How does disability bring to the forefront relevant social and cultural issues? What does disability say not only about a specific population but also about us all? And, ultimately, how might it pinpoint to a road of peace and justice in today’s world?

Having completed a PhD in Disability Studies at UIC, I have analyzed how society and structures marginalize people with disabilities as “not normal.” At the same time, having lived and worked with persons with intellectual disabilities in L’Arche, inclusive communities in which people with and without disabilities share life together in a spirit of belonging and friendship, I have touched firsthand how persons with disabilities can lead us to accept our universal abled-and-disabled humanity and grow in peace together. Truly, in breaking down the walls between “disabled” and “non-disabled” we can transform society into a more humane and peaceful one.

I am looking forward, next quarter, to examine in more depth these issues in the introductory Disability Studies course class I will teach in DePaul University’s Peace, Justice and Conflict Studies program. As this will be the first class of its kind, in creating the course syllabus I sought to include a thorough overview of Disability Studies, a look at theoretical and real-life aspects of disability, and the various connections between disability and the road to peace. The course will cover models/understandings of disability, disability history (including institutionalization/de-institutionalization and the self-advocacy rights movement), disability ethics, practices of inclusion, disability across the life spectrum, what disability culture entails and other relevant themes.

United Kingdom and the United States, when persons with disabilities began to advocate for equality. Disability Studies frames disability not merely as an individual medical phenomenon, but as a social construct in which socio-cultural, structural and political influences label, marginalize and disable people with impairments. In other words, it understands disability not merely as something a person has, but as something the social environment creates. Think about a person on a wheelchair that cannot enter a building because there is no ramp: the person might have a walking impairment, but it is the environment that is actually disabling him/her from accessing the building; if the building had a ramp, in fact, this person would be able to access it without problems. Does the person on the wheelchair have the disability or it is his/her environment that creates it?

Focusing on disability in its socio-environmental aspect helps frame disability as something that all of us are touched by and are involved in. It can also be of crucial help in creating a more just and peaceful world for all. In breaking down the barriers between persons “with” and “without” disabilities not only can society become more inclusive and less marginalizing, but it can also question its over-emphasis on ability. In speaking about the intersectionality between Peace Studies and Disability Studies, Wolbring believes that most conflicts in society are actually based on the expectation of ability, for example in the expectation people or groups have to be able to dominate others (Peace Studies Journal, 6(4), 2013). Disability Studies problematizes ableist normalcy. In analyzing the discipline and exploring its intersectionality with Peace, Justice and Conflict Studies, we might actually find new ways to live together inclusively, whatever our abilities or inabilities might be. You are invited to be part of the journey.
Student Spotlight

DePaul University Student, Sarah Hamilton shares a powerful reflection on White Fragility from Faculty Member Jerica Arents’ PAX 212 class. | Reflection on DiAngelo’s “White Fragility”

I didn’t begin to recognize or even acknowledge my whiteness until I started learning about privilege as a senior in high school. Even though I was raised in a racialized society, I never thought of myself in the context of race. Even though I learned about slavery and segregation in school, I was never taught what whiteness was, only what blackness was from the perspective of a white teacher. Robin DiAngelo’s piece, “White Fragility”, explains exactly how the white majority feels about whiteness and racism. It names the racist actions and attitudes of white people, that have gone unnoticed by mainstream society (precisely because the mainstream is white), and calls them out for their racism and ignorance.

DiAngelo talks about how the ideology of individualism, something white people cherish, leads whites to feel free from a racialized identity. Whereas black people are often defined by their blackness, white people are seen as individuals, defined by “individualistic” characteristics. DiAngelo notes how black men are referred to as “black men” while white men are just referred to as “men.” The fact that people of color are automatically identified by their race, is a glaring example of racism that most of the white community, myself included, have been guilty of. DiAngelo explains that the white notion of individualism “frees whites from the psychic burden of race in a wholly racialized society” by erasing race from their identity. This means that whites don’t feel as though they have an obligation to enact on racism in our society. Similar to idea of respectability politics, whites may recognize that racism exists and that it is bad, but they won’t feel an obligation to stop it. DiAngelo speaks on behalf of white people stating, “Race and racism become their [black people’s] problems, not ours,” articulating how whites exempt themselves from the conversation of race.

Before I learned more about racism, I felt this way. I didn’t know where my place was in conversations about racism. I was uncomfortable talking about race because I wasn’t used to it; I hadn’t built up a shield of protection around my identity like people of color have. DiAngelo explains, “Whites have not had to build the cognitive or affective skills or develop the stamina that would allow for constructive engagement across racial divides.” Whereas people of color are constantly forced to confront and talk about their race, white people have the option to talk about it. Even though I considered myself an open minded, progressive person, I was still uncomfortable talking about race. I was afraid, and sometimes still am, that I would offend someone with something I said. So rather than learning how to engage in these types of conversations respectfully and effectively, I chose not to engage at all, which is what most white people do.

This also ties into individuality. When I speak, as a white person, my opinion is recognized as my own, but when a black individual speaks, their opinion is now not only based on their experience as a person of color but they are speaking on behalf of their entire race.

Continued on Page 3

Faculty Publication

The May 2016, issue of the journal Latin American Perspectives focused on religion features an article by PAX Professor Ruth Chojnacki. The article, “Religion, Autonomy, and the Priority of Place in Mexico’s Maya highlands,” argues that conversion from traditional religious practice to Vatican II Catholicism enabled Maya indigenous in one exemplary peasant pueblo to liberate their ancestral land from ladino ranchers. Based on field study in Chiapas, Professor Chojnacki shows how Maya catechists empowered by Spanish and biblical literacy won autonomy from indentured labor to reclaim their expropriated land well before the 1994 uprising by the Zapatista Army of National Liberation (EZLN). She is currently working on a book review of John D. Early, Maya and Catholic Cultures in Crisis (University of Florida Press, 2012) for the Catholic Historical Review.
Black people, especially high profile celebrities, have an obligation in society to speak out about racist acts, especially those involving the police, while white celebrities have no obligation to comment. This is true for common citizens as well. If I don’t speak out about something racist, it goes unnoticed, but if a black person remains silent, white people use their silence to their advantage. If a black person doesn’t believe in the Black Lives Matter movement, white people will use that one person to discredit the entire movement, claiming that because this individual doesn’t experience racism or express that they experience racism, the entire concept of system racism must not exist. If one person can discredit an entire movement, one person can be to blame for racism. White people tend to view racism as existing as an individualistic problem. Individuals in society, white or black, may be prejudice against different races, but racism exists not as a collection of individual actions but as economic, political, and social structures which work to create and perpetuate an “unequal distribution of privileges, resources and power between white people and people of color.”

White people need to be involved in the conversation about race. We need to not only be aware of our whiteness and how it affects us and those around us, but how we can become allies with the people of color; how we can use our positionality to affect positive change. The problem with this, is getting white people to engage in conversations about race.

As DiAngelo’s antiracist trainings exemplify, white people are reluctant to engage because they feel uncomfortable or “unsafe”. DiAngelo notes the confusion between “safety” and “comfortability”, explaining how white people often mean that they are “uncomfortable” with something, rather than “unsafe”. The ironic thing about this is that white people claim to be “unsafe” when merely discussing race, while people of color are the ones who are physically unsafe all the time. As Albert Woodfox, an activist and survivor of extensive solitary confinement, states, “there are no safe places for black people in America.” However, in order to engage white folks, the discussion has to be tailored toward our sensitivity, which is incredibly backward. It means that the oppressed have to be sensitive to their oppressors’ feelings, essentially giving into the hierarchy of racism in order to fight it. Once again, this is similar to the notion of respectability politics, in which whites want to help end racism but only at the level which they are comfortable. This is something I witness all the time and something that I am guilty of as well. A lot of my white friends and family will agree that systemic racism exists, but when the opportunity arises to attend a protest or solidarity vigil, they don’t even consider going to because they don’t think it’s something they need to be a part of. Tailoring discussions about race to fit white people’s sensitivity, essentially gives whites the power to dictate the conversation, further silencing the voices of marginalized individuals.

Nonviolent Lives: People and Movements Changing the World Through the Power of Active Nonviolence

By Ken Butigan. Foreword by Medea Benjamin

This book celebrates a host of change-makers who have transformed the world – and who teach us to do the same. While successful social change hinges on strategic thinking, serious training, critical mass, creative action, and often the capricious accidents of history, it also requires the power and relentless determination of “extraordinary ordinary human beings,” whose relentless determination so often lies at the heart of social transformation.

Every story has heroes, every culture has stories. These are ours — extraordinary movements, great leaders, unsung heroes and inspiring actions. In this book, we meet a scintillating cast of characters in the most profound drama of our time: the movement of movements working tirelessly for a world of justice, peace and environmental healing. In these pages we learn what powerful people and effective movements can teach us about building a culture of active nonviolence.

Release date: November 15, 2016
Available at: Pace e Bene Press, www.paceebene.org/store/
Faculty Spotlight

PAX Professor Helps Build Campaign Nonviolence | By: Ken Butigan, Author of *Nonviolent Lives: People and Movements Changing the World Through the Power of Active Nonviolence*

The lifeblood of teaching is innovative research. For some, this means ploughing through the latest stack of tomes in the library, while for others it’s plunging into “field-work”—the concrete, hands-on engagement with the nitty-gritty problems and possibilities that lurk at the heart of their area of study.

Most of us combine both approaches. This is as true for Peace, Justice and Conflict Studies as it is for Biology or Anthropology or Physics. In addition to reading the latest literature, we typically are studying the dynamics of social change up close. For many years now I have done this as a participant-scholar: someone actively engaged in campaigns and movements for justice, peace or environmental healing who also reflects on and analyzes their power and impact. Both facets flow into my teaching here at DePaul. My recent fieldwork has included helping to build Campaign Nonviolence, a long-term movement to foster a culture of peace and nonviolence free from war, poverty, racism, environmental destruction and the epidemic of violence. These are large goals that will likely take decades or centuries to achieve, but my colleagues at Peace and Love Nonviolence Service and I concluded that Campaign Nonviolence could contribute to the difficult but exciting work of nurturing a more just, peaceful and sustainable culture rooted in the principles and methods of nonviolent change. Pace e Bene launched Campaign Nonviolence in 2014. Campaign Nonviolence is working to build the foundations of a nonviolent culture by connecting the dots between the monumental issues besetting us; connecting the innumerable campaigns and projects for justice, peace and environmental healing; and connecting with the practical power and potential of active nonviolence. To these ends, CNV has three components: Nonviolent Cities, Nonviolence Training, and Nonviolent Action.

Nonviolent Cities. CNV is working with people across the US who are seeking to create more just and peaceful localities—from “Nonviolent Memphis” to “Nonviolent St. Paul” to “Nonviolent Fresno.” So far, 35 cities are interested. This program was inspired by “Nonviolent Carbondale,” where change-makers in this southern Illinois town have been hard at work for the last half-decade working with the city, the schools, the police department, religious communities and nonprofit organizations to create a less violent—and more nonviolent—city. There are even people in our own city who are beginning to think about the challenging but immensely important road-map to “Nonviolent Chicago.”

Nonviolence Training. Nonviolent change hinges on many things, but a key is education. CNV’s Nonviolence Training Program is spreading the principles and methods of nonviolence across the country, including through its “Thousand Nonviolence Training Project.” Nearly 700 trainings from some 30 participating organizations have been listed and publicized this year alone.

Nonviolent Action. Beginning in 2014, Campaign Nonviolence has organized Nonviolent Action Week in mid-September. This year, 758 actions and events for a culture of peace and active nonviolence took place September 18-25—twice the number of events that took place in 2015—in all 50 states across the U.S. and in 20 nations, including Afghanistan, Cameroon, Congo, India, Kenya, Nigeria, Pakistan, Rwanda, Russia, St. Kitts, Sierra Leone, South Sudan, and Zimbabwe.

Over 60 different types of nonviolent action took place in September, including civil disobedience, direct action, rallies, marches, demonstrations, boycotts, picketing, candlelight vigils, prayer and ceremony, speeches, civic declarations, divestment events, pledge signings, public mural paintings, street chalking, and releasing doves of peace. Nearly 50 workshops and educational presentations were held that week on racial justice, unarmed peacekeeping skills, conflict resolution, de-escalation tactics, direct action, strategy for nonviolent movements, campaign building, strategies for ending war, de-militarization, and alternatives to violence. Hundreds of participating organizations were engaged, including Veterans for Peace, World Beyond War, Pax Christi USA, Fight for $15, local organizers with Black Lives Matter and the Movement for Black Lives, Code Pink, National Campaign for Nonviolent Resistance, and Youth NAACP—as well as city councils, mayors, and civic organizations. And—in addition to dozens of local and regional newspaper reports, interviews, features and local TV coverage—Campaign Nonviolence reached over one million people on social media.

Campaign Nonviolence is declaring, supporting and working for a culture of peace and nonviolence. Its momentum is telling us that people everywhere are looking for an alternative to violence—and a new way of transformative nonviolence. These and many other lessons from this “field-work” flow into my teaching here at DePaul, where we are training the next generation of agents of nonviolent change.

Ken Butigan is a Senior Lecturer in the Peace, Justice and Conflict Studies program at DePaul. Kudos to Rivera Sun, who wrote the report on the 2016 Campaign Nonviolence Week of Nonviolent Actions, information from which is highlighted in this article.
The Peace, Justice & Conflict Studies Administration asked students to provide their insights and interest in the 2016 Presidential Election. We put together a brief survey detailing their thoughts, class standing and academic classification - and are including the results in a graphical format. Participation in the survey and the following results were anonymous.

**Class Standing**
- Senior, 4, 18%
- Freshman, 3, 14%
- Sophomore, 4, 18%
- Junior, 11, 50%

**PJC Academic Classification**
- Minor, 8, 36%
- Major, 7, 32%
- Double-Major, 7, 32%

**Why Is It Important to Vote?**

“Voting is your way of supporting a candidate that you believe wants to do what is good and just for everyone. Electing officials that care about their communities is important in order to uplift those that face oppression on a daily basis.”

“Ideally, voting empowers people to exercise representation in body that governs them. Less inspirational, however, is the reality of our plutocratic state that has all too many authoritarian tendencies—tendencies that remain deeply undemocratic. Keeping this in mind allows the importance of a vote today to be a good-willed attempt at peoples’ representation that gives the air of democracy and can work at some level to hold leaders accountable to their actions in the public discourse and consciousness if not in their offices.”

“Part of being an active citizen is participating in political discourse and utilizing your right to vote. Voting for president will affect the future of our country but perhaps even more important is voting in local elections which will have direct impact on citizens in our communities.”
The Peace, Justice & Conflict Studies program offers students an undergraduate major and minor curriculum that helps them reflect on the origins and causes of conflict, violence and social injustice as well as the wide spectrum of conflict intervention - from armed conflict, through governmental and organizational peace-building, to local and interpersonal conflict resolution. The program also introduces students to strategies for resolving interpersonal, communal and international conflicts peacefully, as well as tactics that promote the common good in a way that addresses the structural origins of violence.

Website: las.depaul.edu/academics/peace-justice-and-conflict-studies
Facebook: www.facebook.com/DePaulPJC
Twitter: @DePaulIPAX

Career Center
The Career Center is a resource to find internships, jobs, and network with professionals and get career development assistance.
W: careercenter.depaul.edu
@depaulcareerctr

DePaul Central
DePaul Central provides services to help students manage registration, academic planning, financial aid and payment processes at DePaul.
W: offices.depaul.edu/depaul-central
@DePaulCentral

Steans Center
The Steans Center develops relationships with community organizations to engage DePaul students in educational opportunities grounded in respect for human dignity and the quest for social justice.
W: steans.depaul.edu
@DePaulSteans

Study Abroad
DePaul Study Abroad gives students the opportunity to engage and expand their studies in foreign countries through academic settings.
W: studyabroad.depaul.edu
@DPUStudyAbroad

Center for Identity, Inclusion and Social Change
The Center promotes artistic expression and intellectual inquiry that challenges students to explore all aspects of their identity.
W: go.depaul.edu/inclusion
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Helpful Resources

DePaul Central
DePaul Central provides services to help students manage registration, academic planning, financial aid and payment processes at DePaul.
W: offices.depaul.edu/depaul-central
@DePaulCentral

steans.depaul.edu
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