WOMEN WAR & PEACE: Discussion Guide
Resolution A028 from 2003
General Convention of The Episcopal Church
Encourage Support for Women and Children in War-Torn Areas
Resolved, That the 74th General Convention encourage dioceses to assist all Episcopalian to learn about the plight of and provide support for women and children of all faiths in war torn areas, recent examples including Israel/Palestine, Afghanistan, Iraq, Colombia, Sudan, and Liberia.
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With some notable exceptions, war has been, for thousands of years, the domain of men. While most of the war gods in the ancient world were male, About.com lists 21 female war goddesses, some of whom doubled as love and fertility goddesses. Joan of Arc who lived 1412 – 1431 asserted that she had visions from God that instructed her to recover her homeland from English domination late in the Hundred Years War. She is always portrayed as a warrior wearing armor.

For the most part, however, we tend to recoil at the words “war” and “women” in this title. Our experience as women with the activity of “war” is that we lose people we love, sons, husbands and boyfriends, and now daughters as well. We are generally not attracted to war or armed conflict of any kind. But if you threaten our children, you will see a different side of us.

Over and over again, particular women have declared the cause of peace in the public square, Julia Ward Howe and Eleanor Roosevelt to name a couple. In 1870, in the wake of the Civil War, Julia Ward Howe wrote the proclamation which would inaugurate Mother’s Day.

*Arise, then, women of this day!*

*Arise, all women who have hearts,*  
*Whether our baptism be of water or of tears!*

*Say firmly: “We will not have great questions decided by irrelevant agencies,*  
*Our husbands will not come to us, reeking with carnage, for caresses and applause.*  
*Our sons shall not be taken from us to unlearn*  
*All that we have been able to teach them of charity, mercy and patience.*  
*We, the women of one country, will be too tender of those of another country*  
*To allow our sons to be trained to injure theirs.”*

*From the bosom of the devastated Earth a voice goes up with our own.*  
*It says: “Disarm! Disarm! The sword of murder is not the balance of justice.”*  
*Blood does not wipe out dishonor, nor violence indicate possession.*  
*As men have often forsaken the plough and the anvil at the summons of war,*  
*Let women now leave all that may be left of home for a great and earnest day of counsel.*

*Let them meet first, as women, to bewail and commemorate the dead.*  
*Let them solemnly take counsel with each other as to the means*  
*Whereby the great human family can live in peace,*
Each bearing after his own time the sacred impress, not of Caesar, 
But of God.

In the name of womanhood and humanity, I earnestly ask
That a general congress of women without limit of nationality
May be appointed and held at someplace deemed most convenient
And at the earliest period consistent with its objects,
To promote the alliance of the different nationalities,
The amicable settlement of international questions,
The great and general interests of peace.

How true the passion of this desire for peace rings today. In the 20th century during the first UN general assembly in 1946, Eleanor Roosevelt insisted passionately that “women should seek, and be granted, the opportunity to ‘share in the work of peace and reconstruction as they did in war and resistance”

Sixty-five years later, the work of peace is still the arena of men. In a speech delivered by Michelle Bachelet in March 2011, newly appointed Under Secretary General and Executive Director of UN Women, “UN Women researched 24 peace processes since the mid 1990s and found that women averaged fewer than 8% of the members negotiating delegations representing parties to a conflict. No woman has been appointed as chief mediator on a UN managed peace process. A study of 585 peace agreements concluded between 1990 and 2010 found that just 16% contained any reference to women at all.”

Many resolutions has been passed at the UN, most importantly Resolution 1325 in 2000, however, “as Mrs. Roosevelt knew, obtaining formal equality was not the same as enjoying substantive equality, just as having one’s rights officially recognized is not the same as being able to exercise them, much less to effect social change.”

Today it is now widely acknowledged that women are used as a tactic of war.
In many parts of the world, it is more dangerous to be a woman than a soldier. Women suffer through rape, executions, mutilations, displacement, detention, trafficking, and mistreatment in camps. War changes power relations in families resulting in more domestic violence and in post conflict periods, families and societies experience a total breakdown in structure causing women to be even more neglected.

What is more difficult for the world to acknowledge is that women need to be part of all peace negotiations so that other models of dealing with conflict become preferred over war and in situations where armed conflict cannot be avoided, the post conflict processes will address the needs of those most affected.

Research on the human brain in the last 25 years has given us a solid basis for arguing that women actually can more effectively contribute to negotiating peace than men. “The advantage of having women participate is that women tend not to be locked into either-or thinking, use empathy to understand the other person’s position, and can compromise without losing face” (a statement from Jean Shinoda Bolen’s new book Like A Tree.)

To go a step further, it has been shown that the absence of women is peace processes actually contributes further to the aftermath of armed conflict.

As the Global Network of Women Peacebuilders recent statement submitted to the CEDAW committee states “Moreover, women’s lack of participation in decision-making increases their vulnerability to sexual and other forms of violence. This is especially true in pre and post conflict situations where economic and social rights such as the right to own property; right to education and quality health services; stable legal status; and access to employment and other civil and political rights are deeply impacted. As a result, women and girls end up being subjected to discriminatory practices such as forced marriage, trafficking and forced prostitution, to name a few.”
We must take a stand now for the good of the world. I believe we have become complacent. We don’t have a draft so many of us are not affected every day with the collateral damage of war, we think. Some of us may not even know one brave soul who is currently fighting for our country. But we are one world. The violence that happens in Afghanistan affects all of us. The loss of life we see all around us due to armed conflict affects all of us. War is actually a word that is hardly used any more. We couch armed conflict in more neutral language so that we don’t have to feel the harshness of it. We call it insurgencies or disturbed states. However, we know violence and no one can dull the sting of loved ones dying.

We are however, women and men of faith. God has given us hope and she has given us a voice.

Hope is an orientation of spirit, an orientation of the heart. It is not the certainty that something will turn out well, but the conviction that something makes sense, no matter how it turns out” Vaclav Havel

I hope you will join me in learning from the examples of women’s strength, courage and wisdom as we watch together this series of films entitled Women War and Peace. In this little booklet you will find the resources and information you need to host a discussion groups based on the 5 films in the series. Let us work together to call for peace and security for women, children and men everywhere.

God’s peace and blessings to you.

In faith, Kim Robey
Executive Director, AWE
WOMEN, WAR & PEACE

*Women, War & Peace* is a bold new five-part PBS mini-series challenging the conventional wisdom that war and peace is men’s domain. A co-production of THIRTEEN and Fork Films, *Women, War & Peace* places women at the center of an urgent dialogue about conflict and security and reframes our understanding of modern warfare. The series reveals how the post-Cold War proliferation of small arms has changed the landscape of war, with women becoming primary targets and suffering unprecedented casualty rates. Simultaneously, they are emerging as necessary partners in brokering lasting peace and as leaders in forging new international laws governing conflict.
When the Balkans exploded into war in the 1990s, reports that tens of thousands of women were being systematically raped as a tactic of ethnic cleansing captured the international spotlight. *I Came To Testify* is the moving story of how a group of 16 women who had been imprisoned by Serb-led forces in the Bosnian town of Foca broke history’s great silence – and stepped forward to take the witness stand in an international court of law. Now, as Bosnia is once again in the headlines with the capture of Bosnian Serb wartime general Ratko Mladic, the women agree to speak for the first time since then, on condition that we keep their identities hidden for their protection. “Witness 99,” who was held at gunpoint for a month with dozens of other women in a sports hall in the center of town remembers: “We were treated like animals. But that was the goal: to kill a woman’s dignity.” Their remarkable courage resulted in a triumphant verdict that led to new international laws about sexual violence in war. Returning to Bosnia 16 years after the end of the conflict, *I Came To Testify* also explores the chasm between this seismic legal shift and the post-war justice experienced by most of Bosnia’s women war survivors.

*Narrated by Matt Damon*

Pray the Devil Back to Hell is the astonishing story of the Liberian women who took on the warlords and regime of dictator Charles Taylor in the midst of a brutal civil war, and won a once unimaginable peace for their shattered country in 2003. As the rebel noose tightened around the capital city of Monrovia, thousands of women – ordinary mothers, grandmothers, aunts and daughters, both Christian and Muslim – formed a thin but unshakeable line between the opposing armed forces. Armed only with white t-shirts and the courage of their convictions, they literally faced down the killers who had turned Liberia into hell on earth. In one memorable scene, the women barricaded the site of stalled peace talks in Ghana and refused to move until a deal was done. Their demonstrations culminated in Taylor’s exile and the rise of Africa’s first female head of state, Ellen Johnson Sirleaf. Inspiring and uplifting, Pray the Devil Back to Hell is a compelling example of how grassroots activism can alter the history of nations.

*Narrated by Leymah Gbowee*

When the U.S. troop surge was announced in late 2009, women in Afghanistan knew that the ground was being laid for peace talks with the Taliban. *Peace Unveiled* follows three women who immediately began to organize to make sure that women’s rights don’t get traded away in the deal. One is a savvy parliamentarian who participated in writing the Afghan constitution that guarantees equality for women; another, a former
midwife who is one of the last women’s rights advocates alive in Kandahar; and the third, a young activist who lives in a traditional family in Kabul. Convinced that the Taliban will have demands that jeopardize women’s hard-earned gains, they maneuver against formidable odds to have their voices heard in a peace jirga and high peace council. We go behind Kabul’s closed doors as the women’s case is made to U.S. Ambassador Karl Eikenberry, U.S. Ambassador-at-Large for Global Women’s Issues Melanne Verveer, General David Petraeus and Secretary of State Hillary Clinton, who promises the women that “peace and justice can’t come at the cost of women and women’s lives.” But will this promise be kept?

Narrate by Tilda Swinton

THE WAR WE ARE LIVING

If you ask Colombia’s city-dwellers and governing political class, they’ll tell you the country’s forty-year-old civil war is over. But The War We Are Living reveals the “other” Colombia, in rural areas far away from the capitol, where the war is all too real – and now the battle is over gold. In Cauca, a mountainous region in Colombia’s pacific southwest, two extraordinary Afro-Colombian women are fighting to hold onto the gold-rich land that has sustained their community through small-scale mining for centuries. Clemencia Carabali and Francia Marquez are part of a powerful network of female leaders, who found that in wartime women can organize more freely than men. As they defy paramilitary death threats and insist on staying on their land, Carabali and Marquez are standing up for a generation of Colombians who have suffered terrorization and forced displacement as a deliberate strategy of war. If they lose the battle, they and thousands of their neighbors will join Colombia’s four million people – most of them women and children – who have been uprooted from their homes and livelihoods.

Narrate by Alfre Woodard

WAR REDEFINED

The capstone of Women, War & Peace, War Redefined challenges the conventional wisdom that war and peace are men’s domain through incisive interviews with leading thinkers, Secretaries of State, and seasoned survivors of war and peace-making. Their experiences reveal how the post-Cold War proliferation of small arms has changed the landscape of war, with women becoming primary targets and suffering unprecedented casualty rates. Simultaneously, they describe how women are emerging as necessary partners in brokering lasting peace and as leaders in forging new international laws governing conflict. War Redefined reframes our understanding of modern warfare through probing conversations with Secretary of State Hillary Clinton and former Secretaries of State Condoleezza Rice and Madeline Albright; Liberian peace activist Leymah Gbowee; Bosnian war crimes investigator Fadila Memisevic; Zainab Salbi, Founder of Women for Women International; globalization expert Moises Naim; and Cynthia Enloe of Clark University, among others.

Narrate by Geena Davis
BIOS OF THE EXECUTIVE PRODUCERS

ABIGAIL E. DISNEY is a filmmaker and philanthropist. Her longtime passion for women’s issues and peacebuilding culminated in her first film, the acclaimed PRAY THE DEVIL BACK TO HELL, about the Liberian women who peacefully ended their country’s fourteen-year civil war. She is currently Executive Producer of the groundbreaking PBS mini-series WOMEN, WAR & PEACE, the most comprehensive global media initiative ever mounted on the role of women in peace and conflict.

Along with her husband, Pierre Hauser, Abigail co-founded the Daphne Foundation, which works with low-income communities in the five boroughs of New York City. Her work in philanthropy, women’s engagement and leadership, and conflict resolution has been recognized through the Epic Award from the White House Project, the Changing the Landscape for Women Award from the Center for the Advancement of Women, and the prestigious International Advocate for Peace (IAP) Award from the Cardozo Law School’s Cardozo Journal of Conflict Resolution. In addition, Abigail holds degrees from Yale, Stanford, and Columbia. She lives in New York City with her husband and four children.

PAMELA HOGAN is executive producer of the PBS mini-series WOMEN, WAR & PEACE. Previously, she has been at the forefront of PBS’s Emmy-winning, international documentary series WIDE ANGLE, a standard setter in the coverage of global women’s issues throughout its eight seasons on the air. Serving as WIDE ANGLE’s series producer for its first 6 seasons, then executive producer for its 7th, Hogan oversaw 70 hours of documentaries filmed in 50 countries. She has originated such films as TIME FOR SCHOOL (Overseas Press Club Citation, Gabriel Award, IDA Nominee), a 12-year project covering the global education crisis through the stories of seven children in seven countries, and Emmy Winner/Sigma Delta Chi Best Documentary Winner LADIES FIRST, about the political leadership of Rwanda’s
women 10 years after the genocide. Her other credits include: Senior Producer, Bill Moyers: Earth on Edge; Director/Co-Producer, Ultimate Weapon: The H-Bomb Dilemma (History Channel); and Field Producer for the Peabody Award-winning To Be An American (NBC). Hogan also recently completed an independent film called Looks Like Laury, Sounds Like Laury, about the mother of two young children who is grappling with premature dementia.

GINI RETICKER is one of the world’s leading documentary filmmakers whose primary focus is on individuals, particularly women, engaged in struggles for social justice and human rights. She is executive producer of the PBS mini-series WOMEN, WAR & PEACE, which challenges the conventional wisdom that war and peace are men’s domain. Previously, Ms. Reticker directed the 2008 award-winning documentary PRAY THE DEVIL BACK TO HELL, about the Liberian women who overcame barriers of gender and politics to end their country’s century-long civil war. She also produced ASYLUM, the 2004 Academy Award-nominated short documentary focusing on the Ghanaian woman who fled female genital mutilation to seek asylum in the U.S., and was the producer/director of the 1994 Sundance Film Festival award-winning HEART OF THE MATTER, the first full-length documentary about the impact of HIV on women in the United States. For PBS’s WIDE ANGLE, she produced and directed the 2005 Emmy Award-winning LADIES FIRST, about Rwandan women’s political leadership 10 years after their country’s genocide, and directed CLASS OF 2006, about the first women in Morocco to graduate from an imam academy.
FOR THOSE SUFFERING FROM WAR

O God, Creator and Sustainer, look with compassion on all persons who have suffered loss due to the effects of war, violence, terror, and insurgency. Your merciful support is sought for the families whose homes have been attacked, whose fathers, mothers, sons, daughters, brothers and sisters have been wounded or killed, and whose means of livelihood have been destroyed. By your gracious favor may new life come forth from the ashes, and may a sense of your divine leadership guide those who are struggling to rebuild their lives.

May efforts to bring about safer and more peaceful communities prove successful, that weapons of war might effectually be transformed into tools for a healthy environment.

You are the One who has always led people from oppression into freedom, from the barren to the fertile, and from death into Life. So now change the hearts and minds of those who bring destruction, and fill us all with such good will to work for the common good, that war might cease and the world be constructed anew as a place where we might praise you as partners in the plenteousness of Creation.

All this we ask through faith in your Word made Flesh, whose suffering you used to show us your power over the evil of this world and open to us everlasting Life. Amen.

Prayer from Lifting Women’s Voices
By Rev Babs Meirs
Imagine you are a mother whose daughter is deathly ill with an unknown disease. You attribute her demise to a demon. You have lost hope of her recovery. From somewhere you hear of a healer, a man reputed to miraculously cure people. You are not of his people. You are an outsider, a person clearly foreign to his consideration and, therefore, assistance. He is just passing through the region and has stopped for the day to rest at someone’s home. Perhaps you hesitate. Perhaps you seek a friend’s advice on whether or not you should go to him with your daughter’s story. Perhaps you are willing to risk everything for your daughter’s life and leave immediately upon learning where he is staying.

You are standing outside the house, anxious for an audience; a solitary woman without a husband or father’s presence. Such cultural formalities, however, are inconsequential to your mission. You are granted entrance and meet the man; he is tired but present. You explain that a demon has possessed your daughter and beg him to heal her. He is surprised that you, an outsider, approach him with such a request, as is reflected in his pointed response: “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” A pregnant silence falls over the room. You, however, are undaunted. Your love for your daughter is stronger than the intimidation of the healer’s answer. Looking into his eyes you respond with both respect for the man’s position and with full faith in your purpose, “Sir, even the dogs under the table eat the children’s crumbs.”

The author of the Gospel of Mark does not describe the look on Jesus’ face at the Syrophoenician woman’s response. We only have his reply: “For saying that, you may go—the demon has left your daughter.” And according to the story, this actually happened. The child was healed and, we can assume, the mother rejoiced.

It is interesting that Jesus attributed the healing not to the mother’s faith, but to her words. A marginalized woman’s word speaking to the eternal Word created wholeness in a daughter and a family’s life. The mother risked violating social and cultural boundaries in voicing her need to one in authority with candor, strength and conviction. She had faith in her purpose; Jesus had faith in God. Her words spoke to the Word. This combination of faith and words crack open Jesus’ ministry. Through their interaction, the array of people intended to benefit from Divine Love through Jesus’ life expanded to include those previously considered marginal. This love continues to expand as we consciously reach-out to marginalized people in our own communities.

Using our voice to speak our truth is radical and often risky. The results of voicing a need or expressing discontent are often unforeseen, especially in dangerous situations like war or conflict. The women in these films voice their needs because, like the
Syrophoenician woman, they are tired of dealing with the demons in their homes. They risk transgressing social and cultural rules to make local and global authorities aware of the atrocities happening to women and children in the midst of war. They demand to be marginal no more. They demand to be heard. These women envision a future where all have voice; all are treated with respect and where all receive equal treatment. Ultimately, as does the Syrophoenician woman, they hold those in authority accountable for creating this vision, which is why they are so powerful. They voice what Power attempts to hide or ignore—pain, starvation, rape, illness, human trafficking, environmental degradation, and human displacement.

The reality of these stories may be overwhelming. But you are taking the first step, the most important step, in the journey to peace by listening. Listening changes the parties involved - the speaker in being heard and seen, and the listener in accepting another's story as part of her or his own. From this foundation, the story lives-out in relationship and as a result, more solutions are possible.

Where in your community are the women who need people to listen to their stories; the women who need help finding their voice again? What do they have to say that will expand the circle of Divine Love and healing through your relationship? Who are the women currently speaking-out in your community? What needs are they voicing that would benefit from the contribution of your voice and unique gifts?

Imagine you are sitting with an older woman; a refugee from a war-torn country. Her eyes fill with tears and her voice trembles as she remembers the atrocities she witnessed against women in the streets outside her home. You watch her strong, wrinkled hands rise-up in silent supplication for an answer, or at least some comfort, to these memories. Paradoxically, she also cries for the joy she feels that day in being part of the women’s group at church. You have gathered that afternoon to knit prayer shawls; a multi-cultural mélange speaking an array of languages and dialects. The gathering reminds her of the peaceful days in her home country spent cooking, making handcrafts and reading the Bible with other women. You cannot solve the problems in her country. You cannot erase the horrific experiences from her life. You can, however, listen to the weary voices around you and work with others to expand community so that deeper listening, healing and peace are made possible.

Many blessings in this journey on which you have chosen to embark. The world benefits from and needs your presence, voice and participation.
Scriptural reference:

Mark 7: 24-30


Information on and inspiration for the Syrophoenician woman from:


Jennie Ashlock
St. John’s Episcopal Church
Sylva, NC
“We the people of the United Nations to save succeeding generations from the scourge of war…. Reaffirm the equal rights of men and women…..” (Charter of the United Nations, 1945)

“….the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world…. (Universal Declaration of Human Rights, 1948)

“….discrimination against women violates the principles of equality of rights… is an obstacle to the participation of women on equal terms with men in… political, social and cultural life…. (Convention on the Elimination of all Forms of Discrimination against Women, 1981)

“….understanding of the impact of armed conflict on women and girls, effective institutional arrangements to guarantee their protection and full participation in the peace process can significantly contribute to the maintenance and promotion of international peace and security….” (Security Council Resolution 1325 on Women, Peace and Security, 2000)
These four quotations from United Nations documents are landmarks in the recognition of women’s right to participate in all aspects of peace and security policy making, and also a reflection of the continued denial of that right. The spirit of these landmarks, however, has imbued the multiple, varied and effective initiatives women have undertaken for peace from ancient times to the present. In the mid 19th century, the peace movement became international with the founding of organizations maintaining active memberships in many countries. Women’s struggle for equality became international as well. These trends converged in the early 20th century when the conference that resulted in the forming of the Women’s International League for Peace and Freedom convened at the Hague in an effort to stave off World War I. Since that time women’s citizen action and diplomacy have been launched in the face of every war and their political pressure and organizing have contributed to bringing warring parties to the peace table. Such action in the realm of international politics are echoes of what are now called “women’s traditional peace practices” applied in families and communities world wide and across communities in traditional and tribal societies.
Women, socialized and educated to provide for the survival and well-being of their families and communities, have applied the skills learned in their traditional roles to enhance the possibilities for peace. Some few women have always worked in the public arena, but since the World War I Hague gathering, ever greater numbers of women have taken to the streets, the halls of parliaments and the chambers of the United Nations, they push forward disarmament, human rights, sustainable development, environmental responsibility and non violent conflict resolution. In short, they have worked to advance those essential civil, political, economic, social and cultural changes integral to a just and lasting world peace. They have done most of this, often successful and effective work outside the governmental realm as active participants in a vibrant and growing global civil society. From its first global gathering at the UN World Conference on Women convened in Mexico in 1975 under the themes of “equality, development and peace,” the global women’s movement has pursued peace with tenacity and courage. Never more tenacious and audacious than when they conceived and lobbied through to adoption in 2000 of UN Security Council Resolution 1325 on Women, Peace and Security.

Since its foundation in 1945 the United Nations has provided international instruments which have served to validate and advance women pursuit of the political equality required to empower them to assume their rightful places at peace negotiation tables and in the offices and conference rooms where security policy is made. Legions of women are fully prepared to draft plans for sustainable peace and construct the foundations of an international security system that could eliminate war. It is becoming more widely recognized that women’s equality is an essential requirement for the achievement of sustainable world peace and human security. To make their particular and essential contribution to demilitarizing security, women must be fully empowered to engage in security policy making at all levels. Toward this end women are now mobilizing around the world to actualize the provisions of 1325 that declares their right to participation in all phases of the peace process, the responsibilities of combatants to protect them from all forms of war related gender violence, and to enable them to work with their governments and the United Nations for the prevention of armed conflict and the abolition of war as an institution. Toward this end they have contributed to national plans of action to fulfill the goals and requirements of 1325.

The film series “Women and War” vividly illustrates what is at stake, not only for women but for all humanity, in struggle to end war. It is intended to motivate more citizens to take up action toward that end. This resource contains a list of women’s peace organizations through which those who are motivated to take such action might work toward this goal.

8/17/11
This discussion guide provides a good starting place for bringing awareness of the issues to people’s attention. The most important thing is to USE it with a small group or at a Christian Education program –however it fits into your life and your church.

For use in a small group, you may want to use these basic circle principles from the Beijing Circles Resource:

- Gather a group between 3 and 8 people
- Consider it sacred space
- One person speaks at a time
- Speak and listen from the heart
- Encourage and welcome diverse points of view
- Listen with discernment rather than judgment
- Share leadership around the circle
- Decide together when decisions are made
- Offer experience instead of advice
- When in doubt, pause in silence
- Hold everything in confidence
- Open and close the circle by hearing each voice
HERE ARE SOME QUESTIONS TO GET YOU STARTED.

What is your overall reaction to this film? What words best describe how you’re feeling and responding to these women’s situations?

Who in this film most speaks to you? Why?

What would you like to say to the people in this film?

How was peace defined in this film?

When and where have you experienced oppression? Where do you see oppression happening around you?

What defines peace for you?

What values do you hold so dear that you would be willing to risk harm or imprisonment?

When have you felt silenced or that you could not speak? How was your feeling resolved?

Who can you talk to, outside of the discussion group, who may also be interested in these women’s stories; a community leader, politician, priest/minister, social service worker, a friend, students, youth group?
**WEBSITE RESOURCES FOR WWP**

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Amnesty International
http://www.amnesty.org/

1000 Peace Women around the world is a network of the women who jointly nominated for the Nobel Peace Prize.
http://www.1000peacewomen.org/index.php

Center for Women’s Global Leadership was formerly focused on the human rights of women and has recently added militarism to its concerns.
http://www.cwgl.rutgers.edu/

Code Pink is an activist group that does many publication actions and lobbying, recently involved in the flotillas to Gaza.
http://www.codepink.org/

Working group on Women Peace and Security
http://womenpeacesecurity.org/members/gatpw/

About-us
International Alert
http://www.international-alert.org/

WLP Women’s Learning Partnership
http://www.learningpartnership.org/

ICAN International Civil Society Action Network
http://www.icanpeacework.org/

Global Network of Women Peace Builders
http://www.gnwp.org

Institute for Inclusive Security – Women Waging Peace Network
http://www.huntalternatives.org/pages/82_women_waging_peace_network.cfm
1. **Call and write** your Congressional reps to urge them to 1.1. Execute further cuts in the military and transfer funds to needs of vulnerable women and children; 1.2 support legislation for withdrawal of troops from Iraq and Afghanistan and provide restorative assistance to women survivors of violence at the hands of US military.

2. **Contact** your local schools and colleges and universities to request 2.1 Introduction of peace education into schools and peace studies into colleges and universities with programs that include gender, women’s roles in peace making and UNSCR 1325. 2.2 Offer teach-ins and public programs on the development and implementation of a National Plan of Action to realize the purposes of 1325, especially provisions concerning women’s right to full participation in security policy making, peace negotiations and in the planning of terms of the Status of Forces Agreements (SOFA’s) that make up the agreements between US and host countries of long term stationing of American military forces.

3. **Join and work** actively with a women’s peace organization to achieve the full implementation of 1325 throughout the world; and toward an alternative to the militarized global security system (Possible actions toward this goal can be found in the Hague Agenda for Peace and the proposal of Global Action to Prevent War.)

4. **Introduce** some of these issues into your church’s adult study programs and other after service programs. Episcopalians review and discuss the 1930 Lambeth Statement on War and the more recent primates statement on Violence against Women. Review the peace statements made by your denomination and the NCCC during the 1980’s.

5. **Go** to Episcopal Peace Fellowship’s website and review all their materials. Look for an EPF meeting at a church near you or start one (Contact Jackie Lynn 312-922-8628 epfnational@ameritech.net for help on this)

6. **Participate** in the global 16 days of activism against gender violence campaign http://16dayscwgl.rutgers.edu/ The theme for this year is From Peace in the Home to Peace in the World: Let’s Challenge Militarism and END violence Against Women.
“There are activists worldwide who do what they can on behalf of others who are oppressed, though they may not share that plight. These are the people who realize that their own privilege—the privilege of not witnessing atrocities, the privilege of being heard, of having the resources to survive—is a responsibility to humanity, a responsibility to be shared with others, and a responsibility to this world.”

Zainab Salbi, founder of Women for Women International

From A Thousand Sisters by Lisa J Shannon
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or at awetoday@gmail.com