



November 2015

Newsletter of Initiatives of Change

Issue No. 34

Greetings!

Much has happened this year! As we approach Thanksgiving and the end of 2015 we look back with much gratitude.

The Healing History conference in Richmond that we hosted in partnership with University of Richmond, Virginia Commonwealth University and other partners broke fresh ground.

Building on the Caux Scholars Program in Switzerland we launched a pilot program at the Initiatives of Change center in India and are now preparing for a second year. After graduating 30 participants from the Community Trustbuilding Fellowship in March we have just welcomed the class of 2016 for their first module. We are piloting a trustbuilding program for a community in Georgia and are engaged with emerging national efforts for a truth and reconciliation process.

We are grateful for grants from the W.K. Kellogg, Hahnloser, Jackson and Bon Secours foundations that have helped make some of these projects possible. A grant from the Robins Foundation has funded an impact study to assess the long term effectiveness of our training programs.

But what really sustains this work are the individual gifts that provide scholarship support and allow us to expand our outreach. Thank you to all who have given this year and whose gifts have made so much possible. Please keep us in mind as you plan your year-end giving.

## Community Trustbuilding Fellowship

### What does it mean to be an authentic leader?

**Andrew Trotter**, journalist and editor, is one of the 2016 class of the Community Trustbuilding Fellowship. Here he describes his first impressions of the program:

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Twenty-four people gathered in Richmond, Virginia, recently to discuss qualities of leadership that can help heal communities riven with conflict based on race, ethnicity, wealth, gender and other divisive factors. Those spending the sunny October

weekend together were the new participants in the Community Trustbuilding Fellowship, a program of Hope in the Cities/Initiatives of Change.

They represented a range of professions, ages and life experiences - professors and scholars, activists and social workers, a consultant focused on interfaith engagement and reconciliation, the daughter of a pastor, and an ex-offender-turned-chaplain to inmates at 40 prisons. Some were in their 20s, in college or just starting their careers, others were professionals with experience measured in decades, including several looking for their "second act." One gentleman hailed from a vantage point of 67 years. Some called Richmond home; others were from Mississippi, California, Georgia and the Baltimore-Washington area.

The group, the seventh cohort of the fellowship program, which began in 2004, will meet for five weekends, including the October kickoff session, at Richmond Hill, a center of retreat and prayer that occupies a hilltop overlooking Virginia's historic capital. As the name implies, the goal of the Community Trustbuilding Fellowship is to hone and spread strategies for building trust using a methodology developed by Hope in the Cities. Over the years, Hope in the Cities has engaged a broad spectrum of community leaders to engage in honest conversation to sustain community dialogue, create new alliances and move to constructive solutions for conflicts that often seemed intractable.

As the name implies, the goal of the Community Trustbuilding Fellowship is to hone and spread strategies for building trust using a methodology developed by Hope in the Cities. Over the years, Hope in the Cities has engaged a broad spectrum of community leaders to engage in honest conversation to sustain community dialogue, create new alliances and move to constructive solutions for conflicts that often seemed intractable.

The new fellows will complete four additional weekend modules extending to March 2016, learning from several trainers, scholars, and practitioners with experience in inspiring change that is both deeply personal and able to reach wider communities. In addition to the learning activities, each fellow is asked to team up with an outside organization to share the ideas they glean from the fellowship and put them into action.

That first weekend, the group was tasked to explore several catalysts of change, including what it means to be an authentic leader. But first they began to get to know one another and to begin to form a community of learners. Tee Turner, an instructor

## IofC seeks an Executive Director

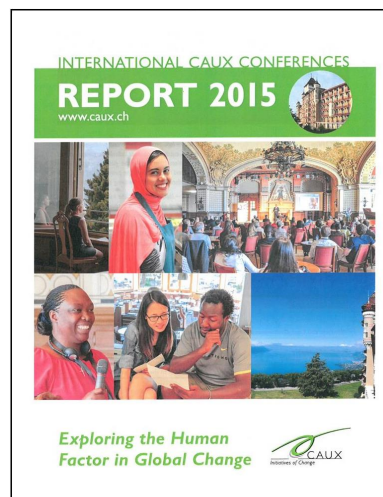
### Executive Director

The Executive Director is responsible for leading IofC USA. This position will be based in Richmond, VA, with responsibilities in Washington, DC. Besides overseeing the current programs, strategically developing new programs and partnerships that support the mission, and fundraising for these, the Executive Director will connect with a diverse global network to promote the goals of the international movement.

Salary is negotiable based on experience, salary history and meeting mutually determined benchmarks. A full benefits package is included. Anticipated start date is early 2016.

Job description, qualifications, and application procedures are at <http://us.iofc.org/executive-director>

## 2015 Caux Report



This year, more than 1400 people from all continents attended the eight International Caux Conferences, all striving for a more

with Hope in the Cities, challenged the group to make the fellowship productive by "being open" and "modeling the change" that they wanted to see in the world.

Rob Corcoran, the national director of Initiatives of Change, and author of Trustbuilding, asked them to spend the first night at the residential program thinking about two questions: Where is trust most needed in my community? And what is my role in building that trust?

## A space of real power and truth

By Susan Corcoran



More than twenty alumni representing most of the six previous classes of the Community Trustbuilding Fellowship joined the 2016 class on Sunday afternoon to meet the incoming Fellows and to share how the program has impacted their lives and work.

Mark Gordon (CTF 2015), CEO of three Bon Secours hospitals, welcomed everyone. "Because this is a group of those who are engaged in authentic and real change it makes it easier to talk about the hard issues," he said. Reflecting on what he took from the program, Gordon who is African American, told of a recent business conversation where he needed to confront the issue of long-term institutions set up for the purpose of excluding people: "They are built to keep some people in and some people out." In doing so he had to be willing to risk the relationship. Being part of the program, he said, has given him the muscle to pursue such difficult conversations in the work place. "But that muscle needs to be regularly exercised!"

Tim Holtz (CTF 2004) spoke of how the experience in the program immediately impacted his decision to work with the president of his civic association rather than push past her. In the family, he and his wife faced the question of school choice at the middle school level. After a good experience at the city elementary school, most of the other white parents who couldn't access the city's honors and lottery schools sent their kids to private schools, paid to enroll them in county schools, or home schooled them. Tim and his wife chose their local (predominantly black) middle school, overcoming initial concerns about whether their white child would succeed. "We could not have had a more fabulous experience. This reinforced the need to 'be deliberate' in our actions."

Duron Chavis (CTF 2015) is an activist and urban gardener from Petersburg, VA. "The program helped evolve me as a man, a

just, peaceful and sustainable world.

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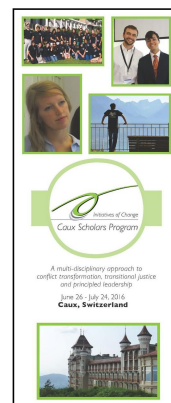
## Caux Scholars Program

### 2015 CSP Report



What makes the Caux Scholars Program 2015 a lifelong experience that goes beyond an ordinary academic training? The answer is: its people. Whether we speak about participants or the organizers, their common element is their inspiration and their full commitment to peacebuilding all over the world. Read more in the report.

The application process for the 2016 Caux Scholars class is now open.



Ask for recruiting materials from our office



father and a member of the community. I gained the capacity to build relationships of pure authenticity and honesty with people I would never have had the chance to connect with before...It has impacted how I show up, what I bring to the table and how I respond to what others are bringing to the table. These are human beings with real issues. Building a team is important. I am not in this alone." He remembered a quote that he learned in the Fellowship and always carries with him: "The bridge of trust must be strong enough to bear the weight of the truth you are trying to deliver."

Kelly Chopus (CTF 2015), the executive director of a foundation, remarked, "This is a space of real power, real truth. The work I did personally here has helped me to do the work outside this room in ways I could not do before."

Matthew Freeman (CTF 2005), a management consultant, said, "I came to the program thinking more protests were the way to bring change. But here I encountered people who are deeply rooted in a theory of change. I probed their thinking. Over time I have found that a lot of people are very smart and knowledgeable, but not many people know how to work with people who disagree with them and hold different opinions."

Rob Corcoran highlighted the leadership role that other alumni from the Fellowship are giving in key areas, using skills learned in the program. One is now a member of the Virginia General Assembly, another is Richmond's school board chairman, while another directs the city's office of multicultural affairs. A sustained dialogue among Muslim leaders and evangelical Christians was also given impetus by the Fellowship. "Most importantly, a network is developing that is not necessarily tied to any particular project but that is held together by trust and by shared vision and values."

Bonnie Dowdy (CTF 2004), an educator and group facilitator, talked about the need to strengthen the alumni network. "This program is about building communities not just about individual change." She is currently conducting a long-term impact study for the program to know better how to respond to the communities it serves. She urged all alumni to take the time to participate in a survey to help assess what people took from the program and how it has effected change in their lives, their families, their work place and the larger community. This greater knowledge will help inform the program as we move forward.

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## International peacebuilding

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### The possibility of peace in the world

Oprah Winfrey's landmark series 'Belief' has been broadcast in the United States.

The second episode, "Love's Story," concluded with an eight

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## Community Partnerships

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### How to combat bullying and stereotyping



Hope in the Cities was pleased to partner with the Virginia Center for Inclusive Communities (VCIC) and other community organizations for the Prejudice Awareness Summit (PAS). This is an intensive day-long workshop for middle school students that leads to a year of programming designed to increase awareness, knowledge, and acceptance of ethnic and cultural differences. Since its inception PAS has provided training to over 2,250 middle school students from the metropolitan Richmond area. On average, 28 schools participate in the program annually, each sending eight students and one or two adult sponsors, usually teachers, guidance counselors, or administrators.

Since the founding of PAS in 2001 by the local chapter of Jewish Women International, Hope in the Cities has contributed to curriculum design and facilitation. It is now sponsored by VCIC with the support of a coalition of community organizations: Communities in Schools of Richmond, Higher Achievement Richmond, Partnership for the Future, the Richmond Peace Education Center, the YWCA Richmond as well as Hope in the Cities. The 2015 PAS was hosted by the MathScience Innovation Center

minute segment on Pastor James Wuye and Imam Muhammad Ashafa - who "come together to reconcile and to honor one of the most sacred teachings at the heart of both their faiths: love your enemies."



The segment contains footage from the documentary *The Imam and the Pastor*, made by IofC's FLTfilms. Dr. Alan Channer, director and producer of *The Imam and the Pastor*, worked as a consultant with the "Belief" team.

Oprah Winfrey gave a preview of the series at United Nations headquarters, introduced by the President of the General Assembly, Mogens Lykketoft.

Winfrey tweeted on 19th October: "The Pastor and Imam represent the possibility of PEACE in the world. If they can do it, we can. Peace to all."

Newspapers across the United States have carried reviews.

The Huffington Post, quotes Imam Mohamed Magid, immediate past president of the Islamic Society of North America (ISNA): "The story of a pastor and imam in Nigeria who were once enemies and now express love for each other showed 'how people can resolve issues by using religion as a source of solution, not only the cause of the problem.'"

In The Washington Post, Diana Butler writes: "At a time when many people in Western countries criticize religion as hypocritical, divisive or dangerous, and while large numbers are rejecting religion altogether, Winfrey's project is a worthy reminder to viewers that religion can heal, restore and transform - and not only fracture. For this reason alone, the show 'Belief' deserves respectful attention."

## Breaking out of the cocoon

It's a truism that a picture can be worth a thousand words. A family photo taken in 1964, when Wilhelm Verwoerd was a few months old, shows him cradled in his paternal grandfather's arms, surrounded by his older siblings and other relatives. Hendrik Verwoerd - known as the "architect of apartheid" - was assassinated while serving as South African prime minister in

of the Richmond Public Schools and financially sponsored by Wells Fargo.

Two of the Hope in the Cities staff, John Taylor and LaDora Carter, spent the day working as volunteer facilitators with VCIC and this coalition of community organizations.

LaDora writes, "Before the day of the workshop, I attended a very informative and engaging 3-hour training session for the volunteers by the VCIC staff. A diverse group of middle school students from central Virginia came together to experience this one-day workshop. In the morning session facilitators were grouped in threes with each group including a high school student. They were assigned a group of 12 students to talk about their experiences and the ways to identify conflict.

As a facilitator for the first time, I was able to encourage, support, and help middle school aged children and their respective school staff discuss issues such as practical ways to prevent bullying and how to get help, as well as ways to combat stereotyping and to respect our cultural differences.

At different times during the day everyone came together for creative and humorous skits performed by VCIC staff and volunteers and brief discussions afterwards. In the afternoon session we worked with specific school groups to help students and staffs brainstorm creative strategies to take back to their schools and communities. There were so many great and creative ideas and specific plans that I almost couldn't keep track!" LaDora reflected on the experience, "PAS taught me how important it is to address these topics with middle school students today. It was a rich learning experience for me and I strongly recommend it for those wanting to

1966. Wilhelm began a talk on the tools of empathy and peacebuilding to a Richmond, VA, audience in September by pointing to the symbolism of the picture: "I was suckled on the milk of apartheid."



Wilhelm told how his grandfather, born in the Netherlands, decided to move with his family to South Africa in 1903 because of his sympathy towards the Afrikaner nation after the Second Boer War. (More than 4000 women and 22,000 children died in concentration camps, where they were herded together in appalling conditions by the British forces.) "My grandfather was a hero in my community. I grew up in this cocoon."

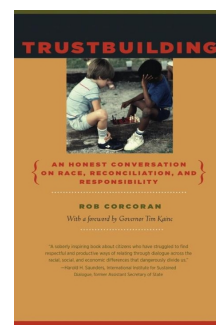
Wilhelm went to study in the Netherlands, where he found himself among a racially mixed group for the first time. "I had to be removed from the white cocoon of blindness." To his surprise, the black members of the group said, "We don't want you to disrespect your grandfather. The question is: what will you do now?" His time in the Netherlands and later at Oxford set him on a course that ultimately led to his decision to renounce apartheid and to join the ANC where he became an active leader. He was chosen by Nelson Mandela to serve on the country's Truth and Reconciliation Commission. In recent years he has used his experience of breaking the grip of the past in such place as Northern Ireland and the Middle East.

Several hundred people attended the event which was hosted by St. Christopher's School, a leading private boys' school, with support from Hope in the Cities/Initiatives of Change and the Virginia Center for Inclusive Communities. The following day Wilhelm spoke to an assembly of students as well as to classes.

Charles Stillwell, the headmaster of the school, wrote in the Richmond Times-Dispatch about the ongoing work of healing racial history in Richmond and his reasons for inviting Wilhelm Verwoerd to speak: "A diverse group of community leaders continues to wrestle with embracing our history and current realities in an honest, direct manner. We should be grateful for the work of the many change agents among our political, business, education and faith leaders as well as within organizations such as Hope in the Cities/Initiatives of Change, the Virginia Center for Inclusive Communities, the Richmond Hill Community, Leadership Metro Richmond, the Richmond Peace Education Center and Richmond's Journey (formerly known as the Future of Richmond's Past) to name just a few....Verwoerd's lessons about building understanding and trust that helped bring such positive change in South Africa will offer new insight as we continue to work together to build a strong and inclusive Richmond."

inspire and impact young people in the Richmond region. It was great to be in partnership with VCIC and the other organizations in the community"

## Trustbuilding



### Trustbuilding by Rob Corcoran



Read Rob Corcoran's latest blog  
[Breaking the polite silence](#)



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## Caux Scholars in India

### Where enmities may be overcome

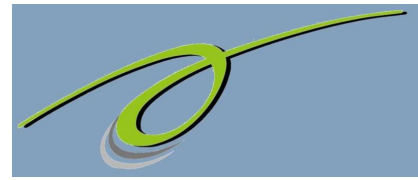
by Anjum Ali

The Caux Scholars Program-Asia Plateau (CSP-AP) will be held for a second year in Panchgani, India from December 20, 2015 to January 10, 2016. The success of the program is due in large part to the excellence of the academic directors and faculty at AP. Dr. Gladston Xavier and Dr. Florina, have skillfully created a curriculum that focuses on the nexus of peacebuilding and sustainable development, which is critical to the vitality of every community across the globe.



The program would remain limited in its scope and achievement without the amazing diversity of participants and what each of them brings to the program. This year 22 scholars were selected from 40 applicants. Four of them are from India, two from Pakistan, two from Afghanistan, and individuals from Nepal, Bangladesh, Malaysia, Philippines, Australia, Armenia, Russia, Germany, Egypt, Lebanon, Zimbabwe, Nigeria, Burundi and the USA. Scholars come with a wide range of experience. There are those with a background in multitrack peace mediation intervention in conflict zones, mental health therapy and trauma healing, grassroots work with impoverished communities along lines of drug abuse, sex trafficking and HIV/AIDS, youth empowerment, promoting women and girls' education, human rights and corporate social responsibility, journalism, interfaith dialogue and even employing theatre as a tool for social change. Asia Plateau provides a reflective environment for deep learning, away from raging conflict, and gives the scholars an opportunity to learn from one another's experiences. But the program also provides the opportunity to visit nearby villages and see the critical needs of those communities and what work is being done for sustainable development in India. Such experiential learning offers the scholars the chance to become creative and innovative thinkers and leaders in peacebuilding. This particular balance of positive environment and strategic training is often difficult to construct in our world today. IofC has managed to do this at each of its centers around the world.

At a recent fundraiser for CSP-AP at the offices of the McGuire Woods law firm in Washington, DC, on November 12, Rajmohan Gandhi gave a keynote address on the question: "How would Gandhi, King and Mandela counter violent extremism?" (See highlights from his speech below) Brenda Jones, communications director for Congressman John Lewis, and Carl Staufer, academic director of the Caux Scholars Program, added reflections on King and Mandela. Rajmohan Gandhi closed his remarks by saying,



**Initiatives of Change, USA** is part of 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 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

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"How enmities may be overcome is a question addressed at Asia Plateau, Panchgani, western India. That Asia Plateau has become a partner with and venue for the prestigious Caux Scholars Program gives me great joy, for I have been associated with Asia Plateau for half a century. Today India knows itself as large and growing, but what will this entity, rich in numbers, strong in skills, preponderantly youthful, containing numerous and at times quarreling groups, do to, for, and with the world?"

## How would Gandhi, King and Mandela counter violent extremism?

**Rajmohan Gandhi**, journalist and author, has written widely on the Indian independence movement and its leaders, Indo-Pakistan relations, human rights and conflict resolution. He is a biographer and grandson of Mahatma Gandhi and former President of Initiatives of Change International. These are highlights from a speech he gave at a fundraising event in Washington, DC, for the Caux Scholars Program in India.

If all people are not my people, then I contribute to violence: this is the primary conclusion I draw from the thoughts of Gandhi, Mandela, and King.

Gandhi died about 68 years ago, King 47 years ago, and Mandela only two-and-a-half years back, but Mandela, and this is easy to forget, was born 11 years before King.

I was privileged to meet all three men in person. I have clear memories of my grandfather. The picture with Martin Luther King, Jr. was taken in 1957 when King was just 28-years old. I had the opportunity to spend time with Mandela when he visited India in 1990.



Rajmohan Gandhi with Martin Luther King Jr. and Roy Wilkins in 1957

All three were fighters. While Gandhi and King were committed to nonviolent struggle for almost all their active lives, Mandela first helped lead a remarkable nonviolent struggle but, claiming he had no choice, later supported a strategy of carefully organized and carefully confined violence against identified establishments of an oppressive government.

All three knew imprisonment, Mandela for the longest time. All were outstanding articulators, but of the three perhaps Reverend King, who knew how to polish his sermons, chiseled the finest sentences and was possibly the most compelling orator.

A fourth person ought to be mentioned here: Abdul Ghaffar Khan, who fought nonviolently for India's independence from British rule,



for Muslim-Hindu friendship, and for the rights of his Pashtun people. In terms of periods spent in prison he competes with Mandela, having spent 27 years in all under the British and Pakistanis.

How would Gandhi, King, and Mandela counter violent extremism? Perhaps we should ask, how would they want us to address violent extremism today? There's something not very gallant about wanting them to show up amidst us and do the difficult work for us.

Violent extremism can threaten us from more than one direction. Today we face ISIS but the world also witnesses numerous violent extremisms of other kinds, linked to religion, nationalism, race, tribe, sect, or class, or a combination.

There are lessons we can draw from these great men.

First: A deep personal commitment to unity is Gandhi's advice. Gandhi, speaking to the Frontier Province's Muslims, Sikhs and Hindus in 1939, said: "If you dissect my heart, you will find that the prayer and spiritual striving for the attainment of Hindu-Muslim unity goes on there unceasingly all the 24 hours without even a moment's interruption whether I am awake or asleep . . . That dream has filled my being since the earliest childhood."

Second: Speaking out, in time and clearly, is the advice for today. "At critical moments I must not calculate, I must speak out to power," said Gandhi. Speaking out not just to power but speaking the truth also to our friends, to those on 'our' side, to people of 'my' race or community.

Third: Force or violence must always be the last resort. They would all three urge the fullest trial of nonviolence.

What would Gandhi's likely response be to violent extremism today? Gandhi would probably say: On lawful occasions, governments and authorities may use force against violent extremists. But the use of force must be lawful, restrained, and in aid of the defenceless. As Gandhi saw it, a military weapon was of value only when a person of courage and restraint protected life with it.

Gandhi, Mandela and King ask us to overcome the fear of being killed. Gandhi and King were both assassinated. Death was always close to Mandela. These three liked to live, but did not regard death as defeat. Or even as a tragedy. They would have laughed at the notion that being killed signified a failure of some kind.

Fourth: Being ready to die so that others may live can also be useful.

Gandhi was attacked by Hindu nationalists, and in the end killed, because he saw India's Muslims and Christians as persons entitled to equal rights. Rejecting the option of whipping up hatred against the British, he wrote, "I cannot love Muslims or Hindus and hate Englishmen."

Fifth: They would want each of us to ask ourselves, "Who are my people?"

Dr. King's interest in American children and adults of all races and his "I have a Dream" lines are known to everyone here. While some may be aware of Mandela's reading of Afrikaner history and Afrikaner novels during his endless years in prison, all know that the independent South Africa launched under his leadership was designed as a land for all its inhabitants.

About three years ago, a brilliant young Syrian who had joined a struggle against the Assad regime told me of three principles he and his friends believed in: One, the struggle should be nonviolent. Two it should be non-sectarian and involve all Syrians of all backgrounds. Three, it should not involve external or non-Syrian actors. Each principle rudely violated, we have the Syrian crisis of today.

Sixth: Bringing together divided people who belong to the human family, inhabit the same fragile planet, and often the same country, is perhaps an attempt that Gandhi, Mandela, and King would ask us to make.

In his time Gandhi helped India to recognize its power and potential. Today India knows itself as large and growing, but what will this entity, rich in numbers, strong in skills, preponderantly youthful, containing numerous and at times quarreling groups, do to, for, and with the world? This is a vital question that Indians must ask.

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