



PeaceWrites

newsletter

CENTRE FOR PEACE AND
CONFLICT STUDIES
THE UNIVERSITY OF SYDNEY

THE NEWSLETTER OF PEACE
STUDIES, SEMINARS, BOOKS
AND PEACE INITIATIVES

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DATES FOR YOUR DIARY

March 2004

Workshop with Professor Johan Galtung

For more information please contact the CPACS Conflict Resolution Desk via email crdcpacs@arts.usyd.edu.au or phone (02) 9351 3453/ 9351 7686

January 22 2004

Seminar for journalists on 'Reporting Conflict' at CPACS, 6:30pm

For more information please phone (02) 9351 7686 or email cpacs@arts.usyd.edu.au

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Comments and contributions welcome

DISCLAIMER

The views in this publication are solely those of the contributors.

2003 Sydney Peace Prize awarded to Dr Hanan Ashrawi

by Bridget McManus, Sydney Peace Foundation Officer

On 6 November 2003, Dr Hanan Ashrawi was awarded the Sydney Peace Prize by the New South Wales Premier Bob Carr in a sold-out ceremony at NSW Parliament House.

The Sydney Peace Foundation jury chose Dr Hanan Ashrawi for her commitment to attaining peace, justice and human rights in the Middle East.

Dr Ashrawi's career has spanned local and international politics, peace negotiations, academia and activism. She has worked extensively with the United Nations and the World Bank and has formed organisations that promote dialogue and a just peace.

On the previous night, Dr Ashrawi delivered the City of Sydney Peace Prize Lecture titled *Peace in the Middle East: A Global Challenge and a Human Imperative* to two sold-out theatres within the Seymour Centre.

The lecture has been transcribed and published by CPACS as an Occasional Paper. For more information, please see the CPACS website or contact CPACS Publications Officer Iris Wielders, phone (02) 9351 7686, or email iris.wielders@arts.usyd.edu.au.



Hanan Ashrawi and Bob Carr at the 2003 Sydney Peace Prize award dinner. Copyright photo Sydney Peace Foundation.

Weapons of Mass Deception

by Ken Macnab, CPACS President

In the 1930s George Orwell, well aware of contemporary politics, particularly the propaganda of Fascism, Nazism, Stalinism, and the contenders in the Spanish Civil War, became concerned with the corruption of language and communications. Work for the BBC during the Second World War increased these concerns, to the extent that he wrote an essay titled *Politics and the English Language* in 1946, in which he asserted: 'Political language – and with variations this is true of all political parties, from

Conservatives to Anarchists – is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.' He argued that 'one ought to recognise that the present political chaos is connected with the decay of language, and that one can probably bring about some improvement by starting at the verbal end.' This concern became widely shared during the Cold War, when words became weapons and vast propaganda edifices were created to brand opponents and justify policies. The same process quickly became central to 'the war on terrorism'.

(continued on page 2)

WEAPONS OF MASS DECEPTION*(continued from page 1)*

However, the conduct of public affairs, particularly the language of political communication, has reached new depths of duplicity in the past twelve months. An all-pervasive 'culture of spin' has smothered rational analysis and debate. All the talk about 'weapons of mass destruction', 'links with international terrorism', 'acquisition of nuclear weapons' and so on was based on deliberate misrepresentation. All their insistence that, despite extensive 'pre-deployment' of massive military forces, Bush and Blair and Howard were 'men of peace' who had not yet made a 'final decision' about war, was utter falsehood. Much of the material presented to the public to justify the need for war in Iraq was equally false. This was made abundantly clear during the Hutton Inquiry in the United Kingdom, into the public naming (and subsequent suicide) of weapons expert Dr Kelly, whose concerns about the misuse of 'intelligence' were used by a journalist to claim that the famous Blair Dossier had been 'sexed up' for political purposes. The Inquiry revealed the machinations through which the Blair dossier on Iraqi 'weapons of mass destruction' was fabricated using information known to be spurious.

Equally creative effort and disregard for truth has gone into the American saga of 'Saving Private Lynch.' This lack of regard for integrity has promoted even greater lack of public respect for the political process itself. In July this year, outgoing head of the Uniting Church in Australia, the Reverend James Haire, told the Church's National Assembly that the recent policies of the Howard Government (and the inability of the Opposition to do its job properly) had plunged the nation into 'new depths of moral depravity'. A range of policies, from the Tampa incident through welfare matters to the war on Iraq, displayed 'abysmal moral standards'. He went on: 'When truth becomes a commodity manufactured by spin doctors and aided and abetted by Government departments and political minions afraid to tell it like it is [we are] in a powerless moral state.' Similar 'abysmal moral standards' were being displayed in the United States and the United Kingdom.

The process of deliberately and aggressively using propaganda, distortion, misinformation and outright lies, as a substitute for honest policy formulation and presentation, in relation to the American case for war on Iraq, has recently been subject to scrutiny by Sheldon Rampton and John Stauber, from the

Centre for Media and Democracy, a watchdog organisation that monitors the public relations industry. Their book, *Weapons of Mass Deception: The Uses of Propaganda in Bush's War on Iraq*, exposes the interconnections between the White House, the Pentagon, the State Department and a number of America's largest public relations and advertising firms. One such firm was Benador Associates, 'a high-powered media relations company that acted as a sort of booking agent' for Middle East 'experts' affiliated with neoconservative think tanks. According to Rampton and Stauber, Benador's success in filling the media with the views of their clients 'was all the more striking in comparison with the slight attention that media and policymakers paid to the 1,400 full-time faculty members who specialise in Middle East studies at American universities'. Thus 'weapons of mass deception' consisted of the continuous manufacture of post-September 11 fear by terror alerts, raids and deportations, the flooding of an uncritical media with endlessly repeated government statements and supporting commentary, the use of emotive language (such as 'regime change', 'liberation' and 'coalition of the willing') that concealed reality, and the displacement of independent assessment by self-chosen 'experts' from lavishly funded support groups and think tanks.

A recent Australian study by Don Watson, *Death Sentence: The Decay of Public Language*, reinforces this concern for the corruption of language. Watson illustrates how mindlessly repetitive corporate jargon, incorporated in 'mission statements' and 'organisational systems and processes', displaces genuine articulation of beliefs and values. He laments that:

The language of management - for which read the language of virtually all corporations and companies, large and small, public service departments, government agencies, libraries, galleries and universities, the military, intelligence organisations and, increasingly, politics - is language that cannot describe or convey any human emotion, including the most basic ones such as happiness, sympathy, greed, envy, love or lust. You cannot tell a joke in this language, or write a poem, or sing a song. It is language without human provenance or possibility.

What is even worse is the political embrace of this language, and the complete failure of the media to challenge its shallowness and duplicity. Watson makes the point:

Politicians are attracted to managerial language because it is an endless fund of clichés; of interchangeable phrases that can be rolled out interminably. The pressure of the media makes these instant weasel words - words with the meaning sucked out of them - invaluable. And the media, for reasons I don't quite understand, play along with it. They never ask what these vacuous phrases mean. They never object to them on our behalf. They seek the truth in a language that has no truth in it.

Whether the media really seeks the truth is a matter of opinion. But human beings have long recognised the inhumanity of war; and those who fail to heed the past are destined to repeat it. In 1509 the famous Dutch Renaissance humanist, Erasmus, wrote scathingly in his *Praise of Folly*:

War is something so monstrous that it befits wild beasts rather than men, so crazy that the poets even imagine that it is let loose by Furies, so deadly that it sweeps like a plague through the world, so unjust that it is best generally carried on by the worst type of bandits, so impious that it is quite alien to Christ; and yet they leave everything to devote themselves to war alone. Here even decrepit old men can be seen showing the vigour of youths in their prime, undaunted by the cost, unwearied by hardship, not a whit deterred though they turn law, religion, peace and all humanity upside down. And there's no lack of learned sycophants to put the name of zeal, piety and valour to this manifest insanity, ...

CPACS News**Global Action to Prevent War**

by Lynda-ann Blanchard, Research Assistant
Global Action to Prevent War Project

The Global Action to Prevent War project is a comprehensive, phased set of political, military and social processes projected for the next three to four decades. It calls for the establishment of a United Nations system capable of preventing war, genocide and other deadly conflict. It also calls for the mobilisation of an international consortium of civil society organisations to support this program.

In the second semester of the year, Lynda-ann Blanchard was employed to review the Global Action to Prevent War program in an Australian context. This research has resulted in a CPACS Working Paper *Joining the GAP: Australia and the Dialogue on Global Action to Prevent War*. As a part of their CPACS internship, Bronwyn Armytage and Adam Maine contributed to the Global Action dialogue in their analyses of different aspects of the program. These studies are also included in the working paper. A further outcome of this work was the organisation of an inaugural Australian GAP Working Group meeting at CPACS on December 4th 2003.

Conflict Resolution Desk

by Tim Marchant, Coordinator Conflict Resolution Desk

Much of the recent work of the Desk has focused on strategic meetings to ensure that people are aware of what we do. Within the wider University of Sydney community, we have researched existing conflict resolution activities to identify a variety of roles that the Conflict Resolution Desk might play. A brochure outlining the purpose and activities of the Conflict Resolution Desk has been produced. This information is also available on the CPACS website. Amongst other activities, we have responded to individual queries and provided input on the Australian Council of Churches resource document on the *Decade to Overcome Violence*.

Our focus now turns to next year. A report has been prepared for the CPACS Council, describing the work of the Desk over 2003 and outlining the possibilities for 2004. We are co-hosting Professor Johan Galtung's visit to Sydney in March for a workshop. It is also envisaged that we will offer some basic conflict resolution courses in 2004.

Please contact Tim Marchant at crdcpacs@arts.usyd.edu.au if you are interested in attending either Professor Galtung's workshop or participating in one of our courses.



Judy Davis and Stuart Rees at the launch of *Passion for Peace*. Copyright photo University of Sydney News.

Publications

On Tuesday 28 October *Passion for Peace*, the new book by Emeritus Professor Stuart Rees, was launched by actress Judy Davis in the Great Hall of the University of Sydney. She introduced the book as 'perfect for these troubled times', referring to the controversy surrounding the awarding of the 2003 Sydney Peace prize to Dr Hanan Ashrawi, the war in Iraq and the vilification of the United Nations. She called the book 'an inspiration and a challenge, for it asks us to examine our relationship to peace, justice and non-violence on every level, particularly the personal'.

CPACS has started a new Working Paper Series, to publish materials such as seminar notes, workshop reports, conference papers and interim research reports. The CPACS Working Papers can be downloaded from the CPACS website. The first working paper *Women's Rights in post-Taliban Afghanistan* comprises the notes on the seminar of the same title.

CPACS was also asked to contribute to *On Line Opinion.com*, a website for Australian current affairs and policy discussion.

CPACS has submitted the article on 'Non-violent Responses to War' by Stuart Rees, Ken Macnab and Wendy Lambourne, which was published in *PeaceWrites* No 1, 2003. The article on 'Weapons of Mass Deception' by Ken Macnab (see elsewhere in this newsletter) will also be submitted.

CPACS also published three occasional papers:

- No.03/3 Hanan Ashrawi, *Peace in the Middle East: A Global Challenge and a Human Imperative*, 2003 City of Sydney Peace Prize Lecture, 2003
- No. 03/2 Iris Wielders (ed.), *Achieving Peace with Justice II: Four Case Studies*, 2003
- No. 03/1 Alison Boyd, Dagny Fosen, Valerie Ley and Donna Mosford, *Conflict Transformation by Peaceful Means: A Workshop with Professor Johan Galtung*, 2003

To order CPACS publications, please contact the Publications Officer, Iris Wielders on phone (02) 9351 7686 or visit the CPACS website at <http://www.arts.usyd.edu.au/cpac>

Seminars

CPACS seminars hosted since May 2003:

Tuesday 10 June

Fatima Mahfoud

The Conflict in Western Sahara:
A Saharawi woman speaks out

Wednesday 11 June

Richard Butler, former Australian Ambassador to the UN and Chief Weapons Inspector in Iraq, on current affairs (organised by the Medical Association for the Prevention of War)

Tuesday 5 August

Tahmeena Faryal, RAWA

Women's Rights in post-Taliban Afghanistan (Notes from this seminar were published in CPACS Working Paper No. 03/1)

Wednesday 29 October

Forum for Peace and Solidarity: Christian and Muslim speakers discuss the role of their faith in the 21st century (organised by CPACS students) – see article elsewhere in this newsletter.

CPACS thanks the students and other volunteers who helped with mail outs and distribution of flyers for the seminars!

Forum for Peace and Solidarity

by Rosemary Allsopp and Brit Myrvoll, PACS MA students.

On 29 October 2003, a group of PACS students enrolled in the subject *Faith, Politics and the Clash of Civilisations after September 11* organised a Forum for Peace and Solidarity as part of their assessment. The aim of the forum was to create interfaith dialogue for peace and solidarity. As the facilitator Stuart Rees emphasised: in the midst of controversy and uncertainty, the need for dialogue, peace and cohesion has never been more necessary.

Speakers from both Muslim and Christian faiths were invited to respond to three questions assembled by the student organisers: What does it mean to be a Muslim/Christian Australian? What are the unfounded assumptions about your religion? What are the similarities between the Muslim and Christian faiths? The speakers at the forum were Mr Afroz Ali, founder and Executive Director of the al-Ghazzali Centre for Islamic Sciences and Human Development, and President of Muslims Against Terrorism; Sister Pauline Rae from the Columban Centre for Christian-Muslim Relations; Sister Tazin Abdullah, an Honours student researching Western impressions of Islam; and Father Patrick J. McInerney, also from the Centre for Christian-Muslim Relations.

Although the speakers were chosen to reflect the viewpoint of their religions, the commonalities expressed by those speaking to the questions were heartening. Sister Tazin Abdullah and Sister Pauline Rae both spoke of the role of women within their respective religions. Sister Pauline identified a challenge for those within the Catholic tradition, where fifty percent of the congregation are excluded from leadership due to their gender. In contrast, Sister Tazin Abdullah spoke of how in the Islamic faith women's rights are a natural decree of Allah himself as stated in the Qu'ran, and how feminism is enshrined in the Islamic faith. This perspective of Islam is rarely recognised in Australia.

Afroz Ali, when asked what it means to be an Islamic Australian, reflected on how he would like to be known as an Australian first, and then as a person of Islamic faith. Afroz identified his belief that Australia was the best example of an intercultural society in the world, where the silent majority is focused on righteousness. Father Patrick also mentioned the Australian ideal of a 'fair go for all', which applies to many people in Australia, despite the issues that challenge this ideal such as the treatment of asylum seekers and indigenous Australians.

After each speaker had had an opportunity to reflect on these questions, members of the audience were invited to ask questions and make comments. Each speaker identified commonalities between the Muslim and Christian faiths, and expressed optimism for the future while acknowledging the difficulties faced in society today.

One of the great benefits of the experience was that, despite the different backgrounds of the speakers, all those who participated expressed a mutual understanding that dialogue and debate is necessary amongst people of different faiths. The need for future cooperation was identified so that misunderstandings about religious practices and faith can be avoided. This is especially the reality after September 11, since the 'clash of civilisations' paradigm, which emphasises difference and facilitates conflict, has gained a renewed meaning.

A salient point identified by the participants in the forum was the challenge of trying to access those who do not wish to engage in dialogue. While acknowledging the success of the forum at CPACS, and other interfaith dialogue initiatives coordinated by the Columban Centre for Christian Muslim Relations and other organisations, there is a sense that we are preaching to the converted. However, this was not identified as something negative, as members of the forum expressed a confidence and belief that change will occur in small increments and spread to those who may be more reluctant to engage in dialogue.

CPACS aims to facilitate dialogue between individuals, groups or communities who are concerned with conditions of positive peace. The Forum for Peace and Solidarity that was held at the Centre facilitated these aims, and was a step towards achieving interfaith understanding and peace with justice.

Teaching News

by Dr Wendy Lambourne, Lecturer and Coordinator Peace and Conflict Studies

The postgraduate Peace and Conflict Studies program continues to attract one of the largest and most culturally diverse enrolments in the Faculty of Arts, with almost half being international students from the US, Europe, Asia and Africa. In second semester we were joined by students of various backgrounds who were cross-listing from other Departments and Faculties, including a large contingent of Chinese, Korean and other students from the new Masters in Media Practice, as well as exchange students from overseas universities.

Nine students became eligible to graduate from the Peace and Conflict Studies program in the past six months: MA (PACS) with Merit, Tamar Bottema (Netherlands), Penny Buchanan (Australia), Dagny Fosen (Norway), Jill Gambill (USA), Nita Koukedes (Australia) and Nina Shore (Australia); MA (PACS), Lindsay David (Australia), Lydia Wathne-Nygaard (Sweden) and Yulastiarwarman (Indonesia). Their dissertations covered such topics as: 'Art as Non-Violent Protest', 'Managing Conflict or Resolving Conflict in the South China Sea?', 'Peacebuilding in Somalia', 'Humanitarian Intervention and the Kosovo Crisis', 'Comparing Cold Wars in Malaysia', 'Forgiveness – The Wounded Healer' and 'The Role of Violence in Resolving the Colombian Conflict'.

For the first time, PACS students were given the opportunity during the past year to participate in **skills-building workshops** designed to help bridge the gap between theory and practice in peace and conflict studies. The workshops focussed on experiential exercises and role plays to enhance students' practical skills and understanding of conflict resolution, non-violence and peacebuilding. The first workshop, titled *Skills-Building for Peace Practitioners*, was held on Saturday 31 May and was attended by 27 students and graduates of the program. The facilitators for this workshop were conflict resolution and mediation trainer/practitioners Wendy Lambourne, Cheryl Minks, Paul Clark and Abe Qadan. On Friday 15 August a workshop on *Non-Violence: Philosophy and Praxis* was facilitated by Jason McLeod, a non-violence practitioner and trainer from Melbourne, with 23 participants. We acknowledge the generosity of the facilitators who shared their

skills and experience with very little recompense in order to make these workshops accessible to as many students as possible.

In 2004 a one-year **scholarship** will be available for a full-time international student from a developing country to complete a Master of Arts (Peace and Conflict Studies) at the University of Sydney. The scholarship has been made possible by a generous donation from Sydney Peace Foundation corporate sponsor, Citigroup, and matching funds provided by the Deputy Vice-Chancellor. We thank these sponsors for their vision and commitment to promoting higher degree education in peace and conflict studies. For further details please contact Iris Wielders, phone (02) 9351 7686, fax (02) 9660 0862 or email iris.wielders@arts.usyd.edu.au.

CPACS will host a **Roundtable** of peace and conflict studies centres and teaching units in Australasian universities at the University of Sydney on 22-23 February 2004. The Roundtable builds on similar meetings held in Canberra and Melbourne in the mid-1990s. The aims of the Roundtable are to exchange information and ideas in relation to teaching peace and conflict studies and to foster cooperation and networking with colleagues in Australia and New Zealand on specific projects and initiatives.

CPACS Interns

by Adam Maine, CPACS Intern 2003

During the second semester of the year, Bronwyn Armytage and I had the opportunity to work with the Centre for Peace and Conflict Studies as part of an internship program within the Department of Government of the University of Sydney. Throughout the ten weeks at the Centre we became involved in a number of projects of the Centre and, more importantly, came to understand what the Centre represents.

Bronwyn and I were both involved in the project on the Global Action to Prevent War program, which sought to articulate the specific objectives of this program in an Australian and regional context and facilitate a more substantial dialogue between representatives of the program in Australia. Our work with Lynda-ann Blanchard, the research assistant working on

this project, culminated in the convening of a working session with Australian Global Action to Prevent War representatives in early December at the Centre.

While Bronwyn and I were able to work together on this project we also worked independently on other projects. While we worked at the Centre, Stuart Rees launched his new book, *Passion for Peace*. Bronwyn was given the responsibility for organising the launch. She arranged the venue, guest list, invitations and catering for 300 guests. We both attended the launch, and the fact that it went off without a hitch is testament to the quality of the work she conducted on this project. During the time Bronwyn was busy with the book launch, I was tasked with organising an informal seminar with the 2003 Sydney Peace Prize recipient, Dr Hanan Ashrawi. In carrying out this project I had to take the security aspect into consideration as a result of the controversy surrounding the event. Unfortunately, due to time constraints, the seminar had to be cancelled at the last minute, so I was unable to see my work on this project come to fruition.

More than the tasks and projects we worked on during the internship I think the experience of working with such motivated people in an institution with such noble objectives, devoid of commercial imperatives and political partisanship, was an invaluable one. Through our meetings and conversations with our supervisor Stuart Rees we came to truly understand the meaning of 'peace with justice'. Bronwyn and I appreciated working with colleagues of the Centre immensely and intend to continue our involvement with the work of the Centre. Let me take this opportunity to thank all those that made our internship a valuable and pleasurable experience.

Lebanese Youth Project

by Dr Paul White, Research Officer

In August this year, Elissar Mukhtar was appointed as a Research Assistant to the Lebanese Youth Project. Elissar, who is herself a young Lebanese-Australian, is an excellent social researcher, with a vast experience in working in similar projects for the University of Western Sydney.

The Lebanese Youth Project examines statements and attitudes by the media and public officials related to Lebanese-

Australian youth and will interview approximately 100 Lebanese-Australian youths. We have two key research questions: how racism affects whether young people from Lebanese backgrounds in south-western and western Sydney succeed in finding employment and/or continuing education; and whether the perception or experience of racism causes young Lebanese Australians to come into conflict with authority figures.

So far, we have conducted interviews with 22 Lebanese-Australian youths. These include interviews with 13 students studying at the University of Sydney, plus a focus group of 5 other Lebanese-Australian students at this University. So far 4 youths have been interviewed in the region itself and more interviews will take place shortly.

Peacekeeping – From Different Perspectives

by Else M. Engel, PACS student

Report on the first day of the conference on 'Peacekeeping in the Asia Pacific', University of Wollongong, 23 - 24 September

From 23 - 24 September, a number of PACS students, together with Wendy Lambourne and Iris Wielders, attended the conference on 'Peacekeeping in the Asia Pacific' at the University of Wollongong. The two-day conference was organised by Dr Charles Hawksley of the University's School of History and Politics. The keynote speech was given by James Dunn, former Australian Consul in Portuguese Timor, adviser to UNTAET mission leaders, and author of the recent work *East Timor: A Rough Passage to Independence*.

In his speech, James Dunn discussed the lessons of peacekeeping in East Timor, which date back to 1975, when Portugal abruptly withdrew its military and administrative personnel. He emphasised that peacekeeping is not only about stopping the violence, but also about creating an environment where violence will not occur. Therefore, it is not sufficient to set up institutions and a government, but reconciliation and the handling of the crimes committed is also required. He explained the need for an international

tribunal in order to create justice, which would lead to progress in democracy.

The variety of backgrounds of the speakers allowed the issue of peacekeeping to be discussed from different perspectives. Each of these perspectives represents a different set of challenges, problems and critique. The academic view was given by Dr Charles Hawksley and Professor Peter King, who discussed questions of definitions, like that of a collapsed state, and put the INTERFET mission in East Timor in a broader political context of potential consequences for West Papua. James Dunn and Professor Edward P. Wolfers of the University of Wollongong, who is a current adviser to the independent state of Papua New Guinea, presented a diplomatic perspective. They argued that the lack of interest and political will of the international community hampers the UN and its representatives in formulating clear, comprehensive and flexible mandates with realistic timelines. Thus it is left to those implementing the mandates to interpret them. Richard Fairbrother and David Lewis, both DFAT officers and former members of the Peace Monitoring Group in Bougainville, and Darryl Parish, Member of the Australian Federal Police and former member of the Peace Monitoring Team in the Solomon Islands, reported on the difficulties facing their efforts to act and be perceived as a neutral party that enjoys the trust of the local people.

Although the topic of Australia's role in peacekeeping in the Asia Pacific was not the focus of the conference, it inevitably formed an important part of the discussion, as all of the speakers were Australian. Despite the fact that the speech-givers and the audience were seated together in a circle, the atmosphere of the conference stifled potential discussion. But by including all these interrelated perspectives on what peacekeeping comprises, the conference succeeded in presenting the issue in an interesting and comprehensive way.

Nius Bilong Peace – Bougainville

by Carole Shaw, PACS Alumni 2002

As the conch shell sounded, a gently melodic singing began and the swaying rhythm of three rows of local villagers from the Selau district led 50 women into the Hantoa Mission Church. The Selau people were singing an ancient song which had not been heard for many years. The song heralded the arrival of women leaders. The local people had been practising for this ceremony for two months. As I swayed with the women leaders in the lines following the singers, I reflected back on a remarkable week – one which had touched the hearts and minds of all the women at the workshop.

Three months earlier I and a colleague had been invited to develop and deliver a one-week workshop to a group of women in Bougainville. The aim of the workshop was to enable Bougainville women to participate in political processes 'from the village to the Parliament' and was a joint initiative of the Bougainville Inter Church Women's Forum, the Bougainville Women for Peace and Freedom and the Centre for Refugee Research at the University of New South Wales.

The workshop was officially opened on Sunday 6 October by Mr Joseph Kabui, the President of the Bougainville Provincial Council and Mr Noel Sinclair, the UN Ambassador for Bougainville. A church service was held to bless the workshop. As the officials, honoured guests, local villagers and women leaders sang the song 'Bougainville shall be saved', I had no idea how that week would impact on my life, and how lucky I had been to be asked to co-facilitate this workshop.

After the official opening I was talking to one of the local schoolteachers, who told me the history of the building where the workshop was being held. During the conflict, 200 to 300 boys were kept in the building. Now 50 people were staying there. She pointed out marks on the walls and posts where fighting had broken out and pointed to the trees where the boys would hide from the army during the conflict.

During the course of the week I was to hear many stories and testimonies from women who had suffered during the conflict: stories

of danger, death, torture, courage and healing. The women I spoke to had come a long way in their healing, but there was still a long way to go for many of them. The women who attended the workshop had received a lot of support through the Church and their faith. Their strong Christian beliefs had supported them throughout times of despair, and continued to support them now. During the conflict, the clergy played a major part in bringing communities together and working as peacekeepers.

At a special moment during the workshop, the women decided that it was time that all groups represented should reconcile and a reconciliation ceremony was arranged. I was invited to attend. The reconciliation ceremony was not only very emotional, significant and moving, but displayed to me the power of forgiveness. While there are many reconciliation processes going on throughout Bougainville at this time, these are mainly between the men and ex-combatants. Much of the rape, sexual abuse, torture and attacks that occurred against the women has not been recognised. Also, there has been very little reconciliation between the women of Bougainville. I was indeed privileged and honoured to be invited to participate in the reconciliation of women. At the end of the ceremony, when we all held hands, sang and danced, there was an immense feeling of love, forgiveness and unity in the room.

The shooting in Bougainville has stopped, the peacekeepers have been replaced by the Bougainville Transitional Team, but still the aftermath of the conflict prevails. The area around the Panguna mine is still behind a blockade, as Francis Ona's people have not yet handed in their weapons. The third phase of the weapons disposal negotiation is due to take place in December 2003. There are problems with communication, transport, education, housing and health. Many are still dying as they cannot get to, or cannot afford to travel to, adequate health facilities. Some still live in fear of reprisal, and there are still problems with law and order.

Bougainville is a country in transition. There is a lot of work to be done to rebuild the country. The path to peace is not an easy one, peace will not happen quickly. The women of Bougainville are very special people, they have strength, power and courage and a determination to work

together with the men to build a better future for all Bougainvilleans.

As I finish writing this article, the singing of 'Bougainville shall be saved' is echoing in my mind. With the strength and courage which I witnessed in my travels around Bougainville and during the workshop, there is no doubt that Bougainville has both the heart and the power to be saved.

Alumni Corner

Former PACS students report on their current activities

CPACS has recently sent out a survey to PACS Alumni. With the information gathered this way, we plan to set up a database with information on career prospects for graduates of the Peace and Conflict Studies programs. Some extracts of the surveys that have come in so far:

Jeremy Block, (PACS Alumni 2002) writes from the United States: 'I am a Program Coordinator for the International YMCA's Go Global program. In my job, I help set up overseas programs for Americans to do progressive volunteer work in different Muslim countries, while simultaneously helping them gain a better understanding of the world and what we as Americans can do to make it better. I am currently working on a project called 'Dialogue of Civilizations', which will hopefully allow me to send hundreds of Americans annually to a number of Muslim countries in order to construct dialogue projects, and teach that Americans and Jews are not evil, trying to conquer the world, and infringe upon their way of life. My degree in peace and conflict studies has helped me gain a strong foothold in doing this'.

Stewart Mills (PACS Alumni 2002) works for Jubilee Australia as a Campaign Coordinator. He writes: 'People within the social justice arena like the idea of a Master of Arts in Peace and Conflict Studies. This makes them interested in you.'

Tamar Bottema (PACS Alumni 2002), from the Netherlands, on the PACS program: 'The PACS MA has opened my eyes, to use an abhorrent cliché. It has given me so much insight while simultaneously underscoring how much more there is left to know and do. It challenged me and stimulated me, and helped formulate the directions I am going in, as well as highlight others which I am yet to pursue.'

CPACS Library – New Additions

by Peggy Craddock – CPACS Librarian

The People For Nuclear Disarmament have made a large donation of resources to the CPACS library. Because of lack of space in the library, it has been housed in the office of the Conflict Resolution Desk. A list of the items in this resource has been compiled by Synneva and Alison, two PACS MA students, and is available in the library.

Below is a selection of other new additions to the CPACS reference library, most of which were donated. Our thanks to the generous donors!

Marcus Binney, *The Women Who Lived for Danger: the Women Agents of the SOE in the Second World War*, Hodden & Stoughton, London, 2002. CPACS Library 940.53

Anne E. Brodsky, *With All Our Strength: The Revolutionary Association of the Women of Afghanistan*, Routledge, New York, 2003. CPACS Library 305.4206058

Lee Feigon, *Demystifying Tibet: Unlocking the Secrets of the Land of the Snow*, Profile Books, London, 2000. CPACS Library 951.515

Ross Howard, Francis Rolt, Hans van der Veen and Juliette Verhoeven (eds), *The Power of the Media: A Handbook for Peacebuilders*, European Centre for Conflict Prevention, Utrecht, 2003. CPACS Library 302.23

Paul W. Newbury (ed.), *Aboriginal Heroes of the Resistance: From Pemulwy to Mabo*, Action for World Development, Sydney, 1999. CPACS Library 994

Human Security Now: Protecting and Empowering People, Commission on Human Security, New York, 2003. CPACS Library 323

Vandana Shiva, *Water Wars: Privatisation, Pollution and Profit*, South End Press, Cambridge, MA, 2002. CPACS Library 346.0432

On the Peace Trail

Conferences and seminars attended by CPACS staff and students

Ken Macnab attended the 4th Global Conference *Diversity within Unity* on the specific area of 'Cultures of Violence', at St Catherine's College, Oxford from 25-28 September. This was a very interdisciplinary conference, with participants having professional backgrounds ranging from film and literature, history, political science, social work and research, criminology and academic teaching of peace and conflict studies to field work in conflict situations, police psychology, family counselling and education.

Stuart Rees travelled to the United States in June to attend the conference *Negotiating Peace: Pitfalls, Possibilities* at the University of California at Berkeley. He then went on to Vancouver, to the conference *Dialogue Between Civilizations* at Simon Fraser University from 13-16 June. From 5-6 December, he moderated an interactive forum on human rights education, together with Professor Jim Ife, at the conference *Human Rights: New Paradigms and New Responsibilities* at the University of Technology, Sydney.

Paul White attended the conference *Islam and the West: The Impact of September 11* in Melbourne on the highly topical theme of relations between Islam and the West in the context of the current 'War on Terror'. Held in mid-August, this conference was organised jointly by Monash University and the University of Western Australia. The two main international speakers were Professor Osman Bakar (Centre for Muslim-Christian Understanding, Georgetown University, USA) and Professor Hassan Hanafi (Cairo University, Egypt).

Wendy Lambourne presented a paper on 'Reconciliation as a Political Process' at the international conference *International Perspectives on Peace and Reconciliation* held at the University of Melbourne on 14-17 July. PACS students and graduates Donna Mosford, Stewart Mills, Carole Shaw and Maria Tandingan also participated in the conference which featured cultural events and workshops as well as academic panels and keynote addresses on the conference themes: indigenous perspectives, education and training, human security, peacebuilding

and peacekeeping, culture and healing, and discourses on reconciliation.

Wendy was invited to play the role of the head of a women's peace group for a hypothetical debate presented as part of a symposium on *Post War Reconstruction: Lessons from Experience* held at University of New England in Armidale on 19-20 July. The main speakers at the symposium were from Northern Ireland, Sri Lanka, Bougainville and Fiji. Their contributions focussed on various critical aspects of peacebuilding including the need for economic justice, reconciliation and the empowerment of women.

Iris Wielders presented a paper on 'Conflict Resolution and Governance in Solomon Islands' at the symposium *Governance in Pacific States: Re-assessing Roles and Remedies* in Fiji, from 30 September - 2 October.

Wendy and PACS students Elna Pedersen, Mahamud Sirat and Ron Chan attended the *MRA-Initiatives of Change Annual Conference* held at Collaroy Convention Centre in Sydney in April. This was a very inspiring conference featuring speakers from all around the world who are working for peace and reconciliation within divided communities.

PACS MA student Catalino Echiverri presented a paper on 'A New Dawn for Peace: The Prospects for Viable Peace Enforcement Under a New African Union' at an international conference on *Peacebuilding After Peace Accords* held on 11-13 September at the Joan B. Kroc Institute for International Peace Studies, University of Notre Dame in the US.

Both Wendy and Iris, along with PACS students Hiro Kobayashi, Leona Kieran, Else Engel and Catalino Echiverri, attended a conference at University of Wollongong on 'Peacekeeping in the Asia-Pacific' on 23-24 September (see report in this newsletter).

Wendy Lambourne participated in a panel on the future of the UN at Newtown Neighbourhood Centre on Saturday 24 May and on 30 May spoke on the same topic at Politics in the Pub. Wendy was also invited to speak at a public meeting on 5 July organised by the Baha'i community in Baulkham Hills on the topic 'World Peace: Fact or Fiction?'

Poetry for Peace

Occupied Territories

Walls rise in the mind's eye
and are difficult to climb.

Liberty lies within curfews
but contains no right to be free.

Crying is unwise
because nothing will absorb the
tears.

Humour lies infertile
unless brutality is the court jester.

Refugees are preparing their
journey
but towards a mirage.

Humiliation is a daily diet
which nurtures no-one.

Domination is the customary
stance
which gains no pride

in a land where the sun
creates neither shadows nor
shelter,
burns the veiled and the
bareheaded
and is lighting the fuses of
history
in conformity with rituals
which have guaranteed only
an identity for the dead.

*Stuart Rees, Occupied Territories
July 11-July 15, 2003*

In the Quiet Land

In the Quiet Land, no one can tell
if there's someone who's
listening
for secrets they can sell.
The informers are paid in the
blood of the land
and no one dares speak what the
tyrants won't stand.

In the quiet land of Burma,
no one laughs and no one thinks
out loud.

In the quiet land of Burma,
you can hear it in the silence of
the crowd

In the Quiet Land, no one can say
when the soldiers are coming
to carry them away.
The Chinese want a road; the
French want the oil;
the Thais take the timber; and
SLORC takes the spoils...

In the Quiet Land....

In the Quiet Land, no one can
hear
what is silenced by murder
and covered up with fear.
But, despite what is forced,
freedom's a sound
that liars can't fake and no
shouting can drown.

Written by a Burmese activist