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## Confronting Our Illusion of Control

by Shelley Douglass

Thirty years ago my husband, Jim, and I lived on the border of the Trident Submarine base in Kitsap County. As part of Ground Zero Center for Nonviolent Action, we did a lot of educating about nuclear weapons and their effects. We talked about the United States as the greatest consumer of the world's resources in relation to our population, and how that overconsumption led to the building of arms to protect our lifestyle. I'll always remember one very honest gentleman who listened with appropriate horror to the description of first-strike policy and the consequences of using nuclear weapons. When it was time for questions and comments he said, "Well, I am against nuclear weapons and I certainly wouldn't want to see them used. But if you're saying I would have to give up my boat, my extra car and my lifestyle—I'll take my chances on the weapons."

A lot has changed since the 1980s, when the USSR was the major threat in our eyes. Now we live with an amorphous enemy and we fight a war on terror on all fronts. However much has changed, I think our friend's ob-

serva- tion is still valid. We still consume much more than our share of the world's resources. As the resources (oil, water, precious metals) become scarcer, we are ever more anxious to preserve our way of life, and thus our dominance. Our wars in Iraq and Afghanistan, which have created so much hostility, are basically wars over oil and access. Our saber-rattling over North Korea is about dominance, not danger. It

our share of resources? To defend our access to the world's oil supply? To claim the right to assassinate people anywhere in the world using drone technology? Are our

*We also know this truth: there is enough for each one's need, but not each one's greed.*

interests identical with the interests of the multinationals which extract and exploit oil, minerals, human labor, food? Is growth always desirable? Should profit always be the first concern? Is it really possible to dominate the world's peoples? Should we be trying?



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We know that many of Earth's resources are finite. We know that our use of them has brought us almost to the place of no return, when damage to the planet is irreversible. We also know this truth: there is enough for each one's need, but not each one's greed. We face not only a practical crisis, but a spiritual one with deep political ramifications.

Faced with the limits to growth, the choice is whether to grasp ever more tightly as much as we can, or to open our hands and relinquish control. An individual who clutches has to make a fist. A

is our intent to defend our "national interests" in whatever way we think necessary, wherever that may be.

It is past time for a serious discussion about what our "national interests" might be. Is it really in our interest to hoard more than



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*Gandhi Statue, Peace Abbey - Sherborne, MA*

nation that clutches has to build weapons. Hoarding, controlling, using and dominating—all are forms of violence; all require weapons to maintain. The difficulty is that with weapons like nuclear weapons, the damage cannot be controlled. Those who use them will also suffer their effects. With smaller weapons like drones that can be bought or bombs that can be built, there is no safety for anyone. Marathons and schools here, weddings and funerals in Afghanistan, nightclubs in Bali—the threat of death or injury looms over everyone, inflicted at any time, as a matter of national policy or individual decision. Still, the United States is much more likely to inflict such carnage than to be the victim. In 2009 the United States arms budget accounted for 40% of the world's arms spending; 6 or 7 times the amount spent by China and more than the next 20 highest spenders combined. United

States troops and bases girdle the globe, and the president claims the right to choose those who will next be targeted for assassination.

It was during the administration of the first George Bush that United States policy makers proudly proclaimed their American Empire. They believed that the world could be made to fulfill their plan. Such control is an illusion. The day of the “American Empire” is fading. The mega-weapons are not effective against small terrorist strikes; smaller weapons are becoming more widely available; even home-made bombs have become weapons of war. Global economies are staggering and the planet itself is rebelling.

Control is an illusion. We in the United States are losing the illusion that we can control the world. We can fight that loss, or we can accept it. In accepting it we would have to open our hands

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***We in the United States are losing the illusion that we can control the world.***

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and relinquish what we clutch. It's not enough to be willing to share: to share implies that we keep the power to decide what to share, and how much; it implies that the world is ours to share, continuing the illusion of control.

The first step is to admit that the world is not ours to control. We

could open our hands. We could begin to face the damage we have done and to make reparations. We could renounce our addiction to weapons. We could learn from twelve-step groups, which are basically small communities learning to renounce illusion and live in the real world. The steps required of us personally and communally—if we want serious change—require a similar voyage of discovery and renunciation.

I think that the life of Gandhi is a beacon for us. His movement of disciplined nonviolence challenged individuals to face their own fears and addictions in a context of purposeful community, which is the only context possible for an effort like his – or like ours. We have communities working toward change, working toward disarmament, toward equity. Those communities are seeds of transformation.

We know from Gandhi's movement and from Martin Luther King, Jr.'s work in this country that transformation occurs exponentially. Small communities can begin the work of transformation, supporting and challenging each

other to face and live the truth. Taking action on the truth brings more people into the process. Like everything else, that process is beyond our control. In a kind of dance of life, we cooperate and invent as we go along. We don't know the end result, but we know that facing reality is in itself a hopeful step. After that, who knows? ~

# Choice of Weapons

by Nick Mele

**I**n the late 1990s at Nellis Air Force Base, I overheard a lively discussion of what the development of drones meant for the definition of a “pilot,” a key issue for Air Force officers—to be a pilot in our Air Force, one had to be an officer. Although drones were in use in the Balkans at the time, they were not very visible in

*Today, the Air Force has more than 5,000 drones, over twice as many drones as piloted aircraft.*

news reporting or even within the foreign affairs community of the government. I doubt any of the 30 or so career civilian and military officials in that group knew of the role drones were already playing in the Balkans.

Now we are all aware of drones thanks to their increasing use, and the issues are of much wider concern than whether a drone operator should be considered a pilot. Most people assume drones are a recent addition to our country's military options, but the U.S. military began working with drones during World War II for surveillance and target practice, and even experimented with using drones as weapons, “aerial torpedoes.” Some normally-piloted aircraft were converted into drones after the end of the war, mostly to collect data on nuclear tests, and some of the more than 40 nations that deploy drones are using converted aircraft that are normally piloted by humans. (At the other end of the scale, drones the sizes of hummingbirds and insects are in development.) Through the following

decades, drones were primarily used as targets for anti-aircraft practice and increasingly for surveillance. During the Vietnam War, the U.S. Air Force launched well over 3,000 reconnaissance drone missions and lost over 500 drones. Today, the Air Force has more than 5,000 drones, over twice as many drones as piloted aircraft. They are still primarily used for reconnaissance and intelligence missions, but most of us know and are concerned about their use as weapons.

In the 1990s, drones were used again as “aerial torpedoes” as well as for reconnaissance missions, but shortly after the September 11, 2001 terrorist attacks, the first Predator drones, which carry air-to-ground missiles, were used in attempts to assassinate high profile individuals in Afghanistan. Since then, the uses of Predator drones for “targeted assassinations” has increased dramatically, especially since 2009. The New America Foundation used “cred-

ible news reports” to estimate that the U.S. has carried out 374 such attacks since the Obama Administration took office in 2009, a huge increase over the number of such attacks carried out by the Bush Administration which peaked at about 20 such attacks in a single year. The use of Hellfire missiles in these attacks is particularly troubling since this

missile carries enough explosives to “kill” a tank or damage a military bunker. Moreover, the use of drones has spread beyond the armed forces. The CIA operates drones, as does the Department of Homeland Security along the borders of the United States, but primarily in the Southwest.

To be fair, drones also gather data on hurricanes, tropical storms, flooding and other natural disasters, but these uses are so far simply outgrowths of its military surveillance function. A more troubling extension of drones' surveillance capability is its use along our borders and by local police agencies in the U.S. As of March 2013, over a dozen local police agencies have applied to use drones in monitoring crime in their jurisdictions, and drones have been approved for one time use in special circumstances, for example, as part of the security



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*A Predator drone firing a missile*

put in place for the Super Bowl in 2011. This raises troubling issues of privacy and Fourth Amendment guarantees to security in one's home and against unreasonable search and seizure. While the legal precedents are many, they are conflicting and some legislators believe Congress should consider legislation covering the Fourth Amendment issues raised by the

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use of unmanned aerial surveillance.

Internationally, the Bush Administration first extended the use of armed Predators to nations with which the U.S. is not at war beginning with an attack on suspected al-Qaeda terrorists in Yemen in late 2002. The two Bush firsts—use of drones to assassinate opponents and their use in countries with which we are not at war—highlight two major concerns about the use of drones as weapons: the legality and morality of their use in targeted assassinations and outside agreed theaters of war. These are the issues most visible in public discourse about the use of drones overseas. There is, however, an overlap with domestic legal issues of American citizens killed by drones, as in the case of Anwar al-Awlaki, the American citizen accused of leading al-Qaeda operations on the Arabian Peninsula, about two years ago.

As is the case in domestic law, there is disagreement about the use of drones in international law, except when drones are used in a war zone. Some authorities cite Article 51 of the United Nations Charter, which codifies the right of nations to self-defense—permit-

*Some estimates of civilian casualties of drone attacks run into the thousands...*

ting the use of drones as weapons even outside of war zones—but others dispute this. Pragmatists also argue both sides of the question, some holding that “targeted

assassinations” are more precise and less costly in terms of life and material than other options. Opponents argue that the drone attacks are not precise enough and in any case have had a damaging strategic effect as non-combatants suffer disproportionately in most drone attacks, even when the intended target is killed.

At this point, we are in the nether region between international law and just war thinking. In his Nobel Prize Acceptance Speech, President Obama succinctly phrased just war theory: “... war is justified only when certain conditions [are] met: if it is waged as a last resort and in self-defense; if the force used is proportional; and if, whenever possible, civilians are

spared from violence.” The war in Afghanistan may have begun in self-defense, and many would agree that there were no other options in the fall of 2001, but many others argued and still argue that the response to the 9/11 attacks should have employed police methods rather than military force. Whatever the situation was in 2001, there seems little justification for employing military tactics against terrorists at this point. In fact, however successful they are as a tactic, in strategic terms drone strikes have been counterproductive, straining relations and

cooperation with both Afghanistan and Pakistan and turning much of the world's public opinion against targeted assassinations carried out by robots.

Conditions for the conduct of war, however, leave little room for debate. Perhaps the use of drone-mounted missiles against individual persons is more proportionate than carpet bombing or indiscriminate artillery barrages directed at the same individuals, but the size of the weapons used guarantees significant loss of life and property. Some estimates of civilian casualties of drone at-



*Reaper pilots take control at Kandahar Airfield, Afghanistan*

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attacks run into the thousands, and most agree that victims include women and children. Many theologians and moral and legal experts condemn the use of drones as weapons.

Raz Mohammad, an Afghan Peace Volunteer, spoke of the drone attacks and their effect on his country in a recently published interview with Voices for Creative Nonviolence. His comment closes this discussion: “...drones don't bring peace. They kill human beings. . . Drones don't improve people's lives, they limit people's lives.” ~

# Toward a Nuclear Weapons-Free Future?

by David Cortright

We live at a time of nuclear paradox: almost daily reminders of the potential weapons threat from North Korea and Iran amidst widespread support for the goal of abolishing nuclear weapons. Pyongyang, the capital of North Korea, has conducted three nuclear tests and has declared the country to be a nuclear weapons state. Many fear that Iran may be following a similar path toward nuclear weapons capability. India and Pakistan have approximately a hundred nuclear weapons each, and Israel has a similar number. The proliferation danger is growing. On the other hand, the threat of nuclear war between the United States and Russia has virtually disappeared and the two countries have reduced their strategic stockpiles by 80 per cent. President Obama and other world leaders have declared their support for a world without nuclear weapons. Former U.S. Secretary of State George Shultz, former Defense Secretary William Perry and other senior security experts are calling for nuclear weapons abolition.

Which is it? Are we heading toward a proliferation armageddon or a nuclear weapons-free world? More than two dozen countries have abandoned nuclear weapons programs. What lessons can we learn from the experience of those countries for the goal of reducing and eliminating nuclear dangers? Is there a relation between the prevention of nuclear proliferation and achieving disarmament among the major powers? What can the United States do to reduce and eliminate continuing nuclear dangers?

Solving the challenge of nuclear proliferation in North Korea and Iran is an urgent priority. Over the years U.S. and international diplomats have attempted without success to persuade the two regimes to denuclearize. Pyongyang has on occasion restrained its nuclear program—notably in the Agreed Framework of 1994 and the 2005 Statement of Principles—but on

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## *Are we heading toward a proliferation armageddon or a nuclear weapons-free world?*

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each occasion tentative agreements have unraveled. Sanctions by the United States and the UN Security Council have slowed the regime's nuclear program and impeded its ability to earn revenues from weapons trafficking, but coercive measures have not been effective in stopping the nuclear program. A diplomatic solution combining both sanctions and incentives ultimately will be necessary to resolve the crisis.

In Iran as well diplomats have sought a diplomatic solution, but agreement with the Tehran regime has been elusive. Iran does not yet have nuclear weapons capability, so there is time for diplomacy to work, but success will require a different approach than what has been attempted so far. U.S. and UN sanctions have slowed Iran's nuclear development, but they are not capable of preventing nuclearization. As with North Korea a long term solution in Iran will require patient and persistent diplomacy that combines incentives with sanctions.

Over the years some two dozen

states have halted nuclear development programs or dismantled weapons they either developed or inherited. Prominent examples from the early 1990s include South Africa, which abandoned its nuclear program during the transition to a non-racial democracy, and Ukraine, which gave up hundreds of Soviet-era nuclear weapons on its soil in exchange for security guarantees and economic assistance from the U.S. and Russia. The evidence from these and other cases reveals three conditions under which states have been willing to give up nuclear weapons programs: when their security situation improves; during a shift in political governance toward greater democracy; and when persuaded by positive inducements.

History confirms that nonproliferation and disarmament cannot be achieved through coercive means such as military threats and punitive sanctions. Political leaders in proliferating countries must decide on their own that nuclear weapons are illegitimate and counterproductive. Positive inducements are likely to be more effective in this process than negative pressures. Coercive disarmament worked only once, in the exceptional case of Iraq, which was defeated in war in 1991 and subject to draconian multilateral sanctions during the following decade. No one wants to repeat that experience. In all other cases nations have given up the nuclear option when they feel they have more to gain in the process than they might lose.

This does not mean that sanctions have no role to play in achieving nonproliferation and disarma-



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ment. Sanctions have helped in some cases in raising the price and slowing the progress of nuclear weapons development. Sanctions are most effective, however, as a tool for bargaining. The offer to lift sanctions can serve as a potent inducement for cooperation. The art of diplomacy lies in creatively blending pressures and inducements to exert persuasive influence and reward a state for adopting a desired change in policy.

Empirical evidence shows that inducement policies are more successful than sanctions, and that the combination of incentives and sanctions is more effective than the use of incentives alone. The best approach is a strategy of diplomatic give-and-take that combines security and economic reassurances with conditional reciprocity, promising inducements

in exchange for nuclear restraint and reciprocity. This is the approach the United States should adopt in the cases of North Korea and Iran. We should offer security assurances and a commitment to normalize diplomatic and commercial relations, in exchange for a verified end to nuclear weapons development.

Success in

stemming the dangers of nuclear proliferation in North Korea, Iran and other states depends upon progress toward achieving global disarmament. Shultz, Perry and other former officials argue that preventing the spread of nuclear weapons requires giving up all nuclear weap-

ons, including those of the major powers. The United States

cannot convince others to forgo the nuclear option if we retain thousands of weapons for ourselves. It's like preaching temperance from a bar stool. The Nuclear Nonproliferation Treaty (NPT) is based upon a bargain in which most states agree not to develop nuclear weapons in exchange for a commitment by the five recognized nuclear powers—the U.S., Russia, France, China and the United Kingdom—to give up their weapons. Article VI of the NPT specifically requires the nuclear weapons states to negotiate in good faith for disarmament. While the U.S. and Russia have reduced their stockpiles, they show no sign of being serious about giving up nuclear weapons. Many states bristle at the double standard of a few states keeping the bomb while all others give it up. The resulting resentments make it more difficult to agree on urgently needed steps to prevent nuclear terrorism and stop the spread of weapons technology.

By their very existence nuclear weapons foster proliferation. Their presence is an inducement to acquisition. This has been the historic dynamic among states and is especially evident today in the

accelerating arms race between India and Pakistan. After India tested its first nuclear weapon in 1974, leaders in Pakistan vowed to “eat grass” if necessary to marshal the necessary resources to match India’s nuclear capability. This is what author Jonathan

Schell terms the “proliferance” effect: when a country acquires or seeks nuclear

weapons, it prompts rival states to seek countervailing capability. Secretary of State Hillary Clinton made a similar point in remarks at the U.S. Institute of Peace in Washington, D.C. in October 2009: “The nuclear status quo is neither desirable nor sustainable. It gives other countries the motivation or the excuse to pursue their own nuclear options.” As long as the United States and the other major powers continue to possess these weapons, nuclear nonproliferation efforts will be hampered.

Addressing nuclear dangers and achieving further progress in denuclearization will require U.S. leadership. The most urgent task is building security cooperation with Russia and the other nuclear powers and negotiating additional agreements to reduce nuclear weapons toward zero. The major powers also must work together to ease regional tensions on the Korean peninsula, in the Middle East and in South Asia. The United States must also lead by example in reducing our own nuclear arsenal. This will improve our ability to address regional proliferation challenges and will help to move the world toward the declared goal of a nuclear-weapons-free future.

*By their very existence nuclear weapons foster proliferation.*



**Gave up nuclear weapons**

Belarus South Africa  
Kazakhstan Ukraine

**Abandoned nuclear weapon development**

Algeria South Korea  
Argentina Sweden  
Brazil Switzerland  
Egypt Syria  
Iraq Taiwan  
Libya

**Nuclear Latent—capacity to build nuclear weapons but has not:** Japan

**\*Declared nuclear weapons**

Russia: 8,500 UK: 225  
USA: 7,700 Pakistan: 90-110  
France: 300 India: 80-100  
China: 240 North Korea: <10

**\*Undeclared:** Israel 80-200

\*approximate number

Sources: Nuclear Weapons Archive; Federation of American Scientists

# Disarming the Heart

by Rita Kowats

When all is said and done, our call in this life is simple: Love God, Love Self, Love Others. Love is born through a rigorous process of disarming the heart. It is an act of unparalleled trust. It frightens us, so we fiercely protect our center like petals protecting the heart of a flower. The choice to unveil the beauty of the center leaves us vulnerable, so we resist and protect it. I am deeply grateful for the witness of many prophets who faithfully do the hard work of disarming so that they can preach the truth from a clean place. Because they are doing it, I believe that it is possible.

The practice of disarming the heart is so important that without it, we have no moral authority to do justice. Our call to do justice presupposes the call to let go of the ego entrapments that motivate us: unbridled power, arrogance, addictive control, unfocused fear, selfish competition, resentment. The more these attitudes motivate us, the more we stifle dialogue with an adversary; however, knowledge and acceptance of our entrapments create openness and opportunity for dialogue. Paradoxically, this is a very strong place from which to do justice. When we are committed to disarming the heart, we are truly “walking the talk.”

Although the practice of disarming the heart is difficult, we can do it in simple and practical ways. Foremost, the process necessitates a degree of solitude and silence in which we have the space to allow peace to germinate. With-

out peace we cannot bore through the clamor of ego enough to see and recognize the needs of one another, much less the needs of the world. We unconsciously allow the clamor to persist because it throws a safe cloak around our inner core. We fear the power of our deepest self because if that gift is acknowledged, life becomes dangerous



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and demanding. It's easier to hide the prophet in us. But we must do the work, and expose the prophet, because unconscious “peace” only plays at doing justice.

Within the moments of silence and solitude which we carve out, saying mantras can be a powerful spiritual tool. A friend of mine leafleted weekly at a nuclear submarine base in Puget Sound. To stay alert and focused at 6:00 A.M. she recited, “Come Lord Jesus, set us free.” It was a plea to let go of the fear and prejudice which blocked leafleters and workers from honest dialogue. Sometimes preoccupied by angry challenges or still half asleep, she forgot to say the mantra. A frequent traveler into the base came in a pickup truck with a rifle on a rack. She would think, “Oh, does this guy

hate me.” One day she was able to pay attention when the truck came through. The driver looked depressed, and from some place in her she blurted, “How are you this morning?” He responded, “How am I? I'm terrible. How else would I be, having to go in there every day and do the work I have to do?” They were connected from that moment on, because they both had allowed the Spirit to disarm their egos.

We are sometimes unable to dialogue peacefully because we cache resentment and blame, fingertip ready to call up on cue. Such arming of the heart causes violence and blocks progress toward achieving justice. Buddhists have a practice of forgiveness in which they pray to forgive self and others for all conscious and unconscious

harmful acts. I think this prayer should be a part of every training for nonviolent action, and a daily practice for anyone serious about falling in love with God, self and others.

Finally, I want to say something on behalf of ego. I embrace it because it's in the mix of being human. Like the petals which

*When we are committed to disarming the heart, we are truly “walking the talk.”*

surround the heart of the flower, it has a purpose. When strong and focused, it keeps us safe and gives us the courage to love. The goal is to harness the ego, not annihilate it. We want to have a sense of humor about it all, lest we



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[www.stopwaitopen.com](http://www.stopwaitopen.com)

*The more fear we have... the more inclined we are to set up protective barriers...*

become zealots to whom no one wants to listen. Meister Eckhart says that “God laughs and plays,” and that works for me! The more fear we have of exposing our own complicity in injustice, the more

inclined we are to set up protective barriers; however, if we hold our own flawed natures lightly, we are less likely to attack our adversaries for their flawed natures. Disarming in this way doesn’t mean we have to condone the unjust action. It simply means that we accept our commonality as human beings.

In his poem, “Peace,” Gerard Manley Hopkins offers a unique description of heart-disarmament: “*And when peace here does house, he comes with work to do. He does not come to coo, he comes to brood and sit.*”<sup>1</sup> May our brooding create a peace which births justice. ~

<sup>1</sup>Gerard Manley Hopkins, ed. Robert Bridges, *Poems of Gerard Manley Hopkins*, Digireads.com Publishing: 2010

## Between Two Worlds



Gilles Mingasson for Der Spiegel

Brandon Bryant joined the Air Force looking for a free education. He served as a drone pilot: first in Iraq, then operating out of a small, windowless building in New Mexico.

In six years, he conducted over 6,000 missions, targeting lasers, flying drones and watching people marked as potential targets—learning their daily routines—so as to be prepared should the authorized order come to send the missile. Once, he watched a small child walk in front of the missile fired at a house they had been cleared to destroy. It was too late for the missile to be retargeted. He was well aware that this war was not “clean.” The killing was very real for Brandon, and it impacted him deeply.

Brandon would watch his actions destroy homes and kill people every day, and then he would step out of his building into the sunlit grassy fields of America. Transitioning between the battlefield and his home every day was a struggle, and he found it difficult to function in the midst of everyday life. Brandon left the Air Force. Yet, he still feels caught between the two worlds of killing and peace, of war and stability.

Abé, Nicola. “Dreams in Infrared: Woes of an American Drone Operator.” *Spiegel Online*. 14 Dec. 2012.

## Hanford: Nuclear Consequences

The situation at the Hanford Nuclear Reservation shows that the issues of nuclear weapons extend beyond morality and defense. This 586-square-mile area in southeastern Washington was used to produce the plutonium that went into the first nuclear bomb as well as Fat Man, the bomb detonated over Nagasaki, Japan. After WWII, the site expanded to provide for the nuclear demands of the Cold War. Most of the reactors were shut down between 1964 and 1971, yet 177 nuclear reactor tanks, long past their originally planned average 22-year lifespan, still store 56 million gallons of high level radioactive waste. Hanford is the most contaminated site in the United States.

Over the years, a third of the tanks have leaked at least one million gallons of radioactive waste into the soil and groundwater which feeds into the Columbia River. The problem was thought to be resolved, yet in February, it was announced that six of the single shell tanks holding the waste are each leaking 15 or 300 gallons of waste each year, and one double-shell tank (designed to stop previous outflow) is leaking from the first barrier. Studies have shown that these underground tanks also have a risk of explosion due to the buildup of hydrogen gas generated by the waste.

The building of a Waste Treatment Plant (WTP) at Hanford has been continually delayed due to budget overruns, design errors and questionable efficacy and safety. Without a concerted, sustained effort towards clean up, the problem will only continue to grow, more radiation will leak and untold environmental and health consequences will result.

Source: Hanford Challenge, [hanfordchallenge.org](http://hanfordchallenge.org)

*“In our way of life, in our government, with every decision we make, we always keep in mind the Seventh Generation to come.”*

—Oren Lyons, Iroquois Leader

# A Recipe for Nonviolent Parenting

by Frida Berrigan

**m**y son has fat little hands—the kind where knuckles sink in instead of stick out. Seamus Philip is nearly seven months old and learning to use his hands to grab and pull and caress and play. He's not going to be operating machinery or doing intricate bead work any time soon, but every day his adeptness grows.

I look at his impossibly small and pudgy hands sometimes and imagine what they will be like years from now. Will they grow up and wear a wedding ring? Play the piano? Tickle a new generation of children?

Will his hands know how to pump a heart that has stopped beating? Load, aim and fire a gun? Paint beautiful nature scenes like Grandmother Liz? Grow vegetables? Harden into fists? Weave tapestries?

Some of what I can imagine his hands doing makes me happy and misty-eyed and other possibilities terrify me. How do I ensure one outcome and not the other? As a mother, can I write the script of his life? No way!

That is the worst possible thing to attempt. The harder I tried, the more I would fail.

Can we make him a nonviolent person? His father and I could try and control what he is exposed to, shape what he likes, police his interests and make sure nothing we disapprove of gets through. Modern dance instead of football? Contact improv not kung fu? That would be hard for lots of reasons, not the least of which would be that we would have to

come to an agreement about all those things.

What do we do? We will encourage him to play with blocks and trains, and make sure no G.I. Joes march into our house. We'll shoo him outside and show him how to love nature and living things. But what if exploring nature includes pulling the legs off daddy-long-legs and throwing rocks at squirrels? We will expose him to music, instruments, melodies, encouraging him to hear and make and feel beauty. But what if the music he ends up loving or making is loud and bone-shaking? We'll feed his imagination with books and stories and make believe. But what

*...provide the tools, impart the wisdom, love and protect the person...*

self.” They come through you but they are not from you, and though they are with you, they belong not to you. You can give them your love but not your thoughts. They have their own thoughts. You can house their bodies but not their souls, for their souls dwell in a place of tomorrow, which you cannot visit, not even in your dreams.

You can strive to be like them, but you cannot make them just like you.

Eureka! That's it, right? Strive to be like them! Seamus is warm, loving

and expresses what he needs and wants. He is free of artifice, guile and hidden agendas. He has no ego, baggage or insecurity. If I work to be like him, wouldn't I be a

better person? Rather than trying to shape him in my image, why don't I embrace his boundless wonder, inexhaustible curiosity and hearty appetite for life! That is the answer, or at least part of it. He does have his limitations, though. He's not perfect. He spits up a lot, poops in his pants and can't even say please or thank you, yet. I am not striving for total regression!

Strive to be like him and try to do what my parents did: provide the tools, impart the wisdom, love and protect the person and let go of the rest. Oh, and never lie.

That is a tall order. But maybe it adds up to a recipe for nonviolent parenting. ~

A longer version of this article originally appeared at Waging Nonviolence. Reprinted with permission from Waging Nonviolence. <http://wagingnonviolence.org/feature/a-recipe-for-nonviolent-parenting/>



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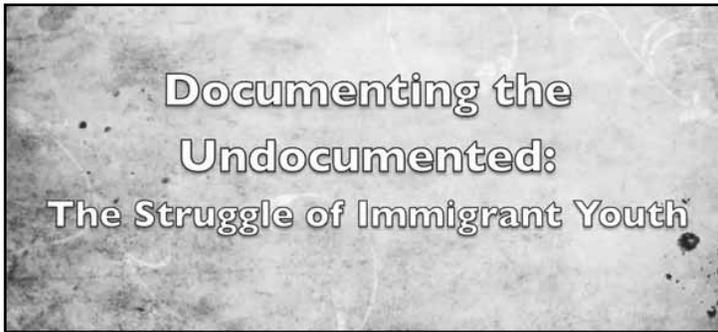
if he heads in a dark direction? What if, what if, what if?

A line from a poem by Kahlil Gibran keeps surfacing for me. “Your children are not your children, they are the sons and the daughters of life's longing for it-



## Just Video Contest

Over 40 entries...and the winner is



Congratulations Holy Names Academy Social Justice Committee  
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## Women's Justice Circles

Spring Leadership Training—Sunnyside, WA



A new Justice Circle is in progress at the Washington Corrections Center for Women (Purdy). The women are addressing the issue of safe, accessible and affordable housing options after release from detention.

## Catholic Advocacy Day

Largest Turn Out Ever!

Close to 600 registered for *Compassion and Justice for All*



Legislative District 46

In collaboration with the Dialogue for Justice partners we:

- ✂ Made 120 legislative appointments
- ✂ Coordinated 7 buses from North, South, East and West to bring people to Olympia

## Federal Legislation

Go to [www.ipjc.org](http://www.ipjc.org)

Send a message to Congress:

- ✂ Immigration
- ✂ Human Trafficking
- ✂ Gun Control
- ✂ Disarmament

## Human Trafficking



- ✂ Join or start a vigil
- ✂ Show a DVD
- ✂ Lead a prayer
- ✂ Call us for a speaker

**Thank you for your support & contributions!**

In memory of Mary Byron, mother of Judy Byron, OP  
Carol Fleming, OP • Mary DeForrest • Connie Walsh, OP

# peace & justice center

*intercommunity peace & justice center*

## WOMEN'S CONVOCATION V: GRACE ON THE MARGINS

Over 1600 women and men of faith gathered on April 12-13 with hope in their hearts for Convocation V: an incredible weekend of speakers, music, ritual and the theatrical debut of the new musical, *Grace on the Margins*.



This has been the most memorable 2 days of prayer, deep treasures opened, challenges, and feelings of solidarity with so many. You couldn't have planned all of this to evolve so much grace.



We particularly felt empowered on Saturday when we met with other young adults. After hearing their thoughts and hopes for the Church, we feel renewed in our faith and the bright future to come.



The most meaningful experience for me was to hear how the speakers found grace on the margins. It gave me hope that our everyday struggle with the issue of meeting Jesus on the margin can be impacted by the small efforts we make.

My great appreciation for your efforts to support women in the Church and to foster hope.



So much heart, passion, energy, in-depth presentations, sharing, convergence of love in one place that will go out from here. All was grace.

## Intercommunity Peace & Justice Center

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## Resources

### Websites

**United Nations Office for Disarmament Affairs**  
International treaties, reports and information on  
global disarmament—[www.un.org/disarmament](http://www.un.org/disarmament)

### Fourth Freedom Forum

Realistic solutions to today's most urgent global  
security threats—[www.fourthfreedomforum.org](http://www.fourthfreedomforum.org)

### Peace Action

The nation's largest grassroots network for peace  
[www.peace-action.org](http://www.peace-action.org)

### Reaching Critical Will

The disarmament branch of the Women's International  
League for Peace and Freedom  
[www.reachingcriticalwill.org](http://www.reachingcriticalwill.org)

### Pax Christi

A global Catholic network that works to establish  
peace, respect for human rights and reconciliation  
[www.paxchristi.net](http://www.paxchristi.net)

### Friends Committee on National Legislation

Research, information and action alerts on weapons  
and disarmament—[www.fcnl.org](http://www.fcnl.org)

**For additional resources on Disarmament and  
Peace—**[www.ipjc.org](http://www.ipjc.org)

### Films

***The Forgotten Bomb*** (2010, 95 min)

A documentary examining our prospects for living in  
a nuclear-free world

***Conviction*** (2006, 43 min)

The story of three Dominican Sisters who felt  
a personal responsibility to act against the  
proliferation of nuclear arms (Available from IPJC)

***Soldiers of Peace*** (2008, 85 min)

A documentary featuring individuals and groups  
choosing to act for peace and disarmament in 14  
countries around the world