



Cauxmunique

Winter 2016

Greetings!

This year marks a special milestone in the history of the Caux Scholars Program. We celebrate our 25th anniversary in 2016.



Over the years, a reoccurring need has emerged: how do we sustain the learning and experience of CSP when scholars return home? While we have communicated with you through our newsletter, Facebook and reunions, we are now aiming to set in place local networks. As suggested during our last reunion at Caux, we will appoint an alumni officer in every region who will connect with local graduates. Our goal is to provide a network that supports and responds to the needs of our alumni.

A fundamental principle that has underpinned CSP for 25 years has become a priority of the United Nations (UN). For the first time in the history of the UN, on December 9th, 2015, the Security Council [adopted a resolution Resolution 2250](#) that recognizes that young men and women play an important and positive role in the promotion of peace and security. Mr. Ahmad Alhendawi, UN Secretary-General's Envoy on Youth, said, "Youth have for too long been cast away as either the perpetrators of violence or its victims. With this resolution the Security Council recognizes the important contributions that young people make in countering violent extremism and supporting peacebuilding efforts around the world."

Resolution 2250 reflects that youth are changemakers! I encourage you to read the resolution. For those who are engaged in some form of peacebuilding, look for opportunities to use Resolution 2250 to gain access and opportunities for involvement.

As you will read in this issue, our alumni are at work on environmental issues and global education. Our Academic Director, Carl Stauffer, addresses white privilege from his sense of urgency that justice must become a priority in our lives. It would be interesting to know how Carl's thoughts resonate with you.

This anniversary year is a time to reflect and say thank you to the

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many families and friends who have made investments of time and resources to advance our cause. I hope that this program continues for at least another 100 years, to provide an opportunity for aspiring leaders to discover that another world is possible.

Best wishes,

Jitka

Program Director

From the Academic Director

Sitting in the fire of truth

Carl Stauffer, PhD, Academic Director of the Caux Scholars Program, writes:



Carl Stauffer with Kiprono Kemboi from Kenya

In January we commemorated the incredible legacy of Martin Luther King, Jr. and the struggle for civil rights of all people around the world. Unfortunately, this past year was marred by heightened expressions of racial and political divisiveness for many

communities across the United States. And while I would desire to call forth MLK's beautiful visions of the beloved community where white and black children play together unhindered, I feel the urge to lift up his prophetic message at this time and in so doing I am primarily writing to my white brothers and sisters in America.

Martin Luther King, Jr. once said, "Privileged groups seldom give up their privileges voluntarily." We as the white community have sanitized and sterilized King's historical message in order to stay in our status quo comfort zone. Freelance journalist Robert Jensen (1999) put it this way, "White people, whether overtly racist or not, benefit from living in a world mostly run by white people that has been built on the land and the backs of non-white people." From my reading of MLK, I am hard pressed not to believe that if he were still alive today he would make all of us feel quite uncomfortable.

The dominant white culture that we live in wants us to believe that the "Beloved Community" that MLK so fervently spoke about is the same as being racially "color blind." It is not. The myth of "color blindness" simply serves to reinforce the dominating ideology of free radical individualism - that each of us can independently control our lives and the decisions that we make and that this is done completely detached from the influence of societal barriers of race, poverty and class. In the words of Omowale Akintunde (1999), "For most whites, racism is like murder: the concept exists but someone has to commit it in order for it to happen."

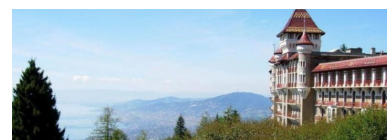
2015 Caux Scholars Report



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2016 Caux Conferences

Plan on coming back this year!



June 29-July 3

Caux Dialogue on Land and Security

July 5-10

Trust and Integrity in the Global Economy

July 12-17

Just Governance for Human Security

July 19-23

Addressing Europe's Unfinished Business

July 19-23

International Peace-Builders' Forum

July 26-August 1

CATS - Children as Actors for Transforming Society

As long as we hold onto this concept of totalizing self-agency, we will never be able to see, identify, comprehend or act against the insidious racism of collective violence and systemic injustice in this country. We will never recognize the cultural legacies and institutional aftermaths of racial violence throughout our history, and we will continue to react to the anger, frustration and violence understandably vented on us by our black brothers and sisters as a personal affront to us, and our loved ones.

Building on these ideas, Ange Atkinson (2008) unpacks the crux of the matter as follows: "A color blind racial ideology is one that rationalizes white supremacy and white privilege and overlooks the underlying racial structure, thus allowing blame to be placed on individuals for their struggles and lack of success rather than recognizing that certain people succeed due to white privilege." Ange goes on to state, "With the creation of white history the white perspective is perceived as neutral instead of just one viewpoint of a story. This allows for further white supremacy to prevail because"...white privilege becomes invisible."

So what are we to do? The Beloved Community that MLK spoke about calls us to walk in solidarity across all racial divides to name the structural violence of our history and it's current manifestations in our societal structures whether public or private. It calls us to be uncomfortable and vulnerable and to intentionally "sit in the fire" of the truth being spoken by those who have suffered and who have fought for generations to overcome structures that have repressed and oppressed them from birth. It requires us to act together across all racial divisions in order to change and eliminate these harmful structures once and for all. It requires us to seek out new spaces to live, work, worship and socialize across all race differences in order to press into the better world we want to see.

In 2016, I am grateful to be part of the Caux Scholars Program and the Initiatives of Change movement - a global collaboration to live and act in the spirit of MLK's "Beloved Community". Join us as we forge reconciliation across world divides!

Cited References:

- Akintunde, O. (1999). White Racism, White Supremacy, While Privilege, and the Social Construction of Race: Moving from Modernist to Postmodernist Multiculturalism. *Multicultural Education*. 7:2-8.
- Atkinson, A. (2008). Understanding White Habitus and White Privilege. *Race, Ethnicity, and Me Project* (Trinity University). First Edition (Fall): 1-7.
- Jensen, R. (1999). More Thoughts on Why the System of White Privilege is Wrong. *Baltimore Sun*, July 4.

August 4-10

Creators of Peace

Living Peace: Celebrating 25 Years of Creators of Peace

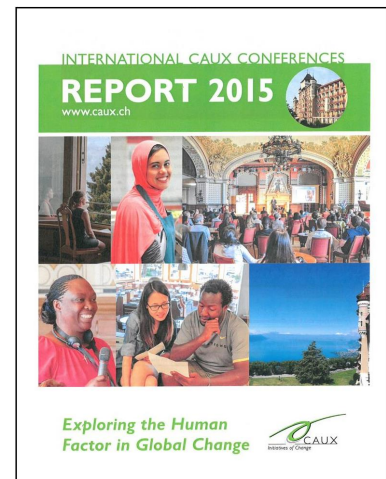
August 12-17

Seeds of Inspiration

[For more information](#)

2015 Caux Report

More than 1400 people from all continents attended the eight International Caux Conferences in 2015, all striving for a more just, peaceful and sustainable world.



[Download the PDF version](#)

Caux Scholars Program in India

A commitment to peace and justice

Casandra Lawrence (CSP-AP 2016) is from and writes this report of the program.

The Caux Scholars Program in India finished just over a week ago. Despite severe floods and last minute visa challenges that prevented some from coming, 14 scholars from 10 countries

CSP alumni report from the field

Refreshed and re-energized

Janet Jeruto Kirui (CSP 2012) is a lawyer, mediator, and community peacebuilder in Kenya.



As we disembarked from the train in the hot summer afternoon of 9th July 2015, my mind, body and soul were ready for an inspiring moment at the Initiatives of Change Land, Lives and Peace third annual conference in Caux, Switzerland. I was

honored to accompany, along with Ednah Kang'ee (CSP 2011), the Deputy Governor of my home county of Elgeiyo Marakwet and one other Officer.

The theme of this year's conference was Grounding Sustainable Development. Numerous scientific studies have shown a clear link between climate change and conflict. Up to 80% of the conflicts today take place in dry countries. This conference sought to address the human connection between poverty, conflict and land degradation by encouraging sustainable land management as a driver of peace. The other objective was to scale up what already works.

Elgeiyo Marakwet County in the Rift Valley is divided into three topographies: highlands, escarpment and the valley. Little rainfall, soil erosion, and unsustainable land practices have been key in contributing to land degradation, hence the conflicts between farmers and pastoralists over many years. Added to this, a recent discovery of mineral deposits is creating reverse migration, threatening the relative peace.



Kenyan delegation meeting with Caux Scholars

My county delegation did a presentation on working with the community in reclaiming land to resolve conflicts. Another delegation presented the Farmers Management Natural Regeneration and its effect on their community, which is a best practice that should be replicated across the world. A film "Ethiopia Rising" documented successful land reclamation efforts in Ethiopia from 1980s. This is also happening in Niger.

completed the three-week intensive course on conflict transformation and sustainable development.



The scholars were able to connect and learn from each other, as well as from Dr. Florina and Dr. Gladston Xavier, the core faculty. Dr. Xavier is from Loyola College in Chennai, India. He is an expert in the field of conflict resolution. He and Dr. Florina have given workshops on peacebuilding for people in the grass roots, as well as policy makers in Asia, Europe and America. The scholars also had the opportunity to meet with several guest lecturers from the Asia Plateau conference center.

In addition to the case studies presented by the faculty, each scholar presented a conflict where they come from, ranging from political conflicts in Ukraine, Burundi, Bangladesh, India, Nepal, and others, to identity formation in Malaysia, family conflicts, and corporate social responsibility. Several of the scholars had already had some work experience which deepened their understanding of how the ideas expressed in the course could be applied in the real world.

The academic director, Dr. Xavier, writes, "It was a challenging journey but also very rewarding. The scholars' interactions were mature and fostered a clear understanding of the concepts. Since the group was so receptive, we were able to give more input from our side. Despite the long days that made them wake up early and go to bed pretty late, there was not a whimper or complaint. The group stuck together through all its

One of my proudest moments was when those from Kenya were asked to have a meal with the 2015 scholars, faculty and staff. We were a very powerful team comprising government officials, researchers and consultants. The session was interactive; the scholars raised their concerns and showed curiosity on all kinds of topics.

As we took the last train down the mountain after the conference, I took with me deep knowledge, practical examples, networks and friendships. In my opinion this conference created synergies and networks from different parts of the world around one common issue.

The 2014 UN report on Climate Change stated that effects of climate change will be the biggest cause of future conflicts. As a peacebuilder my challenge is to work on preventing future possible conflicts as opposed to waiting until these conflicts occur. As the Swahili saying goes 'Kidole kimkoja hakiui chawa' (One finger cannot kill a louse). It's my belief that we can only work together to create greater impact in the society and scale up the sustainable efforts for the good of the whole world.

Take action to care for our common home

Marcia Lee (CSP 2009) is Director of the Franciscan Volunteer Corps in the MidWest USA (www.capcorps.org), which encourages people to "Join us to work for a more just and compassionate world. Live in intentional community and become a better version of yourself!" She attended the Paris COP21 with a Franciscan delegation.

I live in the state of Michigan in the United States. Michigan is surrounded by one fifth of the world's fresh water. Currently, in Flint and Detroit, we have a human-created water crisis. In Flint, in 2015, the governor-appointed, non-elected emergency manager moved the city's water source from Lake Huron to the Flint River as a cost-saving measure. For a while, even though doctors were saying that the water was not safe, the state and mayor did not acknowledge the problem. Seven months later, after much public pressure, the water source was changed back, but the damage had already been done. The city's water supply was contaminated and for at least one generation to come, the children who drank the water will suffer. In Detroit, hundreds of thousands of people have had their water shut off when they could not afford to pay. The United Nations has declared that water is a human right, and yet, in the place that is surrounded by the largest bodies of fresh water in the world, people do not have access to fresh water.



This contradiction is not unique to my home. I also see it in the global

challenges. All the scholars demonstrated their commitment to peace and justice and are already making a difference in their communities."

Living Peace



Celebrating 25 years of Creators of Peace

August 4-10, 2016
Caux, Switzerland

In 1991 this women's peace initiative was launched at Caux. With delegates from the over 40 countries where Creators of Peace has a presence, we will explore the ever elusive challenge of actually "Living Peace" and how this can change the global narrative from the current inevitability of violence and despair to one of compassion and hope.

[For more information](#)

Caux Scholars is a program of Initiatives of Change (IofC)

A diverse global network with an 80-year track record of peacebuilding, conflict transformation and forging partnerships across divides of race, class, religion and politics.

Our vision

We inspire a vision of community where a commitment to reconciliation and justice transcends competing

political arena. My journey to international climate change work began with the 15th United Nation Climate Change Conference (COP15) in Copenhagen as a representative for the Initiatives of Change Environmental Action Group that began during my time as a Caux Scholar. At that time, we heard the governments talk about working for the common good, and yet not all countries agreed that climate change was real.

This past December 2015, I participated at COP21 as a member of the Franciscan Family delegation. The Franciscan delegation consisted of friars, nuns, and people who work with them in the arena of justice, peace, and the integrity of creation from all over the world. We went to learn and share from the example of Saint Francis and the call from Pope Francis to take action to care for our common home (Mother Earth and all of creation). The Pope has made it clear that we must listen to the cry of the poor and the cry of the earth and that inaction is a grave sin.

At COP21, 195 countries agreed that climate change is real. In the agreement they aim to keep global temperature rise below 2 degrees Celsius and work towards 1.5 degrees Celsius. However, the nationally determined contributions (NDCs) towards reduction of greenhouse gases that the countries pledged come to more than 2 degrees Celsius in temperature increase.

These contradictions are also a part of my life. For example, I chose to fly in an airplane that produces greenhouse emissions to work towards climate justice. So, what to do about these contradictions? I could share with you how I struggle and embrace these contradictions, but perhaps your own answers may be more useful. In addition, we have to see our reality within the context of the (in)actions of our ancestors and how our own (in)actions contribute to the contradictions. For example, would the crisis in Flint have happened if the community were mostly white and wealthy instead of mostly black and poor?

Therefore, I welcome your wisdom and leave you with these questions:

- Where in your life do your values and actions align and where do they not?
- How do the contradictions in your life contribute to the creation of a more justice and compassionate world?

A smaller ecological footprint

Brooklet Farm is a hundred acres of pasture and woodlands far north in the State of New South Wales, Australia, located in an eco-tourism area renowned for its natural beauty and creative industries. Here **Tom Duncan** (CSP 2009) and his wife Chau have decided to put their vision into practical action, working the land and offering with partner Scott Darby a six-week Land Restoration and Peacebuilding course. Tom currently teaches Permaculture Design on site and is partnering with a local college:

identities and interests.

Our mission

We equip leaders to build trust in diverse communities through a process of personal change, inclusive dialogue, healing historical conflict and teambuilding

Our focus

We connect core values with personal and public action with a focus on racial reconciliation, economic inclusion and interfaith understanding.

For more information
<http://us.iofc.org>

Follow-up Links

[Initiatives of Change](#)
[Hope in the Cities \(HIC\)](#)
[Caux Scholars Program](#)
[IofC on Facebook](#)
[Trustbuilding on Facebook](#)
[HIC on Facebook](#)

We encourage everyone to try and take small steps in creating a smaller ecological footprint on the earth. Composting food waste and putting the rich nutrients in food gardens closes the loop of nutrients and avoids hateful methane from being emitted from landfill.



I like to encourage people to grow their own food, whether in the backyard, school, college gardens, community garden plot, acreage or inside an apartment or on a balcony. Vertical food gardens are becoming easier to build now making urban food production even more

accessible. We encourage you to meet your local neighborhood and start planting nature strips next to walkways with fruit and nut trees. For people with access to grazing land we highly recommend studying holistic management and planned grazing to build soil and animal health whilst improving productivity dramatically.

Allan Savory, founder of Holistic Management, and I wrote about these skills in the Journal of Land Restoration, a chapter entitled, Regenerating Agriculture to Sustain Civilization. (Would also like to put in a big thanks to Scott for his editing skills!)

Using this journal as a syllabus, my partner Scott Darby and I are developing a course we hope will attract you CSP graduates and other professionals, who want to take their training in an environmental/land management/climate change/food and water security direction with a focus on peacebuilding outcomes and processes embedded into the core curriculum.

The course will suit students seeking hands-on experience in ecological land restoration and agriculture with a view to conducting field work and programs in communities struggling with issues of conflict, land, soil and water degradation and food and water security.

The present challenges we are working on are:

- Restoring the original fustic 1898 farmhouse for accommodation
- Creating the cattle livestock enterprise under Holistic Management methods including establishing new fenced paddocks
- Developing community infrastructure and funding

* The Journal of Land Restoration was developed and successfully launched by the Initiatives for Land, Lives and Peace (ILLP) team, including Jennifer Helgeson, Martin Frick, Meera Shah, Chris Evans and Alan Chabbay. ILLP will be hosting a dialogue on land security again this summer in Caux.

Between the world and whom?

Winnie Arthur (CSP 2012) is the UNESCO fellow for Global Education at the University of Pennsylvania. She is getting her Masters in International Education Development and is passionate about the economics of education. She writes about the work of a 2015 MacArthur Foundation fellow, Ta-Nehisi Coates, who is a national correspondent for The Atlantic magazine. The MacArthur Foundation supports the role of "journalism in a responsible and responsive democracy:"

When Toni Morrison - Queen Regent of All Things Good - says something is required reading, it probably behooves you to read it. Ta-Nehisi Coates' *Between the World and Me* is the most important book of 2015 for many reasons. It is a lyrical admonishing of America's claim to exceptionalism, despite its unbothered disposition towards the plight of a segment of its population, on whose backs the nation was built.

But even if we accept Morrison's claim, for whom exactly is this reading required?

People, in Coates' own words, who consider themselves to be White? 15 year-old Black boys in northern Philadelphia, who have little control of the forces out to take



their bodies? Or 15 year-old Black boys who attend Montessori School and are just as likely to be plundered by the 'system' as their peers in Philly?

Despite its radical Baldwin-esque* thoughtfulness on race, *Between the World and Me* is most insightful when it speaks about institutions and intentions. In perhaps the most arresting paragraph, Coates writes, "Fail in the streets and the crews would catch you slipping and take your body. Fail in the schools and you would be suspended and sent back to those same streets, where they would take your body. And I began to see these two arms in relation - those who failed in the schools justified their destruction in the streets. The society could say, 'He should have stayed in school,' and then wash its hands of him."

"It does not matter that the 'intentions' of individual educators were noble. Forget about intentions. What any institution, or its agents, 'intend' for you is secondary. Our world is physical...No one directly proclaimed that schools were designed to sanctify failure and destruction...But a great number of educators spoke of 'personal responsibility' in a country authored and sustained by a criminal irresponsibility. The point of this language of 'intention' and 'personal responsibility' is broad exoneration. 'Mistakes were made. Bodies were broken. People were enslaved. We meant well. We tried our best.' Good intention is a hall pass through history, a sleeping pill that ensures the [American] Dream."

There are many more equally poignant observations in this book, but I'm focusing on this relationship between intention and the impact of the work we do as educators, mediators, peace and policy-makers. Our desire to help the underprivileged, as Teju Cole explains, must express itself as political understanding. Any wish to help the "poor" that disregards their political situation is only helpful to the helper. *Between the World and Me* in its cogent critique of America's hypocrisy about its moral exceptionalism, offers us a snapshot of the political situation of Black people in America, and, as such, it is required reading of all of us who are our brother's keeper.

*James Baldwin was an African American novelist, playwright, and cultural critic whose notable works include *The Fire Next Time* and *My Dungeon Shook*.

We hope you enjoyed this issue of Cauxmunique. Please share this newsletter with your friends and forward it to those you know have a passion for peacebuilding.

Thank you!

Kathy Aquilina

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