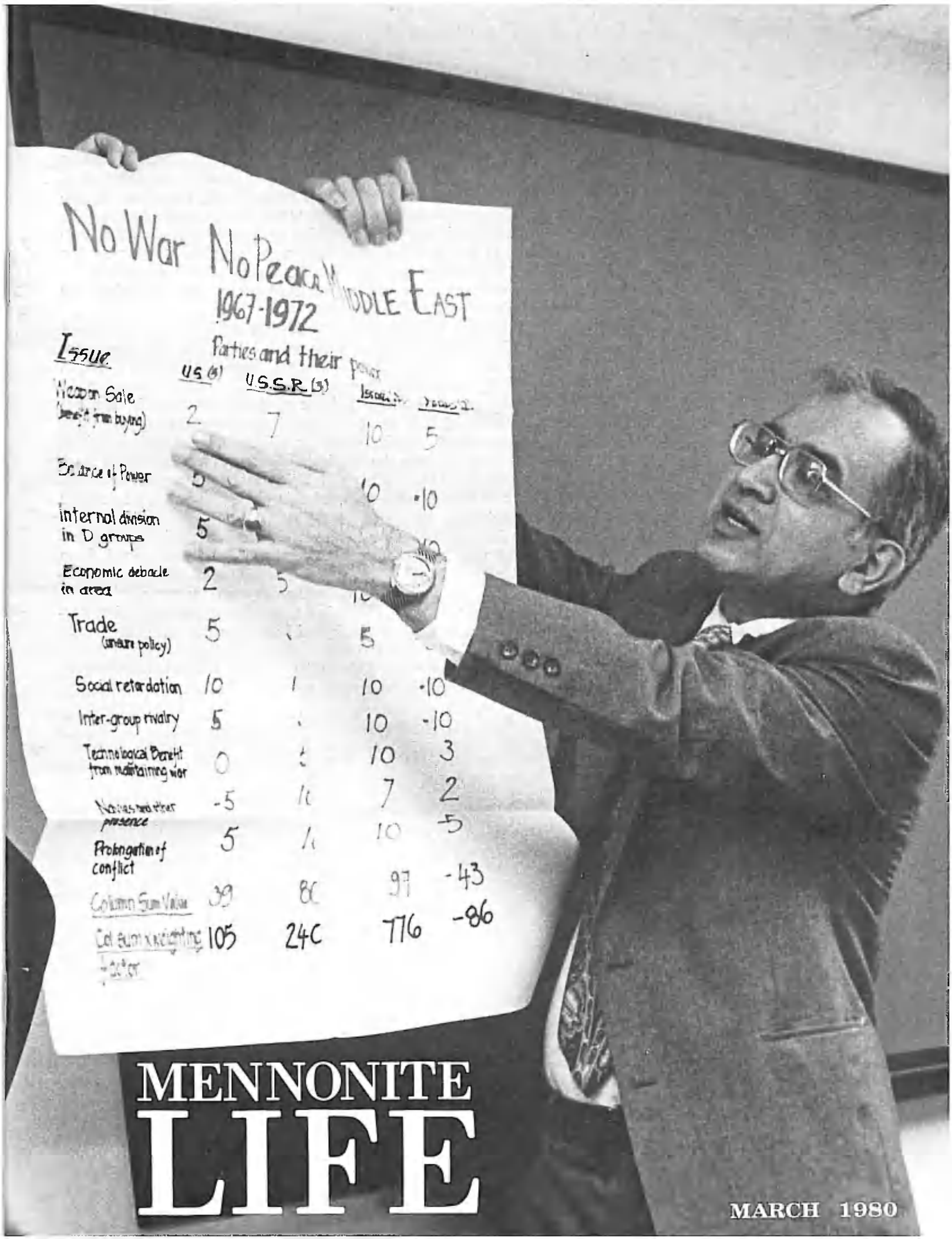

MENNONITE LIFE

MARCH 1980

In this Issue

Jim Longacre, Chairman of the Mennonite Central Committee Peace Section, recently suggested that it is time for an updating of Mennonite understandings of the issues of war, peace and appropriate responses to militarism. The world has changed. As the shift from horse and buggy transportation to the age of high-speed automobiles has changed the consequences of drunken driving, so has military technology transformed the nature and consequences of modern warfare. How can a people of peace arm themselves for meaningful witness in these times?

In this issue *Mennonite Life* highlights some new dimensions of the ongoing Anabaptist-Mennonite peacemaking concern. The years since the Vietnam War have seen some significant developments in the field of peace studies. A new academic discipline is emerging. As William Keeney and Duane Friesen suggest in their articles, peace studies is evolving a set of distinctive approaches and concepts which have broad applicability for conflict resolution and which have been brought into the curricula of many North American Mennonite colleges. The Keeney and Friesen articles are an excellent summary of the current state of this discipline and its relevance to Mennonites.

Cornelia Lehn's article on peace stories is a reminder that one important way our peacemaking heritage has been passed from generation to generation is through the telling of tales. Our imaginations have been assaulted, more than enough, by war stories, war movies and war heroes. Cornelia's new book of peace stories, currently being published by Faith and Life Press, is a step to redress this balance.

The annual *Mennonite Life* bibliography of recent publications on Anabaptist-Mennonite topics will appear in the June issue.

MENNONITE LIFE

March 1980 Vol. 35 No. 1

Front Cover

Thomas L. Saaty, speaker in the Bethel College Peace Lecture Series, January, 1979. Dr. Saaty is Professor of Operations Research and Systems Sciences at the University of Pennsylvania, and has served as a research scientist on negotiation for the Arms Control and Disarmament Agency. Photo by Jim Harder.

Back Cover

Landscape at Spanish Lookout, Belize. See article p. 19. Photo by Howard Snider.

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New Perspectives on Peacemaking

by William Keeney

Mennonites have had their share of conflicts in their history. They came into existence in the sixteenth century in the midst of a widespread and major conflict. The story of martyrdom and migrations because of external conflicts and church splits internally attest to an ongoing experience of conflicts. Not all the conflicts were resolved satisfactorily.

The conflicts have occurred despite the Mennonite commitment to peace and nonresistance. And not all the conflict can be attributed to a hostile world. It is true that the Mennonites have not normally resorted to physical violence, and when they have, as in the *Selbstschutz* in Russia during the Revolution following World War II, it has been a source of embarrassment to most Mennonites. But Mennonites have violated persons in other ways at times and are uneasy with that history as well. It seems to belie the Mennonite commitment to nonresistance and peace.

Since World War II a growing number of people and groups have had interest in a science of peace and conflict resolution research. Mennonites are not in the forefront of this movement. Particularly through the peace studies program of the colleges, some Mennonites have gained an awareness of the emerging peace research movement and are trying to understand how it can help improve Mennonite peacemaking.

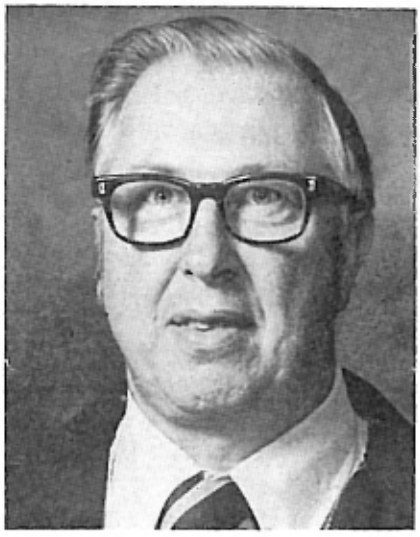
Stages of Peace Research

Kenneth Boulding in his book *Stable Peace* identifies three stages in peace research.[1] The first stage was that of folk knowledge. It had rapid feedback of information but was limited in scope both geographically and in time. Thus its knowledge is not very widespread or extensive.

A second stage is that of literary knowledge. It is much more extensive because it draws on literature from many times and places. It loses some in accuracy because it does not get as much direct or immediate feedback as folk knowledge does. It strives, then, for internal consistency.

The third stage is the production of scientific knowledge. It tries to retain the scope of literary knowledge by using large systems beyond personal experience and tries to retain the immediacy of feedback in folk knowledge by careful and instrumental observation, continuous records, experiments and logical mathematics.

Some differences between folk knowledge understanding of conflict resolution and that of scientific research may help in improving our ability to cope with conflict. What is presented can, of course, only be sketchy and suggestive of the rich body of knowledge arising from scientific research. We should probably avoid the mistake of implying that the recent advances in scientific research in some way says that



William Keeney

earlier peacemakers were inept or stupid. Indeed, out of a love and compassion many operating out of folk wisdom and literary research intuitively grasped the realities of the situation and achieved reconciliation in complex and difficult conflicts.

Folk Knowledge and Scientific Peace Research

One of the first differences one becomes aware of in reading the peace science research is that conflict is not assumed to be bad. Rather, it is normal in a world of limited resources and competing needs and desires of people. Folk wisdom tends to assume conflict is

wrong and to be avoided. Peace science research tends to view a conflict as bad when it has destructive outcomes. It can be used creatively and is good when it has constructive outcomes. In fact, at times it is necessary to raise the level of conflict to achieve justice and create a better situation. Perhaps Jesus' "cleansing of the temple" is an example of the need to heighten the conflict to move to a new level of understanding of the meaning of true worship.

A second difference may be in the understanding of the roles that persons play in the course of a conflict. Folk wisdom currently tends to assume that the role of a peacemaker is that of an impartial umpire or referee who mediates between parties to a conflict. Peace science research identifies a variety of roles which may depend on the stage the conflict is in and the position of the actor.

Adam Curle, a British Quaker, has proposed that conflicts run through several stages which can be identified. He calls the first stage the Research Stage. It is the information gathering phase. A peacemaker will try to know the realities of the situation as fully and accurately as possible.

The second stage is that of Conciliation. In that stage attempts are made to change attitudes so that parties are ready to seek an agreement. Curle identifies two further activities that may be considered as a subset of Conciliation. The first he calls Education. It is sometimes called "Conscientization," or raising the awareness of persons about the injustices in the situation. Sometimes it is the oppressors who are unaware of the injustices they are doing. Making them aware may make them ready to work at agreement. Sometimes the oppressed are unaware of their situation and need to become active in seeking justice.

The second subset might be called Empowerment. It works at overcoming the imbalance of power between the oppressed and oppressor. An agreement imposed by force is not a resolution of the conflict but a postponement. It is at this level that violence may be used as the attempt to gain power over the other party.

The research into nonviolence has helped point to ways to exercise power in other than destructive ways. Persons such as Gene Sharp and many of the Gandhian peace research institutes have shown both the diversity of techniques and the power people can exercise nonviolently. Because nonviolence requires broad participation of people and because attitudes of respect are needed to be successful, it tends to work for justice for all.

The third stage is that of Bargaining or Negotiation. It occurs when the parties are ready to seek agreement. Bargaining tends to suggest a trading of interests to get as much as possible out of the other party. Negotiating tends to look more for the best interests of all the parties.

The final stage is that of Peacemaking. It is a process of creating the conditions which allow for the fulfillment of the highest possibilities of all the persons involved. That is a goal sought constantly rather than a condition arrived at and kept.

One attempt to define the roles more in detail is that of James Laue and the Center for Community and Crises, now at the University of Missouri, St. Louis campus.[2] James Laue identifies five roles. The first is the activist who usually is a partisan and helps to raise awareness of injustice which needs to be set right. An activist is usually engaged in consciousness raising and in trying to overcome imbalances of power.

The second is an advocate who usually is outside the parties to the conflict but identifies with one of the parties, normally because of sympathy with the victims of injustice. The person may have some contact with other parties than the one suffering injustice and may help to communicate the concern. The advocate may work to legitimize the party suffering injustice and may help to empower the oppressed group so that the other party(ies) may be ready to seek a resolution of the conflict. Advocates are usually active in the conciliation stage, especially in working at imbalances of power by access to resources outside the oppressed party.

The third role is that of a mediator. This is the role more often identified as a peacemaker traditionally. The mediator is usually from outside any party in the conflict and has a measure of trust from all the parties. Contrary to some folk wisdom concepts, the mediator should not be just neutral. The person should always be partial for justice. Indeed, the mediator may need to step out of that role and become an advocate if one party has the power and is only seeking to impose a solution which will perpetuate injustice. A mediator is most often active in the Bargaining or Negotiating stage.

A fourth role is that of an enforcer. Normally the police, the courts, or some similar legal authority is thought of as the enforcer. More recently other types of enforcers are identified. Mennonite Disaster Service workers who are present and know when some groups are discriminated against in distribution of benefits to disaster victims may become enforcers because they report the inequities. Trained observers are used effectively in some conflicts to maintain agreements. Their only power is careful, accurate, and full reporting of facts about what is happening. These actors are usually engaged in the peacemaking stage after bargaining or negotiating.

A fifth role is that of the researcher. It is unclear as to whether the term is used only for those who more or less stand outside the conflict and study the process in an attempt to gain more insight into the dynamics of the conflict process, or whether they are the persons who gather the information needed in the early stages of the conflict so that the realities of the situation are clarified and known, or whether they may be in part enforcers as described above because they seek out the facts and report them. Likely the research role includes all three and feeds into all the other roles.

While some of the roles are almost mutually exclusive—it is very

difficult for an activist to become a mediator—the same person may shift roles and may do different functions at different times in the conflict. Awareness of the nature of the different roles may help the peacemaker work more effectively and with less confusion in a conflict process.

Another difference between a folk wisdom approach and peace research is the meaning of peace itself. Folk wisdom tends to view peace as a single meaning, a quiescent state. Peace science views peace as an on-going process more than a state at which one arrives. A peaceful situation is one in which people and groups are free to realize their full potential. It is not a static condition suggested by the cemetery epitaph "rest in peace," but is a vital process enabling persons to realize their highest possibilities. Thus peace has multiple meanings.

Christians particularly would see peace as the consequence of reconciliation. Others see peace arrived at in many different ways, some of which would be unacceptable in a Christian sense as Mennonites understand it. The ways of achieving peace range over a wide scope of possibilities. An extreme which Mennonites reject is by elimination of the opposition whereby unity is realized. A similar but less violent way may be by domination. Mennonites generally reject this also, particularly if physical force is the means used. They might be less sure if it is by psychological or social pressures.

Some other ways of achieving peace are by persons or groups being threatened by some greater danger, either internally or externally. Internally it might be by the fear of chaos which would prevent persons or groups from functioning. Externally it may be by some new group, or some threat from nature such as flood, drought, a hurricane, or similar disaster. Some call this a peace arrived at by seeking a "superordinate goal," or higher goal which causes persons to put aside the conflict over less important goals.

A peace can be made by dissociating the parties so that they are not in touch with each other. This can be done by geographic separation, as when the Anabaptists in the sixteenth century removed themselves to the isolation of the mountains in Switzerland, the marshy areas of the Netherlands, or to distant lands. It can also be done socially, as in segregation of races in South Africa or in the history of the blacks after the Civil War. Yet another way is to erect barriers between them, as the peacekeeping forces in Cyprus or the Sinai keep peoples apart.

Still other ways would be to seek a trade-off of benefits or a compromise. A trade-off is when one party gives up a benefit to the other person in return for a more valued goal. A compromise is when both parties give up some benefits to meet somewhere between the greatest desire each would have.

Trade-offs and compromise may be involved in conciliation where persons agree no longer to have a conflict even though they may not be in full agreement. Usually the agreement is embodied in some form of a contract between them to which they mutually agree. That is not full reconciliation as understood in the Christian sense. Reconciliation is a form of unity of understanding and purpose so that the conflict is overcome.

The extremes from the unity of elimination of opponents to the unity of reconciliation of opponents may be viewed as the extreme of peace by coercion to a peace by voluntarism. Peace science research generally is interested in moving conflicts down the scale from that of coercion to that of voluntarism. Many peacemakers woud assume that a coerced "peace" is still an unpeaceful situation which only postpones the open conflict, and may very well increase the danger of destructive conflict because of the postponement.

Still another difference between conventional folk wisdom and peace science knowledge would be on the views as to how peacemakers get that way. Folk wisdom tends to see peacemaking either as a gift which one has or does not have, or that it arises from a commitment and an attitude of goodwill. Peace science would generally acknowledge that right attitudes and a commitment to peacemaking are helpful preconditions for being peacemakers. A technology of peacemaking can help persons intervene in conflicts more successfully to make the outcome creative. One can be trained to perform some of the tasks better with a knowledge of the conflict process and training by exercising some skills which are needed in the various roles.

Peace science has developed what is called "game theory" which researchers have tested to show how people are likely to react in conflict situations. Out of the findings, one is better able to know how people will react in complex conflict situations. One example of such research is the study of what is called the Prisoners' Dilemma. Two prisoners are held. They have committed a crime, but the evidence is not sufficient to convict them fully. They are held separately and are questioned by the authorities and made offers. If the evidence is sufficient, they may get ten years. If neither of the prisoners confesses, they will get five years. If one turns state evidence, that one would get only one year. Will they trust the other not to turn state evidence, or will one seek the shortest term at the expense of the other? Two five-year terms is ten years, but a one and a ten will be a higher total between them. The study of people's reactions teaches us that when they play the game in simulation it helps to know how people most likely will react in a real situation.

Other "tools" are available for analysis of conflicts of differing types from interpersonal to international conflicts. The situation usually does not run exactly identical to "textbook" descriptions. Having an awareness of the various methods of analysis and the ways to respond to different kinds and the stages of a conflict expands the range of choices a peacemaker can make and helps persons know why they are making the choices.

Conclusion

Mennonites have a record as one

of the Historic Peace Churches. It is characterized by little participation in violence and a readiness to suffer rather than inflict harm to others. Mennonites have also refused to participate in war (at least as far as the official position is concerned) and to serve in the military.

Mennonites have less experience in trying to prevent wars from happening or in intervening in the conflicts of other parties to resolve conflicts creatively and constructively. The attempt of MCC Peace Section to launch a Mennonite Conciliation Service is one sign of some change to a more positive and active role in peacemaking among parties outside our own circles.

Mennonites can translate their commitment to peace into practical ways of serving others when they reduce the evils and harm done by the violent resolution of conflicts. Mennonites would do well to support the further study and research being done by such agencies as the Consortium on Peace Research, Education, and Development; the Canadian Peace Research Institute; and, if it materializes, the proposed National Peace Academy.

Rodrigo Corazo, President of the Republic of Costa Rica, in a speech on September 27, 1978, to the General Assembly of the United Nations proposing the starting of a University of Peace said, "Peace is not merely a matter of noble sentiments. It requires, by the very nature, some measure of precise and diversified knowledge, both theoretical and practical."

Mennonites have instilled in them "noble sentiments" about peace. They can profit by tapping the growing fund of resources garnered by peace science research to obtain "some measure of precise and diversified knowledge, both theoretical and practical" to do an even better job of being peacemakers who are called children of God.

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[1]CF Kenneth E. Boulding, *Stable Peace*. Austin, Tex.: University of Texas Press, 1978. pp. 124-127.

[2]CF James Laue, "Conflict Resolution: A Challenge to the Church" *engage/social action forum—43*. pp. 11-12.

William Keeney is the Director of the Consortium on Peace Research, Education and Development (COPRED), with offices on the campus of Bethel College. He also teaches in the Peace Studies Department at Bethel.

RACHEL WEEPS FOR HER CHILDREN

I was immaculately conceived
from a single atom.
Wise men and astrologers
attended my birth.
In the desert they resisted
the temptation to feed
the hungry.
"Men do not live by bread alone,"
they remembered.

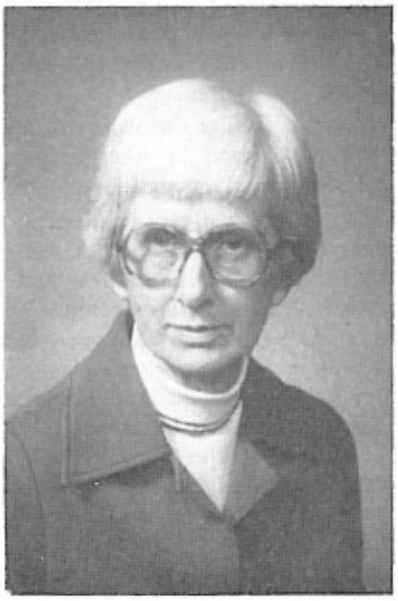
After Nagasaki and Hiroshima
I heard Rachel, her voice
muted now, bitterly
weep for her children.
She refused to be comforted.
They were dead.

We do not need to be comforted.
You are not dead.
I will not be crucified.

Elmer F. Suderman

Stories of Peace for Children

by Cornelia Lehn



Cornelia Lehn

Introduction

"Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (Jn. 14:27).

Thus spoke Jesus shortly before His violent death. If we, His followers, want to accept His gift, it seems we need to realize that the peace Christ gives is different from the peace the world advertises. In accepting the peace of Christ, we accept a way of life that can be very dangerous and frightening.

We want our children to follow the Prince of Peace. How will they learn to know Him? How will they learn to love Him? How will they learn to follow Him in such a way that their hearts are not troubled nor afraid but kept safe in the joy and strength of Christ's peace?

Remembering the Past

First of all, we need to remember what God has done. Our children need to learn to remember. We all need to remember in order to grasp the length and breadth and depth of peace which is none other than Christ's love healing our brokenness and binding us to the Father and to each other.

We need to remember the great acts of God in our behalf—the Story of Salvation. And so we tell the story over and over again, even as it has been told since the human race can remember: "In the beginning God created the heavens and earth . . . ;" "Then God said to Noah and to his sons with him, 'Behold, I establish my covenant with you and your descendants after you . . .'"; "Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel out of Egypt . . .'"; and finally, the climax, "to you is born this day in the city of David a Savior, who is Christ the Lord." The community of faith told the children in its midst what its people knew about God and what He had done for them.

This is what *we* want to do. We want to tell the children in our midst the story of God's acts in history. God himself asks us to do this as we hear in the story of Joshua. "The Lord said to Joshua . . . when your children ask in time to come 'What do those stones means to you?' Then you shall tell them . . ." (Joshua 4:1, 6, 7).

When your children ask . . . then you shall tell them. Here is the readiness concept. When your children are curious about some of the teachings and activities of the church, then tell them. It is the best moment. And a story is the best method. For instance, "Why are you writing letters to the government to bring about justice? Why are you refusing to pay taxes for war? Why are you sitting on the train tracks to protest nuclear armaments? What good does it do?" Then here is a story:

What Can One Person Accomplish?

Telemachus was a monk who lived in Asia Minor about the year 400 A.D. During his life the gladiatorial games were very popular. The gladiators were usually slaves or political prisoners who were condemned to fight each other unto death for the amusement of the crowd. People were fascinated by the sight of spurting blood.

Telemachus was very much disturbed that the Christian Emperor Honorius sponsored these games and that so many people who called themselves Christians went to see them. What could be farther from the Spirit of Christ than the horrible cruelty of the gladiatorial games? The church was opposed to the games and spoke out against them, but most people would not listen.

"When your children ask . . . then tell them." Photo by Thom Tyson. From To Tell of Gideon: The Art of Storytelling in the Church *by John and Mary Harrell, Box 9006, Berkeley, CA 94709.*

Telemachus realized that talking about this evil was not enough. It was time to do something. But what could he accomplish—one lone monk against the whole Roman empire? He was unknown. He had no power. And the games had been entrenched in Roman life for centuries. Nothing that he could possibly do would ever make a difference.

For a long time Telemachus agonized about the problem. Finally he could not live with himself any longer. For the integrity of his own soul he decided to obey Christ's Spirit within him regardless of the consequences. He set out for Rome.

When Telemachus entered the city, the people he met had gone mad with excitement. "To the colosseum! To the colosseum! The games are about to begin!"

Telemachus followed the crowd. Soon he was seated among all the other people. Far away in a special place he saw the emperor.

The gladiators came out into the center of the arena. Everybody was tense. Everybody was quiet. Now the two strong young men drew their swords. The fight was on! One of them would probably die in a few minutes. Who would it be?

But just at that moment, Telemachus rose from his seat and ran into the arena. He held high the cross of Christ and threw himself between the two combatants.

"In the name of our Master," he cried, "stop fighting!"

The two men hesitated. Nothing like this had ever happened before. They did not quite know what to do.

But the spectators were furious.

Telemachus had robbed them of their anticipated entertainment! They yelled wildly and stampeded toward the center of the arena. They became a mob. With sticks and stones they beat Telemachus to death.

Far down there in the arena lay the little battered body of the monk. Suddenly the mob grew quiet. A feeling of revulsion at what they had done swept over them. Emperor Honorious rose and left the colosseum. The people followed him. Abruptly the games were over.

Honorius sensed the mood of the crowd and took this opportunity to issue an edict forbidding all future gladiatorial games.

So it was that in about the year 404 A.D. through the efforts of one individual, all gladiatorial games ceased.

There are many, many stories like this that we need to remember.

Our libraries are full of them. Our Peace and Social Concerns Committee had given me the assignment to search for peace stories. I very soon came upon stories from the first century. There was one that Josephus mentions about Pilate and the Jews which I had never heard before. There was another one in a book called *Early Christian Attitudes to War* by C. John Cadoux. It was told by Clement of Alexandria about the Apostle John. Then I found a story about Servitor in the second century and a story about Maximilianus in the third. From then on my project took on a life of its own and the book of peace stories became a trek through the centuries. I met Bishop Ambrose of Milan and St. Patrick of Ireland and Francis of Assisi. I agonized with Michael Sattler and Menno Simons and Elizabeth Dirks in the 16th century and wept with Seth Loflin during the Civil War. Remembering is indeed vigorous spiritual exercise.

Living in the Present

But in order to follow the Prince of Peace we need to do more than remember. Christ said, "I came that they may have life, and have it abundantly" (Jn. 10:10). We need to live. We need to live in the present and we need to live in the power of the risen Christ.

Jesus often used stories about everyday living. A man loses a sheep, a woman loses a coin, a father loses a son. Or "A man was going down from Jerusalem to Jericho, and he fell among robbers" (Lk. 10:30). These stories are very brief and simple. Any child can understand them. And yet they are so deep that no one has exhausted their meaning. Over the centuries they have retained their power. They are never outdated. Since human nature remains the same, the stories seem to rise out of the experiences, the deep inner longings, and the fears and struggles of each new generation. A good story is always contemporary because it points beyond itself as something universal and ageless. That is why we are all so fascinated by stories.

If we could only tell stories like Jesus did! That we cannot do, but we too can take incidents out of our everyday lives and create a story that points beyond itself.

I recently heard a man, now over 80, tell the following story. He told it about himself in the first person and he told it in Low German. He did not want his name used and so the name is fictitious and I have retold it in the third person.

Wise as Solomon

Peter Janzen had just been baptized. He was twenty years old, and he wondered what kind of work the Lord would have for him. He did not have long to wait. The first assignment God gave him was a most interesting one.

Peter's father, who was a minister, had to go on a longer trip, and so his wife accompanied him. Peter was left alone to mind the farm. The Janzens lived in a Mennonite village in Russia and the story happened in 1913.

One day Peter saw a carriage drawn by brown horses come up the driveway. It stopped in front of their door. In the carriage sat a man and his wife. The woman, a pert little thing with a white kerchief tied at the back of her head, jumped down from the carriage.

When Peter came out, she said, "Good morning!"

"Good morning," Peter responded.

"Is your father at home?" she asked.

"No," said Peter. "He is on a trip."

"When will he be back?"

"I don't know," said Peter. "Probably next week sometime."

"Thank you," said the woman, got back into the carriage, and, together with her husband, drove away again.

Pretty soon a carriage drawn by black horses came up the driveway. In it again sat a man and his wife. When the carriage stopped, the woman, also a white kerchief on her head, jumped off and came to the door.

"Good morning," she said.

"Good morning," Peter responded.

"Is your father at home?" asked this woman also.

"No," said Peter. "He is on a trip."

"When will he be back?" asked the woman.

"I don't know," said Peter. "Probably next week sometime."

"Thank you," said the woman, got back into the carriage, and, together with her husband, drove off.

On Monday of the next week, Peter suddenly saw Carriage No. 1 with the brown horses, come up the driveway again. As before, the pert little woman with the white kerchief on her head jumped off and came to the door.

"Good morning!" she said.

"Good morning!" Peter responded.

"Is your father at home now?" she asked.

"No, he isn't back yet," answered Peter.

"When will he come?" she asked.

"I don't know," said Peter. "Maybe on Wednesday."

"Thank you," said the woman, got into the carriage, and, together with her husband, drove off again.

Peter looked out of the window. Sure enough, it did not take too long before Carriage No. 2 with the black horses came up the driveway. As before, the woman jumped off the carriage and came to the door.

"Good morning!" she said.

"Good morning!" Peter responded.

"Is your father at home now?" she asked, even as the woman in Carriage No. 1 had done.

"No," replied Peter. "he isn't back yet."

"When will he come?" she asked.

"I don't know," said Peter. "Maybe on Wednesday."

"Thank you," said the woman, got back into the carriage, and, together with her husband, drove off.

When Wednesday came, Peter's parents had still not come home.

But Carriage No. 1 soon turn-

ed into their driveway again. The pert little woman in the white kerchief jumped off the carriage and came to the door.

"Has your father come home?" she asked.

"No," said Peter. "He isn't back yet."

"Then I will tell *you* my problem," she said.

"Oh, no!" exclaimed Peter. "I wouldn't do that if I were you. I am very young and don't know much."

"But you are a minister's son. You will know what to do."

Not knowing how to turn them away, Peter asked the couple into the living room where his father usually counseled with the members of his congregation.

"This spring," began the woman, "one of our neighbor's hens came into our yard and layed twelve eggs under the hedge. As you know, eggs in our village always belong to the yard where they are found. In due time the hen sat on the eggs and hatched twelve chicks—on our side of the fence, mind you! My neighbor, though, says those chicks belong to her! What do *you* say?" The little woman stemmed her arms in her sides defiantly. "Whose chicks are they?"

"Hmm," said Peter. "Hmmm!" His mind went into high gear and his eyes began to twinkle.

"I would suggest," he said very seriously, "that you kill the hen, cook chicken noodle soup out of it, and ask your neighbors for supper. As for the chicks—you can divide them evenly. Give six to your neighbor and keep six."

"Come, Mother," said the woman's husband. "The matter is settled. We shall go home now."

With that, the man and his wife climbed back into their carriage and drove away.

A little later, as on the previous days, Carriage No. 2 came up the driveway. The woman jumped off the carriage and came to the door.

"Has your father come home?" she asked.

"No," said Peter. "He isn't back yet."

"Then I will tell *you* my problem," said this woman also.

"Oh, no, no!" exclaimed Peter. "I wouldn't do that if I were you. I am very young and don't know much."

"But you are a minister's son and will know what to do," said the woman.

Peter asked the couple into the living room. They all sat down.

"This spring," began the woman, "one of my hens happened to stray into the neighbor's yard. She layed twelve eggs there and later hatched them. Now my neighbor says the twelve chicks are hers. I say they are mine." The woman's eyes were flashing dangerously. "Tell me, whose chicks are they?"

"Well," said Peter, "a little while ago your neighbor was here and told me of this problem with the chicks. I suggested to her that she kill the hen, cook chicken noodle soup, and ask you for supper so you could eat it together. Then you could divide the chicks evenly. She could have six and you should have six. Apparently that is what they are going to do."

"Good!" said the woman's husband. "Come, Mother, the matter is settled. Let us go home."

With that the man and his wife got into the carriage and drove away.

Peter's parents came home the next day. Some time later Peter saw his mother looking at him with a peculiar expression on her face. Her lips were twitching!

"Why are you looking at me that way?" asked Peter. "What have I done now?"

"Oh, nothing," said his mother laughing. "But do you know what the people in the village are saying about you?"

"No," said Peter.

"They say you are as wise as Solomon!"

Does the story need to be expounded on? Does it need a moral tacked on at the end? Surely, we have heard and understood. Our souls have been refreshed to go and do likewise.

There are people all over the world who are experiencing and living the peace that passes all understanding. I was fascinated by stories from India and China and Japan; stories that happened in South America, and stories that came out of the Mau Mau rebellion in Africa. Some of them sound like the Book of Acts. The Spirit of God is still powerful among us.

Hope for the Future

We need to remember the past and we need to live our faith in the present. But there is also the future. In the midst of the turmoil and conflict and fear of the present age, our children need to be saturated with the eternal hope of the children of God. There will come a day when we shall hear the proclamation, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). God is still in control of history and is at work to bring everything to a glorious conclusion.

On a more personal level, we know that Jesus said, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (Jn. 14:1-4).

That reminds me of the story that is in the *Foundation Series Story Collection*. It goes something like this:

Communion

During the year 1938, in a prison in Russia about 250 miserable men were herded together in one small cell.

David Braun was one of them. Soon he became especially aware of a Greek Orthodox priest in their midst. The old man had been thrown into prison because of his faith. His peaceful radiant face made him stand out in that awful place like a candle in the dark. You couldn't miss him.

It was probably because of this that he became the target for the

sarcastic and blasphemous remarks of two of the prisoners. They were continually harassing him. They bumped into him. They mistreated him. They mocked everything that was holy to him. But always the priest remained gentle and patient.

One day David received a food parcel from his wife. When people are constantly hungry, a food parcel is something that can't be described—it has to be experienced. David opened the parcel! As he looked up, he saw the old priest looking at his bread with longing eyes.

David broke off a piece and gave it to him. To his amazement the priest took the bread—broke it—and gave it—to his two tormentors.

"My friend," said David, "you are hungry. Why did you not eat the bread yourself?"

"Let me be, brother," he answered. "They need it more than I. Soon I will go home to my Lord. Don't be angry with me."

Soon after that he died. But never again in this cell did David hear mockery and blasphemy. The old priest, a true servant of the Lord, had fulfilled his commission.

"Soon I will go home to my Lord." Struggling through the storm of life, we can already see the lights of home. We are almost there.

Conclusion

There are stories of remembering, there are stories for living, there are stories to give us hope. Storytellers will take them wherever they find them and weave them into their own experiences, giving them new life so that children will grow up, strong and unafraid, to follow in the footsteps of the Prince of Peace.

Cornelia Lehn is the Director of Children's Education of the General Conference Mennonite Church. The stories in this article will appear in her book, Peace Be With You, *Faith and Life Press, 1980. Used here by permission.*

BEFORE I PREACH

This is how it is at the church where I preach:
The pulpit faces west like the pioneers who came
from Wisconsin over one hundred years ago.
I stand still awhile before I preach and look
at the congregation. They are few but friendly.
I smile and begin the sermon typed double-spaced
on four by six cards. I like to know where I'm going.
So did the pioneers who kept their eye on the North Star,
as I keep mine on the cards. But soon I start zigzagging
around, turning up a new idea or story I hadn't thought
of before. The congregation follows my uncertain path
and helps me find my way if I get lost.
I do, but together we walk our crooked way to God.

Peace Studies: Mennonite Colleges in the North American Context

by Duane K. Friesen

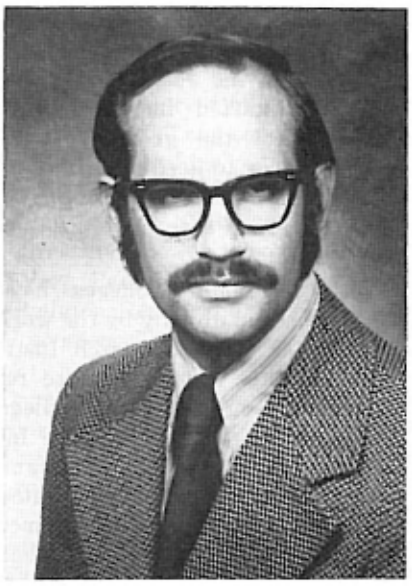
The North American Context[1]

The peace studies movement in colleges and universities is now about thirteen or fourteen years old. Other than the program at Manchester College (Church of the Brethren), which was established in 1948, before 1966-67 there was no systematic curricular effort to develop integrated programs in peace studies. To be sure, one could find in many college and university catalogs scattered courses on violence and nonviolence, war and peace, or conflict resolution. But since about 1966-67 there has developed a curricular focus around the concept of "peace studies," a focus which encourages disciplined and sustained reflection upon a particular problem area. The growth of peace studies is comparable to the recent growth of other problem centered curricular foci such as women studies, black studies, environmental studies, and urban studies.

The peace research and peace studies movement is a world-wide phenomenon at both the graduate and undergraduate levels. The momentum for this development has come primarily from three sources: a peace movement of people outside the normal political bureaucracy, the scholarly activity of peace research, and the value based peace testimony of religious communities.

Since especially the late 19th and early 20th century a peace movement has been growing throughout the world. The Women's International League for Peace and Freedom (founded in 1915), the Fellowship of Reconciliation (founded in 1915) and the War Resisters League (founded in 1923) reflect this growing peace movement. The nonviolent campaigns of Gandhi and Martin Luther King have significantly galvanized the commitments of many ordinary people to peace and justice. In the United States this movement climaxed during the time of the Vietnam War. One example of the direct connection between events related to the Vietnam War and the establishment of programs of peace studies can be seen at Kent State University, where the Center for Peaceful Change was established as a living memorial to the four students who were killed by Ohio National Guard troops in 1970.

The existence of a long tradition of study and research of peace also provided a background for the establishment of peace studies programs. The large collection of books in the *Garland Library of War and Peace* reveals that there has been a long history of research on the problems of war and peace.[2] Though the term "peace research" only came into general use in the 1960's, as an activity it began in the 19th and early 20th centuries. This is another major stimulus for the establishment of peace education programs. Some persons who were influential



Duane K. Friesen

in the peace research field prior to and between the World Wars were Quincy Wright, Lewis Richardson and Pitirim Sorokin. Hans Morgenthau has described the kind of research which led to the development of the special interdisciplinary field of international relations:

> With the end of the First World War there began what can be properly called the age of the scientific approach to international affairs.... Preceded by the Hague conferences and hundreds of private peace congresses, the governments themselves embarked on a

> program of feverish activity, whose extent was unprecedented in all recorded history, with the purpose of solving all international problems through scientific methods. The governments, the League of Nations, and private groups vied with each other in organizing international conferences, in encouraging teaching and research, and in publishing hundreds of volumes to cure the ills of humanity in a scientific way.[3]

World War II and the ensuing cold war temporarily set back the peace research movement, but the movement has grown by leaps and bounds in the last several decades. By 1971 there were about 150 institutions in forty countries engaged in peace-related research. The existence of journals like the *Journal of Conflict Resolution* (started in 1957, U.S.), the *Peace Research Abstracts Journal* (started in 1964, Canada) and the *Journal of Peace Research* (started in 1964, Norway), reflect the growth of the field. In order to keep up with current research, the *International Newsletter on Peace Research* was started in 1963.

Some Mennonite colleges have been influenced directly by the work of Canadian Peace Research Institute. The first course in peace research was taught at Bethel College in 1971 by a scholar from the Institute. Several Bethel students and faculty members have participated in the Grindstone Island Summer School of Peace Research. This had a significant impact on how Bethel structured its peace studies program. Conrad Grebel College has also cooperated with the Canadian Peace Research Institute in the courses they have offered in their program. Hanna Newcombe of the Canadian Peace Research Institute spoke at one of the first meetings in the early 1970's of persons from Mennonite schools considering the establishment of peace studies. This meeting was held at the Associated Mennonite Seminaries in Elkhart, Indiana.

The theologically based peace traditions of the historic peace churches was a third source that stimulated the development of peace education. Pope John XXIII and Vatican II also had a significant impact upon Roman Catholic colleges and universities. Most of the peace studies programs that have been developed at private church related colleges have been either in Roman Catholic institutions or schools connected with the historic peace churches. Few other Protestant colleges or universities have developed peace education programs. In the Mennonite colleges the momentum toward interest in peace studies has grown especially because of the world wide service program of the Mennonite Central Committee. Increasingly Mennonites have become aware that they cannot help but be involved in the larger social, political and economic problems of the globe where they are seeking to witness to the Gospel of Peace.

These three traditions—a religiously based peace testimony, the activism of the peace movement, and the more academically oriented research community—have all joined together in an organization called the Consortium of Peace Research, Education and Development (COPRED). COPRED was founded in May, 1970, when representatives of thirty-five centers and university departments in the United States and Canada met in Boulder, Colorado, as guests of the Institute of Behavioral Science of the University of Colorado. Kenneth and Elise Boulding, in particular, gave leadership to the establishment of COPRED. The Consortium was organized to meet the growing demand in education across the continent for support in developing peace studies and peace education programs. The Consortium was also concerned with the promotion, inventorying and utilization of peace related research. The membership of the organization is made up of peace education programs of large state universities (eg. Kent State), large private universities (eg. Syracuse University), small private universities (eg. Colgate), small church related colleges (eg. Earlham) and theological seminaries (eg. Associated Mennonite Biblical Seminaries). It also includes in its membership more activist oriented organizations like the American Friends Service Committee and the War Register's League as well as more research oriented institutes and foundations. Associated Mennonite Biblical Seminaries, Conrad Grebel College, Goshen College and Bethel College are currently the Mennonite members of the Consortium. The headquarters of COPRED have rotated to different geographical locations. Since the summer of 1978 COPRED has been located at Bethel College with William Keeney serving as Executive Director. Some support for the organization has come from several General Conference Mennonite churches in central Kansas.

The Thematic Core of Peace Studies

Since peace studies is still an emerging discipline of study in college curriculums, there is little agreement at this time as to what constitutes the essential core of study. Various schools who have peace studies programs have quite different emphases. Below is a list of themes one finds in peace studies curriculum. The more comprehensive programs, of course, tend to emphasize more of the themes, while schools with one or two courses, or with some peace emphasis in the general education program, probably emphasize only one or two of the themes. The following themes can be identified:

1. *Theological or Philosophical World View.* What are the theological or philosophical foundations of peacemaking? What is the meaning of peace in the various world religions and in humanistic traditions? What are the theological and ethical foundations of pacifism and theories of justified violence? What is the Biblical attitude? What are the various Christian attitudes toward war and peace?

2. *Nonviolent Social Change.* How has nonviolent strategy been used to bring about social change or to defend people against oppression and aggression? The study of the history, strategy and technique of nonviolence has taken great strides forward in the 20th century through the impact of Gandhi and Martin Luther King. The scholarly study of nonviolence has been particularly

furthered by Gene Sharp's book, *The Politics of Nonviolent Action* (Boston: Porter Sargent Publisher, 1973).

3. *War and Peace in the International Arena.* Many traditional international relations programs have been modified from a preoccupation with such issues as national sovereignty, national self interest, and power politics to the interest in questions like: What causes war between nations, can conditions be created so as to prevent war between states, how are wars brought to an end, and what are the processes of conflict resolution at the international level? There are more nation-states today on the continent of Africa alone than there were members of U.N. in 1950. How is it possible for this vast number of nations to live together in peace?

4. *Conflict Regulation Within Societies, in Small Groups and at the Interpersonal Level.* There is a growing body of knowledge about how to resolve or manage conflicts at the societal, small group, or interpersonal level. This approach is summarized well in Paul Wehr's book, *Conflict Regulation* (Boulder, Colorado: Westview Press, 1979). Various conflict management processes have been identified: advocacy, mediation, negotiation, arbitration, etc. The role of third parties in conflict resolution is also an important area of study.

5. *World Order Models.* At the opposite end of the spectrum from the preceding approach to peace studies are those who think in terms of the need for broad and comprehensive systemic change. The examination of alternative world futures is a dimension of this perspective. Of interest are issues such as international law and international organization, disarmament, and the possibility of a comprehensive reorganization of the international system so that war is less likely to occur.

6. *Knowledge of Other Cultures.* We are living in a global village. The technology of mass communicating, transportation which links people across the globe, and the economic interdependency between people makes it increasingly necessary that we understand people with different cultural traditions. The war in Vietnam and the Iranian revolution, for example, both illustrate how the understanding of other cultural and religious tradition is necessary for persons concerned about peace.

7. *The Rich-Poor Conflict.* Rather than focusing primarily on the problems of violence and nonviolence, some programs or courses emphasize the problems of justice and injustice. How do economic conditions in the world contribute to the gap between rich and poor? What is the place of the multi-national corporation? What are appropriate models of development for poor countries?

8. *Environmental Quality.* Increasingly global conflict is connected with the limitations placed on humans by the physical environment. The problem of scarce energy supplies, the pollution of the air or oceans, the using up of scarce fertile land for roads and urban sprawl which reduces food production are global problems which cannot be contained within political boundaries. The behavior of nations in one part of the globe immediately and directly affects people in other areas.

9. *Peace Education.* One of the growing areas of peace studies is the training of primary and secondary education teachers to use creative nonviolent methods in classroom teaching and to introduce children to knowledge and concepts that will help them cope nonviolently with the global village they are growing up in. One of the basic questions needing further study by both parents and teachers is how to bring up children to be nonviolent, more cooperative, and more skilled as peacemakers. What kind of family and educational environment is able to foster these nonviolent attitudes and peacemaking skills?

Programs of peace studies also vary according to the weight given to the various methodologies for studying the themes we have listed above. Some programs look at the above problems primarily by using the disciplines of humanistic thought: theology, philosophy, history and ethics. Others explore the issues primarily through the use of social science methodology of sociology, psychology, anthropology, political science and economics. The more practical or applied side of the social sciences is stressed particularly in programs where the focus is on the processes and skills used in conflict management. The methodology of mathematics is emphasized in those programs oriented primarily to peace research. Statistical analysis, use of computers and game theory has been applied increasingly to problems of conflict and peace. The *Journal of Conflict Resolution* reflects this highly sophisticated and mathematical approach to peace and conflict issues.

Summary of Programs at Various Mennonite Schools[4]

Goshen College (Indiana) has developed the concept of a peace studies co-major. This concept enables students to combine courses in peace studies with any recognized academic major. The peace studies courses include (1) two core courses, "War, Peace and Nonresistance" (Religion Dept.) and "Violence and Nonviolence" (Psychology Dept.), (2) a selection of three courses from a multidisciplinary listing of courses which have significant blocks of materials dealing with the problems of conflict and peace, and (3) senior advanced work in a seminar and/or field experience. The multidisciplinary listing of courses is drawn from ten different academic discipines. In addition to traditionally named courses such as U. S. History, Social Psychology, and others, the Goshen program also lists courses in International Economics, International Literature, Marxism and Christianity, African Societies, Liberation Theology and the Bible, World Population, Christian Education of Children, Communication Across Cultures and Drama: Child Theatre. The Goshen program tends to emphasize theological and ethical perspectives (Theme No. 1), knowledge of other cultures (Theme No. 6), and is the only program with specific courses in peace education of children (Theme No. 9). The senior

advanced work involves an exercise relation to student's major discipline to a peace related issue. The Goshen program has also utilized the study-service semester abroad for peace education, as, for example, in a recent trip to Ireland. In 1979 the Goshen College Board of Overseers approved an endowment fund for peace education (goal of $500,000) and the Mennonite Board of Education authorized Goshen College to contact individuals to raise endowment funds.

The Institute of Peace and Conflict Studies at Conrad Grebel College (Ontario) and the University of Waterloo has two major thrusts. The first is the undergraduate degree program in Peace and Conflict Studies. The second is the research and public education program, "Project Ploughshares," a church and community-sponsored program of peace research and education, which concentrates on the issues of Canadian military defense and production policy. The program in Peace and Conflict Studies is an interdisciplinary course of studies that can be combined with any University of Waterloo undergraduate major. Though Conrad Grebel professors give the major leadership to the program (the Director of the Program and about half the faculty), courses in Peace and Conflict Studies are offered by a number of University of Waterloo departments: anthropology, history, philosophy, political science, psychology, religious studies and sociology. Consequently, because of its setting, the Conrad Grebel program is probably the most comprehensive of all the programs available at Mennonite colleges. Though students may study many themes within the University, there are four core courses available to all students which give focus to the program. The emphasis of the program appears to be around an analysis of the sources of conflict at the interpersonal and intergroup levels and the means for controlling and resolving these conflicts to establish peace (Theme 4). A special topic of one of the core courses in the winter term, 1980, is entitled "Mediation Techniques of Interpersonal Conflict Resolution," where special attention is given to "mediation as an alternative to the adversarial process of the courts and the institutions of criminal punishment." Attention was also given in the core program to nonviolent social change (Theme No. 2) in the fall term, 1979, when the special topic was, "The Politics of Nonviolent Action." In 1978-79 Brigadier General Michael Harbottle, former Chief of Staff of the UN Peacekeeping Force in Cyprus, taught a course in international peacekeeping (Theme No. 3).

Bethel College (Kansas) is the only Mennonite College that has a regular academic major in peace studies. Peace Studies majors are required, however, either to select another academic major or develop a concentration of courses in several related fields to go with the peace studies major. As in the Goshen program, an advanced senior project requires the student to relate his regular academic major or concentration to a peace or conflict issue. Because of the interest of the mathematics department in peace studies, several students have worked in the area of peace research. Bethel requires students to take courses in Introduction to Peacemaking, Peacemaking and Conflict Resolution (Theme No. 4) Peacemaking and International Conflict I or II, a junior level seminar, an off campus internship, and the advanced senior project mentioned above. The course, "Peacemaking and International Conflict I" focuses upon war and peace between nation states (Theme No. 3), and the course "Peacemaking and International Conflict II" gives attention primarily to third world development issues (Theme No. 7). The seminars have covered a variety of topics: China, (Theme No. 6) nonviolence (Theme No. 2) and a comparison of the theological and ethical positions of A. J. Muste and Reinhold Niebuhr (Theme No. 1). Bethel has separate programs in environmental studies (Theme No. 8) and rural development (Theme No. 7). The theological and ethical perspectives are dealt with in the introductory course and in the general education courses in Bible and Religion which are taken by all students. The internship for eight to fourteen hours of credit involves an off campus experience of a semester to a year in length where the student works with an agency which is engaged in a peacemaking role in a conflict situation. Bethel students have worked under the supervision of the Mennonite Central Committee in the Middle East, Bangladesh, Indonesia and the Peace Section Washington Office. Several have participated in the program of the Martin Luther King Center in Atlanta, and two have done research internships, one with the Canadian Peace Research Institute and another with Gene Sharp. Bethel College is currently the headquarters of the Consortium of Peace Research, Education and Development.

The interdisciplinary Peace and Justice Program at Eastern Mennonite College (Virgina) was begun in 1978-79. It is administered by both the Departments of Bible and Religion and Sociology. EMC offers a co-major similar to the program at Goshen College. The program emphasizes four broad areas: Biblical, moral, theological and Christian historical perspectives (Theme No. 1), national and international concerns where special attention is given to the phenomenon of systemic injustice and oppression (Theme No. 3 and No. 7), to violent and nonviolent methods of revolution and social change (Theme No. 2) and conflict management (Theme No. 4). A student may meet the requirements for the co-major by an off-campus internship or field experience. The internship consists of an off-campus residency of one full term, normally in an urban setting where the student is able to test theory by praxis. The field experience locates the student in a work-learning experience within commuting distance of the college where the student is able to test both the possibilities and difficulties of achieving peace and justice in the person and institutional dimensions of contemporary life. As at Bethel College and Goshen College, students are to do a senior level research project which relates peace and justice to their major field.

According to Ray Gingerich, EMC is even "more interested in having the peace and justice orientation permeate the entire curriculum than to graduate a large number of co-majors." Therefore, they cross-list the peace and justice courses in the Humanities as well as in Bible and Sociology. EMC hopes that peace and justice issues will shape what they do as an academic community.

The Associated Mennonite Biblical Seminaries offers a two-year Master of Arts Degree in Peace Studies. The program was originally developed as a cooperative program with Earlham School of Religion (Friends) and Bethany Theological Seminary (Brethren), though at present the amount of actual cooperative programming is minimal. The purpose of the program is to "provide a program of reflection and action in the area of the church's ministry of reconciliation. The primary intention of the program is to facilitate the peace witness of members in the local congregations and in their larger communities." The program of study includes basic courses in Old and New Testament, church history, theology, and ethics, as well as the writing of a thesis. A Colloquium which meets regularly throughout the year enables students to develop a sense of identity by facilitating sharing about peace issues and concerns. Most of the program draws upon the Bible theology, church history, and ethics, (Theme No. 1) though there is one course entitled, "Issues in Peace Research and Nonviolence" which makes some effort to relate theology to the insights of the social sciences. The Work of the Church department offers a course entitled, "Conflict, Communication and Conciliation," (Theme No. 4) though this course is not conceived as part of the peace studies program. The appointment of a Professor of Peace Studies for the fall of 1980 will for the first time provide for a major designated faculty person in peace studies as such.

Though Bluffton College (Ohio) does not have a peace studies program as such, peace studies is intended to be highly visible in the general education program. One of the five areas of general education is entitled, "social sciences and world peace." Students are required to take two courses in this area. One course is to be chosen from a list of basic social science courses: Social Psychology, Principles of Economics, Introduction to Sociology or International Relations. The second course is to be selected from another list of courses which have more specific peace studies content: Area Studies, Biblical and Christian Perspective on War and Peace. Contemporary Issues in Peace Studies (sometimes offered jointly with Goshen College), Economic Implications of War and Peace, The Energy Crises, Enchantment of India, Latin American Seminar, and Sacred and Civil Religion in America. Bluffton's peace emphasis appears to be most distinctive in its interest in knowledge of other cultures (Theme No. 6), though it also has courses in theology (Theme No. 1), environmental issues (Theme No. 8), and the economics of military spending (Theme No. 3).

The main emphasis upon peace studies at Hesston College (Kansas) is also in the general education program. The fourth course in Hesston's Foundations series deals with the subjects of freedom, order, authority, rebellion, war and conscience. According to John Lederach "the purpose of the course is to deal with moral dilemmas of human existence and to provide a basis so that students can make choices about critical moral problems and also be able to convert decisions into strategy for action." The course is taught from a historic Mennonite peace position and is required of all students for graduation (Theme No. 1).

At Messiah College (Pennsylvania) students may encounter peace studies in their general education program if they choose peace studies courses from among the options. One of the required general education courses is "Modern Issues and Christian Values." Each student must choose a satellite course to integrate with this basic course. Two of the satellite courses from which students can choose are "War and Violence" and "Conflict Resolution." In addition to these courses the speech department offers a course entitled "Communication and Conflict Resolution" (Theme No. 4). The Religion Department has a course entitled, "Selected Doctrinal Studies," in which about half the course deals with war and violence (Theme No. 1).

Since Canadian Mennonite Bible College (Manitoba) has only two programs, a bachelor of theology and a bachelor of church music, they do not have a major in peace studies. However, in the Bible, theology, church history and practical theology courses, there is according to Harry Huebner "a fairly conscious attempt to teach peace studies" (Theme No. 1). Huebner says "it could easily be argued that our entire program is a program of peace studies. . . . We feel that peace must be taught through a multitude of disciplines and in relation to a variety of subject material." CMBC does have several courses which focus on particular peace concerns: a historical survey of Christian attitudes to war and peace from Old Testament to present, contemporary theology and current social and political issues, ethics courses in which issues of pacifism and justice are considered, and a course concerned with third world issues (Theme No. 7).

Tabor College (Kansas) does not have a major in peace studies nor does it make a self-conscious effort to structure peace studies as such into the general education program. Nevertheless, according to Wesley Prieb "the issues of peace are focused in the syllabi of nearly fifty different courses scattered across all division . . . in both general education courses and the major fields." In terms of specific course titles Tabor appears to concentrate most on environmental issues (Theme No. 8) and the historical, theological and ethical foundations of peacemaking (Theme No. 1).

Pacific College (California) does also nothing formally under a peace studies rubric. An "Introduction to Violence/Nonviolence" class has been offered on an irregular basis (Theme No. 2). On occasion there

has also been a course that looks at some of the contemporary peace groups. That has normally involved visiting some of the activist centers in California.

Mennonite Brethren Biblical Seminary (Fresno, California) emphasizes the peace witness at two different levels: (1) within regular courses in Biblical studies, theology, ethics and church history, and (2) in an elective course entitled, "Christian Attitudes to War, Peace and Revolution." Though there have been discussions of the possibility of a joint program with Pacific College, nothing to date has been established.

At Rosthern Junior College (Saskatchewan) one course called "Peace Studies" is offered primarily for grade 12 students. The course almost exclusively deals with peace issues from a theological-ethical perspective through an examination of the Bible, attitudes of the church in history, current philosophical positions, and current ethical issues (Theme No. 1). Some attention is given to nonviolent social change (Theme No. 2).

At Freeman Junior College (South Dakota) there are no particular peace studies courses except as peace issues are dealt with indirectly in two courses, Christian Decision Making and Anabaptist-Mennonite History and Thought (Theme No. 1).

The humanistic disciplines, especially theology, history (Anabaptist-Mennonite) and ethics, dominate the peace studies programs and courses at Mennonite schools. In almost all the schools, the persons who are most responsible for peace studies courses or programs are trained in theology. This is in marked contrast to other peace studies programs in North America where the social sciences predominate. The use of mathematics for peace research is minimal at Mennonite schools, though there is some interest in this at Bethel College and Conrad Grebel College. The programs at the colleges tend to reflect the approach to peace in church institutions. Peace issues in the church are considered primarily from a theological perspective. The 1976 and 1978 Peace Theology Colloquium sponsored by MCC peace section was made up mostly of theologians and churchmen (an accurate term since most of the participants were men). The 1978 colloquium on case studies dealing with justice questions involved a few social scientists. Mennonites are still predominately concerned about getting their thinking straight about the theological perspective on peace and justice issues, only secondarily in using the analytical and empirical tools in applying theology to actual problems in the world. There is very little use of the more quantitative methods of peace research.

We can conclude these observations by asking several questions. What can or will be the Mennonite contribution to the peace studies movement in general? Our emphasis tends to be upon the theological and ethical foundations for peace-making. What contribution can Mennonites make to a movement that is largely dominated by the social sciences? On the other hand, how will Mennonites learn to relate their theological and ethical insights to the practical world of politics and economics? How can Mennonites possibly speak to the larger problems of peace and justice without translating the Mennonite theological ethic into programs of action that apply to social and economic structures? What will that new integration mean for how Mennonite theologians do theology and ethics and for how Mennonite scholars in secular disciplines like sociology and economics think about their disciplines? How can the Mennonite educational process be an integrated enterprise in which theological and ethical insights are brought to bear upon real live human problems of peace and justice. Can this be done without sacrificing the creative insight and witness that gives Mennonites a reason for being?

FOOTNOTES

1 Portions of this part of the paper were delivered at the annual meetings of the American Society of Christian Ethics, January, 1974.

2 Edited by Blanche Wiesen Cook, Charles Chatfield and Sandi Cooper (Garland Publishing, Inc., 24 West 45th St., New York, NY 10036, 1971). This is a collection of 360 classic reprinted titles on subjects of war and peace bound in 328 volumes. The entire collection is available in the Bethel College library.

3 Hans Morgenthau, *The Scientific Man Versus Power Politics*, p. 94.

4 This section is a brief summary based upon limited data about what is going on in peace studies at various Mennonite schools. The attempt to reflect of which of the nine peace studies themes listed in the paper are included in the curriculum of the various schools is mainly impressionistic.

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Agriculture in the Kleine Gemeinde Community of Spanish Lookout Belize

by Howard Snider

In March of 1958 a group of families of Kleine Gemeinde Mennonites settled in Western British Honduras, known today as Belize. Through rain, almost impassable roads, rough terrain and unfamiliar jungle they sought to start in a new country with opportunities for land and colony expansion.

The northwestern area of Belize had been logged by British and American lumber companies in search of valuable varieties of timber. A delegation of Kleine Gemeinde farmers were able to purchase from a logging company a tract of some 33 square miles north of the Belize river and some 10 miles east of St. Ignancio De Cayo. This tract was known as "Spanish Lookout" and is so named today.

Reassured by British government promises of continued privileges in relation to freedom from military service and freedom of self government within the colony the colonists set to work to tame the jungle. Conquering "virgin" land for agriculture and changing the frontier into a garden of Eden had been done before in Manitoba and Mexico. But here the challenges were greater; the heavy rainfall, the fantastic resilience of jungle vegetation, and the heavy gumbo soil made traditional agricultural practices of Manitoba and Mexico unfeasible.

Because of heat, humidity, soil condition and terrain, horse power was ineffectual. However native populations had lived with a subsistance agricultural economy in this environment for centuries. The traditional Milpa farming (slash and burn) was one way to tame the jungle and the Mennonite colonists turned for immediate sustenance to this method. With machete for clearing and rudimentary cultivation with the hoe, sufficient food was produced the first year.

The slash and burn technique was quickly applied on a larger scale. The slashing was done with a bulldozer and after an adequate drying period the brush was burned. Roots were picked by hand both before and after plowing powered by rubber-tired tractors which became more common as economic resources became more available in the early 1960's.

The Mennonite colonists also faced a whole range of new and unfamiliar crop types. The crops normal to southern Manitoba and Mexico did not grow well in Belize and manifold tropical plant diseases and insects were a threat. The standard crops of the Milpa farmers, beans and corn, were the more secure crop possibilities.

These problems were surmountable with ingenuity, adjustment and hard work. A range of tropical fruits and vegetables also could be grown and adaptations to and cultivation of these was made immediately and provided basic sustenance. The Kleine Gemeinde community in Spanish Lookout succeeded more than did the old colony Mennonites who were less flexible in adapting to soil conditions. Crucial to this success was the introduction of the rubber tire tractor. Another less controllable problem emerged in the

Howard Snider

Quality breeding is the backbone of the broiling industry. Jacob Thiessen and daughter monitor their flock.

form of a limited market.

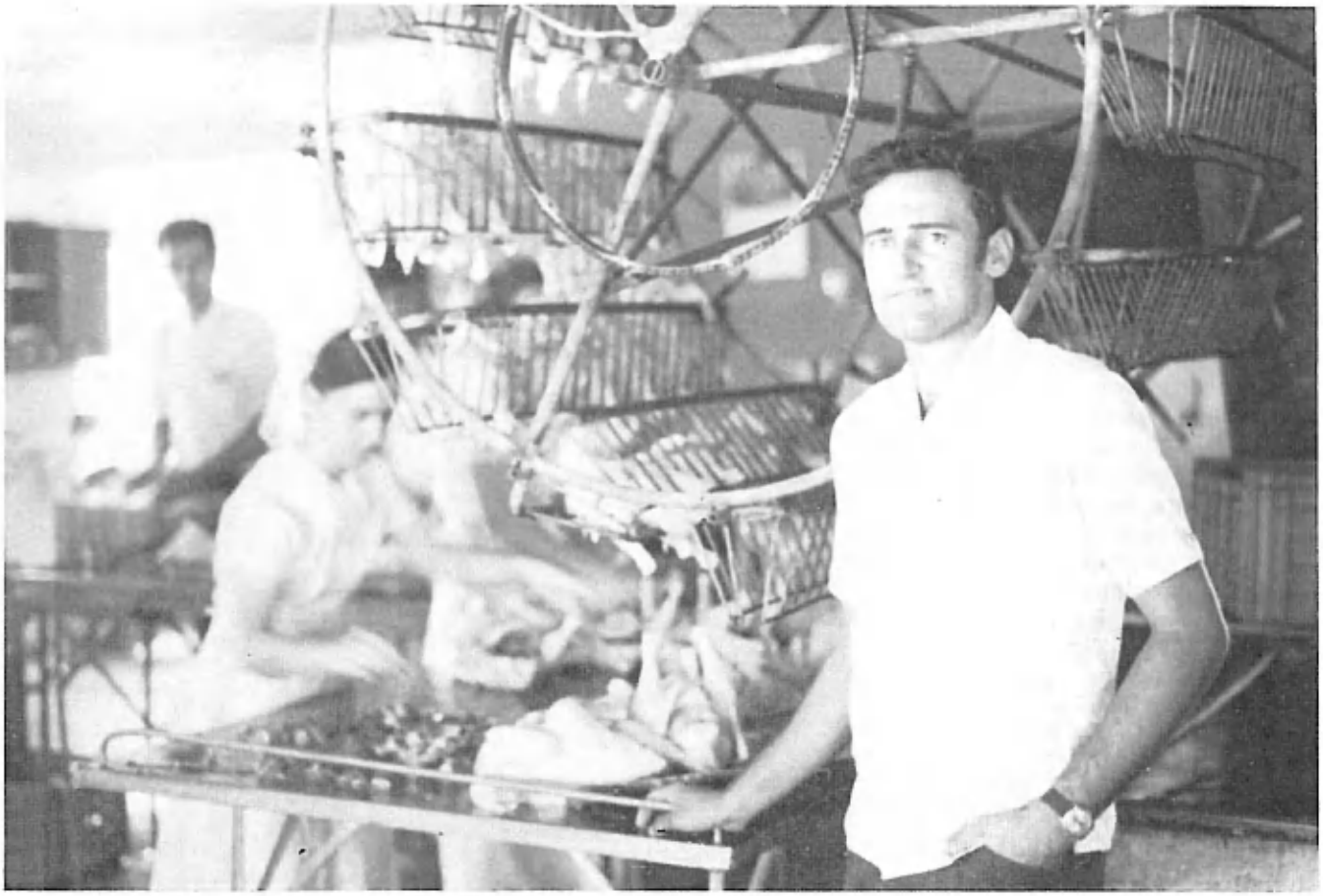
Belize is a small country only 100 by 200 miles in extension. The population is also very small, a total of approximately 150,000 people. The internal market was thus very limited and it was further restricted by the diversity and cultural consumption patterns. A sizeable portion of the population were subsistance Milpa farmers who operated largely outside of a commercial market economy. Another section of the population was oriented toward the sea and the small scale fishing industry. The small proportion of European background population were oriented toward a European export import economy. This is illustrated by the preference for canned milk and other canned goods imported from Europe or the United States even though local fresh products were available at cheaper prices.

The early storekeeper in Spanish Lookout who exchanged essential household wares and basic commodities for farm produce found it necessary to dispose of this produce by peddling in Belize city. This peddling required an educational effort to convince the urban consumers of the value of fresh eggs, poultry and milk products over against the imported dried and canned forms of these foods which were characteristic of the culture. Over a number of years in the early 1960's a limited market was cultivated. Demand for Spanish Lookout poultry, dairy and vegetable products grew.

An external foreign market for excess grain production emerged with the formation of the Belizian Marketing Board which undertook to sell corn and beans on the international market. Because of the cost of production, particularly of corn Belizean production was not competitive on the world market forcing the Belizean Marketing Board to operate at times at a loss. The export opportunities for commercial grain production, consequently have been unstable making extensive production hazardous.

Despite the restricted nature of both the internal and external markets, Mennonite colonies and particularly the Kleine Gemeinde colony of Spanish Lookout began to capture what market did exist and to extend the market. This extension was facilitated by the establishment of a wholesale and retail outlet under the sponsorship of the Mennonite Central Committee in Belize city. The quality of the poultry and dairy products, vegetables, and an aggressive merchandising effort made Mennonite agricultural products well known in the more populated centers.

During the twenty years of its life the Spanish Lookout Kleine Gemeinde Community has developed dramatically from very difficult relativity subsistance economy to a dynamic and thriving commercial



The killing plant, owned and managed in a partnership, is a major employer in Spanish Lookout. Henry Dyck, manager, by the drip rack.

economy concentrated largely in the production of eggs, poultry and animal meats, dairy products, and the grains of corn and beans. The key has been the orchestration of the production and consumption of grains and dairy products.

Central to this economic dynamic has been the hatchery, poultry killing plant, dairy and feed mill business. From very modest beginnings in the early 60's these businesses have grown to a dominant position in their respective areas in the economy of Belize.

The poultry industry has probably become the most important aspect of Spanish Outlook agriculture. This industry requires a close cooperation between hatchery, broiler growers and egg producers, the killing plant and the feed mills.

Chicks were imported into the colony even within the first years of its existence. In 1967, commercial type incubators were installed with a first year production of 74,000 chicks. Since that time production has increased rapidly until 1976 when a market saturation point was reached and production has stabilized at approximately 1,100,000 chicks per year. This growth of over 1500% is indeed remarkable. The following data was supplied by the Friesen Hatchery and indicates the specific expansion and also the effects of inflation in prices in the eleven years.

TABLE I

SPANISH LOOKOUT HATCHERY PRODUCTION[1]

1967-1977

Year	67	68	69	70	71	72	73	74	75	76	77
Number of Chicks Hatched (in thous.)	74.5	122.6	218.9	322.5	395.7	620.1	609.7	879.1	859.9	1103.1	Est equal to 1976
Prices of Hatching Eggs (c per egg)	13	15	15	16	16	16.5	21.5	22	28	32	32
Prices of Broiler Chicks (c per chick)[2]		25	26	26	26	26	28	33	36.5	46	47

Growth was rather consistent through the 10 year period reflecting an expansion in the market as well as a capturing of the earlier market. A major increase experienced in 1972 reflects a remarkable contribution to the poultry industry in Belize. A sizeable portion of the increase in chick production in 1972 was due to sales of chicks to native producers scattered throughout Belize. This market now recounts for approximately 20% of the hatchery sales.

The development of the hatchery and the broiler industry generally caused the development of the hatching egg industry. From the beginning a portion of the hatching eggs were imported and hatching eggs for breeding stock continue to be imported largely from the southern U.S.A. The advantage of producing hatching eggs locally is indicated by the 78-80% hatchability rate of locally produced eggs as over against 70-75% hatchability rate of imported eggs. These rates have remained consistent since the beginning. The contribution to the economy of the community by this aspect of the hatching industry alone was considerable as may be inferred from Table II.

The hatchery, of course, is keyed to the broiler industry since 85% of the hatching production are destined for broilers. A significant portion of these broilers are feed in the Spanish lookout community. Four to five batches of broilers are produced each year by the broiler producers. The total broilers raised per year in the Spanish lookout community may be estimated by multiplying the batch numbers in the following table by a factor of 4.5. These numbers have tended to stabilize since 1976.

Friesen Hatchery chicks are distributed widely throughout Belize. Peter Friesen, owner and manager, keeps in contact with the best breeding stock in Central and North America.

TABLE II

BROILERS AND LAYING HENS IN THE SPANISH LOOKOUT[3]

(At any given point during the year)

COMMUNITY 1965-1976

(In 1000)

YR	63	64	65	68	69	70	71	72	73	74	75	76
Number of broilers on feed	7.7	6.3	14.3	19.7	33.9	45.6	40.4	52.4	70.8	74.6	75.5	80.2
Laying Hens	20.2	23.5	25.5	27.1	26.1	23.4	24.8	25.0	27.7	29.6	28.0	26.9
Broiler kill in year[4]						153.8	173.2	195.9	300.1	348.9	323.7	346.8

Mennonites in Spanish Outlook recycle junk to produce useful machines. Menno Loewen, an M.D.S organizer in the Kleine Gemeinde Community displays his hydraulic crane constructed from a ladder truck.

It is to be noted that the laying industry was well developed already by 1963 reflecting that the market for eggs developed earlier than the market for broiler meat. The laying hen expansion in the last 15 years is accounted for largely by the broiler industry.

The development of the hatchery and broiler growing industry were both of course dependent upon killing and cold storage facilities. These were provided by the erection of the Spanish lookout killing plant in the middle 60's. Data is available on the yearly kill only from 1970 to 1976. This plant is an important employer in the community providing a source of income particularly for a number of young women in the community.

While the total number of broilers in the community and the hatchery production increased from the years 1974 to 1976 the killing plant production reached a plateau in 1974. Part of this is due to the development of a competing broiler industry and killing plant in the Beachy Amish Community at St. Ignacio de Cayo across the river some 10 miles to the southwest.

The impact of the broiler industry in Mennonite communities is evident in the fact that Belize as a country no longer imports poultry products. Furthermore the Spanish Lookout hatchery is the only hatchery in the country. It is obvious that the market is fundamentally at a saturation point. Any further expansion of the market must depend on a general increase in the living standard in general or an increase in population. In the meantime the Mennonite communities especially Spanish lookout must content itself with a status quo condition in respect to the poultry industry unless some foreign market can be penetrated.

A poultry industry requires a feed support base. This base is represented in the two feed mills in the community. The grinding of grain and the mixing with imported poultry feed concentrates is vital to the industry. Source of concentrates are distant, ordinarily the U.S.A. or Guatamala City 400 miles to the southwest. The feed business provides a large market for grains, particularly corn. A significant portion of corn production is disposed of through the feed mills and the local poultry industry. Production of corn reflects a growth pattern similar to the growth of the Broiler industry in the country but with some very significant variations.

This table shows dramatically the vagaries and effects of climatic condition in grain production in Belize. Excessive rain during harvest is a major problem. The marked reduction of production in 1969, 1972, and 1975 may be accounted for by climatic conditions. Corn storage to carry through lean years and disposal of excess during high production years are both major problems. Due to the humidity of the climate and insects, storage for long periods is problematic. The limited international market alluded

TABLE III

CORN AND BEAN PRODUCTION IN SPANISH LOOKOUT

1965 to 1976

(In millions of lbs.)

Year	65	66	67	68	69	70	71	72	73	74	75	76
Corn Production	1.169	1.575	2.305	4.446	2.839	5.324	5.524	3.049	6.541	4.551	1.654	4.586

to earlier leads to a great deal of instability for the corn grower and an anxiety for the broiler industry.

The interdependency of corn production, broiler production, killing plant activity and the hatchery must now be clear. A careful timing of hatching production, with estimated market, and grower potential is needed. Scheduling is done, in fact a year in advance. Part of the production is contracted for by the killing plants and arrangements are made with individual broiler growers. Specific days for the chick deliveries are set and the quantity the growers will receive. The hatchery then must schedule hatchery egg production sufficient time in advance. The rigidity of the closed system aspects are alleviated somewhat by the practice of importing hatching eggs by air at a few days notice from other Central American countries of the United States.

Milk processing has been of importance, also, for a number of years. Dairy products have been an important element since the beginning of the colony but the processing of fluid milk for the general Belizian market dates only from the mid 60's. With the installation of pasteurizing and carton packaging equipment for fluid milk an opportunity occurred for the development of a dairy industry. The limited market however has been a major inhibiting factor and herds are generally small. Milk is delivered in small quantities even in one gallon glass containers in case individual farmers have a surplus beyond their own needs. However, herds of eight to twelve cows do exist.

The agricultural industry in Spanish lookout depends heavily on machines. The country has no facilities for the production of machinery, these are generally imported from U.S.A. or Europe. Repair parts are difficult to obtain and expensive. As a result, the Spanish Lookout community as well as other Mennonites have developed local resources in both materials and skills to build and repair mechanical equipment used in agriculture and the above mentioned industries.

A number of shops have developed with capabilities of machining all but the most intricate parts. Fabrication of machinery such as large rotary mowers used to cut jungle type plants that tend to take over pasture, road-maintenance machinery, front and loaders, trailers, etc., are standard activities supportive of the more general agriculture in the community.

This article has attempted to describe some of the basic agricultural bases for the Kleine Gemeinde Mennonite Community in Western Belize. The careful observer of the Spanish lookout community cannot but be impressed with the self reliance and creativity essential to the survival needs of the community. This essay has looked merely at the most obvious economic factors and the way they are interrelated and interdependent. In twenty years the Kleine Gemeinde people have developed an agricultural industry and a viable community life in an area that was wild, relatively hostile and isolated. The dynamic and the vision that made this possible is another story.

1. Data Source. Peter Friesen, Friesen Hatchery. Spanish Lookout Belize—July 1978
2. Prices Quoted in Belize Dollars BH-50c USA
3. Data from the colony records—Informant John Reimer, Colony Treasurer July 1978
4. Data from Henry Dyck. Spanish Lookout Killing Plant, July 1978.

Howard Snider teaches in the sociology department at Bethel College and has travelled and done research in Belize. He took these photographs.

Seven schools provide elementary education for the rapidly growing child population of Spanish Lookout.

Book Reviews

Gene Sharp. *Gandhi as a Political Strategist*, Boston: Porter Sargent Publishing, 1979, 357 pages.

Gene Sharp collects a number of previous essays and articles, does some editing, and adds postscripts to bring them up to date to provide a book which has considerable unity despite some overlap and repetition among the chapters. He has nine chapters in part one and four chapters in part two. Eight appendices are also included.

A main theme running through the book is that when Gandhi used nonviolence as a political strategy with practical applications, persons and parties could join him even though they might not be committed to nonviolence as a philosophy. His greatest weakness, and the main reason why India did not persist in nonviolence after independence, according to Sharp, was that Gandhi did not make clear a practical program which the people could see for the future.

Sharp also tries to explain some of the apparent inconsistencies which critics of Gandhi have found. The criticisms deal mainly with statements Gandhi made about participation in World War II and the likelihood that the nation would use armed forces after independence. Sharp makes a distinction between Gandhi's recognition of political realities which he described and his own continued normative position on nonviolence.

A part of Gandhi's understanding was that it was better for persons to deal actively with a situation of evil and injustice than to accept it passively. Thus he would prefer that people who were unconvinced of nonviolence should act violently rather than merely accepting the evil and do nothing.

Gandhi also discriminated between the greater evil of totalitarianism and the lesser evil of the democracies and even of alliance with Russia in World War II. While he deplored the violence and wanted the Allies to use nonviolent methods, he supported their cause in accord with his own commitment to nonviolence.

Sharp in the Essays on Ethics and Politics suggests refinements in classification of different positions regarding the use of nonviolence and nonresistance (Chapter 10, "Types of Principled Nonviolence"). While he has some tendency to caricature some positions, his discussion is helpful and should be tested for further use as an analytic tool.

In the appendices the most helpful sections are his discussion of Gandhi's position in World War II (Appendix B), the list of Sources for Further Study (Appendix D), and suggestions for preparing courses on Gandhi (Appendix F).

At times his tone is one of petulance because his position on nonviolence as a valid political strategy which can be used without an ideological commitment to the principle is not accepted. (See especially footnote on p. 251f.)

The book is marred by a number of typographical errors, some misspelled words (such as insistance instead of insistence) and the use of the British rather than the American spelling of judgment. It would also be useful to have an index for a work that will be used as a source.

The book does make a significant contribution to the field of both nonviolence and Gandhi studies. It should stimulate further thought about the application of nonviolence as a political strategy. Those who feel that nonviolence is part of a philosophical or religious way of life may be somewhat uncomfortable with it at points but should be provoked to think more rigorously about the consistent application of their convictions.

William Keeney
Bethel College

John Cox. *Overkill, Weapons of the Nuclear Age*, New York: Thomas Y. Crowell, 1977, 208 pages.

Senator Barry Goldwater, upon hearing that President Carter had approved proceeding with the M-X Missile System, responded by saying that it was "necessary overkill." John Cox has written a book, first published in the U.S in 1978, in which he contends that the present trend to seek overkill is folly. He calls for general and complete disarmament.

In the first chapter, he describes the human dimensions of the first use of atomic bombs in Hiroshima and Nagasaki. He tells of the dilemmas that the scientists had who first proposed the project for fear the Germans would develop atomic bombs first. They later regretted the use of the bomb on human beings.

The second chapter gives an explanation of technical details, such as the difference between fusion and fission and how a thermnuclear reaction works. He includes the human element by describing the effect of nuclear testing on Japanese fishermen who were in the area near the Bikini Atoll where fall-out ash landed in 1954.

In the third chapter, the full effect of nuclear explosions on human beings is related. The following chapter does the same for nonnuclear weapons such as chemical, biological, and antipersonnel weapons. He also discusses the use of ecocide as a war strategy. The possible consequences are rather gruesome.

Missiles and military strategy are reviewed in the fifth chapter. He is helpful in sorting out the jargon used for new weapons and strategies.

In chapter six, some of the myths of military superiority are exploded and he demonstrates the irrationalities of the U.S.-Soviet nuclear arms race.

Chapter seven tells how a nuclear war might start, whether by accident or from the failures of people, including misjudging strategies. His major intention is in the final paragraph of the chapter.

> While neither of the superpowers has a first-strike capability, no one *in their senses* will risk an all-out nuclear war. Unfortunately this is no guarantee against the possibility of war. For true security, the world needs nuclear disarmament (p. 128).

The following two chapters argue for the futility of arms controls (such as the SALT agreements) as opposed to disarmament. He also contends that surveillance of any

disarmament can be adequate and should not be an excuse for refusing to disarm. He further makes the case for complete disarmament. He reviews the difficulties and the steps needed to arrive at complete disarmament.

The final two chapters deal with war as a way of life, and the British position in the nuclear arms race and disarmament.

Joseph Rotblat says in the preface that the book is intended for persons 12 years old and up and the hope is expressed "that the book will be read and debated in many circles, particularly by the young generation." Joseph Rotblat is Professor of Physics at the University of London and former secretary of the Pugwash movement.

John Cox, a consultant engineer in Britain and a former chairman of the Campaign for Nuclear Disarmament, uses a number of quotations, diagrams and photographs to make the message of the book clear and to communicate to the lay leader and younger persons.

John Cox can look with some detachment at both the U.S. and U.S.S.R. because he is British. Only in the last chapter does the British authorship result in some material of less interest and relevance to an American reader.

Even though the book was published in 1977 it is no less timely. One reference to Iran on p. 105 is outdated by recent events. A recent release by the Stockholm International Peace Research Institute in connection with the publication of its 1979 Yearbook on World Armaments and Disarmament underscores the arguments presented by John Cox. The release points out that the U.S.A. and U.S.S.R. deploy nearly 14,000 strategic nuclear warheads which with tactical nuclear weapons are equivalent in explosive power to more than one million Hiroshima bombs.

The book by Cox brings together and presents date and arguments that are powerful. It is recommended to anyone concerned about the continuing growth of militarization and the real danger of a nuclear holocaust, whether by accident or design. It will keep those readers who are sometimes mystified by the terms and technical data associated with the SALT II debates. It should give urgency for the need to move beyond SALT II and arms control to complete disarmament.

William Keeney
Bethel College

Peter C. Craigie, *The Problem of War in the Old Testament*, Grand Rapids: Eerdmans, 1978, 125 pages.

The problem of how to deal with war in the Old Testament as opposed to the teachings about love and peace in the New Testament is one of the most vexing for Christians who want to take the whole Bible seriously. Peter C. Craigie, Professor of Religious Studies at the University of Calgary in Canada, has looked at the issues carefully and systematically.

He deals with three primary issues in trying to resolve the problems: God as the Warrior God; the Bible as revelation and yet using war extensively in the Old Testament; and the ethical problems for the Christian.

Craigie makes freqent use of the conceptualization of Jacques Ellul in the book *Violence: Reflections from a Christian Perspective* (1969) in which a distinction is made between the order of necessity in nature and the transcendent realm of freedom for the Christians. Craigie finds God as Warrior a disclosure of God's activity in the midst of the reality that war is evil and yet a necessity in nature. Even though God acts to reveal himself and accomplish his purpose when persons act according to the necessity of nature, that action is not a disclosure of his moral nature. The incarnation in Jesus Christ as the Crucified God is a fuller revelation of God's moral nature.

It is not clear from Craigie's conclusions whether the Christian is left with a two kingdom ethic when confronted with the issue of participation in war. Craigie concludes that all political states must necessarily use violence, including war, because they are part of the natural order. Therefore, they cannot be adequate expressions of the Kingdom of God. Even the theocratic state of Israel in the Old Testament in its eventual defeat shows the inadequacy of a political state to represent the ideal of the Kingdom of God. In that sense, defeat in war is part of the revelation also.

Since a state necessarily turns to the violence of war, which is evil, Craigie believes no war can be just and the so-called "Just War" theory is fatally flawed. One may be able to "justify" a war as necessary, but that does not make a war just. It does seem that Craigie still allows for the possibility that the Christian as a citizen of a political state may be justified in killing either personally or in war to prevent a greater evil. He only identifies the decision as a dilemma and is unclear as to what he thinks the ethical decision should be.

The book is a helpful discussion of the problem. Craigie throws some new light on the problem. It is evident that he treats both the Bible and the real situation of people seriously. He is familiar with Mennonite writers. He cites Jacob J. Enz, Frank Epp, Waldemar Janzen, and John Howard Yoder, with special recommendation of John H. Yoder. Though he indicates he does not fully agree with Yoder's *Politics of Jesus*, he does not specify where or why.

It is unfortunate that he seems not to be familiar with the work of Millard Lind. One would hope that Craigie would do a serious review of Lind's position when Lind's forthcoming book on the problem of "Holy War" is published.

Craigie does leave one uneasy with occasional appeals to the mystery of God's working at points where contradictory evidence leaves problems unresolved. It seems too facile a way to avoid continued work on the difficulties of harmonizing the contradictions which seem to remain in assuming that the Bible must give a unitary and consistent revelation of God and God's will for those who seek to be obedient to him.

Craigie's book at some points

only sharpens the problem of war in the Old Testament for the Christian. It is worth studying for the insights he brings and for identifying the issues which he leaves without satisfactory resolution.

William Keeney
Bethel College

C. Norman Kraus, ed. *Evangelicalism and Anabaptism,* Scottdale, and Kitchener: Herald Press, 1979. 187 pages.

How much distance Mennonites should keep between themselves and mainstream American Evangelicalism has been a major point of controversy for more than a century. Since Anabaptist exclusiveness has diminished in many quarters while Evangelicals in the 1970s have achieved political power, affluence, and social acceptance unprecedented in this century, the question remains a vital one. This concise collection of popularly-written essays, primarily by Mennonite scholars, originally delivered as addresses in the 1977-1978 Goshen College Discipleship Lecture Forum Series, goes far toward clarifying the issues from an Anabaptist perspective.

In his three chapters, editor C. Norman Kraus provides useful definitions and categorizations of contemporary Evangelicalism and an illuminating, yet oversimplified historical sketch of the subject. His major point of contrast involves what he calls "establishment Evangelicalism" *versus* his own Anabaptist ideal, which he defines as "a radical, Jesus-centered, martyr movement." Kraus groups Evangelicalism under two broad umbrellas: "separatist Fundamentalism," including a wide variety of groups from supporters of Carl McIntire to those of Dallas Theological Seminary; and "Evangelicals," among whose constitutents are the National Association of Evangelicals, the Charismatic movement, the Southern Baptist Convention, *Christianity Today,* the Billy Graham Evangelistic Association, and even one "radical" group—Evangelicals for Social Action. It is not clear, however, whether he has other categories for such conservative Protestant groups as the Christian Reformed Church, or even the Mennonites. The reader must take care when Kraus shifts from his narrower definition of Evangelicalism as "Neofundamentalism" or as "establishment Evangelicalism" to his broader uses of the term which would include the separatist Fundamentalists on the one extreme and the Radical Evangelicals on the other. Likewise, for example, some Holiness spokesmen, especially Nazarenes, will regret his lumping together their tradition with the Pentecostal groups in the chart on page 58.

Three chapters emphasizing political and social attitudes depict sharp contrast between "establishment Evangelicalism" on the one hand and both Anabaptism and Radical Evangelicalism on the other. John A. Lapp, Dean of Goshen College, places most contemporary Evangelicals in the political mainstream as conservative defenders of the *status quo.* He observes that such leaders as Bill Bright of Campus Crusade tend to obscure the moral ambiguities of politics by representing most issues as clear-cut contrasts between good and evil. Hence, political involvement is a sacred duty. But other Evangelicals err, Lapp adds, by making religion wholly a private matter and by abdicating Christian social responsibility. Wes Michaelson, a Radical Evangelical and associate editor of *Sojourners* magazine, also attacks evangelical political conservatism. Displaying less consciousness of the complexity of government policy issues than does Lapp, he asserts that the true disciple of Jesus must take definite stands on such issues as nuclear arms race, the wide gulf between the rich and poor of the world, the materialism inherent in capitalism, and the idolatry of nationalism. Finally, Kraus contrasts historic Anabaptist nonresistance with the tendency of "establishment Evangelicals" to be defenders of the "American way of life" as well as allies of the Pentagon. It is interesting that the authors fail to deal directly with implications of increasing political participation by American and Canadian Mennonites together with tendencies toward conservative preferences.

Other prominent trends in Evangelicalism also rate poorly with the authors. J. Lawrence Burkholder, President of Goshen College, grants that "popular Evangelicalism" rests on sincere motivation and provides important personal satisfaction; but he laments its excessive concern with image, organization, and slick Madison Avenue style. He also regrets its undemanding theology which glosses over the necessity of obedience to the hard commands of Christ. Similarly, Marlin Jeschke dissents from the "pop eschatology" of Hal Lindsey and other dispensationalist premillenialists who emphasize saving people out of the world instead of teaching that Christ's return is to bring about true "servanthood" for the believer along with truly loving relationships on earth. In addition, J. C. Wenger portray's Harold Lindsell's "inerrancy" position on Biblical inspiration as a man-made rationalistic viewpoint which is at odds with the true purpose of the Scriptures.

Because this anthology is primarily for Mennonite readers, it takes the present state and recent history of American Anabaptism for granted and maximizes the contrast between it and contemporary Evangelicalism. In reality, however, Evangelicalism has been a major influence on Mennonite thought and practice during the past century; and an implicit purpose of the publication is to warn readers about the dangerous implications of that situation. This reviewer regards much of the case presented as convincing, but also deeply appreciates the contrasting perspective in Chapter Eight of Ronald J. Sider, president of Evangelicals for Social Action, who calls himself both an Anabaptist and an Evangelical. He contends that consistent Anabaptists are Evangelicals in affirming a concern for Biblical orthodoxy and a zeal for evangelism. But, he adds, Evangelicals need to accept the Anabaptist commitment to radical discipleship because of its Biblical basis. He maintains the real prob-

lem is that both groups have strayed somewhat from their stated foundational principles. He fully accepts the Mennonite critique of "establishment Evangelicalism," yet sees among a few Anabaptist leaders an inadequate concern for evangelism and theological orthodoxy and within the membership a growing indifference to simple living. Hence, he portrays the insights of mainstream Evangelicalism as healthful antidotes to the first two maladies and the perspective of Radical Evangelicalism as a useful corrective for the latter one.

Despite some limitations, this is an excellent book both for Mennonites and for observers of Evangelicalism because it addresses crucial questions coherently and provocatively.

Richard E. Wood
Bethany Nazarene College

James C. Juhnke, *A People of Mission—a History of General Conference Mennonite Overseas Missions.* Newton: Faith and Life Press, 1979, 280 pages.

In his stimulating study of the emergence of missions among the General Conference Mennonites, James Juhnke characterizes it as a "twice-born movement." The sixteenth century Anabaptist progenitors of present-day Mennonites understood the church itself to be a missionary movement and so aroused the fear and antagonism of state churches through their vigorous evangelization that they were soon silenced. After a gestation period of some three and one-half centuries, the Mennonite community brought forth another mission movement. But, argues Juhnke, its behavior marked it as having a different parentage. It bore the obvious likeness of Protestant missions with only traces of an Anabaptist ancestry.

The question of "identity" thus become the *leitmotiv* of Juhnke's recounting of the story of General Conference Mennonite missions. Having introduced it in the early pages of the first chapter, he returns to it, implicitly or explicitly, repeatedly. Preoccupation with ones identity nowadays is not peculiar to Mennonites. The quest for roots is part of a larger search for meaning and value in life which all sorts of groups—ethnic, national, religious, professional—are pursuing feverishly.

Nevertheless, Juhnke's use of identity as his *leitmotiv* does raise the question what the function of identity is, when is it healthy and when is it neurotic, and how is identity formed? He observes how Walter Klaassen's *Anabaptism: neither Protestant nor Catholic* caught the imagination of his readers. Klaassen's title already gives us one clue to the problem, however: Anabaptism is cast in the role of being the nay-sayer, of being defined as over against dominant models. This negative and defensive posture continues to plague the house of Menno by making people feel apologetic and guilty.

Juhnke's history can be viewed as one exercise which may help us dispel this debilitating feeling. While handling his materials critically, he does not hesitate to acclaim positive achievements in Mennonite missions over the past century. Mennonite missionaries, for example, were no different from their contemporaries in failing to appreciate fully the cultures of other peoples. But their adherence to the love ethic did make a difference at crucial points. They inadequately interpreted their vision of the church as a community of peacemakers, but their own troubled consciences forced them to at least raise the issues and transmit some of their uneasiness to the Chinese, the Indians, or the Zairian Mennonites. The result is that these churches today are doing their own research into their spiritual heritage with a view to working out the implications in their own culltures. What nags at the reader is the feeling that Mennonite insecurity over identity sapped precious energy and prevented the missionaries from drawing on the resources in their own heritage. A first principle in cross-cultural communication is that the communicator's own credibility begins with self-acceptance. Those who served best in the past were those who knew who they were and felt secure in it.

One cannot fail to note that the means for developing and maintaining identity during the past century were hardly ever adequate. Weak boards who saw their roles as being primarily that of raising funds and recruiting workers provided little help in addressing weighty questions. An exchange of letters between field and home board could take four to six months, hardly an encouragement to vigorous and sustained exchange. Field organization often operated with a laissez faire philosophy.

Juhnke contends that commitment to mission—affirmed by all General Conference Mennonites—was the golden cord which kept the church intact during tumultuous times. One hopes that this commitment will be nourished in the future while making mission the nodal point for clarifying and strengthening identify. If that happens, General Conference Mennonite missions will be a "thrice-born" movement.

Wilbert R. Shenk
Mennonite Board of Missions

Katie Funk Wiebe, ed., *Women Among the Brethren,* Hillsboro: The Board of Christian Literature of the General Conference of Mennonite Brethren Churches, 1979, 197 pages.

Women Among the Brethren: that is the clever title Katie Funk Wiebe, contributor to and editor of the book, has attached to this collection of fifteen stories of Mennonite Brethren and Krimmer Mennonite Brethren women. The reader who is aware of the unexplored nature of the women's side of Mennonite history cannot help but rejoice at the publication of this volume. The ten women writers are to be congratulated for completing the task in spite of limited resources and lack of availability of research material.

The perspective is historical. All women, except one, were born in the nineteenth century and are no longer living. The stories deal ex-

clusively with the MB/KMB stream of Russian Mennonitism. These constraints of time, denomination, and geography give the book a narrow perspective which will have greatest appeal to the MB/KMB constituency.

There are women involved in the founding struggle of the new churches in Russia: the young Russian maid of the Heinrich Huebert family, Efrosinia Morozowa (c. 1850?), who became a believer and was baptized; Katharina Reimer Claassen (1827-69), the wife of one of the founders of the MB Church; Anna Wiens Groening Wiebe Peters Braun (1810-76), whose son Jacob became the leading elder of the KMB Church in America.

The Mennonite migrations are visible in microcosm in the life of Elizabeth Unruh Schultz (1866-1943): she was born in Poland, moved to South Russia, Asia, Nebraska, and South Dakota, and finally Saskatchewan, all before the age of 38.

In America Mennonite women had opportunity to engage in professions like midwifery (Sara Block Eitzen, 1840-1917), mission work (Magdalena Hergert Becker, 1878-1938), or education (Mary J. Regier Hiebert, 1884-1970).

Journals of Elizabeth Regehr Bargen (1897-1976) and Anna Falk (1902-), translated from the German, reveal the untold suffering endured by women during the Russian Revolution and World War II.

The beginning of the book in particular gives non-MB readers a glimpse into Mennonite Brethren self-identity. The formation of the MB Church appears as a simple black and white struggle: the members of the revival movement emerge as people seeking to live according to the Scriptures, only to be persecuted by the unregenerate Kirchliche mother church (e.g. p. 17). On the other hand the fallibilities of the new movement, which had to deal with overenthusiastic leaping, dancing, and praising the Lord (p. 23) and occasional immorality (p. 26), is faithfully recorded. However, the nuances of this struggle are missing. But perhaps this probing of the deeper meaning and larger context of the religious turmoil is outside the scope of the book. The components of MB/KMB piety—a climactic conversion experience, baptism by immersion, assurance of salvation, fear of hell, hope of heaven, giving testimony to their faith—emerge clearly in the lives of these women.

In scrutinizing the lives of these women the reader is almost overwhelmed with the way in which bearing, rearing, and burying children, as well as the risks of childbearing, dominated their lives. Take the child-bearing histories of these women: Katharina Reimer Claassen (1827-69) saw six of her ten children die in infancy or early childhood and she herself died at 42 of malaria in the Kuban; Elizabeth Unruh Schultz (1866-1943) lost her husband when she was 38 and was left with ten children to raise in Canada; Justina Friesen Wiebe (1833-1916) raised 12 children (seven of them foster children), in addition to the 7 which died in infancy. Yet in spite of this fact some, like midwife Sara Block Eitzen (1840-1917) or missionary Magdalena Hergert Becker (1878-1938), managed to make contributions outside the home. Single women, like missionary doctor Katharina Schellenberg (1870-1945) or friend to immigrant girls Anna Thiessen (1892-1977), were able to devote themselves more fully to Christian work.

It is understandable that the criteria for selecting stories did not necessarily include having a position in the church. One major value of the biographies for modern readers, should anyone question the ordinariness of some of these lives, lies in their value for comparison. The cultural expectations, which placed women in the home, were valid for those women, yet may not be valid for women today, who live longer, have fewer children, and enjoy many more educational opportunities.

The stories are well written and edited. The reader is struck by the varied style. The early stories approach the "fictionalized biography" (p. 196) style of Betty Suderman Klassen's *Trailblazer for the Brethren*. Some stories, like that of Anna Baerg (1897-1972), are closer to biography because of the availability of resource materials. An exciting, perhaps *the* most exciting, feature are the translations from the German of journals kept by Elizabeth Esther Regier (1897-1976) of the Machno terror and Anna Falk Loewen (1902-) of the World War II trek of Mennonites out of Russia!

Karen Neufeld makes a good point about the value of preserving today's stories for future reading. I, for instance, knew Mrs. Loewen and many Adelsheimer in connection with the World War II displacement of Mennonites and lived a few blocks from Anna Baerg in British Columbia without being aware of the wealth they harbored. If the book can inspire journal-keeping, tape-recording, and writing the stories of our mothers it will accomplish a mission which goes beyond the enjoyment of reading.

Women Among the Brethren is a welcome addition to the emerging literature on Mennonite women: *Full Circle: Stories of Mennonite Women*, edited by Mary Lou Cummings (Newton: Faith and Life Press, 1978); Sharon Klingelsmith's research on women in the Mennonite Church (1900-30) to be published in the *Mennonite Quarterly Review;* the General Conference Mennonite Church's Women in Mission's history, *Women in Search of Mission* (Newton, Kansas: Faith and Life Press, 1980), written by Gladys Goering; the Women's Missionary and Service Commission's projected volume to depict Mennonite Church women through three centuries, basically North American in content.

Herta Funk
General Conference Commission
on Education

Raymond F. Wiebe, *The John Frantz People, from Poland to Central Kansas*, North Newton: Mennonite Press, 1979, 282 pages.

The persistence and stability of the Mennonite family in the face

of both adversity and prosperity owes much to the strong sense of historical consciousness that marks the Anabaptist tradition. That fact is clearly illustrated by Raymond F. Wiebe in his extensively researched history of the John and Elizabeth (Schroeder) Frantz family from its origins in the Mennonite communities of central Poland through its subsequent migration to central Kansas to its present state in contemporary society. Writing from the perspective of a proud but not oversolicitous descendent, the author succeeds in using his position inside the family to effectively collect and interpret its historical source materials including his own numerous oral history interviews. His extensive use of maps, diagrams, photographs, and church records greatly enriches the narrative portions of the work.

The detailed collection of up-to-date genealogical data and indexes that comprise the remainder of the work will in the long run prove to be fully as important as the narrative. It provides the means to link the past of the Frantz family with its present and its future. It stands as a reminder that the task of writing a family's history is a continuing one that benefits greatly from the labors of dedicated people like Raymond F. Wiebe.

Though marked by occasional awkwardness in style, this volume illustrates the challenges that a diligent historian confronts and the resources available to meet them as he tries to bridge the gap between a family's genealogy and its history.

James C. Duram
Wichita State University

P. R. Kaufman, *Our People and their History*, translated by Reuben Peterson from the original *Unser Volk und Seine Geschichte*, The Augustana College Press, 1979, 117 pages.

This small book, originally published in 1931 under the editorial guidance of P. R. Kaufman and Solomon Mouttet, consists of contributions from several persons who in 1931 still remembered the events of the migration to America and the hardships of the pioneer years in Kansas and South Dakota.

The chapters have the quality of oral history reminiscences such as one might achieve by publishing several transcriptions from the Schowalter Oral History Collection of conscientious objectors of World War I. The book has the strength of the oral history method by giving us deeply-felt attitudes as they had been nourished in the home and church for generations. Oral history also gives us, without apology, the prejudices which these people sincerely held.

On the other hand, folk history such as this volume is, has the weakness of oral history in that the writers did not have access to trustworthy sources and did not document their accounts.

I cherished the accounts of home and church life in Russia and the rather vivid stories of pioneer life in America where, in addition to the harshness of pioneer life shared by all on the prairie frontier, there were also disastrous events such as fires, floods, blizzards, and epidemics of contagious diseases, events which left deep scars on the memories of persons and families.

The descriptions of home and church life in the old country are to me transparent evidence of the Amish background of the Swiss Volhynian Mennonites. The emphasis on church discipline and the abhorrence with which proscribed activities were viewed supports the historical evidence in this area.

A number of mistakes in the text could have been corrected by more careful proofreading. A few illustrations can be given. On page 8, we are told that upon entering France they remained close to the border, "namely in Montbeliard and also in Mämpelgard." The first name would have sufficed since this is the same place. In several places the German word *Oestreich* is not translated to Austria as it should have been. Prince Lubomirsky is also spelled Prince Edward Lubanirsky, while Galicia is also spelled Galizia. Other variations are: Selesia should be Silesia, Michaline should be Michalin, Warkentine should be Warkentin, and Mennonites of Christ should be Church of God in Christ, Mennonite. Volynia should have been spelled Volhynia.

With the increasing use of the oral history technique there will be more opportunity for similar folk histories of periods and events in the life of families, groups and congregations among Mennonites.

—John F. Schmidt
Mennonite Library and Archives

Steven R. Estes, *Christian Concern for Health: The Sixtieth Anniversary History of the Mennonite Hospital Association.* (N.P. 1979 on Foreword and Preface. Available from Mennonite Hospital, 807 N. Main St., Bloomington, IL.) 118 pages.

Steven Estes wrote the history of the Mennonite Hospital Association at Bloomington, Illinois, under assignment from the Sixtieth Anniversary Committee of that Association. The book divides the history into five periods with a chapter for each: 1830-1897: with a description of the antecedents in a deaconess movement; 1897-1927: when an association was formed and the Mennonite Sanitarium was established; 1927-1942: a period of time when the hospital barely survived, but still moved ahead through the depression years with vision; 1942-1959: the name of the Sanitarium was changed to the Mennonite Hospital in 1938, though it is not reported until this period as the hospital actually moved into the modern period and was stabilized; and 1959-1979: the contemporary period when the hospital expanded with the addition of the R. L. Hartzler Health Complex, the Management Systems of Health Care, and the assumption of responsibility for a hospital in Eureka, Illinois.

Two collections of pictures are included; pages 29-42 of the early period to 1932 and pages 67-85 of the modern period. Eight appendices and a bibliography are given at the end of the book.

William Keeney
Bethel College

Willard M. Swartley, *Mark: The Way for all Nations*, Scottdale: Herald Press, 1979, 244 pages.

This is a well written, interestingly presented study guide to the Gospel of Mark. It is full of flashes of insight; it is a competant blend of inductive observations, theological comments and pastoral concerns. It is written in a vivid style as the following quote illustrates, (the context is that of Jesus being tested by various people)." After this short inning of three up and three down, Jesus hits a home run (verses 35-37.) How can you scribes say that the Messiah (Christ) must be the *son* of David when David himself calls him *his Lord*." (p. 174).

To this work Willard Swartley brings a substantial background. On the one side, Willard has been both pastor and teacher, serving now at Goshen Biblical Seminary. On the other side, this book marks the fruition of 15 years of thinking and working with Mark. This work has taken place both in scholarly settings—his doctoral dissertation at Princeton being on Mark—and in the church—this book being the direct result of his presentations at General Assembly 77 (the bi-annual meeting of the MC Mennonites).

This study guide is intended for the use of lay Bible study groups. It has 11 lessons, but more than 11 sessions will probably be needed to do justice to the study and discussion suggestions which Willard makes. Each lesson has the same structure. First there are a series of presession study questions which deal with the structure and themes of the segment of Mark under study. Next, and the longest section, is the author's exposition of the passage. This is to be read after the reader has done the presessions study exercises. Then there is a chart which presents graphically the structure and themes of the material studied. Finally there are a series of discussion questions which are designed to add further depth of understanding and make the lesson applicable to our lives. I am sure most will find this study guide helpful, both intellectually and spiritually. We need more such study-process tools for group use. This could well serve as a model for them.

In terms of scholarly study, the book represents a guide to the redaction analysis of Mark. Thus the book leans rather heavily on arguments from the structure (redaction) of the Gospel. This approach, while useful, also at times leads the author to draw too much from his structural analysis and to place on it interpretations which it will not entirely support. For example, on page 102 he takes the exorcisms reported in chapter 1 as a sign of Jesus confrontation with Satan and with all types of demonic oppression, such as political and social oppression. He does this on the basis that these exorcisms come after the temptations of Jesus. In these Jesus has, according to Swartley, rejected political Messiahship. But this exactly is what is not in Mark which just simply reports that Jesus was tempted by Satan. Mark gives none of the specific temptations. Here additional information is needed beyond structure for a proper understanding. It would have been a strength if work in additional areas such as the historical context and form analysis, in particular, could have been integrated into the presession study assignments and exposition.

These comments should not be allowed to detract from the real strengths of the work and the many helpful insights it has. It should be widely used in the churches and will pay rich rewards for those who use it. Those who cannot sit at Willard's feet literally, can at least do so literarily through this book.

Perry Yoder
Bethel College

Dyck, Anna Reimer. *Anna: From the Caucasus to Canada.* Translated and edited by Peter J. Klassen. Hillsboro, Kan.: MB Publishing House, 1979, 216 pp., $8.95

Anna is the autobiography of Anna Reimer Dyck, the daughter of estate owners in the beautiful Kuban region of southern Russia. Anna writes about the joys of participating in school activities, church youth groups and choirs, and describes the delights of being surrounded by the natural beauties of the Kuban, just north of the Caucasus mountains.

Another type of beauty which surrounded Anna most of her life was the warmth of love: first the love of parents, sisters, brothers and friends; then a special love—Willie Dyck.

Although Willie proposed to Anna while still in the Kuban, circumstances separated them for three years. They were eventually reunited in 1927 in Canada where they married.

Before either Willie Dyck or Anna Reimer emigrated from Russia they witnessed evil days and tragic events which spread through their paradise-like Kuban as they did through Mennonite communities in all of Russia. During World War I, the Bolshevik Revolution, and the famine that followed, the Reimers were able to help many refugees from other parts of Russia. But gradually they too lost just about everything except the clothes they wore. Only Anna, one brother and one sister came to Canada, bringing with them a few prized possessions.

From the start, Anna and Willie Dyck cherished the new religious freedoms, though the severe winters of the western prairies and the depression years were a difficult beginning for them.

Ms. Dyck's story is easy-to-read and interesting to the end. More variety in literary style and more editing would have made for even better reading. Non-Mennonite readers might find it confusing to be introduced to cousins by the dozens and relatives of relatives. Nevertheless, the author does a reasonably good job of organizing the material she collected over a lifetime, and gives us a book full of interesting facts, incidents and insights about "Russian Mennonites."

If there's a message in the book it must be that life can be rewarding if we live fully, give of ourselves to others, love and serve our fellowmen, and accept as god-ordained circumstances which we cannot change, even when we don't understand them here and now.

Selma Hooge
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