we can make up the rules that govern the Universe. We play God. We don't have to follow the basic rules of life. Evolution doesn't apply to us. So we discard and ignore the rules by which the planet runs, the rules that sustain life. Nature says that in a healthy ecosystem there is no waste; every species has its little niche and doesn't rob other species. If predatory species destroy their habitat, they ultimately die. Because we believe we can create our own set of rules, we are an endangered species today. I heard one of the discoverers of the double helix talk about all the things that could be accomplished by genetic engineering, and he said quite casually, “If we don't play God, who will?” We are going to rewrite the book on science, on life; we're going to make the planet work the way we think it should work. No death, no obesity, no mental illness, because we'll just figure out how to stop nature and take over.

We're also going in the wrong direction in America on the idea of effective

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leadership and how to motivate people. The current idea of an effective leader is the person who is the strongest, the most commanding, the most controlling. The "Trust me, I will save you" rhetoric that you hear at the highest levels is everywhere, not just in the president's office. It's in corporations, it's in schools, it's in legislatures—the belief that the leader has to take charge and tell people what to do and then we will all do it.

Along with that is another dominant trend now: The belief that we are best motivated by fear and punishment. So that if you put a strong command-and-control leader who beats people up, you'll get what you need. You can see this trend in the way we are treated at work these days, and in such legislation as "No Child Left Behind," which threatens teachers with the loss of their schools if they don't comply within three years.

I know that there are many of us in America who are unhappy with what is going on, who want to see change, who want to make a difference. But too often we are scared to death that if we step forward we're going to lose

something. It's a dilemma for our society: Are we going to stand up for what we believe, and are we willing to pay the price? I listened to a national educator talk about the silence that has come over the people in his field for fear of losing grants, for fear of getting on lists, for fear of losing their jobs. These fears

are real, so for us to really step up and act responsibly is becoming a bigger and bigger issue. Since I work in a lot of other cultures where people have stood up, I realize that they are not imprisoned by their material comforts. When you have nothing to lose it is much easier to get out on the streets.

I define a leader in a very different way than most people do. I define

a leader and work with this definition throughout—this is infused in The Berkana Institute's work—that a leader is anyone who is willing to help. It's not a position, it's not a role, it's not something that you are born with or not born with. It's what happens to you as an individual or as a community when you see something that must be changed and you suddenly find yourself active, having stepped out and said, "I can't stand the way this person

"Hope is not the conviction that something will turn out well, but the certainty that something makes sense regardless of how it turns out."

— Vaclav Havel

treats employees," or, "I don't like what is going on in my child's school," or, "I think there is a problem with this billboard," or, "This water is polluted." Suddenly you find yourself willing to help on some issue.

I think that's when you become a leader: by simply being willing to step forward, take a stand, and get engaged. It's not because you've come up with the perfect solution. One of the statements I just hate is: "Don't give me the problem, don't make the

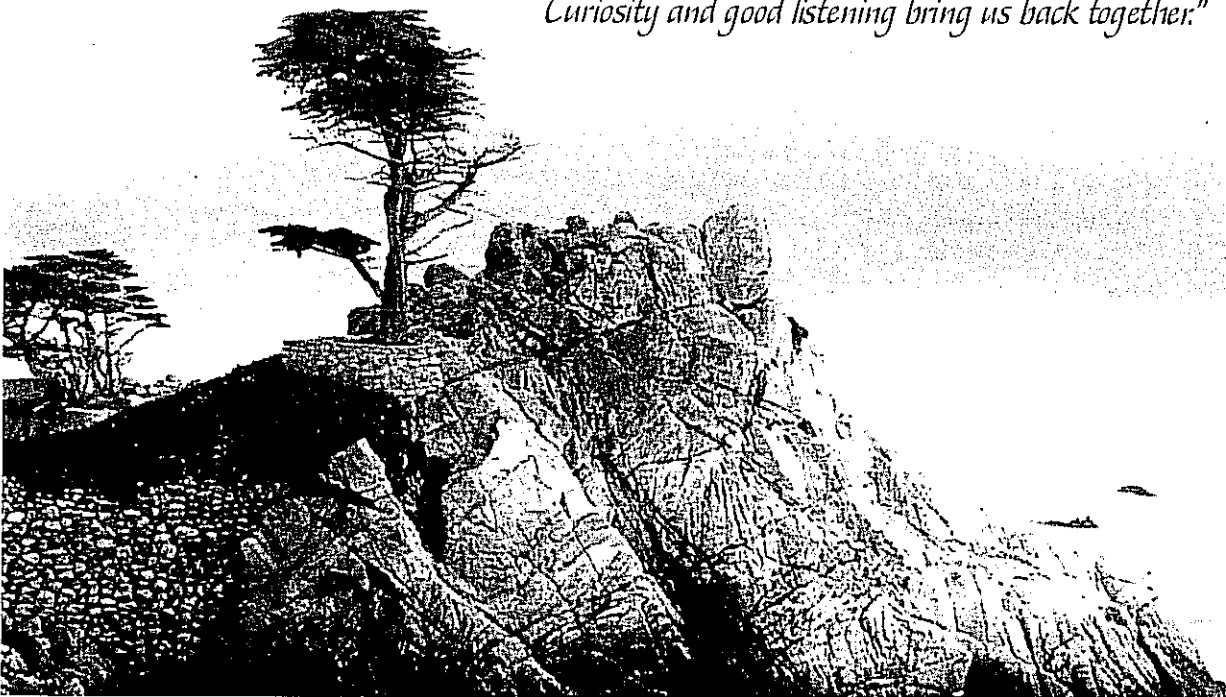
complaint, unless you've got a solution." I don't think anyone has solutions at the beginning of anything. All we need to do is notice the things that are truly bothering us, those issues that affect our heart.

That's when we find courage. "Courage" comes from the old French word for heart. You don't think yourself into courageous action. You can only feel the necessity to act, and out of that comes courage. Courage is linked to our hearts, not to our heads. □

"When we listen with less judgment, we always develop better relationships with each other.

It's not differences that divide us. It's our judgments that do.

Curiosity and good listening bring us back together."



MARTIN LUTHER KING, JR. SPEAKS ON WAR

This text is excerpted from King's speech at Riverside Church in New York City on April 4, 1967.

There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I, and others, have been waging in America. A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor--both black and white--through the poverty program. There were experiments, hopes, new beginnings. Then came the buildup in Vietnam and I watched the program broken and eviscerated as if it were some idle political play thing of a society gone mad on war, and I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic destructive suction tube. ...

Perhaps the more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home. It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population. We were taking the black young men who had been crippled by our society and sending them 8,000 miles away to guarantee liberties in Southeast Asia, which they had not found in southwest Georgia and East Harlem. ...

And as I ponder the madness of Vietnam and search within myself for ways to understand and respond to compassion my mind goes constantly to the people of that peninsula. I speak now not of the soldiers of each side, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now. I think of them too because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries. They must see Americans as strange liberators. ...

At this point I should make it clear that while I have tried in these last few minutes to give a voice to the voiceless on Vietnam and to understand the arguments of those who are called enemy, I am as deeply concerned about our troops there as anything else. For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy. We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved. ...

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered.

A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. On the one hand we are called to play the good Samaritan on life's roadside; but that will be only an initial act. One day we must come to see that the whole Jericho road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar; it is not haphazard and superficial. It comes to see that an edifice which produces beggars needs restructuring. A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries and say: "This is not just."...

The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just. A true revolution of values will lay hands on the world order and say of war: this way of settling differences is not just. This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into veins of people normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged, cannot be reconciled with wisdom, justice and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

America, the richest and most powerful nation in the world, can well lead the way in this revolution of values. There is nothing except a tragic death wish, to prevent us from reordering our priorities, so that the pursuit of peace will take precedence over the pursuit of war. ...

We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history there is such a thing as being too late. Procrastination is still the thief of time. Life often leaves us standing bare, naked and dejected with a lost opportunity. The "tide in the affairs of men" does not remain at the flood; it ebbs. We may cry out desperately for time to pause in her passage, but time is deaf to every pleas and rushes on. Over the bleached bones and jumbled residue of numerous civilizations are written the pathetic words: "Too late."...

We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world--a world that borders on our doors. If we do not act we shall surely be dragged down the long dark and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter--but beautiful--struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response. Shall we say the odds are too great? Shall we tell them the struggle is too hard? Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets? Or will there be another message, of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost? The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history."

THE PROCESS OF DECISION

Knowing that war is obsolete is one thing. Deciding to reject war forever as an option is quite another. People naturally want to know what a world beyond war will be like before they decide to move there in their thinking. But that is impossible. The decision to move must be made before movement can start. We cannot predict the future. Refusing to decide until all implications are known is, in reality, a decision against the move.

When confronted by such a dilemma, there is a natural tendency to postpone making a decision, to drift. We avoid facing the issue squarely. We subconsciously hope that a "Great Leader" will solve the problem for us, or that by putting it out of our minds, it will magically disappear. We resist the reality of this unprecedented threat to our survival and we do not take responsibility for the critical role we each must play. A clear-cut personal decision is needed to arrest this drift--to pierce through the gray fog of indecision into the light.

Deciding to venture into the unknown, so critical to the change required in our thinking about war, is not alien to us as individuals or as members of society. We have all made decisions that have influenced the course of our lives without knowing the full implications: whether or not to pursue a college education; the choice of an occupation; moving to a new city; getting married or staying single; whether or not to have children. By their nature, all of these critical decisions are made without knowing the full implications. Indeed, we usually know very little.

Decision means to cut ('cision') away from ('de') --to enter into the unknown by rejecting and forever closing the door to an existing option. Only when the Pilgrims "cut away" from the option of remaining in the Old World, could they move to the New. Similarly, deciding to move beyond war consists of a YES and a NO: no to war, and yes to building a world beyond war.

A true decision must be total. Unless we totally reject war as an old, obsolete approach, we will not discover how to move beyond war.

Once we realize that a world beyond war is necessary for our survival, we will find ways to bring it about. Imagine what this world would be like if our creativity and technological genius were dedicated to the betterment of life instead of to building weapons of war. We are only a decision--and a lot of hard work--away from that vision.

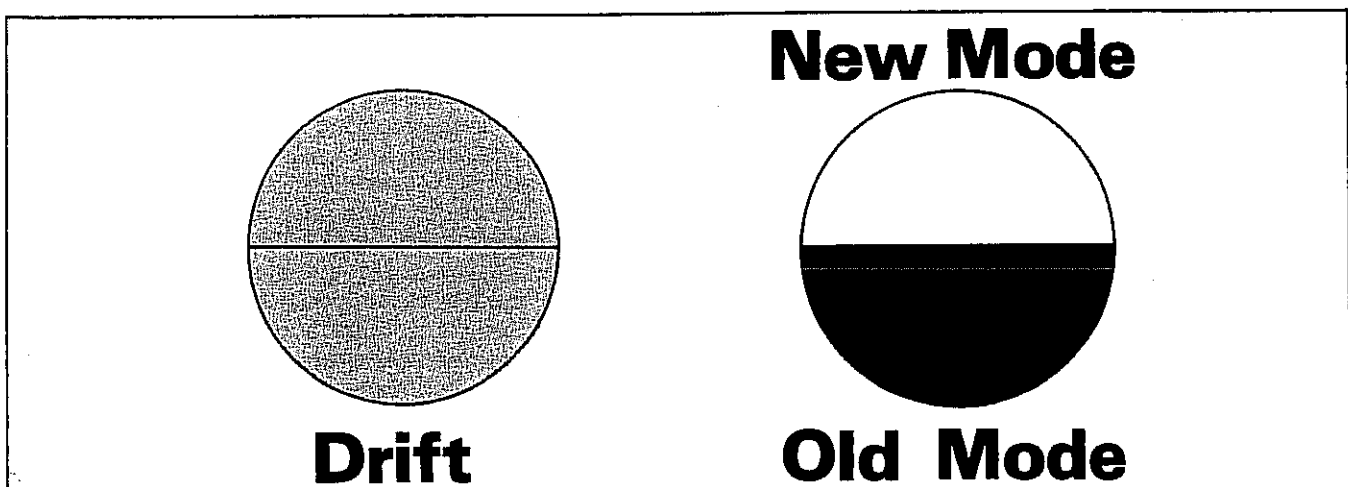
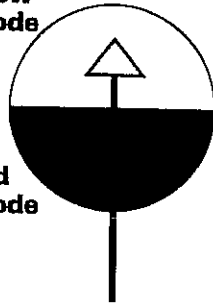


Figure 3: Our "drift" is symbolized by a circle of gray. In the gray, our thinking is unclear: We hate war, but find it necessary. We point to the 40 years since Hiroshima and Nagasaki and hope vainly that means they will never be repeated. A clear cut decision is needed to arrest our drift. The old mode of thinking must be seen as it really is, after it is stripped of its gray cloak. Only then can we make an intelligent decision between life and death. In the new mode of thinking, war is seen as it is today — an extinction mechanism. War is rejected totally, absolutely, in all forms.

Decision Life

New
Mode

Old
Mode



• war is obsolete
• build
• responsibility
• inclusive
Identification with whole

Limited Identification
• exclusive
• enemy
• destroy
• war is acceptable

Death

Effective Advocacy: Stumbling Blocks along the Way – and Antidotes

By Martin Jones, MD

Fear

...of incompetence, ignorance, public speaking, failure, rejection, seeming arrogant (“who am I to be doing this?”), etc. Fear that we will change, or be changed.

When we really feel passionate about something, when we know the facts, when it's a truth bigger than us, and we practice (!) – then fear dissolves and things usually go OK. It feels as if we're not just speaking for ourselves, or trying to impress anyone – it's more like we are a conduit for a higher truth or a greater good.

Loneliness and despair

Effective advocacy is definitely not easy for lone rangers. We want to be working with others so we won't get tired, overwhelmed or depressed. Working with others is a good antidote to fear, too. We can share laughter and disappointment; we can commiserate and strategize. We can encourage and inspire each other. And it's possible to do a lot more when we work with a group and divide up the tasks.

Frustration

Frustration is expected in work that involves changing the status quo. Here's where tenacity and persistence are so important– hanging in there and not being discouraged – and these must be linked to goodwill toward all – both those you're trying to enlist as allies, and those who oppose you on an issue.

e.g., Recruiting others to help you: you'll hear: “I can't, but I'm sure glad you're doing this!” You might say: “Next week if you're thinking about this, and you decide you want to join us, give me a call.

e.g., Resistance of policy makers or others to meet with you: try and get to know their secretary or aide, show up in their office and be glad to wait. Or call them back and leave yet another message on their machine---each time when you ask them to call back, mention another reason why the issue is so important. When people see that nothing discourages us, they get curious and begin to respond to our tenacious persistence by coming on board.

Anger

...is expected when we come up against issues that directly harm our fellow human beings in mind, body and spirit. It's best to acknowledge it, and then turn it into “fuel for the journey.” Staying stuck in anger prevents us from accessing the resourceful and wise part of ourselves.

Practice the “No Blame Frame.” Enemy building and name calling are not part of this work. After all, those who are on the opposite side of an issue are our neighbors, in a very real sense.

Stay on the high moral ground.

Keep stressing the positive reasons for what we are advocating. We don't join our opponents in petty bickering. Einstein said that a problem can't be solved with the same consciousness that created it.

Fatigue and seriousness

Take time out to rest to avoid burnout, and time to celebrate small victories along the way: to congratulate ourselves on letters to the editor, or rejoice with our friends when they did well on the radio talk show.

A sense of humor goes a long way. It's been said that almost nothing is serious, but everything is important!

Information overload :

Don't be overly analytical: There's certainly an abundance of information available -- we'll never know it all, and we don't need to -- we can find sufficient evidence easily enough. And we can also rely on our common sense, our moral compass, our sense of fairness and our heart.

Casting too broad a net (or biting off more than you can chew)

There are many issues that are worthy of our attention, but that can cause us to be too scattered, overwhelmed – and ineffective.

To be most effective, decide on one specific thing that you want to change or improve, and stick to it.

Naysayers: “The trolls under the bridge”

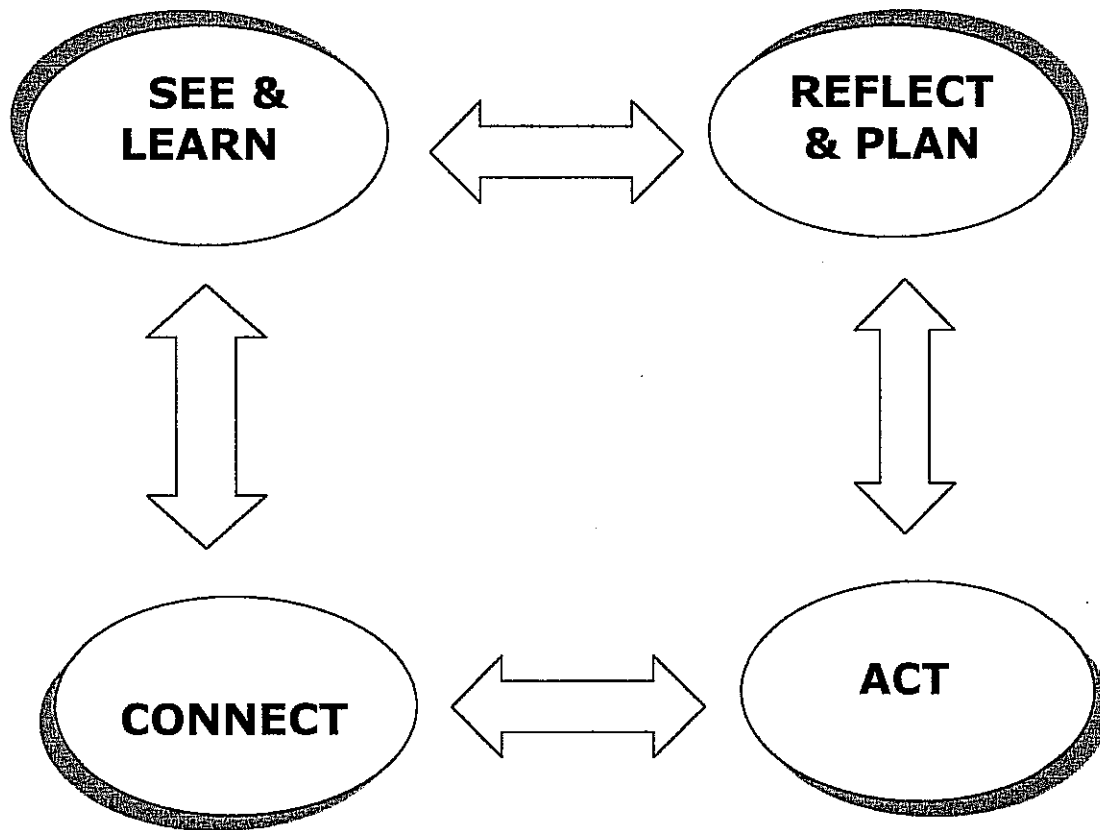
There will always be those who try to discourage you, who even laugh that you bother to think you could make a difference. You might be branded “one of those kind” (whatever that means). They say: “It's hopeless,” or “it's always going to be like that,” or “don't waste your time.” Listen to those people, and ask questions – and if you aren't convinced by their arguments, keep on going! Two years from now they will probably say, “I always thought you were right.”

Losing balance

Being involved in public health and social issues can be fascinating, challenging and demanding. But being heroic at the expense of our relationships, health, hobbies, job, pursuit of other interests, or just plain “down time”, is a recipe for burnout.

Change takes place incrementally, and it's more valuable to be involved in an issue in a sustainable way than to be very intense and model something that others won't want to join.

THE CIRCLE OF INVOLVEMENT



The Circle of Involvement model is a way to break out of passivity, apathy and a feeling of powerlessness in order to make constructive changes in the world.

All the steps of the circle can happen simultaneously; each is indispensable. Each strengthens, and is strengthened by, all the others.

CONNECT: Here, we access our energy (anger, sadness, a deep wound, hope) regarding a particular issue we care about. We explore on our own and with others our experiences and our emotions that animate us regarding particular issues. We start or join a group; we network with others involved in the issue.

SEE & LEARN: This involves information gathering and networking. Here we try to understand the issue and analyze its various dimensions. What precisely is the problem? What is the history of the issue? How has it taken shape over time? What are the root causes? What forces and dimensions give rise to and perpetuate the issue? Who are the players? Allies? Influential people? Advocates?

REFLECT & PLAN: Here we reflect on our insights and wisdom on the issue. Individually and together, we bring to bear what we know in our minds and feel in our hearts. We brainstorm. We focus. We plan our course. Our shared principles strengthen us and give rise to ways of being and actions that are healing and transforming.

ACT: "Just Do It".

Adapted from work by Prof. Frank Rogers, Claremont College

PARTICIPATION IN BEYOND WAR

You will help build a world beyond war if you do any or all of the things on this list:

1. Put the Foundational Ideas and Personal Implications of Beyond War on your refrigerator and use them as a map out of "fight or flight" and as a daily tutorial for conflict resolution.
2. Read the Beyond War International Newsletter (which arrives by email) and forward issues to your family, friends, and contacts with the suggestion that they visit the Beyond War web site (www.beyondwar.org).
3. Wear a Beyond War pin and "spread the word." Be ready to share why and how you advocate for a world beyond war. Professional marketers know that creating a "buzz" by person-to-person communication is the most effective method of all for spreading new ideas.
4. Join Beyond War through the Beyond War web site (www.beyondwar.org) or send \$35 and your contact information to the Beyond War office. Make a more generous contribution if you can. Memberships and contributions are important to the organization. (Membership fees will be reduced or waived at your request.)
5. Host or arrange a Beyond War PowerPoint Introductory Presentation and invite your friends.
6. Host or facilitate a Beyond War Study Series. This experience equips others to talk effectively about ending war and educates them about what peoples and nations can do instead of war. When enough people embrace these ideas, they will become cultural norms in our societies.
7. Start or join a Beyond War Action Team. You can keep the ideas about and passion for building a world beyond war alive and present in your community. Team activities can educate and influence large segments of the community efficiently.
8. Participate with other people on a Beyond War Team in an activity that raises awareness and positively changes the decisions of opinion leaders and elected officials. An example would be advocating for the containment of "loose nukes."

BUILDING A BEYOND WAR ACTION TEAM

We are inviting people to work together with others and to discuss, develop and demonstrate a new mode of thinking. This takes time and continued involvement in order for each individual to achieve their own conviction about the Foundational Ideas and Behavioral Implications of Beyond War. The purpose of a team is to provide the environment in which people can do this, as well as to educate and advocate for a world beyond war.

A key way that people in teams advocate for a world beyond war is to build agreement in society about the reality that war is obsolete, we all live on one planet together, and the means are the ends in the making. This agreement will result in decision makers who choose non violent conflict resolution models and other constructive, collective actions instead of war. When populations of people are very clear about shared mores, their leaders "follow" them.

Teams engage in projects that educate the general public, groups, influential individuals and decision makers in order to build this agreement. The PSR(Physicians for Social Responsibility)/Beyond War Action Team in Eugene, Oregon provides Rotary Clubs, other civic clubs, church groups, professional organizations, and the general public with a PowerPoint presentation titled "The Health Effects of War and a Sane Approach to a Safe America." During the first three months of 2005, they gave nineteen presentations to more than 700 people, many of whom are decision makers in Lane County, Oregon. The presentation has been well received even in groups in which the information was quite new.

Beyond War participants in Reston, Virginia and the Rogue Valley in Oregon are providing the Beyond War Study Series, moving forward to train facilitators to keep widening the circle of people who participate.

The Beyond War Action Team "Citizens for Peaceful Resolutions" in Ventura, California is working with the international organization "Mayors for Peace" (founded by the mayors of Hiroshima and Nagasaki) to support the Nuclear Nonproliferation Treaty. They are doing so by educating the public about Mayors for Peace and its activities and working with citizens who encourage their mayors to be involved.

A team may be only a small number of people in an area, region or state, but it can have a strong influence as it learns approaches and methods that are effective. A town or geographical area is best understood by people who live there, and each Beyond War Action Team should feel free to choose the activities (so long as they are consistent with the Foundational Ideas and Personal Implications--the DNA-- of Beyond War) which are most appropriate for that location.

It is good to use the Beyond War web site, Introductory Presentation materials, and Study Series when possible, because they create consistency and leverage the effectiveness of the movement.

It is important for people to understand that they are needed and that their involvement makes a difference. Building community by building working relationships within a team is one way this happens. An Action Team may be as small as two or three people or quite a bit larger. A team works particularly well when there are enough people for diversity in the group. With differing perspectives, there is the opportunity for "synergy" where the group together works better than the sum total of the individuals involved. On the other hand, a team shouldn't get so large that it becomes difficult for everyone to be actively involved. When this begins to happen, it is a good idea to form two teams.

The Personal Implications of Beyond War are the perfect basis on which we can work together ("I will resolve conflict. I will maintain an attitude of goodwill. etc.") Working together on a team enables us to practice these ideas in our own lives and learn from the experiences we have together. In this way, working together is a benefit for everyone. Conflict will arise because we all have different perspectives, different ways. This creates a natural laboratory for learning resolution. The acceptance of diversity and appreciation for another's point of view creates a healthy model for what must occur globally.

Beyond War Action Team Roles

The purpose of having defined roles is to spread out the leadership and the work of the team. This prevents "burn out" by a few people and includes everyone in a team-affirming way. It is very important to take even the simplest commitments seriously and to fulfill them once agreed, because they all add up to an effective effort that supports hope and makes real progress.

TEAM CONVENER

The team convener communicates vigorously with team members to set the next team meeting time, date, and place, and then emails and calls the members of the team to make sure they are aware and thinking about the meeting. The team convener arrives at the meeting knowing who will attend. This is arguably the most important role on any team, and for the right person, the most fun!

TEAM RECORDER

The team recorder (or secretary) keeps a record of all the decisions that the team makes. After running the information past one other team member (designated) the recorder emails/mails the records out to all team members and the Beyond War Office (Then the team's activities can be reported in the international Beyond War electronic newsletter).

TEAM FACILITATOR

The Team facilitator facilitates the meeting, making sure that everyone who attends is heard. He or she prepares an agenda with input from team members and helps the team cover the agenda in a timely manner and end the meeting at an appropriate time.

TREASURER

The treasurer collects, monitors, and spends or authorizes someone else on the team to spend the team money and communicates/cooperates with the Beyond War Office Manager in keeping in compliance with the IRS rules.

IF A TEAM DECIDES TO PRESENTATIONS, THEN THE TEAM ADDS THESE ADDITIONAL ROLES:

PRESENTATION SCHEDULER

This person keeps a list of presenters and their schedules, is the contact person for organizations who request presenters, has a checklist to use to determine when and where presentations are possible, and records the number, location, presenter, and # of people who attend each presentation. The scheduler reports this information to the team recorder. One person is the "Master List Scheduler" and keeps the master list and coordinates everyone--others might help the main scheduler, but it is clear where "the buck stops."

PRESENTERS

Presenters give presentations. They may decide to define what groups they will present to, or they may be open to any situation. It is recommended that they pilot test their first presentation or two with friends and family and get that valuable (honest and compassionate) feedback to prepare for other audiences. Presenters have the developed tool of the power point presentation and prepared notes which will greatly assist them. Presenters read some background material in advance that will help them answer questions. Presenters cooperate with and praise and appreciate that essential person who schedules.

Checklist for Beyond War Action Team Leaders

- My BeyondWar Team has several leaders and each of us knows our role
- My Team has a list of our members with contact information
- A designated leader of our Team forwards this contact information to the Beyond War office as more people join the Team, so that each Team participant can receive the electronic newsletter and more
- We Team leaders have a plan to keep all Team members connected and informed about local activities
- Everyone on the Team has attended an Introductory Presentation or a special briefing so that they have been introduced to the Foundational Ideas and Personal Implications of Beyond War
- When someone new asks to join the Team, one of us contacts them within one week and orients them within a couple of weeks
- In an area with more than one team, at least one Team leader attends a regular Steering Committee meeting
- A designated Team leader emails beyondwar@beyondwar.org with minutes of each meeting within ten days of the meeting
- My Team has a plan for participants to learn more about and internalize the Beyond War Foundational Ideas and Personal Implications
- My Team uses the Foundational Ideas and Behavioral Implications as criteria for what actions to choose, and includes them as key criteria when evaluating the actions the Team has undertaken
- As a Team leader, I understand that any action the Team takes is testing the action and that one of us can report successes to the Beyond War office which can spread the word to other Teams (This provides inspiration and ideas to others)
- As a Team leader, I remember that any tools in written, visual or audio formats that we develop can be made available through the Beyond War web site, newsletters or in other ways, so my Team describes them in our minutes or contacts the office to offer our work to others

BEYOND WAR ACTION TEAMS

GERMANY

Beyond War Germany:* Chris & Ingrid Humer/Ann & Hans Zullinger

CALIFORNIA

Pasadena: Beyond War Action Team: Rody Stepheson

Ventura: Citizens for Peaceful Resolutions (C-P-R): Bob Dodge

OREGON

Lane Co: Civic Education & Action Team: Tom Dyke

PSR/Beyond War Team: Martin Jones & Paul Kaplan

Rogue Valley: Beyond War Action Team: Joan Jensen & Dee
Westerberg

VERMONT

Burlington: Beyond War Action Team: Sandy Post & Flip Brown

VIRGINIA

Reston: Beyond War Action Team: Bob Kaminski

*Beyond War Germany has continued to function, involved with building understanding through dialogue between native Latvians and ethnic Russians in Latvia, as well as calling an annual meeting without interruption since the 1980s.



BEYOND WAR

Working Together We Can Build a World Beyond War

Respected Study Series Participant,

We invite you to participate in Beyond War, the organization.

The core of Beyond War's work is educating and building agreement around the world that war is obsolete, we all live on one planet (we are one), and the means are the ends in the making. There are many ways to do this, from conversations and dialogues to public presentations, cultural exchanges to study groups, and special meetings with opinion leaders and elected officials, and more.

Beyond War participants think things through carefully, maintain attitudes of goodwill, work outside the "blame frame" and tirelessly advocate for cultural, societal and political actions that are congruent with our Foundational Ideas. We understand that war will continue until principles such as our Foundational Ideas are cultural norms. Once a majority of the population fully understands that war is obsolete, we all live on one planet, and the means are the ends in the making, then the people will require their governments to use nonviolent conflict resolution methods, appropriate, humanitarian foreign aid, international law, and myriad forms of cooperation and collaboration instead of war to resolve conflicts. Then the world will be beyond war.

Not everyone will want to participate in Beyond War, the organization. We understand that. Whatever choice you make, we encourage you to remember the reality represented by the BBs in Session 4, and all the costs of war, and make your own authentic response.

For those who wish to participate in Beyond War, the organization, we invite you to visit our web site (www.beyondwar.org), and to email (beyondwar@beyondwar.org) or call the Beyond War Office at 541-485-0911 to share with us what you and your team choose to do. We'll let others in the movement know what you are up to, and we'll make sure you know about them.

Working together, we can build a world beyond war,



Gayle Landt



“A time comes when silence is betrayal. Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world....

“Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak. We must speak with all the humility that is appropriate to our limited vision, but we must speak. For we are deeply in need of a new way beyond the darkness that seems so close around us....

“We still have a choice today: nonviolent coexistence or violent coannihilation. We must move past indecision to action. If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

“Now let us begin. Now let us rededicate ourselves in the long and bitter, but beautiful struggle for a new world....”

Martin Luther King, Jr.

April 4, 1967, in Riverside Church, New York City

I am only one
But still I am one.
I cannot do everything
But still I can do something.
And because I cannot do everything,
I will not refuse to do the something that I can do.

Edward Hale

TAKING ACTION

Ideas from the NATIONAL PRIORITIES PROJECT

Once you've got the facts and figures, let your voice be heard. Here are some tips on how to affect federal budget priorities.

Calling/Faxing Congress Writing Congress Emailing Congress Contacting the President Meeting with Elected Officials Writing a Letter to the Editor

Note: For security reasons, letters to Capitol Hill are frequently delayed for up to two weeks. Most members of Congress urge their constituents to call, fax or email or, if sending a letter, to send it to their local office rather than Washington. Elected officials will respond to their constituents, whatever form of communication you choose.

Calling/Faxing Congress

To find your representative's phone or fax number, call the U.S. Capitol Switchboard at (202) 224-3121 and ask for your Senator and/or Representative's office. You can also search here:

When you call, ask to speak with the congressperson's aide who handles the issue about which you wish to comment.

After identifying yourself, tell the aide you would like to leave a message, such as : "Please tell Senator/Representative (Name) that I support/oppose (S. ___/H.R. ___)."

You may then state your reasons for your support or opposition to the bill, but don't feel like you have to be an expert on the issue. Your voice is what matters.

Writing Congress

A typed or handwritten letter is a very effective way of communicating with a congressional office. Here are some suggestions to make your letter as persuasive as possible:

Identify yourself and your purpose for writing in the first paragraph of the letter. If you are writing about a specific piece of legislation, identify it accordingly, e.g., House bill: H.R. ___; Senate bill: S. ___.

Be brief. Keep your letter to one page and one issue.

Be polite and include key information, using examples and/or a personal connection to the issue if possible.

Note: If you have access to a fax machine, faxing is still more effective and faster than snail mail.

The How-To's of Sending the Letter

To a Senator:

The Honorable (full name)
[Room #] [name of] Senate Office Building
United States Senate
Washington, DC 20510

Dear Senator:

To a Representative:

The Honorable (full name)
[Room #] [Name of] House Office Building
United States House of Representatives
Washington, DC 20515

Dear Representative:

*(Note: When writing to the Chair of a Committee or the Speaker of the House, it is appropriate to address them as:
Dear Mr. Chairman or Madam Chairwoman:
or Dear Mr. Speaker.)*

Please do participate in democracy on the basis of all you know and care about. Please **REFRAIN** from identifying yourself as a spokesperson for Beyond War until you have the agreement of the International Beyond War Office.

Beyond War

CONTACT INFORMATION

If you wish to be in contact with Beyond War, please provide the following information:

Name _____

Email Address _____

If you fill this out, we will send you the Beyond War International Newsletter, and let you know if a Beyond War representative is appearing in your area. We will NOT share your email address with any other organizations, nor will you receive frequent communications.

Telephone number(s) _____

Mailing address _____
(Same policy as email)

please include zip code or mailing codes

Date _____

Location _____

In addition to receiving the electronic newsletter, with the option of forwarding it to your contacts, is there some way you would like to contribute to the work of Beyond War? If so, please make a note of it in the space below. We would like to explore this with you. You can mail this page to: Beyond War, 1950 Franklin Blvd. #23, Eugene, OR 97403 or you can give it to a local Beyond War representative. You can also email **beyondwar@beyondwar.org** or you can call the Beyond War Office in Eugene, Oregon at **541-485-0911**