Peacemaking and Adventist Education

"Conscientiously Opposed to Bearing Arms": Seventh-day Adventists and the "Faith of Jesus"
Why Teach About Peace?

In an increasingly contentious world where conflicts affect not only professional military personnel, but also civilians—including men, women, and children—it is important for Adventist educators to consider whether we are teaching our students how to address the issues that contribute to conflict and peacemaking at all levels of human existence.

What is peace? Is it solely the absence of conflict or violence? Is it the same as passivity or inaction? Jesus bid farewell to His disciples with a message of peace: “Peace I leave with you; my peace I give you” (John 14:27, NIV). What did He mean by this? As we examine the context of the Gospels, we see that Jesus understood peace to mean active and courageous obedience to the principles of His kingdom as elaborated in the Sermon on the Mount (Matthew 5). It is not surprising that Ellen White dedicated an entire book to that Sermon, since it was to serve as the basis for Adventism’s positions on issues of social justice and war.

This issue of the JOURNAL on peace and peacemaking is a plea for Adventist educators to remember the centrality of peace in Adventist belief and practice, and the importance of intentionally teaching these principles in order to help our students apply them, not only in their professions and their personal relationships, but also in how they practice their religion.

Are our students learning how to get past an offense without cutting off communication or harboring resentments? Are they seeing the connection between ethical behavior and their religious beliefs? Are they learning that God is just as dishonored by their bullying the weak as by doing drugs? Are they learning to value mercy, compassion, and meekness instead of greed and pride, which lead to injustice and the abuse of power? I believe that the Christian classroom is where peacemaking and peacekeeping concepts must be taught, regardless of whether children are exposed to the concepts at home or in the church.

In this issue, Ginger Hanks Harwood and George Knight show why we need to include peace studies in the Adventist curriculum by giving us a review of attitudes toward peace and war in the early Adventist Church, and a call to rediscover noncombatancy as a fundamental Adventist belief.

Ron and Karen Flowers introduce a segment on how to incorporate the topic of peace and the peacemaking strategies into the Adventist classroom. Tiffany Hunter shares her experience using the principles of conflict resolution in her 1st-grade classroom; and my article shows how forgiveness and conflict resolution can be taught in a university setting. Kendra Haloviak offers insights into the Book of Revelation from a peacemaking perspective. Christiane Schubert’s review of the work of the Restorative Justice Movement links peace and justice in a way that resonates with New Testament teachings about peace.

A further connection between peace and social justice is made in Joy Butler’s gripping report on her work of rescuing young girls from sex slavery in Thailand. Linking the classroom to real-life social justice work is a powerful educational tool in peacemaking. Darold Bigger’s moving account of his journey back to peace through forgiveness after the murder of his daughter offers the classroom teacher some guidance in addressing the needs of children and youth who have suffered loss through some form of injustice.

The final segment includes useful resources for the teacher and a link to a report by Douglas Morgan on the specific resources available through his organization, Adventist Peace Fellowship.

It is the authors’ hope that these articles and resources will stimulate a serious conversation about the centrality of peace in our religious faith and how we can more effectively pass on to the next generation these concepts and convictions.—Lourdes E. Morales-Gudmundsson.
J. N. Andrews, hurrying from Michigan to Washington, D.C., carried this statement as he sought to secure noncombatant status for Adventists during the Civil War. Andrews’ assignment was prompted by an alteration of the March 1863 draft law that stipulated alternatives for those conscientiously opposed to bearing arms. The option of satisfying one’s military obligation by paying a fee or participating in certain humanitarian service projects was now restricted by this law to individuals belonging to religious groups with a formal noncombatant doctrine. This change created a challenge for Adventists, formally organized only the year before, because they were too new a church to possess an established peace church reputation.

Although the draft law forced the group to articulate their stance on Christian participation in war, which might not have occurred at this time had they not been faced with a crisis, the statements prepared for Andrews represented a general consensus that biblical teachings “are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms.”

(The Executive Committee, General Conference of Seventh-day Adventists, August 2, 1864).¹

Seventh-day Adventists are “nonresistants,” the term applied to those who did not believe in bearing arms or using military force to resolve conflict, a stance which grew out of their commitment to conform their lives to God’s commandments and Jesus’ example. Since Jesus eschewed violence and promoted an ethic of love, it appeared to Adventists that His followers were bound to do the same.²

As early as 1851, a decade before the church had organized, the Review and Herald revealed the group’s pacifist sentiments by publishing a statement by William Miller that read, “They must not countenance nor support war, for that cometh from lust, James iv, 1-3; ... they are to cry unto the Lord in their afflictions and persecutions, and make no resistance, James v,
Firm in their resolve to prepare for Christ’s return and to “keep the commandments of God and the faith of Jesus” (Revelation 14:10), Adventists faced the question of how a faithful remnant should relate to the social and political structures of a nation that called itself Christian but behaved in a beastly manner.

The Remnant and the Nation

Despite the fact that Christ did not come on October 22, 1844, a remnant of the Millerite movement remained convinced that the world would end very soon. America’s startling technological progress and widespread inhumanity toward the weak and vulnerable seemed to them a fulfillment of the end-time prophecy of Matthew 24. The period in which Seventh-day Adventism assumed its peculiar identity and emerged as an organized church (1845-1863) was characterized by national claims of Christian piety and acts of imperialism, genocide, and oppression. Even as tensions over slavery split the nation and its churches, anti-immigrant violence increased, and the indigenous populations were variously deprived of their homelands and/or killed. The theory of “manifest destiny” baptized national expansionist endeavors and permitted disregard for the rights of those with whom whites shared the continent.

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tian but behaved in a beastly manner. A number of them had belonged to various reform movements that were critical of America’s political policies. The study of the prophetic portions of Scripture had convinced many Adventists that God’s judgment rested on nations as well as individuals, and that preparation for Christ’s return included a separation from cultural practices that deviated from God’s intentions and commands. The admonition, “Come out of her, my people, so that you will not share in her plagues” (Revelation 18:4, NIV) was regarded seriously by a people preparing to live in God’s kingdom.

In his autobiography, Seventh-day Adventism’s co-founder Joseph Bates recounted the incremental separation that his faith journey demanded: “I then began to feel the importance of taking a decided stand on the side of the oppressed. My labor in the cause of temperance had caused a pretty thorough sifting of my friends, and I felt that I had no more that I wished to part with; but duty was clear that I could not be a consistent Christian if I stood on the side of the oppressor, for God was not there. Neither could I claim his promises if I stood on neutral ground. Hence my only alternative was to plead for the slave, and thus I decided.”

Bates’ solidarity with the oppressed resulted in his critique of American policies and the Christians who endorsed them. He called America’s aggressive acts during the popular 1846-1848 Mexican-American War “murder” and chided Christians for their enthusiasm for this violent enterprise. His opinion of governmental policies is made clear in his reference to the United States as “this heaven-daring, soul-destroying, neighbor-murdering country.”

Review and Herald articles expounded the view that the emergence of the United States was predicted in Scripture, and depicted the nation as a lion-like creature. By 1851, the Adventist press regularly identified the United States as the beast from Revelation 13 that began as a lamb and changed into a dragon. As James White commented in the opening lines of an 1862 editorial, “For the past ten years the Review has taught that the United States were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most condemning sin upon this nation.”

Uriah Smith, the Adventist authority on prophetic interpretation, cited slavery, religious intolerance, corruption, and oppression as the clear marks of the nation’s dragon-like nature.

Far from being impressed with American claims of Christianity, Adventists pointed to national social policies as primary evidence of the country’s willful rejection of God’s commandments and Jesus’ teachings. They questioned whether they could participate in the political system without assuming responsibility for the beastly national acts committed in the name “of the people” by elected officials and military.

Believers Debate About Response to War

James White’s August 1862 editorial, “The Nation,” sparked a highly charged debate, as readers wrestled with their Christian obligation to be peacemakers. The Review provided a place for the scattered Adventists to dialog on one of the most controversial topics in Christian America: What should a follower of Christ do when faced with structured, organized violence? An intense and lengthy forum debated the faithful response to the moral and social dimensions of war. The letters revealed a range of interpretations: Some individuals asserted that they were ready to fight, while others were certain that Adventists should submit to death by the military rather than to compromise their pacifist principles.

James White adopted a less ideological stance: Although he clearly believed that following the Prince of Peace meant that Christians should not resort to violence (even nationally sanctioned violence), he was not ready to advise church members to choose execution over military service. Seeking a third path, he encouraged Adventists to avail themselves of all the legal means to stand by their noncombatant principles. He supported campaigns to raise money to buy Adventist exemption from service in the early stages of the draft, as well as the effort to obtain church-wide deferment after draft laws closed that option.

Despite the passion for the various stances evinced in the letters, the group reached a consensus to follow the Jesus of peace, even in time of war.

“Just War” and Adventist Principles

Ellen White, along with many other Christians, regarded the outbreak of war as a judgment on a nation that had knowingly profited from human bond-

http://education.gc.adventist.org/jae
age. Recognizing the complicity of the entire system in slavery’s perpetuation, in 1861 she castigated the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence. The Review and Herald noted that although many viewed the war as an endeavor to end slavery, “slavery emancipation is at most but secondary,” to the North’s military motivation, which was union rather than abolition.16

The situation became even more complicated in late 1862 when President Lincoln signed the Emancipation Proclamation. Adventists had to decide whether they would embrace “just war” theory or maintain their non-resistance position despite the high stakes involved. If the North’s war effort succeeded, slavery would be abolished; a righteous cause with a divinely desired outcome! Alternatively, if the “Southern insurrection” was successful, there would be little hope for emancipation in Confederate-controlled areas. Although some Adventists were ready to fight, there was a general consensus that even righteous causes failed to justify taking up arms to kill one’s neighbors.

In early 1863, Ellen White spoke against Adventists engaging in the war, despite their strong empathy for the enslaved. “God’s people” could not participate in the military endeavor, she wrote, “for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers.”

The National Draft and Peace Church Status

Obtaining peace church status during wartime was a daunting task, but the group proceeded anyway. They produced a document summarizing their position, and authorized J. N. Andrews to petition the government for this status. Andrews took statements from local and regional leaders who were acquainted with “the sentiments of Seventh-day Adventists in relation to bearing arms and engaging in war,” hoping that their testimony would be credible to the Provost Marshall General, who had the power to grant the petition.19

The Review and Herald recorded Andrews’ progress. The September 13, 1864, edition printed a letter to “Bro. White,” in which J. N. Andrews reported his successful negotiations with the government.20 Under the triumphant headline, “Seventh-day Adventists Recognized as Non-combatants,” Andrews outlined the steps that individual draftees must take to secure this status, along with his letter to Provost Marshall General James Fry introducing Adventists as a “people unanimously loyal and anti-slavery, who because of their views of the ten commandments and the teachings of the New Testament cannot engage in bloodshed,” and his recommendation that Adventists be given peace church status. Seventh-day Adventists thus gained entrance to the tiny sisterhood of peace churches, those recognized as “conscientiously opposed to the bearing of arms, and are prohibited from doing so by the rules and articles of faith, and of practice, of their church.”

The Sinfulness of War

After the war ended, Adventists determined to gather more evidence to document their nonresistance stance in case of future crises. In 1865, as well as passing a resolution at the General Conference Third Annual Meeting in which they stated that “we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind,” they compiled their existing peace materials and published a booklet, “Compilation—or—EXTRACTS, from the PUBLICATIONS OF SEVENTH-DAY ADVENTISTS, Setting Forth their Views of the SINFULNESS OF WAR, Referred to in the ANNEXED AFFIDAVITS.”21 The booklet featured various Review articles that revealed their conviction that Christians were called to reject violence and live lives of peace.

Quoting, among others, Adventist notables Joseph Bates, James White, M. E. Cornell and J. H. Waggoner, the booklet documented Adventist rejection of

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some of the church, there is being fostered a spirit of militarism that few appreciate. . .”25 America’s victory over Spain did not change the Adventist perspective that Christians must adhere to Christ’s methods.

A Century of War
In the 20th century, militarism challenged the newly international Adventism. Although not all Adventists were pacifists, members’ refusal to bear arms evoked hostility on both sides of the Atlantic during World War I. Noncombatants found themselves in prison, or violence. Cornell, for example, reviewed Scriptural passages that commanded believers to “RESIST NOT EVIL,” and George W. Amadon answered the question, “Why Seventh-day Adventists Cannot Engage in War.”22 These extracts argued that disciples of the Prince of Peace must conform to Christ’s example of peacemaking and sacrifice even when that way is difficult.

Rebuking a Nation United
Before the close of the 19th century, America initiated what the U.S. Ambassador to England called a “splendid little war” in Cuba and the Philippines.23 While most Americans enthusiastically supported endeavors to “liberate” these Spanish colonies, Adventist leaders critiqued both governmental imperialism and Christian ministers who praised the war as a means of spreading Protestant Christianity. By then, Bates and White had died, but Adventist stalwart Percy Magan opposed the war with a book, The Peril of the Republic of the United States of America. Challenging clerical war enthusiasm, Magan queried pointedly, ‘Will the people whose fathers, husbands, brothers, and sons have been shot down in this ruthless war, be more ready to accept the gospel at the hands of the murderers of their relatives? Will it cause them to be kindly inclined towards the teachings of the Saviour?’24

In May of 1898, the Review critiqued “The Gospel of War,” in an article prepared by evangelist Merritt Cornell. Rejecting the national military fervor, Cornell asserted, “There is nothing in the teachings of Christ that sanctions war. War and Christianity are antipodes—just as far apart as the east is from the west.” Acknowledging that Christians frequently ignore Christ’s peace teachings, he noted, “Yet from the days of the Saviour down to the present time, many of the most destructive and cruel wars have been waged solely in the name of religion.

“The gospel of Christ is a gospel of peace; yet right within the bosom of the church, there is being fostered a spirit of militarism that few appreciate. . .”25 America’s victory over Spain did not change the Adventist perspective that Christians must adhere to Christ’s methods.

Desmond Doss, a Seventh-day Adventist medic who served in World War II, is the only conscientious objector to have received the U.S. Congressional Medal of Honor.
treated harshly by their officers, other soldiers, and local citizenry. To facilitate Adventist draftees’ assignment to medical duties, church institutions offered training for battlefield medical situations.26

Evangelistic success during wartime filled the pews with new members who were unaware of the church’s peace witness. Francis Wilcox, Review editor, penned a volume, dedicated to Christian veterans, that reviewed and reaffirmed Adventist commitment to nonviolence in principle and practice. Referring to the church founders’ strongly worded documents condemning violence, he sketched the history of Adventist resolve to follow the Prince of Peace, reminding his readers that “God is supreme, and His requirements are paramount to all others.”27

As another world war threatened to explode, the Adventist Medical Cadet Corps expanded to every American Adventist academy and college to prepare eligible youth for battlefield medical service. Despite this pro-active preparation, drafted Adventists encountered frequent hostility, and “conscientious co-operators” such as Desmond Doss found themselves facing continual harassment for their stance.28

The church continued to assess and refine its stance after World War II. The 1951 report on actions of the General Conference (GC) Autumn Council, stated that the church “devotes its energies and resources exclusively to spiritual and humanitarian work,” and that war conditions only increased the commitment to such work. Further, the report recommended that the statement of the relationship of Seventh-day Adventists to war appear in the church manual “immediately following the statement of Fundamental Beliefs.”29

In 1954, the GC Autumn Council reconfirmed its noncombatancy position and stressed the necessity of “strong spiritual preparation for the stern tests of military service in order that they may meet these tests successfully and by their faithfulness give encouragement to one another and the church they represent.”30

**Freedom of Conscience**

The 1960s are often characterized as a time of social restlessness and alienation from institutional traditions and structures, but were also a period when church members’ opinions on participation showed less unanimity. In the U.S., the unpopular Vietnam War stimulated a closer examination of the church’s “conscientious co-operator” position. Those who objected to the war charged the church with complicity in an immoral endeavor, while others thought that the church should provide more pastoral support for Adventists in the military. Many rejected what they saw as the church trying to usurp personal moral decision-making responsibility.

In 1969, the North American Division moved to formally recognize respect for individual conscience concerning military participation, while retaining church commitment to noncombatancy. Although one might conscientiously refuse to serve in the military even as a noncombatant, or conceivably choose to carry weapons, the individual should “first consider the historic teaching of the church on noncombatancy.”31 Reflecting the North American step, in 1972 the General Conference clarified and amended its 1954 statement, asserting that the church stance on noncombatancy was not binding doctrine. This meant that each individual had the responsibility for decision making about military service. Choices were not to be made in a vacuum, however, and the statement reminded church members that their choices needed to be informed by their primary commitment to God, their Christian obligation to “contribute to saving life,” and respect for the voice of conscience.

“The breaking out of war among men, however, in no way alters the Christian’s supreme allegiance and responsibility to God or modifies his obligation to practice his beliefs and put God first. “This partnership with God through Jesus Christ who came into this world not to destroy men’s lives, but to save them, causes Seventh-day Adventists to advocate a noncombatant position, following their Divine Master in not taking human life, but rendering all possible service to save it.”32

While American Adventists had the option to register as objectors and refuse to bear arms, governments in the Soviet Union, China, Korea, and several Eastern European bloc nations made little accommodation for religious beliefs relating to noncombatancy. Where possible, the church worked to negotiate with governments to arrange for an alternative to bearing arms. Where that was not
possible, some Adventists endured long prison terms and extreme abuse rather than to violate “the commandments of God.”

**Keeping Faith in the 21st Century**

Today, members of the rapidly growing Seventh-day Adventist Church reside in hundreds of countries, under all manner of political regimes, only some of which respect the religiously based refusal to bear arms. As the current world situation is one of “wars and rumors of wars,” Adventists remain resolved to live faithfully as Christ’s followers in the midst of violence and bloodshed. Church members must continue to examine their own consciences and to reassess the church’s position on participation in military endeavors.

Although divided by geography, culture, and political experience, the church must maintain their commitment to “keep the commandments of God and the faith of Jesus.” While respecting individual conscience on matters of carrying arms, the Seventh-day Adventist Church must invite all people to follow the Prince of Peace in every aspect of their lives, including the imperative to embody God’s inclusive healing and redemptive love.

**NOTES AND REFERENCES**


4. Compilation or Extracts From the Publications of Seventh-day Adventists, Setting Forth Their Views of the Sinfulness of War, Referred to in the Annexed Affidavits (Battle Creek: Seventh-day Adventist Publ. Assn., 1865) pp. 4, 5.

5. James White, Review and Herald (August 14, 1856).


17. White, Testimonies, vol. 1, pp. 357-361; quote is on page 361.


22. Compilation or Extracts From the Publications of Seventh-day Adventists, op. cit., p. 17.


28. For a short and readable review of this significant period that sketches the evolving accommodations made to military requirements, the most helpful source is probably Douglas Morgan’s excellent article, “Between Pacifism and Patriotism,” Journal of Adventist Education 65:5 (Summer 2003), pp. 16-27. Everett N. Dick provides the insight from personal involvement in his article, “The Adventist Medical Corps as Seen by Its Founder,” Adventist Heritage 1:2 (July 1974), pp. 33-45.


The Great Disappearance: Adventism and Noncombatancy

BY GEORGE R. KNIGHT

It was the summer of 1961, in the midst of the Berlin Wall crisis, when I was threatened with a court martial by none other than a military chaplain. I was a trained infantry soldier who had up to that time been a confirmed agnostic. But throughout the first half of the year, I had become interested in Adventism and had become convinced that I should no longer carry arms or drill on Sabbath. I had come to appreciate the biblical logic undergirding the denomination’s position even though I had not yet become a church member.

But why would a young person who only had a brief and tenuous relationship with Adventism even know about the church’s position on military service? The answer is simple and straightforward—the church had aggressively and consistently publicized its position and advised its pastors and young men on the topic.

At the center of this aggressive publicity on the subject of noncombatancy was the National Service Organization of Seventh-day Adventists (NSO). Formed during World War I under the direction of Carlyle B. Haynes as the War Service Commission, it was reactivated in the face of renewed world conflict. Under Haynes and later Clark Smith, what evolved into the International Service Commission and then the NSO remained a vocal force for publicizing issues and fighting for the rights of service people, up into the 1970s.

The commission was active in promoting noncombatancy in the denomination’s churches, schools, colleges,
and pastors’ meetings. It also made an abundance of small pamphlets available to young people, their parents, and to pastors for distribution. Titles included “Why Seventh-day Adventists Are Noncombatants,” “Questions and Answers for Those Facing the Draft,” “Information and Instruction for Seventh-day Adventist Noncombatant Selective Service Registrants,” “Filling Out the Special Form for Conscientious Objectors,” and “Instruction for Service Pastors.” That last title brings to mind the largely forgotten fact that local conferences appointed “service pastors” who had a special responsibility in relation to the military.

Even more visible to many Adventists was the Medical Cadet Corps, founded by Everett Dick of Union College (Lincoln, Nebraska) in the 1930s. The position of the church since the Civil War had been that Adventist inductees could most easily serve both God and their country if they could find their way into the medical corps, where they could perform acts of mercy and would not be required to carry weapons.

As war became more probable in the late 1930s, the denomination, under the urging of Professor Dick and others, decided to make it easier for Adventists to obtain medical positions. Its method was to give them extensive training along medical and military lines through the denominationally sponsored Medical Cadet Corps. The church provided the training at its colleges and secondary schools in place of physical education. By this method, thousands of young Adventist males in World War II and the Korean conflict in both the United States and other countries found an easier road into acceptable military service than had their predecessors.¹

By 1954, the U.S. Army, recognizing the contributions of programs like the Medical Cadet Corps, set up its own program for the training of conscientious co-operators at Fort Sam Houston in Texas. Thousands of young Adventist inductees were trained there as non-arms-bearing medics between 1954 and the end of the draft at the conclusion of the Vietnam conflict. One authority reports that more than half the men who went through

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training at “Fort Sam” were Seventh-day Adventists, an indication that the denomination had taken such a strong and well-known position on the issue that it had even influenced the operations of the United States military.

Beyond the activities of the International Service Commission and the Medical Cadet Corps, the Adventist public was also kept aware of issues related to noncombatancy and military service by the lives of individuals who had made a difference in one way or another. On one end of the spectrum were those Adventist service personnel court-martialed and imprisoned for their religious convictions, including some 35 serving prison sentences of from five to 25 years at the end of World War I and others who were imprisoned during World War II. At the other end of the spectrum were such individuals as the ubiquitous Desmond T. Doss, who received the Congressional Medal of Honor for having saved the lives of at least 75 wounded men in a World War II battle in Okinawa. Doss, the hero of noncombatants, and the only one to ever receive the award, was a frequent featured speaker at Adventist colleges, schools, churches, and general gatherings.

No one doubted the seriousness of Adventists regarding noncombatancy up through the end of the Vietnam War. On the other hand, most young Adventists today, including the majority of young pastors, do not even seem to think much about the topic. Most, in fact, may not even be aware of the church's historic position. For example, one American Adventist professor found that about 90 to 95 percent of the college/university-age Adventist
students he surveyed would be willing to serve as combatants.

Why the big change? It undoubtedly centers, at least in the United States, on one crucial event—the end of the draft in the early 1970s. With the all-volunteer military, it no longer seemed necessary to instruct the young on noncombatancy or publicize the topic. After all, so the logic ran, why educate and agitate where there is no need?

But eventually the unexpected began to happen. In the void of education on the topic and lack of information about the denomination’s historic position against volunteering for military service, slowly but steadily Adventist young people began to enlist. With its guard down and its focus on other issues, hardly anyone noticed what was happening. Gary R. Councell, associate director of Adventist Chaplaincy Ministries, reports that in 2006, there were some 7,500 Adventists serving in the United States military, with virtually all of them having enlisted as combatants.

In the early 21st century, the church is in danger of losing an important teaching related to the Christ who claimed that Christians must love their enemies, rather than be trained to kill them. The problem may not appear to be a crisis in times of peace and “small wars,” but that could change in the event of world conflict. Many will discover that volunteers have fewer rights, including the right to observe the Sabbath. Beyond that is the deeper issue of what it means to be like that Jesus who came to save lives rather than to destroy them.

What should we do about this loss of an important part of our Christian identity? The answer, as I see it, can be summed up in two words—educate and agitate. Collectively, we need to once again place noncombatancy, volunteering for service, and other military issues on the Adventist docket of issues worth living and dying for. Our church’s history provides major hints at how to accomplish this neglected task.

What Schools Can Do to Publicize Adventism’s Historic Position on Noncombatancy

1. Assign readings such as Booton Herndon’s The Unlikeliest Hero, and Barbara Herrera’s Medics in Action


3. Interview Adventist veterans who stood for the principle of noncombatancy—perhaps even under duress.

4. Insert segments on the historic position of the church in Adventist history courses.

5. Ask students to read “Noncombatancy” by Ekkehardt Mueller of the church’s Biblical Research Institute (see http://www.adventistbiblicalresearch.org/documents/noncombatancy.htm), and then discuss what they have read.

6. Contact Gary Councell in the Adventist Chaplaincy Ministries for the new DVD on what young people should know when considering military service (Gary.Councell@nad.adventist.org) or (301) 680-7684.

7. Devote time in Bible classes to discussing the issue in terms of the Sermon on the Mount, the life of Christ, and the Ten Commandments.

8. Have students role play in skits that present both sides of the issue.

ENDNOTES AND REFERENCES


5. For more on the issue of volunteering and Adventism’s historic position on noncombatancy, see Ginger Hanks Harwood’s article on page 4, and “Peace Resources” on page 46.


Zaid Jilani was an 8th grader in Georgia the day terrorists struck the World Trade Center. He remembers the “bomb them back” mentality that spread thereafter as American might struck the Taliban supporters of al-Qaeda.

Today Zaid, the son of Pakistani immigrants, promotes peace and challenges violence as a solution to human problems. A 12th-grade finalist in the 2006 Nation Student Writing Contest, his essay “A Generation of Peace” decries the breeding of hatred between peoples, the blood-letting of war, and the disproportionate expenditure on the military versus that on poverty, health, and education in America and elsewhere:

“The peace movement has changed my consciousness. . . . I dream one day our children . . . will turn the pages [of history books] and look to my generation, who ended the horror and chose non-
Values to be inculcated in children, however, must first be found in the adults who mentor them. “These commandments that I give you today are to be upon your hearts. Impress them on your children” (Deuteronomy 6:6, 7).

Adults provide a model for peace—in the family, church, school, society, and global village. Children are sensitive barometers for unpeace; their inappropriate behavior is often a misguided bid to stabilize something gone awry in their caregivers. The good news is that God’s peace is a renewable, unlimited resource. As we allow Him through His Spirit to percolate to our innermost being and work His restorative solace, we will have peace to share with the students who look up to us.

All the systems or contexts in which a person functions are interrelated. Change one, and you will impact the others. The classroom system is the one place mostly under the control of the teacher. Whatever happens there will also profoundly affect relationships in the families, neigh-

Social systems function in ways that, if understood, can greatly increase the effectiveness of those who would nurture peace in children.

Jesus and Peace

Christian teachers and youth can applaud Zaid’s views and add a unique dimension of their own—faith in the Person and teachings of Jesus of Nazareth, the quintessential Peacemaker. At His birth, angels heralded peace, God and humankind reconciled (Luke 2:14; cf. 2 Corinthians 5:18, 19). “Blessed are the peacemakers,” Jesus taught (Matthew 5:9. NIV), and throughout His ministry, He provided an antidote to the unrest, anxiety, fear, the unpeace that characterizes humanity in its fallen state. He came, not with condemnation or judgment, but with a heart of peace, intent upon treating all with love, dignity, and respect. Jesus said, “I did not come to bring peace, but a sword” (Matthew 10:34).

He knew, as the context shows, that His presence would divide people. Some would accept Him, others would not. Believers know peace, an interior calm born of contentment and freedom from fear, care, and worry (cf. Matthew 6:30-34; 11:29). Those whose hearts are hardened against Him know the opposite—the conflict and strife symbolized by the sword. The Pharisees whom Jesus denounced in Matthew 23 exemplified the latter. In the Visual Bible production of Matthew, actor Bruce Marchiano enables us to see and hear this Jesus with tears in His eyes and a terrible sorrow in His voice as He agonized over their choice. “Peace I leave with you, my peace I give you,” said Jesus (John 14:27).

Though professed Christians and Christian nations often portray it weakly if at all, peace in human hearts and in human relationships is a core value of authentic Christianity: “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace” (Colossians 3:15); “Let us therefore make every effort to do what leads to peace and to mutual edification” (Romans 14:19).

Shaping Peacemakers

Someone has said that there is no such thing as an individual, only “pieces of families.” Children are parts of a whole bigger than themselves. Behavior is shaped not only by internal forces, but also by influences in the many contexts of a child—family, neighborhood, church, school, ethnic group, socioeconomic tier, society, etc. Social systems function in ways that, if understood, can greatly increase the effectiveness of those who would nurture peace in children.

Christian educators play a significant role in shaping young peacemakers whose spirit and influence will be felt, not only in their home life, but also in all their relationships. Values to be inculcated in children, however, must first be found in the adults who mentor them. “These commandments that I give you today are to be upon your hearts. Impress them on your children” (Deuteronomy 6:6, 7).

Adults provide a model for peace—in the family, church, school, society, and global village. Children are sensitive barometers for unpeace; their inappropriate behavior is often a misguided bid to stabilize something gone awry in their caregivers. The good news is that God’s peace is a renewable, unlimited resource. As we allow Him through His Spirit to percolate to our innermost being and work His restorative solace, we will have peace to share with the students who look up to us.

All the systems or contexts in which a person functions are interrelated. Change one, and you will impact the others. The classroom system is the one place mostly under the control of the teacher. Whatever happens there will also profoundly affect relationships in the families, neigh-
are variations. Family therapists Carl Whitaker and William Bumbery concluded that success in relationships will largely be determined by one’s capacity to deal with differentness. Learning to live with differentness is a process that begins with acknowledgement and moves on to acceptance, respect, even enjoyment and treasuring others who are not like us. Teachers help children develop their capacity to celebrate diversity when they affirm the variegated rainbow of personalities, ethnicity, giftedness, and interest found throughout society. Classrooms where every child’s talents are engaged to benefit the whole group teach children valuable lessons in respect for people cut from a mold different from their own.

Manage by the kindness-firmness principle. Our sister-in-law Margaret is a gifted teacher whose gentle spirit for some 30 years has pervaded her classroom like the “non-anxious presence” counselors market to the world. One generation who learned to read, write, share and explore with her now sends its children for more of the same. There is order; there is discipline. But there is little occasion for raised voice or harsh control. Her manner establishes an atmosphere of peace where learning can flourish.

Long before social science research touted the merits of the “authoritative” parenting style—a combination of warmth and appropriate restraint, Ellen White used the terms kindness and firmness to describe the best methods for shaping children into responsible adults. “In order to maintain . . . authority,” she wrote, “it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose.”

Under authoritative leadership, children experience both high support and appropriate limits. Love and affection are in abundant supply. Communication is clear and open. Expectations are realistic.
and appropriate to the maturity of the child. Rules are few, the consequences of not abiding by them are clear, and follow-through is predictable. In this style of home and classroom management, responsibilities are assigned to children as they are able to assume them, and affirmation flows freely. Such guidance increases the likelihood that children will become socially responsible and caring in their relationships with others.

Facilitate communication, and go for win-win. Parents and teachers may despair that peace can never prevail, given the recurring conflicts and clashes of will that stem from temperament differences, sibling rivalries, age gaps, developmental needs, strong-willed attitudes, and rebellion. Peace advocates James and Kathleen McGinnis offer a hopeful note:

“Peace is not the absence of conflict. Conflict is an inevitable fact of daily life—internal, interpersonal, intergroup, and international conflict. Peace consists in creatively dealing with conflict. Peace is the process of working to resolve conflicts in such a way that both sides win, with increased harmony as the outcome of the conflict and its resolution.”

Research on conflict resolution points to the collaborative style as offering maximum satisfaction for all participants. This combines balanced concern for self, others, and the relationship. Collaborative conflict resolution—in which participants’ needs are taken into consideration and solutions sought that meet the needs of everyone involved—begins with defining the problem in terms of the broad spectrum of needs that drive a human response to a problem situation.

Children are indeed blessed who learn from childhood to articulate their needs and appreciate the needs of others. We set the stage for effective conflict resolution when we help children develop a wide vocabulary of feeling words and encourage them to express both their ideas and feelings. We set them up for success in relationships when we foster their ability to share openly and to listen to the needs of others with care and concern.

Peacemaking requires a kind of thinking that goes beyond I win-you lose, or you win-I lose. We must help children get a vision for working together collaboratively to find a solution in which everyone wins—a solution that leaves everyone feeling understood and valued because their thoughts and feelings have been heard and their needs taken into consideration.

Foster competition within. In shaping peacemakers, fostering competition “within” achieves greater success than competition “between.” When children set personal goals and compete with themselves to improve their abilities, achievement awards can be enjoyed by all rather than a select few. Games in which teams work together for the good of all build a spirit of goodwill that does not occur in a climate where winning is everything. To find appropriate balance in this arena is not easy in our competitive world, but educators who nurture in children an internal motivation to grow themselves—apart from a need to measure themselves against others—give them an extravagant gift that works for peace in all arenas of life.

Reframe anger as a healthy emotion. Christians often view anger as a negative, undesirable emotion. However, Scripture includes anger in the list of attributes of the new person in Christ. This emotion—with the potential to do much harm as well as good—must be brought under the discipline of grace (cf. Ephesians 4:26). Anger is a healthy, God-given emotion that serves its intended purpose when it fuels an appropriate protective
Christian educators play a significant role in shaping young peacemakers whose spirit and influence will be felt, not only in their home life, but also in all their relationships.

Response to the abuse or oppression of any human being (cf. Mark 3:1-6). It also does its intended work when it helps individuals draw the line on abuse perpetrated against them (cf. 2 Samuel 13). Anger provides an early warning signal that relationships need attention.

We help children become peacemakers when we affirm the good purposes of anger and help them learn how to express anger in appropriate, constructive ways rather than condemning as bad their attempts to cope with what they are feeling.

Conclusion

In coaching children to become peacemakers, the schoolyard seesaw may just be our best teaching aid. Everyone knows what unpeace on a seesaw is like. The toy becomes a painful place when the rules of balance are flouted. But when we go in search of a pleasant ride, we adjust, we distribute our weight fairly, and we accommodate our partner. Relationships are like that. In giving as well as receiving there is smooth rhythm and harmony—and peace.

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NOTES AND REFERENCES

2. All Bible quotations in this article are taken from the New International Version.
Getting a job as a teacher is one thing; becoming the teacher one had dreamed about being is quite another. In my role as a 1st-grade teacher at Redlands Adventist Academy in Redlands, California, I wanted to create a learning environment that embodied the educational values I had learned at La Sierra University (Riverside, California). I wanted a classroom environment that would foster values like inclusive compassion, social justice, service, and active peacemaking. I wanted to address my students’ intellectual, physical, emotional, and spiritual needs in a wholistic way, while creating a safe and stimulating space in which they would feel free to grow and explore. I wanted them to learn and practice the skills necessary to live at peace with themselves, their community, and their environment. At the end of the year, in addition to their academic achievement, I wanted my students to feel invaluable to their school, church, and local communities.

As I began looking for ways to integrate these goals into the classroom experience, two problems surfaced. The first concerned imposing an additional agenda on the already full and demanding academic expectations. In an era of standardized testing and higher expectations for academic growth, the idea of setting up a classroom that is conducive to social-emotional empathy training can be daunting. The second problem: identifying an age-appropriate curriculum. Fortunately, as a result of some research and several trips to local school-supply stores, I found a wealth of resources I could use to enhance the required classroom curriculum with standards-based activities that developed students’ intellectual, emotional, and social growth.

The Internet proved to be very useful in connecting me to the long-standing conversation on peace education. This field has diverse ideas and agendas, many of which focus on various social-historical contexts. My most exciting discovery was the large body of educators already dedicated to this enterprise. I was not alone in my desire to incorporate peace education into the classroom. These educators provided a theoretical basis for approaches and curriculum that were appropriate for the classroom environment. Educators in peace education have generated units that address issues such as environmental sustainability, international affairs, human rights, conflict resolution, gender sensitivity and equality, multicultural education, and disarmament education. They have thought carefully about the effects of societal violence on classroom structure, socialization, and childhood experience. The rest of this article will review the components of peace education that I...
I wanted a classroom environment that would foster values like inclusive compassion, social justice, service, and active peacemaking.

incorporated into a 1st-grade curriculum, which fulfilled academic requirements and took a wholistic approach.

Classroom Design
My first step in creating a “peaceable classroom” was to design and arrange a structure that was conducive to peace-building student interaction. One critical aspect was the “peace corner” — equipped with a peace table and chairs. This area was filled with various books and tools that engaged students in learning the key “peace” concepts emphasized in various curricular activities. A bulletin board display adorned with posters and student work also served as a reminder of the values they were learning.

The peace table was where students discussed and solved conflicts. It served the same function for children as the United Nations does for nations. It also provided a constant reminder of our classroom commitment to non-violence in all its forms. The conflict-resolution process could occur with or without the help of a mediator. As the teacher, I often stopped by to help students create “win-win” solutions.

I designed my curriculum around four major skill sets that would foster a culture of peace among my students: Empathy Training, Diversity Training, Community Awareness, and Conflict Resolution. Mastery of one skill set was not a prerequisite for the next. All of these had to be modeled and integrated into the various academic subject areas and classroom experiences. Each skill set is incorporated into a standards-based curriculum unit. The following activities from these skill sets were adapted from other peace educators’ materials, and corresponded with the state curriculum as well as the developmental stage of my students.

Empathy Training
The first skill set on which I focused was Empathy Training. Empathy has been described as a “critical human capacity, crucial for harmonious relationships.” I felt this was a key component to the lessons about how to be a good classmate. Empathy skills were included in the first social studies unit, which focused on classroom cooperation. Because emotions are expressed through verbal and nonverbal cues, children need to learn how to identify their own emotions so they can develop empathy for the emotions of others.

Since emotional identity is foundational to empathy training, I reinforced this skill through several activities. One excellent resource to connect emotion identification to language arts curriculum is William Kreidler’s Teaching Conflict Resolution Through Children’s Literature. As a part of their literature and reading components, students practiced emotional empathy by identifying the feelings displayed by the characters in various children’s stories. This can be easily integrated into the standard curriculum through classroom dialog and other activities.

“Feeling Sticks,” another activity we enjoyed, uses cups with a picture of various emotions on them, such as anxious, shy, afraid, happy, or excited. Students are then given a popsicle stick to place in the cup that best represents their strongest current emotion. This activity was integrated into our math skill practice by adding, graphing, and charting the responses once every student had placed a stick. Then we discussed the root cause of their emotions; sad or anxious responses frequently produced a spontaneous hug from a friend. When pos-
The Internet proved to be very useful in connecting me to the long-standing conversation on peace education.

Diversity Training

The second skill set developed was Diversity Training, which “teaches children, at a developmentally appropriate level, how to take concrete social action that promotes greater social equality and justice.” Levin describes this training as the experience of activities dedicated to construct a stereotype and bias-free understanding of people’s similarities and differences. Diversity training goes beyond standard multicultural education, as it encompasses all aspects of human diversity “from gender, race, economic class, and ethnic background to physical, intellectual, and emotional characteristics to thoughts and feelings.”

In my classroom, diversity training began early in the year with an assignment to create a self-portrait, which became part of a larger classroom-community portrait. The self-portraits served to break down racial stereotypes through the use of uncommon skin color names such as cinnamon, peach, amber, hazelnut, and almond. Many students quickly realized that their skin was not just one color, but a mixture of two or even more. As they problem-solved together to create appropriate skin tones, they began to “see” one another in new ways—as individuals instead of racial stereotypes.

An activity I combined with the social studies curriculum was a “global community” unit in which students studied the different customs, languages, food, and lifestyles of children from every inhabited continent. This unit incorporated geography, history, and map-reading skills, and included other areas of the curriculum such as art, music, and language through learning games, dances, and songs from other areas of the globe. The culminating activity for this unit was a “global community day” when students were invited to come to class wearing traditional clothing and to bring food from the country in which their families originated, or their favorite place we had studied.

Another important component of diversity training is consciousness-raising and experience with individuals who have varied physical and mental abilities. Redlands Adventist Academy and its neighbors are a diverse community, so students had the opportunity to engage with people across the spectrum of ability. During the two years that I taught there, assemblies introduced students to athletes from the Special Olympics, Seeing Eye dogs and their training, and involved them in the use of American Sign Language. For more ideas on how to develop curriculum devoted to diversity training, look at the Teaching Tolerance Website developed by the Southern Poverty Law Center, which has curriculum design models that help foster diversity training in every developmental age group.

Community Awareness

The third skill needed to cultivate peace in the classroom is Community Awareness. This term describes activities that empower students to become active and responsible members of their community. It encompasses both environmental and civic education. Children gain insight into their own value and power as they contribute to their...
ent types of matter and sorted the products by their properties. The class graphed and charted the quantities of different products, and wrote creative stories about trash. Students learned about the recycling process, including the different phases of matter that take place during the deterioration process. The class studied the effects of trash on our environment and followed up the lessons with a class trip to the local recycling plant, where we deposited the collected trash. Through this unit, students not only increased their awareness of their impact as community members, but also practiced their science, math, English, reading, music, and art skills in fulfillment of the 1st-grade academic objectives.

At home, students created a My Town project, an illustrated book with either hand-drawn pictures or photographs to illustrate their lives to other students. The project utilized students’ basic writing skills to talk about their home, family, and places they frequented in their town. It also fostered individual and mutual recognition of community identity outside of school, and the diverse range of life experiences. This project accompanied a social studies unit on different community workers in various settings (country, town, and city).

Redlands Adventist Academy has had a school-wide focus called Random Acts of Kindness that encourages classroom participation in community service projects. Many joint endeavors and school-wide events are a part of the campus culture. These projects are an important way of connecting students with their local and global communities. My 1st-grade class participated in the making and delivery of teddy bears to the local children’s hospital, raising money for national and global disaster relief efforts, as well as the creation and sending of quilts to children living with AIDS in Africa.

Conflict Resolution

The last skill set fostered is Conflict Resolution, which develops student autonomy in personal conflict management. The teacher serves as a mediator, guiding children through the conflict resolution process until they discover and learn to use their own non-violent approaches to problem-solving. This process usually occurs at the classroom peace table. The goal, however, is to equip students with skills they can use classroom, local, and global communities. In order to develop my students’ understanding of communities, as well as individual rights and responsibilities, I started with concrete references to their classroom and family community identities, and then branched out to encompass a local and global context.

One example of how to accomplish this in the classroom was our month-long conservation unit which correlated with the 1st-grade state science standards on phases of matter. In conjunction with many other activities, students collected recyclables both from home and the elementary school lunch room. They then studied the differ-

MY FIRST STEP IN CREATING A “PEACEABLE CLASSROOM” WAS TO DESIGN AND ARRANGE A STRUCTURE THAT WAS CONducive TO PEACE-BUILDING STUDENT INTERACTION.

http://education.gc.adventist.org/jae
in every area of their life. Learning skills for compromise, negotiation, and mediation helps students find peaceful solutions to their problems.

In our classroom, a three-step process for peaceful problem solving was taught through song and corresponding movements. First, students were taught to “Cool down” when they were angry. Second, they were to “Talk about it”—give each person a turn to describe what happened and how it made them feel. (This helps them recognize that the problem as a shared one.) Last, they were to “Solve your problem together”—to brainstorm possible win-win solutions and find one they both agreed to try. These solutions can be posted on a classroom chart that gives different child-friendly solutions. Each student then takes the appropriate actions. If the problem resurfaces, they agree to try another possible solution.

After incorporating these activities in the classroom, I found that a learning environment that fosters the social and emotional well-being of students contributes greatly to their overall academic achievement. Within the peaceable classroom, students can develop the skills needed to live and work constructively and peacefully with others. When they feel valued in their classroom com-

I DESIGNED MY CURRICULUM AROUND FOUR MAJOR SKILL SETS THAT WOULD FOSTER A CULTURE OF PEACE AMONG MY STUDENTS: EMPATHY TRAINING, DIVERSITY TRAINING, COMMUNITY AWARENESS, AND CONFLICT RESOLUTION.
By teaching our students compassion, empathy, and the value of diversity, we will begin to take strides toward developing a society where peace is instilled in the hearts of all.

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For more information on Peace Education, consult the listing of Resources on page 46.

NOTES AND REFERENCES

1. An excellent introduction to the field of peace education can be found in Ian M. Harris and Mary Lee Morrison's Peace Education (London: McFarland & Co., 2003).

2. The term “peaceable classroom” was coined by William Kreidler in the 1970s. This history can be found in Linda Lantieri and Janet Patti’s Waging Peace in Our Schools (Boston: Beacon Press, 1996), p. 26.

3. The Peace Table concept is taken from the Southern Poverty Law Center’s Teaching Tolerance Curriculum kit called Starting Small. This kit includes a video. Free copies of this curriculum kit and video are available at http://www.tolerance.org/teach/resources/starting_small.jsp.

4. This comparison adapted from the Teaching Tolerance Starting Small curriculum kit video (ibid.).


7. More information on the importance of Emotion Identification and Empathy building skills can be found in ibid., pp. 7-11.


9. Activities for emotion identification can be found in Kathleen M. Hollenbeck’s Conflict Resolution Activities That Work! (New York: Scholastic Inc., 2001), pp. 6-12, as well as in William J. Kreidler’s Teaching Conflict Resolution Through Children’s Literature, op cit., pp. 79-90.

10. Activities that enhance effective communication skills can be found in Kathleen M. Hollenbeck’s Conflict Resolution Activities That Work! pp. 14, 15, 19, 24.


12. Ibid.

13. Ibid.

14. This activity is found in the Teaching Tolerance Starting Small curriculum kit video, op cit.

15. Teachers should plan the event carefully. Often, “multicultural day” activities foster stereotypical thinking about various cultures, regardless of a child’s family heritage. The program should promote tolerance for global diversity with emphasis on local cultures in the community, school, church, and families. Teachers should help students recognize and appreciate the complexities within these groups.

16. To understand the role of the teacher as a mediator or facilitator in student conflict resolution strategies, see Diane E. Levin, Teaching Young Children in Violent Times, op cit., Chap. 5.

17. Kreidler, op cit., p. 47.

18. Conflict Resolution strategies adapted from ibid., pp. 55, 56.

In Luke 14, Jesus uses the symbol of salt to refer to that profound moral quality that distinguishes Christians from the world around them. Salt in the ancient world was a symbol of endurance and value and was often used in worship or in the making of covenants. In the New Testament, salt carries the meaning of moral worth in a person (Luke 14:34, 35) or in one's speech (Colossians. 4:6).

To lose one's saltiness is to lose one's moral compass. Much of what steals the peace of human beings is related to immorality. Not just rape, adultery, and murder, but white-collar cheating, intentional cruelty, and actions that diminish another's worth. How does Adventist education address immorality? Are occasional condemnations of sin in a Bible class enough? How can we incorporate moral education in everything we do as educators? In this article, I will use the moral quality of forgiveness as an example of one way that peace-promoting moral values can be taught in the Christian university.

Peace and the University Campus

On April 16, 2007, the same day that Virginia Tech English major Seung-Hu Cho, 23, killed 32 people before turning the gun on himself, an Andrews University graduate student assaulted seminary professor Russell Burrill. Two cases of violence in a university setting, precisely the place one would expect the moral compass to be aiming squarely at the noblest human virtues, the very place where openness to new ideas and tolerance of a diversity of opinions are nurtured. And one would have even higher expectations at a Christian university. However, the acquisition of knowledge, even religious knowledge, if not accompanied by intentional moral education, can lead to the kind of “solution” resorted to by these two students.

The questions facing Christian educators are: How can we provide knowledge and model moral virtues? Does our curriculum reflect a genuine concern for moral values?

I believe that teaching through precept and example the principles of peacemaking/peacekeeping through forgiveness is one effective way of helping our students face, with Christian wisdom and grace, the inevitable conflicts of life, thereby...
The questions facing Christian educators are: How can we provide knowledge and model moral virtues? Does our curriculum reflect a genuine concern for moral values? preserving their inner peace, their relationships, and their morality.

The Fruit of the Spirit and Biblical Morality

Although the Old Testament is rich with stories and principles of morality and justice, it is the New Testament where Christians find the sources of moral practice. Galatians 5 lays out the specifics of immorality as opposed to the “fruits” of the Spirit. In Greek, ἀφή (”fruit”) suggests the results of a power that comes from within. If the power within is evil, evil fruit will be produced (cf. Romans 6:20-21), but if the spiritual motivation is good, then love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control will issue forth (Galatians 5:22).

The first fruit—love—is the subject of a whole chapter in 1 Corinthians. Love is patient, kind, not envious, not boastful, not proud, not rude, not self-seeking, not easily angered, unwilling to keep a score of wrongs. It does not delight in evil, but rejoices in the truth. “It always protects, always trusts, always hopes, always perseveres” (1 Corinthians 13:4-7). And 1 John 3 and 4 not only exhort Christians to love, but actually make love the test of true Christianity.

Nothing new here . . . we all know we should love. But what happens when love is extinguished by an injustice or even a minor offense? We teach our students that love is the standard, but are we teaching them by precept and example what to do when they are abused or insulted? What should a child do when a bully insults his brother because of his skin color or when a trusted...
friend betrays her? The silence in our curriculum and in our own example may speak volumes about how little we really believe in forgiveness, the one Christian virtue that holds any hope of bridging our separations and restoring the fruit of the Holy Spirit in our lives and in the lives of our students.

How We Forgot Forgiveness

Of all the Christian virtues, forgiveness seems to be the least understood. Many Christians believe that forgiveness means giving up their dignity and allowing themselves to be abused. Others believe it requires them to relinquish their right to justice. Forgiveness is for fools, say still others. And yet, Scripture is filled with invitations and even commands to forgive, including examples of the way forgiveness can reverse seemingly hopeless estrangements (Jacob and Esau, Joseph and his brothers, etc.). In visits around the world with my seminar, “I Forgive You, But…” I find that Christian believers, including Adventists, are surprised to find that the Bible has so much to say about forgiveness.

Why have we lost sight of this virtue? I believe that Mark Galli’s observation to his evangelical brothers and sisters applies to Adventists and answers this question, at least in part: “Evangelicals should think more about ethics, because it is fundamental to Scripture and relatively neglected among us compared to, for example, our interest in church growth, evangelism, missions, and doctrine.” He condemns the “moral sloppiness” that characterizes the church and does little to distinguish it from the lis—to the neglect of the moral virtues that contribute to peace.

Forgiveness in the Context of Conflict and Violence

Besides being a fundamental Christian virtue, forgiveness is a moral and ethical skill that can be taught and learned—how and when to turn the other cheek, how to confront offenders constructively, how to break the stranglehold of destructive anger, how to “bear with one another” and patiently work through our differences, how to release oneself from a painful past.

We teach our students that love is the standard, but are we teaching them by precept and example what to do when they are abused or insulted?

Furthermore, it is important to understand that forgiveness is not limited to what God through Christ made available to us on the Cross—it is a moral obligation we owe ourselves and others as an act of gratitude for God’s generous forgiveness. Without a comprehensive understanding of forgiveness, it will be impossible to enjoy the rewards of peace.

It’s important to note that the need for forgiveness arises from acts of immorality, and, therefore, must be considered in the context of conflict and violence. In schools, including Christian institutions, bullying, racism, sexism, and social cliques all sow the seeds of conflict. Parker J. Palmer takes the definition of violence beyond bombings or shootings or physical abuse. For him, “any way we have of violating the integrity of the other” is violence. Racism, sexism, stereotyping, derogatory labeling, rendering other people invisible or irrelevant, manipulating and using people to serve our own ends—all of these are forms of violence. Professors who demean their students and academic leaders who refuse to allow input on policy making are, in this sense, just as guilty of perpetrating acts of “violence” as is the schoolyard bully.

Violence in any of its manifestations reveals a moral deficiency on the part of the perpetrator. This may lead to
hurtful actions toward the perpetrator or those deemed to be responsible for that moral deficiency, setting in motion a cycle of escalating violence. Habits of self-justification and denial, unmitigated anger, even “justifiable” rage lead to what Rabbi Charles Klein has identified as “the hardened heart.” That is, the perpetrator becomes incapable of or unwilling to acknowledge that violating another person’s dignity is morally wrong and produces serious consequences. Or the person wronged waits for the perpetrator to repent, refusing to take the first step toward reconciliation. If teachers and students are to understand their culpability for participating in these forms of violence, they must be taught to recognize the “the hardened heart,” not only in others, but also in themselves.

Palmer’s point is well-taken: Academia tends to objectify knowledge and separate it from its ethical moorings. The focus on facts and ideas demanded by the intellectual pursuit works against two of academia’s most pivotal goals: authentic inquiry and genuine discourse. And thus a Christian professor can come to class with a “hidden curriculum,” as Palmer puts it, which he “violently” imposes on his students, ignoring their right to dialog or disagree. Likewise, a student may enter a class with an agenda that she “violently” imposes on the instructor and fellow classmates.

Parents expect the church and Christian schools to teach moral virtues; schools look to parents to have inculcated them in their children before they arrive in the classroom. Because of these mutual expectations, as well as parents’ and teachers’ failure to help students apply moral principles to their lives, our children grow up to be adults who do not know how to make moral decisions that contribute to peace. Grudges are held for years, resentments are allowed to fester under a painted smile, and the victims of violence become violators themselves.

It is important for Adventist schools at every level to ensure that students not only acquire knowledge, but also gain the sensitivity to communicate that knowledge—be it scientific or literary, or biblical—in ways that preserve other people’s dignity and integrity.

Besides being a fundamental Christian virtue, forgiveness is a moral and ethical skill than can be taught and learned.

Why Include Forgiveness in the Curriculum?

What exactly is forgiveness, and why is it such an important element of peacemaking and peacekeeping? Why should the study of forgiveness be a part of the Adventist curriculum at all levels? And, finally, what would a college-level forgiveness course look like?

The International Forgiveness Institute, based at the University of Wisconsin, Madison, gives the following definition of forgiveness:

1. Forgiveness responds to a crass injustice by turning the other cheek,
2. Forgiveness is an unmerited act of good will that does not let the injured party harbor resentment or take vengeance,
3. The relationship is healed to the extent that the same generosities characteristic of a true friendship are shared,
4. There is an intention to do good to the other,
5. Paradoxically, on conceding forgiveness to the other, the injured party is healed,
6. Far from being a mere obligation, it is a gift that the injured party chooses to give, freely, to the offender,
7. The former can overwhelm the latter with kindness (See http://www.forgiveness-institute.org).8

Forgiveness is not the same as excusing or denying an offense or diminishing its importance. Forgiveness calls for the courage to constructively confront, seek justice through legal means, and show mercy, even to those who don’t deserve it. True forgiveness is always a gift. No one can earn it—that’s why it’s called “forgiveness.” Nevertheless, it does not obviate one’s right to obtain justice.

Seeking justice through the available legal channels is a legitimate pathway to peace. But it cannot heal the inner wounds caused by an offense—only forgiveness can do that. Nor is forgiveness the same as reconciliation. Forgiveness is a decision made by the wounded party to release the offender from any “debt” owed to him or her, whether or not the victim has received justice through an apology or through the courts. Reconciliation, i.e., rebuilding the relationship, can happen only when the offending party has agreed to re-enter into the relationship under “new rules” agreed upon
Forgiveness 101

In an honors seminar entitled “Forgiveness and Culture,” I have helped university students understand the importance of cultivating forgiveness as a moral virtue, even if, at this point in their spiritual journey, they are struggling with their relationship to the church and its teachings. In fact, some of these students have rediscovered the relevance of their faith through embracing forgiveness as a moral imperative. They suddenly realized that even though people had betrayed their trust or lived lives inconsistent with their preaching, they (my students) were no better than the offenders if they were unwilling to forgive. Losing one’s saltiness has less to do with church affiliation than with moral fiber.

My course on forgiveness consists of the following elements:

1. An extensive Bible study on forgiveness (What does the Bible say about forgiveness? Why should people forgive one another?) Here I draw from my book, I Forgive You, But. . . , which includes discussion questions at the end of every chapter. This study includes the Twelve Biblical Principles of Forgiveness, using citations from both the Old and New Testaments. This portion of the class ends with a “how-to” section on forgiveness: (a) if I’m the offender, (b) if I’m the victim, (c) if my offender cannot be confronted (due to death or mental illness, for example). I also discuss forgiving the unrepentant, using biblical passages in which God deals with His unrepentant people by placing distance between them and requiring them to abide by the new rules of the relationship.

2. Assignments that put students in contact with those who have forgiven great sins. (Can the Holocaust be forgiven? How? By whom? Why?) Students are sent to the Simon Wiesenthal Museum of Tolerance in Los Angeles after having read from Wiesenthal’s book, The Sunflower: On the Possibilities and Limits of Forgiveness. They are asked to report on their visit, which generally includes museum-sponsored interviews with Holocaust survivors or their children. Students must also respond to the above questions in writing. This assignment allows them to put their own forgiveness issue(s) in perspective.

It is important to understand that forgiveness is not limited to what God through Christ made available to us on the Cross—it is a moral obligation we owe ourselves and others as an act of gratitude for God’s generous forgiveness.
3. Guest speakers who have personally forgiven a profound injustice or participated in some movement or program to apply amnesty to a collective sin or promote peace between warring factions. For one seminar, I invited a young woman, Fridah Nyirimana, a survivor of the 1994 Rwandan massacres, who forgave those who came very near to killing her and her immediate family to speak to the class. I was also fortunate enough to have John Webster, dean of the School of Religion at La Sierra University, tell about his involvement in articulating the Adventist Church’s position on apartheid in South Africa for the Truth and Reconciliation Commission (set up to address crimes against humanity perpetrated in that country). Gerald Whitehouse, director of the Center for Muslim-Christian Relations at Loma Linda University, was also an important resource as we tried to understand the ways that they think these principles will affect their lives. The grade is based on (a) inclusion of lecture notes, reading notes, field trip notes, class discussion notes, (b) evidence of having applied one or more of the forgiveness principles to at least one issue in their personal life.

The key to success in teaching courses of this nature rests on: (1) carefully selected readings, which help facilitate discussion; (2) non-judgmental responses to student observations (nothing will halt discussion faster than an instructor who believes he or she has all the answers!); and (3) confidentiality of journals and final papers. Students will write honestly if they believe that no one other than the professor will read their work. Special care in ensuring the students’ privacy will model the kind of ethical behavior the instructor is trying to teach.

These considerations about forgiveness may help answer the question posed at the beginning of this article: If the salt loses its saltiness, how can it be regained? Through a curriculum that takes moral education as seriously as it does science, the humanities, and career preparation.

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NOTES AND REFERENCES
1. Unless otherwise indicated, all Bible quotes are taken from the New International Version.
4. Ibid.
In his work _Terror in the Mind of God: The Global Rise of Religious Violence_, Mark Juergensmeyer reports on his studies of religious groups that advocate violence. The first half of his book looks at Belfast, Jerusalem, the World Trade Center, Gaza, India’s Punjab state, and a Tokyo subway. At each stop, he considers the particulars of the situation; the perpetrators and victims of the terrible violence. The second half of Juergensmeyer’s book is titled “The Logic of Religious Violence,” which suggests some common characteristics of religious individuals and groups that advocate violence.

One shared characteristic is the concept of war. Juergensmeyer observed that all of the people involved in acts of violence believed they were at war. Rationalizing that “War provides a reason to be violent,”2 they rejected typical moral restraints. For those who embrace such a view, theirs is a war of cosmic dimensions, where deeply held principles and ways of life are at stake. It is a war where the “soldiers” (“martyrs”) must sacrifice to achieve victory in their fight against demonic forces and evil empires.3 The cosmic nature of their war involves, at some level, every man, woman, and child. It is a war of ideals, the ultimate clash of worldviews. And, of course, they all believe that God is on their side.4

As I read Juergensmeyer’s book, I kept thinking of “The Great Controversy” from my Seventh-day Adventist upbringing. As early as elementary school, we were taught to see ourselves as part of a cosmic war, in which our most treasured principles were at stake. In Pathfinders, we learned how to pitch a tent and to identify wild edible plants in preparation for the time when we would have to sacrifice our homes and material possessions (and perhaps our families and very lives) in order to be faithful to the one true God.

**IF RELIGIOUS VIOLENCE IN OUR CONTEMPORARY GLOBAL VILLAGE FINDS (AT LEAST PARTIAL) JUSTIFICATION IN A COSMIC WAR, HOW SHOULD ADVENTIST TEACHERS WHO ARE COMMITTED TO PEACEMAKING TEACH THE APOCALYPSE?**

BY KENDRA HALOVIAK

IF RElIGIoUS VIoLENCE IN oUR CoNTEMPoRARY GloBAl VIllAGE FINDS (AT lEAST PARTIAl) JUSTIFICATIoN IN A CoSMIC WAr, HoW SHoUlD ADVENTIST TEACHERS WHO ARE COMMITTED To PeACEMAKING TEACH THE APoCALYPSE?
God. During the “last days,” the activities of Earth would mirror the spiritual battles already taking place in the cosmos.

While some of our teachers could identify “The Great Controversy” throughout Scripture, most focused on the books of Daniel and Revelation in order to remind us of the seriousness of our situation. In these apocalyptic texts, we saw the drama of world history played out between forces of good and evil. There was no “middle” position, no “sitting-on-the-fence.” Each of us was presented with a choice: Join Jesus (and win, even if you die), or join Satan (and die for sure).

If Juergensmeyer’s observations are accurate, if religious violence in our contemporary global village finds (at least partial) justification in a cosmic war, how should Adventist teachers who are committed to peacemaking teach the Apocalypse? Is it morally responsible to do so while Western nations are engaged in a never-ending global “war on terror”? Can we teach peace using what some have called “texts of terror”?

Before giving three reasons why I believe the answer is “yes,” when it comes to the Book of Revelation, two preliminary observations seem critical:

**Asking the Tough Questions**

First, it is vital that, as teachers, we constantly ask the tough questions. What do we mean when we say a “spiritual war” is going on in the world? Our concept of a cosmic “great controversy” calls us to the difficult task of resisting the unjust systems and institutions in our own nation, as well as the other nations of our world. How do we faithfully and prayerfully...
challenge the “principalities and powers” whose work we witness each day? In the tradition of Scripture itself, we need to wrestle with the difficult passages, “refusing to let go until we have been blessed, even if it means leaving with a limp.”

The Christ Story and Apocalyptic Themes

Second, if our students do not already know the Jesus story, when we begin reading Revelation 1:1, we should imagine a sign: “Stop! Read no further! Return to Matthew, Mark, Luke, and John!” The Book of Revelation assumes that its readers already know the story of Jesus the Christ. Revelation expands the work of the healer in Galilee to the resurrected Lamb who is able to heal the hurting of all nations. Revelation assumes an embrace of the teachings of Jesus of Nazareth as disciples around the globe “follow the Lamb wherever he goes.” Jesus’ victory in life and death is the starting point of Revelation’s visions. If our students do not know the story of Jesus, we must share it with them before discussing biblical apocalyptic themes.

An Anti-War Document

If we are serious about peacemaking, we need to teach the Book of Revelation because the “war” in Revelation is a challenge to all wars. It is the ultimate Christian anti-war document. In this book, the Bible’s only book-length Apocalypse, swords are words, body armor consists of white robes, and the leader of the redeemed is a lamb. The call to the Lamb’s followers is for wisdom and endurance. They are to be witnesses, willing to sacrifice themselves, but not through acts of violence. When the battlefield is described, with the armies of evil lined up to wreak havoc, the redeemed never enter the battle! In fact, unlike most Jewish apocalypses, the battle scene takes up less than one verse. When I was young, I remember creating the Christian “soldier” with the “whole armor of God” by putting the proper felts on the little boy: the belt of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. When we finished, the boy looked like a soldier. For us kids, the words on the objects were not nearly as exciting as the military gear. I now believe that the felts missed the point. When we were finished, the boy should have looked like a boy. For those who lack the eyes of faith, the boy looks vulnerable going into battle. But the things he possesses—truth and righteousness, faith, salvation, and the Spirit—allow him to enter into the cosmic war, the Great Controversy, in a way that is a critique of all wars. It is for these reasons that no Christian school that takes seriously the Book of Revelation should encourage students to wear camouflage clothing or military fatigues as part of “dress-up days.” According to the New Testament Apocalypse, we enter the cosmic war realizing that might does not make right. It is just the opposite. The Lamb wins through self-sacrifice. On our knees, a most vulnerable posi-
tion, we witness to a new way, an alternative to the violent way of the world.

**A Counter-Vision**

*If we are serious about peacemaking, we need to teach the Book of Revelation because it takes a vision to counter a vision.* Those advocating violence in the name of religion are able to express a vision that stirs the imaginations of their youth. Teachers who are serious about peacemaking need a counter-vision to stir the imaginations of young people to work for peace. Revelation provides such a vision. In its pages, we discover images of a just world, a place for all people to live peaceably. In this new world are people from “every nation, from all tribes and peoples and languages.” They enter a city whose gates are never closed, where it is never night, and where the leaves of the tree of life provide “healing for the nations.” Such a vision can shape moral imaginations, helping us see new possibilities, changing old perceptions, and compelling action. The language of Revelation—expressed in a multitude of metaphors, images, and symbols—enables readers to reconsider God and the world. Throughout Scripture, images of hope—a land flowing with milk and honey, a new Jerusalem—create an alternative to stories of injustice and terror. Scripture’s imaginative literature (found in liturgy, poetry, prophetic literature, and apocalyptic writings) moves us to embrace a moral vision with which to consider our world.

**Responding With Singing and Engagement**

*If we are serious about peacemaking, we need to teach the Book of Revelation because it invites us to respond to a world of terror.*
with singing. This does not suggest a disengaged, “pie-in-the-sky” attitude to the very real horrors of our world—genocide, child sex slaves, domestic violence, and on and on. No, such singing is deeply committed engagement with the world. For the Book of Revelation’s choir members, singing is an act of active, non-violent resistance. To sing in the face of such horrors is to proclaim that “we shall overcome, someday.”

To sing is to challenge violence at its very core. It is to critique the way things are, and to begin the process of stirring the imagination to what can be. The Book of Revelation contains 16 hymns. Although contemporary readers may expect these hymns only at the end of the book, at the time of victory and a renewed Earth, they show up throughout the narrative. In the midst of all that makes up life on Earth, the redeemed sing.

Each year, on the last day of my undergraduate “Book of Revelation” class at La Sierra University in Riverside, California, my students participate in a creative reading of Revelation from beginning to end. At different points in the narrative, students incorporate dramatic actions that include audience participation (reading in unison, taking a white stone, tasting something sweet), PowerPoint visuals, trumpet blasts, incense, and original artwork and music. The experience helps us notice the many different voices in the Book of Revelation. As our own voices join those of the choirs, we imagine and reflect a new world, a place of peace.

NOTES AND REFERENCES

2. Ibid., p. 152.
3. Ibid., p. 228, summarizes these ideas with the following observation: “The syndrome begins with the perception that the public world has gone awry, and the suspicion that behind this social confusion lies a great spiritual and moral conflict, a cosmic battle between the forces of order and chaos, good and evil. Such a conflict is understandably violent, and this violence is often felt by the victimized activist as powerlessness, either individually or in association with others of his gender, race, or ethnicity. The government—already delegitimized—is perceived to be in league with the forces of chaos and evil.”
4. Ibid., p. 219, states that those who commit acts of terrorism today “would do virtually anything if they thought it had been sanctioned by divine mandate or conceived in the mind of God. The power of this idea has been enormous. It has surpassed all ordinary claims of political authority and elevated religious ideologies to supernatural heights.”
5. This phrase is the title of a book by Phyllis Trible. See Texts of Terror: Literary-Feminist Readings of Biblical Narratives (Philadelphia: Fortress Press, 1984). Although Trible examines passages from the Hebrew Bible, the phrase seems appropriate for at least some sections of the Book of Revelation.
7. In her introduction to Texts of Terror, pages 4 and 5, Trible uses this imagery from the story of Jacob wrestling with the angel (Genesis 32:22-32) to describe the human experience when encountering some of the “texts of terror” in Scripture.
9. This caution has been argued in an excellent paper by La Sierra University graduate student G. Vaughan Nelson, “Who’s Reading Revelation? Toward an Implied Reader in John’s Apocalypse” (March 2006). Unpublished manuscript.
10. See Ephesians 6:10-17.
14. The literature on this topic is vast. A particularly helpful work by William C. Spohn, Go and Do Likewise: Jesus and Ethics (New York: Continuum Publishing Company, 1999), pages 50-71, considers the imagination as a “bridge” between the stories of Scripture and contemporary situations requiring moral discernment. For Spohn, Jesus’ imperative in the Gospel of Luke to “go and do likewise” continues to call Christians to moral action in a manner similar to the way of Jesus. The imagination moves from the past context, to a new one, without neglecting the particulars of each.
15. The imagination moves from the past context, to a new one, without neglecting the particulars of each.
Jason, a 13-year-old African-American boy, and his older friend Mike were arrested for spray-painting the garage doors at his apartment complex. The vandalism was significant; bright red lettering, white clouds, a yellow sun, and numerous black signs decorated an entire row of adjacent garages. Mike had been in trouble with the police before, and the probation department found him ineligible for participation in the juvenile Victim-Offender Reconciliation Program. However, since this was Jason’s first offense, he was referred to restorative justice mediation. The property owner, a middle-aged African-American businessman, agreed to meet with Jason in the hope that mediation would be more beneficial than sending the boy to court. At the restorative justice conference, the victim expressed to the boy his disappointment in his actions. He explained that, as a starting businessman, every time someone vandalized his property, he was one step closer to giving up his dream of being an entrepreneur and that this latest incident had him ready to sell. Jason, stunned by seeing the profound harm that he had caused, expressed how very sorry he was. He explained that he simply was not thinking. He had tried to impress Mike; he wanted to be Mike’s friend “so bad”! After hearing Jason’s story, the businessman made the following suggestion: In order to make things right, Jason was to interview five African-American businessmen, asking what it had been like for them to start a business and try to succeed in society. He was then to write a one-page report on each interview. The businessman Jason had victimized hoped that this would get the young boy thinking about his future, something he might not have been encouraged to do if he had ended up in court or juvenile detention. In the end, he decided not to sell his properties, and Jason completed his restitution agreement with honor.
Restorative justice offers a new vision of doing justice that provides rich resources for Christian peace education and conflict resolution using practices based on the Bible. In the United States, restorative justice theory and practice arose out of dissatisfaction with the ineffectiveness of the criminal justice system. Rather than being based on a correctional ideology that promotes retributive punishment, restorative justice focuses on healing broken relationships between victims, offenders, and the community. As Johnson’s case so eloquently illustrates, it is about “making things right,” recognizing the needs and obligations of all who are involved in a conflict. Central to its understanding is the process of restorative dialogue in which all affected parties participate in finding a mutually acceptable way forward. Reconciliation and healing unfold when injustices are addressed, solutions are explored and agreed upon, and future intentions are stated clearly in order to prevent similar harms from reoccurring. While restorative justice does not ensure forgiveness, the process of restoration and healing offers the promise of a positive resolution.

Mirroring discussions about criminal justice reform at the United Nations, restorative justice conferences are now held around the world. Where many programs concern victim-offender mediation and reconciliation in the juvenile justice system, theoretical and practical applications of its principles also address conflict in schools, sustainable development, social work, conflict in business organizations, and medical ethics. In addition, church mediation programs often incorporate restorative justice principles into their conflict resolution protocol. These principles also guide international peacemaking efforts such as the work of the South African Truth and Reconciliation Commission, which uncovered the injustices resulting from apartheid and facilitated national reconciliation in South Africa. This article provides a brief overview of restorative justice as a paradigm of healing and illustrates its application in Christian peace education at the college level. It can, however, be used in all levels of education.

A Paradigm of Healing

Restorative justice principles are embedded in the cultural traditions and peacemaking practices of many indigenous people, such as the Navajo Nation and the Maori in New Zealand. In the Western culture of the United States, a conception of justice that “restores” draws on Judeo-Christian principles, specifically the vision of justice as proclaimed by the Old Testament prophets, and in political philosophy that stresses community and citizenship. A “sense of justice” is fundamental to the process of reconciliation and healing. Reinhold Niebuhr argues in Moral Man and Immoral Society that “any justice which is only justice soon degenerates into something that is less than justice.” But what is the “more” that we ask of justice, which reaches beyond “an eye for an eye” and questions the Aristotelian conception of balance and arithmetic proportion? For Niebuhr, justice cannot be divorced from its connection to brotherly love, and it is only the latter that can lead to “perfect justice.” Since “relative justice” is constrained by human imperfection, it is brotherly love that wraps itself around our barren concept of justice and allows it to unfold to its fullest meaning. Many passages in the New Testament point to the healing power of love, and Jesus’ ministry of reconciliation is a perfect example of how love and kindness restore broken relationships.

Another way to understand the relational and transformative character of the kind of justice that we seek is by looking at the words of the Old Testament prophets. Following His seemingly harsh critique of existing unjust social structures, God commands the Israelites to perform concrete acts of justice: “wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed” (Isaiah 1:16, 17, NIV). The Old Testament prophets frequently call for proactive acts of justice that lift up the poor and oppressed while addressing underlying social conditions. Rather than celebrating neutrality and application of specific rules to particular instances, prophetic justice permeates social and spiritual relationships, offering hope and restoration: “Let justice roll on like a river, and righteousness like a never-failing stream!” (Amos 5:24, NIV).

Such a vision of justice presupposes a society that is civil and in every sense a
moral community. Democratic societies are based on notions of justice that go back to the ancient philosophers of the city-state, such as Plato and Aristotle, who described a system of justice to which the rights and duties of citizens are fundamental. The principle of civic responsibility shares with restorative justice a focus on an engaged citizenry who maintain an understanding of a common good while living together in harmony, despite conflict. Bellah points out that from this perspective, justice cannot be reduced to more rules and laws, but results from deliberation, a consideration of the common good, and a genuine concern for human dignity. Education must help students understand the foundations of a just and moral society, and how to apply them in real-life situations. Incorporation of restorative justice principles into academic curricula and school conflict resolution programs will turn our vision of justice into a reality.

Restorative Justice in the Academic Curriculum

The incorporation of restorative justice courses into the academic curricula of religion, ethics, and humanities programs gives students an important alternative understanding of conflict and justice. Its principles are relevant in courses that cover democracy and citizenship, theories of justice, social ethics, theology, and other topics relating to human interaction in a moral community. Specifically, restorative justice is an important aspect of any academic program in criminal justice and as such warrants inclusion in both class work and on research agendas. Courses that cover criminal justice issues, such as corrections, policing, domestic violence, and juvenile justice may include the restorative justice perspective.

Alternatively, restorative justice can be taught as a separate course—an elective in the undergraduate curriculum or a focus course in graduate studies. This allows students to explore the history of the emerging restorative justice movement, to compare restorative practices with traditional approaches, and to apply conceptual frameworks to current conflicts. The curriculum should combine a focus on theory with role-playing to help students gain a deeper understanding of restorative practices and the roles of mediators and conflicting parties. If available, field experience in a local Victim-Offender Reconciliation Program (VORP) provides an excellent learning opportunity for creative approaches to addressing injustices and "making things right."

Holsinger and Crowter describe a rather unusual example of a restorative justice course that reflects the core principles of restorative justice and provides a healing environment for its participants. This class taught restorative justice theory and practice to traditional college students and also to incarcerated youth who traveled to campus to attend a weekly class. The course opened up dialog as the students learned to relate to one another. Both groups learned about the need for taking responsibility for their actions without the threat of punishment. The course fulfilled the goals of restorative justice because it strengthened and helped repair offender-community relationships.

Conflict Resolution and Discipline

Perhaps the most interesting and compelling application in education is the use of restorative justice to deal with disciplinary issues that arise in day-to-day conflicts in elementary and secondary education as well as in higher education. Traditionally, in school settings, conflict is approached in ways that are similar to the retributive model of justice. Rather than having an authority figure hear the matter and decide on the consequences, "restorative discipline" uses a participatory model in which all stakeholders engage in constructive dialog to determine harms, needs, and obligations. Fresno Pacific University (FPU), a Mennonite institution, implemented an approach that encourages the university community to come together in times of conflict to seek opportunities for reconciliation, restoration, and growth. The preface to its Restorative Discipline Manual states: "One of the aims of the university community life is that all members strive to voluntarily and consciously experience and nurture right relationships with God and with others." At FPU, restorative discipline focuses on Christ and provides the accountability and encouragement necessary to resolve differences constructively in the context of a Christian university community.

Conclusion

With its roots in biblical religion and focus on community responsibility, restorative justice provides ways of understanding and practicing justice that are different from traditional approaches, which focus on punishment. Restorative justice and restorative discipline offer enormous promises for integrating peace-making into the educational experience, particularly in Christian institutions. As a course component or as a founda-
tion course, restorative justice promotes critical thinking about how societies deal with national and international conflicts, while at the same time pointing out creative alternatives. Restorative discipline, which is based on restorative justice principles, highlights the participatory approach to justice as it aims at resolving conflicts restoratively on all education levels. As a result, we can detect a new paradigm: one that does justice “justice” by asking each one of us to listen, to reconcile, and to forgive as we participate in a moral community.

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NOTES AND REFERENCES
1. Courtesy of Dr. Dee Matreyek, director, The Restorative Justice Center, California. Names have been changed to protect the individuals’ privacy.


4. Ron Claassen, A Peacemaking Model: A Biblical Perspective (2003), http://www.fresno.edu/pacs/docs/ (Downloaded November 29, 2006) developed a peacemaking model based on his vision of shalom. He identifies these crucial steps as “confession, atonement, and repentance” (p. 18), all of which take place in an environment of love-agape. Forgiveness is “discovered” during this process, depending on the extent to which these steps are completed.


11. In 2006, the Southeastern California Conference of Seventh-day Adventists put into place a conflict mediation program for its 150 congregations. The program is based on restorative justice principles as articulated by the Mennonite tradition in peacemaking.


18. ‘Love is patient, love is kind. It does not envy, it does not boast, it is not pride. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres’ (1 Corinthians 13:4–7, NIV).


21. In its new Master’s program in criminal justice, Loma Linda University’s Department of Social Work and Social Ecology in the School of Science and Technology has incorporated restorative justice as a required course in its core curriculum.


25. The term has been coined by Ron Claassen, Center for Peacemaking and Conflict Studies at Fresno Pacific University and Roxanne Claassen, Raisin City Elementary School, Fresno, California.

26. Fresno Pacific University developed its Restorative Discipline Program in 2003. It offers two options to resolve conflicts. In an informal process, disputants solve their differences directly under the guidance of an informal mediator from the Center for Peacemaking and Conflict Studies. A formal process begins with a Community Justice Conference in which Student Life staff and the Center for Peacemaking coach the cooperative resolution of a violation of university standards. The program is in its second year and highly successful (comments from Dr. Jack Dixon, Center for Peacemaking and Conflict Studies, FPU, 2006; Restorative Discipline Manual, 2006. Student Life Division, Fresno Pacific University).

27. Ibid., p. 5.
I was asked to write about peace after a tragedy and to share some of what we’ve experienced after our daughter’s murder to show how the peace principles discussed in this issue of the *Journal* have brought us some level of comfort.

Shannon was in her mid-20s when she was killed. She was finishing an internship in the development office at Washington Adventist Hospital in Maryland and had accepted an offer from Gem State Academy to join their staff as alumni director and fund-raiser. We were excited that she would soon be close enough for us to see her on occasional weekends and during vacations. I was to pick her up and help her move West, but that move never happened. Those weekends and vacations brought only loneliness and sad reminders of our loss.

The stranger who got into Shannon’s apartment and brutally murdered her was apprehended 36 hours later. The police found him in his bedroom watching her television set and in possession of several other items belonging to her. To avoid the death penalty, he pleaded guilty to murder in the first degree, attempted sexual assault, and armed robbery. He was sentenced to

Any consideration of peacemaking without referencing a real-life story would be incomplete. Peacemaking is more than a theory; it must be understood in the context of human-life drama in order to have any useful application to the lives of our students. Darold Bigger’s journey to forgiveness and inner peace offers the classroom teacher just such a compelling story drawn from the life of Christian parents who, in the face of their daughter’s murder, struggled to find inner peace through the justice system and, ultimately, forgiveness.

The story raises many questions that can bring children and youth to grips with the challenging journey toward peace after suffering a profound injustice: Am I entitled to express anger in the face of such an injustice? Isn’t that the right way of honoring the victim? Can courtroom justice help provide inner peace? Besides the legal system, how else can I get justice for a wrong committed against me? Is it right for me to contact the one who wronged me or a loved one? Am I not dishonoring the victim by seeking out the wrongdoer? Will this help me achieve inner peace? What Bible verses will help me move from anger to peace? What is the role of forgiveness in recovering inner peace? Does forgiveness let the offender off the hook and tacitly approve of the wrong perpetrated?

—Editors

*BY DAROLD BIGGER*
life in prison without the possibility of parole, plus life in prison, plus 20 years.

**Initial Reaction**

Surprisingly, I wasn’t initially filled with rage. I believe God protected me from my anger so I could deal with my deep and profound sorrow. The experience of losing my daughter changed me in many ways. A pastor for decades, I had conducted many funerals and visited with survivors at times of tragedy and loss. I knew many verses and songs and truths intended to bolster humans in these moments, and had used them often. But now I, the verbal extrovert, was silenced by my own grief.

It was not that I disbelieved those things I had repeated so often. Nor had I forgotten them. But they faded from the level of rational, conscious thought, leaving me in a non-verbal world, beaten back by my personal confrontation with disaster. Usual responses disappeared. Acknowledging that there are no adequate answers to explain such tragedy bankrupted all words, leaving me speechless.

Life isn’t fair or just, that’s the truth of it. Tragedies tear away at stable, peace-filled people and leave them stunned and groping to recover. For us, it was facing Shannon’s murder and several months later her grandmother’s death from pancreatic cancer. For others, it’s a divorce or sexual abuse or physical beatings or war or genocide or starvation or HIV/AIDS.

**After the Sentencing—An Appeal**

Several months after the perpetrator’s sentencing, the state’s attorney phoned. Shannon’s murderer had filed an ap-

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**The Experience of Losing My Daughter Changed Me in Many Ways.**
peal. He wanted to change his plea to "not guilty" and to have his sentence reduced! This man who had admitted to stabbing and slashing my daughter to death now wanted to escape the consequences for what he had done! I was livid!

For days, I clenched my jaw and felt knots in my stomach. I tried to let go, to trust the system to take care of this, to relinquish my rage and recover a sense of trust in God and hope for a better eternity. But I could not make it happen. Even the relaxation exercises I taught in stress management class and the meditation I taught in Christian spirituality class did not work. I wanted him to pay for what he had done! I wanted justice!

Sabbath morning found me in my usual pew at the Walla Walla University church, still in misery over my inability to change my reaction to Shannon's murderer in his cell in Jessup, Maryland!

Recognizing the comparison between us plunged me into despair. I was a sinner, incapable of doing anything to help myself!

Then Paul's ringing proclamation came to mind: "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8, TNIV).

What a message! For this moment in my life, Christ died! At the time I am most ashamed and humiliated, God loves me! In spite of being as needy as Shannon's killer, Christ died for me!

With that text in mind, I was able to let go of the fate of Shannon's murderer, as well as another major hurt in my life that I had carried for several years. It was God's gift to me.

"Chief of sinners though I be, Jesus shed His blood for me; "Died that I might live on high, died that I might never die;

"As the branch is to the vine, I am His and He is mine."

—William McComb

What peace there is in that! Now I could face the truth—about an injustice and tragedy, about myself as a helpless sinner, and about a God who loves me in times of tragedy and in spite of the truth about me.

Our catastrophe and the subsequent flood of despair and forgiveness transformed our lives. We relate to others with a new level of empathy. My wife, Barbara, and I stood side by side on the tarmac with their families as the bodies of sailors killed by the attack on the U.S.S. Cole were carried off the transport airplane. I've performed and attended funerals for the victims of 9/11, and buried Marines killed in Iraq. We've locked eyes and arms and hearts with other parents whose children have died and with siblings suffering with survivor guilt. We've voiced and vented our grief together and then shared the reason for our hope:

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world" (John 16:33, TNIV).

Is the application too obvious to state? To the degree that I openly face the truth about my life, myself, and my experience of God's forgiveness and restoration, my students will be more likely to face the truth about their lives and themselves—and experience God's forgiveness and restoration.

Epilogue:

Shannon's murderer exhausted his appeals. All were denied. He remains in prison, serving his original sentences.

A couple years after he killed Shannon, when I was ready to consider contact with him, I phoned the prison. A staff psychologist explained that Maryland had experimented with a victim/perpetrator program several years earlier, but it had not gone well. As a result, the state did not allow contact between victims and perpetrators.

Barbara and I have stood on the outside of that prison fence staring at the buildings that house him, prohibited from having any direct contact. For the rest of his life, he will be there, and sadly, our family will have no opportunity to make peace with him.

We've learned, however, what many have found: that forgiveness is more for the victims than for the perpetrator, and that one can forgive whether or not the perpetrator confesses, repents, or apologizes. So our experience of forgiveness and restoration continues, based on our relationship with God. And in this, we have found peace.
Joy Butler’s courageous work rescuing defenseless girls from a life of shame and degradation offers the Christian teacher yet another opportunity to raise awareness in his or her students of their responsibilities beyond the acquisition of religious, literary, and scientific knowledge. The work of defending the rights of the weak and marginalized is peace work. Far from being a passive attitude, peace is active in breaking through the silence that perpetuates the violation of human rights on a daily basis. Christians must speak with the loudest voice and take the most daring steps to denounce any violation of the human being, made in the image of God. This article challenges Christian educators to look around their communities and get their students involved in helping those who cannot help themselves.

On a recent trip to Thailand, I took the arduous trek to Nasee’s mountainous village, far from any city. Nasee was now home after six or seven years of working as a bar girl, a prostitute, a sex slave, and a prisoner in Bangkok. She had returned to her opium-addicted mother, who had depended on the money coming from Nasee, and had married a young man with whom she had borne a scrawny sick baby. The sad face and blank eyes of this 19-year-old girl are unforgettably engraved in my mind and heart. In the same village, the two 11-year-old girls I had met three years previously now had babies on their backs. This kept them safe from being taken away to the city.

A group of teenage girls laughed and giggled as they cooked noodles on their small tin stoves on the steps outside the door of Rahab Ministries in Patpong, Bangkok. The scene seemed almost delightful until I looked more closely at the girls with their thick make-up, red lips, and thin gowns over skimpy clothing. They felt uncertain about going inside where they could learn about God’s love, but they felt safe staying close by. In a short time, they would be off to work. Dressed in bikinis and high heels, they served drinks in the nearby bars and danced for ogling middle-aged men. Every night, they would be taken off to the back rooms where they performed their duty—to the men, their employers, and their parents. If they didn’t do it well, they could be beaten, fined, and locked up for days. Some would repeat the process six or seven times in one night. I felt sick and deeply saddened, but the girls were eager to talk, and we laughed together.

On the crowded sunny beach at Pattaya, I saw an old, pale, fat white man, towel draped over his thighs, lounging on a beach chair. A pretty smiling young Thai girl was washing his swimsuit in the sea. They would spend the night together in a nearby hotel. The sight sickened and angered me. This girl might die, like many other HIV/AIDS victims, before she turned 25. I determined to speak up for these young girls and boys, some as young as 8 years old, who are used and abused every day and night throughout Southeast Asia.

Facts About Sex Slavery/Prostitution/Trafficking

Sex slavery, prostitution, and trafficking of women and children are among the three-fastest growing industries in the world. Sex tourism is a multi-billion-dollar industry. Illicit drugs, production of weapons, and sex slavery are global concerns that affect

KEEPING GIRLS SAFE

Educating for Peace Through Social Justice

BY JOY BUTLER

Nineteen-year-old Nasee with her mother and the baby. She was working as a prostitute and sex slave in Bangkok for six years before coming home to the village.
The Adventist Development and Relief Agency (ADRA) directors traveled to a village in northern Thailand in the mid 1990s to install a water system, they discovered one lone 12-year-old girl at the village tap. Nowarat was left to care for her mother and younger sister after the other girls from the village had been sold to Mr. Na, a sex slave trader, and taken to work in the cities. They were shocked to discover the extent and pervasiveness of the whole sordid sex industry and spoke up for prevention. My son, Marlon, and I began a campaign to raise funds in Australia that would be used to put Nowarat and other girls into school to keep them safe from exploitation. The project has grown and been renamed “Keep Girls Safe.” The ADRA project now has a fine house in Chiang Rai, northern Thailand, in an area where sex trafficking is rampant. Up to 50 girls can stay with house parents and skilled staff in a comfortably furnished house where they attend school and learn social and industrial skills. The girls are delighted to be in a safe place with compassionate, caring people. At the time of writing, there are 100 girls in ADRA’s girls clubs in mountain villages. They are made aware of the dangerous environment they could encounter as they learn practical skills and support one another. This project is one of several that are helping to curb the growing industry, but it is never enough.

The KGS house in Chiang Rai has offices, kitchen, worship room, and accommodation for 50 girls. ADRA headquarters and a board room are on the top floor, and out back are fields for growing rice and vegetables.

There are a variety of reasons for this despicable industry: war, poverty, discrimination, tourism, media glorification of sex, inadequate social and economic safety nets, and silence from civil society and faith communities. The sex industry has been growing rapidly for the past 30 years. Sex tourism was launched soon after the Vietnam War, patterned on the military who took their Rest and Recreation (R&R) in Bangkok and found women available and needing money. The rich nations of the world bear the major responsibility for this travesty of humanity. The wealthy barons in those same Asian countries are also to blame for allowing this degradation of their own people to continue. Parents, family, and friends in the same nations sometimes trick their children into slavery and betray those who trust them.

Theological Reflection—God’s Call

Every human being is created in the image of God and therefore deserves to be treated with dignity and respect. God placed humankind on Earth to be responsible stewards; therefore, we cannot be silent spectators to cruelty and the plight of the poor. God calls us to love our neighbors. Sexuality is a pleasurable gift from God, not an instrument of torture and shame. We are called to speak against injustice and to be peace makers. God calls on people everywhere to “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Proverbs 31:8, 9, NIV).

What You Can Do....

• Become aware. Read, listen, share, wait, vision, pray.
• Lobby travel agents, governments, officials. Speak up.
• Go on the streets to assess the needs and get to know women and children—give a flower, a tract, a word of hope. Minister as Jesus did.
• Apply your vision to the needs; and make a plan for your area—a refuge house, a hairdressing salon where prostitutes can come and hear a message of hope. Enlist help from others. Make an information film.
• Buy products made by local women—jewelry, cards and other items through ADRA and various Websites.
• Give of your time, talents, and money to a project that helps sex slaves and prostitutes.

To learn more about this sad issue, look at the Websites under “Peace Resources” on page 46, and ask about projects where volunteers are needed in Asia. ADRA Keep Girls Safe, Rahab Ministries, and Nightlife are three projects in Thailand where money and volunteers are needed to help teach English and practical skills, train leaders, go out on the streets and into bars to meet the girls, manage finances, and love the people. Find ways to become a peacemaker.

At the time this article was written, Joy Butler was Director of Women’s Ministries for the South Pacific Division of the Seventh-day Adventist Church in Wahroonga, New South Wales, Australia. She helps to raise funds for the ADRA Thailand Keep Girls Safe Project that she and her son, Marlon, started. This provides a home and skills to keep young girls from prostitution, sex slavery, and abuse.
NONCOMBATANCY
For more information on Adventism’s historic position on noncombatancy and peacemaking, see:


SOCIAL JUSTICE: HUMAN TRAFFICKING
http://www.adra.org
http://www.unifem.org/
http://www.ecpat.org
http://www.captive-daughters.org
http://www.stopdemand.org
http://www.rahabministries.org

For more projects, contact Joy Butler at jbutler@adventist.org.au.

BOOKS DEALING WITH TRAFFICKING IN PERSONS

Bailey, Laura, Rahab Ministries: Thailand, Facts Sheets 1-4 (Printed through funding from the U.S. Department of State, Office to Monitor and Combat Trafficking in Persons. Administered through the Asia Foundation, Thailand, 2004).


Green, Patricia (Consultant and Advocate, Rahab International, Berlin, Germany; Founder & Director, Rahab Ministries Thailand). Personal Notes (collected 2005).


MORAL EDUCATION


Conflict Resolution

Human Rights Education
http://web.amnesty.org/pages/hre-index-eng

Diversity and Tolerance
http://www.tolerance.org/ (Age-appropriate curriculum units for K-12 students)

Cooperation
http://www.peacegames.org. This site has excellent site games that build cooperation skills, it also has a Grant recommended reading link of children’s books that deal with different peace-building skills.

RESTORATIVE JUSTICE
(See “Works Cited” in “The Role of Restorative Justice in Peace Education” in this issue)


PEACE EDUCATION
http://www.un.org/cyberschoolbus/peace/frame4.htm (site has great links and bibliography section)
What does a leader look like?
You, actually.

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We believe good leaders are His followers first.

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