Sixty years on - a new dream
by Aaron Mihluedo

For sixty years now, I have had a dream
A dream which I believed in-
Yes truly I did
A dream of a world where there was
equality and justice
A world of prosperity and peace
But
There was the Chilean, Pinochet,
who legalised torture and political
assassination
There was Milosevic,
who committed crimes against
humanity
There was Pol Pot, Sadaam Hussein,
Kim Il Sung, Mobutu
There was Robert Mugabe and
Charles Taylor

There were diseases, droughts,
floods, tsunamis
There was G7, G8, G10 and now G20
There were ‘great nations’ who
manufactured arms
Those great nations who sent their
generals to train local militia for
their own agenda

There were the wars for oil, gold,
diamonds and uranium
The ghost nuclear reactors and
weapons of mass destruction

that were the excuses for wars in the
name of God and Liberty
There were the assassinations,
repressions, terrorist attacks
where liberty and human rights were
swept away and disregarded

There was September 11th, 2001,
15th November 2002,
31st October 2007,
27th November 2008
New York, Bali, Spain, Mumbai
The years when human rights
defenders, journalists, peacemakers
were silenced and murdered

It’s been 60 years already
It’s time to look back, reflect,
make new resolutions
A new day dawns for those who aspire
to human dignity, civil rights, justice,
nonviolence and reconciliation.
Yes, I have a dream

Aaron is a student from Togo in the
Refugee Language Program. This poem
was written in class on December 6, 2008 to
mark the 60th Anniversary of the Universal
Declaration of Human Rights.
Director’s report:
The spread of peace journalism

by Jake Lynch

"THE MEDIA ARE FORMALLY DISCONNECTED FROM OTHER RULING AGENCIES BECAUSE THEY MUST ATTEND AS MUCH TO THEIR OWN LEGITIMATION AS TO THE LEGITIMATION OF THE CAPITALIST SYSTEM AS A WHOLE". SO SAYS THE INFLUENTIAL MEDIA ACADEMIC, MICHAEL SCHUDSON. WHAT DOES IT MEAN, IN Plain LANGUAGE? JOURNALISM CAN ILL AFFORD TO APPEAR LESS WELL-INFORMED, OR MORE CREDULOUS, THAN ITS READERS AND AUDIENCES.

This is where news organisations have a problem with conflict. Most journalists traditionally regard officialdom as their prime source of stories and perspectives – a category headed by the government in their own country and locality. When it comes to conflict and the value and viability of different responses, however, significant gaps have opened up between political opinion and public opinion.

Newspapers in particular are searching for some way of reaching out across these gaps. The opinion poll commissioned recently by the Sydney Morning Herald confirmed the finding of previous polls, that Australia’s military mission in Afghanistan is losing public support. At least that put this important perspective on the media ‘map’ and – coming at a time when speculation was rife that Prime Minister Kevin Rudd was to be asked to feature an incisive column by Jeff Halper, of the Israel Committee Against House Demolitions, on its Opinion page on Good Friday.

It comes as the profile of peace journalism is rapidly rising. I’ve been contributing a weekly column to the TRANSCEND Media Service, combining analysis of current events with a consideration of concepts from media theory, and some reportage. The site was recently named by the Peace and Collaborative Development Network as one of the top ten media sites for news about conflict and peace. TMS provides original reporting that seeks to go beyond the usual questions, “How many were killed today?” and “Who is winning?” to ask two additional ones: “What is this conflict about?” and “What are possible solutions?”

The launch of my new book, Debates in Peace Journalism (see article by Violet Rish) is just one of many developments in the academic sphere, one of which is the new movement in the US to create a National Peace Academy (NPA), whose inaugural conference I attended, in Cleveland, Ohio, back in March.

One of the semi-subterranean facts about Australia’s foreign and defence policies is the extent of its continuing military alliance with the United States. Australians never approved of invading Iraq, and now we’re getting fed up with...
being in Afghanistan too. And yet the Australian Defence Force is at it again this winter, playing its biennial war games with the Americans, ‘Operation Talisman Sabre’, in northern Queensland.

It is testimony, as I told the NPA conference, to the infantilism of the military-industrial complex. Imagine grown men sitting down around a table and deciding to call a military exercise Operation Talisman Sabre. Some of today’s officer class will have come from the Playstation generation and, indeed, the last running of the exercise in 2007 saw the debut of a ‘real-time’ battlefield information system, with buttons being pressed back in San Diego, California, as troops in Australia attacked a ‘mock town’.

To be clear – these are preparations to invade another country alongside the United States, despite solid public opposition to such adventures. No-one in Canberra will confirm the identity of the supposed enemy, but the soldiers involved in OTS apparently refer to the installation in the middle of the mock town as ‘The Mosque’.

So, we’re sending a delegation to join the protests at OTS 2009, trying to raise a large red exclamation mark over the issue, which the media generally ignores. Perhaps the new ascendancy of peace journalism – even if editors and reporters don’t call it that – will see this year’s version receive more critical attention.

Associate Professor Jake Lynch is Director of the Centre for Peace and Conflict Studies.

“The nearest Australia has to a Nelson Mandela”

by Hannah Middleton

THE 2008 SYDNEY PEACE PRIZE RECIPIENT, PATRICK DODSON, WAS ONE OF THE MOST POPULAR CHOICES FOR THIS PRESTIGIOUS AWARD IN ITS 11 YEAR HISTORY. THE DINNER AT WHICH HE RECEIVED HIS AWARD FROM PRIME MINISTER KEVIN RUDD AND HIS CITY OF SYDNEY PEACE PRIZE LECTURE AT THE OPERA HOUSE WERE BOTH SELL-OUT EVENTS.

Patrick Dodson was awarded the Sydney Peace Prize for “courageous advocacy of the human rights of Indigenous people, for distinguished leadership of the reconciliation movement and for a lifetime of commitment to peace with justice, through dialogue and many other expressions of non violence.”

“He’s a great communicator, a significant healer, the nearest that Australia has to a Nelson Mandela,” says Phil Glendenning, Director of the Edmund Rice Centre.

Building bridges

The timing of the choice of Patrick Dodson for the prize was fortuitous. As Sydney Peace Foundation Chairman Alan Cameron put it, it was “significant that the Peace Prize jury’s choice of Patrick Dodson can build on the momentum for justice and reconciliation for Indigenous people which was given such a boost by Sorry Day on February 13.”

Patrick Dodson has established a deserved reputation for finding bridges for people to walk across. He emphasises the importance of ‘liyaru ngarn’, a meeting of the spirits or a finding of people’s sense of a common fate. “That vision can also be expressed,” says Patrick Dodson, “by the idea that our common fate is where brackish water from the mountains meets salt water from the sea.”

His leadership qualities are illustrated by his great gift of entering a room of people who have previously disagreed with his views but who quickly warm to his unique ability to hear all sides of an issue.

A lifetime of service

Continuing the legacy of his grandfather, Paddy Djiagween, a leader of the Yawura people, Patrick Dodson has given a lifetime of service to the Australian community. He has been a consistent and leading voice in debates around national issues that continue to shape the contemporary Australian experience and rightly carries the title: “Father of Australian Reconciliation.”

Born in 1948 in Broome, WA, Patrick Dodson spent most of his childhood in the Northern Territory. Following the tragic loss of both parents he was sent, in 1961, to Monivae College in Victoria. After completing secondary school, he enrolled to study for the priesthood and was ordained as the first Aboriginal priest in 1975. He later broke with the Catholic Church in 1981 over his insistence that many ancient Aboriginal rites were a celebration of the same spiritual force worshipped by Christians.
In 1981, Mr. Dodson joined the Central Land Council and was appointed Director in 1985. There he played a central role in many sensitive and significant negotiations with the Commonwealth and Northern Territory Governments, such as the return of the Uluru Kata-Tjuta National Park to traditional owners.

Reconciliation
In September 1991, the Parliament of Australia agreed on a bipartisan basis to the establishment of the Council for Aboriginal Reconciliation and Patrick Dodson was appointed its first Chairperson, bringing together leaders within the Aboriginal community, which culminated in the historic Aboriginal Reconciliation Convention in May 1997.

Subsequent to the “Mabo Case” and “Wik Case”, where Australian common law was amended to acknowledge the rights of Indigenous people to land which they had inhabited since before colonisation, the Commonwealth Government introduced new legislation which effectively extinguished native title and caused widespread and emotional debate among both Indigenous and non-Indigenous Australians.

Pat Dodson was strongly opposed to the legislation and retired, in 1997, from the Reconciliation Council saying: “I fear for the spirit of this country.”

International contribution
Patrick Dodson’s work for reconciliation has not been confined to Australia.

In Northern Ireland he was an active participant with Irish leader David Irvine in the ‘Let’s talk’ project to bring peace. He worked with groups of young people and their political mentors to build bridges between opposing groups.

In South Africa he worked with Alex Boraine, Archbishop Desmond Tutu’s colleague, at the International Center for Transitional Justice where he was involved in engaging prospective youth leaders in dialogues for reconciliation across South Africa.

Still working
Today, Patrick Dodson is still an active leader working for reconciliation.

He heads up the Lingiari Foundation in Broome and is Chairman of the Kimberley Development Commission.

As the initiator of the Brooklyn Project, Patrick has envisaged the crafting of a new Constitution for Australia. It is being written by young Australians whose aim is to include all the items which were omitted from the original Constitution. Patrick Dodson is the visionary behind this significant Brooklyn Project.

Dr Hannah Middleton is Executive Officer of the Sydney Peace Foundation.

CPACS student Feven Haddish chairs CPACS Q&A session with Patrick Dodson

TRANSCEND: A network for peace and development
by Lynda-ann Blanchard

THE SCHOOL OF SOCIAL AND POLITICAL SCIENCES (SSPS) AGREED TO FUND CPACS’ PARTICIPATION IN THE 2009 TRANSCEND MEMBERS CONFERENCE WHICH WAS HELD FROM MAY 4-8 IN PHNOM PENH, CAMBODIA. THIS WAS A SIGNIFICANT AGENDA-SETTING AND NETWORKING OPPORTUNITY, PARTICULARLY IN LIGHT OF THE IMPENDING INTERNATIONAL PEACE RESEARCH ASSOCIATION (IPRA) CONFERENCE TO BE HELD AT CPACS IN 2010.

TRANSCEND International connects centres working on nonviolence, peace, development and the environment. The network’s aim is to bring about a more peaceful world by using action, education/training, dissemination and research to handle conflicts with empathy, nonviolence and creativity.

TRANSCEND was founded in August 1993 by Johan Galtung and Fumio Nishimura as a conflict mediation organisation. Dietrich Fischer joined and by June 1995 Fischer and Galtung had invited 11 others to join the network. By mid-2008 TRANSCEND had 350 scholar-practitioners from 80 countries as members, one third of whom were women. TRANSCEND is organised in a dozen regions around the world: Northern Europe, German-speaking Europe, Eastern Europe, CIS, Europa Latina, Africa, the Arab World, the Middle East, South Asia, Southeast Asia, (North-)East Asia, North America, Latin America. Each region has a convener.

CPACS has a strong connection with the TRANSCEND network of peace
Cherry blossoms in Japan
by Lynda-ann Blanchard

As a part of a successful Japan-Australia Foundation grant, I travelled to Tokyo in early April 2009, just in time to see the cherry trees in full bloom. The grant was awarded for joint curriculum and research development and includes collaboration with Soka University’s Peace Research Centre (SUPRC).

The initial stage involved CPACS hosting Professor Sekita (Soka University) as a visiting scholar in Feb 2008, at which time he undertook cross-cultural research into the development of anti-bullying programs in primary and secondary school curricula. This second stage has involved SUPRC sponsorship to allow me to travel to Tokyo to undertake discussions with Professor Sekita and Professor Tamai (Director SUPRC) on prospective further collaborative projects, and to deliver a peace education lecture entitled “Saying Sorry: Peace, Justice and Indigenous Australia”.

Whilst in Japan, I took the opportunity to visit colleagues from Peace Boat’s Global University in downtown Takadanobaba and several other universities with which CPACS has a developing relationship, including a visit and meeting with Professor Mike Nix at Chuo University’s Law School and Professor Dexter da Silva at Keisen (Peace) University.

And very importantly, I had the opportunity to catch up with former students for an izakaya feast and beer party!

Dr Lynda-ann Blanchard is Lecturer at CPACS.

Soka University awards CPACS President with Highest Honour
by Ken Macnab


During the formal proceedings, on 22 April I was presented with an Award of Highest Honour from Soka University, and Maree Whybourne (an SPF Executive member) was presented with an Award of Honour from Soka Women’s College. In accepting these awards on behalf of us both, I made the following short speech (with pauses for translation), reconstructed from memory and brief notes.

“Thank you. Both Ms Whybourne and I are most honoured to accept these awards. I would like to add that we also accept on behalf of the organisations we represent here: the Centre for Peace and Conflict Studies and the Sydney Peace Foundation.

Both these organisations are part of the University of Sydney, and both are distinctive in character.

The Centre for Peace and Conflict Studies is special. It was started 21 years ago, by student and staff initiative, from the ‘grass roots’ of the University. CPACS’ guiding principles are:

* nonviolent conflict resolution
* peace with justice

The Centre promotes a culture of peace, and has created a distinctive identity within the University.

The Sydney Peace Foundation is also special. Started 13 years ago by individual initiative, it aims to combine the efforts of people from major areas of professional life, including academia, the media, the business world and non-government organisations.
Its primary purpose is to promote peace by, among other things, publicising and honouring the work of outstanding international contributors to nonviolence and peace with justice. Of those given the Foundation’s Special Award, Daisaku Ikeda is the third, being preceded only by Nelson Mandela and the Dalai Lama.

Soka University and Soka Women’s College are both also special.

Soka University aims to promote peace and harmony through education. Its guiding principles are:

* Be the highest seat of learning for humanistic education
* Be the cradle of a new culture
* Be a fortress for the peace of humankind.

Soka Women’s College, an important part of this campus, emphasises the role of women. It has three founding guidelines, the second and third being that its students should strive for distinctive goals:

* Be a person of principle working for harmony for all
* Be a person with a global view and social wisdom.

Being an historian, at this point I wish to make a digression. I realise the danger of this in a three-minute speech, but cannot help myself.

I have always thought the historical origins and meaning of words was important.

The four organisations I have mentioned share a common character. They are part of the University education system. This word, of Greek origin, means that they have universal scope, that the whole world of knowledge is their reach, embracing all people and things.

Their purpose is education for living and achieving. Collegiality – staff and students working in harmony – is an important characteristic.

In conclusion, all our organisations have common values and goals, and a global outlook.

I can only repeat, Ms Whybourne and I are honoured to accept these awards from you and your institutions on behalf of ourselves and our institutions. Thank you.”

Dr Ken Macnab is the President of the Centre for Peace and Conflict Studies and coordinates the CPACS unit Cultures of Violence.

UN Emergency Peace Service project

by Annie Herro

THE UN EMERGENCY PEACE SERVICE (UNEPS) PROJECT IS BASED ON A TRIPARTITE PARTNERSHIP BETWEEN CPACS, CARITAS AUSTRALIA AND THE NEW YORK-BASED NGO GLOBAL ACTION TO PREVENT WAR (GAPW). UNEPS IS A PROPOSAL FOR A RAPID-REACTION SERVICE THAT WOULD PREVENT GENOCIDE AND CRIMES AGAINST HUMANITY. THE PROJECT AIMS TO PROMOTE THE UNEPS IDEA AND CONDUCT RESEARCH INTO THE PRACTICAL, CULTURAL AND POLITICAL FEASIBILITY OF DEVELOPING SUCH A SERVICE.

Dr Wendy Lambourne, PhD student David Penklis and I recently published an article in the African Security Review arguing that a United Nations Emergency Peace Service could have helped to overcome some of the practical and political challenges faced by the UN and regional missions in Rwanda and Darfur. The article responds to a gap in research on how a UNEPS could have prevented mass violence in particular case studies.

I have also supported GAPW in preparing a chapter on regional perspectives on UNEPS for a publication on UN Standing Capacity by the Centre for UN Reform Education (CURE). This contribution was based on interviews that Stuart Rees and I conducted in 2008 with decision-makers in Asia-Pacific.

Some illuminating ideas on peacekeeping emerged from interviews about UNEPS. For example a former Indonesian Ambassador to Australia remarked: “Those talking about peacekeeping forces are Western countries. It’s natural. You have a comfortable situation; you are not going
to be intervened”. A former director at the UN Secretariat said: “It is difficult to do things at the UN because global negotiations are complex and slow but if you want to have a global impact then this is what you need to do.”

Currently, CPACS, together with GAPW is preparing to co-host a workshop on Civilian Protection and Peacekeeping with the Centre for Strategic and International Studies, Jakarta, in June 2009. The trip to Jakarta also involves launching the CURE publication, participating in other UNEPS research and advocating meetings.

Annie Herro is a PhD candidate and Principle Researcher at CPACS.

**Women as creative agents for peace**

by Lynda-ann Blanchard

**THE SECOND INTERNATIONAL WOMEN FOR PEACE CONFERENCE WAS HELD IN DILI, EAST TIMOR FROM MARCH 4-6 2009 WITH THE THEME “WOMEN AS CREATIVE AGENTS FOR PEACE”. I ATTENDED THE CONFERENCE WITH TWO COLLEAGUES FROM CPACS: VIVIANNA RODRIGUEZ AND KESTON GORDON.**

The conference was an opportunity for women from around the region to share their experiences and ideas on three themes: moving from conflict to peace; finding justice and solidarity; and acknowledging and valuing traditional culture while reducing its negative impact on society.

Drama, song, poetry, storytelling and visual arts were some of the creative components of the conference program, which were used to explore challenging issues on the Women for Peace agenda. One example is bride price or Barlarke. While this was once a symbol of families coming together in traditional Timorese culture this is now a dangerous burden on women, which compounds gender-based poverty and fosters a sense of ownership of women. Travelling theatre shows present the opportunity to use oral traditions (often engaging humour) to communicate the human rights implications of this practice. These popular dramatisations are played out by (mainly) women’s groups in rural and remote villages to largely illiterate audiences of children, women and men.

Idelta Rodrigues (Secretary of State for Promotion of Equality, Timor Leste) and Dr Sara Niner (Monash University, Australia) coordinated a discussion about women’s creative strategies for economic independence in postconflict societies, while Koila Costello-Olsson (Pacific Centre for Peacebuilding) led a conversation about creating spaces for peacebuilding and reconstruction.

Ms. Suraiya Kamaruzzaman (Flower of Aceh, Indonesia) who drafted the first Acehenese Women’s Charter of Rights and Maria Domingas Fernandes Alves (Minister of Social Solidarity Timor Leste) undertook a discussion of justice for women survivors of gender-based violence and war. Interaction between formal and traditional justice was also a topic set for discussion and led by Flora S. Menezes (Judicial System Monitoring Programme, Timor Leste) and Ramona Vijeyarasa (International Organisation for Migration, Vietnam).

From the splendid welcome ceremony and traditional conference feast, to the insightful and painful questioning of very young women in school uniforms; from the dancing and poetry of conference convenor Mena Barros dos Reis, to the difficult and significant drafting of the recommendations; from the courageous testimony of every woman survivor of war in the room, to the deeply moving Reception, Truth and Reconciliation Exhibition; and from the opening prayer to the candle lit closing, this conference enabled women for peace!

For conference discussion and the Dili Declaration on Women, Peace and Security 2009 go to www.alolafoundation.org/peace_conference_speeches
Youth Peace Initiative  
by Trent Newman

MONTE SANT ANGELO STUDENTS BUILD BRIDGES TO LEARNING AND RECONCILIATION

“We live on one land and yet it’s almost as though we live in different societies, creating false and unfounded prejudices against one another. We are trapped by the divisions that we’ve created for ourselves and so we keep pushing back further and further the realisation of the obvious: we are all human and, in this land, we are all Australians.”

This astute observation was made by a high school student – Isabel – from Monte Sant Angelo Mercy College, North Sydney. Along with a number of other students from the school, Isabel was part of one of the first student groups to submit a project profile for the online “Peace Projects Gallery,” which forms part of the newly developed Youth Peace Initiative (YPI) website (www.youthpeaceinitiative.org.au).

Isabel was one of a group of twelve students who, along with three teachers from the school, visited the Mutitjulu Aboriginal Community in the Northern Territory mid last year. These Community visits, along with planned reciprocal visits from members of the Mutitjulu Community to the Monte campus in North Sydney, form part of a school-wide Indigenous education and community development project called Biamunga.

As with other youth peace projects that are featured on the YPI website, the Biamunga Project at Monte is largely student led. It was a student who established contact with the Mutitjulu Community and communicated with Community members as to ways that a visit might be beneficial and the kind of contributions that the students could make. Two of the students also successfully procured a grant for $5000 as part of the Irene McCormack Social Justice Award and with this money were able to donate sporting equipment for the Mutitjulu Childcare Centre, as well as investing in Pitjantjatjara language training resources.

In the lead up to the visit students participated in cultural awareness training workshops with local Indigenous elders. In addition to gaining insight into Indigenous cultures, the workshops and Community visits provide Isabel and other students at Monte with the unique opportunity to learn through experience about the importance of building collaborative partnerships across social divides. It has also empowered them to raise awareness among their peers of the human impact of the marginalisation of Indigenous communities. In Isabel’s words:

“For the girls that went on the trip, the most important part was simply being there. Our contribution wasn’t in handing out possessions but in building relationships with the members of the Community and especially the children. By wanting to be there we were demonstrating the little things that lean towards Peace for Australians. Having real human contact and simply spending time together has the power to transform any negative assumptions we and they might hold. The trips are about learning through experience that there are very real barriers that separate and marginalise parts of our society and the first step to breaking them down is recognising their existence.”

Find out more about the Monte students’ project Biamunga: The Journey to Learning online by visiting their profile in the Peace Projects Gallery of the YPI website: www.youthpeaceinitiative.org.au/biamunga/
Youth Peace Initiative

A NEW ONLINE SPACE FOR PEACE-MINDED YOUNG PEOPLE

The Youth Peace Initiative (formerly the Schools Peace Initiative - renamed at the suggestion of participants and in order to be inclusive of out-of-school youth) is a relatively new initiative of the Sydney Peace Foundation. The aim is not only to give recognition to outstanding youth peace projects, but also to encourage and facilitate critical dialogue among young people on the broad and multi-faceted subject of peace. To this end, youth involvement in and ownership of the website’s ongoing development is pivotal and is ensured “offline” via regular youth forums and inter-school visits.

Online youth engagement, meanwhile, is built into the YPI site’s “WEB 2.0” design. In order for projects to be accepted to the online Gallery, submitters must explain the “Peace Link” of their project or activity, as well as a description of the issue or problem that they are seeking to address, the strategy or methodology that they are using to address the problem, and ways that they are measuring their success. Once a project is accepted to the Gallery it is then open to questions and critical feedback (moderated). Youth users of the site also have the power to vote on projects, with high-ranking projects displayed as “Featured Project” on the site and receiving special recognition from the Sydney Peace Foundation.

The Peace Projects Gallery is now online along with the rest of the YPI website, with three youth peace projects already featured from Cabramatta High School, Monte Sant Angelo Mercy College, and Asquith Girls’ High School. Three more projects are in the final stages of submission from youth groups at Merrylands High School, James Meehan High School, and St Ursula’s College. These projects are all either wholly or predominantly student-led and range from community development projects in the Northern Territory and Afghanistan, to theatre performance-based conflict management education, to the production of anti-bullying and anti-racism educational DVDs.

For more information on these projects or the Youth Peace Initiative, keep checking the new website: www.youthpeaceinitiative.org.au, or call the YPI office on (02) 9351 3453.

Trent Newman is the Youth Peace Initiative Officer, Sydney Peace Foundation.
The environment movement and nonviolent action

by Jamie Hubbard

CPACS STUDENTS GATHERED TO LEARN ABOUT AND EXPLORE A RANGE OF THEORETICAL APPROACHES, DEBATES AND KEY CONCEPTS IN PEACE STUDIES AND ENVIRONMENT STUDIES IN THE CPACS SUMMER SCHOOL UNIT PACS6903 PEACE AND THE ENVIRONMENT WITH DR FRANK HUTCHINSON AND PETER HERBORN.

FOLLOWING IS AN EXCERPT FROM AN ASSIGNMENT BY PEACE AND THE ENVIRONMENT STUDENT JAMIE HUBBARD, WRITTEN IN RESPONSE TO THE QUESTION “HOW HAS THE ENVIRONMENT BOTH CONTRIBUTED TO AND LEARNT FROM THE THEORY AND PRACTICE OF NONVIOLENT ACTION? INCLUDE IN YOUR DISCUSSION PARTICULAR CASE STUDIES BOTH HISTORICAL AND CONTEMPORARY TO ILLUSTRATE YOUR ANALYSIS.”

There is a long history of using nonviolent methods for environmental causes. When examining the contributions between the environment movement and nonviolence theory and practice, however, it is important to acknowledge that neither is a unified entity. The environment movement is a broad array of organisations and campaigns for environmental causes, employing a variety of strategies. Nonviolence, meanwhile, can be interpreted differently or employed for diverse reasons.

Environment campaigns or organisations can be motivated by an ecocentric or anthropocentric view of the environment. An ecocentric ideology seeks to protect natural ecosystems for their own inherent value. An anthropocentric ideology values the natural environment for its use to humans, and seeks to protect ecosystems in order that humans may continue to benefit from them. Campaigns can be locally focused or can relate to issues of international concern.

Nonviolence employs actions which do not involve direct physical violence to other people, but beyond that definitions vary. Theories of nonviolence are divided into the broad categories of principled and pragmatic nonviolence. Principled nonviolence seeks to resolve conflicts in a way that meets the needs of all parties. Opponents are viewed as partners, not enemies, in the search for a just solution, and actions are aimed at continuing dialogue among parties. The ultimate aim is to convert, not coerce, an opponent. Conflicts and solutions are viewed in a holistic manner and all forms of violence are excluded. Gandhian nonviolence, as espoused by Mahatma Gandhi, is perhaps the best articulated theory of principled nonviolence.

Pragmatic nonviolence, also called strategic nonviolence, employs nonviolent methods in order to win a conflict. The conflict is often viewed as a win-lose situation, much as it would be by someone using violence. Nonviolence is a strategy, but those using it do not necessarily oppose violence in all situations. Opponents may be viewed as enemies and coercion is often the desired result of nonviolent actions.

This distinction is not intended to suggest that those who use pragmatic nonviolence are not principled, or that principled nonviolence is less strategic. The differences lie in the motivations for the use of nonviolence and the range of actions considered acceptable.

Within developed countries, Greenpeace is perhaps the best known environment organisation associated with nonviolent action. Greenpeace was formed in 1971 in opposition to nuclear weapons testing and, as its name suggests, combines concerns for the environment and peace. The founders of Greenpeace were influenced by the Quaker idea of “bearing witness” in opposition to violence. Since its inception, nonviolence has remained a core philosophy and nonviolent direct action a primary strategy.

“Stop climate change” is one of Greenpeace’s current international campaigns. Although the campaign includes research, lobbying and educational components, nonviolent direct action remains a central tactic. In 2008 the Greenpeace ship Rainbow Warrior travelled from New Zealand to the Mediterranean and Europe urging countries to “Quit Coal”, reminiscent of Gandhi’s “Quit India” campaign. In December, Greenpeace activists spent two days on the chimney stack of a coal-fired power plant in Poland, while others in Denmark blocked a ship carrying imported coal.

Greenpeace has been very successful at gaining media attention for environment issues and influencing public opinion. It is difficult to measure their success in specific policies but they deserve credit for helping to raise global awareness about environment issues such as global warming.

Greenpeace’s “Stop climate change” campaign is largely anthropocentric, focused on the threats which climate change poses to humans. Other campaigns, such as those opposed to whaling and the seal hunt are clearly ecocentric. Individual Greenpeace members may view the environment from an ecocentric or anthropocentric ideology or somewhere in between. Other international organisations also span this spectrum.

Greenpeace is typical of large international environment
organisations in several ways. Many environment groups rely on nonviolent direct action to publicise their concerns, although a few stretch the definition of nonviolence beyond what many consider acceptable. Despite its strong commitment to nonviolence, Greenpeace, as with many similar organisations, works within the frame of pragmatic nonviolence. Many of the Gandhian nonviolence principles of non-secrecy, non-coercion and respect for opponents are not adhered to. Their nonviolence is intended to draw media attention to provoke support for environmental concerns among the wider population rather than seeking to convert decision-makers directly. A search of Greenpeace International’s website reveals few references to Gandhi, and the strongest endorsement is of his understanding of communication and the media.

I believe the lack of a principled nonviolence focus has reduced the effectiveness of Greenpeace and similar organisations. For example, when opposing the Canadian seal hunt and fur trapping, Greenpeace treated sealing communities and First Nations trappers as enemies, rather than seeking solutions that could meet the needs of all. This attitude alienated members of those communities. Indigenous peoples and residents of small coastal communities feel the negative impacts on the environment and should be natural allies of the environment movement. Greenpeace has also been criticised for ignoring legitimate economic concerns of workers, thereby making enemies of some labour unions. A principled nonviolence approach would have fostered these relationships rather than damaging them.

Most active campaigners within Greenpeace and similar groups are well-versed in theories of nonviolence and have drawn heavily on the likes of Gandhi and Martin Luther King. They have been extremely creative in their use of nonviolent direct action and have brought images of nonviolence into public consciousness. In this way they have done more to advance a popular understanding of nonviolence than any other movement since the US civil rights campaigns. However, the focus on pragmatic nonviolent action has overshadowed principled nonviolence theory. Upon hearing of nonviolence, most in the developed world are more likely to think of Greenpeace than Gandhi. I believe this has dulled the public imagination to the possibilities of active principled nonviolence.

Some more militant environment groups such as the Sea Shepherd Society and Earth First! have used primarily nonviolent tactics but have strayed into violence on occasion – such as the sinking or ramming of whaling vessels. These behaviours weaken public perceptions of nonviolence and damage the wider environment movement, since many observers do not distinguish between different organisations within the movement.

The environment movement has benefitted from the history, theory and practice of nonviolence. With few exceptions, campaigns employ exclusively nonviolent tactics in order to advance their concerns regarding environment issues. Large international campaigns tend to use pragmatic nonviolence, specifically nonviolent direct action, as a method of gaining media and public attention with the goal of pressuring decision-makers. Smaller local campaigns tend more toward a holistic view of issues and employ elements of principled nonviolence along with direct action.

In some cases the nonviolence strategy appears to arise spontaneously whereas at other times those involved have studied nonviolence theory or experienced nonviolence directly in previous non-environment campaigns, such as the US civil rights movement or India’s independence movement. Those whose concern for the environment is motivated by an ecocentric ideology are more likely to employ principled nonviolence, reflecting the concern for nonviolence toward nature embodied in Gandhian theory.

Some organisations within the environment movement have resorted to violent or threatening tactics. These organisations are also often motivated by an ecocentric ideology. These occasional incidents of violence have damaged the image of both the environment movement and the practice of nonviolence. Thankfully these are the exceptions.

The environment movement has also contributed to the understanding and practice of nonviolence. Well-publicised international organisations such as Greenpeace have expanded the scope of nonviolent direct action in creative ways. They have introduced nonviolence to a wider audience and demonstrated its potential for garnering media attention and influencing public opinion. Campaigns such as the green ban movement and the Chipko andolan are models of the potential for nonviolence in response to local issues. They have demonstrated the power of nonviolence combined with a holistic and creative approach to solving conflicts by involving the entire community. Through global networks these campaigns have influenced others around the world.

The environment movement and advocates of nonviolence are natural allies. The environment movement has both learned from and contributed to the theory and practice of nonviolence. Without nonviolent action, it is unlikely that many of the
victories of the environment movement would have been realised, and the global environment would be in a worse crisis. Without the examples and contributions from environment activists the theory of nonviolence would be less advanced, and nonviolent direct action would have a narrower scope. Both movements are stronger for their relationship.

Life under occupation – living in the West Bank
by Astrid-Margrete Johannessen

CPACS GRADUATE MARGRETE JOHANNESSEN IS CURRENTLY WORKING FOR PROJECT HOPE IN NABLUS, PALESTINE, AND WRITES A REGULAR BLOG ABOUT HER EXPERIENCES IN THE WEST BANK. FOLLOWING ARE EXCERPTS FROM HER LATEST BLOG "NABLUS, MARCH-APRIL 09".

When walking in the streets of Nablus I am made very aware of my own presence as someone different and unfamiliar; all the staring eyes, heads that turn, all the attention I get; the children screaming “How are you! What’s your name!” men saying “Welcome! Welcome!” I am an object of strangeness, something to gaze at. I draw their curiosity and they demand my attention. Then they willingly open up, welcoming me into their lives, sharing their experiences, thoughts and jokes with me, sharing food and tea and laughter. They are curious to know my thoughts, especially of Palestine and Nablus, curious to learn about my ideas and about my way of life. They are also curious to know what the outside world, like the people in Norway, think of them and of the situation for Palestinians. Then they express gratitude that I’m here, that I care about them and their situation. They express envy of all the things I can do, the places I can go to, the easiness with which I travel to Al Quds, Haifa and Egypt. I notice the grief they often carry, over loved ones lost in the 2nd Intifada, close friends or family shot or arrested by Israeli soldiers. Many are waiting for a friend, son or father to return from prison.

There are endless stories of suffering, oppression and brutality endured by the civilian population here. I listen to the stories they tell me from the 2nd Intifada and the invasion of Nablus in 2002, 2006 and in 2007 and of the consequences they had on the lives of the people here. I am contempling the utopian idea of nonviolent resistance to the oppression and occupation. The people I talk to here seem doubtful that nonviolent resistance will create a difference for the people suffering under occupation and oppression. They express hopelessness and frustration. They want a peaceful deal that gives them more rights and self-determination. Like the man, Adel, who asked me: “When will our human rights be respected? When will we be regarded as worthy of our right to self-determination and a Palestinian State? When can we start to reconcile the damage and suffering endured by our people for so long? How can we speak about the truth of the situation here to those who are powerful in the world today? How can we make the powerful listen to us?”

Norwegians are popular in Nablus, we have a good reputation of being supportive of the Palestinian people and their struggle for liberation and peace with justice. This is despite the failure of the Oslo accords. Coming here, I am challenged as a citizen of one of the most peaceful countries in the world. I am challenged in my views of how to fight for freedom and justice. So I talk to people about freedom and justice, I ask them what their thoughts are about these concepts, particularly in relation to living under occupation and experiencing structural and direct violence and enduring the always-present threat of invasion, arrests and violence. I document the responses for my research.

My interviewees here in Nablus lack fundamental freedoms and most of them express a sense of injustice over a multitude of losses, such as the loss of their land.

Being a foreigner, people who speak English are eager to tell me their stories, hopeful that I might convey their stories to an international audience. Or they tell me their stories simply so that we can get know each other better.

My good friend “A” tells me that during the Israeli invasion in 2003 he was volunteering with the ambulance. One time he saw his best friend being shot by a soldier in the middle of the street. He ran to him and tried to rescue him, but he died in his arms. He tells me about watching his friend die and the feeling of helplessness; there was nothing he could do to help him. Like 50 % of the male population of Nablus, “A” has been to prison, where he was isolated in a tiny room for two weeks, without any clue of was going to happen to him, always fearing that they would kill him. He was 16 years old at the time and as with many others, the reason for his arrest was dubious. After they arrested him, they blindfolded him, brought him with them in their jeep and started kicking and hitting him. Suddenly he began laughing. He had no control over the release of feelings. Laughter was the only desperate response to the pain and abuse.

When sitting in people’s houses, listening to their stories of struggle, loss and grief, I am forced to contemplate this kind of desperate
fighting against a powerful military regime. I am sitting face to face with these people, they are telling me about their experiences and I am forced to see the situation from their point of view, a physical and highly emotional point of view.

I enjoy teaching the children here, I enjoy their enthusiasm and devotion, the fact that they try so hard despite the difficult circumstances of growing up in one of the many refugee camps in the West Bank, amidst poverty, social struggles, conflict and unrest. The joy I experience in the classroom and among the Palestinian people in Nablus in general is in sharp contrasting with the surrounding conditions here: the presence of military bases and checkpoints, the invasion of Israeli military at night, the sound of shootings and sound bombs. The F16s flying over Nablus almost every day remind us of the sombre reality of the situation.

Living in Nablus, in the West Bank, surrounded by Israeli militarism, makes me reflect upon the concept of security and the ways in which it perpetuates destruction, division and a ‘culture of fear’. The concern with security is counterproductive and opposes the very peace and order it is supposed to create. The Separation Wall is an obvious example of this. Constructed with the idea of creating security for Israeli citizens, it has come to signify the apartheid system which divides the society between ‘us’, the good who needs to be protected from ‘the others’: the bad and evil, the ‘terrorists’, the ‘inhuman’. This militaristic, fear-based approach to security is promoted by an enormous and powerful propaganda-machinery in Israeli and Western media.

When security comes to mean the execution of military power, it not only creates insecurity for the victims of this military violence, but it provokes instability and insecurity for the larger community as well as for the whole region. The tyranny of militarism with its glorification of violence and aggression no doubt leads to a less secure world. The use of military power with its inherent structural violence, used by the powerful to dominate and control the weak, is indeed preventing peace and justice in the world today.

To continue reading and find out more about issues in Palestine visit Margrete’s blog at http://amjohannes.wikidot.com/nablus

Peace with justice in Israel and Palestine
by Lyn Dickens

Ever since the bombs hit Gaza on December 28 2008, the conflict between Israel and Palestine has been increasingly topical both within CPACS and the wider community. In response to the violence, CPACS, in conjunction with the Coalition for Peace and Justice in Palestine and the Gaza Defence Committee, recently hosted two significant events designed to both promote an awareness of the conflict and explore peacebuilding avenues.

During his trip to Australia Jeff Halper, the well-known Israeli peace activist, author, and Coordinator of the Israeli Committee Against House Demolitions (ICAHD), presented a lecture at the University, hosted by CPACS, on March 20. Halper, who is frequently involved in nonviolent direct action in support of Palestinian rights, spoke to a large audience regarding the Israeli occupation of Palestine and the human rights violations committed by the Israeli government. Halper also highlighted lesser known factors of the conflict, notably the forcible removal of centuries old olive trees which are part of the livelihoods of many Palestinian families, from Palestinian land. The trees are then transplanted as prestige items in wealthy Israeli suburbs in what is at once a physical and symbolic blow to Palestinian life and identity. Halper also explored the role of ICAHD and other organisations which promote peace with justice in Israel and Palestine.

More recently, on May 7 CPACS held a special event titled After Israel’s Attack on Gaza, how do we work for peace and...
justice? involving guest speakers from academic, political and activist backgrounds. Rather than concentrating solely on the violence and destruction experienced in the region, the evening took the innovative approach of turning the audience into participants and engaging with them and the guest speakers in order to develop strategies and ideas to promote peace with justice. The participants, while initially slightly disconcerted by the less than traditional format of the seminar, soon warmed to the opportunity to express their opinions and ideas. The seminar’s constructive approach was enhanced by its willingness to engage with both Palestinian and Jewish communities while avoiding the common tendency to portray the conflict as existing between two equal parties.


Lyn Dickens is a graduate of the MPACS program.

**Australia’s relationships with China**

by Stuart Rees

China is in the news. It is grabbing public attention not because our economy needs China to purchase our raw materials but because the Australian government’s proposals for boosting military expenditure seem to be based on paranoia about China’s increased military influence in the region. The new but mistaken international relations argument is that China as a new superpower will replace the USA as the major force in the region.

On May 11 at the Department of Foreign Affairs and Trade, Annie Herro and I discussed these issues with senior Chinese diplomat and Deputy Director of International Relations at Peking University, Professor Zhu Feng. Interpretations of the notion ‘security’ were the focus of discussion. China sees threats to its security from internal sources, from poverty and unemployment, from demands for regional autonomy and from the need to respond to massive natural disasters such as floods, earthquakes, dangers in the workplace and pollution. China does not see threats to its sovereignty from outside sources, hence its surprise and disappointment with an Australian Defence White Paper which paints China as a threat.

The CPACS peace with justice agenda appeared to match Professor Zhu’s perspectives. Why not disarm rather then re-arm? Why not focus on peace services (such as UNEPS) rather than armed forces? Why not interpret security in humanitarian terms, such as Australian citizens’ judgements that Medicare still provides their most reliable forms of security? Why not reflect that China is at a stage of development when it needs to invest in beneficial social policies? If we pursue those questions with Chinese staff and students, we can influence the international relations agenda and so avoid repeating the centuries old mantra that security depends on military power blocks and not other kinds of dialogue, friendship and rapport.

Emeritus Professor Stuart Rees is the founding Director of CPACS and Director of the Sydney Peace Foundation.

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**No weapons in space**

by Erik Paul

**THE SEVENTEENTH ANNUAL CONFERENCE OF THE GLOBAL NETWORK AGAINST WEAPONS AND NUCLEAR POWER IN SPACE WAS HELD IN SEOUL, KOREA IN APRIL 2009.**

The militarisation of space and the placement of missiles under the US missile defence program in East Asia is a major threat to peace in the region and the world. The Korean organising committee did a great job hosting a large international delegation coming from some 25 countries which included Dr Hannah Middleton and Dr Erik Paul from CPACS. Delegates went to the Korean Demilitarised Zone with well-known photographer and peace activist Si-Woo Lee. There were other protest field trips to the US missile installation at Pyeongtaek, and Mugeon-ri, where the US is expanding its military installation and displacing hundreds of farmers.


Dr Erik Paul is Vice-President of CPACS and coordinator of PACS6926 Peace and Conflict in Southeast Asia.

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**Peace activists at the US base and missile installation at Pyeongtaek, Korea**
Transformation in Nepal
by Aletia Dundas

When I joined four other Australians in Nepal last August to help run a series of conflict resolution workshops, the experience left me with a sense that I had learnt far more than I had taught, gained more than I had given, and had been reminded yet again of the transforming power of the alternatives to violence project (AVP) process.

These workshops were more than a year in the making. In July 2007, a Nepalese man, Subhash, had indicated that he would like to establish a peace program in Nepal. The AVP process was chosen as it was experiential, transferable across cultures and offered tools for people to deal with interpersonal conflict as well as conflict within a country.

Having agreed on a time that suited our busy schedules, that didn’t clash with any major festivals and that avoided the worst of Nepal’s changeable climate, Katherine, Malcolm and I arrived in Kathmandu full of excitement, hope and some anxiety. We had less than a week before the commencement of the workshops, we had very few resources and our other workshop facilitator, John, was not expected to arrive until an hour before the first workshop began.

Subhash met us at the airport, and guided us through the busy roads of Kathmandu. We quickly took to a number of local customs such as the habit of fitting six of us in a small taxi, of greeting one another with “Namaste” and eating Tibetan “momos” for dinner. We soon replaced our western dress for exquisite Nepalese tailor-made outfits. Ken, an Australian AVP facilitator who had been living in Kathmandu for the past two years, welcomed us to his apartment for our preparatory meetings.

As Subhash, who had taken on the role of local coordinator, ran about collecting materials and responding to last minute enquiries while managing to maintain his constant calm presence, the rest of us busied ourselves with planning the sessions. We quickly discovered that activities would need to be adapted and the list of resources minimised if we were to make the workshop meaningful and practical in this new context.

In between updates to the workshop manuals, discussions about language and sightseeing trips in to town, I found small ways to immerse myself in my new surroundings. Each morning I was woken by yoga instructions bellowed through a megaphone just outside my bedroom window. Following a quick shower I would venture outside and use what limited Nepalese I had learnt to buy myself some water and bananas before joining the crowds of people meditatively circling the stupa (Buddhist temple) in a clockwise fashion. If my favourite café was open I would take a seat and watch people circle by as I sipped my spicy masala tea.

When the workshops began, I was soon known as Aletia Didi (older sister), a greeting that made me feel like part of a family. The group took to some of the “light and lively” activities with enthusiasm, and adapted many of them to fit their particular context. Laughing yoga was introduced as part of the morning stretch, and our Koala Hug became the Kathmandu Cuddle. I was reminded of childhood, and was so happy to be part of such a positive and loving group.

As we facilitators struggled to adapt to a new cultural context, the participants encouraged us with their willingness to embrace a new process with openness and enthusiasm. When we had trained the first group of facilitators, some of them joined us as facilitators in the following workshops. As mixed teams of experienced and new practitioners and Nepalese and visitors, we were more diverse, more culturally sensitive and more confident. As participants explored listening techniques, cooperative activities and finally a set of role plays, people began to envisage the rich diversity of alternatives available when responding to conflict.

People had come to the workshops for very different reasons. Some were there for work and some to improve relationships at home but an overwhelming majority came with the hope of finding alternatives to the violence that had plagued their country. When we asked the group at the end of the workshop to imagine and draw a peaceful community in Nepal, it was clear from the posters they produced that they had very specific dreams for their country and had every intention of being part of the solution. Now that the project is in their hands, I can’t wait to hear about what transformation will take place at the individual, community and government level as a result of their work.

Aletia Dundas is a CPACS graduate who now works as a Project Officer for Quaker Service Australia
Refugees get creative in Some Saturdays
by Keryn Scott

LATE LAST YEAR, THE REFUGEE LANGUAGE PROGRAM AT CPACS PUBLISHED SOME SATURDAYS, A COLLECTION OF POETRY AND PROSE BY THE PROGRAM’S STUDENTS AND TEACHERS.

The Refugee Language Program (RLP) offers an academic writing class, an intermediate English class, a computer class and a creative writing class, all of which are free for refugees. Drawn mostly from teachers and students in the creative class, as well as a few long-time students in collaboration with teachers, Some Saturdays is a moving collection of stories and poems that gives an insight into the experiences of some of the refugees in the program, many of whom have fled some of the most violent conflicts in the world. Students write about pain and loss, love of their home lands, their hopes for peace, happy moments, and their daily lives in Sydney. Carinda, from Indonesia, writes about life in detention in “Not Hollywood, not even Bollywood”:

Welcome to Villawood.
This is not Hollywood,
Not even Bollywood,
Though many come from Bombay, Bangalore and Beirut.
Before they release us to the community
We have to stay at stage 1, 2, 3,
To learn English A, B, C.
This is truly reality.

He writes about his experiences with an honest and open sense of humour that seems impossible given the injustices he has faced. Another student, Antoinette, writes about her lost family in “My White Stone is Called Africa”. Towards the end of the piece she writes:

My white stone is called Africa
My pink stone is for my three sons.
When I hold these stones now, I long to be with my children and my husband.
When I hold these stones now, I don’t know if I could ever be happy because I don’t know if my husband and children are alive.

After leaving the Refugee Language Program, Antoinette went on to study full time at TAFE. She was invited back to CPACS for the launch of Some Saturdays, and she had exciting news: when she wrote the poem, she said, she did not know if her children were alive or dead. After speaking to a group of people about her experiences as a refugee, her story was posted on the internet. Across the world in Africa a lawyer read the piece, and was so moved by it that he started a search for her family. Through a contact the lawyer finally located Antoinette’s sons – and they are alive. Stories like Antoinette’s highlight some of the many problems facing refugees; simply making contact with family members, especially those who have been left behind in places of armed conflict, can be almost impossible.

With the students at the Refugee Language Program, helping them with their English language skills and hearing their stories, are volunteer teachers and the coordinator, Lesley Carnus. In Some Saturdays the teachers write about their experiences with the creative writing class – teaching, learning, working and having fun. Some of them have collaborated with students from other classes in the program who are not confident writers, allowing them to share their stories in the collection too.
The publication is a collaborative effort by teachers and students alike, and one that echoes the spirit of the RLP. Due to the extremely diverse needs of refugees and the many difficulties they face in their lives it is not always possible for them to attend classes or meet the requirements of government-run English programs on offer. For instance one student had experienced extremely violent situations and was not able to sit in an enclosed classroom – for him, one-on-one lessons with an RLP volunteer in his home or a public place allowed him to learn more effectively.

The RLP has a flexible and open approach to the different needs of the students, and classes are run in small groups, with students and teachers often sharing a meal afterwards. All in all it is about much more than learning verbs and nouns, as is evident from the stories in Some Saturdays.

RLP students face many hardships, and are often isolated geographically, socially and economically, living without their families and/or supported by charities. Lesley Carnus and one of the creative writing teachers, Anna Maria Dell’oso, spoke about the RLP and refugees’ experiences and isolation at a conference titled “Creative Communities: Sustainable Solutions to Social Inclusion” at Griffith University, Queensland in April.

Except for the coordinator’s position, the RLP is staffed entirely by volunteers.

Some Saturdays is now available to purchase from Lesley Carnus in room 110, Mackie Building. Keryn Scott is CPACS graduate and Administrative Assistant.

Two CPACS prizes established

ON 2 DECEMBER 2008 CPACS HELD A SPECIAL FUNCTION IN THE NEWLY REFURBISHED POSTERS FOR PEACE GALLERY TO ESTABLISH TWO ANNUAL PRIZES FOR OUTSTANDING STUDENTS IN THE MASTER OF PEACE AND CONFLICT STUDIES PROGRAM. THE PRIZES WERE NAMED TO HONOUR THE LATE GORDON RODLEY AND CHERYL MINKS FOR THEIR DISTINCTIVE CONTRIBUTIONS TO THE DEVELOPMENT AND CHARACTER OF CPACS.

The Gordon Rodley Prize in Peace and Conflict Studies

Established in recognition of the contribution of Gordon Rodley to the creation of the Centre for Peace and Conflict Studies.

To be awarded annually to the student showing the greatest proficiency in the Master of Peace and Conflict Studies.

The Cheryl Minks Prize in Peace and Conflict Studies

Established in recognition of the contribution of Cheryl Minks to the discipline of Peace and Conflict Studies.

To be awarded annually to the student who submits the best Dissertation in the Master of Peace and Conflict Studies.

Generous donations have been made to the establishment funds from which the prizes will be paid. Further donations are being solicited to achieve the necessary self-sustaining level – if you would like to make a donation please contact the office and we will email you a donations form.

Review: Debates in Peace Journalism book launch

by Violet Rish

LOCATED JUST A SHORT STROLL FROM THE CENTRE FOR PEACE AND CONFLICT STUDIES, GLEEBOOKS PROVIDED A FRIENDLY ENVIRONMENT FOR THE LAUNCH OF JAKE LYNCH’S NEW BOOK DEBATES IN PEACE JOURNALISM. THE INFORMAL AFFAIR TOOK PLACE IN THE FORM OF A CONVERSATION BETWEEN LYNCH, THE CENTRE’S DIRECTOR AND PETER MANNING, FORMER EXECUTIVE PRODUCER OF THE ABC’S FOUR CORNERS.

The two seasoned journalists settled into a jovial discussion, with Manning displaying admiration for Jake’s pursuit of Peace Journalism, while enjoying playing the devil’s advocate. While Manning was putting forward critiques of Peace Journalism he seemed quite aware of the uphill battle that Peace Journalism faces in an industry steeped in unexamined conventions about ‘reporting the facts’. Jake is well practised in defending Peace Journalism against those who would critique it for its apparent failures to adhere to objectivity, and did so convincingly.

The conversation, however, was at its best when focussing on the possibilities of Peace Journalism, rather than its defence. Prompted by a question from the audience, discussion turned to the recent reporting of escalating violence between Israel and Palestine. As Jake pointed out, newspapers in some countries have shown elements of Peace Journalism by reframing the debate through the prism of international law in an attempt to transcend representations of the conflict as a zero sum tug-of-war. This provides something to think about for both journalists and academics, as it
strikes at the fundamental theories of international relations.

Similarly, *Debates in Peace Journalism* offers something substantial to both academics and journalists. Lynch’s last book *Peace Journalism*, co-authored by Annabel McGoldrick in 2005, read like a manual for journalists, though also providing astute comments of consequence for theory. His current book is accessible to both sides of the spectrum, with a strong theoretical component. One chapter examines Peace Journalism training in Indonesia, a program that came under criticism from alternative journalist training programs. The analysis of the opposing camps is informed by theories of modernisation and dependency, theories that characterise major debates in development studies. Thus Lynch successfully marries the corridors of academia to the world of reporting and brings theory to life, an act that is central to the study of peace and conflict and is never an easy feat.

*Debates in Peace Journalism* is available from CPACS, Gleebooks and Sydney University Press.

Violet Rish is an MPACS student and is currently completing her dissertation on the role of communications in peacebuilding, using Aceh as a case study after completing an internship with the United Nations Office of the Recovery Coordinator for Aceh and Nias (UNORC) last year.

**STOP PRESS! New CPACS Winter School Subjects**

Enrolments open on 27 May for two new CPACS postgraduate units of study to be taught as part of University of Sydney Winter School – PACS6926 Peace and Conflict in Southeast Asia to be taught by Dr Erik Paul, and PACS6927 Transitional Justice and Peacebuilding, to be taught by Dr Wendy Lambourne. Enrolments are open to any university graduate so get in quick to ensure your place – we expect both units to be very popular and numbers are limited. For further information and to enrol go to the Sydney Summer School website: www.summer.usyd.edu.au/
Peace Studies Day

by Wendy Lambourne

ON FRIDAY 24 APRIL, 32 SCHOLARS FROM NINE AUSTRALIAN UNIVERSITIES AND ONE AMERICAN UNIVERSITY GATHERED IN SYDNEY AT THE CENTRE FOR PEACE AND CONFLICT STUDIES TO SHARE IDEAS AND EXPERIENCES OF TEACHING AND CONDUCTING RESEARCH IN PEACE STUDIES.

Collaborative partnerships were developed, friendships rekindled and new connections made. Absent colleagues from another four universities were acknowledged, including Professor Kevin Clements who recently moved back to New Zealand to head up the country’s new Centre for Peace and Conflict Studies at Otago University.

Participants hailed from a variety of disciplines and programs including international relations, cultural studies, public health and development studies as well as peace and conflict studies, but we all identified an interest in how our teaching and research impacts on the development of peace and nonviolence.

A significant achievement for the day was the agreement to formally establish a Peace Studies Network for scholars associated with higher education institutions in Australia. A draft Constitution was discussed and Jim Page, from Southern Cross University, agreed to follow up the establishment of the association.

Another major focus of the day was planning for the International Peace Research Association Biennial Conference to be hosted by CPACS at the University of Sydney in July 2010. We agreed that the conference should showcase and develop the links between academics, practitioners, activists and the local community. Participants emphasised the need to involve youth, women and indigenous peoples, and proposed ideas for cultural events and activities. We are keen to make connections with like-minded groups internationally, such as the Peace Studies Section of the International Studies Association, in the development of the IPRA conference program. Proposals for plenaries and panels for the IPRA conference are being sought. The theme for the conference is ‘Communicating Peace’.

For more information see www.iprasysdney2010.org

Wendy Lambourne is Senior Lecturer and Academic Coordinator at CPACS.
Student Welcome Lunch,
Semester 1 2009

THE START OF SEMESTER 1 SAW ANOTHER SUCCESSFUL LUNCH TO WELCOME NEW AND RETURNING STUDENTS.

IPRA Conference
6-10 July 2010

In 2008 CPACS was successful in its bid to host the 2010 International Peace Research Association Conference at the University of Sydney. The theme of the conference is ‘Communicating Peace’. Professor Johan Galtung is a confirmed keynote speaker and 500 delegates are expected to attend. A call for papers will be circulating shortly. Watch this space!