



The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

Chairman's Letter

F'ather', said Jesus, 'forgive them! They don't know what they're doing!' Luke 23.34.

The Nuclear Arms Race is beginning again. A race in which there are no winners, and all will be losers if the stadium is destroyed. So once more two great nations and some seedy little ones are enslaving themselves to an evil deity – Wotan, Mars, Sozona – plenty to choose from. In their worship of death they are not only sacrificing the good life of their citizens but also the beauty and health of the Earth and its wondrous life.

It is the unforgiveable sin against the Holy Spirit to look at vibrant life and see only conquest, subservience and death. A sin to think a missile is security when it is designed to bring fear. A sin to think a warhead is the answer when it is the closure of all enquiry and dialogue. It is a strange notion that the possession of a nuclear arsenal makes a nation great when it's development and maintenance plunders the life-giving needs of their ordinary people.

We have two presidents, so encased in their lives of luxury and grandiose delusions, and so careless of the lives of others, that they are able to launch a nuclear missile at a moment's notice. Can we forgive them for the evil they are creating? Can we forgive them for the evil they ignite in our own lives as they make

aggression the default position of our world?

Surprisingly, Jesus did that, for he forgave the brutalities of his torturers as they were inflicting the wounds. Forgiveness like that can only flow from an abundance of love for friend and foe.

It is the antithesis of missile policy where the M.A.D. strategy demands an immediate and destructive nuclear response. A retaliation to avenge the hurt whatever the consequences.

Jesus forgave his tormentors not later after reflection, but as the cross was jerked into place.

He also excused them by adding, 'they do not know what they are doing.'

In the most obvious of ways they did know exactly what they were doing. For all the soldiers it was their duty, and for some of them, a pleasure. For Pilate it was an easy way out of a possible scandal. For the Chief Priests killing Jesus removed a challenge to their power, privilege and status.

None of those involved could plead innocence.

They did not realize, of course, that it was God they were crucifying, and were God not true to the nature of His love He would have sent angels, thunder bolts and sudden death to all the guilty parties. So the cosmic enormity of



what they were doing passed them by.

But there is another way in which they did not know what they were doing. Each of them was made in the image and likeness of God by a God who is love beyond all imagination.

We are made for love but every time we act selfishly or brutally or uncharitably, we besmirch that likeness and distort that image, and so diminish our true God-given humanity. That can only be reversed when we recognize and accept forgiveness for ourselves and then learn to forgive others.

The killers of Jesus with their jobbing brutality, moral weakness and self-serving privilege did not have the insight to see that their actions were poisoning their own souls. They were in desperate need of their victim's forgiveness, but there is no record of their repentance.

It is hard to imagine that Hitler and Stalin were created for love and made in the likeness of God. But that was their heritage, betrayed by the brutality of their lives. Love should have been the heart-beat of their souls but in their callous destruction of others they blocked all love from their own lives and became the evil monsters that we remember.

However, they, like the nuclear machos of our time, and the all too many indulging themselves 'Wherever love is outraged' (Timothy Rees) are never out of the range of the love and forgiveness of God.

But they do need to have their phones switched on.

Shalom,
Jonathan

Greetings from Professor Richard Jackson, Director

National Centre for Peace and Conflict Studies **at the University of Otago**

The Centre has started the new year in good heart, with an enthusiastic cohort of Master of Peace and Conflict Studies students. In particular, we welcome Rezaun Mercy who has joined the class from Chittagong in Bangladesh, having won a MPCS Study Award, generously funded by the ANZPCSC Trust.

In 2017, nine students graduated with their doctorates, an incredible achievement for such a small Centre, bringing our number of doctoral completions to 20. Our continued thanks and gratitude goes to the Rei Foundation, which began offering scholarships for two new students every year in 2013, and through this purposeful philanthropy, the Centre has attracted students with a combination of academic excellence and practical experience. Already this year, we have welcomed two new students from Canada and Colombia, with further arrivals expected from Sri Lanka and Fiji. It is also gratifying to see successful applications coming through from our Masters alumni.

The tertiary sector requirement to assess

research portfolios is upon us again. While this is a huge amount of work for all staff, it does provide a startling reminder of the extraordinary work produced by the Centre's staff. We are a highly productive team, who are making an impact globally and establishing a reputation that draws scholars from around the world to visit and study with us, including our current guest, Professor Charles Webel from California, here on a Fulbright scholarship. There is depth and richness in the research work being undertaken, in the fields of painful history and reconciliation, peace education, indigenous peace traditions, intractable conflicts, trust, and pacifism. Unifying this broad range of



continued p 12

AUCKLAND STUDY DAY October 13 and 14, 2017

FROM JUST WAR TO JUST PEACE

Here's the final instalment of texts from the lectures.

WAR, ANZAC DAY and the GOSPELS



Judge Graeme MacCormick

Earlier this year I was honoured to give the annual King's College Anzac Day address. I was asked to reprise that – at least in part – for today's study day.

Ever since my schooldays I have considered the Anzac Day service at King's to be both dignified and moving. A total of 209 King's Old Boys lost their lives in the First and Second World Wars. That takes no account of the wounded; and compares with a total school roll of just 236 in 1939.

In my time at the College the Anzac Day service was held at 7-00 o'clock in the evening. For the Act of Remembrance the Chapel lights were turned off except for the two Lamps of Remembrance. We remained standing as the full Rolls were read by the Headmaster alone. We knew some of the names on the Rolls were those of the fathers of school friends. Others indicated the deaths of young King's men from the same family. Every name represented and still represents a life cruelly cut short. In my address I chose to highlight just one: Jack Walker (Henry John Innes Walker). His remains had only just been uncovered and identified in France. He had been head prefect of the College in 1909, an Auckland rugby rep and, serving with the British forces in France, he was the first New Zealander to die in action in World War 1. One of the stained glass Chapel windows is dedicated to his memory.

It remains vitally important, in my view, that we continue to remember them, both individually and in total; not only as a reminder of what the war generations underwent, but to rekindle our own determination to do everything in our own

power to defuse conflict wherever and whenever it arises.

We need to remember on Anzac Day not only those who lost their lives but those who served alongside them, many returning deeply affected by the experience, some traumatised for life. Nor should we forget those who served at home: the women who took on traditionally male roles in factories, on farms and in transport, the mothers who brought up young children on their own, the Home Guard. We need to remember also the devastation of families at home as they learnt of the loss of a beloved husband, son, brother or fiancé.

Many of us still have some personal

Graeme MacCormick has law degrees from Auckland and Cambridge Universities. He became a partner in 1965 in the legal firm of Simpson Coates and Clapshaw, now Simpson Grierson. In 1984 he was appointed a full-time Commissioner of the Human Rights Commission for a five year term. In 1989 he was appointed a District Court Judge with a Family Court warrant. He retired as a Judge at the end of 2005. Since retirement he has been a strong advocate for children at significant risk, seeking a positive start in life for all children. His paper today is based on his Anzac Day address this year to his old school, Kings' College.

connection or other to these wars. My own primary connection is through my father, who served in both World Wars. At the outbreak of the First World War he had just completed his medical degree. He served first at Gallipoli. After being invalided home at the end of that campaign he returned to serve at the Somme and at Passchendaele. Twice earlier mentioned in dispatches he was awarded the D.S.O. at Passchendaele with the citation: For conspicuous gallantry and devotion to duty when in charge of the wounded during an action. He remained at duty for 48 hours without rest, visiting the advanced posts, searching shell holes and bringing in many wounded. When one of his bearer- posts was heavily shelled, with great coolness he got all the wounded away, staying behind himself until the last had left. He set a splendid example of courage and untiring energy.

In the Second World War, by then a senior surgeon, he was officer in charge of the N.Z. Army Medical Corps in the Middle East from 1940 to 1943, responsible for the establishment of first-aid posts, army hospitals and overall hygiene.

Dad, like many others, never talked about either war.

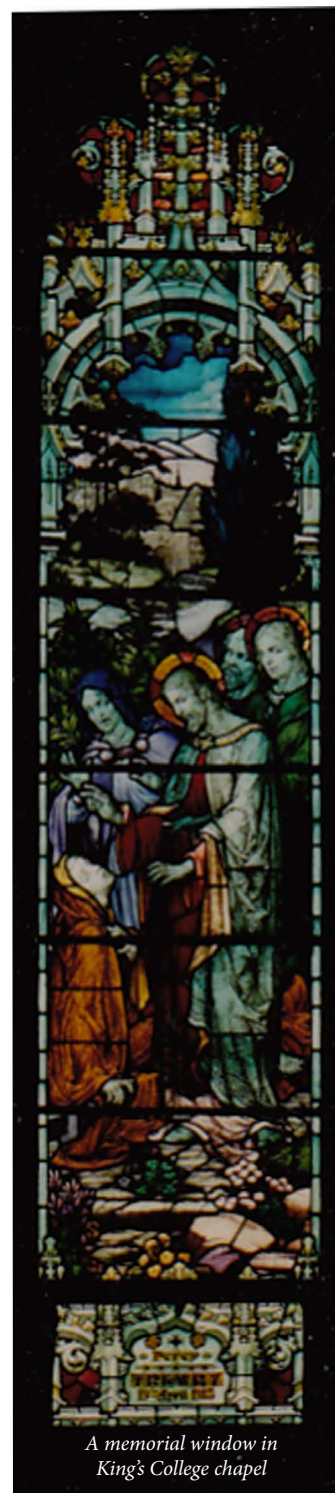
The sort of selfless bravery in battle which Dad exhibited was not, of course, uncommon. Wars often bring out the best in people. But in acknowledging wartimes acts of bravery and courage we must be extremely wary of in any sense glorifying war. It is simply horrendous. The Gallipoli exhibition still on at Te Papa is graphic. In trenches on rugged hillsides for eight months. Weather going from unbearably hot to freezing cold and wet - mud everywhere. Water having to be carried from a single source. Meals predominately tinned bully-beef. Outside shared

latrines. Dysentery rife. All the time subject to shell and mortar fire from the ridges above. Chances of survival even less when ordered to attack. Mates killed or wounded. The wounded to be evacuated, often under fire. The dead to be buried in shallow graves when possible, otherwise left to decompose. Gallipoli embodied the utter brutality and inhumanity of war. So did the Somme, so did Passchendaele.

So on Anzac Day we remember all those who experienced this hell on earth.

Even from war, however, incidental benefits can emerge. In my case it was ending up at King's. Our mother died in 1942 when Dad was still serving in the Middle East. We ended up at King's Prep as boarders. I was aged 5 at the time and quickly learnt to make my own bed, to the matron's exacting standards, knot a tie, tie my shoelaces, clean my shoes and affix an Eton Collar with studs. And you didn't talk after lights out. Corporal punishment was still operative. But Kings School started me on a faith journey. We wouldn't in the ordinary course have gone on to the College but elder brother John won an entrance scholarship and when I did likewise a couple of years later my faith exploration continued at the College, as it does today in seeking best ways forward, remembering and learning from the past.

As a result of that faith



A memorial window in King's College chapel

I personally choose to also remember, every Anzac Day, those New Zealand Christian pacifists who were despised and rejected for their Christian beliefs, interned and treated shamefully for their stand against war and all they perceived it to represent. Theirs was a different sort of courage, maybe even a higher courage.

The King's chapel is a War Memorial chapel and I respect that. But it is also a Christian chapel. Its magnificent stained glass windows all reference the life and teaching of just one man; and Jesus taught and lived non-violent responses. So how do we reconcile this apparent conflict?

I believe it is through common ground: through service to the limits of one's abilities. Jesus himself also died in service to others: in the hope that we might have a more fulfilled life.

The Anglican Church, to which King's College is linked, still manages to hold under its umbrella both those who believe there can be a just war and those who refuse to countenance the use of any form of violence. The beliefs of the latter stem from the gospels. While Jesus may well have used hyperbole to make his teaching more memorable I am indebted to the Rev. Dr. Jonathon Hartfield (in turn indebted to Walter Wink) for a contextual exposition of a passage in Matthew's Gospel (Ch 5, vv.38 to 47), which is at the heart of the debate. In these verses Jesus tells two stories which have become part of everyday language. Turn the other cheek and go the second mile. Roman soldiers whose equipment weighed about 40 kilos or 85lbs, could demand any citizen to carry their pack. But because of the level of resentment to this requirement there was a strict law that a load should only be carried one mile by each person. If a soldier demanded more and was caught he could be severely punished. So Jesus says carry the load the mile and then when the soldier knows you have to put it down, say you want to carry it another mile. The soldier thinks, "If I accept, it may be a trick and I will be reported." He may also think "This dog is suggesting I am too weak

to carry my pack further". In any event he's been put in a quandary. So going the extra mile is not about being industrious and kind, it is about challenging the oppression of an occupying military power.

Similarly, turning the other cheek is not being passive or wimpish as is often implied. It is a situation in which a person in a position of social superiority is exerting that authority. Notice Jesus says having been hit on the right cheek, turn the other. He is specific about which side. It was a right-handed society. So a landowner, for instance, strikes his labourer to humiliate him for some perceived misdemeanour. To hit a right cheek with the right hand, comfortably and with some aplomb, one has to hit with the back of the hand. This denoted contempt. But Jesus says offer the left cheek for another blow. Why? With a right hand the left cheek can only be hit easily with the palm, the open hand. An open hand slap can be much more hurtful but in that culture that was reserved for quarrels between social equals. Does the landowner refuse the proffered cheek or does he hit out, as he would like, but admit the labourer is his social equal?

Jesus was in effect saying look beyond violence for other ways to challenge domination and injustice.

Some fifty years ago Martin Luther King observed:

Hate multiplies hate, violence multiplies violence in a descending spiral of destruction. So when Jesus says 'Love your enemies' he is setting forth a profound and ultimately inescapable admonition. Have we not come to such an impasse in the modern world that we must love our enemies - or else? The chain reaction of evil - hate begetting hate, wars producing wars - must be broken or we shall be plunged into the dark abyss of annihilation.¹

King also said:

I'm not talking about emotional bosh when I talk about love. I'm talking about a strong demanding love. Clearly Christ-like love.

¹ "Strength to Love", Harper & Row, 1963

Yet if we ask how else could Hitler have been confronted in 1939, there was then probably no alternative. Maybe the better question is what could have been done differently to avert that second war? Much too much was left unresolved by the First World War. World leaders did a much better job after the Second World War. Yet this doesn't totally obviate the first question: "How does one respond to military invasion; or personal physical attack on a member of one's family?" My guess is that it must depend on all the circumstances. Divert, de-escalate, negotiate if you can.

I can see absolutely no justification for actually starting any war, whatever the circumstances. Beyond that I am not sure if it matters greatly if we believe war is justified in defence; or are a complete pacifist. It depends on how you define 'pacifist'. In my perception beliefs, creeds, matter less than deeds, although they are inevitably linked to some degree. As I grow older I am less sure of many things. But my faith, a slightly different concept from beliefs, remains strong. That faith embodies a call to follow the ways of Jesus as best we perceive them to be and as best we can.

Jesus has been described in many ways to reflect his life and teaching - prophet, priest, king, shepherd, Son of Man, Son of God. Last year I heard him described anew as a "peaceful anarchist", by our first speaker today, Professor Richard Jackson. It is undoubtedly a fitting description. Jesus challenged the authorities, condemned the injustices of his day and denounced hypocrisy wherever he perceived it, together with the hidebound rules that stood in the way of a compassionate response. His life and teaching were infused with a deep caring concern for all, but particularly for the poor, the outcast and the marginalised.

The poor and the marginalised are still very much with us. We still have a huge and increasingly divisive gap, an obscene gap, between the excessively rich and powerful and

the impoverished and powerless, world-wide.

It is far from our only problem: over-population with over-use of the earth's resources, climate change, the already mentioned wealth gap, ethnically and religiously motivated strife, and rampant nationalism of the sort evinced by President Trump and Kim Jon Un. Einstein described 'nationalism' as the 'measles of mankind'. More recently Vaclav Havel, former President of the Czech Republic, warned:

It is very difficult to determine the borderline between the uplifting and natural solidarity that exists within a given community (a national society, for example) and the pack mentality in which thousands and millions of cowardly and dependent "I's" take refuge behind a kind of "we" that automatically relieves them of any personal responsibility. Where does patriotism end and nationalism and chauvinism begin? Where does civic solidarity end and tribal passion begin? Somewhere at the beginning of the Balkan horrors, as we now know, lay the aggressive enthusiasm of the Serbian and Croatian football fans. Where do we look for guidance? I can only recommend perspective and distance. Awareness of all the most dangerous kinds of vanity, both in others and ourselves. A good mind. A modest certainty about the meaning of things. Gratitude for the gift of life and the courage to take responsibility for it. Vigilance of spirit. Those who have retained the capacity to recognise their own ridiculousness or even meaninglessness cannot be proud, and

cannot be enemies of the open society. Such an enemy is the person with a stubbornly serious expression and fire in his eyes.²

We should be wary of these same tendencies at home, particularly in the sporting sector. But over and above this maybe some of the questions we should be asking are:



² Cited in "Words", The Capital Letter, edited Jack Hodder, 7 March 2000, 11

What do we want from our leaders?

Is our means of choosing them the best possible in these times of television and social media dominance?

Should we be looking at new forms of democratic government that take more account of policy and less of personality, that is less about somebody gaining or retaining 'power', less about 'winning'?

With regard to leadership, Rosemary Radford Ruether described Jesus' style of leadership thus:

Jesus did not see the struggle against injustice and oppression primarily as a holy war against the Romans. This does not mean that deliverance from oppression did not include deliverance from the Romans. But Jesus looked deeper than the oppression of Israel by Rome to the fundamental roots of oppression itself. He sees this as the love of prestige, power and wealth that causes people to seek domination and to lord it over each other. Unless this fundamental lust for domination is overcome, a successful war of liberation will only replace one domination with another. Jesus seeks to model in his own life, a new concept of leadership based on service to others, even unto death. This is the model that he wishes to impart to his followers. In the new community based on the life of service to others, the lust for domination will be overcome at its source.³

This style of leadership - of love, peace, humility and servanthood - is, of course, the very opposite of the rampant, presidential nationalistic style that we are increasingly witnessing today. Other religions also encourage their adherents to follow a similar path of leadership to that of Jesus - as Dr. Ali so well expounded in our last session. But it is not an easy path. Not only are we beset by our own share of individual imperfections, democracy as a system of government, in its present form, may well be a contributing factor. It can ignore the will of 49% of the

population and oppress minority groups. So can binding referenda. But most still rate it the best system of government we have.

Could we, however, institute a form of government that is still essentially democratic but more collaborative and less oppositional, one which takes better account of all segments of society?

Let me give you one example of how our present system disadvantages one particular minority - the children of the poor. The least we can give them should be a positive start in life. Not necessarily an equal start. That is impossible; but a positive start. They do not choose to whom they are born or the circumstances of their birth family. But they are our future adults: children of the community, as well as of their birth parents. Way too many are starting life in deprived circumstances, to the ultimate financial and societal cost of us all. According to the annual New Zealand Child Poverty Monitor report in 2016 (a partnership project between the Office of the Children's Commissioner, the J. R. McKenzie Trust and Otago University) 295,000 New Zealand children were living in income poverty, using the latest statistics then available. That is 28% of our children. This particular measure has regard to the overall wealth of our society as a whole. In other words, our wealth gap. 295,000 is six full stadiums at Eden Park - full just of children. 85,000 children were living in seriously deprived circumstances. That is still nearly two full stadiums.

One of the reasons of course is that these children have no vote. The haves are mostly concerned about the effect of policy on their own immediate financial position, so we just forget these children and their struggling parents and cast them aside on a trash heap. In the parents' case it is generally perceived as their own fault, regardless of their own upbringing or other circumstances; and regardless of any wish they may have to provide for their children as well as they possibly can. This continuing disregard for the welfare of the poor, and in particular that of disadvantaged children, already underlies

³ "To Change the World: Christology and Cultural Criticism" (New York: Crossroad, 1981), 15.

a whole range of immensely costly outcomes, reflected in a series of adverse comparative statistics, internationally. And the actual cost takes no account of wasted potential and lost productivity. All this neglect in an economy that is supposedly doing well. This is not only short-sighted. It is just plain crazy.

Could we dispense with political parties and the promises and bribes that come each election cycle? Could we just vote for candidates, based on their perceived ability to contribute via the equivalent of a select committee? Maybe we could all have a vote to choose members for each of parliament's select committees, from an independently selected short-list. There would be profile information such as that provided for candidates for District Health Boards or for something like election to membership of the board of the Consumers Institute. The select committees could submit their legislative proposals to a governing body, of say ten members, for consideration of enactment. The ten members of the overall legislative governing body could be selected from nominations received on a representational basis; or maybe just be the chairs of the select committees. They would elect their own chairperson. They could maybe have a five year term, with provision for reappointment. Te Tiriti would, of course, need to be factored in.

These are loose, idle thoughts just thrown in to ensure you have something to ridicule. Yet maybe, just maybe, they might be enough to spark some sort of initiative. What about our political scientists? Do they have an association? Could they reach some sort of consensus on proposals for reform? MMP was, I believe, progress, in increasing diversity of representation. But it came with a recommendation for a comparatively early review. It has never been reviewed. Maybe something even more radical than a mere

review of MMP could be considered and promoted.

Might such a political review even assist in achieving a genuinely independent foreign policy?

Although foreign policy has not been my own area of advocacy, I hugely admire those who have made it theirs. With them I have yearned, and still yearn, for the day when our foreign policy is perceived as truly non-aligned, freed from military alliances and their associated secrecy and cover-ups. Freed so that when opportunities arise we can be valued and respected mediators, peace-brokers, peace-keepers, without fear or favour and without any perceived bias. That dream accords totally with my faith: with Jesus' own aspiration for peace on earth. It is a

dream that one day we might have a leader with the courage and integrity to more closely emulate Jesus' own model of leadership. Maybe even go as far as implementing the suggestions implicit in Richard Jackson's superb presentation this morning.



"How much of Robin Hood's money went to fund-raising expenses and campaign contributions and how much actually went to the poor?"

I concluded my Anzac Day address by observing that on that day in particular, we have a simple duty: not only to remember, but to recommit. Simple remembrance is not enough, without re-dedication to some form of community service. In some ways it is harder to serve in peace-time. There is not the same immediacy or sense of national unity and purpose.

For the younger generation the challenges are immense. What can those of us of the older generation still do? Even a simple word of support and encouragement, or a smile and friendly greeting to a stranger, goes into the mix. But is that all we can do? If we have the stamina we can still campaign, still advocate new ways forward, still ask questions, still push the boundaries, still be stirrers.

May we all say amen to that.

War (VIOLENCE) Education National Centre for Peace and Conflict Studies University of Otago

Interactive Presentation delivered at the
Anglican Pacifist Fellowship Study day 14-10-2017



Introduction

Defining 'War vs. Violence'

War is considered an organized form of violence with political goals and codes of conduct.

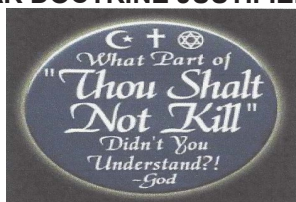
- Violence is a deliberate act or threat of an act of harm
- War uses violence but all violence is not war



What is Culture?

- Cultures are comprised of 'shared symbolic landscapes' and we perform our culture both privately and publicly
- Education systems are cultural expressions of the values and ideals of a cultural group (the government usually)
- Spectating violence is a part of history education and forms a part of a nation's 'shared symbolic landscape'
- Education systems normalize: they create a standard that most children and young adults, in most countries in the world consider 'normal' or 'expected'
- If we normalize war we make the experience of violence 'normal' or 'expected' which also acts to make it 'acceptable' and 'condoned'

Cultures that justify war = justify violence
JUST WAR DOCTRINE JUSTIFIED WAR



Early Christians abandoned their pacifist roots when Christianity became the official religion of the Roman Empire. In the 4th Century, the Christian Theologian, Saint Augustine, saw war as a pathway to peace and necessary in the 'realm of men'-that war is immoral but to 'not' rise to the defense of the defenseless is *more* immoral.



St Augustine believed that in certain circumstances (in defense of a greater evil) war was justified; his view of *just* war did not ignore the horror of war but . it considered the act of war to be appropriate in certain circumstances. "the real evils in war are ...

- love of violence (*nocendi cupiditas*),
- revengeful cruelty (*ulciscendi crudelitas*),
- fierce and implacable enmity, wild resistance, and the lust of power (*libido dominandi*)
- [but] war undertaken in obedience to GOD ... [was] a righteous war" (1887, p.301).



After Augustine

Christian war (VIOLENCE) was considered a sacred act of submission, not an act undertaken by individuals but a form of obedience to a honorable authority. **This subservience to a higher moral authority made the participants of war — soldiers — innocent.**

Katerina Standish is Deputy Director of the National Centre for Peace and Conflict Studies at the University of Otago. She has been a community peacebuilder since 2003. She is a proponent of personal peacebuilding and is a specialist in violence transformation.

Just War Doctrine



Just War Doctrine emerged in the modern era after the First World War. International institutions emerged to manage inter-state aggression and to manage war (League of Nations).

- War was still a legal act that was morally sanctioned but legal covenants sought to delay war at all cost.
- After World War II the United Nations altered the language of the League of Nations Covenant replacing the word 'war' with 'force' and included not just actions but threats of actions.



JUST WAR DOCTRINE LED TO THE CREATION OF International LAW

Current International Law permits warfare (VIOLENCE) but has legal conditions that delineate illegal and legal war (VIOLENCE).

The next section will briefly explain how war (VIOLENCE) obtains legal status in the modern era.

- ***Jus ad Bellum***: the justice of going to war
- ***Jus in Bello***: justice in war

***Jus ad Bellum* Going to war**

Satisfying the requirement of *Jus ad Bellum* means that war is a last resort, that it has a **reasonable chance to succeed**, that its **aim is peace**, that the order to go to war originates from a **legitimate state authority** and that it is for the **right reasons** – external aggression or self-defense.

***Jus in Bello* involves restraint in the act of war.**

- *Jus in Bello* war actions must be proportional to the benefits achieved in battle.
- **Proportionality** means that the actions of the military must be in proportion to the presumed moral and strategic benefit of the actions.
- Good actions employ the most minimal use of force. Bad actions cause disproportional death and destruction in relation to the military aim of the action.
- A justly fought war must satisfy the doctrine of proportionality and be discriminate-the principle of discrimination means that in the act of war, civilians (noncombatants) must not be direct targets.
- Good actions employ restraint when choosing military targets to attack. Bad actions target civilian populations (directly or indirectly).

Justify my war

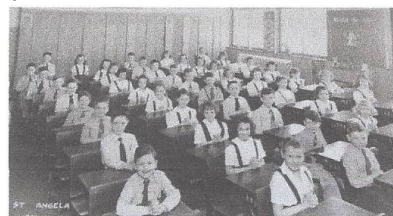
Just War may have been repudiated in 2016 by the Catholic Church but many still use the tenets to justify war and ... there are many other cultural ways of sanctifying war (Jihad, Holy War, Race Theory).

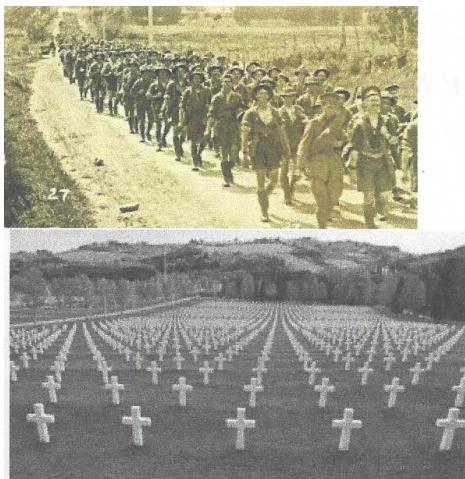
- In the Western Tradition, Just War Doctrine made the act of war both acceptable and civilized.
- Acts of aggression considered illegal and immoral in all human societies, when sanctioned by states, in accordance to Just War Theory are considered permitted and legitimate.

Educating for WAR (VIOLENCE)

Foucault (1977) imagined that violence was a form of power put into action, a panopticon – a social form that acts to 'disindividualize' and exercise control. Foucault saw power as an extension of the 'anatomy' of bureaucracy in that modern 'disciplinary' society is a mechanism that employs a variety of 'epistemes' or discursive formulations that normalize social control.

The big picture...





In each of these structures persons are disindividuated and become units controlled by a central 'eye.' Representing Foucault's Panopticon humans become segments of action without personal identity or agency. This automatonization of humans is a form of violence that is enmeshed in many . cultural structures (many shared Symbolic Landscapes) including education systems. The same logic of schooling is applied in the logic of militarism, obey, comply and work for a purpose 'given' to you by others.

Propaganda is a form of communications

concerned with influencing its audience, it is not neutral

- Propaganda is used to disindividuate and dehumanize the 'other.'
- Germans in WWI
- Japanese in WWII
- Genocide in Rwanda
- Propaganda is highly gendered and normally conforms to gendered nationalism standards as in 'real men' protect their country the 'weak' and 'helpless' women and kids.

Over 86 million people died in war in the 20th century ... most of us can name multiple instances of war.

Is teaching about war a kind of propaganda?

- Is teaching about war a way of camouflaging violence?
- Does teaching about war make violence permissible?
- If war education normalizes war doesn't war education normalize violence?

War is legitimized VIOLENCE

Educational content that does not problematize violence (WAR) legitimizes violence.



Founding Director NCPCS receives international award

Congratulations to Professor Kevin Clements who has been named by Transcend Media Service as one of 100 Living Peace and Justice Leaders. This is the 3rd list of such living legends that has been named by Transcend, a service that focuses on solutions-oriented peace journalism. In the words of Anthony J Marsella and Kathleen Malley-Morrison who compiled the list:

Peace and justice advocates and activists, across time, are testimony to the enduring human spirit to resist oppression, to claim liberty, and to endure, even when the costs are life. Individuals recognized on List 1, List 2, and now List 3 are part of the tradition of resistance to oppression, and the promotion of peace and justice.

continued from p 2

research interests is the hope and belief that the Centre's work will contribute to a growth in compassion, understanding and humanity, from the individual to a global scale.

We are proud to see students who, in addition to the demands of their research programme, are managing to write for local media and present their work to audiences around the country. Special mention must be made of doctoral candidate Robbie Francis, who runs her own charitable foundation. The Lucy Foundation is an organisation committed to empowering people with disabilities through environmentally, economically and ethically sustainable trade. The first project in Pluma

Hidalgo, southwestern Mexico, works with local families to increase the quality and yield of their coffee crops. Robbie's speaking engagements and conference attendances are too numerous to mention, but recent highlights include being named Entrepreneur of the Year at the 2017 Attitude Awards, and being listed as one of ten new women in business in New Zealand who are making an impact.

With such amazing people to work with who are producing research that really does make a difference to the lives of people all over the globe, I feel very proud and privileged to be the current Director of the Centre.

Prince of Peace,

we pray for a peace that the world cannot give. You showed us what real peace meant to you by dying on the cross for us.

You call us to take up that cross and follow you, not as peaceful people but as peace-makers, peace-creators.

Creating peace means action and sacrifice. Creating peace means loving beyond all measure. Lord Jesus, re-create your life-giving peace in us, so that we can make your peace real in the world.

from *Prayers for Peace* by Meg Hartfield

From the Secretary

Keeping Up To Date

Most people receive our APF newsletter electronically, some prefer printed copies, and some even like a spare to give away.

Please let the secretary know if you want to change the way you receive your newsletter, or the number of printed copies you would like.

Also, please update the secretary if your email or postal address changes, or if you know of the death of any APF members.

Many thanks, Indrea Alexander,
apfnzsecretary@gmail.com

Anglican Pacifist Fellowship New Zealand Branch

www.converge.org.nz/pma/apf or www.anglicanpeacemaker.org.uk

Protector: The Most Revd Philip Richardson

Chairman: Revd Dr Jonathan Hartfield, email <ilesha@xtra.co.nz>

Secretary: Revd Indrea Alexander, email <apfnzsecretary@gmail.com>

Treasurer: Revd Mary Davies, email <marydavies1934@gmail.com>

Newsletter Editor: Pat Barfoot, email <barfoots@xtra.co.nz>

Members are invited to submit copy for publication in our newsletter. Please email it to the editor.