



# cauxmuniqué

Winter 2013

Newsletter of The Caux Scholars Program

Greetings!

Recruiting for 2013 is intensifying!

We would like to highlight one outstanding candidate from Kenya for the 2013 class, who formed a peace secretariat after the post-elections violence 5 years ago. With Kenyan elections coming in March, it is heartening to hear that CSP alumni Janet Jeruto (CSP 2012) and Ednah Kang'ee (CSP 2011) are also at work around the country.



Our network is awesome! Please help us recruit for the 2013 class.

This is a chance for someone you know to participate with those from around the world, like the young Kenyan peace advocates, who work for non-violent solutions.

Thanks to you all, we are beginning to build the Alum Scholarship Fund for this year. Helping to raise money for a local scholar can also happen through Rotary or other clubs.

This summer's Caux conference *Healing History: Overcoming Racism, Seeking Equity and Building Community* provides a great opportunity for those with experience in youth work, criminal justice and public health to participate.

We are also launching a new pilot project to recruit scholars from US cities who can return to their communities to develop projects and internships as a way to apply their CSP learnings when they complete the program. For more information contact our office at (202) 872-9077 or [cauxsp@us.iofc.org](mailto:cauxsp@us.iofc.org).

Remember: Applications are due by February 15th for those seeking to receive a scholarship.

We looking forward to introducing to you the CSP class of 2013.

*Jitka, Kathy and Randy*

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## Consider a Gift to The Caux Scholars Program

Funds are needed each year to provide scholarship help for those with need. No gift is too large or too small.

Mail a check to the office or go to the website to donate at  
[www.cauxscholars.org](http://www.cauxscholars.org)

## Caux Conferences 2013



*June 29-July 3*

### Just governance

Exploring the personal qualities needed for effective governance and structures which promote integrity and cooperation

*July 3-7*

### Healing history

Overcoming racism, seeking equity, building community

## ***From the Academic Director:*** **Remembering nonviolently in a violent world**



*Dr. Carl Stauffer*

It was a solemn assembly. A handful of women had gathered at the home of Nelisiwe to support her as she opened the briefcase of her deceased son for the first time in 10 years. Nelisiwe's son was one of many young activists who had given their lives in the struggle for liberation from South Africa's oppressive Apartheid regime. Knowing that his life was under threat, Nelisiwe's son was 'on the run' for months before his untimely death. He carried his few essential belongings and valuables in this briefcase, only stopping by his own home to greet his mother, and maybe get something to eat, but never staying long enough to sleep the night for fear of his life. When his body was finally discovered in a nearby field, it was full of gunshots and had been burnt beyond recognition. Nelisiwe was left with his locked briefcase and no key to open it. Overcome with the grief and pain of this traumatic loss, Nelisiwe kept the briefcase, but refused to open it until she felt ready to do so.

Now, the time was right. Apartheid had fallen, the ANC (the black majority-led political party of Nelson Mandela) was in power, the Truth and Reconciliation Commission (TRC) was in full swing across the country and Nelisiwe had submerged herself and her energy into launching a national network of support groups for South Africa's victims of political violence. Nelisiwe had finally been given her opportunity to testify before the TRC, the whole nation and now surrounded by a small group of women, all who had also lost loved ones in the political violence of the Apartheid era, she inserted the key she had just picked up at the local locksmith store and opened up her son's briefcase.

The emotional heaviness of past loss was palpable and the tears flowed as Nelisiwe initiated a powerful ritual of remembering removing the contents of the briefcase one at a time and pausing with each item to reminisce on her son and his life. There was the neatly folded t-shirt, the extra pair of shoes, the drinking mug, the newspaper and the political novel he was reading at the time of his death - each of these objects having great significance for the memory of Nelisiwe's son.

German theologian, Geiko Muller-Fahrholz (1995), poetically reminds us that violence dis-members us. Not only are we often physically dismembered by the wounds of war, we are emotionally splintered and the very narratives that are meant to make meaning of our lives are scattered in bits and pieces across the landscape of our souls. When we participate in the process of re-membering, we are gathering the many splintered pieces of our emotional selves and putting them back together into one whole - we are reconstructing the disparate narratives of meaning making in our lives and weaving them together into one integrated life story. In the words of Miroslav Volf (2002), we are once again "remembering rightly in a violent world."

How can we "remember rightly in a violent world?" While there is a great deal of documented research and practice on the healing process for individuals who have experienced trauma, there is less clarity on how healing is achieved at a macro, collective level in societies that have experienced mass atrocities. Nelisiwe's example gives us some pointers to the pathway of corporate healing.

At least three critical mechanisms needed to be in place in order for

*July 7-11*

### **Dialogue on land and security**

Share experience and build partnerships in restoring land, lives and peace.

*July 13-19*

### **Trust and integrity in the global economy**

Toward economic justice and environmental stability

*July 24-30*

### **Children as actors in transforming society**

The role of children and youth as active citizens

*August 1-6*

### **Learning to live in a multicultural world**

Imagining and co-creating a desired future in Europe through intergenerational and intercultural dialogue

*August 7-12*

### **Seeds of inspiration**

People sharing the inspiration that shaped their lives

More information available soon on the Caux website at [www.caux.ch](http://www.caux.ch)

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## **More news from Caux Scholars...**

### **Rashad Bukhari (CSP 2007):**

Azi Hussein and I established a new organization called the Peace and Education Foundation (PEF) in Islamabad to engage religious communities, particularly religious schools in Pakistan, for building capacity in conflict resolution and peace building skills. I left Search for Common Ground and joined Azi in Feb 2012. (I'm continuing to be SFCG Pakistan editor as a consultant.)

At PEF, our projects include the development of a textbook for Madrasa students on concepts and practices of peace and justice in Islam. A committee of religious scholars and curriculum experts are developing the book and I'm coordinating and overseeing the process. Another exiting project is to provide community leadership and media outreach training to

Nelisiwe to feel safe enough to embark on her process of healing memories. Firstly, there needed to be a forum for the nation to express public lament (Katongole, 2009) - a place where society could "honor its dead" (Ignatieff, 1998) and "bear witness to the loss and injustice" (Herman, 1992) of past violence. This space of lament was accomplished in part by the national TRC where Nelisiwe and many others were able to testify - unloading the grief and pain of a past they were forced to suppress for so long.

Secondly, there needed to be supportive structures that gave voice to public solidarity with those who had been affected by historical violence. For Nelisiwe, this public solidarity came in the national network of support groups for victims of violence and the handful of women who sat with her in the fire of her pain and sorrow. It was in this place of public solidarity that Nelisiwe realized that she was not alone in her grief and where she heard for the first time that what had happened to her was wrong and it should never happen again.

Thirdly, and finally, there needed to be a process by which to re-write the public narrative - a channel through which the silenced and subjugated narratives (Foucault) of those who suffered under the repression of Apartheid violence could be surfaced and their genuine identity and human dignity (Hicks, 2011) could be restored. By re-writing this public narrative it served to protect society from those who would want to use their public office for violence and as a way to re-educate the next generation of youth on how to live in such a way as to honor diversity and respect the 'common good'.

## The next economic frontier of Asia

*Sai Thiha (CSP 2012) is finishing his BA in Economics at Berea College in Kentucky. He writes about Burma/Myanmar and current reform:*



*Buddhist nuns and monks provide Myanmar people with spiritual leadership*

With its rich natural resources, young labor force, and current political and economic reform, Burma/Myanmar could become the next economic frontier in Asia. After taking steps for democratization, states and other players on the world stage recognize Myanmar's reform process. The Republic of the Union of Myanmar's political culture is shaped by its history from the era of creating kingdoms and empire

to the struggle of gaining independence from the British, ethnic identity, and Buddhist values.

Six levels of analysis highlight the current situation in Myanmar.

- **Individual level:** in order to illuminate the success of current reform, it is vital to feature the leadership roles of President Thein Sein and Nobel Laureate Aung San Suu Kyi. Together, they bring Myanmar back on the global stage. (I recommend the film *The Lady*, to learn more of Aung San Suu Kyi and the Time magazine's cover story Jan 21, 2013 which highlights President Thein Sein's life.)
- **Role level:** monks are spiritual leaders in the current reform. The Golden Revolution in 2007 was led by monks.

mosque leaders in Pakistan. We are also doing some interfaith work with Muslim, Christian, Hindu and Sikh faith leaders.

It's very exciting and encouraging when graduates of our programs go out and start similar projects to help resolve conflicts at the community level. Against the backdrop of Pakistan's uncertain, unstable, and volatile situation, it is of some solace to be with those creating islands of peace in a war zone.

### **Christine Keiner (CSP 1993)**

I just wanted to share an awesome quote about a new essay of mine which draws on my conflict resolution training! My article, which came out in the January issue of the journal *Environmental History*, is called "*How Scientific Does Marine Environmental History Need to Be?*" and it is part of a forum designed to promote the subfield of marine environmental history.

The editors of the forum wrote the following in their introduction, which means so much to me: "Ten years ago, debates raged about how the sciences and humanities should blend, centering on how much faith marine environmental historians should place in modern scientific methods and how much faith scientists should place in historical data...It is perhaps not too grand a statement to compare Christine Keiner's essay with other works that have helped scholars resolve heated interpretive rifts, and in doing so, freed researchers to forge ahead with their work... Keiner notes, 'The stakes are too high to allow the inevitable misunderstandings that mark all interdisciplinary efforts to stand. In this era no discipline is an island.' "

### **Robtel Pailey (CSP 2003)**

My latest creative project is a children's book I authored about corruption in Liberia, titled *GBAGBA*. It was recently released by niche publisher One Moore Book, a company that produces culturally sensitive children's literature for countries with low literacy rates.

- **Government level:** the country transforms from military ruling to a civilian government with a parliamentary system.
- **Society level:** Myanmar is a multicultural society composed of seven major ethnic groups.
- **Relations level:** Myanmar extends its relations with the US and European countries. Recently, President Obama visited Myanmar to recognize the reform process. Geopolitically Myanmar has strong relationship with China, India, and ASEAN countries. The current reform contains the goal to reduce political and economic dependency on China.
- **World level:** the country opens its economy and integrates with the international system. The World Bank and IMF open their branches in the country. Myanmar raises the levels of interacting with international organizations. The recent visit of the President of the ICRC, Mr. Peter Maurer is an indication that the country's improvement in engaging with international organizations.

One of the biggest ethnic armed groups, KNU, Karen National Union is in peace talks with the government. However, the conflict is still going on in the northern part of Myanmar. The recent communal violence in the northwest part of the country is a big challenge for reform. Empowering civil society leaders with the conflict resolution skills will make reform more effective.

I wish civil society leaders, especially from the conflict areas, have an opportunity to attend The Caux Scholars Program and learn a set of conflict resolution skills and knowledge. The Caux Scholars Program is a unique program, which combines academic learning with real world experience. The program also gives students opportunities to do case studies and engage with the leaders of organizations, peace makers, diplomats, government officials, and activists.

From the Caux Scholars Program, I have learned the structure of conflicts, theories, and the strategies of managing the conflicts. Many scholars and experts from around the world come to Caux to initiate the global change. The atmosphere of peace and tranquility encouraged me to transform personal conflict experience to the global conflict resolution context. It will be a great idea, if Initiatives of Change (IofC) can arrange a conflict resolution program in Myanmar.

Conflict resolution is not only crucial for achieving peace in Myanmar but also can contribute to economic reform. Without political stability Foreign Direct Investment (FDI) will not flow in. As a Caux Scholar, I would like to urge stakeholders in the political dialogues for peace to remember that conflict is a risk factor to capital inflow for our domestic investments, which will create new job opportunities for the poor.

The Caux Scholars Program also gave me the opportunity to meet with the Myanmar delegation. It will be great, if IofC continues to invite civil society leaders of Myanmar to join The Human Security Forum every year, because we need to constantly endeavor to respond to the challenges of current political and economic reform. The valuable experience from the themes of inclusive economy, just governance, healing memories, intercultural dialogues, and living sustainably will enhance Myanmar civic and community leaders' capability of maneuvering the political dynamic and social processes.

The Liberian Ministry of Education is interested in incorporating the book into the elementary school curriculum, and I will be officially launching the book in Monrovia, Liberia's capital, next month. My goal is to get GBAGBA in the hands of every 8 to 10-year-old in Liberia, so that we can begin a national conversation with children about integrity and accountability.

Please share the book with your networks, donate copies of the book to Liberian schoolchildren, and/or purchasing your very own copy, available on [Amazon](#) and the [One Moore Book](#).

### **Marcia Lee (CSP 2009)**

Cap Corps is a program that combines work for justice and intentional, faith-based, community living. We are a program of the Capuchin Franciscans. The domestic volunteers serve for one year and international for a year and a half. Volunteers must be at least 21 and have a college degree or equivalent experience.

Positions include work in: food justice, immigration, hunger, literacy, education, healthcare, farming, community development and more. Learn from veteran organizers, activists, and educators about how to be the change you want to see in the world. Share community with others interested in building intentional, social justice and faith focused communities.

Work opportunities in: Detroit, Milwaukee, Chicago (domestic) and Nicaragua, Peru, and Panama (international). For the international placements, you need to have a level of Spanish with which you are able to hold a meeting or teach a class in Spanish.

For more information visit the website at [www.capcorps.org](http://www.capcorps.org)  
Contact Shelly Roder at [sroder@thecapuchins.org](mailto:sroder@thecapuchins.org) until Feb. 15 and Marcia Lee at [mlee@thecapuchins.org](mailto:mlee@thecapuchins.org) after that.  
Find us on [Facebook](#)

## Violence breeds violence

*Saira Bano Orakzai (CSP 2010), from Pakistan, recently completed her PhD at the University of New England in Australia. She sent this reflection on her return to Pakistan in December:*



Saira Bano Orakzai (CSP 2010)

In the early winter morning of 1st December, 2012, my plane landed at the Peshawar airport. Coming home after four years of PhD studies made me realize and experience things which were not present in the Australian society. The bomb blasts, firing, power outages, segregation and restrictions on women, price hike and violence in different parts of the country contrasted the peaceful nature of Australia. Despite all this, life seemed to be normal. Not

because of the decrease in number of violent incidents but because it has become a part of daily life in Peshawar. The value of human life and sensitivity attached to it has been subjected to the increased number of deaths in bomb blasts, killings, which are perpetrated in order to gain media attention, which would otherwise not be captured.

Violence breeds violence. This is exactly what Pakistani society is experiencing at the moment. The inability of government and international actors to initiate peace efforts for ending violence is resulting in reaction against different sections of the society. Violence against women and minorities, as well as ethnic and sectarian violence has been added in the ongoing war on terror with undefined objectives and ends. The destruction of girls schools in the Tribal Areas and Swat Valley in northern Pakistan and the assassination attempt by Taliban on 14-year-old student, Malala Yousafzai (who called for education for girls in the Pashtun society), blasphemy charges against religious minorities, targeting Ahmadis as non-Muslims, killings of Shiite in sectarian violence in the scared month of Muharram and ethnic violence in Karachi are examples of such reaction.

These incidents are the product of the cycle of violence which initiated with the war on terror in Pakistan and the use of only military means to respond to it. This conflict fundamentally involves 'emotions.' Using gun to handle a conflict involving 'negative emotions' of seeking revenge, is mainly due to the lack of knowledge to deal with it effectively, resulting in eruption of conflicts and violence at different levels and in different forms in the society. Although a lack of reaction to violent incidents, due to everyday violence in society, depicts an insensitivity of people, it also shows their strength and resilience in face of such events. This resilience within the society is the resource for peace and transformation in the society.

The conflict which erupted in Pakistan in wake of the war on terror has changed the society at all levels. Its impact on gender, sectarian, and ethnic relations needs an approach which disconnects the cycle of violence from a systemic level and brings it down to the local level in society. A conflict which is based on historical emotional baggage cannot be terminated through violent means. It needs equally sensitive approach. The ability of people to stand up despite extreme violence is the building block for peace building in the country. The need is to utilize this resource for effectively engaging people in the peace process for ending the violent chain reaction in Pakistan.

### A Program of



Initiatives of Change focuses on the link between personal and global change and seeks to inspire, equip, and engage individuals as trustbuilders.

It starts with listening and responding to the still small voice within, applying values of integrity to everyday living, and taking risks to bridge divides.

For more information at  
[www.us.iofc.org](http://www.us.iofc.org)

## Defending the civilian population who suffers in conflict

*Mohsen Solhdoost (CSP 2010), from Iran, is currently doing a Master's Degree in Australia. He is an International Rotary Peace Fellow. He writes:*

Power can be defined as the capacity and propensity to use force, but not only military force. Power can be defined in economic terms as a kind of coercive diplomacy where one state can enforce economic sanctions as a strategy to make another state change its behavior without resorting to military action. An example of this non-military confrontation is the case of power struggle between the U.S. and Iran, in which economic sanctions can be considered an alternative to military force.



*Mohsen Solhdoost  
(CSP 2010)*

U.S. economic sanctions against Iran have worked and Iran's main source of income which is oil money has decreased largely and along with that, almost all other sectors of Iran's economy have begun suffering from recession and isolation from the outside world. It is true that sanctions have created a huge problem for the Iranian government to fund its controversial nuclear programs. On the other hand, people are demanding more subsidies to relieve economic hardship at the grassroots level, a tragic outcome for the civilian population who are facing punishment by the imposition of restrictive economic rules. But one of the most unintended consequences of such use of force, which is indeed more immediate than the intended ones, is the shoring up of the state-run business giant, the Iranian Revolutionary Guards, which can win almost all profit-making business opportunities in the absence of outside competition and participation.

Justice and fairness, the Geneva Convention and International Humanitarian Law, International Human Rights Law, and almost all ethical and humanitarian principles can be used to criticize or even condemn military action from a legal point of view, whereas none of this can easily be used to defend a civilian population who is unfairly suffering from economic sanctions.

Reviewing the economic sanctions on countries such as Libya, Iraq, North Korea, and Iran, we see that the victims of such sanctions, who have been already denied their first generation human rights by their ruling power, were later denied their second generation human rights by the enforcer of sanctions.

As a former Caux Scholar, I remember how we learned that 'healing the wounds of history' is instrumental in conflict transformation process. The contemporary history of US politics towards Iran includes some detrimental incidents such as the CIA-orchestrated coup d'état which resulted in overthrowing the only democratic government in Iran in 1953, or the destruction of the Iranian passenger airliner in 1988 over Iranian territorial waters in the Persian Gulf. However, such open wounds in addition to the Iranian regime's efforts to prevent the general population from expressing their solidarity with American people, could not stop the general population in Iran from sympathizing with the victims of the 9/11 terrorist attacks.

Although Iranians have been known as the only nation in the Middle East who are in love with Americans, the recent unbearable economic

hardships have disappointed the general population in Iran. It is very unfortunate that the current realpolitik between the two countries might harm the friendship between the two nations and distance them from each other.

## Grapevine

**CSP 1993: Christine Keiner** will be presenting as part of the "Community Conversations: State of the Oyster" series sponsored by the Maryland Humanities Council's Civic Engagement initiative, at the Chesapeake Bay Maritime Museum in St. Michaels, MD, on February 22 from 2-4 pm. **Steven Greisdorf** is currently serving in his fifth year as the Assistant Head of School at The Harbor School in Bethesda, Maryland, a school for children ages 3-8. The school's mission - to develop the mind and the creative spirit - provides Steven with many opportunities to engage with a new generation of leaders and peacemakers. **CSP 1995: Nithi Nesadurai** and his wife Nimmi are attending IofC India's Making Democracy Real conference in Panchgani in early February. He wants to show her the Asian counterpart of Caux. He and **Jeevan Amarasingham** (CSP 2009), the first CSP-sponsored Caux Scholar, had coffee together in Colombo. Nithi is on the International Advisory Board meeting of the Archbishop Desmond Tutu Centre for War and Peace Studies. **CSP 1996: George Brown** is currently working in a refugee resettlement in Denver, CO. "As Education Director, with the Colorado African Organization, I help move immigrants and refugees toward greater self-sufficiency and US citizenship. I am also working on a book about refugees and trying to spend as much time as possible with my wife and two kids." **Patrick McNamara**, "All is well with work and family. I am teaching two courses this semester at the University of Nebraska at Omaha - Social Entrepreneurship; and, International Development and Sustainability - and continue my consulting practice doing conflict resolution, strategic planning and program development. I am also a participant in the 2013 Water Leaders Academy, studying water issues in order to build up my expertise in resolving water disputes, which was a main focus of my recent Fulbright in India. In personal news, our older daughter will celebrate her bat mitzvah in June!" **Sonali Samarasinghe** gave a speech for MLK Day in Ithaca, NY **CSP 1997: Tanya Anderson Woodward** and her husband announce the good news that "Liya was born 6 weeks early but strong and healthy. She was our Thanksgiving Day surprise!!!" **CSP 1999: Carl Hildebrand** is Public Programs Manager for The Wolfsonian Design Museum at Florida International University (FIU). "Here we practice conflict transformation in swim suits on the beach!" **Paula Gabriela Freitas** "I am not sure if you know but I am now in Rio as the Corporate Social Responsibility Team Leader for the FIFA World Cup that will take place in Brazil in 2014." **CSP 2000: Daniela DeBono** finished her PhD in Brighton and now teaches in Malmo, Sweden. **CSP 2001: Sabina Zunic** obtained her PhD diploma from the University of Sarajevo, Faculty of Political Science. The PhD is on the Local Governance in EU, EU transition countries and BiH (June 2012). **CSP 2004: Pablo Alvarez** and Elsa got married in September and are living in Merida, Yucatan. **Joseph Walla** "We just launched one of my favorite features, HelloSign for Gmail. Looks like we got the #1 spot on Hacker News for it!" **CSP 2005: Altaf Makhiawala** will be completing two years with UNICEF India managing communications and external relations for UNICEF India and the IKEA Foundation partnership programs focusing on child protection and child survival issues in India. His contract ends at the beginning of March. He is currently looking for communication/advocacy opportunities and is looking forward to exploring where his next stint will take him. **Alicia (Miller) Perez** "I'm

now living in Houston, Texas and working as a private immigration attorney. It's a great field and exciting considering we're on the brink of reform here in the U.S. I can always be contacted for immigration questions or consultations." **CSP 2006: Firas Abi Ghanem**, now known as Firas Yatbokh (Firas cooks) "What started out as a personal challenge to give up meat eventually led to a career change and a new passion in life." Monday, Feb 4th, will be the official launching of Firas Yatbokh in Metro! Open Buffet, Great Music, and One Heaven of a Party! **CSP 2011: Ismaila Ceesay** "I am currently serving with Americorps as a College Coach. I basically do all I can to motivate and help high school students go to college or follow some useful path like the military or trade school. This is a one year commitment and I hope to start law school in the fall, hopefully in DC!"

**Ednah Kang'ee** held a training on the role of the media in conflict prevention in Kenya. Those in attendance included 30 media personnel, 15 members of the government, the district commissioner, national intelligence personnel, the head of police, women representatives and religious leaders, over 50 attendees."I will have concluded 7 trainings before the coming elections with various stakeholders in the country."

**Natalie Rae Kimber** "After deciding not to attend graduate school in NM, I recently re-located again--this time to NYC, where I've just started attending classes at Columbia. I am doing a post-baccalaureate in Classics, with the intention of it leading to a graduate program in either Classics or Medieval Studies. **Firyal Mohammed** works with low income individuals, mostly new immigrants and Aboriginal people, to assist in their building financial assets through a non-profit called Momentum.

**Amanda Zerhusen** is in Morocco teaching English having volunteered for the Peace Corps.

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We hope you have enjoyed this issue of *Cauxmunique*. Please forward it to friends and share it with potential scholars and those interested in supporting the program. Visit our website at [www.cauxscholars.org](http://www.cauxscholars.org) for more information and to download the 2013 application form.

Thank you!



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