

MSC **CURRENTS**

Winter 2017

Menno Simons College



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MSC is a College of Canadian Mennonite University, affiliated with The University of Winnipeg.

**Our curiosity
compels us to
go deeper and
further.**

From the Associate Dean

NEIL FUNK-UNRAU

At the end of last semester, students gathered in the lounge to celebrate and briefly share what they learned during the previous semester. They created a string of paper Christmas lights, each with one student's summation of his or her learning. One student wrote, "embracing my curiosity."

This could signify a powerful starting point for all of us caught up in learning and teaching about international development and conflict resolution. Any student of "development", international or local, quickly learns that an essential starting point is a deep curiosity about the world around us and the rich diversity of peoples who inhabit it. As much as we want to get out there and change the world, we cannot act until we learn to listen and let our curiosity guide us into new insights.

Likewise, one of the first precepts shared by conflict resolution instructors and practitioners is the challenge to turn judgment into curiosity. Only by suspending quick assumptions about what is going on in some intense conflict situation, and by consciously embracing our curiosity, can we gain the deeper insight and connection necessary to find creative new responses to seemingly impossible dilemmas.

It may be curiosity that draws students into our classrooms, but hopefully it is much more that keeps them coming back. Through new ideas, provocative questions, and relationships, students and instructors grow into learning communities, gaining insight and challenging each other along the way. The classroom becomes a gathering place to engage one another and new ideas. Nonjudgmental curiosity can continue to motivate and drive this journey forward. Provocative ideas inevitably lead to new questions. Our curiosity continues to compel us to go deeper and further.

Embracing this curiosity can compel those who take what they have learned and shared back in into the wider community after finishing at Menno Simons as well. Students test new ideas and skills in various practicum contexts. Graduates take their new knowledge into different workplaces or graduate schools to encounter many more questions and much more curiosity. Professors and instructors transform their curiosity into extensive research projects and bring back their questions and curiosities into their classrooms and writing projects.

I invite you to embrace your own curiosity as you open the pages of this magazine and read about where our curiosities have taken us. Learn about faculty journeys of curiosity, such as Jobb Arnold's new land-based reconciliation course and Karen Ridd's work of clowning for social justice. You can read the stories of students encountering new challenges and insights during practicum and intern assignments. There are also some incredible stories of the accomplishments of several MSC alumni.

MSC continues to be a vibrant and growing learning community, reaching out and responding to a wide variety of contexts beyond our doors. We proudly continue to embrace our curiosity to see where it can lead us. We invite you to do the same.

A vocation to advocacy in Manitoba's child welfare system

ALLISON COUREY



Amy Linklater, a graduating student in Conflict Resolution Studies, says that her education and

personal journey of healing are so intertwined it's impossible to tell where one ends and the other begins. When she began her studies at 21, she knew little about the history of her Cree people and colonialism in Canada. "My studies opened up a whole new trauma for me."

The trauma Linklater speaks of is the impact of colonialism and the residential school system on her family. Until university, she was only aware of the primary traumas she'd experienced in her own life—the secondary traumas which had wounded her family for generations were largely unfamiliar to her.

A first year course in conflict resolution sparked Linklater's imagination and she enrolled in the major through MSC. She completed her practicum with the Assembly of Manitoba Chiefs in their First Nations Family Advocate office. This experience awoke in her a vocation to advocate for indigenous families, particularly those who are involved with the child welfare system.

If anyone knows the Manitoba child welfare system, it's Linklater. Herself a permanent ward from the age of 10, she laments the disproportionate number of Indigenous children in care throughout the province. She now draws parallels between

residential schools and the foster care system. Raised predominantly by settler Canadians, she lost her language and any opportunity to learn of her cultural heritage. "My children," she says, "are the first generation that hasn't been taken away."

Nearing the end of her degree, Linklater refers to herself as a "survivor," empowered by the ability to name her experiences. But at ten years old, she explains, "I didn't know what resiliency was." All she knew was that something needed to change for her younger siblings. She's spent the last two and a half decades pursuing that change.

Linklater's resilience in the face of such tragedy comes from the realization that she has "a choice." Too many others impacted by generational trauma believe that they have no choice in their circumstances.

Linklater is a fighter as much as a survivor, never allowing circumstances to dictate her fate. At 16, she pushed for placement in an Indigenous foster home, and at 19 she began working with foster kids herself. "I realized at a young age that if you need help, you need to ask for it."

During Canada's Truth and Reconciliation Commission (TRC), Linklater accompanied her mother through the alternative dispute resolution process (residential schools hearing), where she learned of a family history she'd never heard before. The process, while difficult, enabled her to come to a place of

empathy and peace concerning her tumultuous childhood.

Still, the journey is far from over for Linklater and her family. She is grateful for the steps they've taken toward healing, but there is still much work to be done. "Every time I walk out the door I have to face colonization," she explains. Colonialism isn't something which ended with the TRC.

The work that MSC is doing is part of that decolonization process.

Linklater is grateful for the opportunity to study that history, as well as concepts around conflict resolution and genocide, throughout her degree. She believes that, "the work that MSC is doing is part of that decolonization process." From here, she will use this learning to launch her life's work in advocacy.

If life is a journey, Linklater's has traversed mountainous terrain and now she's ready to walk with others on that road. She's found that there's "a built-in trust" when clients realize she is guiding them from experience as well as theory.

Inset photo: Amy Linklater

Remembering a peace builder: the Suzanne St. Yves Amani Peace Award

GINA SYLVESTRE, PROFESSOR OF GEOGRAPHY, UNIVERSITY OF WINNIPEG



Though I first met Suzanne while sitting on a refugee-sponsoring committee, I had heard of her social justice work much earlier and I was

intrigued to learn from her about transformation and equity. In the twenty-odd years of friendship since, I have witnessed a strong woman, rooted in personal spirituality, with an unwavering belief in humankind. Her commitment to peacemaking has been life-long, and over the years she has been involved with the Deaf community, people with disabilities, refugees, abused women, inmates, and ex-offenders.

The Suzanne St. Yves Amani Peace Award was established to support a student of CRS who demonstrates this same soulful passion for peace building. The first scholarship is to be awarded this winter.

The idea of establishing a scholarship in Suzanne's name came about because she was diagnosed in 2014 with an aggressive and rare cancer. This scholarship will be a legacy to Suzanne's memory and the values she embodies. These values were

eloquently described by Bridget Butt, the site supervisor for her three-month CRS practicum experience in the Great Lakes region of Africa:

"[Suzanne] models the peace that we preached! Her peaceful and playful spirit is a gift to all who come in contact with her. She has an ability to bridge spaces between individuals, groups, faiths, cultures... It leaves an indelible mark in divided communities. Suzanne's peaceful presence leads us all a few steps closer to the peaceable kingdom."

The Suzanne St. Yves Amani Peace Award also represents the legacy of Suzanne's determination. It was at the age of 40 that her commitment to social justice brought her back to university. She completed the degree while a full time consultant with the Manitoba Department of Education, working with school staff assigned to children who are deaf or hard of hearing. Returning to university as an older student was intimidating, but she soon found that she flourished in the academic environment. Her experience of feeling unintelligent because of a childhood speech impediment was transformed when, upon graduation in 2010, she won the gold medal in the three year CRS

program.

The Peace Award at Menno Simons will remember Suzanne's spirit by celebrating the qualities of compassion, tenacity, and hope for a future of peace. Karen Ridd, a CRS instructor, shares her delight upon learning of the scholarship:

"What an important award to have and what a great person to honour in this way! I have known Suzanne for many years, and for all those years have admired Suzanne's commitment to living out her faith through her commitment to social justice. So much of Suzanne's life and activism has been like a crystallized version of what MSC does and stands for. She's worked with *Sojourners* magazine, with the Deaf community, with issues of local justice and with those of global peacemaking. Suzanne's passion for growth lead her to become a student at MSC, where I had the honour of teaching her and learning from her. I remember Suzanne is a brilliant thinker and writer who is fully committed to supporting the learning of her classmates. Thank you to Suzanne, and thank you to all who have made this award possible."

Inset photo: Suzanne St. Yves Amani

Further information about the award and instructions for applying can be found at uwinnipeg.ca/awards/current-continuing.html.

If you wish to make a donation to the award, please visit uwinnipegfoundation.ca.

On the donation page which appears, write "Amani Peace Award" in the field marked "other."

Canadian School of Peacebuilding

CSOP 2016 was an enlightening experience for me. I describe it as a “peacemaker boot camp” that brings together people of different nationalities, faiths, and educational backgrounds to study and share their experiences of justice and peace building. It is one thing to learn about peacebuilding, but hearing stories of the principles being used in different places around the world was very refreshing. I realised that until I go out and put into practice the skills I have learned in the classroom, my learning is not yet complete.

I took Psychosocial Trauma Healing and Reconciling Our Futures: Stories of Kanata and Canada. Both classes were timely in light of Canada’s reconciliation journey. The latter was partly a crash course in Canadian history, highlighting the Indigenous and settler peoples’ historical and present relationships. Some of this information was new for many students. By the end of the week, I had not only gained a better understanding of Canadian history but the personal and collective responsibility we all have in Canada’s reconciliation process.

Iorkyase Aboiyar is a CRS and IDS student.

2016–17 Student Association News

My name is Chris Sundby and I am the 2016/2017 facilitator of the Menno Simons College Student Association (MSCSA). Joining me this year on the committee are: Kimia Towfigh and Larissa Chubenko as the Co-Secretary/Treasurers, Julie Letkeman and Silas Koulack as Co-Sustainability Coordinators, Teruni Walaliyadde as the Events Coordinator, and Genevieve Giesbrecht and Leah Wilson as the Co-Communications Coordinators.

The eight of us are excited to build on last year’s work of fostering community within MSC and with the broader community. We hosted a panel presentation on community first semester and worked to make the student lounge more interactive. This included a giant map on the wall with coloured dots to indicate where students and faculty were born, have lived, and travelled to.

We are proud to announce the inaugural MSCSA scholarship for 2017 and are raising funds for the award. We strive to embody the spirit of peace, justice, equality, social action, and community at MSC and abroad.

I joined the MSCSA as the facilitator because I was excited about what I was learning and wanted to become more involved in the community. I felt the facilitator role would provide me the opportunity to learn how to lead by consensus. We look forward to building new bonds this semester with students and faculty as we discuss ideas around Conflict Resolution and International Development.



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Mennonite
Central
Committee

Relief, development and peace in the name of Christ

MSCSA strives to embody the spirit of peace, justice, equality, social action, and community at MSC and abroad.

*Menno Simons College Student Association
Back: Julie Letkeman, Teruni Walaliyadde, Chris Sundby, Silas Koulack
Front: Larissa Chubenko, Kimia Towfigh, Genevieve Giesbrecht, Leah Wilson*

Restorative justice: from Sierra Leone to Winnipeg streets

ALLISON COUREY



Before Victor Kaicombey

had even heard of the CRS program at Menno Simons, he'd survived Sierra Leone's decade-long

civil war and provided leadership in their Truth and Reconciliation Commission. The restorative justice model is a traditional approach to dealing with conflict in his homeland.

While the North American model of retributive justice traditionally focuses on the perpetrator of a crime, the restorative model brings together three primary stakeholders: the perpetrator, the victim, and the community. Rather than prioritizing punishment, the goal of restoration is bring healing to the victim and the community. In some Sierra Leonean cases, individuals who killed their neighbours during the genocide have now been reintegrated into their communities and are living "as productive members of society," Kaicombey says.

After immigrating to Manitoba in 2005, Kaicombey became concerned about the rates of incarceration among newcomers and indigenous people in the province. He believes that not only does locking people up fail to rehabilitate them; in many cases, it isn't even a deterrent.

Furthermore, victims are given almost no role in the justice process. Canadian law enforcement doesn't care about the victim, says

Kaicombey, resulting in a lack of closure which creates unnecessary trauma and a sense of powerlessness.

The restorative justice activist graduated from MSC in 2013. He sits on the board of directors for the national restorative justice consortium and on the advisory council for the Manitoba minister of justice, in addition to doing independent consulting for non-profits around the world.

Most recently, he's spearheaded a restorative justice process for Sierra Leonean newcomers in Winnipeg. The "We Yone Palaver Hut Project" trains community leaders in "alternative traditional dispute resolution in order to resolve community disputes through mediation."

Kaicombey is hopeful that acknowledging traditional wisdom and culture in this way will empower newcomers to take responsibility for peace-making and crime prevention in their communities. Rather than feeling alienated and driven into deeper cycles of crime, this model allows perpetrators to be restored to their place in the community. This makes rehabilitation and reconciliation actually attainable.

Kaicombey believes that incarcerating a young offender, particularly for a non-violent crime, pushes off the inevitable without dealing with the real roots of the problem. He is lobbying for a system where offenders can see and understand the consequences of their actions and be duly remorseful. Victims and communities must

also have a role in deciding the best resolution following an offence.

While retributive justice primarily focuses on a punishment to match a crime, explains Kaicombey, the restorative model looks toward healthy communities as its long game. This means providing education, health care, and job opportunities to offenders in order to help them become self-reliant and escape the cycle of crime. Traditional models of healing, including indigenous and newcomer models, must be utilized to support holistic approaches to reconciliation.

Kaicombey believes that a major piece missing from retributive justice is a focus on mental health. The result can be a disregard for the factors which contributed to the crime in the first place, preventing the offender from being truly rehabilitated. The priority placed on punishment creates lop-sided communities which never truly heal.

For those who haven't seen the process in action, restorative justice can sound unduly optimistic. Kaicombey reminds sceptics of his own experience and asks if the Canadian criminal justice system has been any more successful than the Sierra Leonean Truth and Reconciliation Commission.

"The evidence is there. It works." He's hopeful for the future of restorative justice in Manitoba, the province with the highest rates of incarceration and the only one with a restorative justice act.

Inset photo: Victor Kaicombey

Justice for Manitoba migrant workers

JODI DUECK-READ, INSTRUCTOR IN CONFLICT RESOLUTION STUDIES

I often ask students to reflect on justice. What is justice in family conflict, or in the face of inter-generational trauma? In our globalized economy, how can we make justice in our consumption choices? Is locally grown food really local when Mexican workers are flown in each year to plant, weed, and harvest?

I ask these questions, not only of students, but also of the Winnipeg community. In my volunteer efforts with the Migrant Worker Solidarity Network (MWSN), I teach about the realities of migrant workers under the Seasonal Agricultural Worker's Program (SAWP). Agricultural migrant labour in Canada has a long history; the (supposedly temporary) program celebrated its fiftieth anniversary this year.

In Manitoba, approximately 400 SAWP workers plant potatoes, tie cauliflower, and work in nurseries and on vegetable farms. The majority arrive here in July and leave in early October, while some arrive in March and depart in December. They work long hours on rural farms; during harvest they may work seven days a week for 10-12 hours a day.

My first interaction to Mexican SAWP workers in Manitoba was attending Spanish Mass in a rural, French-speaking community. Eighty migrant men sat scattered among thirty rows of pews as I, one of three women in the crowd, rose to sing with them. After the service, we

gathered for a time of fellowship and I began to learn about life on Manitoba farms and hear about the men's families in Mexico.

At the MWSN, we designed a research project to find out more about the migrant workers in our midst. Our report, *Migrant Voices*, highlights the hopes, dreams, and struggles of eight Mexican workers and two worker advocates. Workers speak about their motivation for working in Canada: to provide for their family's future. They express appreciation for the opportunity to work extended hours and earn money for their children's education. They also describe life in Canada as a struggle, being far from their families and lonely in the day-to-day life of long working hours without recreation.

Many want to end the cycle of migration so they are together with their families, whether through economic stability in Mexico or living with their families permanently in Canada.

SAWP workers depend on the income in Canada to support their families and dreams; they are part of the global economy that Canada's trade policies sustain.

Another integral part of Canada's food system is Canadian farmers, who face challenges in hiring workers for the monotonous, low-paying labour of vegetable farming. Given these realities, how do we respond to the global forces of trade

impacting our food? What actions of justice might we consider, both inside and outside the grocery store, to support the labourers who grow our food?

One MWSN member challenges us to do physical labour, not only in solidarity with migrant workers, but to use our physical body for survival. I suggest that we listen to workers and recognize the humanity of those who plant, grow, and pick our food. To recognize their humanity is to engage in relationships and realize that asking people to live months each year isolated on rural farms with little access to English-language learning, integrative communities, and their families is unjust. SAWP workers should have access to permanent immigration possibilities, and we must welcome and integrate them into the fabric of friendly Manitoba.



Photo: Migrant Worker Solidarity Network

To learn more about the Migrant Worker Solidarity Network, find us at mwsn.ca.

To access *Migrant Voices*, visit policyalternatives.ca/publications/reports/migrant-voices.

Indigenous rights across cultures: Colombia

LIZETH ARDILA AND TERUNI WALALIYADDE

A group of six MSC students joined a Human Rights field course in Colombia for two weeks last spring. Students Lizeth Ardila and Teruni Walaliyadde share their experiences of the course, Human and Indigenous Rights in Latin America.

LIZETH ARDILA

I decided to take the field course because I wanted to learn about the struggles that Indigenous peoples face in Latin America. I was born and raised in Colombia, but my knowledge about Indigenous peoples there was limited. Because I didn't learn this growing up, I became concerned about how Colombia's education system neglects its own history. I wanted to experience my country in a different light and learn about how my personal history is connected to its Indigenous peoples.

I was encouraged to see so many youth working in their communities with grass roots initiatives. It was a great opportunity to learn about their approach to empowering youth, which utilized education, art, and music.

We had the privilege of visiting an Indigenous community in La Guajira and learning from the elders, youth leaders, and children there. We also visited some Afro-Colombian communities and learned about the systematic discrimination they face. It was a fulfilling learning experience which left me with many reasons to come back and learn more from this beautiful country.

It was hard to say goodbye to the children in La Guajira. My experience with them put into perspective my

own privilege and I learned from them.

TERUNI WALALIYADDE

As a double major in Human Rights and Conflict Resolution, the Colombian field course was the perfect opportunity to study civil unrest. Coming from Sri Lanka, a country that had civil unrest for nearly three decades, I am familiar with its consequences.

Our first destination was the coastal city of Cartagena, where we had lectures at the University. Then we travelled to La Guajira and visited the Palenque, Nelson Mandela, and Wayuu communities.

I found the Colombian people extremely hospitable and welcoming. I also learned that a single lunch portion was sufficient to feed two people. Hence, there was a lot of sharing of food.

As students from Canada, we were privileged in Colombia. The realization that many of the communities we visited struggled with claiming their rights was overwhelming. The preamble of the Universal Declaration of Human Rights recognizes the, "inherent dignity and the equal rights of all members of the human family." However, local legal frameworks do not apply to all Colombians in the

same manner. It was clear that power and wealth bought impunity, while the poor and marginalized, such as the Wayuu, struggled with basic necessities like access to water.

Visiting the world's largest open air coal mine was aggravating because it was presented to visitors so positively. Our questions about coal mining were met with agitation. Later, we learned that much of the information we received there was untrue.

The hospitality and accommodation at our hostel were amazing. They even went the extra mile and bought Canadian and Sri Lankan flags to denote our presence, showing that I was the first Sri Lankan to visit the hostel.

The welcome we received from the Wayuu community was one of sincere love. As a preschool teacher, I enjoyed being around the children. When the elders spoke about their traditions and rituals, I felt nostalgic because some of them are similar to my own customs from Sri Lanka. By the end of our time there, I felt a sense of connection to their culture and people, and it was a difficult goodbye.

Below: Some of the students pose in traditional dress in the Wayuu community. Walaliyadde is at the far left; Ardila is in the middle with the child.



Food Matters Manitoba: changing the province one carrot at a time

ALLISON COUREY

Certain organizations attract MSC grads like Milkweed attracts Monarch Butterflies. Food Matters Manitoba is one such nonprofit.

Food Matters, which partners with communities across the province to “make food more available and affordable,” currently employs five Menno Simons grads or current students: Jennifer French (IDS), Amanda Froese (IDS), Gabriel Gabriel (IDS, CRS), Rob Moquin (CRS), and Katrina Sklepowich (CRS). They hope to one day “work themselves out of jobs” by creating sustainable networks of food policy and practice throughout the province.

Moquin, the policy coordinator, is working with the city to develop a Winnipeg Food Policy Council. He explains that food access issues in the city are directly related to city policy such as zoning, transportation, health, and by-laws. Positive, sustained change is only possible by accessing official policy channels which work alongside elected officials.

“Food is one of those things that’s everybody’s responsibility, but nobody’s responsibility,” he says. A food policy council would establish a stronger mandate for who is responsible for what when it comes to food.

“We need a more holistic approach to food security,” says Moquin. The problem is that responsibility for issues around food are divided between a variety of city departments which do not necessarily communicate with one another.

Gabriel, who emigrated to Canada from the Philippines as a young

teen, assists Winnipeg newcomers to access more of their native foods and learn to integrate Canadian foods into their cooking. He coordinates children’s cooking classes as well, with the conviction that when young people learn to make healthy food options, it will have a major impact on their adult health.

Froese works closely with northern communities, assisting their leaders with whatever they need to break down barriers to good food. She follows an empowerment model which assumes the communities themselves know what they need. The resulting programs have included nutrition classes, chicken husbandry, community gardens, goose camps, and classes on canning food from the land.

The barriers facing Manitoba’s northern communities are extensive. Some had self-sustaining food sources which were destroyed with the arrival of Manitoba Hydro in the area. Others have been hurt by northern food subsidy policies which tend to favour large purchasers over consumers. The quality and variety of available foods is often poor.

In addition to their team based in Winnipeg, Food Matters has staff in Brandon and Thompson, working with partner organizations, and community connectors throughout the province.

For those of us with access to good food, it’s easy to think of food as an issue of preference rather than justice. But for MSC grads trained in the fundamentals of empowerment and sustainability, food is the key to



Above: Gabriel Gabriel, Jennifer French, Amanda Froese, and Rob Moquin

growing healthy communities. It is a tool for cultural learning and itself a means of empowering vulnerable people groups.

Moquin, who has training in culinary arts, didn’t think about food as community development prior to studying at MSC. Now, he is so convinced of food’s ability to control or empower that he wonders why Manitoba doesn’t have a Ministry of Food.

It’s surprising just how many of Manitoba’s social and economic challenges are connected to food. For this reason, the work of Food Matters is broad and varied. While food policy and access are among their top priorities, they also support the connection between food and culture, and lobby for preferencing local foods.

The MSC grads are proud to work with Food Matters because of how it values communities over profit. Their passion for development, conflict resolution, reconciliation, and minority empowerment coalesces in their work. Together, they have hope for a healthier, more equitable Manitoba.

Clowning: speaking truth to power

KAREN RIDD, INSTRUCTOR IN PEACE AND CONFLICT RESOLUTION STUDIES

30 years ago, I “fell into” clowning (it’s a long story, trust me). I went on to found the first therapeutic clowning programme in the world at the Winnipeg Children’s Hospital.

What most people know about clowns is that they dress up and are supposed to be funny (except for the odd internet killer clown hoax). What you may not know is that clowns have long held a place in society as order-breakers and healers. Think of the medieval court jester: using the healing power of laughter, the fool could also speak truth to the king. Indigenous West Coast Salish clowns use humour to shine light on injustices in society.

The clown is an order-breaker whose job is to turn the tables on power and bring about justice. I was on track to becoming a professor when clowning broke the “order” of my life. If I’d become a professor then, I’d have used a lecture-style

teaching format, despite the fact that lecturing is not the best learning or teaching style for me (there are some people for whom it is the best learning style). I thought that was the “right” way to do it.

My first teaching experiences, however, were clowning workshops. You simply can’t teach clowning by lecturing; it has to be done experientially. As I became a more experienced teacher, I grew committed to a pedagogical approach that was experiential and sought to change power dynamics. In other words, I was not only teaching clowning, but also letting the material infuse the pedagogy that I was using.

Ironically, I have returned to my earlier path of teaching at a university. I continue to use a participatory approach and have felt supported by CMU for using “alternative” pedagogies. At the heart of my teaching, as at the heart of my clowning, my hope is to empower

students to make choices about, and take agency, over their own lives.

CMU expects faculty to teach and do research, but also be active in our communities. We are expected, nay required, to work for social justice. An issue that is currently calling my “clown self” into action is the election in the US, which has turned things upside-down. The rhetoric of hatred appalls me. What we need is a clown spirit that is willing to shine light on a dystopian, authoritarian order if it manifests in the US (and to keep working for justice issues in Canada). As US civil rights activist Bayard Rustin says, we need to call out “truth to power.” In this time of uncertainty, we need the clown spirit to find hope, to shift the tables on power, and to continue to empower marginalized people who now encounter more aggressive forms of oppression.

Clowns operate in their own world, and it is the collision of that world with reality which we find funny: 15 get out of a car made for four people, or a clown has an invisible dog on a leash. Now, more than ever, we need the clown spirit to hold tenaciously onto a vision of a different world, one of justice, equity, peace; God’s “kin-dom,” if you will.

Clowns assume that all of us have an “inner clown” (sometimes buried deeply!). We need this to disrupt “power over” power structures and point out injustice. Maybe we will also need that clown spirit to help us laugh. In the coming years, we may need a lot of laughter.



Right: “Kiss my Law.” Photo: Pau Lozano

IN SOLIDARITY WITH STANDING ROCK

CRS professors Jobb Arnold and Anna Snyder spent some time at the Standing Rock Reservation in North Dakota this fall in solidarity with the indigenous peoples protesting the Dakota Access Pipeline. The two were encouraged by “the very good spirit” and the strong “commitment to nonviolence” they found in the camp.



*Above: Charlie Clark is sworn in as Saskatoon's newest mayor.
Photo: Chanss Lagaden/CBC*

ALUMNUS NAMED SASKATOON MAYOR

CRS graduate Charlie Clark was sworn in as the new mayor of Saskatoon on October 31. The previous mayor, Don Atchison, had been in office for four terms when Clark won the 2016 election. Clark hopes to bring “a really inclusive approach” to the mayoral office, he told CBC news.

PROFESSORS COMPLETE PHDS

Jodi Dueck-Read, a CRS instructor, and Robin Neustaeter, a sessional instructor in CRS, graduated with their PhDs in Peace and Conflict Studies at the University of Manitoba’s Arthur Mauro Institute in October. Congratulations to them both!

PROFESSOR JERRY BUCKLAND RETURNS FROM DOWN UNDER

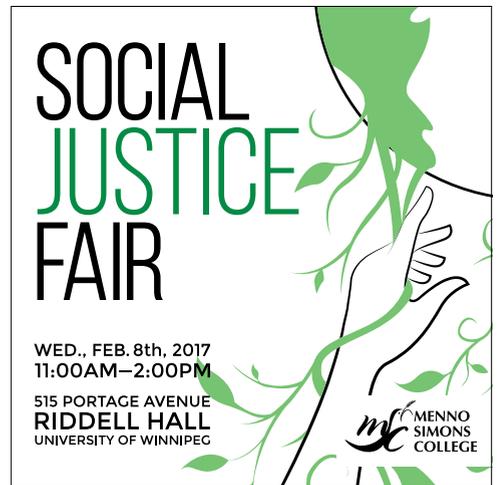
The IDS professor recently completed a six month sabbatical with a six week trip to Australia and New Zealand, where he studied financial inclusion and access to banking for vulnerable people. Impressed with the “advanced” nature of inclusion there, Dr. Buckland will use his research to inform his Canadian studies and his upcoming book, Financializing Human Development.

MSC STUDENTS TO STUDY ABROAD

Three students are doing exchanges this semester with the University of Winnipeg’s partner institutions overseas. Brynne Frohlich (CRS) and Sarah Chan (IDS) are studying at Australia’s University of New England, and Indira Cortes Rojas (IDS) is studying at the Czech Republic’s Metropolitan University in Prague.

PROFESSOR JONATHAN SEARS CONSULTS FOR MCC

Dr. Sears was invited by the Mennonite Central Committee to join a program evaluation team in Chad for three weeks in December. An IDS Professor whose work has often taken him to Mali, Dr. Sears was grateful for the opportunity to learn in a new context. MCC does routine program evaluations every five years. Dr. Sears was also surprised to run into a former student on the trip, reminding him that MSC alumni are literally all over the world!



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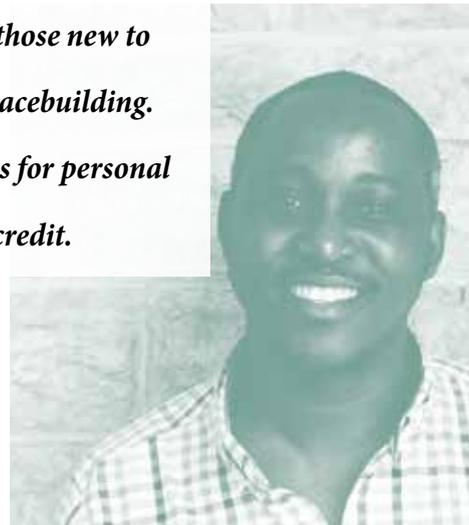
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