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Al Jubitz

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Portland State University

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Name of Interviewer	Alexandra Berg
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Headnote	<p>This interview was recorded on the Zoom online platform during a Portland State University spring term course, History 595: Public History Lab with Professor Patricia Schechter. In attendance during the meeting (online) were the oral history narrator Al Jubitz and Professor Schechter in the supervisory role. Students in attendance were oral history interviewer Liza J. Schade, as well as Stephanie Vallance, Jacob Hutchins, Alexandra Berg, Alexandra Ibarra, and Oona Fisher Campbell. Two additional graduate students were Cleophas Chambliss, a Conflict Resolution undergraduate at PSU and Lady Jay, a communications student at University of Oregon.</p> <p>A native Oregonian, Al received his BS degree from Yale University in 1966 and earned his MBA from the University of Oregon School of Business in 1968. Al retired from the family business (Jubitz Corporation) after a career spanning 34 years. He also served as a director of two private start-up companies. Al is president and founder of the Jubitz Family Foundation, which directs funding to organizations that foster peacebuilding, environmental stewardship and early childhood education. Al joined the Portland Rotary Club in 1977 and was president from 2002-2003. He also founded the Portland Rotarian Action Group for Peace.</p>
	<p>In this interview, he discusses his introduction to Conflict Resolution and his lifelong commitment to studying the practice. He also discusses his involvement in the anti-Vietnam War movement and the Rotary Club, and his goal of seeing all war prevented by 2030.</p>

[begins at 03:24]

AB:

All right, well, first of all, thank you for being here. Just to kind of officially start this interview: for the record, my name is Alex Berg, I'm an undergraduate history student at Portland State University, and I am interviewing Al Jubitz for this project of ours, [that is] for the creation of an exhibit on conflict resolution. So, thank you all for being here. Al, just to start us off, can you describe your own history in regards to how you first got involved in conflict resolution work?

AJ:

All right, I... I'll keep this really short. I was just telling Alex yesterday, I was age twelve at Disneyland, on the bridge towards Fantasyland, when I gave another group of boys a non-verbal sign that you've all seen before, and I realized when he punched me in the chin that maybe that signal wasn't so good. To start with, he was bigger than me, and I was not going to be a fighter. One of my buddies came to my rescue. So I learned early on that I would get along better in life if I did not incite people towards violence or be violent myself.

Long story short: I married at age twenty-two, and I was the first of three children. At age 25 or 30, in that range, I started out in banking very briefly in Harvard Square and then I moved back to Portland for the family business, where I had a thirty-four-year career. And I was telling Alex, at age thirty-three I had two invitations. One by my wife, who, as I came home from work, said, "We're going to a meeting tonight," and I said, "Oh, we are?" and she said, "Yes," and I said, "Oh, what's it about?" and she said... "You'll find out." And it was about communications. [laughs] [aside to Stephanie, one of the students viewing: "Hey, you turned your camera off."]

And so I started a process of values, of training, extended over six years, and it morphed into the Beyond War Movement where I learned about care of the planet, care of relationships, care of the whole arms race. The arms race peaked in 1984, and this was '77 to about '83; we were very, very active in this peer-led group that came out of Stanford. [referring to the Beyond War Movement]

This same year, '77, I was age thirty-three, and I got invited to join the downtown Portland Rotary Club. And it took many years to figure out the expanse and the depth and breadth of the Rotary peace movement, and it is still evolving and it's still, I think, one of the keys to a more peaceful world. Because Rotarians typically are civil society people that care about what's happening in the community, and they are business professionals and leaders; they want to get things bettered and they are action-oriented.

These two things: education, spanning six major years in my thirties, and Rotary International, which gave me a much broader worldview, were key to [the fact that] later in life, post-career and post-Cold War, I noticed Rotary started educating a cadre of about [inaudible] students a year. Rotary was giving them fully paid scholarships in peace studies and conflict resolution. So this was a major commitment, starting in 2002, so almost twenty years; and it's symbolic of Rotary's heart and their action. So right now, we have over fifteen hundred to around eighteen hundred Rotary peace fellows around the world with master's degrees or certificates, if they are mid-career professionals seeking certificate programs, teaching basic concepts of conflict resolution.

[aside to the students on the call] Very, very important: education, what you're doing. Now a lot of you are history students. The history books are full of wars and not very full of peacebuilders. But today the term "peacebuilder" is very common, but not in the dictionary, so my foundation is trying to get it in the dictionaries. By the way, as one word, not two. So we can get it in the dictionary. And then if you consider yourself a peacebuilder, you will have a very happy life, OK? Because you practice what you've learned, which is communication and listening and having a kind heart. I've had that, fortunately.

Mainly I've approached it intellectually. I did not go to war in Vietnam. I was a hawk going into the late sixties and a dove coming out of the seventies because of my knowledge change. And I listened to the anti-war protestors, which I read today in an (where was I reading) something came across my desk about [how] PSU was the most active campus in the country in the anti-war—anti Vietnam war—movement. That was cool. Well, I was back in Portland in 1969 and right during that period of time, so

maybe some PSU know-how rubbed off on me. And that in a nutshell is where I am today.

Now today, I started... I have a family foundation (because I owned a business) and its mission is peace and the environment. And we are trying to merge those two concepts. Instead of siloing them, we are trying to merge those two concepts into a movement which I think is intuitive but structurally separate in a lot of people's minds. The movement is: if you really care about the future, you gotta care about your environment, you know, your mother earth. And you got to care about non-violence, because if you start killing people you're probably going to get killed right back. So all of this is merging together, along with the War Prevention Initiative, which is a project of my (family) foundation. Its goal is to prevent all war by 2030. [addressing the group] OK, I'm gonna repeat that—I'm gonna look in your eyes; look in the camera—prevent all war by 2030! Let's see... hey! I got a thumbs up from Cleophas. Others, ahh, I think Stephanie's on board. Alex, you might be on board. Jake, you might be skeptical. Well, that's the males' perspective: we fight. Well, we've got to learn not to fight, because none of us will survive it if we continue fighting. But typically, one-third of people say: wow, you're crazy, people have warred forever, it's in our nature. A third will say: well, uh, gee, that's interesting, tell me more. And another third will say: how can I help? And the good news is before I established this goal a decade ago, the trends were in our favor, I mean, the trends were very definitely in our favor that people are becoming less violent toward each other; and yet we still invest in weapons of mass destruction such as nuclear weapons and others that are antithetical to everything we care about. So we need female voices, this is the guys' world you're inheriting, and the women have got to stand up and say, "Can we think about this or talk about this or frame this in a different way?" Because these weapons are antithetical to children, grandchildren, all that, you know. It's been really, really important that you help the communication on nuclear weapons. I am... I have no open mind—and I am a very curious guy—on nuclear weapons. On nuclear weapons that slams shut. I have no open mind about their value: they are an accident waiting to happen. And while we grew up under the cloud and yes, we do have 70% fewer weapons but we still have

100 times more than we need for nuclear winter. So it's still dangerous. And we need your help there, OK?

Next... does that give you sort of... oh, the other non-profit is the Rotarian action group for peace, which is taking peace science, which comes right out of Portland State and other institutions, and is a very growing discipline. When Rotary set up its peace scholarships, there were forty institutions giving degrees in conflict resolution; that was in the early eighties. Today there are ten times that number giving degrees, so you're in a very popular field. If you are a history student or conflict resolution student I applaud you for that choice. OK.

AB:

Thank you.

AJ:

Long answer...

AB:

No, it's good, we like long answers.

AJ:

[laughs] OK, Alex, go ahead, next. Anyone can ask a question.

AB:

Well, yesterday you mentioned that you've known Rob Gould for a while and that he's kind of central to PSU's own conflict resolution program. Can you tell the story of how you met him? [13:56]

AJ:

I'm gonna have to consult with Rob, see what he remembers. You know it's approaching fifty years ago, and I think it was the early seventies; maybe it was one of those anti-war demonstrations, maybe it was because he co-founded the Oregon Peace Institute. I was on the board there, and I think maybe board chair for a couple years...and he and Elizabeth Furse... How many of you know Elizabeth? She should come and talk to your class and you could interview her next. She actually went to Congress, and her major accomplishment of six years was to reduce the military budget... [inaudible] ...so she got disenchanted with Congress. And she tells that story—I'm not picking on her—she leads with that story. So anyway, she and Rob attracted me somehow, and my nature was to go in that direction and I got involved there and met other people, other peacebuilders and makers. John McDonald was one of the significant ones, and he coined the multi-track diplomacy field of study and just recently died. John Whiteneck [Daniel Whiteneck?] was another local peacebuilder, very important person, and a pastor in his career.

You know, it just makes sense, it's just not rocket science to get people to follow peace. In fact, human beings are mostly peaceful... I mean, they are *naturally* peaceful. If they were naturally violent we wouldn't be here. [laughs] We would all be dead. But we grow up thinking we're violent, and, well, some of us have violent tendencies and we can be violent individually or collectively, but the steady state is that of peace. And so my challenge is to counter militarism and the budgets to go with it. When school teachers are starving and now, with COVID, institutions like PSU are starving, cities and counties are starving, everybody's starving, but we still invest in military hardware in the mistaken, in my opinion—my belief—that that makes us safer.

AB:

You mentioned that you were drawn to their [referring to Rob Gould and the others mentioned above] work. What exactly about their work was it that drew you? That kind of caught your attention?

AJ:

Well, I have a natural tendency to listen to people of higher education: professors. In fact, back when the development people would to come at me for some project, I'd say I want to talk to the professors. They are the ones who are a) teaching the students and b) probably very knowledgeable in their fields. And I would somehow come in contact with people like Rob Gould and Jane Gordon and others down at University of Oregon. And also Harry Anastasio, who I have a lot of respect for. These people that teach; it's the highest profession, teaching, it really is the highest profession. Thank you, Patricia. Because they want to deliver knowledge to the next generation and that knowledge is how, you know... it's what you take into account when you make decisions in life. So I've always been attracted to knowledge, it might be my curious side or my intellectual side, but I'm attracted to knowledge.

And being a middle kid and getting hit in the chin at age twelve, I decided that learning more about peace might counteract my big mouth, which would get me in trouble because I was a wise guy. In school I'd get disciplined because I'd open my... I'd try to be funny, try to attract girls, you know, and so I would be the kind of guy that wasn't very disciplined in what he said. I felt that, I was just attracted to the whole idea of conflict resolution, and have been ever since.

Now my office is publishing the *Peace Science Digest*, which... we are in our fifth year, and we take academic, peer-reviewed, academic research, and condense it so that anyone can understand it, you know. And so we have a great appreciation for higher education and the discipline of peace and conflict resolution, which has blossomed. I'm taking right now a class called "Conflict Transformation." Well, I've heard the term a lot in the office and beyond, but I wasn't too schooled in it. So the discipline in conflict resolution, or conflict management, or conflict... there's another one... transformation, are nuances but all very important. The emotional impact of conflict: to understand we're human beings, which means we're emotional and anyone can set us off if we're not thinking. And it's very, very important to reduce domestic violence in order to understand emotions—both female and male

emotions—but how they play into resolving conflict is a whole ‘nother element of this study. So, anyway... it’s a cool field, it really is. I mean, you don’t hear too many people saying “Ooh, that’s a bad idea,” you know, like, “If you want to be an artist, that doesn’t pay.” Well, in conflict resolution you hear that also, but basically you can go into any environment and apply the skills you are now learning: to business, to church, to your social contacts, your family, your Rotary Club, wherever. Wherever there are people there will be conflict.

And it’s really, really important, I just can’t emphasize it enough, that women... I am committed to not speak on a panel that is not gender-balanced. So if they ask me to speak on a panel and it’s three men and me, I say, “Sorry, can’t do.” But we must hear the women’s voices. And women, the challenge for you is to be heard. Which... what generally happens at the end of meetings, I have noticed, that men will be arguing and dominating the conversation, and a woman might say something really important at the end, but people are tired and want to go home and don’t listen. So somehow use what your natural ability is: please, to speak up. Because you have a different way of framing issues and thinking out of the box, and so... I don’t know, these are broad generalizations, but I am very, very happy to see on the screen only one other male [Jake Hutchins]. Jake... yeah. So Jake, [laughing] we’re really better at doing what women say, than them doing what we say; have you come to that conclusion in your young life? [pausing] Not yet, huh? Come on Jake, unmute yourself, I wanna hear.

JAKE HUTCHINS:

Well, I’m wondering what my wife would say based on my response. She is right next to me. So I’m just gonna go ahead and take a pass. [laughing]

AJ:

Oh, well, I’ve been married fifty-three years and it took a while, I will admit, to realize it’s much better if she’s in charge. [laughing] Good luck with that, Jake.

JH:

Oh yeah, I already figured that out.

AJ:

Well good, well... I was a slow learner. [laughing] OK, next, Alex, what do you have next?

AB:

Well, so you've already sort of talked about the Rotary action groups and your involvement therein, but—and these are groups that kind of have a goal of or a practice, so to speak, of waging peace, and you mentioned your personal goal of preventing war by 2030—so I was wondering if maybe you could talk maybe a little more in-depth about that, and also a little on how it aligns with PSU's own peace work and activism?

[22:02]

AJ:

When you think about leadership in the world—leadership for good, OK; there's always criminal elements and bad-actor dictators and so forth—but when you think of who do we look to, to lead us to nirvana, who do you think of? Are there any? Well, some people say the United Nations. Yeah, the UN does some really good work, that is true, but they are an organization of governments. You say, well, my government, they know the right answers, and the path toward nirvana, but then you say well, which government? The one that is currently in office? Or the one last or the one next? They only last for a short period of time. You say, well, what about the religions? What about the pope? Or great peacebuilders like Martin Luther King Jr., or Gandhi, or the Dalai Lama? And you say, yeah, yeah, they're great, but they are all tied to a religion and some people don't hear them. So, who do we look to for leadership?

My answer was Rotary International. Now the international Red Cross/Red Crescent movement is another non-political, non-religious organization. It's the largest humanitarian organization on the planet, and they carry weight, but so does

Rotary International. In Rotary, the typical Rotary Club is forty members. Now, that is growing with online [meetings], because it's more convenient for people to meet. I just saw at a Beaverton club—my stepbrother was talking as a speaker, talking about COVID and stuff, he's a doc—and sixty-five people were meeting on Zoom just the hour before here.

But Rotarians are engaged in the community; they have a world perspective, so it's "think globally and act locally." It's a bottom-up, autonomous organization: service. They are called service organizations, service to others; and the projects are whatever the Rotary Club members want the projects to be, and those projects [are on the] district level, which is like half of Oregon, our district, and the zone level and the international level. So [Rotary is] matching funds all the way along, but is allowing people [with] an international project to be paired with Rotary Clubs in another country where you send, typically, rich countries like the United States to poor countries wherever. The money flows to Rotarians, and that is an anti-corruption methodology. In other words, don't give to governments, because there is bribery all over the place; give to Rotarians. They'll see that it goes to its intended purpose.

Now that is driven by our four-way test, which is simply twenty-six words: things we think, say, and do. Is it the truth? Is it fair, to all concerned? Will it build good will and better friendships? That's another test. Is it beneficial to all concerned? So when you're negotiating with a vendor, let's say, and you're big and they're small, how do you treat them? And by the way, I have many regrets in my business life, for treating small vendors unfairly; yes, they served us, but I drove too hard a... So anyway, those principles and values are very important to Rotary. There is no secret handshake, there's no religion, no politics. But there is a lot of humanitarianism in the whole Rotary movement.

So with thirty-five thousand Rotary Clubs around the world—more countries and territories than the United Nations, I might add (but we're not everywhere; like North Korea, I don't think we're there)—with that many Rotary Clubs, there is a lot of people close to societies wherever on the planet. In other words, these Rotarians are one degree, at the most two degrees, away from the power structure, the political structure, or the knowledge base at universities. So if you're moving to a new city, join

a Rotary Club. Soon you will know what's what in your new town. That's what I like to suggest that people do: join a Rotary, and you always find out who's who really fast, and you will enjoy it, doing projects locally and internationally. So I do believe that Rotary International is one avenue towards world peace.

In fact, they say themselves—"they" the superstructure—say themselves that Rotary holds that space of a preeminent NGO focused on [peace]. The trouble is they don't market it, so we need a communications department to say, "We're the world's most preeminent peace organization," without upsetting people who define peace as political. So, we have our challenges, but we are trying to take peace science and express it through these Rotary Clubs.

One measure is what we call peacebuilder clubs. There are now about two hundred clubs. It's on our website, a peace map, you'll see where the peacebuilder clubs are; and these clubs are saying we want to join the peacebuilder club network, and so they signed up with the action group for peace, and now they feel they are part of larger network within the Rotary, with Rotary on the top. This is all very new. But it's a good measure and they're loving it, because they are getting new members because there is a committee for peace. So I am very encouraged by the next ten years as we roll down our attractiveness towards war and our preparedness for war. We still have ten years to go, to get to my ultimate goal. So yeah, does that help? I don't know.

AB:

Yeah!

AJ:

I don't know, I might have gone off on some tangents.

AB:

With your understanding of how PSU's conflict resolution's program functions, do you see it as aligned with the work that you just described?

AJ:

Well, if you have a fertile mind and you tend towards following the knowledge. I mean, people are always trying to struggle with what's myth and what's fact, and if you believe the people in universities are a) educated, b) of good spirit, meaning they are educating others, (not that science doesn't change and new knowledge doesn't come in) but yeah, I think their core [is good]. That's the greatness of America, by the way, is our educational system. It's not our health care system, you know. I mean, we think it is, but it's not. People still come from abroad to go to our universities. PSU being one of them.

There are—by the way, there is a great four-minute video I could send you from an educator from the East Coast. He was at Notre Dame at the time, but in 2014 he came to Portland State as our guest, and spoke to an after-work gathering on his work in Sri Lanka and other places, and how early detection of conflict can be the path towards prevention of violence. And we buttonholed right on the third floor of one of these big PSU buildings and said, "You know, you seem to know a lot about Rotary; we're gonna set the camera up and would you say something?" And so he stood right in front of the PSU backdrop, and we have a four-minute video of him saying about how unique Rotary is, both [its] horizontal connection to society and vertical connection to power. And how Rotarians are just individuals, but collectively we can make things happen.

So I have chosen to devote most of my time in that direction to try and encourage Rotarians. Which, many, many are hawks, you know; many just haven't thought it through. But many are retired Peace Corps veterans, also, so I get the spectrum, because the society has a spectrum. Anyway, so yeah, PSU's... that was very cool. Joe Bach is his name, and by the way, Patricia, he would be happy to do one of these interviews for your class. Very, very smart guy, very articulate. Been to Portland State, and got the.... I'll send you the link if you're interested.

AB:

So you mentioned kind of seeing an application for conflict resolution both in domestic situations as well as international conflict situations. And some practitioners see it as a practice to transform conflict, to use it, to harness its energy and use it

productively, while others see it more as a chance to end conflict, to get rid of conflict. Do you have any words one way or another or how do you see those fitting together?

[32:15]

AJ:

Yeah, sure. Let me get my notebook. [*pausing to pick up a binder titled "Conflict Transformation"*] See that? [AB: Yep.] So I know that conflict is the elixir to make a good meal. To change a situation. It's not to be feared, it's gonna be there whether it's your cat, your dog, your mother, your father; you're going to have conflict. So, don't reject conflict, but take conflict as an opportunity to improve relationships. I love it when the kid, the ten-year-old, tells his arguing parents in the kitchen, they're having a fight, and the ten-year-old comes in the kitchen and says, "Mom, Dad, do you mind coming into the den and sitting down, and let's discuss this?" You know, imagine that! Isn't that cool? Well, that kid gets a conflict resolution course at school. And that's my point; you guys are learning to supply what you learn and practice it, you've got to practice it. And so when ten-year-olds ask their parents to sit down and just... the issue of him or her sitting there, I think that's a classic case of teaching parents though their kids. All right? OK. I like that image. I wish I had that knowledge at age ten. Yeah. Let's go around the room. Stephanie, I'll pick on you first. What's on your mind?

[33:50]

S. VALLANCE:

I'm going to let Alex finish.

AB:

I don't have any more questions. Thank you for everything that you've said.

AJ:

Oh yeah, sure. I mean, I know that the department has changed over the years and [gone through] different leaderships. We finally got an undergrad degree; I hope that is still there. I haven't been that close to it in the last three or four years, but basically, you know, you're teaching conflict resolution. And from history, [from a] historical perspective as well as current knowledge, and I think that's key. I would be very disappointed if during the cutback phase, which undoubtedly we are going into... I hope that CR (conflict resolution) doesn't get the axe. It's a really critical life skill that you're learning.

C. CHAMBLISS: I hope not!

AJ: Yeah. I hope not, too.

P.A. SCHECHTER: Any other follow-up? I have a reserve question, but I want to give the students present a chance to ask questions.

CC: I have one question.

PAS: Thank you.

CC: [About getting] people at the table—getting everybody together—not just women, but there should be people of color on that panel as well.

AJ: Absolutely.

CC: Men and women, just to get the true value [...]

AJ: I learned in my course in week 2 out of 5—early in the course—I learned that to transform conflict you really need to represent all sectors of society. I don't mean just professionally, but gender, race; anyone that is impacted by the systemic violence that we

unfortunately have in many systems. If it's post-colonial, you've probably got some systemic violence going on.

[36:00]

CC: What do you think about the images, for example, in Michigan, of these men coming in with guns and trying to intimidate the governor? [...] To me, it's alarming.

AJ: It is, and it's a symbol of—in my opinion, it's like at the store last week, I was finding myself getting very agitated, because a person younger than this risk category was coming in, two or three or four of them as a group, coming into the aisles with no mask. That's a symbol; that is becoming a symbol of... what's the term I'm looking for. Against authority. [video skips] So, the [...] right to own and carry a gun in public is [video skips] seen as a symbol of reopening. It's arrogant, it's unfriendly, it's scary. I don't like it, and it's going to take a woman to talk those men down. I'm not kidding, ladies, it's going to take a woman to get in their faces and say, "Don't you have any manners? Go home and do what your mother wants you to do!" When men are confronted... I mean, the only one to talk down that kind of image of power, in my experience, has been a woman that's not afraid, who gets in their faces and says "Go home and brush your teeth." [PAS interjects] Or "Quit being such a jerk." When I go up to those people... I mean, I got into a conversation with a florist on Mother's Day. I only entered it because a woman was in the conversation and I sort of put in my two cents' worth. And the guy started arguing with me about the percentage of the chance of getting COVID, like one-quarter of one percent, and so what's the big deal? I said, the big deal is if I get it. [laughing] So I'm wearing a mask! Anyway. It's very important... In Liberia, remember, when the women joined and sat in front of, what was the guy's name...

PAS: Taylor.

AJ: Taylor. And they got change! They were unified, they were nonviolent, they were determined, and they got change. And that is the kind of... I'm learning about peaceful or nonviolent resistance. Those are very effective techniques...

PAS: Unfortunately... and I think I appreciate what you're saying, but the current administration was sort of premised on violence against women. The whole "lock her up"... the whole premise is the white supremacy, and a kind of sexism where it is premised on control of women and domination of women, which is of course going to fall extra heavy on poor communities and communities of color; it's going to erase a lot of the violence there by highlighting white women, it's... I mean, I respect what you are saying. If we had a shared moral system we might imagine a system of deference to women, certainly. But this administration is premised on quite the opposite.

AJ: Well, it is. My dad said—when I became of voting age—my dad was always saying to "Who do I vote for?", "Always look for the person with the best character."

PAS: It's not there right now. Well, we are coming close to the end of our... CC, you want to go ahead?

CC: I was just saying thank you.

AJ: Well, I hope I'm helpful.

CC: You do, everything that you do. Thank you.

AJ: And thank you for what you're doing. You've got a longer runway than I do! [laughing] You've got the next forty, fifty years to make peace. I've only got ten or twenty!

PAS: Just in our closing moment, you said something very suggestive; we're so lucky to do this class and do this commemoration around CR near the anniversary of PSU's upheaval against [the] Vietnam [conflict]. I think it's just a wonderful happy accident. But you said you had a kind of shift; you went into that war a hawk and you came out of a dove. Is there a story that goes with that shift?

AJ: I attended Yale University from '62-'66. Towards '66—my god, '66, that's when I graduated—the Vietnam War was going on, wasn't it. Yeah. We had one television in the dorm, and I'd go down at six o'clock and watch the news, and there were these body count images, every little symbol of a human being was like ten dead. The U.S. count was like two and a half, which meant twenty-five, and the Viet Cong count for that day was like... five hundred. And I felt that this was going great! We'll outlast them, killing ten or twenty times more Viet Cong than they're killing us. So we'll win this thing. That was the extent of my knowledge. Then, the nonviolent demonstrations started, and I had to read the signs—I think signs are very important—and I saw that it was peaceful, and I saw that other people my age had different opinions. They were more educated. So my views started changing. And then seven years later, in '77, I had this creative initiative foundation which morphed into the Beyond War movement. I got real training; I got real education on the arms race, on alternatives to violence and militarism on the planet, and its limitations, and etc. etc. etc. Through an intellectual process, I had to confront my own biases, by going in. This is the problem with knowledge. You hang around a university long enough, you're going to maybe change your mind about some things, and that's probably a good thing! [laughing] But there are an awful lot of people who would just as soon stick to the mantra of what they grew up with or what their political party is telling them to say, without deeper thinking. So I'm glad you're in school, glad you're here. I'm available to you going forward; Patricia can give you my e-mail and my phone number, and I'd be happy to—Alex can, also—I'd be happy to talk to you. I tell young marrieds—is there a gun in the house? Let's see, who is young married here? Stephanie, do you have a gun in your house?

SV: Oh, no.

AJ: Good. Some women are confronted with a male that wants that gun. I have a son-in-law... but if I talk him into putting it in the attic, kind of disassembled... but he likes to go hunting. So these are adult conversations you should have with your future spouse, if you don't have one now, because that gun is a symbol of... now, I've modified my speech on guns a little bit, because I know a lot of people feel that if they're a single woman living in a tough area, maybe it is protection, but I would encourage that person to go to your class and learn about

how to talk her way out of trouble some other way. When you see the news, you'll see that the gun is usually what gets people in trouble, whether you're a redneck that's chasing down a jogger or any other thing. A gun is not a helpful thing to carry. I have strong opinions about the symbolism of guns—these guys standing with their machine guns in front of a peaceful rally as just a protest—I've got strong adverse feelings about them. Do they have a right to do that? Unfortunately, in those states, I guess they do. Is that a good way to demonstrate to your children the way to go about having social intercourse? No. But I'm a progressive type guy, so they are never going to agree with my liberal view. [laughing] So the divide continues. But I will listen to them. Because they're really about authority, I think. Neo-Nazi authority figures bother them, and they probably don't get along with their spouses either.

PAS: Very interesting to theorize the relationships between...

AJ: This is all theorizing...

PAS: I think one of the threads in your wonderful discussion is that there's a relationship between domestic power relations and social power relations. That is very rich and we can spend a long time talking about it; in fact we may have to follow up with you more later.

AJ: I'd be happy to. We have a decision to make, individually, and that is, how do we feel when we are in conflict? No one's comfortable. I'm not. Even at the ripe old age of 75, I'm not. I don't like conflict. But you can escalate it or you can de-escalate it. And you've got to decide. I think you have to decide are you going to be a peaceful person, and if so, practice all that, including the symbols of the opposite—get rid of them. If you're going to be a non-smoker, be a non-smoker. If you're going to be nonviolent, don't have guns hanging around, because they are weapons of violence; and if you need a conversation with a spouse over that issue, there are mediators at PSU that can help you talk that through. And with little kids in the house, it's especially dangerous. So, anyway... lots to talk about. But decide you're going to go one way, and give up the other way. That may come at age 35 or age 40, it may come at 25. But make the decision and then try to marry someone that's... how many of you are married? Those of you that aren't—be thoughtful about who you marry.

PAS: That is helpful. [laughing] Well, I think we're at the end of our hour. Alex, do you want to close us officially, since this is your interview?

AB: Sure, yeah. Thank you all for being here. Thank you for listening; thank you for the follow-up questions. Thank you, Al, for talking and giving us so much lovely information.

AJ: Well, I'm happy to help you through life, so if I can be helpful, let me know.

PAS: Thank you, thank you everyone. We'll be in touch, Al. Have a great afternoon... guard your health!

AJ: Thank you, yes, shall do. Good-bye!

AB: Good-bye!