COURSE QUOTES

Robert Kennedy: Each time a person stands for an ideal, or acts to improve the lot of others, or strikes out against injustice, he or she sends out a tiny ripple of hope. And crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.

James Baldwin: The world is held together by the love of a few people.

Paul Ricouer: Then we shall understand that evil is not symmetrical with the good, wickedness is not something that replaces the goodness of a man [sic]; it is the staining, the darkening, the disfiguring of an innocence, a light and a beauty that remain. However radical evil may be, it cannot be as primordial as goodness.

Marc Ellis: To me it seems that the fundamental question of our lives, and perhaps of our century, is not the discovery of new knowledge or the development of new technology, but whether or not we can commit ourselves as persons and as a society to love and serve each other. Can we, amidst the ideologies and perplexities of our age, rediscover the human face and soul?

Martin Luther King, Jr.: This call for a worldwide fellowship that lifts neighborly concern beyond one’s tribe, race, class and nation is in reality a call for an all-embracing and unconditional love for all….I am speaking of that force which all the great religions have seen as the supreme unifying principle of life.

Eleanor Roosevelt: When will our consciences grow so tender that we will act to prevent human misery rather than avenge it.

COURSE

The World Views and Values course is an inquiry into thought and practice, with a focus on the meaning, character, and practice of public/global citizenship. Framed by the Socratic search for truth and the good, the course crosses boundaries of discrete categories and seeks an interdisciplinary and cross-cultural understanding of human values, worldviews, and knowing. Knowing – how we know, what we know, how we know we know – is a central category of the course. We will look at the world through various views and locations, such as religious, philosophical (Western, existential, political), social, cultural, economic. The governing frame of the course is a consideration of both values – what matters, what is worthy, important, esteemed - and worldviews, distinctive perspectives, including the perspective of the enslaved and the very poor, “the view from below.” We will consider individual worldviews as the lens through which reality is apprehended – and interpreted. We will ask, are worldviews constituted through socialization, congenial or irritable genes, personal experience, and/or determined by chance or free choice? In what way does knowing, values, and one’s world-view relate to consciousness, conscience, choice, and agency?

In a world of both rank moral evil and heroic good – and a multitude of degrees between – an apprehension of the moral and relational character of our present world urges deep pondering. Inspirational educator George Yonemura teaches that this pondering leads us to acknowledge our complexity – as cognitive, aesthetic, psychological, physical, social, spiritual beings, and agents of our
own persons, agents consciously choosing values as the dynamic of all deliberations. We will unsettle ourselves with the question, will our most enduring values hold in the “boundary situations” – the “against the wall” situations – of our twenty-first century lives?

A centerpiece of the course is the practice of public citizenship through a public praxis project. Taking responsibility for the world we create with our actions and attitudes, we ask, what makes for informed public citizenship? In a time of untold misery throughout the globe, what is asked of us? By whom? Philosophically, we will engage the questions: what is a good society; and, ethically (consequential and intrinsic), what world can we imagine that would be more just, equitable, and humane than one in which thousands of children and adults die every day for preventable reasons, a million a year with treatable malaria? For public citizens, how can this better world be achieved? We will ask these questions as we consider real socio-ethical situations, and consider the location between malady and social transformation as one of conscience and choice.

For French-Algerian existentialist Albert Camus, “It is only through dialogue that we discover values together – in reflection on concrete life-situations.” Through texts, film, song, discourse, we will consider a diversity of life situations, both literary and lived, reflect on lives which inspire toward thoughtful citizenship, and contemplate the radical values of a humane world..

As Yonemura points out, the intersection of one’s world with the world of the other is the location where moral choices are made. Since our social relationships affect in some essential way the well-being of the other, they are moral in essence. Thus a central focus of the course is to articulate our values in relation to our active involvement with others. We will ask, is there congruence between the values we hold and our actions in the world? At the most concrete level in our contemporary world of massive suffering, what do the miseries of others have to do with what matters to us, with our sense of public responsibility? At this threshold time in our world of both pain and possibility, the looming question is: do we choose to effectively act on our ideals, and as citizens participate in making our personal/public world more humane, one celebrating a diverse humanity, one moving toward the horizon of a wider loyalty as expressed above by King?

The course is cognizant of the American experience of race, class, and gender as interlocking categories informing our most fundamental way of seeing the world. Primarily, we will be concerned with developing a critical consciousness and moving more fully into an informed, multi-cultural, global perspective. Toward this end, we will consider contemporary conditions/events by way of revelatory texts and media.

In attempting to gain this wider understanding, we will contrast varying worldviews on matters of concern, for example, Buddhist, Christian, Islamic, Jewish, Native American views of both God and nature (with their accompanying concern for the environment). Perhaps, most importantly, we will examine attitudes toward those outside our own class, race, gender, age, politics, or religion. We might examine our own values and society, itself, from the angle of a homeless mother, an illegal immigrant, someone afflicted with AIDS, someone in prison, an earthquake victim in Haiti, trafficked women and children, and seek to see the world through their perspectives.

Of the essence of the course is the integration of a critical intellect with moral imagination. Toward this end we will move our ponderings into a citizen praxis experience, with people outside of our own life experience. Theologian David Tracy defines praxis as “the critical relationship between theory and practice whereby each is dialectically influenced and transformed by the other.”

As stated in the Marist catalogue, we will:

1. “ask basic questions about the ultimate meaning of life”
2. “take a comprehensive and holistic worldview”
3. “articulate a coherent value system.”

As we attend to the concepts of knowing, values, worldviews, consciousness, conscience, individual agency, and public/global citizenship, we will try to reach beyond our present understandings to new insights and to new ways of viewing and participating in the world. We might ponder George Bernard Shaw’s statement, “You see things as they are and ask, ‘Why’; I see things that never were and ask, ‘Why not?’” Course material will include clips of ordinary citizens tackling serious contemporary problems, opening up new possibilities for public/global citizenship.

APPROACH: Socratic, socio-analytic, interdisciplinary, multi-cultural, and interactive. We will consider contrasts and commonalities between our own values and views and those of others.

Harold Pinter, dramatist: I believe that despite the enormous odds which exist...as citizens, to find the real truth of our lives and our society is a crucial obligation...and is, in fact, mandatory.

Proverbs 31:8-9 (NIV): 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.

Kofi Annan: Today’s real borders are not between nations, but between powerful and powerless, free and fettered, privileged and humiliated.

REQUIRED TEXTS (procure asterisked texts)

* Soul of a Citizen by Paul Rogat Loeb
The Cave by Plato - on-line
The Apology by Plato - on-line
* Not for Sale: The Return of the Global Slave Trade by David Batstone
* Abu Ghraib: The Logic of Torture OR Night by Elie Wiesel

The United Nations Declaration of Human Rights – on line
* Mountains Beyond Mountains by Tracy Kidder

“Letter from Birmingham Jail” - Martin Luther King
Chris Hedges’ columns on TRUTHDIG.COM
The New York Times – on line

RECOMMENDED
This Will Never be the Same: Occupy Wall Street
A Larger Memory – Ronald Takaki
Man’s Search for Meaning – Viktor Frankl
Tuesdays with Morrie - Mitch Albom
Fist, Stick, Knife Gun - Geoffrey Canada

REQUIREMENTS: attendance, portfolio of tests & short assignments, citizen praxis project

• Class: Attendance and Participation Come to class on time with text in hand, and participate in class discourse. Share insight from texts & media being discussed. You may eat/drink in class, if quiet, but, please, no noise with packaging. For the quality of class discourse, and respect for class participants, please, no cell phones/open computers/texting/surfing/disrespect/private conversations - each lowering your final grade. 20% of GRADE
• **Portfolio** – keep a Portfolio of all assignments (and tests) handed in and returned for possible collection. KEEP BACKUP OF ALL WORK ON FLASHDRIVE. 3 assignments from the 6 listed below are required (your choice); you can do more than the 3 with the highest 3 grades counted. **STATED DUE DATES FIRM** Once date is past, no make-up. Go on to the next choice. 20% of GRADE

**ASSIGNMENTS**

1. **Self-reflection** Reflect on your own world-view and values, that is, what you believe about the world, how it works, and what matters. You may have primarily a religious view of the world, scientific, philosophic, complex, narrow, expansive, hopeful, pessimistic, and your values misanthropic, humanitarian, self-absorbed, compassionate, or a great mix of different degrees of more than one category. Include in your reflection one of the quotes on the syllabus, state it fully with author attribution, and illustrate its connection(s) to you personally. Also, reflect on your own consciousness of the world with reference to *The Cave*. Illustrate your points/categories with examples of specific personal experiences. 4 pp. **DUE: Jan 31/Feb 2**

2. Hold a *written conversation* between yourself (use your name) and Socrates on the question, “how ought I to live my life?” Set your context; comprehensively represent Socrates’ key thought related to the subject as expressed in Plato's *The Apology*. 3-4 pp. **DUE Feb 7/9**

3. As a concerned citizen, write a formal letter of advocacy on an issue of public importance. Address the letter to a public person with the power to act on what you advocate. State up-front in the first paragraph what you want this person to do. Succinctly state major opposing views, and show their inadequacy. Then marshal your arguments/reasons for the position for which you are advocating, give compelling and persuasive evidence for your position/advocacy. Stress the benefit of what you are advocating for the good of the addressee’s institutional/official/area of interest and the benefits for other affected constituencies. Include documented research (2) to support your position. Produce error-free. See Advocacy under Public Scholarship on Public Praxis website. 1 ½ pp. **May use choice twice – 1st OPEN THROUGH FEB; 2nd thr Mar.**

4. **Document** articles from the *New York Times* NATIONAL (2) AND INTERNATIONAL (2) of socio-political events/conditions/violations related to the U.N. Declaration of Human Rights. Quote specifically from NYT articles, fully document sources, and substantively relate each article to specific U.N. Articles (state fully). *Attach NYT articles* to paper. 4 pp. **DUE April 16/18**

5. Communal or individual option: construct a book/booklet/play/video on a significant, contemporary theme/issue related to the course, include research. Use graphics. Option - write a children's book. If communal, each participant is to document contribution to the project. See Creative Praxis Work under Public Scholarship on Public Praxis website. Document sources. **OPEN DUE DATE THROUGH APRIL 23/25**

6. Final critical reflection on course materials - texts/media - (substantively *Soul of a Citizen*) and their relevance for both your public praxis work and the subject of public citizenship; illustrate points (quote directly from texts and media) with examples. 3 pp. **DUE: MAY 13**
TESTS
3 short, objective reading/media tests and a 4th communal test. See schedule for DATES. In small random groups, the communal test will construct a pillar analysis on the question, “Why are Haitians so poor?” and an individual, in-class reflection on the work of Dr. Paul Farmer. Of the 4 tests, highest 3 grades counted.

20% of GRADE

Margaret Mead: Never doubt that a small group of thoughtful committed citizens can change the world, indeed, it’s the only thing that ever has.

Scott Cloud Lee: When we acknowledge that all of life is sacred, and that each act is an act of choice, and therefore sacred, then life is a sacred dance lived consciously each moment. When we live at this level, we participate in the creation of a better world.

Chief Seathl: The Red Man’s religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of night by the Great Spirit; and the visions of our sachems, and it is written in the hearts of our people.

George Eliot: For the fragment of a life...is not...an even web: promises may not be kept, and an ardent outset may be followed by declension, latent powers may find their long-awaited opportunity: a past error may urge a grand retrieval.

Citizen Praxis Project and Journal DUE APRIL 23-25 40% of GRADE
Participate in an experiential public praxis project (10-12 hours), and keep a dated Journal which integrates reflection on your experience, related research, and course connections. See examples: Public Praxis website (search public praxis on Marist homepage, click on public praxis, click on site’s left link, “Student’s Citizen Journals and other writing”). Also see Praxis sites for listing of social praxis sites (option). Options for your citizen project include a social project, a religious praxis (experientially explore a major religion, other than your own), an existential project (propose original project to instructor), with the criteria of direct experience, reflective Journal on your experience and including related research and course connections. Brief presentation during exam week (10% of grade).

*Bring together public experience and critical reflection. Experientially enter a world OTHER THAN YOUR OWN - religious, social, existential, racial, political, or cultural - and actively participate in shared activity/public work (for possible social praxis sites see Public Praxis website, click on left link for Praxis sites) You can participate in a social praxis, or existential project that you propose yourself (run it by Instructor). You might explore a religion other than your own, attend services, talk with practitioners, and research the history & principles of the faith tradition. An opportunity to study Islam! You might choose an activist project, working with others for political change.

*Keep a dated JOURNAL. Through a series of dated entries, explicate and critically reflect on your experience, considering your response, attitude, “lens”/perspective/view on the experience. Connect your reflection on your project to such course themes as consciousness, conscience, values, perspective, motivation, inspiration, and individual agency. Make relevant CONNECTIONS with course thought/material/media, and, in particular, THE CONCEPT AND PRACTICE OF CITIZENSHIP. Include at least TWO scholarly references - outside DOCUMENTED SCHOLARSHIP – that is, research a dimension of your praxis subject, e.g., if you work at a soup kitchen, ask why, structurally, people are hungry; if you explore a
religion, research its beginnings, history, practices. Ask such questions as, how does this faith tradition regard the outsider, women, the poor, the outcast? High quality writing expected (see below). You might include related clippings with commentary, poetry, drawings, graphics. Points for Journal appearance (for example, an interesting/appealing cover page).

ONE HARD COPY of your JOURNAL DUE APRIL 23/25, a SECOND COPY is to be ATTACHED TO AN E-MAIL, ADDRESS ed to marforpeace@gmail.com. App. 10 pgs. Process, no inside pages in plastic, and no 2-3 ring heavy notebooks. Keep copy on flash drive!

Turn in with your Journal a COMPLETELY FILLED OUT LOG (provided) with dates and hours documenting your experiential time (approximately 10-12 HOURS), and SIGNED by person in charge of your site or in leadership capacity. Turn in on-time with hard copy Journal. Up to 5 points loss if LOG is late. No signed LOG disqualifies experiential segment (30%).

Your Praxis Journal will be EVALUATED according to the following criteria:

- quality of TIME and EXPERIENCE – w. filled out LOG 30%
- quality of course CONNECTIONS 15%
- quality of SCHOLARSHIP 15%
- quality of WRITING/ appearance 30% (ca. 25/5)
- required class/public presentation of Citizen experience 10%

OUTCOME OBJECTIVES OF COURSE
1. To self reflectively expand one’s horizon of thought and practice with consideration of consciousness; conscience; agency; and the meaning and practice of public/global citizenship.
2. To epistemologically examine “knowing”; to become aware of informing influences and existential choices (or determined choices?) in forming one's world view and values.
3. To consider moral questions in the social, existential, and global contexts of people's lives and society itself; increasing global literacy of the "real" world.
4. To increase analytic skills; to ask of the present socio-economic conditions of horrific poverty, Why? to learn to take this question all the way to the roots of specific contexts of suffering.

Objectives 1 & 3 will be assessed through class discourse, in-class tests, varied written work/citizen public praxis Journal. Objectives 2 & 4 will be assessed through in-class critical reflection on course material, the citizen praxis journal, in-class practice of a pillar analysis, and a communal test using this analysis on the question, "Why is Haiti so Poor" (based on course reading).

Benjamin R. Barber: The first aim and mission of any institution of education has to be to forge responsible, thoughtful, critical, competent citizens.

Greg Mortenson: What I have discovered over the years is that with just a little bit of help, people are capable of pulling off astonishing things – and in doing so they sometimes establish a benchmark for the rest of us. When ordinary human beings perform extraordinary acts of generosity, endurance or compassion, we are all made richer by their example.

Bono: God is in the slums, in the cardboard boxes where the poor play house. God is in the silence of a mother who has infected her child with a virus that will end both their lives. God is in the cries heard under the rubble of war. God is in the debris of wasted opportunity and lives, and God is with us if we are with them.

Adrienne Rich: My heart is moved by all I cannot save/so much has been destroyed/I have to cast my lot with those/who age after age, perversely/with no extraordinary power/reconstitute the world.
WVV – spring 2013 reading/media schedule; subject to revision - **Test Dates Noted**

**January 22-24**
Interactive: characterize the world/concept of citizenship  
Themes: consciousness, perspective, values, conscience/agency/choice  
Citizen clip: Mam raises kids from prison mothers  
*Introductions/Course Introduction*  
*Socio-ethical matter*: health care – right or commodity?  
MEDIA: Frontline – Sick Around the World  
Dancing/Daniel Ahaviel Fiddler Raises the Roof (SKTribute)

**January 29-31**  
TEXT: *Soul of a Citizen*  
Introduction, Chapters 1 & 2  
TEXT: Plato’s “The Cave” – on-line  
Themes: consciousness/knowing – cognitive/emotional/spiritual; Worldviews constituted/"where you stand"/consciousness/imprisoned/ liberated/ chosen/ lens/ beliefs  
*Citizen Praxis Project*  
Citizen clip: Coach Pete Carroll  
*Socio-ethical matter*: the environment - sick or self-sustaining?  
MEDIA: Spirit & Nature – religious perspectives on environment

**February 5-7**  
TEXT: *Soul of a Citizen*  
Chapters 3 & 5  
TEXT: *The Apology*  
Socrates - discourse/public square/slaves/women/ truth/virtue/examined life/justice/citizen action  
Citizen clip: Fr. Greg Boyle works with E. Los Angeles gangs  
*Socio-political matter* – environmental good  
Citizen Clip: Wangari Maathai and the Green Belt movement  
Small groups: characterize the *Good*; what is the *good* life? a *good* society? a *good* person?  
How do we know the *Good*? What is the *Good* for Socrates? For *Soul of a Citizen*?  
Immanual Kant and the Categorical Imperative  
MEDIA: the Dalai Lama on environmental Good

**February 12-14**  
**TEST 1**  
TEXT: *Soul of a Citizen*  
Chapters 6 & 7  
TEXT: *Not for Sale* Introduction/Chapter 1  
Citizen Clip: "Hero" rescues trafficked girls from Nepal  
Citizen Clip: Alex deworms kids in Haiti  
*Socio-ethical matter*: social good/global citizen  
MEDIA: Haiti: A Failed State  
Calcutta Children’s Project (Sree Durga dump)/Beatrice Project/Haiti Solidarity Project  
*Philosophy of Existentialism* – existence/freedom/choice/angst/contingency/boundary situation/individual/Martin Buber: I-Thou relationship/citizen vs. bystander  
SONG: Stand By Me

**February 19-21**  
TEXT: *Soul of a Citizen*  
Chapter 8  
*Not for Sale* Chapters 2 & 3  
MEDIA: CNN's Freedom Project  
Citizen clip: Lost Children of Haiti - Restaveks (slave children)
**February 26-28**

TEXT *Soul of a Citizen* Chapter 9
TEXT *Not for Sale* Chapter 4
MEDIA: trafficked girls in Thailand rescued
In small groups consider: whence cometh evil/Ricouer quote/nature of human beings
**Socio-ethical matter** – abject poverty/conscience/justice
Citizen Clip: Scott Neeson adopts Cambodia dump

**March 5-7**

**TEST 2**

TEXT: *Soul of a Citizen* Chapter 11
TEXT: *Not for Sale* Chapter 5
Citizen Clip: CNN Hero

**Socio-ethical matter**: Globalization/economic and political structures/exploitation
Citizen clip: Rich Countries/Poor Women
Citizen clip: Bill Moyers – *Winner Take All*
Characterize world in terms of equality/inequality – *WHY* inequality? **Pillar Analysis**
Citizen response to Inequality - Occupy Wall Street movement
SONG: One Love

**SPRING BREAK March 12-14**

**March 26-28**

TEXT: *Abu Ghraib: The Logic of Torture & OR Night*
*Night* – in text identify good/evil/power of relationships/good as relationships/solidarity
*Abu Ghraib* – good people do evil?
**Socio-ethical matter**: genocide in our time
MEDIA: Genocide in the Twentieth and Twentieth-first Centuries/Elie Weisel
SONG: One Day by Matisyahu

**April 2-4**

TEXT: United Nations Declaration of Human Rights - on-line
Citizen Clip: Eleanor Roosevelt at the U.N.
TEXT: Conventions/Covenants Against Torture/Discrimination/Racism
**Socio-ethical matter**: attitude/action against evil
TEXT: *Not for Sale* Chapter 6/Conclusion
Citizen Clip: Therapy for rescued child soldiers
MEDIA: Ghandi (excerpted)

**April 9-11**

**TEST 3**

TEXT: "Letter from Birmingham Jail" by Martin Luther King, Jr./public citizenship
TEXT: select Chris Hedges’ column on Truthdig.com
Theory of Non-violent Resistance and Civil Disobedience
Justice/outider/method/unjust laws/extremists/true heroes
Biblical concern for rights of the poor
Lev. 19/Amos/Jeremiah/Isaiah/Luke 4/Mt
Socio-ethical matter: resistance against injustice/struggle for civil rights
Citizen Clip: Nashville Sit-Ins – non-violence/citizen agency
MEDIA: Words of Dr. Martin Luther King

April 16-18
TEXT: *Mountains Beyond Mountains* Part 1&11  pp. 1-121
Farmer's sense of interconnectedness of rich and poor/
Farmer's dam analogy - "lens" on world's socio-political poverty
Socio-ethical matter: U.S. Interventions
Citizen Clip: Paul Farmer/Partners-in-Health
MEDIA: Aristide - House on Fire: America’s Haitian Problem

April 23-25
TEXT: *Mountains Beyond Mountains* Part 111 & 1IV  pp.125-237
Citizen Clip: School of the Americas/Chou-Chou
Liberation Theology - "preferential option for the poor"/Aristide
Socio-ethical matter: economic injustice/inequality/poverty/evil/slavery today
SEE: Pragmatic solidarity (153)/Mead (164)/drug costs (166-173)/preferential option
for the poor (169)/change the world/resources/possible(175)
Liberation/Haitian soldiers/torture/progressive liberation theology/
Repression//U.S. intervention/resistance/anger
Citizen Clip: Farmer Visits Russian Prisons
DUE – CITIZEN PRAXIS JOURNAL with SIGNED LOG

April 30-May2
TEXT: *Mountains Beyond Mountains* - through 301
Skim technical material - Chapters 15-19
SEE: Patients priority/the least of these/ prison extraction/”success”(185/187)/ Cuba/managing
wealth/poverty/orthodoxy/Poverty & inequality(198) facing social justice(206-207) medicine/preferential
option(209-221) Inescapable connections/care(118-119!!) Siberian prisons(222-229) road map to
decency(244) jailers singing (250) impractical (253)! Sachs(257) Haiti help blocked(258!) global and local
Haiti(260!!) equity goal(261) saving John/attitude of Haitians(278/287) approach(283) triage/preferential
option for the poor/defeat(288-289!!) Farmer's Method(293) Root of all that is wrong with the world
(294!!)/(298!)
TEST 4: Communal Pillar Analysis – “Why is Haiti so Poor? Individual written reflection on Paul

May 5-7
TEXT: *Soul of a Citizen* 357/358 Postscript: The Ten Suggestions
Socio-ethical matter terrorism
MEDIA: Mind of a Suicide Bomber - world view/values/psychology/cave/consciousness/Koran
Benjamin Barber’s 2nd Front: interdependence/education/democracy-civil society/socio-economic justice
Transformed: George Wallace/Chuck Colson/young jihadists
MEDIA: Transformed Jihadist

May 12-14
Consciousness/freedom/conscience/choice/agency/Citizen Clips
Chris Hedges – Choose column on TRUTHDIG to share with Citizen Project
Circle of sharing – Citizen Praxis Projects

Concluding Quote
Dave Dellinger. "A little reflection should convince most persons that one can learn more about the nature of our society by sharing in a small way the life of its victims than by interacting intellectually with its privileged academicians."

Eleanor Roosevelt: When you decide what you believe, what you feel must be done, have the courage to stand alone and be counted.

Wangari Maathai: We can work together for a better world with men and women of goodwill, those who radiate the intrinsic goodness of humankind.

Eleanor Roosevelt: Where, after all, do universal human rights begin? In small places, close to home, so small that they cannot be seen on any maps of the world. Yet, they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

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Resistance is found in those sometimes brief exceptional lives that stand in every culture and time...who say their simple NO, and often die for it....

"Resistance is knowing that to be true to anything human we must at times face the stigma of being an outsider....

"Resistance is the wounds suffered day after day in the struggle to remain human and to vindicate life...to resist the canker & spur & itch towards violence....

"It is leaving the comfortable circle, following the first serious step as a consequence, the first march, the first legal jeopardy, the first trial....And everything serious after....

"The ante for this resistance is often prison, exile, the edge....

"Let us make no mistake, the price of refusal, the price of resistance is grievous beyond bearing."

Daniel Berrigan, priest, poet, resister, prisoner