

Peace and Nonviolence Education Australasia

Digest Update 6: 1st December 2021

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1. Comprehensive Peace Education: Educating for Global Responsibility (2021 Edition)

We are pleased to share with you that a new 2021 edition of Betty Reardon's seminal work [Comprehensive Peace Education: Educating for Global Responsibility \(2021 Edition\)](#) is now available. The founder of the International Institute on Peace Education, Betty's work has, and continues to have, a tremendous impact on the field of peace education.

[Comprehensive Peace Education \(2021 Edition\)](#) is published by [Peace Knowledge Press](#), a new publishing effort of the International Institute on Peace Education (IIPE) and Global Campaign for Peace Education (GCPE). All net proceeds from Peace Knowledge Press benefit the IIPE & GCPE.

2. The Boys Who Said No

As the war in Vietnam raged, one of the largest and most successful youth-led resistance movements in American history was growing at home. Hundreds of thousands of young men opposed to an unjust war said NO to being drafted into the military, risking up to five years in federal prison. Their individual courage and collective nonviolent actions helped end a tragic war and the draft.

<https://www.boyswhosaidno.com/>

3. Curriculum - Study War No More

Study War No More is a learning tool developed and produced by World Beyond War in partnership with the Global Campaign for Peace Education. Study War No More is intended for those concerned with pursuing alternative possibilities to the general futility of war as a means to pursuing peace. It provides guided inquiries for students and citizens to understand the nature of "the war system" and the possibilities for its transformation to an authentic "global security system" pursued via peaceful means.

<https://globalsecurity.worldbeyondwar.org/>

4. People of Peace Education

People of Peace Education seeks to elevate the work of peace education to the general public by providing glimpses of the lives and work of peace educators from all around the world. Profiles explore the motivations, challenges, successes, and insights of peace educators working in different contexts.

<https://people-pe.ahdr.i-i-p-e.org/>

5. Beyond Militarism: Nonviolence and Afghanistan

Hear from scholars and practitioners Safoora Arbab, Somaye Sarvarzade, and Farishta Sakhi in a conversation on how we can move away from militarism as our first (and often only) option in a crisis. The conversation was moderated by Lucy Nusseibeh, NP Board Chair and GPPAC's Gender Focal Point for the Middle East and Northern Africa.

<https://www.youtube.com/watch?v=O6Hr9frckNM>

6. Peace Train

The Peace Train ran between Dublin and Belfast starting in 1989. It was an idea shared between a person from each city to highlight to the IRA that continually blowing up the rail line merely disrupted the lives of ordinary people from both sides. The support they received from both communities was overwhelming. (28 min)

[Songs Of Praise : ABC iview](#)

7. The first Christmas of WW1 (5 min)

Story of the famous unofficial armistice on Christmas Eve 1914

[Sainsbury's "Christmas 1914" 2014 - YouTube](#)

8. Rowan Williams new book: Rowan Williams' latest work ('Looking East in Winter' 2021)

Thanks To Liam Lynch for these selected quotes – particularly relevant to Contemplative Practice – the way we see the other.

But for us then to 'do justice' in a mode that aligns with God's justice entails first and foremost a habit of fidelity to God and a perspective on God's works that will allow us to stand away from the definition of my own interest with which I begin my engagement with the world. This is...a practice of critical detachment from any particular account of the world in terms of my interest, a practice sustained through time and renewed by repeated scrutiny and exposure to challenge. (p. 187).

Augustine's comment in the *de civitate Dei* that the spiritual health of the oppressor is the most serious casualty of an oppressive regime ("the tyranny of unjust rulers injures them more than it does their subjects, making them slaves to their own passion.") (p. 188).

A contemplative political practice might be summed up as one that does not begin by attempting to absorb this narrative into itself, and thus is willing to learn how it is itself seen and understood. Only a practice of this sort can ultimately ground a politics that works towards

the difficult common ground on which majority and minority can negotiate together: the prevalent pathology of our political life seems to be the idea that majorities obliterate the interest of the minority and that political victory is – while it lasts – licence for a majority to enforce its agenda. (p. 193).