



**nuelle:** Can you give a brief description of your project?

**prevot:** Sure. The title for the presentation for today, “Prayer in a Violent World,” is closely related to the title for the second half of my first book. The book is called *True Peace*, and the second half is “Spirituality in a World of Violence.”

What I’m really trying to think about, in that part of the book and in this presentation, is the question of whether spirituality has something to contribute in the resistance – or to the resistance – against our violent context, world structures, and so on. Often we might think of it as an alternative: you can live a kind of solitary contemplative life or you can be actively engaged in the world, and you have to make a choice between the two. I view that as a false dichotomy, and I think if we look at some of the greatest social movements and activists, there is often a deep and broad ways in which spirituality is help-

ful or significant in a world of violence. The first can be understood by looking at the victims -- at what they need and what



means to pray. The slaves who were denied education developed these practices of prayer in the hush arbor. We have this tradition of slave spirituals that comes to us from those experiences; I think about those, and it teaches me something about how to pray.

So thinking, yes, but people in the academy do not have a monopoly on thinking.

**nuelle:** That seems important, because academics are defined by how they think and how well they think for their liveli-