The Mir Centre for Peace:

A Search for Values in an Age of Transition

MA Thesis

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ABSTRACT

The Mir Centre for Peace: A Search for Values in an Age of Transition

> …we can no longer be content with a passive tolerance of each other's worldviews; what is required is an active search for those common values and moral principles which will lift up the condition of every woman, man, and child, regardless of race, class, religion or political opinion.
>
> (Baha'i International Community, 2005)

> For the first time in history, humanity's survival depends on a radical change of the human heart.
>
> (Erich Fromm, 1976)

In this paper I will discuss and analyze the development of the Mir Centre for Peace as a values-based initiative at a small community college in British Columbia, Canada. My personal history leads to a review of the history of the Doukhobors, an ethnic and religious minority in Canada, and opens the way for understanding the necessity of inclusion of other histories. With the review of these 'local' histories, especially of the First Nations', but also others, comes the re-telling of long-held perspectives on conflict among and between the members of the distinct groups. However, the development of the Mir Centre for Peace has led to a renewed awareness of the traditional and enduring peaceful values of these minorities. It is this focus on values that allows these communities to move together toward and beyond healing and reconciliation, to the recognition of common or universal values, which at long last will make peace, in its fullest sense, possible. The lessons learned from the histories of local or regional communities having to face co-existence, assimilation or extinction, are applicable to all communities in other parts of the world.

INTRODUCTION

Traditional cultures carry within their histories systems of belief and practice and the self-perception of being unique. This uniqueness is undeniable. All individuals and all cultures, all life forms, are indeed unique. However, there are also similarities and commonalities that make possible learning across cultures and that make understanding one's own culture the foundation of understanding other cultures. It is not enough to focus only on one's own self, or one's own culture, or national identity. There is no full understanding of the history of the people of the world to be had in the isolation of one group from another (Bakhtin, 1986). It is here that education systems— have a great role to play (Perucca and Calleja, 1999; Tawil and Harley, 2004; Danesh, 2004).

Through the ages, human beings have moved from seeing themselves as members of families, tribes, city-states, and nations. We can see this movement through history as one of constant conflict, war, and dominance of the strong over the weak, bringing us to the brink of world-wide catastrophe materially and spiritually. Or we can see a process of integration, bringing all members of humanity, all traditional cultures, religious communities, women and men, to the realization that we share the responsibility for the planet and for each other. This requires a new way of understanding human values (Kung, 1990; Pouwels, 1996; Coleman, 1997; Pryce, 1999; Nussbaum, 1999; Annan, 2003; Danesh, 2004; Baha'i International Community, October, 2005).

In Canada, we have a country made up of immigrants, often having fled economic or political hardships, seeking freedom from want or fear, and seeking self-determination. Some of these communities, such as the Mennonites and Quakers and in some respects, the Doukhobors, became 'peaceful societies' (Kemp and Fry, 2004; Boulding, 2000). Some groups made up the dominant cultures. Others became isolated minorities in a new land, either through choice or circumstance.

Differences in languages, cultures, systems of belief made easy interactions difficult or impossible.

The immigrants of the past were often so consumed with their own problems in settling that they did not see the problems of the peoples they were displacing. Conquest by design or by domination led to the near-annihilation (Wright, 1992; Pearkes, nd) of populations of indigenous peoples. Their traditional cultures, languages, and beliefs were often lost or nearly lost.

At the same time, Canada is a country so large that it would seem to have room to share. Multiculturalism has, at times, almost succeeded. Diverse people have been brought together and a country of tolerance, albeit imperfectly, has evolved. Many Canadians have the perception that this is a country of peace-keepers. A former Prime Minister, Lester B. Pearson, won a Nobel Peace Prize in 1957 for his efforts in setting up the United Nations Peace-keeping forces. In 1998, Canada led the way to the signing of the Anti-Personnel Landmine Treaty. A bi-lingual, bi-cultural country has persisted with very little violence. Is Canada, as Elise Boulding in Cultures of Peace: The Hidden Side of History (2000: 239-241) intimates, one of the "middle powers" that can initiate peace?

In order for Canada to achieve the stature of truly being a "peace initiator", it will have to move beyond a superficial level of acceptance of its own multiplicity of histories, and thus acknowledge, respect, and safeguard its diversity. It is in full recognition and celebration of diversity that unity can be established. This is, in fact, the challenge of all countries, all nations, all peoples of the world. The UNESCO document on Cultures of Peace (1995), and such of its publications as *Education, Conflict and Social Cohesion* (Tawil and Harley, 2004) have lent force to the movement towards peace in general and education in particular.

It is within the multicultural ‘mosaic’ that Canada prides itself on, that peace education must take place to a much greater extent. Canada is not immune to racism and has to be held responsible for its actions that have denied the indigenous people their rights, their languages, and their cultures. Local histories have to be taught and brought into the schools and colleges and universities. The local capacities for peace (Andersen, 1999) and the ‘hidden [peaceable] side of history’ (Boulding, 2000) have to be revealed through education, and through conscious inclusion, and have to be celebrated and used as the bases for understanding and building cultures of peace that move from the personal to the cultural and historic and thus to the future and global.

In Chapter 1, I will give an overview of the history and traditional values of the Doukhobors, from my very personal history and then looking back to the time of their ‘beginnings’ in 17th century Russia to their move to Canada in 1899.

Chapter 2 will trace the development of Peace Studies programs (often under the influence of faith-based and thus values-based initiatives) in Canada from 1986 to 2006.

Chapter 3 will give a more in-depth introduction to the Mir Centre for Peace at Selkirk College, as one of the most recent community- and values-based programs in Peace Studies in Canada, and the only one that is situated on what was first aboriginal and then traditional Doukhobor land. This chapter will also review the histories of the communities of the region in which Selkirk College is located. These histories include the story of the Doukhobors in Canada; the Sinixt First Nation; Japanese-Canadians interned in the region during the Second World War; and the American war resisters who moved into this area in large numbers during the American involvement in the War in Vietnam (1963 to 1975). This chapter also outlines the development of the Mir Centre itself, from the buildings on the site to the curriculum for Peace Studies. The development process has led to the ongoing process of healing and reconciliation, and is mirrored in the construction and restoration of the physical site.

Chapter 4 focuses on the role of the identification of shared or common values in Peace Studies and in establishing peace. This chapter represents the central thesis: the review of values that have shaped our human experience as individuals, communities and nations—values that one hopes are infused in the development of the Mir Centre for Peace—and that now must be re-examined and established in the light of the realization that humanity is one organic, interrelated and interdependent whole.

The Conclusion looks at the development of the Mir Centre for Peace as a local initiative in peace education—one that exemplifies in practice the complex meanings of the ancient Russian word *'mir'*: community, world, and peace. The Mir Centre can be seen as a 'test case', or genesis project which involves theoretical understandings at a local level of involvement but reaching out to the world, as one of many such initiatives that can and must contribute to 'understanding and building cultures of peace'.

CHAPTER ONE

Personal history -- Understanding the Doukhobors, Understanding Self

In my maternal grandparents' home there always hung a large wooden frame of a collage of pictures. Most of the pictures were of scenes from these grandparents' lives: their wedding picture, their children, a Doukhobor heritage in images. But in the bottom right hand corner was a picture of my other grandfather, my father's father, standing with a friend, both in army uniforms.

I asked my mother about that picture. (My father wasn't the one to answer family questions of any kind. He was however, a big man in every sense of the word, to his children. For me, he was my first unlikely teacher in pacifism. This tall, powerful, often silent man made it clear that playing 'cowboys and Indians' as was common in my childhood could not for his children, include toy guns, not even fingers to be raised in mock shooting of another child. Only later would I understand that his deep concern with protecting children and with non-violence came from his own childhood spent in a residential school, with torments he could not name.[1] I also witnessed as a child how my father and other male members of the extended family protected their aunt from the abusive behaviour of their uncle. I did not understand why, when a certain call rang out in the yard, my father and other men, would rush to my great-aunt and uncle's house.

[1] See Woodcock & Avakumovic, 1977: 318-319. In 1931, 600 Doukhobor men and women of the Sons of Freedom sect were sentenced to 3 years imprisonment on Piers Island, off the coast of Vancouver Island, while their 365 children were taken to orphanages or 'industrial schools intended for delinquent children'. By the time the children were re-united with their families, 'the emotional damage had been done'. Whatever other damage had been done to my father, a child separated from his parents and sister, and very young at the time, his later attitudes and behaviour: some laudable, some self-destructive, could only intimate. This 'imprisonment' of Sons of Freedom children was repeated from 1953 to 1959. (341)

Only as an adult did I learn that my great-uncle's sporadic abuse was not tolerated and that my great-aunt was thus protected.)

My mother, the other equally important teacher in my life, said that my paternal grandfather and his friend had joined the army on a whim. They thought it would be a grand adventure and when my grandfather's friend hurt his leg and was dismissed from training and active duty, and with the realization that he would be shipped overseas 'alone', my grandfather ran away. He always wondered, she said, if the Canadian government would find him. He changed his name and went to California and Hawaii over 40 years before Hawaii became a state, and then several years later, when the war was already over, he returned to Canada. In July, 2006, I told this story to some of the war resisters gathered at Selkirk College for the Our Way Home Reunion that brought together some of those American 'deserters' who had come to Canada and so often lived in constant fear of apprehension themselves, of my grandfather's escape to the United States.

This grandfather married, had children, and never spoke to any of them about the army he joined and left. When he found out that my other grandfather actually had a picture of him in uniform, he asked that the picture be destroyed and that it never be talked about.

Somehow, the picture remained, although I never heard anyone else question its existence.

So who was this grandfather, this deserter from the army? How could he have joined the Canadian army, as did about 61 other young Doukhbobor men out of a population of about 4000 [2], or any army, when his community had risked so much to avoid armies, and military life, and guns? He had been raised a Doukhobor and had left Tsarist Russia as a very young child in one of the three ships that came to Canada in 1899.

[2] See www.doukhobor.org/WW1-Soldiers.pdf

Those decisions in my grandfather's youth reflected some of the complexities in being brought up with traditional values but, at the same time, being surrounded by a dominant culture intent on sending its men to war. My grandfather was, at first, seduced by the romance of the idea of being a soldier, and then horrified and frightened by the prospect. He fled the army and Canada and his community, later to return to his family and his traditions.

The Doukhobors' History of Values

The story of the Doukhobors has indefinite beginnings in the 17th century in Russia as a dissident group refusing to worship ikons and who then came under the influence of a deserter from the Russian army, Danilo Filippov. It was to Filippov that the first reference of truth being found in a 'Living Book' is attributed. It is in this 'Living Book', an oral tradition, passed from one generation to another, that the basic teachings of the Doukhobors has survived one exile after another, within Russia and within Canada. The Doukhobors were initially members of a group made up of diverse peoples: deserters from the army, former soldiers, and peasants that came together around their protest of church and state and shared ideals. (Today, when one looks at a group of Doukhobors, one will still see a diverse ethnic mix. Some look like Tatars, some like Finns, some like Mongolians, or Georgians, or Russians. However, even though no one can 'join' today's Doukhobors, there is potential in using history to inform the future. Just as those early Doukhobors came together around certain principles of unity, so too, can the community of the world.)

In 1785, Archbishop Ambrosius, of the Russian Orthodox Church called the dissidents, Ikonobortsi, (ikon wrestlers), and then Doukhobortsi, (spirit wrestlers). They accepted the latter but with positive connotations, declaring that they would indeed "struggle against all other evils inherent in churches, in society and in man himself" (Popoff, 1964:1). The Doukhobors have a tradition of seeing themselves as a peaceful people.

As Woodcock (1968: 9) explains:

> Doukhobors consider themselves to be spiritual descendants of Abel, the peaceful son of Adam who was killed by his brother Cain. The identification with Abel is in line with the Doukhobor philosophy of striving for peace and avoiding violence. Doukhobors are also considered wanderers constantly moving from the 'land of oppression' toward the promised land of enlightenment and truth.

Doukhobors, believing that the divine exists in each person, became known for their pacifist ideals:

> …since the direction of their behavior must come from within, they naturally deny the right of state or other external authority to dictate their actions. And, since all men are vessels for the divine essence, they regard it as sinful to kill other men, even in war; hence springs the pacifism that is the most durable and widespread of Doukhobor attitudes. (Woodcock, 1968, p. 20)

In the 18th century Ilarion Pobirokhin, another influential Doukhobor leader, taught the questions and answers of *What Manner of Person Art Thou* which has been, ever since, an essential part of the 'Living Book' the oral history and catechism of traditional Doukhobor belief.

> *What kinds of works do you refrain from doing?* We refrain from anger and violence; from the judgment of others and the taking of oaths, and from taking part in the terrible acts of war…
> *Do you have a church in your midst?* We have. Our church is built not in the mountainous regions or in valleys below, not in settlements of villages or cities so great, and is not confined within the walls of buildings, be they of log or of stone, but our church is built within the souls and hearts of people.
> (Wilkinson, 2005:3)

These ideas continued to inspire subsequent leaders of the Doukhobors and became part of the oral traditions and indeed the orally-based education of the community members. Children and adults could recite the questions and answers. Adults who could recite a great number of psalms and prayers were held in high esteem. Although the number of children, youth and adults coming together for Sunday 'prayer gatherings' had dropped to alarmingly low numbers by the late 20th century and into the 21st, it is still not unusual for adults to prompt children in their prayer recitals, and even each other.

However, in the latter 19th century, the level of devotion exemplified by entire communities of Doukhobors and the impact their devotions had on their lifestyle caught the attention of one of the most prominent Russians of their time.

Tolstoy and the Doukhobors

In the 1880's, Russian novelist and humanitarian, Lev Nikolayevich Tolstoy, came to know of these people who, he believed embodied his own ideals of "non-resistant pacifism, agrarian communalism, and a rejection of authoritarian state control and church bureaucracies which interfered with the individual's unique relationship to spiritual reality" (Wilkinson, 2005:3).

From 1887 on, Peter V. Verigin came to lead the Doukhobors and called his followers to strengthen their communal and pacifist ideals. For this, he was arrested and exiled to Siberia where he pondered the meaning of Doukhobor life, both practically and spiritually.

> Exile was his university. By 1890 he had met and had conversations with disciples of Tolstoy. By 1894 he had read Tolstoy's moral works, and had been particularly affected by *The Kingdom of God is Within You*. Tolstoy's philosophical ideas and ancient Doukhobor beliefs merged in Verigin's mind, and he sent out a series of directives through the mid-1890's which transformed Doukhobor life. (Wilkinson, 2005:5)

Among these directives was communalism (to forgive all debts, redistribute property that would then be held communally and to establish communal industries); strict vegetarianism (based on the pacifist ideal that is wrong to kill); a ban on smoking and drinking alcohol; and a political radicalism (the denial of state authority, and thus a rejection of active militarism).

On June 29, 1895, the Doukhobors followed the final directive of Peter Verigin to reject military service. They gathered all the firearms and other weapons of destruction in what is now referred to as the 'Burning of the Arms' in support of the dozens of young Doukhobor conscripts who had laid down their guns. This signal act symbolized their absolute rejection of militarism and violence, both personal and state controlled. This refusal to continue serving in the military resulted in torture and imprisonment and led to the large numbers of Doukhobors leaving Russia.

Tolstoy commissioned an "*Appeal for Help to the Doukhobors of the Caucasus*" which declared on December 14, 1896:

> A terrible cruelty is now being perpetrated in the Caucasus. More than four thousand people are suffering and dying from hunger, disease, exhaustion, blows, torture, and other persecutions at the hands of the Russian authorities. These suffering people are the Doukhobors…of the Caucasus. They are enduring persecution, because their religious convictions do not allow them to fulfill the demands of the state which are connected, directly or indirectly, with the killing or violence to their fellow men.

In a letter to Canadian Doukhobors in 1900, Tolstoy, who had used royalties from his novel, *Resurrection*, to assist the Doukhobors with their move to Canada, wrote:

> You suffered and were exiled, and are still suffering want, because you wished, not in words, but in deeds, to lead a Christian life. You refused to do any violence to your neighbours, to take oaths, to serve as police or soldiers; and you even burnt your weapons lest you should be tempted to use them in self-defence; and in spite of all persecutions you remained true…

This is the traditional history of the Doukhobors, who began in Russia as a pacifist sect of Christians and then moved to Canada. Their anti-militaristic stance led them to defy the power of Tsarist Russia, but also to begin a history of conflict with the Canadian government.

It is important to know of the spiritual writings and elements of Doukhobor life that underpin their history. Many young Doukhobors may or may not even consider themselves so, and may not know of their spiritual and pacifist legacy. Others may have what John J. Verigin Jr. has called their feelings of 'entitlement' that rest on the positive aspects of their history and thus, do not heed the call to action in today's world. Orthodox Doukhobors may have increasingly become conservative and materialistic in their outlook, unlike their forebears.[3]

Nevertheless, if Canadians know of the Doukhobors at all, it is either as pacifists known for their generosity and hospitality, or as a strange people capable of terrorism. The former (positive view) is often known through personal experience or through the works of George Woodcock and Ivan Avakumovic (1977) which relate a sympathetic history of an often-misunderstood pacifist people; *Plakun Trava—The Doukhobors* by Koozma J. Tarasoff (1982), a pictorial history 'Dedicated to the courageous individuals who go against the stream in their struggle for peace and universal brotherhood'; *Historical Exposition on Doukhobor Beliefs* by Eli A. Popoff (1964), which includes essential spiritual writings and psalms; or A.M. Ghadirian's *Doukhobors and the Baha'i Faith* (1989)—the dedication of which reads: '…to the hearts and Souls of all Doukhobors and Baha'is who are striving for peace and the good of mankind.' Myler Wilkinson's *Tolstoy and the Doukhobors* (2006) documents the historical relationship between L.N. Tolstoy as writer and humanitarian, and the Doukhobors, pacifists in search of Christian ideals and the radical experimentation with a social life that could embody those ideals.

[3] See Popoff (1964:15) for the prophetic words of the only woman leader of the Doukhobors, Lukeria Kalmakova: "…many shall become too attached to their 'glass' houses…" She also spoke of a future time when "multitudes shall perish from the ravages of war, hunger and pestilence" and that "…after this Doukhobors shall have evolved to a state where they will know each for himself of what is the true course of life."

However, across Canada, those who learned of Doukhobors through the general media were often led to believe this same people to be terrorists. Such publications as Simma Holt's *Terror in the Name of God: the Story of the Sons of Freedom Doukhobors* (1964) made the distinct groups of Doukhobors and Sons of Freedom Doukhobors widely-known but synonymous for the terrorist acts of the latter smaller sect and not for the pacifism of the majority; Hazel O'Neail's *Doukhobor Daze* (1962) made all Doukhobors laughable; and most recently *Negotiating Buck Naked: Doukhobors, public policy, and conflict resolution* (Cran, 2006) where sound scholarship and broader aspects of Doukhobor history are overshadowed by an unfortunate title.

The Doukhobors, who came to Canada as pacifists seeking the dignity of 'toil and peaceful life' also came into conflict among themselves and, whether inadvertently or not, with their First Nations neighbors (see Chapter 3). It is, therefore, significant that it is on the site of an old Doukhobor village on what was previously ancient Sinixt territory, that the Mir Centre for Peace was founded, and will be completed in September, 2007.

CHAPTER TWO

The Development of the Mir Centre for Peace at Selkirk College In the Historical Context of Peace Studies Programs in Canada

In this chapter I will review developments in Peace Studies programs in Canada primarily at the undergraduate level since Matthew Speier's article *Peace Studies Moves Along* (1987) and answer some of the concerns voiced in subsequent reports (Harris, Fisk, & Rank, 1996 and Munro, 1999) on the state of Peace and Conflict Studies (PACS) in Canada. Speier did most of his research in 1986; Harris, Fisk and Rank wrote their report in 1996 and my intention is to provide at least a preliminary update on the state of Peace Studies in Canada in 2006. I will also review the process of the development of a new program in Peace Studies at the Community College level. The overall aim of this paper is thus to continue 'tracking' the process of the development of and changes to peace studies over the past two decades in a Canadian context.

Peace Studies in Canada: 1970-1980

In his surveys of peace studies in Canada in 1970 and 1980, P. J. Arnopoulos of Concordia University, concluded that "there is little systematic peace research and education in Canada" (Speier, 1987).

Peace Studies Moves Along: 1986-1987

However, in the 1980's the situation had begun to change. Even though in 1986, the only established program in Peace Studies in Canada was at the University of Waterloo (Conrad Grebel University College) in the province of Ontario, another program was scheduled to begin in 1987 at the University of Toronto. In addition, two programs were in the planning stages at the University of Calgary and Athabasca University. There were thus four undergraduate programs in Peace Studies identified as existing or about to exist.

Moreover, other institutions like McMaster University in Hamilton, Ontario had peace-related courses. Central to Speier's study was the Canadian Peace Studies Curriculum Project which "[demonstrated] the considerable amount of systematic peace education happening in Canada" (p. 2).

> [The] guide organizes the courses into fifteen categories, which form the sections of the book: (1) Militarism, the Arms Race, and Arms Control, (2) Peacemaking, Conflict Resolution, and Nonviolence, (3) World Political Economy and Economic Justice, (4) Society, Politics, and Violence, (5) Regional Studies, (6) Women and the World Order, (7) Human Rights and Social Justice, (8) Religious Perspectives on Peace and Justice, (9) The Theme of War and Peace in Literature and the Arts, (10) Technology, Science, and Society, (11) Ecological Balance, (12) World Order Education and Teacher Training, (13) Mass Communications, Society, and Peace, (14) International Law, International Relations, and International Organizations, and (15) Peace Programs and Institutes.
>
> The list shows that peace studies is global in perspective. There is the study of war weapons, military strategies, and arms control. On the other hand, there is the equally core subject matter of peacemaking, disarmament, and conflict resolution. Peace studies is concerned with international relations and crisis management, as well as the world political economy and the impact of technology and science on the environment. (p. 2)

Speiers identified the universities in Canada with plans for degree programs as well as those with peace-related courses and courses with 'inserted' peace topics in the 1980's, which by far fell "under the heading of Militarism, the Arms Race and Arms Control" (p. 4). This actual identification of categories under the over-all rubric of 'peace studies' has an important implication in understanding what has developed in the area of programs devoted to study of peace, war and conflict in Canadian post-secondary institutions from 1986 to 2006. Speier also mentioned the numerous conferences and lectures in universities in 1985 and 1986 (among them at the University of Alberta and the University of British Columbia, respectively). What was clear in this time period was that the 'Cold War' was a continuing reality and nuclear disaster an ongoing threat and Canadian universities were responding with programs, courses, conferences and research.

During this time period the first courses in Peace Studies were firmly established in a college in Canada. John Abbott College in Montreal began offering courses in peace studies in 1985 (Wilson, Aug/Sept, 1987).

Reports on Peace Studies: 1996 and 1999

Matthew Speier saw dramatic changes to the interest in and development of peace studies programs and courses in Canada between the 1970's and the 1980's and gives his study a confident note. In the 1990's two reports outlined further changes. The first of which, *A Portrait of University Peace Studies in North America and Western Europe at the end of the Millennium (*Harris et al., 1996) gives an even more comprehensive and wider-reaching review of the intervening decade, 1986 to 1996.

At the very outset of their study comes the claim that "what seems clear is that following periods of intense wars (hot and cold), students have pushed colleges and universities on both sides of the Atlantic to pay attention to the problems caused by war."

The writers trace the beginnings of peace studies from the first academic program in North America at Manchester College, a small liberal arts college sponsored by the Brethren Church, in Indiana in 1948, after the end of the Second World War; to Manhattan College's peace studies program in 1968 in response to the war in Vietnam, in what was a private Catholic college in New York City; to the first school of peace studies in England at Bradford University in 1973, during the Cold War. Reiterating a similar situation in Canada as in Speier's article, this report also cites that in the middle of the 1980's, peace studies programs in both North America and Western Europe focused mostly on international conflict and the threat of nuclear destruction.

Harris, Funk and Rank go on to review changes and new developments in peace studies programming in the 1990's. A summary of their findings includes the following: a shift from international politics to include issues on the domestic scene; traditional to new approaches (collective to common security, third-party dispute settlement to conflict resolution and alternative dispute resolution); transnationalism; systems approaches;

north-south relations; psychology and peace, intrapsychic and interpersonal issues; the environment and peace; economics of peace and security; development, debt and global poverty; human rights; race, ethnicity and conflict; feminist perspectives; health-peace initiatives; and nonviolence. They state that at the end of the millennium "a new way of thinking will be required to eliminate the threats of war, violence, and environmental destruction, a transformation of the human animal… to a compassionate, caring person" (p. 3). Along with this latter statement is the conclusion that peace studies that used to come from predominantly a political science background, now increasingly involves the social sciences, especially social work.

By 1996, the focus on "the study of war weapons, military strategies and arms control" had been replaced by more diverse approaches to peace.

Three other developments in this study deserve mention. One is that peace studies courses most often rely on the voluntary efforts of faculty; another is that in Canada, similar to the situation in the United States, the "seminal effect of smaller church colleges" (p. 8) has shaped Canadian peace studies and provided leadership in the study of peace and conflict resolution (Mennonite colleges such as Conrad Grebel at the University of Waterloo in Ontario and Menno Simons College at the University of Winnipeg are given as examples); and that in the 1990's two former military establishments have been converted to peace-related education (Royal Roads University at a former military college on Vancouver Island in British Columbia, and the Lester B. Pearson Canadian International Peacekeeping Training Centre in a former Armed Services Base in Nova Scotia).

The writers conclude their study with concerns about aging dedicated scholars whose work may not continue because of lack of resources due to the 'marginal' nature of the field ("…the field of peace studies is in danger of remaining marginal in the next century" p. 18). Their hope is that in spite of their misgivings "fruitful new directions (like conflict resolution and negotiation programs), fresh commitments (the increases in undergraduate and graduate programs and numbers of dedicated students), and innovative

application (mediation services and converted military bases" p. 19) may outweigh the problems faced by the field of peace studies.

The second report from the 1990's, *Whither a University Peace Academy*, by John Munro, also reviewed Peace and Conflict Studies in Canada a few years later in 1999, and made similar observations to those made by Harris, Funk and Rank in 1996. Munro agreed with the opinion that the work done by committed academics was in danger of being lost when those individuals retired, that the number of programs was not increasing to any extent that would warrant optimism, and that in fact "PACS (sic) is in trouble in Canada, no doubt about it" (p. 7). He also similarly noted the important role of Canadian church-based programs (citing again, the Mennonite-inspired Conrad Grebel and Menno Simons, with the addition of the Catholic Mount St. Vincent University programs) and the conversion of the former military establishments. Munro concluded his report with his recommendations for developing new programs and new Canadian-based research capacity. However, throughout his report, Munro continued to voice a pessimistic attitude toward the state of peace studies in Canada. He saw in negative terms the new program initiatives at former military bases (in regards to the Pearson Centre, Munro remarked that "one may wish to cast a critical eye at its alleged peacemaking…" p. 5). He also saw a decline in actual Peace and Conflict studies programs per se, even though seen in a broader application of new approaches, new programs could have been viewed in the more positive light seen by Harris, Fisk and Rank in their conclusion. Regarding the Pearson Peacekeeping Centre, their observation was that this was "an innovative application" (p. 19).

(I will not analyze why the Pearson Centre should be considered a new development of peace initiatives of the 1990's, except to say that the conversion of a former military facility to one that trains people to confront direct violence with the purpose of protecting civilians, even though not always successful or positive in outcome, is still part of the vision for which Canadian statesman and former Prime Minister, Lester B. Pearson, received the Nobel Prize for Peace in 1957.)

I have summarized at some length the findings of the studies above because Speier's optimistic note in 1987 was followed by real evidence of development of peace studies and peace-related studies in the 1990's. However, the writers of the studies in the middle and at the end of the last decade of the millennium were also concerned that peace studies in Canada, in spite of new directions, new applications, and even the development of new institutions did not allay their misgivings about the future of peace studies in this country.

Peace Studies in Canada Update: 2006

What then is the present situation? Of the institutions mentioned by Matthew Speier in 1987, Conrad Grebel University College still has the longest-standing Peace and Conflict Studies degree program in Canada and has attracted new academic scholars to its faculty.[4] The University of Toronto did indeed begin its undergraduate program and its Trudeau Centre for Peace and Conflict Studies is a widely respected program. The University of Calgary suspended its program in 1994 and deleted it from its calendar in 1999. But in 2006, its newly-risen Consortium for Peace Studies with its focus on research, current lecture series and anticipation of new programming bode well for the future.[5] The program at Athabasca University did not seem to materialize. However, McMaster University moved beyond its course offerings in Peace and Conflict and has a full-degree granting program. The Continuing Education Peace Studies Summer School at Carleton University has developed into a Graduate Certificate Program in Conflict Resolution. The University of Alberta, which held the Institute for Peace Education conference on "Implementing Peace Education" in 1985 referred to by Speier, is now launching its own Certificate Program in Peace Studies. The two pages of courses listed in Speier's article can now be replaced temporarily by Janet Hudgin's 13-page *Canadian Universities—Peace-related courses.* This list which includes calendar references to 2004 is out of date and a new list would include many more courses.

[4] See University of Waterloo Magazine Fall, 2005 article *light in the darkness: Studying War and Peace* with its reference to Dr. Nathan Funk and others.

[5] See University of Calgary website www.ucalgary.ca/~peaceuc/ . The 2006 lectures included Romeo Dallaire and Peace Studies scholar, John Synott.

The three universities cited by John Munro as having degree-granting undergraduate programs in Peace and Conflict Studies (University of Toronto, Mount Saint Vincent University in Halifax, and Menno Simons College at the University of Winnipeg) must now include the addition of McMaster University, Conrad Grebel University College (it is unclear why Munro did not include this long-acknowledged program in his degree-granting list above), King's University College at the University of Western Ontario, and the new undergraduate degree program in Conflict Studies at St Paul University in Ottawa. Concerns voiced in 1996 and 1999 were that Peace and Conflict Studies in Canada were in danger. However, in 2006 the number of undergraduate programs had more than doubled. The concerns that there was little credibility for such programs had changed. Instead, there seems to be a renewed interest in peace-related programs and courses.

In Canada (as in the United States), the universities founded on religious principles have led the way in direct development of 'Peace and Conflict Studies'. Of the seven institutions above, five have such a basis: the two Mennonite-based Conrad Grebel and Menno Simons; and the three Catholic-based Mount Saint Vincent, King's University College, and St Paul University.

In 2006, there are also three colleges in Canada with Peace Studies: Langara College in Vancouver; Selkirk College, also in British Columbia; and the previously mentioned John Abbott College in Quebec. The two programs in British Columbia have been developed in the decade between 1996 and 2006, and form part of the programming towards undergraduate degrees. They also show the extension of peace studies to all levels of post-secondary education in Canada.

Peace-related Graduate Programs in Canada in 2006

Although my paper is focused on undergraduate programs, the development of graduate programs is a further affirmation that Peace Studies, as Harris, Fisk, and Rank had hoped, have linked to other broad-based applications of peace education. Thus, graduate programs in International Affairs at Carlton University (Ottawa); Social Justice and Equity Studies at Brock University (St. Catharines, Ontario); Globalization Studies (McMaster); Conflict Analysis and Management, and Human Security and Peacebuilding (Royal Roads); International Development Studies (St. Mary's University, Halifax); Conflict Studies (St Paul University, Ottawa); Dispute Resolution (University of British Columbia, and the University of Victoria); International Development Studies (University of Guelph, Ontario); Justice Studies (University of Regina, Saskatchewan); International Relations (University of Toronto); and Social Justice and Communication (University of Windsor, Ontario) show the extension of peace-related education that has been developing at Canadian universities. In 2001, the establishment of the Arthur V. Mauro Centre for Peace and Justice (Mauro Centre) at St. Paul's College, Winnipeg, with affiliations with both the University of Winnipeg and the University of Manitoba, has become the only doctoral level program in peace and justice in Canada, and one of only three in North America, and one of only eight in the world.[6]

Peace-related conferences and significant events of 2006

To give an idea of the interrelatedness of efforts in peace education in Canada as well as the global nature of such efforts, a list of events for the summer of 2006 follows[7]:

May 12-13: International Education for Peace Institute and the Justice Institute of BC—
2-day seminar on Peaceable Families: Creating peaceful families in culturally diverse communities, Vancouver, BC

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[6] See Mauro Centre http://www.umanitoba.ca/stpauls/mauro.htm

[7] See website www.peace.ca . This is an example of individual initiative that is supported by many institutions across Canada.

May 31- June 4: Colloquium on Violence and Religion: Mimesis, Creativity and Reconciliation, St Paul University, Ottawa

June 7-10: Interaction 2006: Cultivating Peace: Dialogue, Dispute Resolution and Democracy (Tenth biennial national conference of Conrad Grebel University College), Winnipeg, Manitoba

June 21-22: Second Annual Summit on Departments of Peace (a movement to establish Departments of Peace or Ministries of Peace. Countries represented: Australia, Canada, Japan, UK, USA in Victoria, BC.

June 23-28: World Peace Forum in Vancouver, BC.

June 26-30: International Peace Research Association (Bi Annual World Conference) University of Calgary, Alberta.

July 6-9: Our Way Home Reunion (Vietnam war resisters in Canada meet Vietnam Veterans)

July 28-31: World Futures Conference, Toronto

Nov 23-27: Annual Conference for Peace, McMaster University, Hamilton, Ontario.

This list does not include the many events held at individual institutions including their own conferences, lecture series, and student initiatives

What happened?

These developments can be of little surprise. A human response is needed to counteract the current condition of our planet and its peoples. The Twentieth Century has been designated the bloodiest in recorded human history with two world wars by mid-century. The conviction of 'never again' was swept away by the horrors of Rwanda and the former Yugoslavia by the end of the last decade of the century, ending any visions of humanity's having yet learned the ways to peace.

The beginning of the new millennium held new terrors. 'The War on Terrorism' after 9/11, Sri Lanka, Darfur, and other atrocities and human rights violations are bloody reminders the world is not a safe place. Lack of understanding or tolerance for other belief systems, mutual distrust, disillusionment with globalization, seemingly conflicting value systems, poverty, AIDS, the proliferation of weapons, the undervalued role of women, the well-being of children, corruption, and the rights of minority populations have all led to what Kofi Annan has described as "an age when people turn in on themselves, instead of turning outwards to exchange with, and learn from, each other" (2003). But, just as the current condition of the world incites fear and protectionism, it also provokes a challenge.

Two human elements of developing initiatives in peace education that Harris, Fisk and Rank identified in their *Portrait of Peace Studies in North America* (1996) were students and faculty. In the background to the development of the Peace and Conflict Studies program at Mount Saint Vincent, Larry Fisk had his own first-hand involvement.[8] The committee that began working on the Peace and Conflict Studies movement was made up of faculty, staff, students and administrators. They met during the 1980's and faculty members, including Larry Fisk and Frances Early, dedicated time and effort to forward their own education in peace. Both traveled (Fisk to European peace research centres and Early to the US) and did research and learned more about peace education. In 1996, the Senate of Mount Saint Vincent University approved the Interdisciplinary Bachelor of Art's Degree in Peace and Conflict Studies. (Note that Larry Fisk is one of the editors of a text often used in Canadian Peace and Conflict Studies programs, *Patterns of Conflict, Paths to Peace* and is now a member of the Consortium for Peace Studies at the University of Calgary.)

[8] See Program Background and History of Peace and Conflict Studies at Mount Saint Vincent University http://www.msvu.ca/PAX/Background_and_History/background.asp

The Mir Centre for Peace: Another Example of the Development of Peace Studies

This particular history at Mount Saint Vincent University has been mirrored in at least one other institution, the Mir Centre for Peace at Selkirk College, a small community college in British Columbia across the continent from Nova Scotia.

In 1999, two faculty members stopped along their usual walk on the college trails to look at the state of an old Doukhobor communal building dating from the early 1920's. What was the only remaining building of a community complex of eight such buildings seemed to be destined to a similar fate as the others. It too, would reach a state of ultimate disrepair and have to be leveled.

In the imagination of these two people, the building could be restored and could be at the heart of a Centre for Peace Studies. The President of the college (Leo Perra, 1999) listened and immediately responded that this was 'an idea whose time has come'. However, it would take several years to see the Mir Centre begin to materialize.

Just as the Mount Saint Vincent program took time to develop with faculty, student and administration involvement and support, so too did the program at Selkirk College. One major difference, however, between this and other programs has been the integral role of local historical context and the site itself.

The ongoing process of the development of the Mir Centre for Peace has necessarily included the history of the region. The history of the diverse peoples of this region carries within it, deep cultural wounds that have had to be confronted and a process of healing and reconciliation that has had to begin, before the realization of a shared site and a program of studies could proceed.

The peoples of the region include the Sinixt Nation, first peoples of this area before European settlement; the Doukhobor immigrants to Canada at the turn of the last century; and the Japanese Canadians during the Second World War. It has been the ensuing process of reconciliation primarily between the first two communities[9] that lie at the foundation of the development of the Mir Centre. However, other people, such as the Americans who moved to this region as Vietnam war resisters from the 1960's and 70's and later those opposed to the war in Iraq in the present day have also to be included.

Although Selkirk College is not a religiously-based institution but actually the first of British Columbia's post-secondary public community colleges, religious and/or spiritual communities such as the Doukhobors, Buddhists and Quakers have had varying degrees of significant impact on the directions for peace at Selkirk College. Current members of the Mir Programming Council include those of similarly peace-oriented and spiritual/religious backgrounds. The Council has members of Doukhobor, Mennonite, Buddhist, First Nations (two such members include also the official spokesperson for the Sinixt in Canada) and Baha'i backgrounds. Elise Boulding (2000:23) makes mention of both the Mennonites and Baha'is in her description of peace cultures within the religions of the world. There are also many similarities between the Mennonites (and Quakers) and the Doukhobors. The peaceful traditions of Buddhism and First Nations spirituality are combined in the presence of Dr. Duncan Grady, a Vietnam War veteran, whose personal healing and influence as a public speaker and college instructor, are inextricably linked to his aboriginal traditions and Buddhism. In his own words, there is an increased need for humanity to think and live globally; to focus on our inter-connectedness and not separation; and to look out at many cultures for teachings. He emphasizes generosity, the sharing of ideas, peaceful dialogue and compassion.

[9] The Sinixt felt that European settlement throughout the 19th Century and continuing into the beginning of the 20th was a deliberate effort to eliminate all traces of their existence—the Canadian Government declared the Sinixt extinct in 1956. Doukhobor settlers largely unaware of the plight of the Sinixt legally bought what was believed to be expropriated land and built communities on what had been traditional territory. The site of the Mir Centre is one such example. However, because of acknowledgment of the past and sincere efforts of reconciliation, the Sinixt and Doukhobors now 'share' the Mir Centre site.

The physical damage that Duncan suffered from his tour in Vietnam has re-emerged in more life-threatening forms and has inspired him to continue reaching out to other peoples. Most recently he has made visits to Peru, Indonesia and Mexico to meet with aboriginal peoples and share sacred traditions (interviews September /November, 2006).

Boulding also underscores the importance of living spiritual traditions:

> Given how destructive war has become in this century, we are lucky to have living peace cultures to look to and to build on in this transition era for the human race. They can help us move away from global destruction and toward a world alive with a great diversity of peaceable lifeways. (p. 28)

In parallel to Larry Fisk who undertook travel to Europe to familiarize himself with European Peace Research, in the fall of 2005 the present writer undertook graduate studies at the European University Center for Peace in Austria to more fully familiarize herself with current topics and teaching methods in peace education. In January and February she was responsible for developing the course outlines for the first year of the Associate of Arts Degree in Peace Studies at Selkirk College.

At the end of February, 2006, she returned to EPU in Schlaining, Austria to finish the Master's Program. Her husband, the other person who walked with her on the Selkirk College trails in 1999 and co-initiated the idea for the Mir Centre for Peace, and who developed the first interdisciplinary, modular course as the 'pilot' course in 2004, came to EPU, as well, where he taught one of the courses in the Spring 2006 program.

In the meantime, the Peace Studies Diploma Program has already been articulated with the Peace and Conflict Studies Programs at Conrad Grebel University College, McMaster University, and St Paul University. The individual courses in Peace Studies have also been articulated with Simon Fraser University, the University of Victoria, the University of British Columbia, the University College of Fraser Valley, and Malaspina University College.

The rest, as we say, is history in the making.

Summary

The local, national and international movement toward peace in education has most certainly 'moved along' in Canada in the last 2 decades between 1986 and 2006. The vision and legacy of two of Canada's greatest statesmen, Lester B. Pearson and Pierre Elliott Trudeau, have left a legacy in name and in vision in the Pearson Peacekeeping Centre and in the Trudeau Centre for Peace and Conflict Studies. In connection to the Pearson Centre and Royal Roads University, perhaps the future will yet recognize the importance of the conversion of former military establishments into centres of peacekeeping and peacebuilding, as part of the process of moving from 'negative' peace (the cessation of war or direct violence) to 'positive' peace, based on justice and equity. These examples could serve as models for the conversion of the hundreds of military bases around the world.

Not only is the number of peace studies programs increasing in colleges and universities but there is also a growing interconnectedness between them. Research scholars are known to one another and new academics are moving into the field. Programs are being developed and recognized throughout Canada.

Lastly, the recent development of a Peace Studies program at a small college in Canada attests to the growing interest and effort in making peace education a local initiative, one that relates local histories to global histories, infuses spiritual traditions into the curriculum, and not only recognizes but also implements environmental concerns in peace, into the program and into the actual buildings themselves.

> And peace culture visions must keep reminding us that social compassion begins in the small, the local, but it never ends there—it only opens new paths to the greater whole. (Boulding, 2000, p. 54)

CHAPTER THREE

The Development of the Mir Centre for Peace: Past, Present and Future

Selkirk College was established in 1966, at the confluence of two great international rivers, the Columbia and the Kootenay, in southeastern British Columbia, Canada. It was the first community college in the provincial government post-secondary educational system.

The first idea for the establishment for a Centre for Peace Studies at Selkirk College was conceived in 1999. (See Chapter 2.) Since that year it has become apparent that the development involves much more than planning a few courses.

In this regard, I make reference to the diagram for "Social and civic reconstruction for social cohesion" as constructed for illustration in *Education, Conflict and Social Cohesion* (Tawil and Harley, 2004). The diagram (Appendix A) focuses on the key elements of designing curriculum, including the 'Background' of 'the nature of social divisions, conflict and peace'; 'Educational governance'; 'Shifting curriculum paradigms'; 'Difficult policy issues and sensitive issues'; and 'Research and evaluation: pilot projects, student voices'. These designations refer to social issues that can be addressed through curriculum development and education, thereby promoting the understanding of a unified vision of social justice and inclusion. It is impossible to move through the diagram in one direction only, as many issues have been concurrent and ongoing. However, it is a useful tool in identifying both obstacles and pathways to the development of programs that promote 'social cohesion', or even more simply defined: unity.

In the section dealing with the past, I will briefly relate the histories of the Sinixt Nation, first peoples of this region before European settlement; the Doukhobor immigrants to Canada at the turn of the last century; and the Japanese Canadians during the Second World War. The process of reconciliation primarily between the first two communities lies at the foundation of the development of the Mir Centre. However, in more recent history, another relatively small group has given impetus to the concept of peace studies in this region: the many young Americans that fled to this area during the war in Vietnam in the late 1960's and early 1970's, and the current attraction to the area by new generations of Americans, again in search of a more peaceful society.

The present development of the Mir Centre has extended from 1999 to 2006 and included the events that led to the ongoing process of reconciliation between the Sinixt and the Doukhobors; the development of the site itself, with construction of key aboriginal structures and the renovation of a Doukhobor communal home as the proposed location for some of the actual courses related to Peace Studies; and finally with the 'grassroots' involvement from the community at large.

The future also began in 2006, with the launching of the Mir Program in Peace Studies, in September of this same year, and with the commitment to complete reconstruction work at the Mir site by September, 2007.

The Past: The Sinixt Nation

In 1956, the Canadian Government declared the Sinixt people, whose territory followed the Columbia River Basin, extinct. However, for millennia before, these people may have numbered in the tens of thousands. With no immunity to the diseases of Europeans, the aboriginal people of the Americas died in great numbers. Some Sinixt believe that this extermination of their people was deliberate and willful (The Sinixt Nation). Such great numbers died that survivors fled to the southern part of their territory in Washington State in the United States. Eighty per cent of their traditional territory lies within Canada where they are 'extinct', and twenty per cent within Washington, where Sinixt still live.

Traditional history gives a picture of the Sinixt as the 'Mother Tribe' of the region, whose role included settling disputes between tribes (James, September, 2006). The people fished for bull trout and salmon in the rivers, hunted caribou, harvested local plants for medicines and food, and crafted tools, canoes and baskets (Bouchard and Kennedy, 2005). They also told their traditional stories that are connected to the landscape (Pearkes, nd). These stories, in which identifiable mountains and rivers play their roles, reveal some of the 'real' evidence of the Sinixt historical presence in the region.

The dam-building and flooding of traditional lands left little evidence of their villages, which has in turn, led to further bitterness. Descendents of the Sinixt of Canada are not extinct, but see themselves as dispossessed and voiceless. It was, however, construction of a new road through traditional land that led to further proof of existence and renewed efforts to reclaim their rightful heritage. In 1987, depressions of pit houses (traditional earth dwellings) and the skeletal remains in what was a burial site were uncovered and construction came to a halt (The Sinixt Nation).

Eva Orr, 'the eldest elder', was informed of the uncovered burial site and sent her son, appointed headman, Bob Campbell, to investigate. It has since been the work of several Sinixt to recover and repatriate their ancestors. To date, 61 ancestral remains have been reburied. According to Marilyn James, appointed Spokesperson of Sinixt Nation since 1991 (and current Aboriginal Services Coordinator at Selkirk College), the Nation is not only responsible for burial sites, but also for protection of the natural environment of their traditional lands (James, e-mail Nov 2, 2005).

In summary, the Sinixt have many reasons for their cultural wounds: loss of life to the point of near-extinction; loss of their once-flourishing villages and way of life; loss of traditional territory; and loss of official recognition and identity. Only a few families remained on traditional land up to about 1920. It is in this regard that the conflict with Doukhobor settlers began (Bouchard and Kennedy, 2005).

The perceived ‘enemies’ of the Sinixt have been the Canadian Government, European immigrants in general, and at the confluence of the Columbia and Kootenay Rivers: the Doukhobors.

The Doukhobors and First Nations in Canada

Early European settlers to the Kootenay region included the Doukhobors, a pacifist Christian sect who came to Canada to escape persecution in Tsarist Russia. Their immigration was made possible with the help of the Russian novelist and humanitarian, Leo Tolstoy, and Canadian and American Quakers, all of whom supported their pacifist ideals. They first settled in Saskatchewan, with its rich virgin earth and often severe climate, upon their arrival in 1899 where they lived communally and struggled to break the soil. Their pacifism and anti-militarism led them to resist the required ‘swearing of allegiance’ to the Canadian government, which in turn led to the loss of their communal land. Those Doukhobors who remained in Saskatchewan had to buy parcels of land back individually. In 1908, the majority of Doukhobors rejected this demand and began to move further west to the mountains and valleys of southeastern British Columbia (Woodcock and Avakumovic, 1977; Wilkinson, 2005).

In British Columbia, the Doukhobors had approximately three decades of very successful communal life (Plotnikoff, nd). They established villages, orchards, a factory that became famous for a time for its fruit preserves, sawmills, irrigation systems, and brick-making plants. They built roads and bridges and lived highly productive lives. Then in 1937, with the onset of the Great Depression and changing conditions, their productivity declined and banks demanded full payment on loans that up to this point had been paid back at a very rapid rate. For the second time in Canada, the Doukhobors lost their land and their ability to live communally. Land with an estimated value of six million dollars went into receivership for non-payment of $296,500. The Canadian Government which extended protection to farmers in similar positions refused to give this protection to the Doukhobors. Once again, Doukhobors could not reconcile their way of life with Canadian authorities.

They became tenants on their land and in their homes, and it took many more years, until 1963, that they once again were able to buy back all the land individually that they had owned collectively.

The location of Selkirk College was first the land of the Sinixt, but the Canadian Government saw this as 'crown land' as soon as British Columbia became part of Canada in 1871. The work of Bouchard and Kennedy (1985, 2005) is of critical importance for its tracking of historical records in regards to the Christian or 'Christie' family whose members had lived at the confluence of the Columbia and Kootenay Rivers 'for hundreds of years' and 'from time immemorial' (p.121). The land was part of the estate of J.C. Haynes, who somehow appropriated the land but never lived on it, and which was then sold to the Doukhobors. Beginning in 1902 and continuing for years, Baptiste Christian (p.124) and then Alex Christian tried to petition the government to have the rights to the land they were living on. This was refused. The Doukhobors were asked if they would sell the land where the Christian family and native gravesites lay but the Doukhobors refused. Instead they said that 'the Indians' could continue to live on a portion of their homeland as long as they chose.[10] Baptiste Christian and his wife moved 'south of the Line' (p. 132). Alexander and his immediate family continued to live on this land until 1919 (although Bouchard and Kennedy state that he may have continued to come to this site seasonally until the 1920's, p.136) but he claimed he was harassed by the Doukhobors who, he said, were plowing up Sinixt gravesites. Whether graves were disturbed because Doukhobors did not show care and respect to the burial places as many Sinixt believe, or inadvertently, as has been believed by others, the story remains that the last Sinixt did feel 'pushed' from their land. There was soon no visible sign left of the gravesites or the Sinixt.

[10] The Doukhobor's position was… written by J.W. Sherbinin (Sept. 7, 1912): "I have took [sic] this matter with Mr. Verigin and Society, and they do not wish to sell 5 to 10 acres to the Government for Indians. But they willing so as Indians can stay on the same spot, where they been staying for years, we would not mind if they will have garden two or three acres, as they wish, longer as they will be have [behave] him self, and from our side we will be good neighbours to them…"(Bouchard and Kennedy, 2005: 129).

Until the 1990's, children growing up in the West Kootenay region of British Columbia did not learn about the Sinixt Nation or even know of its existence. (See Appendix A: Shifting Curriculum Paradigms: Rationales for change: …unity, reconciliation, respect for diversity; and assessing education as catalyst of conflict.)

However, the work of Lawney L. Reyes, *White Grizzly Bear's Legacy: Learning to be Indian* (2002) now sheds new light on the life of Alexander Christian's family. Unlike Bouchard and Kennedy who record documents that trace historical records of events, Reyes is the grandson of Alexander Christian and tells his family's history as related to him by his mother and his own experience. What emerges is the story of Alexander Christian as a man of personal integrity and deeply committed to his family and the environment. The pages that tell of the Doukhobor settlement of Sinixt land[11], although legal, show a missed opportunity for a peaceful integrated community with many shared values. Instead it will take many more years to approach reconciliation of the dislocation of an entire people who had lived in a particular environment for centuries, by those who were themselves exiled and evicted not once but several times from place to place in Russia and then again in Canada.

It is interesting to note that the first Doukhobor settlers in Saskatchewan also lived in close proximity to other First Nations people. Their lack of a common language and outward looking perspectives made it impossible for these communities to communicate or approach each other easily. They remained alienated from one another and from the general 'Canadian' population in Saskatchewan and later in British Columbia.

[11] "In 1912, Doukhobors, members of a religious sect from Russia, arrived … hoping to find a better way of life. The Doukhobors settled where the Christian family lived… In August 1913, the Christian family went to Red Mountain for the huckleberry harvest. While they were there my mother was born. During their absence, the Doukhobors erected a barbed wire fence to mark the boundaries of their land and then plowed right up to the fence…. The Christian family was angered when they returned to find the fence. They were outraged when they discovered that the graves of their relatives and ancestors had been plowed over." Reyes continues with his mother's story with details not found in Bouchard and Kennedy: "My mother was five years old when the family was forced from their land. Before they left their home, Teresa Bernard Christian, my mother's mother died of pneumonia. It was a very sad day for Alex Christian [and] my mother…They placed her in the burial ground which had been plowed over by the Doukhobors, next to her children, Louis, George, and Julia…Christian, Antoinette, St. Peter, Marianne, and other members of the family rested nearby. Today, the burial ground is unmarked and neglected" (p. 36).

Some Doukhobors and First Nations individuals, however, did become friends in Saskatchewan in the early 1900's. Kathryn Soloveoff-Robbie (interviews, Oct/Nov, 2006), a poet of Doukhobor background, remembers that her paternal great-grandmother, 'Baba Soloveova', spoke Cree fluently. The family heard many stories of her deep friendship with a Cree neighbour in Saskatchewan. This Cree woman stayed with her Doukhobor friend for many days when a close member of the Soloveoff family died, helping with the grieving process and the daily chores. This act was of tremendous importance in the friendship as it showed a deep understanding, not only of shared traditions in helping 'family' members in times of need and sorrow, but also of the understanding of the role of women, whose daily tasks only increased during such times.

The fenced-in farm had been a traditional path linking the Cree that the Soloveoff family recognized and respected. The Cree continued to walk through the farmyard as they had previously walked but now slept in the barn en route. Whenever Baba Soloveova knew there were people who had stayed the night, she took food out to them for breakfast.

Her husband also learned to speak some Cree and was known to race his horses against those of the Cree neighbors for sport. The Doukhobor and Cree boys played together at the river. Fred Soloveoff, a vegetarian Doukhobor, remembers that the only time he was tempted to eat fish was when he saw the way the fish were caught by the Cree, coated in clay, and put in fires to bake.

Another signal act in this family's history of relationships with their Cree neighbours, was the exposure of a burial site when the Soloveoff men were plowing their fields. Kathryn's father, Fred Soloveoff, still remembers this incident even though he was quite young at the time. The plowing stopped immediately as the Doukhobors in this instance recognized the importance of this and someone was sent to inform the Cree that bones indicating a gravesite had been unearthed. The response was immediate. A pow wow that then lasted several days took place on the spot and the bones were moved with great ceremony and respect.

This family's stories are not well known but are of great importance. The present writer was able to tell Marilyn James of the Sinixt Nation of this friendship between women, who learned to speak to each other and to share intimate traditions. Marilyn then spoke of another Doukhobor who is a personal friend, Marie Plandedin, (interview, Nov 16, 2006) who has written about her own history, *My Life as a Doukhobor* (December 31, 1999), that includes photos and details about aboriginal friendships in Alberta (pp 32-33) and British Columbia (pp.171-176) as a gift to her children and grandchildren. Her book opens with a quote from her father, William Planedin: *"There is only on God and all men are brothers."* Marie Planedin's openness to personal friendships with First Nations individuals seems to stem from her parents' and grandparents' friendships with aboriginal neighbours in the 1920's. Her own friendships date from the early 1990's:

> A few years ago I also went to see the Native Sinixt People in Vallican and saw how they were staying in a tent in cold weather. They were trying to protect their cemetery and their ancient village site… My heart bled for them….
>
> I have so much in common with the Native People here. We have both had our children taken away and put in residential schools, we have been persecuted for how and what we believe, and we live simple lives as best we can. The government even made laws to make their spiritual ways illegal to practice at one time. It is important to acknowledge the truth of what happened on these lands for the Frist Peoples just as it is important to acknowledge the truth of what happened to The Doukhobours also.
>
> When I get together with my Native friends it feels like I am with my family and it feels good… (p. 171).

Marie Planedin's strong sense of identification with her 'Native friends' illustrates their many points of shared values.

It may bode well for future relations as stories such as these emerge and may yet be remembered and re-told to trace a different or 'hidden history' of peace (Boulding, 2000) that underlies the current one.

Well-known Doukhobor historian, Eli Popoff, when introduced to a Lakota woman, Jacqueline Left Hand Bull, in the summer of 1993, told of his own sister's friendship with a Cree neighbour, again in Saskatchewan in the early 1900's. He remembered with some slight embarrassment that his sister could invite her friend to their home but was not allowed to go to the reserve. Again, an outward looking perspective among the Doukhobors was not common. Friendships across cultures took decades longer to form and are not yet commonplace.

Canada is not known for its 'Indian Wars' or its peasant revolts. It has been a country that has had little direct violence within its borders. However, the First Nations have suffered cruelly, and other groups have also known discrimination and loss. The Doukhobors are among them, as are the Japanese Canadians, who were forcibly interned in camps in the interior of British Columbia from 1942 to 1946.

Japanese-Canadians

From the end of the 19th century to the beginning of the 20th, there was a wave of immigration from Japan to Canada. Most of those who came were poor and set to work hard to make new lives for themselves and their families. By the time of the Second World War there were about 21,000 Japanese Canadians, 75 % of whom had citizenship status. However, even before the war, they faced racism and discrimination and did not have the right to vote. After the bombing of Pearl Harbor in 1941, Canada enacted its War-Time Measures Act and sent all Japanese Canadians to detention camps. (This act was not enforced for German-Canadians or Italian-Canadians.) The Japanese were stripped of all their possessions: houses, farms, fishing boats, everything except for a minimum of personal items.

About 4000 of these detained Japanese, often separated from other family members, were sent to camps in the Kootenay region, where they lived in very circumscribed circumstances from 1942 to 1946.

There are several references to the kindness shown to these Japanese Canadians by Doukhobor families (michaelKluckner, nd). It seems that the Doukhobors had begun to expand their own perspectives and could offer assistance to others who were suffering. Like the Japanese, some Doukhobors had also faced detention camps and separation from children by this time, and sympathies arose naturally.

The Doukhobors had lived in Canada long enough to recognize parallel histories. They reached out to help their Japanese neighbours who had been evicted and stripped of their land. Doukhobor children forced into residential schools in the 1930's and again in the 1950's (Woodcock and Avakumovic, 1977: 318, 341) fell prey to alienation and alcoholism as adults, mirrored the experiences of the First Nations peoples. Some individuals among them are beginning to realize their shared suffering.

In 1988, the Canadian government gave an official apology to all those Japanese Canadians who had suffered loss and detainment. There are those among the Doukhobors and the Sinixt still awaiting official apologies.

The Past meets the Present: The Mir Centre--1999 to 2006

In the fall of 1999, no evidence of First Nations existence could be seen on the campus grounds of Selkirk College, a wide expanse of land on several levels reaching down to the point where the Columbia and Kootenay Rivers meet and seem to become one great river. Only one deteriorating Doukhobor home remained where once a village stood. This home was destined to be razed to the ground as soon as the one old Doukhobor woman who still lived in the front two rooms of the all but abandoned structure was gone. A few years before, a building that had stood beside this one was destroyed just as soon as its remaining inhabitant had died. The buildings were in such a state of disrepair that no one could imagine fixing them. The orchards were overgrown and one could hardly see the lilacs and roses that still grew near the big house through the tall grasses and small trees that had begun to reclaim the land.

However, the fate of the building was changed by imagining a future Centre for Peace.

In 1999, first meetings between members of the Selkirk College community and the community at large were held, based on a consensual model. The name *Mir Centre for Peace* was adopted, using the Russian word, *mir*, with its complex meaning of peace, community, and world. The focus on building 'cultures of peace' was firmly established. College members included the president, vice president, several deans, as well as faculty and staff. (See Appendix A: Educational Governance.) Community members included three members of the Selkirk College Board of Directors, all of whom were of Doukhobor background. It was agreed that an invitation be sent to representatives of First Nations communities stating that seats would be open for them at all meetings. It would take several years before these seats were filled by willing representatives.

In 2000, a connection with the British Columbia Heritage Trust resulted in over $50,000 in grants that covered a feasibility study of restoring a historic building, detailed architectural and engineering drawings, and a final grant that made possible the replacement of the roof of the building, thus saving it from further deterioration. This proved to be very important as more money was not forthcoming for this restoration work for several years. 'Donor involvement' (Appendix A) has been most gratifying at the grassroots level. One such example is the donation made by the Kalesnikoff family-owned lumber mill of a substantial amount of special lumber in 2005 (see also below). In the fall of 2006, another noteworthy donation was that of a sizable peace library to the Mir Centre by the remnants of the Quaker community of Argenta, BC.

In 2000, the new President of Selkirk College assumed her position and immediately voiced her support for the development of the Mir Centre. She has led the way for its inclusion in college policy and strategic planning.

(It should be noted that this same year also marked the year for the downward turn of provincial support for colleges in British Columbia. Many programs were cut from Selkirk College and many faculty and staff lost their jobs. It has been in such a climate of economic decline that the Mir Centre has continued to exist and develop. Funding continued to be a challenge until the decision was made to formally incorporate the Mir Centre for Peace into the Selkirk College vision and mandate which ultimately led to the financial commitment for the complete restoration of the Doukhobor building.)

In June, 2000, former Canadian Ambassador to the United Nations, and Special Envoy for the UN on the Problem of AIDS in Africa, Stephen Lewis, on a speaking tour of the region, visited the Mir Centre and commented on the site, "This is what you have, this is what is special, you can build your peace centre on this soil, its history, and people everywhere in Canada will take notice" (Wilkinson, 2006). His personal support became very important in the difficult years of development ahead.[12]

In the fall of 2000, three Doukhobor individuals still lived on the land that was originally Sinixt territory, then Doukhobor communal property, and now part of the Selkirk College campus grounds. This part of the college grounds was already being designated as the Mir Centre. These individuals included one middle-aged and two elderly women, who were told that they could live on the college grounds as long as they chose. However, when they received a letter from Selkirk College outlining the future plans for the Mir Centre site, they believed they were being evicted and over-powered, an experience Doukhobors, and before them the Sinixt, knew very well. In October, a meeting with these women dispelled this misunderstanding and a new level of trust and support was achieved. A meeting to express intentions and concerns that had not happened with the Sinixt in the 1900's could now take place almost a century later.

[12] Note: Stephen Lewis will be the keynote speaker at the official Opening of the Mir Centre for Peace in September, 2007.

Within less than a year, two of these women died but not without first welcoming a site dedicated to peace on what had been their homeland, and the last elderly woman, in consultation with her family, chose to leave. She, too, understood what her home would become and gave it with her full blessing. The openness and empathy shown by all key players in what could have been a new source of cultural conflict became part of the ongoing role of recognition and reconciliation that the Mir Centre represents.

In June, 2001, more than 300 people attended an open-air dedication of the Mir Centre to officially and spiritually 'bless the land' and to recognize the traditional inhabitants of the site. Special invitations were made to the First Nations people, in particular the Sinixt, as well as the Doukhobor community and the community at large. The spokesperson for the Sinixt, Marilyn James, said that the ceremony was a healing process, that her people had been declared extinct, but that their presence was 'living evidence that we are not extinct. We are honored to be acknowledged by Selkirk College and the Doukhobor people and to participate in this remarkable event.' Eva Orr, then 92 years old, said that she was happy to be at this site where her people had gathered for millennia, that she supported a centre for peace and reconciliation, and finally that she knew her people, especially the young needed to be educated, not only in the traditions of her people but in the practices of the modern world. She then gave a traditional First Nation blessing to the land by lifting smouldering sweetgrass and sending the smoke in the four directions, she said, 'That's the way the ancestors did it. They touched the four corners of the earth'" (Wilkinson, 2005).

It was at this gathering, the Blessing Ceremony of the Mir Centre, that one of the most significant gestures of reconciliation was made by the Doukhobors to the Sinixt. The chief representative of the largest group of Doukhobors in Canada, John J. Verigin Jr, asked the Sinixt elders if he could honour the First Nations in the traditional way of the Doukhobors. The elders gave their approval and Mr. Verigin very respectfully bowed his forehead to the earth before them (this is very seldom done, and is highly irregular in Canada in this present age).

This moment electrified the gathering, and it is important to draw attention to this act that shows deep respect and in this case, apology, in one of its forms.

(I have dwelt on these initial events in some detail because they signalized a movement from the unfortunate past—of cultural mistreatment and mutual miscommunication—to a promising shared future.)

In 2002 and 2003 allocation of funds from the School District was made for the building of a traditional First Nations Smokehouse and open-air Arbour. In March, 2004 there were 275 elementary school children on the site to participate in a traditional salmon smoking demonstration. In March, 2005, there were 900 children involved. In retrospect the construction of these two traditional buildings gave the First Nations people their rightful place in the history: first inhabitants and first culture of the Kootenay region.

A further chronology of events that illustrates the development of actual programming follow.

2004—January: First Mir Lecture series on the 'Environment and Peace' and 'The Warrior Tradition: Practicing Presence, Practicing Peace'. These lectures by Selkirk College faculty: an environmental scientist and a doctor of Social Work, signaled the interdisciplinary aspects of education and peace.

2004—September: First credit course in Peace Studies under the auspices of the Mir Centre, 'The Community and the World: Cultures of Peace', a three module interdisciplinary course on 'In Search of Utopia: Literature and Culture in the Kootenays'; 'Women and Peace'; and 'The Warrior Tradition: Practicing Presence, Practicing Peace'.

2004—October: Symposium on Peace, Reconciliation, and Conflict Resolution was planned by a team (including the present writer) representing the Mir Centre, with nearly 100 participants from all sectors of society. Presentations and workshops were led by 4 different 'schools' of conflict resolution including First Nations Peacemaking Circles[13], Transformative Leadership, Conflict and Dispute Management, and Peaceful Cooperation.

2005—February: the Mir Centre for Peace became more closely joined to the operating structures of Selkirk College with the formation of the Mir Programming Council, whose members have the mandate of developing a long-term educational plan for the Centre.

2005—A student from the first Mir course (see above, September, 2004) was hired to do research on programs in Peace and Conflict Studies in Canadian colleges and universities. When her project was completed she presented the Mir Programming Council with her results and suggestions: there was only one other program in Peace and Conflict Studies at one other college (Langara College) in all of western Canada and she suggested that the council consider such a program. A decision was made to meet with other students, who were also in the first Mir course, which was now understood by all Council members to have been a very successful 'pilot' course.

2005—March: a student forum was held with about 20 students and five Mir Council members to discuss the future direction of the Mir Centre. Students initiated and strongly promoted the idea of a Program in Peace Studies for Selkirk College. Council members who had been hesitant about such a plan were influenced by the overwhelming student support. *Note "…students have pushed colleges and universities on both sides of the Atlantic to pay attention to the problems caused by war" (see above p. 21, footnote 8).*

2005—Summer: Preliminary work was done by the present writer and another faculty member on a proposal for a Diploma Program in Peace & Conflict Studies. This was further refined by the Chair of the School of Academic Arts and Sciences.

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[13] Note that Mark Wedge of the Carcross/Tagish First Nation, co-author of *Peacemaking Circles: From Crime to Community* (2003), made immediate connections with both Doukhobor and other aboriginal participants. He began his session with identification of 'sacred objects' and 'protocol' that both groups recognize and respect. (See Chapter 4 on Values below.)

One of the other unique features of this Peace Studies program is the inclusion of course selection from environmental studies that the college and the region is known for, thus recognizing the importance of 'peace and the environment'.

Student Voices

From the initial immediate support by administrators of the college and representatives of the Doukhobor community, the other group of enthusiastic supporters has been the students. They have been the first to volunteer their time and voice their ideas, urging the college community to move forward. Students in the environmental programs have taken on pruning the long-abandoned orchards. Others have been in forefront of volunteers on the restoration site. The two areas of research (Peace & Conflict Programs in Canadian Colleges and Universities; and an annotated Bibliography on peace and conflict literature) undertaken by the Mir Programming Council have been done by a student researcher.

In the fall of 2005, a student took the initiative of writing a "letter to the Editor' of a local newspaper, in which she states the impact the pilot course in Peace Studies (Humanities 200) had on her:

> This semester at Selkirk I've been taking the Humanities 200 course: studies in culture and peace. Maybe it's just that I am in the right 'space' to be open to learning in this particular area, but this course has been especially eye-opening. I've really been made aware of just how much there is still to do in the world. There seems to be so much grief, anger, misunderstanding, and aggression—it can be very daunting to consider all that still needs to be done in this world. And yet, through this course my eyes have been opened to so much positive, community and globally oriented action brimming with possibilities.
> There is so much I could write about! I could write about the local cultures in the Kootenays that have emphasized peaceful living. I could write about all the organizations and networks throughout the world striving for peace, social and economic responsibility, and education. I could write about specific women who have worked tirelessly for the issues they believe in (Anderson, 2005).

Sensitive Issues

The First Nations community within whose 'territory' the college is located, has been tentative in its initial support but is such an integral part of the process of development that great care has had to be sustained not to lose the inclusion of these key players. However, the situation is more complicated than the inclusion of one main tribal group. Because of the absence of Sinixt actually living in the Kootenay region from about 1920 until the 1990's, there were other groups that claimed status as First Nations representatives in regional social service and educational considerations. The Okanagan First Nation Council is a neighboring tribal council, whose authority in the Kootenay Region is highly disputed by the Sinixt, and while it is verifiable that the Okanagan tribe did not inhabit this area, they have the legitimacy within provincial law that the Sinixt do not.

"Local Capacities for Peace"[14] and Shared Values

The diverse communities, in addition to their historical and present backgrounds of conflict, also have within them tremendous capacities for peace. The Sinixt have the tradition of seeing themselves as the members of a 'Mother Tribe' with a peacemaking role in ancient and more recent (Bouchard and Kennedy, 1985: 60, 70) times. Even in the present, the collective memories of the people include their peaceful co-existence with their neighbors and with the natural environment (James, public talks at the Mir site, 2005, 2006).

The Doukhobors' tradition of pacifism and belief in world brotherhood are still the cornerstones of their collective memory and what they believe to be their gift to their children. Their mottos remain: 'Toil and Peaceful Life" and "The welfare of the world is not worth the life of one child".

[14] This heading is used as a variation on the theme of identifying 'local capacities for peace' proposed by Mary B. Anderson (1999).

One of the Doukhobor psalms from the 18th Century states: "….If anyone has hurt thee—forgive him; if thou hast hurt anyone—reconcile thyself with him….To the inquirer, give answer, to the ignorant, give advice; to the sorrowing give comfort. Do not envy anyone. Wish well to all."

There are several other shared values of note between the Sinixt and Doukhobors. Among these are the oral traditions; the strong sense of family bonds; the unifying effects of community events, rituals and celebrations; and even the love of gathering such gifts that nature bestows: the medicinal and edible plants, including the huckleberries and the mushrooms. And as Marie Planedin has noted, a shared suffering.

The few Japanese Canadians who remain in the region have left a legacy to their non-violent response to the injustice of the Canadian Government: the Nikkei Internment Memorial Centre and the Kohan Reflection Garden. Their passive non-resistance, endurance, and love of harmony and nature are all reflected in these memorials, which are visited by people from all over the world. A visiting Professor from Japan spent about ten days doing research on peace at both the Nikkei Centre and Selkirk College, in the summer of 2005.

Identifying 'local capacities for peace' must also include the former American war resisters who came to this region in the late 1960's and early 1970's during the American involvement in the war in Vietnam. Of the estimated 50,000 to 65,000 Americans who came to Canada, approximately 14,000 came to the West Kootenay region. Not all, but many stayed in the area after the end of the war in 1975. On June 8 and 9, 2006, the 'Our Way Home Reunion' was planned to re-unite and honour these war resisters and to bring them together with Vietnam veterans. The present writer and two other members of the Mir Council were asked to assist at such a workshop. The presence of these war resisters from 30 years ago to the present day is not without significant impact on the community at large.

Their influence continues to promote this region as a particularly 'peaceful' part of Canada that is once again attracting Americans seeking a 'refuge from militarism'. During the era of the Vietnam War, Canadian Prime Minister, Pierre Elliot Trudeau, lent his sympathy to the war resisters and said, "Canada should be a refuge from militarism" (Our Way Home Reunion, 2006).

'Peaceful Societies'

One of the potential components for the Peace Studies Program might well include the unique opportunity to study the Doukhobors, Sinixt, and Japanese Canadians as living examples of peaceful societies. All three communities have believed in their own capacity for peace; the majorities in each population have taught peaceful attitudes to their children; and in spite of their own conflicts within and between their communities, have traditions and methods of conflict resolution within their societies.[15]

Shifting Curriculum Paradigms

The system in place at Selkirk College was 'not quite in place' for interdisciplinary curriculum development. These policies have had to be developed in tandem as the programming and curriculum development proceed. The challenges remain that instructors from interdisciplinary programs at the college may belong to different unions and bargaining units. This has already proven to be an obstacle when decisions to be made about courses and who will teach them have become union issues and not simply a matter of the best-qualified person to teach the most appropriate course.

Another instance of the development of the Mir Centre moving ahead of existing policies, is in regards to international faculty research projects (see above p. 45, for information about a recent research project involving a professor from Japan) and faculty exchanges and potential student exchanges with colleges in the United States that have similar programming and curriculum interests.

[15] See 'Lessons Learned from Peaceful Societies' (Kemp and Fry, eds., 2004: 198-203)

In the summer of 2005, members of the Mir Programming Council were approached by a faculty member of Maricopa Community College in Arizona, with the request of being considered a visiting professor for a full term, interested in doing research and in turn contributing to the international aspects of curriculum development for the Mir Centre for Peace. Maricopa Community College has a program in Global Citizenship that is similar in some respects to the Peace Studies Program at Selkirk College. Both colleges have similar interests in the 'internationalization' of the curriculum of these two programs. This has resulted in new levels of collaboration with the administration of parallel institutions of the United States and Canada.

This recent interest in Selkirk College by a faculty member of an American college is part of the increasing level of interest in international opportunities for faculty and students on both sides of the Canadian/American border.

Another shift in thinking about the curriculum is the recommendation that more than one 'stream' for Peace Studies be available. The Programming Council has now identified that two main streams should be in place. Students will be able to choose either the Liberal Arts/Peace Studies or the Environmental/Peace Studies. The latter choice is in response to the recognition of the role the environment plays in sustainable development; to student interest in such an option; and to the presence of a strong Environmental Studies program at the college, that has within it the human resources and initiative to make this a viable alternative.

The Environment and the Mir Site

The First Nations people of Canada are among the first to voice their alarm at the environmental degradation of the planet. For people who lived in harmony with nature for thousands of years, it is with great concern that they see the failure of 'civilized' societies to protect the earth that we all share and all depend on. The Sinixt see part of their role in their Territory to be the protection of critical habitat, domestic watersheds, and all species within their region that are threatened with development.

One of the proposals by First Nations representatives is to mark an interpretive trail that shows all of the naturally occurring plants and herbs that have many traditional medicinal and nutritional uses that have been identified by the First Nations people of the area. This would augment the already existing interpretive trails that identify natural and cultural domains on the college campus grounds.

There are also many others in this region who see the protection of the environment as the role of the society at large. It is in this regard, however, that other sensitive areas of discourse are found. Part of the industrial base since the arrival of Europeans has been the making of pulp and paper and lumber for export. Disputes over the lumber trade with the United States have led to a serious downturn in this industry and thus to the economy.

Canada's natural resources have been exploited at the expense of the physical environment and at the expense of the natural habitat of countless species of wildlife and fish that have been driven to near extinction. The forestry practices in British Columbia have destroyed millions of hectares of irreplaceable ancient forests and ruined watersheds that may never recover.

The Forestry Program at Selkirk College has faced a drastic decline in enrolment because of the state of the industry, although the programs in other areas of environmental studies have continued to be stable. However, one of the important donors to the reconstruction of the Doukhobor heritage building at the Mir Centre has been a Doukhobor owner of a local sawmill. Fortunately for the 'environmentalists', this donor has had an exemplary reputation as a promoter of the best practices possible in his mill. The reconstruction of the main building at the Mir site was at a standstill for several years and it was not possible to make use of this man's generous offer of lumber that was made several years ago. As progress on construction was finally underway in the summer of 2005, the owner's son who is the present manager of the mill was determined to honor the pledge of his now elderly father. He visited the site and then provided thousands of dollars worth of the very special heavy lumber that was required to restore the foundation and flooring.

Aware of the careful planning of the reconstruction of the main building at the Mir Centre, one of the instructors from the Integrated Environmental Planning Technology Program proposed an energy-efficient method of heating and cooling the building that promises to make the building even more unique. It is unlikely that a site for Peace Studies anywhere in North America has a heritage building of historic significance with such a 'leading-edge' geothermal heating and cooling system. This system uses the earth itself to both provide heat in winter and air-conditioning in summer. News of this development has been very much appreciated by the First Nations community and even before it was installed it proved to be another educational resource. (See Appendix B for details.)

The faculty members of the School of Renewable Resources at Selkirk College are experienced and knowledgeable scientists and environmentalists. Among them are experts in technology that can provide clean water, use resources in sustainable ways, and give students the skills to ameliorate some of the damage that has been done to the natural environment and to think in new ways about out-dated methods.

The Mir Centre site has restored both use of land and recognition of heritage to the First Nations and to the Doukhobors. It has also given students and all members of the general population a place where they can see the harmony of cultures and respect for the beauty and power of the land.

The President of Selkirk College has stated the following:

> The Mir Centre for Peace fits strongly within the renewed vision of Selkirk College, Selkirk at the Confluence: Our Renewed Vision to 2011. One of our five strategic directions is Leadership: A Commitment to Learners and Communities. With respect to this priority, Selkirk has specific assets and resources that will continue to make an effective and positive contribution to community renewal. These assets and resources include our Mir Centre for Peace that has evolved with and for our communities throughout the past several years.

> The West Kootenay Boundary Region of British Columbia, wherein Selkirk is located, has a diversity of cultures and a variety of cultural experiences with respect to conflict and to evolving peace building undertakings. The Mir Centre for Peace, an educational focus at Selkirk for "understanding and building cultures of peace", is offering and developing in consultation with the communities in our Region, a cadre of programming and learning opportunities for students, as well as people and organizations in our area and in the Province. Rural and small, but strong and mighty with many unique advantages, Selkirk and its Mir Centre also have the potential to reach out nationally and internationally to attract learners and peace builders to various modes of dialogue and education around issues of peace. We have the privilege and responsibility, through Mir, to help make a difference in the lives of many.[16]

Rationale for curriculum changes exists in several areas of interest at Selkirk College. This is a college with a tradition of quality education but it is also an institution that could lose even more funding, which could, in turn, lead to closure of the institution. On the other hand, if the Selkirk College administration continues to take great care to listen to its students, and to the representatives of the unique cultures of the region it shares, and to the needs of the world to which it, too, belongs, it can make it possible for the Mir Centre for Peace to contribute a unique perspective to the emerging understanding of the studies of peace. New programming is essential to keep current in providing educational opportunities both within Canada and the world. Emerging programs such as Peace Studies are only beginning to be seen as important areas of studies.

As conflagration of conflicts at every level of society and in every country of the planet continue unabated; and as regional interests include the long-overdue need to study local history in the context of world events, curriculum must be reassessed and changes be made to give new generations of students the knowledge and skills that both allow them to understand the past and to contribute to ‘building cultures of peace’ for the future.

[16] E-mail from Marilyn Luscombe, President and CEO of Selkirk College, November 22, 2005.

CHAPTER FOUR

Values-Based Peace Studies: Whose Values? Or Are Universal Values Possible?

As programs in Peace Studies emerge in Canada, texts that are written in the United States by American peace researchers and scholars are often, although not exclusively, used. Several texts and the course outlines in which they are recommended or required attest to this field of studies as 'value-based'. In an attempt to view any Peace Studies program as necessarily international in scope and cross-cultural in relevance, this chapter will present examples of value statements, some of the past and current philosophies on values, as well as some of the 'core' values of various cultures and religions. It will further ask, and attempt to answer, whether it is adequate to state values from a 'liberalist' bias, or whether educators should indeed be concerned with identifying 'universal' values. Can there actually be universal values that humanity in all its variations can share, teach its children, and thus promote unifying principles that finally bring about the lasting peace so long dreamt of by poets and saints, and all people of good will?

The writer was first drawn to this topic after reviewing some of the texts on Peace Studies that presented values statements that seemed either culturally biased or superficial and overly simplified. From this point of departure, came the research into the issue and history of values in the western world, cultural relativism of values, and finally current theories of the universality of values.

Five texts in Peace Studies

Peace and Conflict Studies by Barash and Webel (2002) is currently used in several programs in Canada (McMaster University, Conrad Grebel University College at the University of Waterloo). The authors claim "unabashedly" that "the field…is value oriented" and that their own [values] are "frankly antiwar, antiviolence, antinuclear, antiauthoritarian, antiestablishment, proenvironment, pro-human rights, pro-social justice, propeace and politically progressive" (Preface, p. x). Although the text has its merits for inclusion in such studies, it might indeed be difficult to suppose that the values of 'antiestablishment' or 'politically progressive' thus proclaimed would be understood in similar ways by Americans, Asians, and Africans. The language of the authors is 'unabashedly' American in its tone and, as such, is understandable to students raised on American liberalism and candor, but may not be understood within the cultural, traditional or historical contexts of students raised in Tanzania or Japan.

In 2000, Barash, prefaced a text of readings in peace studies, *Approaches to Peace,* with a similar overview of value "biases and preferences" but in more general terms: "peace, we proclaim, is better than war, just as social justice is better than injustice, environmental integrity is better than destruction…" (p. 3). However, once again, values are dealt with superficially.

Another text, *Patterns of Conflict, Paths to Peace* (Fisk and Schellenberg, eds., 2000) is also currently either required or recommended in Peace and Conflict Studies Programs in Canada (Mount Saint Vincent University, Conrad Grebel). The first chapter on the nature of peace studies by Conrad G. Brunk (2000) offers a more 'Canadian' (apologetic rather than confident) approach to the idea of Peace Studies as value based.

Brunk addresses the sometime criticism of "whether Peace Studies is defined by a commitment to a certain set of values" by suggesting that

> There is an important sense in which it is true that Peace Studies is defined by certain values. One of these is certainly the value of peace itself; that is, the belief that the peaceful relations among people and nations are better than unpeaceful ones. This implies another closely related value central to the very definition of Peace Studies—that violence is undesirable, and that where the same human goods can be achieved by them, nonviolent means are preferable to violent ones. But these two values are, as just stated, hardly controversial ones. They would be shared by most people and should not be identified with any particular "political" agenda. (pp. 15-16)

By offering such general values as peace and nonviolence, Brunk is avoiding identification of any other values which Peace Studies Programs in particular, and education for peace in general, might, or ought to, include.

One example of an often recommended 'text' for study, at least in excerpts, (Conrad Grebel University College at the University of Waterloo, Canada) does make its values explicit. In *Peacemaking Circles* (2003), the authors clearly state

> …values are our compass in life… The values we bring to a situation determine how we respond…. In our experiences of introducing peacemaking Circles around the world, we have found that people from every culture, walk of life, and religious perspective identify the same core values to guide their interactions…. The list may vary in length or terms used, but the type of value is always the same: positive, constructive, healing… We have selected ten values—those most frequently named by participants as essential: respect, honesty, trust, humility, sharing, inclusivity, empathy, courage, forgiveness, and love… (pp. 33-34)

This book could best be described as a manual for a particular kind of peacemaking, one the authors identify as based on ancient wisdom, and one that depends on dialogue and consultation at the outset of every new 'circle' so that the participants can discuss fully how they see their values individually, and then collectively. This is not, however, a typical text, but rather a handbook on a specific approach to rebuilding peace between community members.

I believe it justifies inclusion because it is a familiar book to those who study peace in Canada and especially because it so clearly defines its search for values as being imperative to 'peacemaking'. Its authors recognize the need for discussion of shared values, and they also recognize that these values transcend cultures.

Although not a text for any other Peace Studies program in Canada, one of the recommended texts in the Introduction to Peace Studies at Selkirk College is *Peace Moves* (2004) used in the Education for Peace curriculum in Bosnia Herzegovina (See also p. 67 below). The Peace Oath at the end of this introductory book carries within it such values that are at the core of teaching and learning about peace, and that are echoed in the words of many of the references to universal values that follow.

I hereby pledge:
To dedicate my life to the cause of the unity of humanity;
To treat others as I wish to be treated;
To be just;
To defend the rights of the downtrodden;
To promote the cause of the equality of women and men;
To use science for the creation of the technologies of peace;
To avoid backbiting and slander;
To avoid making religion a cause of disunity and destruction;
To share generously with others my knowledge and riches;
To search for truth independently;
To fight all my prejudices;
To be humble, not prideful; meek, not boastful; cooperative, not competitive; trustful, not suspicious;
To be of service to the world of humanity;
To love unconditionally;
To see no strangers or enemies, but to see all as different members of the same human family;
To perform my work in the spirit of service;
To have the utmost regard for the human quest for the Sublime and the Divine;
To be faithful;
To take joy in the joys and successes of others;
To wish no one harm;
To see the beauty and integrity of every person;
To respect and safeguard the planet;
To protect space from the evils of war;
To be a cause of order, not anarchy;
To be a peacemaker (p. 95).

Is this question of, and ensuing search for, fundamental values common to educators and researchers in other parts of the world?

If indeed there is such a search, what is the global context? One answer is that humanity is in an age of transition and that the search for shared values at this particular point in human history is "paramount" and that "the question of values must take a central place in deliberations, be articulated and made explicit." Reflecting on human development on this planet, the statement that this is one "juncture of our evolution as a global community" (Baha'i International Community, October, 2005), implies that indeed there have been others.

An historical overview of the search for values

The Enlightenment

It is beyond the scope of this paper to give more than a general overview of some of the key figures and critical junctures in humanity's search for values. I will begin with one of the prominent figures of the European Enlightenment, a period of time often acknowledged as the beginning of the 'modern era'. Immanuel Kant was one of the most important thinkers of his time, and one whose work has had a lasting impact not only on western civilization, but also on the study of peace.

Kant's *Perpetual Peace* (1795) still resonates with those who believe that one world government is possible and that peace can be reasonably established. It is particularly interesting to note that his Third Definitive Article of Perpetual Peace is "the rights of men, as citizens of the world, shall be limited to the conditions of universal hospitality." His ideas on world citizenship presuppose a universality of conditions and rights.

He continues to say that he is speaking here,

> not of philanthropy, but of right…. This right to present themselves to society belongs to all mankind in virtue of our common right of possession on the surface of the earth on which, as it is a globe, we cannot be infinitely scattered, and must in the end reconcile ourselves to existence side by side: at the same time, originally no one individual had more right than another to live in any one particular spot…. (Kant, 1795, p. 125)

Kant concludes with thoughts that "…nature guarantees the coming of perpetual peace…" and that "this guarantee of nature makes it a duty that we should labour for this end, an end which is not mere chimera" (p. 126).

In his ideas concerning rights and duties Kant's power of reasoning and logic reach well beyond his society and his time to a world that recognizes universal human rights and which will, in turn, lead to the establishment of peace, for as he says, peace must be "established" (p. 124). It is not given.

One of Kant's other important contributions to the philosophy and ethics that underpin the consideration of universal values is his 'Categorical Imperative' which begins with: "Act as if the maxim of your action was to become through your will a universal law of nature" (1785). This call to action and use of will confront every individual to make moral choices that matter to the rest of humanity. They challenge humankind with the struggle to make choices that can change the world for the better.

Kant's belief in such imperatives, that there is a 'right' way that must be found, chosen, and acted upon, has also found detractors. This struggle to be human, to be just, and to be good, cannot presuppose the same exact response as to what constitutes a human being who is both just and good from the diversity of cultural perceptions.

David Hume (1739, 1748/1963/1997) "took seriously the multiplying discoveries of other cultures in the 18th century, recognizing within the framework of empirical philosophy that these diverse conceptions of the good life might turn out to have nothing in common" (p. 4). Although Hume's thoughts may seem to be antithetical to Kant's, they show that the period of the Enlightenment was not only one in which Truth was thought to be absolute and accessible through Reason, but also that there was the possibility of multiple views of truth. That a diversity of other cultures was becoming known to one another does not preclude the possibility that there cannot be absolute Truth but rather that truth may indeed be both relative and absolute.

However, with Hume and a few others notwithstanding, the common morality of the Enlightenment period gave the West its fundamental values for over 300 years (Christians, 1997, p. 4). It also gave the initial intimations of the existence of multiple cultures that ultimately served to erode the idea of shared 'universal' values in the minds of many.

Modernism and Postmodernism

If some of the "fundamental premises of…modernism serve to justify and explain virtually all of our social structures and institutions, including democracy, law, science, ethics, and aesthetics" (Klages, M. April 23, 2003), then in postmodernism …"the ideas of any stable or permanent reality disappears...." with an "avowal of fragmentation and multiplicity" (Ibid.). Postmodernism, according to Danesh (lecture at EPU, April, 2006) means that "Anything goes and nothing goes, which leads to a paralysis of thought." Similarly, another commentator on postmodernism, Pouwels (1997), states that "what postmodernism ultimately does is to put into question all the traditional scientific, philosophical, social and moral legitimations of our culture. It raises questions about the fundamental principles of our society and creates a complete confusion…" Pouwels goes on to say that "values—critical values to determine what is necessary and what is not—are missing" (p. 27).

One description of postmodernism is that it is a critique of 'grand narratives' with 'mini-narratives' as "situational, provisional, contingent, and temporary, making no claim to universality, truth, reason, or stability" (Klages, 2003).

It is this concept of mini-narratives that lends itself to cultural relativism, that there is no Truth, but rather only individual renditions of truth. 'Individual' in this context refers to any one group or any one person living in the present postmodern period recognized in western societies.

While the Enlightenment focused on Reason and Science, what also ensued was the imperialism in 'grand-narrative' style that used western values to subjugate non-western cultures. While I do not believe this is what Kant envisioned ("… all mankind in virtue of our common right of possession on the surface of the earth on which, as it is a globe… must reconcile ourselves to existence side by side:… originally no one individual had more right than another to live in any one particular spot" see above p. 52), this hasbecome part of the argument against what are sometimes seen now to be the western hegemonic 'universal values'.

The imperialism and colonialism of the 19th Century, and the two world wars, the rise and collapse of Communism and re-assertion of nationalism of the 20th Century all came in the wake of the Enlightenment, bringing cultures and values crashing together and resulting in the postmodern perception of the fragmentation of all truth-seeking.

In the Preface to *Peace Education Contexts and Values*, Janusz Symonides states that

> …extreme ethno-nationalism, xenophobia, racism, discrimination, religious extremism and massive violations of human rights are the cause of an increasing number of internal conflicts. Frequent use of illegal military force and violence in internal and international life permit us to conclude that humankind is still living under a culture of violence.
>
> This culture based on distrust, suspicion, intolerance, prejudice, on the inability to interact constructively with all those who are different, must be replaced by a new culture—a culture of peace, of non-violence, tolerance, mutual understanding and solidarity… The first call to work in this direction was already formulated in July 1989 by the UNESCO International Congress on Peace in the Minds of Men, held in Yamoussoukro, Cote d'Ivoire, which proposed to "…construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women. (p.7)

When I showed the above list of 'universal values' to a student from Tanzania (EPU, March, 2006) and asked him if these values seemed to him to be 'universal', he said that they did not. The core value for non-Arabic Africa, he says, is *Ubuntu*. He further explained *Ubuntu* as the basis of community life, which means that one's existence depends on the other's existence, and that "if you do something bad to another, then you are doing something bad to yourself." It has been also defined as "I am who I am, because of you." I asked this man if this value applied to everyone in the community, including the women and children. This was something he could not easily respond to. Instead he said that women are under the protection of men and he could not elaborate on the roles of children in *Ubuntu*. However, even though some African men may claim *ubuntu* as their own, African women also claim it. Stella Sabiti, a mediator/trainer from Uganda, writes in her training manual (EPU, December, 2005): "The people I love have a dream, to make a difference in a world, which needs a different future." She mentions the obstacles to peace and reconciliation that at times obscure this future, but ends this tribute to those struggling and suffering, with her final determination: "And all this time, I am who I am because of you." The ideal may not always be that of daily or universal practice but values such as *ubuntu* resonate with all human beings aware of, or in search of, their common humanity.

In addition to *Ubuntu*, which I have heard referred to by others involved in Peace Education (Galtung, lectures at EPU, December, 2005), other 'core values' from other cultures/religions are becoming part of the discourse in peace education. In her lectures at EPU on February 27, 2006, Andria Wisler, also spoke of cultural values of peace from ancient to present times. Among these, she spoke of *Shalom* from the Hebrew meaning 'unity with God and His people'; from Islam, *al-salam*, 'to be at peace'; from Hinduism, *Santi*, well-ordered state of mind; *Sama*, well-governed order; and of course, *Ahimsa*, or non-violence, popularized by Gandhi.

Also from India, comes *Dharma*, "an ancient philosophical concept… its attributes include… rationality, sense of duty, justice, peace, truthfulness, compassion, non-violence, rectitude, humanity, spirituality, tolerance, ethics, service to others, and philanthropy", and which according to Sharma (September, 2000), "truly symbolises universal values of humanism and can form the basis of global ethics." From Japan, comes *Heiwa*, meaning 'harmony of the culture and adaptation of social order'. Another concept, expressed by the Arabic word, *Movasat*, points to that rare heroism where an individual sacrifices self for another, but remains a yet unrealized level of the spiritual maturity of humanity, one that "describes the highest level of maturity in human relationships, a condition in which individuals would prefer others over themselves without any hesitation or hope for reward, and as the natural expression of their being" (Danesh, 1994:81).

Cultural Relativism

> Two errors arise in attempting to understand the human condition. One is to assume that culture is everything, the other to assume that it is nothing.
>
> (Wilson, 1993, p. 68)

Just as postmodernism has thrown the western world into confusion, so too, have the members of various cultures of the world begun to see their long-held traditions and values subject to reevaluation and change. This change is in the response to the awareness and recognition that cultural values must be viewed in a global context. What becomes clear is that there is much to be gained from exploring cultural values, for "ours is a multicultural world… Different cultures are the heritage of humankind and form a kaleidoscope through which we can look at nature. What is essentially human can be retrieved culturally… Any talk about universal values is meaningless unless they are culturally validated" (Traber, 1997, p. 337).

Martha Nussbaum (Feb, 1999:13) states that "cultures are dynamic, and change is a very basic element in all of them. Contrasts between West and non-West depict Western cultures as dynamic, critical, modernizing, while Eastern cultures are identified with their oldest elements, as if these do not change or encounter contestation."

Nussbaum observes that “people are resourceful borrowers of ideas” and quotes Aristotle, who said that “In general people seek not the way of their ancestors, but the good” (1269a3-4/1999). This perspective, while arguably viable, may be a difficult one to fully endorse for non-Western traditionalists, who decry westernization. Cultures do borrow both the good and the bad from one another constantly, but part of the ‘postmodernism’ of traditional cultures is to cling to the perception that the past was indeed better, that the sense of ‘community’ whether in Asia, Africa or North America, is lamentably missing in modern times. With her focus on the negative impact of traditional cultures on women in India, Nussbaum may be missing what could be positive aspects of community life in other cultures. However, I agree with Nussbaum and others, such as Kung and Annan, when Nussbaum refutes arguments ‘from culture’, ‘from the good of diversity’ and ‘from paternalism’ (pp. 7-23) that clearly violate the rights of individuals and when she concludes “that universal values are not just acceptable, but badly needed, if we are really to show respect for all citizens in a pluralistic society” (p. 24).

Nevertheless, analyses and critiques of cultural relativism must be heard from within the contexts of the cultures themselves. Those who speak from within their own cultures have the unique advantage of living through the transitions, and not of just observing them. This is not in any way to deny the perspectives of the ‘observers’ as valuable, but there is a distinct difference in experiencing change and in observing it. (I have done both. I have myself come from a particular ethnic minority that first came to Canada from Tsarist Russia in 1899. I remember the stories of my great-grandmother about her life in a village in the Caucasus Mountains; of my own memories of living in another language and ‘communalistic’ culture other than the dominant one, but a culture that nonetheless became increasingly assimilated in my lifetime; and finally of visiting villages in Russia and witnessing the range of changes that affected the same ethnic group divided by different governments and education systems.)

What follows is a number of commentaries on ethics and values from a multiplicity of voices from diverse cultures and perspectives.

For example, in Japan the emphasis on traditional values of group harmony, solidarity and empathy have produced the beauty and strong economy the country is known for. However, these values have both negative and positive aspects. Communication theorist, Hideo Takeichi (1997) claims that the negative aspects include the denial of individual expression and even individual rights at the expense of the group. He further states that the positive "communitarian value" of harmony as a "quest for mutual understanding, sharing and genuine conviviality" must go beyond "ethnocentric bounds that place harmony of one's own community beyond the harmonious existence of others." He says that this would, however, "…presuppose that harmony is reappraised and reevaluated as an ethical principle, taking into account the intricate web of communication that exists between different peoples, nations, and cultures. Genuine harmony is never exclusive but always inclusive" (p. 256).

Similarly, collectivist cultural values have guided community interactions in China for thousands of years. The concept of *Li* (propriety), the "principle that channels respect for each other and for the world, and regulates human nature" (Blackburn, 1994, p. 75), is part of the Confucianism that has traditionally guided Chinese society. Georgette Wang (1997) claims that "in a [Chinese] culture that places greater importance on social institutions than on individuals, the idea of inborn human rights—including freedom of expression and the right to know—is alien" (p. 231). She further states that although China is at a crossroads between ancient cultural tradition and 'westernization', "the issue is no longer relevant because it has become apparent that total westernization is neither possible nor desirable" (p. 239). In a comment that can be used to describe the cultural interactions of the world, Wang also says that, "Within each culture, some values are unique, but there are also values shared with others. As societies develop and interchange and communication across cultures intensifies, the overlapping parts expand" (pp. 238-239).

As analyses, both positive and negative, regarding the interaction and relativity of cultures emerge, the concomitant struggle cannot be ignored. Karol Jakubowicz states that the Solidarity Revolution of Poland (1997) was

> more about dignity and values than anything else. Ever since, the Poles… have wrestled with the question of what value system to recognize and follow. The question could not be more urgent. The rapid change triggered by the revolution has involved a wholesale revamping of the social, political, and economic system. In its wake, the old way of life has disintegrated, being replaced slowly and painfully by a new one. (pp. 259-260)

The case of Poland, is perhaps an example of many post-communist countries struggling with indentifying and implementing values (and even entire cultural identities) that can transcend current confusion. In some countries, the transition involves more than the 'revamping of the social political, and economic system' mentioned above, but the healing and reconciliation that must occur in the aftermath of the violence of ethnic cleansing. In some cases, the re-structuring of former Soviet republics such as Uzbekistan, has meant severe authoritarian regimes claiming a return to 'traditional values' that has resulted in the rights and freedoms of women flung back by an extreme version of fundamentalist Islam curtailing even the pseudo-equality of communism (Tursunova, lecture at EPU, Fall, 2005).

Countries of the European Union are struggling with what is referred to as the 'European dimension' in education. Evans, Grassler, and Pouwels (1997) state that "since we are convinced that the challenges of postmodernism, especially for education, can only be addressed in a Europe that grows together…the first step… involves the implementation of the much larger task of European integration" (p. 227). They bring to the fore the conscious task of values education, albeit in a European context. What they do not always do is include the non-European values of immigrants, refugees, and minorities.

In an analysis of African communalistic values, identified as "(a) Supremacy of the Community, (b) Value of the Individual, (c) Sanctity of Authority, (d) Respect for Old Age, and (e) Religion as a Way of Life" Andrew Azukaego Moemeka, (1997:173), honours traditional rural societies. "These bonds," he says, "which find expression in unique ways of avoiding interpersonal strife, disharmony, and social disorder, are the shared symbols, rituals, values, and beliefs of the members of the community" (p. 185). His sense of nostalgia for the traditions of the past, may in a similar way to the response of the Tanzanian student mentioned above, be reflective of the secure positions that adult males have had in this kind of society. Moemeka goes on to say that the ethics of these societies have been criticized for two main reasons. One is that the societies operate in "a closed and autocratic system" and tend to "stifle free speech and opinions, especially for women and the young" and secondly, that "the demand for complete obedience to authority and the community is said to stifle individual initiative and tends to create a culture of dependence" (p. 186).

Although the author's defense of the positive aspects of communalism is very real, it can also perhaps be understood why there is a strong driving force among the young for personal freedom (p. 189). I will return to this question of recurring individual responses to traditional communalistic values later in this section.

In the Americas, cultural values and identities have also had a very long history of collision and misunderstanding. The multicultural complexities involve colonialism, genocide, and slavery. It is certainly beyond the scope of this paper to consider implications of the genocide of the indigenous peoples and extinction of ancient cultures brought by the European invasions, conquests and settlements following the 'discovery of the New World'. This was not a 'new world' but an ancient one, with traditional cultures and values that gave birth to rich and diverse empires and societies. Ronald Wright's *Stolen Continents: Conquest and Resistance in the Americas* (1992) gives a glaring account of this history.

Nor can this paper give even a passing account of the slavery and the near-destruction of African values in such countries as Brazil and the United States, or of the relatively recent re-emergent African-Brazilian or African-American values.

For programs in Peace Studies in Canada, however, some attention must be paid to what are now referred to as 'First Nations' cultures and values. Recognition of the 'cultural mosaic' of Canada demands this, for it is built upon the land first occupied by peoples that valued nature. Cynthia-Lou Coleman (1997) describes the value of place for the first peoples of the Americas:

> Home for Native Americans is not just family. Home is the geographic location that is circumscribed by a community's land. American Indians are creatures of the soil—the source of all nourishment and thus the source of life. In addition, home is hearth, where food is prepared and shared, where stories are told and re-told, and where communal bonds are recreated in a celebration of life. But both community and family life are rooted in a concrete reality, and this sense of place is part of the grounding of life. (p. 201)

She further identifies three basic tenets that inform this culture: sense of identity, of place, and of interconnectedness (p. 202) and believes that the communal traditions of indigenous peoples who live all over the world "formed the backgrounds influencing the origins of religions, such as Buddhism, Christianity, and Islam. They are 'first' in the sense that they represent a cultural heritage—preceding all others—which is often described as communitarianism. She asks one central question: How will indigenous people enrich the ethical consciousness and moral conscience of our individualistic age, and what contributions can First People make?" (p. 204).

It is this belief in the interconnectedness of life and deep reverence for nature that First Nations people have to bring to any discussion of peace education in Canada (and the world). Furthermore, the inclusion of First Nations values not only serves to acknowledge the existence of people driven to near-extinction and marginalization but also to credit their surviving and resilient communitarian core values. These values are essential to the reevaluation of the importance of the ecological and environmental aspects of human existence on the planet.

The First Nations peoples of Canada, for example, have been among the first to champion preservation of the land and its natural resources.

Ronald Wright (2004), states that "Civilizations often fall quite suddenly… because they reach full demand on their ecologies, they become highly vulnerable to natural fluctuations" (p. 130). He goes on to claim that his case for environmental reform "is not based on altruism, nor on saving nature for its own sake… [but that he happens to] believe that these are moral imperatives" (p. 131). Universality of values must necessarily include the universal recognition that the Earth itself is one common homeland for all humanity.

To quote again from Christians (p. 5):

> At this critical juncture in its history, the Enlightenment's progeny needs to examine once again whether a universal moral order is conceivable and intellectually defensible. In fact, it has to recover the very idea of moral universals itself. And this must be done without presuming first foundations… The only legitimate option is an ethics that is culturally inclusive rather than biased toward Western hegemony.

As important as cultural inclusion is to the formulation of universal values, what must be considered is the full equality of rights for all members whether they are of individualistic or of communalistic cultures. One view is to see the negative impact of the 'western' values of individualism on traditional communalistic societies equated with the erosion of social cohesion and the degeneration of morals. For example, Moemeka states that "Social and political disintegration is Africa's ultimate nightmare; consensus and unity are its panacea" (p.191). However, if women and youth are not given voice and are not part of the consensus building and unity of a community, then those who feel nostalgia for traditional norms are not taking into account all of the individuals in the community and real unity is not established. Consensus and unity are much desired outcomes of the search for common values. However, they cannot exist with the exclusion of any members in any given society of community. This age of transition is a painful one.

There is real loss of traditions and values that gave a sense of order in the past. (What can be almost frightening, however, is that I have heard many people from the former Soviet Union long for the stability of communism and who have even had praise for Stalin as a person who enforced order. I have heard Ugandans also refer to Idi Amin as having had some positive influence as a bringer of order. In an age of transition, this loss of a 'sense of order' even at the expense of countless lives at the hands of a tyrant, bring a nostalgia for the past.) Traditional cultures have a great deal to offer to the full realization of human potential enriching the expression of what it is to be human, and that 'we are who are because of each other'. There are also violations of human rights when women, children and minorities are not considered full members of any of the world's societies. For as Traber points out

> …culture can also become an ideology. The most widespread cultural ideology is that of the 'superiority' of the Caucasian race…. In…parts of Africa, cultural ideology defends and makes 'respectable' the genital mutilation of girls. Cultural ideologies, cutting across almost all nations, have dictated gender relationships… [and have led] to ethnic cleansing and, at its worst, to genocide. (p. 337)

The question remains "…which values are capable of guiding the nations and peoples of the world out of the chaos of competing interests and ideologies toward a world community capable of inculcating the principles of justice and equity at all levels of human society? The question of values and their inextricable link to systems of religion and belief has emerged on the world stage as a subject of consuming global importance" (BIC, October, 2005). Religious differences have been cited as the sources of oppression, war, and terrorism. Religious extremists have used their doctrines to oppress those of different religions, to oppress women, and to inflict their versions of belief on the minds of the young. However, "…a careful historical analysis reveals that the periods of greatest advancement in human civilization have been those where both faith and reason were permitted to work together" (Ibid.).

Religions: Global Ethics and Ethics of Reciprocity

A very strong proponent of interfaith dialogue and interfaith understanding is Hans Kung, whose book *Global Responsibility* (1990) helped form the basis of the Global Ethic project whose basic convictions state

- No peace among the nations without peace among the religions
- No peace among the religions without dialogue between the religions
- No dialogue between the religions without investigation of the foundations of the religions (Global Ethic Foundation)

Hans Kung drafted the original *Declaration towards a Global Ethic* which was endorsed by the Parliament of the World's Religions in Chicago in 1993, the "Introduction" of which was produced by an editorial committee, made up of men and women of diverse religious backgrounds. This "Introduction" begins with powerful statements of 'manifestations of agony' including the abuses of the Earth's ecosystems, poverty hunger, economic disparity, disregard of justice, violent death of children, and "…in particular… aggression and hatred in the name of religion". These are followed by an affirmation of "… a common set of core values … found in the teachings of the religions…" (Introduction, p. 1).

The following sections of the "Introduction" draw together conclusions that are reiterated in the references to the work of others searching for and implementing universal values in education.

We Declare:

> We are interdependent. Each of us depends on the whole, and
> so we have respect for the community of living beings, for people,
> animals, and plants, and for the preservation of Earth, the air,
> water and soil.
> We take individual responsibility for all we do….
> We must treat others as we wish others to treat us. We make a
> commitment to respect life and dignity, individuality and diversity…
> Opening our hearts to one another, we must sink our narrow differences
> for the cause of the world community, practicing a culture of solidarity
> and relatedness.
> We consider humankind our family. (Introduction, p. 2)

What we see in this Introduction to a Global Ethic is indeed a universality of basic precepts that substantiates the ideals of communitarian societies and of indigenous communities that value human interconnectedness with the world of nature. Furthermore, one of the arguments for the interconnectedness of all religions can be found in the concept that "we must treat each other as we wish others to treat us". (This idea is echoed in the Writings of all the religions of the world and has been identified as the Ethics of Reciprocity.[17])

The Declaration of Global Ethic further substantiates the fragmentation of previous societal norms as the outcome of postmodernism, post-colonialism, post-communism and of the necessity of the reevaluation of the 'old ethic' within a global context. It confirms an age of transition or 'new phase' for humanity: one of unity.

> After two world wars and the end of the cold war, the collapse of fascism and Nazism, the shaking of the foundations of communism and colonialism, humanity has entered a new phase of its history…. We are convinced of the fundamental unity of the human family on Earth.

It further calls for a reappraisal of the Universal Declaration of Human Rights, raising the level of rights to one of ethics.

> We recall the 1948 Universal Declaration of Human Rights… [that] formally proclaimed on the level of **rights** [what] we wish to confirm and deepen here from the perspective of an **ethic**: The full realization of the intrinsic dignity of the human person, the inalienable freedom and equality in principle of all humans, and the necessary solidarity and interdependence of all humans with each other. (p. 2)

[17] For examples of the Shared Belief in the 'Golden Rule' or Ethics of Reciprocity in various world religions and philosophies , see Appendix C.

The Universal Declaration of Human Rights

It is at this juncture that the Universal Declaration of Human Rights deserves to be re-visited as a vital part of the discussion of universal values. The Preamble states that

> Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world…
>
> The General Assembly,
>
> Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all the peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance…

These fundamental rights and freedoms are intended for every woman, man, and child, "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (Article 2). This document has been cited as "*THE basis for [values] education*" in Europe (Aerts, 1997, p. 208) and for its "ongoing vitality" (Christians, 1997, p. 13) in a global context.

This Declaration was "drafted by representatives from many different nations and cultures" (Annan, 2003) after one of the most cataclysmic wars of the century just past, and has been referred to by educationists and governments from across the world. It has not, however, prevented further wars and further violations of human rights. In his Global Ethic Lecture (2003), UN Secretary General Kofi Annan, voiced what seemed to be near-despair

> Globalisation has brought us closer together in the sense that we are all affected by each other's actions, but not in the sense that we all share the benefits and burdens. Instead, we have allowed it to drive us further apart….

> This makes a mockery of universal values. It is not surprising that… those values have come under attack, at the very moment when we most need them.
>
> Whether one looks at peace and security, at trades and markets, or at social and cultural attitudes, we seem to be in danger of living in an age of mutual mistrust, fear and protectionism—an age when people turn in on themselves, instead of turning outwards to exchange with, and learn from, each other….

However, with elegant simplicity, Annan upholds the need for the universality of values, for the improvement of the United Nations, and for greater efforts to make effective, the protection and promotion of human rights, which he says "are almost synonymous" with universal values. His talk is entitled, "Do we still have universal values?" and his answer is yes, but they should not be taken for granted:

> They need to be carefully thought through.
> They need to be defended.
> They need to be strengthened…and that we need to find within ourselves the will to live by the values we proclaim… (2003)

"Education for Peace"

Returning to the question of values-based Peace Studies programs in Canada, we can see that statements about values cannot be taken lightly. The search for values is universal. If humanity is indeed at a critical juncture in its collective history then new models of education must be considered.

One such model has been developed over a number of years by H.B. Danesh (Lectures at EPU, April 3-5, 2006) in his work in developing a new method of conflict resolution and then further formalized in response to a request by the government of Bosnia Herzegovina to provide education for peace in its schools. The educative model is based on unity, with the underlying understanding that humanity is at a new point in its development. Teachers receive extensive training in both the 'Conflict Free Conflict Resolution' method and in co-related teaching in world views.[18]

[18] For an overview of 'CFCR' and world views, see Appendix D.

Having gone through the stages of infancy (characterized by the self-centred instinctual drive for survival); childhood (characterized by the drive for either dominance or submission); adolescence (characterized by competitiveness and the struggle for power), humanity is now on the verge of adulthood (characterized by the search for truth and justice). Students are introduced to this model and encouraged to find the unifying principles in all areas of their studies. Furthermore, students from all the 112 schools thus far involved, use their creativity in 'peace festivals', at both local and national levels.

These ideas of humanity's coming of age are not new. They echo the following words from two world religions (Danesh, 1994:145):

> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
>
> 1 Corinthians 13:11

> The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of maturity. 'Abdu'l-Baha

This coming of age of humanity is again addressed in the following words that were originally written by Shoghi Effendi in the midst of the Second World War:

> The ages of its infancy and childhood are past, never again to return….
> What we witness at the present time… is the adolescent stage in the slow and painful evolution of humanity… The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.
> …The convulsions of this transitional… period… herald the inevitable approach…[when they] will have been finally transmuted into the wisdom…. of an undisturbed, a universal and lasting peace… in which …discord and separation… will have given way to … worldwide reconciliation…
> This will indeed be the fitting climax of the process of integration, which starting with the family, the smallest unit in the scale of human organization …. culminates in the unification of the whole world…. It is this stage which humanity, willingly or unwillingly, is resistlessly approaching.

Summary

Can Peace Studies programs claim to be values-based? In my view, they can and must, but peace education carries with it the imperatives of not just national (in this case, Canadian or North American) values, but the internationally accepted (in theory, if not in practice) values of the United Nations documents that have been drafted by international membership. The Universal Declaration of Human Rights is one such document and one which should be studied. The traditional core values of the cultures of the world (at the very least, the cultures of the students in every class within the Peace Studies programs) should be discussed. Diversity of cultures needs to be explored, appreciated, and celebrated: a diversity which does not deny a fundamental unity in diversity. The material and spiritual history of humanity is one rich in human collective and individual experience, and is not supported by western values alone. The understanding of the religions of the world as not only divisive and destructive, but as one of the most important sources of the advancement of human civilization, must be considered. The Declaration of the Global Ethic Foundation and the existence of a Parliament of the World's Religions are examples of the positive forces of religions. The inclusion of the Writings of Religions and spiritual traditions of the world in texts in Peace Studies are further evidence of the re-emergence of a new outlook on the importance of the spiritual life of humanity. Science and religion are two sources of knowledge for humankind. The scientific method must be used to discover the truth and the laws that govern our universe. Spiritual understanding must inform how we use the laws of science in formulating the laws of that also govern human conduct.

However difficult to define, universal human values, that compass of justice, equality and dignified human existence, both exist in the present and are a goal toward which we, as one human family, are evolving.

CONCLUSION

What relevance could a world in transition have on a program in Peace Studies at a small community college in the mountains of southeastern British Columbia? At a time when the 'unknown' parts of the world have become known; when global travel and communication have brought us face to face with both joy and suffering of immediate circumstances world-wide, all human beings, whether they are aware of the transition or not, are part of it. The world has shifted on its axis and with that shift has come new challenges to our understanding of what it means to be a citizen of the planet Earth. The shift from colonialism to post-colonialism and post-modernism—and from the East /West paradigm of the Cold War's grip on the fortunes and powers of the nations of the world—has been replaced by a North-South shift, an accelerating global poverty, civil strife and violence of unparalleled proportions. The "privation and despair engulfing more than two-thirds of the Earth's population" (*Century of Light*, p. 134) call for the solution that only the "relationship established between these two fundamental forces of the historical process, the inseparable principles of unity and justice" (p. 135) can bring to the fore. The "immutable law of change and decay" (p. 135) is at the epi-centre of the transition the world is undergoing, and this transition is taking with it the hegemony of Western Civilization. The world is moving towards a new paradigm: unity in diversity, that is neither of the East, West, North or South, but of the whole world; for "the unification of human society, forged by the fires of the twentieth century, is a reality that with every passing day opens breath-taking possibilities" (p. 134).

Two theorists from the 20th Century have made lasting impacts on the understanding of culture and education, and on the reality of unity in diversity: Mikhail Bakhtin (1895-1975) from Russia, and Paulo Freire (1921-1997) from Brazil. Bakhtin, living in isolation from Western European and North American 'Western Civilization' and able to reflect deeply on the role of the *other*, wrote:

> In the realm of culture, outsidedness is the most powerful factor in understanding. It is only in the eyes of *another* culture that foreign culture reveals itself fully and profoundly (but not maximally fully, because there will be cultures that see and understand even more). A meaning reveals its depths once it has encountered and come into contact with another, foreign meaning: they engage in a kind of dialogue, which surmounts the closedness and one-sidedness of these particular meanings, these cultures. We raise new questions for a foreign culture, ones that it did not raise itself; we seek answers to our own questions in it; and the foreign culture responds to us by revealing its new aspects and new semantic depths…. Such a dialogic encounter does not result in merging or mixing. Each retains its own unity and *open* totality, but they are mutually enriched (1970:7).

The importance of *the other*, and of dialogue, to the understanding of cultures, and by extension, nations, religions and civilizations, is paramount in bringing openness to what has been 'one-sided' cultural dialogue; to maintaining unity and *open* totality to the meanings and enrichment of both, and all.

For Paulo Freire (1970), "the pursuit of full humanity… cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore, it cannot unfold in the antagonistic relations between oppressors and oppressed." Freire wrote about the power of inquiry and praxis, without which individuals could not be truly human. "Knowledge" he said, "emerges only through… the hopeful inquiry [that] human beings pursue in the world, with the world, and with each other" (p.72). He believed that it was through a new relationship between teachers and students engaging in critical thinking that the 'quest for mutual humanization' could be found.

It is this openness to the *other*, to dialogue, and to inquiry, that justice and solidarity lead to the maturity of humanity, or as Freire calls it, 'full humanity'.

What the Mir Centre for Peace at Selkirk College has attempted to bring into being, is the understanding of the *other* through conscious inclusion, inquiry, openness. The Doukhobors, the Sinixt, the Japanese Canadians, the American war resisters of the 1960's and 2000's have all known what it means to be the *other* and 'unheard' in their relations with dominant societies in North America. They have had the opportunity to see *mir*—the community, the world and peace—within their relations with each other, and to voice their diverse understandings of local histories that ultimately effect change at the global level.

The final lecture in the Mir Lecture Series of 2006 was given by Professor Alexander Vaschenko of Moscow State University on November 23, 2006. A solitary traveler from Russia, Dr. Vaschenko illustrated how one can indeed understand self and culture through the eyes of the *other.* His talk, *Culture and Models for Peacemaking: Canada and Russia*, linked historical First Nations peacemaking efforts of the Iroquois and Six Nations; Pauline Johnson's re-telling of the legend of the peacemaking of the 'Two Sisters' immortalized in the twin peaks overlooking Vancouver; folkloric Russian tales of the power of peace; the themes of peace in the great works of Tolstoy and Dostoevsky; and not finally, the Doukhobors. [19]

[19] Dr. Vaschenko ended his talk with these words: "So, Tolstoy's questions, indirectly put before us in the opening lines of the novel *Resurrection*, remain a challenge for Canada and the rest of humanity…. The people who live and work for the sake of peace here demonstrate that in the contemporary world everything is of first rate significance, and every place is culturally central just as every human being is the centre of the universe…. I see the proof of that here in Castlegar, at the place of the confluence of two mighty rivers, at the ground of the meeting place of many cultures—the Anglo-Canadians, the First Nations and the Russian Doukhobors—the people have come towards the idea of how one can go forth, bringing together the values of past and future…. You can feel the timelessness and the sacredness of the Mir site, and as I stand before the resurrected Doukhobor house, I see from here right through the mountains all the way to *Yasnaya Polyana*, the 'bright clearing' of old Tolstoy's estate, and I believe Tolstoy would be much content with the new peacemaking breakthrough… And it is to this place of spiritual resurrection, confluence and cultural meeting, and above all to the local people who make the road, that in an old traditional Russian way, I'd like to give my bow of deepest respect and love." (*Here Professor Vaschenko bowed his head deeply toward the ground—an act Doukhobors understand as the recognition of the essential humanity and goodness within each human soul.)*

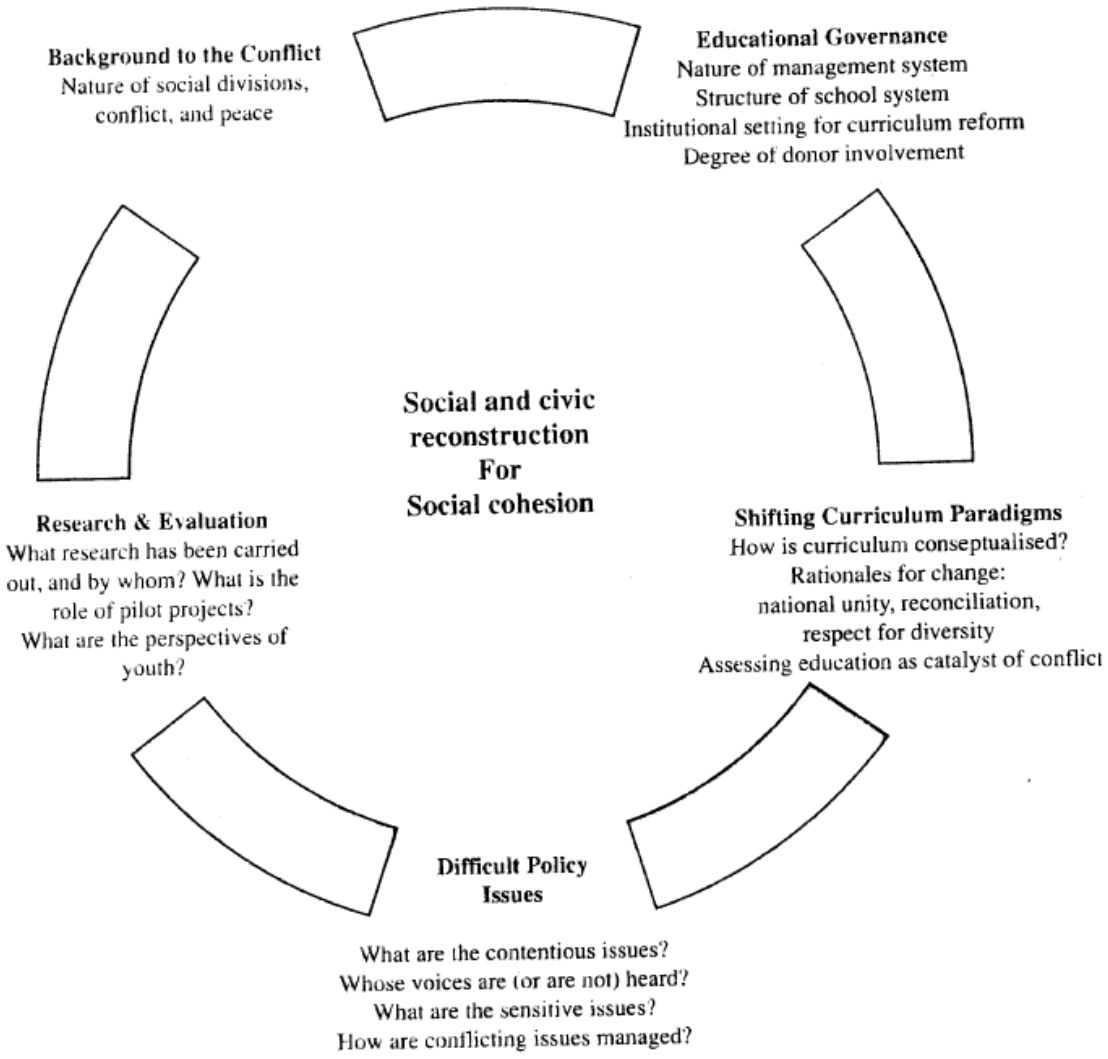
The development of the Mir Centre for Peace has led to a renewed awareness of the traditional and enduring peaceful values of the minorities within the region they share. It is this focus on both understanding the past as it emerges from almost-lost memories and new-found details and records; and on what have been perceived as traditional and unique values, that allows these communities to move together toward and beyond healing and reconciliation, to the recognition of common or universal values, which at long last will make peace, in its fullest sense, possible.

Education for peace whether at the Mir Centre or elsewhere can prove to be a most dynamic source of understanding change, if the history of humanity is understood as one of change and evolution from one base of unity to the next: from family, to tribe, to city-state, to nation, and finally to the world.

APPENDIX A

Diagram of social and civic reconstruction for Social cohesion

The figure below: 'Assessing curriculum policy from a social cohesion perspective' (Tawil and Harley, 2004) shows the circular nature of trying to understand and assess needs in terms of not only curriculum policy, but also the complexities that background histories and continuing sensitive issues contribute to such assessment.



APPENDIX B

Geothermal Heating/Cooling System for the Mir Centre
by Robert Macrae

Selkirk College is renovating an approximately 3000 sq ft Doukhobor farm house located on college grounds into the Mir Centre for Peace. Renovation progress and community support for this project are both considerable. The Doukhobor community is fully behind this project which is consistent with their pacifist tradition and active promotion of cultures of peace. The Sinixt First Nations community has built a ceremonial fire pit on the site as an indication of their strong commitment to cultures of peace.As for the building, the roof has been replaced with new cedar shakes. The brick exterior was completely removed; old mortar was stripped; bricks were saved and reused in the reconstructed exterior. The entire building was gently lifted, and a new concrete foundation was built under the original structure. The new foundation was faced with rock from the original pilings to preserve the historic appearance. All interior lath and plaster walls have been removed. Over the coming months, new interior walls will be installed to contain modern electrical, plumbing, telephone, computer, heating and cooling services. The old windows have been removed and are being replaced with modern energy efficient windows that preserve the building's historic character. Current building codes are being met, and modern building systems are being installed. Project completion is scheduled for late 2006.

I want to emphasize that Selkirk College and the supporters of the Mir Centre for Peace are completely behind the inclusion of a geothermal heating and cooling system. The geothermal system will be the sole source of heating and cooling for the building. It will be used actively to demonstrate geothermal heating and cooling to the entire community. This educational function is entirely compatible with the renewed vision adopted by Selkirk College that affirms values of environmental responsibility, addressing challenges with creative solutions, and providing informed, effective direction for the future.

Regarding extending the deadline to complete this project, unexpectedly the lead renovator for this project has resigned from his carpentry position at the college. The college has made lateral adjustments to accommodate this loss. Among those changes is setting back the completion date for the Mir Centre for Peace renovation. Selkirk College now intends to complete the project by December 31, 2006, and to purchase and install a geothermal heating and cooling system by that date. To that end, Selkirk College will be issuing a call for tenders for design, supply and installation of a geothermal heating and cooling system by an experienced contractor accredited by the Canadian Association for Geothermal Energy.

The site has ample surrounding land suitable for the installation of a horizontal geothermal loop (ground source heat pump), the new roof, the rebuilt exterior walls, the new windows, the new foundation faced with original rock, the removal of the interior lath and plaster, the crawl spaces, and the ceremonial fire pit.
Contribution by the BC Ministry of the Environment is important to the success of this project.

APPENDIX C

Shared Belief in the "Golden Rule" or Ethics of Reciprocity

(See also: www.religioustolerance.org/reciproc.htm)

Some examples include:

> Baha'i: "And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou choosest for thyself."
>
> Buddhism: "Hurt not others in ways that you yourself would find hurtful."
>
> Hinduism: "This is the sum of the Dharma [duty]: do naught unto others which would cause you pain if done to you."
>
> Islam: "None of you [truly] believes until he wishes for his brother what he for himself."
>
> Judaism: "…thou shalt love thy neighbour as thyself."

This idea of reciprocity is also found among the writings of early philosophers, from Socrates in fifth century BCE Greece to Seneca in first century Rome (Robinson, May, 2005). This *Ethic of Reciprocity* commonly expressed as the Golden Rule in Christianity may date back as far as 1970 to 1640 BCE in Ancient Egyptian: "Do for one who may do for you, that you may cause him thus to do".

APPENDIX D

Conflict Free Conflict Resolution and Worldviews

Based on "A Consultative Conflict-Resolution Model: Beyond Alternative Dispute-Resolution" by Danesh and Danesh, (2002b) and "Conflict-Free Conflict Resolution (CFCR): Process and Methodology by Danesh and Danesh (2005).

Decision Making	**Perspective (World)**	**Principle (Operating)**	**Purpose (Ultimate)**	**Development (Level of)**	**Decision (Nature of)**
Level 1	World is Me	Self-Preservation	Survival (Instinctual)	Infancy	Self-centred Conflict Resolution
Level 2	World is Dangerous	Might is Right	Security (Dominance or Submission)	Childhood	Authoritarian Conflict Resolution
Level 3	World is a Jungle	Survival of the Fittest	To Win	Adolescence	Power Struggle Conflict Resolution
Level 4	World is One	Truth & Justice	Unity & Peace	Adulthood	Consultative Conflict Resolution

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