

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



SIGNS OF THE TIMES . . .

RESOURCES FOR A RAPIDLY CHANGING WORLD

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Scholars, activists, and artists share their views and visions for peace!

**PEACE SIGN TURNS 50
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ISTIKLAL NOW!
"ARCHER'S ARROW"**

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PJSA

Who We Are

The Peace and Justice Studies Association (PJSA) is a non-profit organization that was formed in 2001 as a result of a merger of the Consortium on Peace Research, Education and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided leadership in the broadly defined field of peace, conflict and justice studies.

We are dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change.

PJSA also serves as a professional association for scholars in the field of peace and conflict resolution studies, and is the North-American affiliate of the International Peace Research Association.

Our Mission

PJSA works to create a just and peaceful world through:

- ◆ The promotion of peace studies within universities, colleges and K-12 grade levels.
- ◆ The forging of alliances among educators, students, activists, and other peace practitioners in order to enhance each other's work on peace, conflict, and nonviolence.
- ◆ The creation and nurturing of alternatives to structures of inequality and injustice, war and violence through education, research and action.

The Peace Chronicle

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The Peace Chronicle is published by PJSA three times a year, and is circulated to current and potential members. The *Chronicle* features new scholarship and literature, the latest developments in peace research and education, discussion of central issues in the peace and justice movement, book and film reviews, and other important resources for scholars, educators, and activists. On the web: www.peacejusticestudies.org.

To submit an article or announcement to *The Peace Chronicle*, or to inquire about advertising or networking opportunities, please contact the PJSA at info@PeaceJusticeStudies.org.

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A Letter from our Co-Chair

Dear Members and Friends,

I've been director of the Manhattan College's Peace Studies program for nine years now. When I tell people what I do, about half the time they don't get it. She studies what? Explaining Peace Studies can be a struggle.

And doing Peace Studies is a struggle. Like most of you, my own undergraduate training and graduate training was not focused on peace and justice. Within the parameters set by the institutions where I studied, I found courses, professors, and paper topics that allowed me to work on the issues that I found important – what democracy really means, the relationship between political democracy and economic justice, how popular movements and grassroots organizations can effectively make social change, etc. But my degree programs themselves – first in Social Studies and then in Political Science – were designed for purposes other than the pursuit of peace and justice. Many of the concepts and texts I consider essential for my students are ones I was not exposed to as a student.

When people get it that I'm involved in Peace Studies, some of them ask, "So do you have it figured out yet?" On my bad days I reply, "Well, since I started working on peace, we've had nothing but war. I don't feel very successful." Just prior to the Iraq war, the world peace movement organized a huge worldwide day of protest. Public opinion has now turned against the war. Still, figuring out how we get from here to peace certainly is a struggle.

Since I first attended a PJSA conference in 1999 (then a joint PSA-COPRED conference), I've viewed PJSA as a community to help me in these struggles. PJSA is all the people who are facing the same struggles that I am, or who have triumphed over similar challenges and can provide sage advice. PJSA is the annual conference where my education continues.

There have been times (for me anyway) when PJSA itself was a struggle. Often, it has been a struggle to stay on top of the bureau-

cratic details that necessarily accompany running an organization. Sometimes, miscommunication with colleagues and allies has led to painful confrontations. Sometimes, in the midst of the worst times, I say to myself, is this what I'm doing for a more peaceful and just world this week?



But together, I think we've brought PJSA to a strong place. We have a thoughtful, diverse, and active group of people serving on our board. We also have a broad array of active members who willingly serve on committees, review award nominations, and otherwise contribute to the organization. We have a new, energetic, smart Executive Director in Randall Amster and a hospitable new home at Prescott College. We've begun talking with the Peace History Society about attracting greater readership for *Peace and Change*. We successfully launched the 7th edition of our *Global Directory of Peace Studies and Conflict Resolution Programs*, which is spreading the word about those programs and raising money for both PJSA and the IPRA Foundation. We've begun an external review program, to help Peace Studies programs evaluate themselves. And we're even in decent financial shape these days (for a change)!

And so it seems like a good point at which to enlarge our vision of what PJSA is and what it can do. What would you like to see PJSA do? What would you be willing to put your own energy into helping PJSA do? Send us your ideas (by email, phone, US mail, on the listserv, etc.) Randall, the Board, and I will be talking about it, and I hope it will be the focus of this year's membership meeting, set to be held on Saturday, September 13th at 5 p.m. in Portland. We look forward to seeing you there!

— Margaret Groarke, PJSA Co-Chair

And the children shall lead . . .

by Matt Meyer

Looking out at the broken skulls of the victims of the genocide, lined up unceremoniously in an almost business-like filing of those no longer with us, it is impossible not to be struck by the cracks made by machetes, or by the sheer number of lives lost. The commemoration here, the truth itself, lies in the familiarity. Everyone has a dead body: a niece, a best friend, both parents, many memories. Everyone has a little fear, still left over and lurking beneath the surface. And everyone knows the need for reconciliation, for forgiveness, for justice, for building a new and peaceful tomorrow.

I have just returned from a month in two war-torn regions of Africa, traveling through Sierra Leone, Liberia, the Democratic Republic of the Congo, and Rwanda, where fourteen short years ago one million people were killed in just three months. Six of us from the U.S. represented the Child and Family Institute of New York's St. Lukes/Roosevelt Hospital Center, where I have served for sixteen years as director of a small, alternative, public high school. We went to examine the trauma experienced by former child soldiers, and the treatments currently offered. We went to compare the situations of African youths with those of the young

people we attempt to serve, who have witnessed and experienced trauma and violence of their own. We went to try to help, and we returned having been helped. For in the countless stories we heard, we were enriched by the strong sense that people were working in ingenious and innovative ways to ensure that the phrase "Never Again" would never again ring hollow.

Seeing the engaged eyes and cautious smiles of the boy dancers at the Child Ex-Combatant Rehabilitation Center in central Rwanda, one is immediately struck by their sense of hope. They have learned more than merely the cultural characteristics of a few musical moves. Having been taught the ways of the gun and the sword, they now understand (in the words of National Unity and Reconciliation Commissioner Futuma Ndingiza) that "with education we can learn another way." Peace education seems to be making modest headway throughout this continent that has been responsible for so many un-credited contributions. But the grassroots work in those regions of Africa which have been hardest hit by recent wars are especially inspiring. It is up to those of us in other parts of this war-torn world to join with the children who are taking the lead.

— Matt Meyer, PJSA Founding Chair



Building Cultures of Peace

The Peace and Justice Studies Association

welcomes you to a

historic peace conference

September 11-14, 2008

Portland State University

*Open to all academics, activists, students,
K-12 educators and peace professionals*

THE TIMES, THEY
ARE A-CHANGIN'!

AND JOIN US FOR A LANDMARK GATHERING:

Take Back September 11 for Nonviolence Rally

*Peace leaders
Justice scholars
Music by Mic Greshaw,
Anne Feeney,
and Nuborn Tribe
Hibakusha
Atomic bomb exhibit
Film presentations
Workshops*

*Authorial readings
Panels
Trainings
Seminars
Book tables
Activist tables
Academic program
representatives
and much more...*

*For more info, and to become a PJSA member,
please visit: www.peacejusticestudies.org*

WE LOOK FORWARD TO WORKING WITH YOU!

Building Cultures of Peace: PJSA 2008 Conference Call

In a Portland Minute

Reflections on what we do and why we do it!

from outgoing PJSA Co-Chair and Conference Chair, Tom Hastings

This is my last Chronicle letter to you as co-chair. Thanks for the opportunity to be involved at this level. PJSA has a great co-chair, Margaret Groarke, and a truly excellent board, with which I'll continue for another term. Think about a term of service; we need your help and perspective.

It's also been an outstanding privilege to host the 2008 conference, which is still to come as I write this, but which occupies part of every day of my life now. I hope to see each of you this September 11, 12, and 13 at my home institution, Portland State University, for a *Building Cultures of Peace* conference that will influence each of us in special ways.

Some of you will present a paper that will cause your own influence to rise. Some of you will finally meet that academic or activist peace leader you've been admiring. Some of you will enjoy a visit to one of the finest towns in America. Some of you will bask in the good community of peace scholars and activists that assembles once a year at some college or university. Some of you will show us your film or read from your book, bringing your creative work to your larger family of value affinity.

All of us will gain as we confer with our peers and our heroes. This is our annual opportunity to get a corporate sense of possibility, of promise, of a waiting alter-

native to a culture that has driven us to imperial war and ecological degradation. One culture issues threats; our culture offers hope.

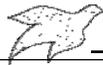
There are those who no longer travel in order to reduce their carbon footprint. This is admirable, and yet it's still my hope that we find our way together this year and all the years to come. We are a clever enough species to construct the means of our destruction and the destruction of all life on Earth. Surely we can devise ways to convey ourselves to each other in person every year and still operate as peace people. It's just another challenge as we learn by experiment, as Gandhi taught us, to create community of purpose.

I believe our purpose is to help reify the universal human longing for peace and justice by peaceable means. I also believe few communities are as well suited to this purpose as is our trans-disciplinary community of scholars and activists. Let's come together and wash out the plots and plans, as we say in the peace community in which I live here in Portland. This year in Portland. Next year in Milwaukee.

— Tom Hastings, co-chair for a minute...



From a mural in San Francisco: Young people speaking their mind...



THE DIRECTOR'S CUT: THE MINERVA OF SOME PEOPLE!

by **Randall Amster**, *PJSA Executive Director*



An interesting debate recently raged through the PJSA member listserv. In case you missed it, it concerned something called the “Minerva Project,” essentially a Pentagon initiative to deepen connections between the government and social science programs in academia. Undoubtedly, the military has long had significant ties with the “hard sciences,” and Minerva is an attempt to bring other disciplines into the fold more directly. Committing millions of dollars to jumpstart the initiative, Secretary of Defense Robert Gates recently spoke to an audience in Washington, D.C.:

“There is already a strong relationship between the government and the Department of Defense in particular, and our universities.... With the Minerva initiative, we envision a consortia of universities that will promote research in specific areas.... The DoD, perhaps in conjunction with other government agencies, could provide the funding for these projects.... The relationship between DoD and the social sciences – humanities in particular – for decades has covered the spectrum from cooperative to hostile.... While there is a very strong relationship built upon past and present research – especially in the hard sciences – I worry that in the public sphere there is often the view that we are at loggerheads.... In reality, there is a long history of cooperation – as well as controversy – between the U.S. government and anthropology. Understanding the traditions, motivations, and languages of other parts of the world has not always been a strong suit of the United States.... In Iraq and Afghanistan, the heroic efforts and best intentions of our men and women in uniform have at times been undercut by a lack of knowledge of the culture and people they are dealing with everyday – societies organized by networks of kin and tribe, where ancient codes of shame and honor often mean a good deal more than “hearts and minds.” The U.S. military has therefore combined hard-earned trial and error with the assistance of anthropologists and other experts to get a better sense of the cultures in which they’re operating.... Despite successes in the past and present, it is an unfortunate reality that many people believe there is this sharp divide between academia and the military – that each continues to look on the other with a jaundiced eye. These feelings are rooted in history – academics who felt used and disenchanting after Vietnam, and troops who felt abandoned and unfairly criticized by academia during the same time and who often feel that academia today does not support them or their efforts. These feelings – regardless of whether they are based in reality – are not good for our men and women in uniform, for our universities, or for our country....”

Aside from obvious objections regarding the intentions of the U.S. military in Iraq and Afghanistan, the announcement of this initiative – including its bold assertions about the benefits of alliances between academia and the Department of Defense – spurred a vigorous debate about whether peace and justice educators should participate and thereby influence the discussion or simply refuse to engage it altogether. Some argued that it would be better at least to have our voices heard in the process, whereas others pointed out that it’s likely to be a whitewash in any event and that the DoD stands a better chance of co-opting us than we do them.

I won’t attempt to resolve this debate here, but will note for the record my hesitations in participating in these sorts of programs. Suffice to say that the Secretary’s invocation of a longstanding alliance between academia and the military does little to comfort me, since that union doesn’t appear to

have succeeded in promoting a more peaceful world. I also don’t accept that our expertise as scholars and advocates should be for sale in the manner that Mr. Gates implies.

Putting all of these larger implications aside for the moment, what really intrigued me about this was a random association I had with a book I just happened to be in the middle of when this email debate broke out: *Mission to Minerva*, by James P. Hogan (Baen, 2005). Unless you’re a science fiction buff, you’re not likely to know about Hogan’s work. He’s often considered a “hard science fiction” writer because he comes from a technical background and strives for a modicum of scientific plausibility in his stories. But I know him best as the creator of grand visions such as that found in his amazing book, *Voyage from Yesteryear* (Baen, 1999), in which he describes the interface between a capitalistic, hierarchical culture and an egalitarian, peaceful one. Hogan frames the issue largely as one of mindset, contrasting a totalized ideology of imposed scarcity and rigidity against a set of plural ideologies centered on the values of natural abundance and free will. He’s careful not to create a good-versus-evil narrative in the process, but points out that people of all sorts are largely capable of doing good if given the opportunity.

Mission to Minerva picks up on some of these themes, albeit less straightforwardly. It depicts humanity reaching out to the stars and encountering an ancient race of gentle giants who have no language for competition and warfare. Still, the flawed humans possess a daring spirit and creative deviousness that has its virtues as well. The pacifist giants and complex humans forge friendships and struggle together to meet mutual challenges. In this, Hogan suggests that rather than simply replacing a carefully orchestrated mindset of competition with an imposed orthodoxy of cooperation, we instead seek the best of both qualities to address the issues ahead.

Was this some sort of metaphor for Secretary Gates’ Minerva Project? By extension, would the argument be that we need both war and peace in our world? Can we simultaneously have military intervention *and* cultural understanding? In short, is there an argument to be made for creating a union of the DoD and social science programs?

My instincts tell me otherwise. Perhaps this line of questions was merely influenced by a serendipitous confluence of unrelated Minervas. (That may well be the first time a sentence like that has been written!) Still, I’d like to honor this convergence, yet can’t see ever endorsing the efforts of the Pentagon. Maybe I’ll just name my next pet goat Minerva instead, and thereby create an homage that seems far less likely to undermine the prospect of realizing a better world.

IN THE NEWS:**ARRESTS FOR WAR RESISTANCE INCREASE AGAIN**by **Bill Quigley** (reprinted by permission)

There have been over 15,000 arrests for resistance to war since 2002. There were large numbers right after the run-up to and invasion of Iraq. Recently, arrests have begun climbing again. Though arrests are a small part of antiwar organizing, their rise is an indicator of increasing resistance. The information comes from the *Nuclear Resister*, a newsletter that has been reporting detailed arrest information on peace activists and other social justice campaigns since 1980. Felice and Jack Cohen-Joppa, publishers of the *Nuclear Resister*, document arrests by name and date, based on information collected from newspapers across the country and from defense lawyers and peace activists.

Since 2002, the *Nuclear Resister* has documented antiwar arrests for protesters each year: 2002 - 1,800 arrests; 2003 - 6,072 arrests; 2004 - 2,440 arrests; 2005 - 975 arrests; 2006 - 950 arrests; 2007 - 2,272 arrests; 2008 - 810 as of May 1.

“Arrests for resistance to war are far more widespread geographically than most people think,” according to Cohen-Joppa. “Yes, there are many arrests in D.C. and traditional big cities of antiwar activity like San Francisco, NYC, and Chicago, but there have also been antiwar arrests in [many smaller cities and towns across the U.S.]”

An example of the scope of resistance can be found in the Chicago-based Voices for Creative Nonviolence. They joined with other major peace groups like CodePink, Veterans for Peace, and the National Campaign for Nonviolent Resistance in early 2007 to launch The Occupation Project, a campaign of resistance aimed at ending the Iraq War. Theirs was a campaign of sustained nonviolent civil disobedience to end funding for the U.S. war in and occupation of Iraq. The Occupation Project resulted in over 320 arrests in spring of 2007 in the offices of 39 Congress members in 25 states.

“I am energized by the dedication of so many conscientious activists willing to take the risks of peace and speak truth to power,” says Max Obuszewski of the National Campaign for Nonviolent Resistance. “We have been unsuccessful so far in stopping this awful war and occupation in Iraq, but it is not for the lack of direct action. We are taking on the greatest empire in world history, but we will continue to act.”

“There are large numbers of new people being arrested,” notes Cohen-Joppa, “most typically saying, ‘I have tried everything else from writing to voting, but I have to do more to stop this war.’ The profile of people arrested includes high school teenagers to senior citizens, mostly people under 30 and over 50.”

Antiwar arrests are significantly underreported by mainstream media. For example, around the fifth anniversary of the invasion of Iraq in March 2008, most news stories wrote that there were 150 to 200 arrests nationwide. Cohen-Joppa and the *Nuclear Resister* report there were over double that number, well over 400, many outside the cities where regular media traditionally look.

Though arrests typically drop off in election years, as people’s hopes are raised that a new president or Congress will make a difference and stop the war, this year looks like arrests are likely to continue to rise. In part, that will depend on the attitude of authorities in Denver and Minneapolis, where the political conventions are being held. In 2004, New York City authorities overreacted so much to protesters at the Republican convention that they arrested historic numbers of protesters, including hundreds who had no intention to risk arrest. If Senator McCain is elected, antiwar resistance activities are expected to rise much higher.

Why do people risk arrest in their resistance to war? Perhaps Daniel Berrigan once said it best:

*The time is past when good people may be silent
when obedience
can segregate us from public risk
when the poor can die without defense.
How many indeed must die
before our voices are heard
how many must be tortured dislocated
starved maddened?
How long must the world’s resources
be raped in the service of legalized murder?
When at what point will you say no to this war?
We have chosen to say
with the gift of our liberty
if necessary our lives:
the violence stops here.
The death stops here.
The suppression of truth stops here.
This war stops here.*

Though war resistance activities and arrests have not stopped the war in Iraq, those struggling for peace remain committed. “None of us know what will happen if we continue to work for peace and human rights,” says a handmade poster of one involved in the resistance, “But we all know what will happen if we don’t.”

Bill Quigley is a human rights lawyer and law professor at Loyola University in New Orleans: Quigley77@gmail.com.

The Nuclear Resister is published five to six times a year: www.serve.com/nukeresister/.



News from Below: Peace in the “Other” Americas? by Shannon Wills

Dear PJSA members and supporters:

I’m writing from Guatemala, where I’ve spent the last few months living with friends that I met during my study of conflict resolution here. Considering my time with PJSA over the past year, and in light of the violent history of this Central American country, during this visit it has been difficult for me not to remember the theme of the upcoming PJSA conference: *Building Cultures of Peace*. This theme, pertinent in the U.S. considering our multicultural population and push toward a more global consciousness, feels even more pertinent when seen from within a country that could be said to represent, without much exaggeration, a culture of violence.

Building a culture of peace may seem an obvious theme for a PJSA conference, coming from a Peace Studies association with members well-versed in theories of nonviolence from around the world, and immersed in the work of sharing the philosophy and methods of peacebuilding across cultural boundaries. The fact that PJSA has a guide to Peace Studies programs (and that many of us are directly involved in peace research and education) in itself reveals our own cultural assumption that peace is something that can be studied and learned, and moreover, that it is *worth* studying and learning. This, I would argue, is the beginning of a culture of peace: the mere belief that peace is possible and worth the effort.

The idea of building a culture of peace is not foreign in Guatemala, where people are all too aware of the cultural differences that divide them, and of the need for solidarity in the movement for peace. Indeed, Guatemalans are crying out for peace from within a framework of daily and immediate violence, and they want to be heard. Students hold peace marches to protest continued violence in their communities, NGOs carry pro-peace messages to primary and high school students through educational programs, and political candidates win votes by promising to create a safer and more peaceful country. Concerned residents paste flyers on storefronts and bank counters with pictures of victims of violent crimes, urging people to think before they act. Along with the usual “Don’t Drive Drunk” announcements, the government has erected a billboard on the side of the central highway, displaying a line of feet emerging from body bags with a blunt headline that urges, “Don’t Kill!”

Despite the urgent calls for peace, Guatemala is unlike the U.S. in that the aim of building a culture of peace through peaceful means is still largely just an idea here, and not a common one at that. Many people here question whether peace is even possible, ever. A student in Guatemala does not have the option of majoring in Peace Studies at her university. The Guatemalan peaceworker may talk about peace by force, or peace through threats, because force and threats are methods that get things done here.

As it would be for anyone raised in a culture of violence, one who wants to work for peace nonviolently in Guatemala must first realize their cultural conditioning, and then work to break free of it in the face of all they have learned. They must figure out how to talk about peace with a population that speaks a language of violence, and a way to work for peace through a system based on conflict. They must allow themselves to hold to ideals of peace while watching the community falter, and while others find their own personal “success” by using violent methods. Here in Guatemala, people may talk of peace, but they are not living it, and nonviolence certainly does not get brought to the table as the most viable option.

PJSA is in the business of studying, teaching, and promoting Peace Studies as a discipline and a means of changing the world. But what does that mean when we are trying to reach someone from outside our cultural framework? Our final goal is not merely the study of peace, but the transformation of global consciousness to

embrace peace as a more viable option than the alternatives. It’s easy to get frustrated when we see the magnitude of our task of replacing violent systems with peaceful ones in a world often dominated by war. Yet I would offer that our task is less frustrating than the task of people living *within* a violent system itself, such as in Guatemala where violence is not just the history and the present circumstance of the country, but where it’s part of the psychology of the population, accepted as part of life by most residents. So I would argue that we have an advantage in our culture. We have the luxury of talking about peace, because we live in a culture that has at least in some measure taught us that peace is a reasonable goal. Most of us are not caught in a daily struggle for survival that necessitates choosing between our own welfare and the welfare of our neighbor (though it may *seem* that way at times).



Of course we know this; that’s why we’re putting on a conference in the interest of building cultures of peace. We have to realize that in our frustration, we join others, millions of others who are also frustrated, and yet feel powerless to change their lives. We should realize this, not so that we feel bad about ourselves (or guilty for having the luxury to philosophize), but so that we feel connected. From our shared frustration is a shared possibility: working for reduction of violence through the means that our culture has provided. Peace is a goal that all humans can share, whether we are studying it, demanding it from the streets, or silently hoping and waiting for it from our small corner of the world.

So from our culturally-inspired labyrinth of offices and desks, from the presentation rooms of our conferences, when pushing through piles of papers and organizing rallies and peace marches, we must remember the compassionate ideals that brought us to our work in the first place. From the vantage point of a bus in a Guatemala city, a world where bus drivers are robbed and killed almost daily, it is easier to remember that peace is an urgent need, and that whatever minutiae may tie up our days and nights, our work is part of meeting that need on behalf of those who cannot think beyond their daily survival. That our culture allows us to see another way is important. We can think and plan and act on our own behalf and on behalf of others, and we know it. Do not those who have the luxury also have the responsibility to keep the ball rolling?

A few weeks ago, a Guatemalan girl, not yet four years old, saw that I was about to call my mother on the phone and asked, “After you call your mama, will you call your papa too?” I said, “Well, I can’t call my papa, because he died a few years ago.” She replied without missing a beat, “Oh? And who killed him?”

What would it mean to build a culture of peace in Guatemala? For me, it would be a culture where that little girl answered differently. That one small thing, the transformation of the consciousness of one child, would be enough for me to feel that my work in the name of peace was energy well spent. What would it mean for you?

I would urge that during our upcoming conference we remember that culture is something built over many generations, and must be addressed within that context. This is why working for *cultures* of peace is so important: peace cannot be imposed from the outside, but must be taught and nurtured from within. Studying of peace, envisioning peace, and demanding peace all have their place, yet *building* peace is what will really change the world.

— Shannon Wills, former PJSA Interim Executive Administrator

Member Memoir: Eleven Days in February

by Samantha Leigh Miller

People often speak of a “crossroads” they reached in their life, or a “fork in the road” at which they needed to reassess a decision they had made in the past—both are euphemisms for that painful moment of doubt when what you thought would be, is something wildly different. Birthdays make for a conspicuous intersection on the map. Or the birth of a child. A wedding. A divorce. A college graduation. For me, it was a death.

As anyone who has experienced it would surely agree, watching a loved one die is a brutal process. And February in New Jersey is a brutal season. There was no escaping the cold, not in the car from the airport, not inside the hospital, not sitting in the chair by his bed. In the end, there was so much pain he wanted only the pressure of a soft hand on his forehead. Every hour he fell farther away, farther from the hushed work of nurses in the hall, farther from the noise of traffic on the street below. There was only that room. Only that moment. Only my hand on his cold skin.

I returned home to work and school with a sharpened sense of clarity, one that made it hard to sit still at times. Completing my degree had been a dream throughout marriage and motherhood, but I found that passion for my studies had become ponderous. My enthusiasm was spent. My motivation, wasted. I went through the motions—classes, readings, exams; I watched myself from a distance, disconnected from it all. There was only that room. That moment. Everything else was falling away.

For the first time in my academic career, I was in danger of failing, something I felt strangely little concern over. But when an instructor offered extra points in the form of volunteer work, out of courtesy I accepted. The Sierra Club had organized volunteers to help remove the buffelgrass that was choking the indigenous species in the area. We worked on hands and knees, yanking the grass out of the ground by its roots, filling up bags, and sending them rolling down the hillside to volunteers at the bottom. At mid-morning I took a break and walked up the hill where we had been working. At the top, I saw miles of desert lands, rise after rise, all covered in buffelgrass—a vista of impossible work spread out before me. I thought about going home. When I turned, I saw the volunteers below, talking, laughing, sweating under the desert sun. By my foot was a thick sprout of the grass, which I yanked from the ground and shoved inside my bag. I headed back down the hill. There was more work to be done.

During this same time, I had been working on a writing project with one of my professors. After my unexpected trip to New Jersey, though, progress on the project had ground to a stop. To his credit, rather than insist we push forward, he put our work aside and created a space for me to talk. I told him the trouble I was having with my studies, the lack of meaning I now found in my work, and confessed that I was

thinking of dropping out of the university. He listened, he nodded, and he pressed me gently to consider the situation from multiple perspectives. As the weeks passed, I started to feel as if a new possibility might exist for me. The career I had planned, the road I thought I would travel, had come to an abrupt end. I was beginning to understand, though, that I might choose a different path. I had only to find it.

I held on to that small hope and stayed in school. I switched programs and began an interdisciplinary track that allowed me the freedom to explore different options in my studies. In the fall I began to teach a class for students having trouble choosing a major, an endeavor whose irony was not lost on me. As I asked my students to consider what brought them joy and satisfaction in their lives, what work they found fulfilling and meaningful, I asked myself the same. I thought back on those cold February days, that room, that moment. I remembered all the little things I had done to try and comfort him, how I had struggled to stay connected with him, through his pain and failing mental state, so that he would never feel alone, even to the end.

I asked my students to write a paper on where they found passion in their lives and their response was overwhelming. *I want to help people*, they wrote. *I like making people laugh. I love watching my little sister so my mom can go to work. I want to feel as if I make a difference. I was so proud I could help my grandpa learn English. I want to teach little kids, help sick people, find jobs for the poor.* I was, and am, humbled by this group of young freshmen and their unabashed desire to make the world a better place. They are not deterred by the scope of their passion, or the impossibility of the work spread out before them. They have much to teach me.

The road I’m on now is one without a clear destination, but it is one that renews my passion for this life with every passing day. With time and research, I’ve gravitated toward a field of study best described as “peace work.” While this is not a field in which my university currently offers a degree, I am grateful to have met so many like-minded individuals on my campus—all of whom are striving toward similar goals, if through differing means. Outside of the university, I have found organizations like the PJSA that have introduced me to the literature of current peace-making efforts on both the local and global fronts. I’ll be attending my first conference in a few weeks, and the time I’ll spend with academics and activists alike will be invaluable to my continuing education in this field, as well as to the nourishment of my spirit. The road ahead and past this particular crossroads may be unclear, but I am certain of one thing: I travel in good company.

Samantha Leigh Miller lives with her two children in Phoenix, where she is both student and teacher at Arizona State University.



SIGNS OF THE TIMES: Resources for a More Peaceful World

Feature Story: The Peace Sign Turns 50!

by **Shelley Fralic**, Canwest News Service (reprinted by permission)

As emblems go, the peace symbol is arguably one of the modern world's most iconic, as powerfully ideographic now as the day it debuted on the world stage 50 years ago.

And while many assume the ubiquitous little logo just appeared in the 1960s on the side of some hippie's rickety Day-Glo Volkswagen bus in the Haight-Ashbury district, it's actually a British import, with a far more complex provenance.

Though subject to debate, it is widely accepted that the peace symbol was designed by Gerald Holtom, a British artist and Second World War conscientious objector, who created the logo as a nuclear disarmament statement.

Holtom used the flag semaphore alphabet, taking the N and D for nuclear disarmament and putting them together in a circle, to represent the planet and eternity.

The simplistic peace symbol made its debut on Good Friday in 1958, on banners and placards held high by 5000 anti-nuclear protesters on a historic four-day march from London's Trafalgar Square to the Aldermaston weapons factory 80 kilometers away.

Holtom cleverly drew the emblems in white on dark backgrounds, knowing they would show up better on television and in newspaper photographs. He also made them waterproof and reflective, so they could be seen at night.

The symbol caught the world's imagination, instantly becoming a beacon in the fight for world peace.

Once across the Atlantic, it was adopted by the American civil rights movement, and then by the hippie counter-culture, and then by all manner of special interest groups, from feminists to gay rights activists.

For half a century, it has been lauded, manipulated, attacked, co-opted and commercialized, plastered on every surface imaginable, including T-shirts, album covers, badges, flags, cars, posters, buildings, children's faces and soldiers' helmets, a U.S. commemorative stamp, as a backdrop for Greenpeace and John Lennon's "Give Peace a Chance" ethos, and even on the packaging for Lucky Strike cigarettes.

Holtom, who died in 1985 at the age of 71, deliberately never copyrighted his famous sign – which was initially known as the Ban the Bomb symbol – and once said it was meant to portray a human in despair, arms outstretched and down.

He would later regret that decision, saying the symbol should have been inverted, showing the human with arms up, in hope.

In his book *Peace: The Biography of a Symbol*, published [in April] by National Geographic, author Ken Kolsbun, along with co-author Michael Sweeney, writes of the symbol's lasting impression on our modern culture, and its evolution as a universal mass-market brand as relevant today, in politics and pop culture, as it ever was.

The book chronicles the symbol's history through photographs and archival data, as well as Kolsbun's long-distance correspondence with Holtom in the mid-'70s. Today, Kolsbun delights in the details of the symbol's origins.

He says Holtom, then in his mid-40s, simply knocked on the London door of the Campaign for Nuclear Disarmament in 1958 and convinced the organization that it needed to use a single recognizable symbol instead of so many words on its signs.

He came up with the idea, drew it on a piece of paper and pinned it to his lapel, knowing he had hit the mark. Forgetting about it, he headed off to the post office where a young woman asked him what it was.

Kolsbun recreates the encounter, using the exact words from Holtom's personal papers: "Oh, that is the new peace symbol," I told her. "'Are there any more of them?'" she said. "No, this is the only one," I said, "but I expect there will be quite a lot before long."

The symbol has not been without its controversy and detractors, who say it signifies communism, that it's anti-Christ, that it's a Hopi unification symbol, that it resembles the runic letter for death, and that it's nothing more than a silly chicken scratch.

In 1970, the hawkish John Birch Society ran a story in its in-house magazine saying the symbol was the sign of the devil. In 1973, the South African apartheid government tried to ban its use, and as recently as 2006, a Denver family was censured by its neighborhood association for hanging a Christmas wreath in the shape of the symbol.

But the simple little peace sign has prevailed, still going strong on its 50th birthday.

{Originally printed in the Vancouver Sun, 23 May 2008.}

SIGNS OF THE TIMES: Resources for a More Peaceful World

Inside the New Book, *Peace: The Biography of a Symbol*

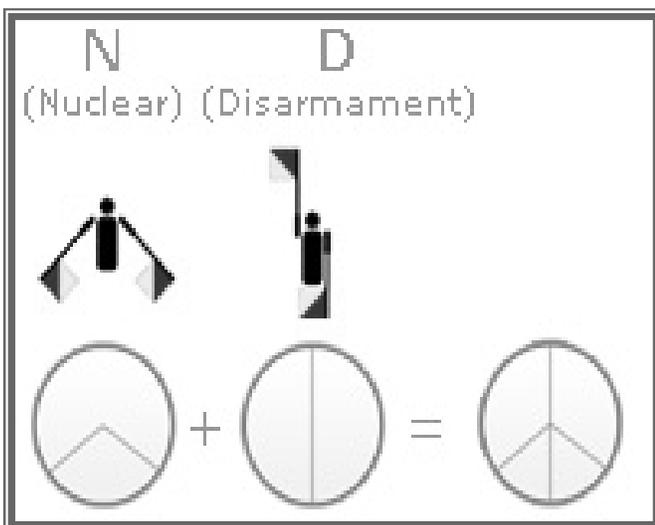
by **Ken Kolsbun**, with Mike Sweeney

On April 4, 2008, the peace sign turned 50. The peace symbol is so familiar today that it seems difficult to believe that it hasn't always existed. But in fact it was just half a century ago that a British designer named Gerald Holtom sat down at his drawing board and invented it. It was conceived as a visual plea to end the atomic arms race that started with the devastating attack on Hiroshima during World War II – and sadly, it's still needed to deliver its antinuclear message to a new generation. But since it first appeared in 1958, the peace symbol has taken on a multitude of new meanings as well, and this colorful volume explores them all.

The book takes readers on a journey through five decades, presenting 50 years of history in pictures and words to tell the fascinating story of humankind's elusive pursuit of peace and the symbol that represents that quest. The book contains iconic images from a variety of historical archives, illustrating the symbol itself and the larger history it helped shape.

Kolsbun recounts the controversy inspired by the peace symbol, including several legal trials that challenged its very existence, and he debunks a number of incorrect theories about the sign such as its being a symbol of the devil. Although it is a sign that baby boomers identify with, it has cross-generational appeal.

“Children of today easily identify it. They may not know its original meaning, but they know it stands for good things – be nice to friends, be kind to animals, no fighting. This is a



marvelous achievement for Gerald Holtom's simple design. Peoples around the world have marched with it, worn it, displayed it during combat, held it high on banners, and been arrested in its name. Ask any man, woman or child, ‘What one thing would you want more than anything else in the world?’ The answer would surely be world peace,” Kolsbun concludes in his epilogue.

“In my view,” Kolsbun continues, “the Military Industrial Complex, which has strength and its roots in Congress, is the heart of the nuclear and war issues. Between the U.S. and Russia, there are now over 25,000 nukes waiting to be used.... I was always opposed to war and became interested in the peace symbol (40 years ago) because it stood for something good. People must remember history and how a fascist dictator changed the meaning of a well known peace sign, the swastika, and turned it into a symbol of evil.”

This important new book seeks to recapture the power of this positive symbol, and to remind us in words and images both what the struggle is against and what it is for.

Published by National Geographic Books (ISBN 978-1-4262-0294-0).

Available for purchase from www.peacesymbol.com.



***THE FINE PRINT:* Attack Gene Sharp? Not So Fast, Says Professor Stephen Zunes**

Gene Sharp, an 80-year-old scholar of strategic nonviolent action and veteran of radical pacifist causes, is under attack by a number of foreign governments that claim that he and his small research institute are key players in a Bush administration plot against them. Though there is no truth to these charges, several leftist web sites and publications have been repeating such claims as fact. This raises disturbing questions regarding the ability of progressives challenging Bush foreign policy to distinguish between the very real manifestations of U.S. imperialism and conspiratorial fantasies.

Sharp's personal history demonstrates the bizarre nature of these charges. He spent two years in prison for draft resistance against the Korean War, was arrested in the early civil rights sit-ins, was an editor of the radical pacifist journal *Peace News*, and was the personal assistant to the leftist labor organizer A.J. Muste. He named his institute after Albert Einstein, who is not only remembered as the greatest scientist of the 20th century but was also a well-known socialist and pacifist. Sharp founded the Albert Einstein Institution (AEI) in 1983, dedicated to advancing the study and utilization of nonviolent conflict in defense of freedom, justice, and democracy. Long considered the foremost authority in his field, Sharp has inspired generations of progressive peace, labor, feminist, environmental, and social justice activists in the United States and around the world. In recent decades, as nonviolent pro-democracy movements have played a decisive role in ending authoritarian rule in many countries, interest among peace and justice activists has grown in his research on strategic nonviolent action.

Unfortunately, as a result of the U.S. invasion of Iraq and the Bush Administration's open advocacy for "regime change," any American group or individual who provides educational resources on strategic nonviolence to civil society organizations or human rights activists in foreign countries has suddenly become suspect of being an agent of U.S. imperialism. In February Iranian government television told viewers that Sharp was "one of the CIA agents in charge of America's infiltration into other countries." It included a computer-animated sequence of him and John McCain in a White House conference room plotting the overthrow of the Iranian regime. In reality, Sharp has never worked with the CIA, has never met McCain, and has never been to the White House. Government spokespeople and supporters of autocratic regimes in Burma, Zimbabwe, and Belarus have also blamed Sharp for being behind dissident movements in their countries as well.

Ironically, some on the left have picked up and expanded on these charges. In an article about the Bush Administration promoting "soft coups" against foreign governments it doesn't like, Jonathan Mowat claims that "The main

handler of these coups on the 'street side' has been the Albert Einstein Institution." Tony Logan insists that AEI "is a U.S. government run operation designed to link Gandhian methods of nonviolent protest to Pentagon and U.S. State Department efforts to overthrow foreign governments." In a similar vein, *Counterpunch* readers were recently told that the AEI plays "a central role in a new generation of warfare, one which has incorporated the heroic examples of past nonviolent resistance into a strategy of obfuscation and misdirection that does the work of empire." Absolutely none of these claims is true, yet such articles have been widely circulated on progressive websites and listservs. Such false allegations have even ended up as part of entries on the AEI in SourceWatch, Wikipedia, and other web sites.

For decades, the work of Gene Sharp has influenced such radical U.S. groups as Movement for a New Society, the Clamshell Alliance, the Abalone Alliance, Training for Change and other activist organizations that have promoted nonviolent direct action as a key component of their activism. Sharp and AEI have also worked closely in recent years with pro-democracy activists battling U.S.-backed dictatorships in such countries as Egypt and Equatorial Guinea as well as with Palestinians resisting the U.S.-backed Israeli occupation, hardly "the work of empire" designed "to foster US-friendly regime change" as critics claim. The attempts to discredit Sharp and the AEI appear to be part of an effort by both the right and the far left to delegitimize the power of individuals to make change and to portray the U.S. as the only power that can make a difference in the world. One consequence of these attacks has been that a number of progressive grass roots organizations in foreign countries have now become hesitant to take advantage of the educational resources on strategic nonviolent action provided by the AEI and related groups. As a result of fears that they may be linked to the CIA and other U.S. government agencies, important campaigns for human rights, the environment, and economic justice have been denied access to tools that could have strengthened their impact. Furthermore, these disinformation campaigns have damaged the reputation of a number of prominent anti-imperialist activists and scholars who have worked with such groups by wrongly linking them to U.S. interventionism.

Fortunately, an effort is underway to fight back. Activists from groups such as the Fellowship of Reconciliation, Code Pink, and the Brown Berets – as well as such radical scholars as Noam Chomsky, Howard Zinn, and Paul Ortiz – are signing onto an open letter in support of Sharp and the AEI.

Stephen Zunes is Professor of Politics and International Studies at the University of San Francisco, where he chairs the program in Middle Eastern Studies.

ANNOUNCING THE 2008 OMNI AWARDS WINNERS

BIOGRAPHIES OF THE 2008 PEACEWRITING AWARDEES

David L. Meth, a finalist in the prestigious O'Neill National Playwrights Conference, is a teacher and writer who has lived and taught in Asia and continues to write about multi-cultural themes to stir the conscience and provoke discussion. His plays have appeared on stages throughout the U.S. and are now making their way around the world. *TO THE DEATH OF MY OWN FAMILY*, a one-woman performance with 16 characters, has been traveling around the U.S. for almost three years, and nearly started a riot at the National Gallery of Modern Art in Mumbai when people had to be turned away. * *Drama Credits* – Finalist: Stageworks/Hudson's 2005 Play by Play Festival (NY), Claire Donaldson Short Play Festival (SD), Mercy Plays (The Haven, NYC); Honorable Mention: Fred Newman-Mario Frattini Anti-Corruption Play Writing Award - Castillo Theatre (NYC). Work has appeared in front of audiences at Abingdon Theater (NYC), Ensemble Studio Theatre (NYC) - Summer Conference, Theatre Artists Workshop (Westport, CT), Westport Community Theatre (Westport, CT), Ohio Theater (NYC-Theatres Against War), Book Traders Cafe, (New Haven, CT), Herring Run Arts Festival (Middleboro, MA), Theatre One Productions (Lakeville, MA), Puffin Foundation (NJ) and New Jersey Dramatists, 13th Street Rep. (NYC), Augustana College (Sioux Falls, SD), Darien Players (CT), Pan Asian Rep., (NYC), Lone Star Ensemble (LA), Cabaret for Peace & Justice, Hunter College (NYC), PS 122 (NYC-THAW), Heartland Theatre Company (MI), SLAM!@The Tank (NYC), The Culture Project's Impact Festival (NYC), Nuyorican Poets Café (NYC), North Park Playwrights Festival (San Diego, CA), Cornelia Street Cafe (NYC), Bowery Poetry Club (NYC), Mo Pitkin's (NYC), Abrons Arts Center at the Henry Street Settlement, Boston Theater Marathon (MA). * *India*: MetroPlus Theatre Festival, Chennai; Ranga Shankara Theater, Bangalore; Adishakti Theater, Pondicherry; and in Mumbai: National Center for Performing Arts, National Gallery of Modern Art, and Prithvi Theater. * *Nepal*: Kathmandu International Theatre Festival 2008. Memberships include: the

Dramatists Guild, Theatre Artists Workshop (CT), Playwrights Center (MN), PEN, The Academy of American Poets, Theatre Without Borders, Peace and Justice Studies Association, and the Educational Theater Association.

Monica Raymond is a prize-winning poet and playwright. She is committed to writing plays which use humor, surprise, and deep feeling to make us question our preconceptions and move towards greater freedom, courage, and peace. She will be a Jerome Fellow for 2008-9 at the Playwrights Center in Minneapolis, and was a 2007 Massachusetts Cultural Council awards finalist in Playwriting and in Poetry in 2008. She has been a resident at the MacDowell Colony, and has received grants from the Book of the Month Club, the Cambridge Arts Council, the Massachusetts Cultural Council, and the Massachusetts Foundation for the Humanities. * Raymond's plays include *THE OWL GIRL*, about two families in the Middle East who both have keys to the same house (Clauder Gold Medal 2006; Little Festival of the Unexpected 2007, Portland Stage); *CRECHE* (Boston Playwrights Platform prize; published in Dramatic Publishing's anthology 35 in 10); *LINDSAY* (Subversive Theater, 2005 Montreal and NYC Infringement Festivals); *NOVICES* (Centastage Plays on Tap, Boston Theatre Marathon 2008) and many others. Her short play *HIJAB* has been performed widely, including at the 2007 Boston Theater Marathon, the Vital Theater (NYC), the Samuel French Festival, and as part of "Occupied Territories: Palestinian- and Jewish-American Plays about the Middle East" at Boston Playwrights Theatre. She hosted a panel "Making Theatre about Palestine/Israel" at the 2005 Conference of the Association for Theater in Higher Education, and toured as a performer in "An Olive on the Seder Plate," a play by and for American Jews about human rights in Israel/Palestine. She has performed her own monologues and performance scores at Mobius, the Boston Museum School, and as part of Joe Chaikin's "Disability Project" at the Atlantic Center for the Arts. * Her poetry has been published in the Iowa Review, Village Voice, Colorado Review, Sojourner, Heresies, and Sinister Wisdom, and

ELECTION SPECIAL: THE CANDIDATES' VIEWS ON WAR & PEACE

Fine print from their campaign websites . . . and in their own words.

John McCain (Republican) says it is strategically and morally essential for the U.S. to support the Government of Iraq to become capable of governing itself and safeguarding its people. He strongly disagrees with those who advocate withdrawing U.S. troops before that has occurred. He argues that it would be a grave mistake to leave before Al Qaeda in Iraq is defeated and before a competent, trained, and capable Iraqi security force is in place and operating effectively. McCain states that we must help the Government of Iraq battle those who provoke sectarian tensions and promote a civil war that could destabilize the Middle East; that Iraq must not become a failed state, a haven for terrorists, or a pawn of Iran; that the likely consequences of our failure in Iraq almost certainly would either require us to return or draw us into a wider and far costlier war; that the best way to secure long-term peace and security is to establish a stable, prosperous, and democratic state that poses no threat to its neighbors and contributes to the defeat of terrorists; and that when Iraqi forces can safeguard their own country, our troops can return home. McCain further contends the U.S. must bolster its regional military posture to make clear to Iran our determination to protect our forces and deter Iranian intervention.

"By giving [our troops] the time and support necessary to succeed in Iraq we have before us a hard road. But it is the right road. It is necessary and just. Those who disregard the unmistakable progress we have made in the last year and the terrible consequences that would ensue were we to abandon our responsibilities in Iraq have chosen another road. It may appear to be the easier course of action, but it is a much more reckless one, and it does them no credit even if it gives them an advantage in the next election." — John McCain

Barack Obama (Democrat) states that he will immediately begin to remove our troops from Iraq, beginning with one to two combat brigades each month, and having all of our combat brigades out of Iraq within 16 months. Obama says he will make it clear that we will not build any permanent bases in Iraq. He further notes that if al Qaeda attempts to build a base within Iraq, he will keep troops there to carry out targeted strikes. He contends that the best way to press Iraq's leaders to take responsibility for their future is to make it clear that we are leaving. As we remove our troops, Obama says he will engage representatives from all levels of Iraqi society to seek a new accord on Iraq's Constitution and governance. The UN will play a central role in this convention, which should not adjourn until a new national accord is reached addressing tough questions like federalism and oil revenue-sharing. Obama believes that America has a moral and security responsibility to confront Iraq's humanitarian crisis: two million Iraqis are refugees, and two million more are displaced inside their own country. Obama says that he will provide at least \$2 billion to expand services to Iraqi refugees in neighboring countries, and ensure that Iraqis inside their own country can find a safe-haven.

"Conventional thinking in Washington lined up for war.... Too many politicians feared looking weak and failed to ask hard questions. Too many took the President at his word instead of reading the intelligence for themselves. Congress gave the President the authority to go to war. Our only opportunity to stop the war was lost. I made a different judgment. I thought our priority had to be finishing the fight in Afghanistan. I spoke out against what I called 'a rash war' in Iraq. I worried about, 'an occupation of undetermined length, with undetermined costs, and undetermined consequences.'" — Barack Obama

Bob Barr (Libertarian Party) asserts that for "far too long and at the cost of American blood and treasure, our great military has been too willingly and quickly used for purposes other than national defense. Our fighting men and women deserve better and the integrity of our nation must be restored. Our National Defense policy must renew a commitment to non-intervention. We are not the world's police force and our long, yet recently tarnished, tradition of respecting the sovereignty of other nations is necessary, not from only a moral standpoint, but to regain the respect of the world as a principled and peaceful nation. The proper use of force is clear. If attacked, the aggressor will experience firsthand the skillful wrath of the American fighting man. However, invading or initiating force against another nation based upon perceived threats and speculative intelligence is simply un-American. We are better than the policy of pre-emptive warfare."

In 1999, **Cynthia McKinney** (Green Party) voted yes on a measure to prohibit an invasion of Kosovo. She has consistently supported the closing of the School of the Americas in Ft. Benning, Georgia. In 2006, she voted no on declaring Iraq part of the War on Terror with no exit date, and has consistently opposed every regular and supplemental appropriation meant to fund the wars in Afghanistan and Iraq. McKinney participated in International War Crimes Tribunals to bring to justice the Bush-Cheney administration, and introduced Articles of Impeachment as one of her last legislative acts in the House of Representatives. McKinney also sponsored legislation to end the use of all depleted uranium weapons until their health effects are known. She has voted against Bush Administration military budgets and challenged the Pentagon to explain how it "lost" \$2.3 trillion in untraceable transactions.

Ralph Nader (Independent) says that the current political strategy of pre-emptive war is a disaster for both the U.S. and the people of the Middle East. "It has bloated the already wasteful military budget and has cost at present over 4,000 American lives, nearly 100,000 American injuries, and over a million Iraqi civilian lives, plus the destruction of their country." Nader proposes a rapid withdrawal of troops from Iraq, and states that a target of withdrawing troops in six months will be set. He notes that 58 percent of Americans want troops withdrawn from Iraq, and a 2006 poll showed that 72 percent of soldiers in the field in Iraq wanted the U.S. out within 6-12 months. He notes that the war is costing nearly \$4,600 every second, which doesn't include long-term reconstruction costs. Nader says that a rapid withdrawal from Iraq, with UN-sponsored elections, is the first step in delivering peace to the region.

(2008 OMNI Winners, continued from page 12)

most recently, online at versedaily.com and qarrtsiluni.com. She was the 2005 Nadja Aisenberg Poetry Fellow at the Writers Room of Boston. Raymond has been involved in several place-based public and community arts projects which incorporated oral history, including the art show "People Make a Park," the permanent public installation "Traces," and Underground Railway Theater's Cambridge Plays Youth. * Raymond holds degrees from the University of Chicago (BA Humanities), Columbia University (MA English) and Smith College (MFA Theatre/Playwriting), and has taught writing and literature at Harvard, CUNY, and the Boston Museum School.

Dr. Dudley Weeks has worked with a variety of people and organizations in more than 100 countries around the world, and is widely known for his efforts in conflict resolution, society building, human rights, education, nonviolent social change, project planning and implementation, youth leadership development, and other fields. He and his work have been featured in a TV documentary, *The Peacemaker*, produced by the BBC and Channel Four Productions in 1998. Dudley has been the featured speaker at

many international conferences, and has appeared on TV as an author, performer, and commentator on shows such as Oprah, CNN, C-SPAN, CBS, and National Public Radio. Among his many awards is the first United Nations of Youth Peacekeepers Award. * Dudley's writings, both fiction and nonfiction, are based on his diverse experiences. He has authored numerous books and articles, including *The Eight Essential Steps to Conflict Resolution* (Tarcher/Putnam/Penguin Group), *Conflict Partnership* (TransWorld Publications), *The Unsteady State*, *Environment Problems, Growth, and Culture* (University of Hawaii Press), *Humatriotism* (Futures Press), and three volumes of original poetry. * His present work includes a new non-fiction, *The Dependable Dozen: Twelve Principles and LifeSkills for Effective Action and Interaction* as well as a new venture into fiction with the manuscript *Revolution of Hope*, the 2008 winner of the International PeaceWriters Prize sponsored by the Omni Center for Peace, Justice, and Ecology, and the Peace and Justice Studies Association.

Gordon Shomaker (Honorable Mention) has no phone or email, and prefers to remain known by his writings alone.



“ISTIKLAL”: Creating Independence through Nonviolence

by Kathy Kelly

The city of Amman, Jordan, is awash with numerous colorful signs that proclaim independence: “Istiklal.” The word is found on posters and placards in store windows. It names a major thoroughfare, a hospital, and a shopping center. Appreciation for independence is palpable, and this could be said for numerous cities and towns throughout the region, including in Iraq, where past struggles for independence also are commemorated by naming buildings and streets “Istiklal.” It reflects the love of independence and the longing for it. But independence is elusive in a region suffering multiple wars and occupations. Particularly in Iraq, it’s hard to imagine an independent society growing up amid the violent wreckage of economic sanctions, U.S. bombardment, and staggering corruption.

A struggle to seek independence from war and violence in Iraq, using nonviolent means, may seem even less viable, but that’s the mission of a network called “La Onf.” The group now has chapters at work in all but two of Iraq’s thirteen governorates. Each chapter chooses its own focus, and then explores how they might develop nonviolent problem solving strategies. Last month, I had a chance to be part of a meeting between workers in the Amman office of the organization and representatives of Peaceful Tomorrows, a network of family members of 9/11 victims determined by their horror and loss to pursue alternatives everywhere to the violence that claimed the lives of their loved ones. At the end of our meetings, the La Onf organization celebrated a modest yet solid accomplishment: one of the chapters, working in the south of Iraq, convinced authorities to ban the import and sale of war toys and fireworks throughout the governorate.

Proponents of the ruling believe young Iraqis have seen enough guns. But more than this, the La Onf workers believe their children are themselves seen by too many American soldiers for it to be safe for them to have toy guns – children have been shot often enough in Iraq for looking too dangerous to soldiers – and the La Onf workers can tell you the stories of festive family gatherings turned to scenes of bloody havoc when U.S. military personnel have mistaken celebratory fireworks for threatening attacks. The real guns, the real explosives, of the invaders – our guns and explosives – have proven to Iraqis that war is no game.

“We are too often self-censoring,” says Ciaran O’Reilly, reflecting on our responsibility to ban weapons. “We think we can’t do much, so we do nothing at all.” Ciaran was speaking at a celebration following the acquittal of 9 Irish activists who entered a Raytheon weapons manufacturing plant in Derry, Ireland, and damaged the corporation’s computers. Ciaran and four companions had set a precedent for this kind of action when, in 2003, shortly before the then-imminent U.S. attack against Iraq, they entered an airport hangar and, using mallets, did \$2.5 million worth of damage to a U.S. Navy warplane. A Dublin jury, in 2006, acquitted him and his fellow “Pitstop Ploughshares” because, as they noted, they were taking steps to prevent a crime and save lives.

Like the Pitstop Ploughshares, the Raytheon defendants in Derry insisted throughout their trial that they had acted to prevent the commission of war crimes. They knew that the Israeli Defense Forces had used Raytheon’s bunker buster bomb to attack civilians living in the village of Qana, Lebanon, during the summer of 2006, and as part of preparation for their trial they traveled to Lebanon to

meet with the families whose loved ones were killed by Raytheon’s bunker buster. In a statement following the trial, they dedicated their victory to the families of Qana, who lost 28 of their closest relatives on July 30, 2006, all taking shelter in a building they knew normal bombardment wouldn’t bring down.

“The jury has accepted that we were reasonable in our belief that the Israel Defense Forces were guilty of war crimes in Lebanon in the summer of 2006,” one of the Derry Defendants reported, “and that the Raytheon company, including its facility in Derry, was aiding and abetting the commission of these crimes; and that the action we took was intended to have, and did have, the effect of hampering or delaying the commission of war crimes. We have been vindicated.... We believe that one day the world will look back on the arms trade as we look back today on the slave trade, and wonder how it came about that such evil could abound in respectable society. If we have advanced, by a mere moment, the day when the arms trade is put beyond the law, what we have done will have been worthwhile.”

The arms trade, like the slave trade before it, is a crime against independence: the weapons are used to coerce, to enslave, to terrorize. Terror and death – death of innocents, death of children – are the obvious staples of both trades for this very reason. And Americans pride themselves as defenders of freedom, and opponents of slavery. Every July 4th, in cities and towns across the U.S., people gather to watch fireworks and celebrate Independence Day with pantomime explosions. A friend recently reminded me that 150 years exactly to the day of this coming September 11th, President Lincoln publicly asked, “What constitutes the bulwark of our own liberty and independence?” and then answered:

“It is not our frowning battlements, our bristling sea coasts, the guns of our war steamers, or the strength of our gallant and disciplined army. These are not our reliance against a resumption of tyranny in our fair land: all of them may be turned against our liberties, without making us stronger or weaker for the struggle. Our reliance is in the love of liberty which God has planted in our bosoms: our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands, every where. Destroy this spirit, and you have planted the seeds of despotism around your own doors.”

Of course our weapons destroy this spirit. If we think about it, if we think of how they are used time and time again, we realize that’s simply what they’re for. Imagine if, each July 4th, we could celebrate the spirit of independence, that love of liberty which becomes its opposite if we only love our own. Instead, we must celebrate and yearn for everyone’s independence; we must call for it by name: “Istiklal.” We may do so quietly, privately to ourselves if among those who would not understand, or publicly and insistently if we wish to stand for independence and our own right not to kill.

In independence’s name we must ask when is that day “the world will look back on the arms trade as we look back today on the slave trade,” the day when the arms trade is put beyond the law. When is the day when we and the leaders who act in our name will allow Istiklal and independence in every other language of this world to flourish? When is the day when “they shall beat their swords into ploughshares and their spears into pruning hooks, and nation shall not rise up against nation, neither shall they study war any more?”

We must all ask, in short: when, at long last, is Independence Day?

Kathy Kelly co-coordinates Voices for Creative Nonviolence (www.vcnv.org), a campaign to end military and economic warfare against Iraq. As a co-founder of Voices in the Wilderness, she helped form delegations that openly defied economic sanctions by bringing medicines to Iraq. She and VCNV believe that nonviolence involves simplicity, service, sharing resources, and creative direct action in resistance to war and oppression. In addition to her regular online columns, she is the author of Other Lands Have Dreams: From Baghdad to Pekin Prison, which is available from www.counterpunch.org.

A Modest Proposal to Unify the Progressive Movement

by Michael Nagler

The last few years have seen a number of extremely useful analyses of the challenges and opportunities facing the progressive movement — if it may be so called. One obvious fact pointed out by Paul Ray and Sherry Anderson, and more recently by Paul Hawken and Nordhaus and Schellenberger (which peace activists are only too aware of) is that while there are lots of people and organizations doing good things — as Hawken puts it, “this is the largest social movement in all of history, no one knows its scope, and how it functions is more mysterious than what meets the eye” — all this commotion is not, in the traditional sense, a movement. It is “dispersed, inchoate, and fiercely independent. It has no manifesto or doctrine, no overriding authority to check with.” And, I might add, no name.

While this may not be entirely a bad thing, it is clear that these disparate projects could be vastly more effective if we had a way to give them coherence without compromising diversity. This is just what Gandhi did with his famous “constructive programme” (CP), the eighteen projects upon which he actually based the freedom struggle that led to India’s independence. CP gave the movement continuity and momentum which, he pointed out, no mere protest movement can command. Briefly, CP was a spectrum of projects which, while they might not have addressed every single ill in India’s complex situation, addressed enough of them to make a new world order visible. And it had one more important feature: a central project, charkha, or hand-spun cloth, the “sun” of his “solar system” of CP. The beauty of charkha was that it was something everyone could work on, every day; it embodied the unity of the Indians’ aspiration for freedom. As Sharif and Sharif have shown, there is nothing that bonds like common work.

My friends and I at the Metta Center are working on a program that answers to all those characteristics (code-named “enchilada” because it tries to unite everything). Here’s how it works:

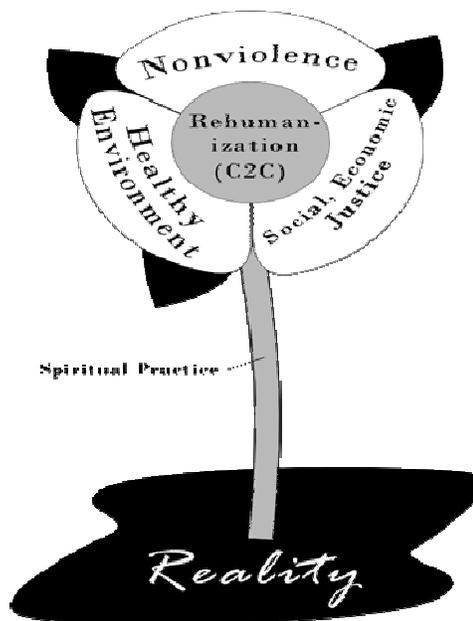
Virtually all of the organizations and projects Hawken alludes to address problems in one or more of three areas: environmental degradation, poverty (including social injustice), and violence. In our image we put violence at the top, not because we feel that environmental threats are any less urgent but because we believe that, as Vandana Shiva has said, “if you stop the pollution in people’s minds they will stop their pollution of the environment.”

Now suppose that we were to identify six major projects in each area, such that with the resolution of these eighteen problems we would have brought about the paradigm shift that we like to call The Great Turning Inwards. In the violence sector, for example, these six major projects would fit this criterion:

- Alternative Security (nonviolent intervention, CBD)
- Restorative Justice
- Anti-militarism (landmine ban, counter-recruitment)
- International institutions, justice- and law-creation
- New Education
- The Media

The last two huge projects affect all three areas, of course; but we put them here because while the media are beginning to look at the environment, and by and large ignore poverty, they are a major cause of violence. We are talking with leaders in the fields of environment and poverty (including social justice) to derive a list of their key projects, like alternative energy and decentralized, Gandhian economies. These eighteen would be chosen such that virtually all of the efforts now going on would relate at least indirectly to one of them.

“We must change from a thing-oriented civilization to a person-oriented civilization.”
 ~Martin Luther King, Jr.



Now for the modern equivalent of charkha. One mighty project that, more than any other single task, will make the Great Turning possible is *Rehumanization*. It can be done by everyone, in our daily lives. We simply make a deliberate effort to reach out to others in relationships of trust and service. Give people your attention when they’re talking to you; go down the hall to ask your colleague in person instead of email. This re-grounding of our lives in the human reality of one another will feed into the solutions to all of the problems facing us, for at bottom all arise from alienation and the emptiness it causes. We can call this change (which, as quoted above, reflects a fundamental wisdom of King’s teachings) From Consumerism to Community (CtoC). We over-consume because we are desperately unhappy; but if I may quote a tremendous sage of modern India, Sri Ramana Maharshi, “There is no happiness in any object of the world.” And the vicious cycle rolls on.

This simple yet challenging project feeds spiritual energy into as well as providing a harmonizing vision for the movement — which, if this works as expected, may deserve to be called such.

A word on how the project would build organizationally. We would not create a centralized organization; nor would we anticipate that more than a few people would drop what they are already doing. Rather, they would understand that what they are doing relates to the whole circle consisting of the eighteen key projects constellated around the rehumanizing action of CtoC, the “Great Turning Inwards.” That is its power. For instance, if I am trying to save the whales from U.S. Navy sonar, and fail, I still feel that I am a part of a whole with many other pieces that are getting somewhere. If I am banning cluster munitions I am not in competition with people who are trying to ban land mines, but rather we are parts of the anti-militarism project in the conflict sector of the movement, and so forth.

At this writing, activists across the U.S. are preparing to demonstrate against this Administration’s threatening noises toward Iran. Desperately important, yes; but five years ago we had the largest popular outpouring against the impending war in Iraq, and it failed. Perhaps with a coherent and unstoppable Constructive Program with us, and the major public support that it will build, administrations to come will find it harder to brush aside the next resistance.

Michael Nagler is the Chairman of the Metta Center (www.mettacenter.org) and is the incoming Co-Chair of the P.J.S.A.

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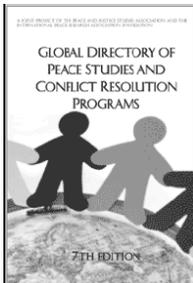
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ARCHER'S ARROW:

Pointing You Toward the Right Sources!

J. Douglas Archer

Reference and Peace Studies Librarian, University Libraries of Notre Dame



I recently received what turned out to be both a very interesting and quite challenging request: I was asked to recommend a relatively brief list of core resources for a new Peace Studies MA program. It occurred to me that *Peace Chronicle* readers might also find the list – and the exercise of preparing a core list – to be interesting. Here then is my attempt, a true work in progress! Please feel free to send me additional titles and new categories, or even to argue with my choices, and I will update this list in a future issue.

Let's start with the usual disclaimers. Given the interdisciplinary breadth of peace studies and the wealth of material available, I settled for listing a few really good titles from diverse viewpoints in each of several areas, and/or the representative works of significant contemporary scholar-practitioners – with no claim that these are the absolute “best” sources available. When highly influential authors (marked with an asterisk*) have also been prolific, I've settled for one or two of their titles, although many other titles also could be included.

Of course, many titles could fit into or satisfy needs in more than one category. Also, my own background in religious pacifism and my Notre Dame connection invariably crept into the process. I'm sure that another librarian, scholar, teacher, or practitioner with a different background would come up with a different mix.

I've also limited myself to titles in print and currently available in English. Lastly, except in the most obvious case (i.e., the direct line of influence of Thoreau to Tolstoy to Gandhi to King to Tutu), I've relied on collections of writings for the works of modern advocates of nonviolence. Enjoy!

PEACE STUDIES AND PEACEBUILDING IN GENERAL

Barash, David P., ed. *Approaches to Peace, a Reader in Peace Studies*. (NY: Oxford University Press, 1999) [collection]

Fahey, Joseph and Armstrong, Richard. *A Peace Reader: Essential Readings on War, Justice, Non-violence, and World Order*. (NY: Paulist Press, 1992) [collection]

*Galtung, Johan. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. (Thousand Oaks, CA: Sage Publications, 1996)

*Galtung, Johan, Jacobsen, C. G., Brand-Jacobsen, Kai Frithjof, and Others.

The Road to TRANSCEND. (Sterling, VA: Pluto Press in association with TRANSCEND, 2000)

*Lederach, John Paul, Neufeldt, Reina and Culbertson, Hal (with contributions from John Darby, Brenda Fitzpatrick, et. al.) *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit*. (Notre Dame, IN: Joan B. Kroc Institute for International Peace Studies, 2007) [training manual] <http://www.nd.edu/~krocinst/toolkitforpeacemakers.shtml>

Ramos-Horta, José and Hopkins, Jeffrey. *The Art of Peace: Nobel Peace Laureates Discuss Human Rights, Conflict and Reconciliation*. (Ithaca, NY: Snow Lion Publications, 2000)

Stassen, Glen Harold. *Just Peacemaking: Ten Practices for Abolishing War*. (Cleveland, OH: Pilgrim Press, 2004)

INTERNATIONAL RELATIONS AND INSTITUTIONS

Crocker, Chester A.; Hampson, Fen Osler. *Leashing the Dogs of War: Conflict Management in a Divided World*. (Washington, DC: United States Institute of Peace Press, 2007) [collection]

Crocker, Chester A.; Hampson, Fen Osler. *Turbulent Peace: the Challenges of Managing International Conflict*. (Washington, DC: United States Institute of Peace, 2001) [collection]

*Wallensteen, Peter and Staibano, Carina. *International Sanctions: Between Words and Wars in the Global System*. (NY: Frank Cass, 2005)

*Wallensteen, Peter. *Understanding Conflict Resolution: War, Peace, and the Global System*. (Thousand Oaks, CA: SAGE, 2007)

Weiss, Thomas George. *The United Nations and Changing World Politics*. 5th ed. (Boulder, CO: Westview Press, 2007)

CONFLICT TRANSFORMATION

Bercovitch, Jacob. *Resolving International Conflicts: the Theory and Practice of Mediation*. (Boulder, CO: Lynne Rienner Publishers, 1996) [collection]

Herr, Judy Zimmerman and Herr, Robert. *Transforming Violence Linking Local and Global Peacemaking*. (Scottsdale, PA: Herald Press, 1998)

*Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. (Washington, DC: United States Institute of Peace Press, 1997)

*Lederach, John Paul. *Preparing for Peace: Conflict Transformation Across Cultures*. (Syracuse, NY: Syracuse University Press, 1995)

*Lederach, John Paul. *The little book of conflict transformation*. (Intercourse, PA: Good Books, 2003)

Reina Neufeldt ... [et al.]. *Peacebuilding: A Caritas Training Manual*. (Vatican City: Caritas Internationalis, c2002) [training manual]

Schrock-Shenk, Carolyn and Ressler, Lawrence. *Making Peace with Conflict Practical Skills for Conflict Transformation*. (Scottsdale, PA: Herald Press, 1999) [training manual]

PEACEBUILDING

Borer, Tristan Anne, Darby, John and McEvoy-Levy, Siobhán. *Peacebuilding after Peace Accords: the Challenges of Violence, Truth, and Youth.* (Notre Dame, IN: University of Notre Dame, 2006)

Darby, John. *Violence and Reconstruction.* (Notre Dame, IN: University of Notre Dame Press, 2006)

Schirch, Lisa. *The Little Book of Strategic Peacebuilding.* (Intercourse, PA: Good Books, 2004)

NONVIOLENCE AND PACIFISM

Ackerman, Peter and DuVall, Jack. *A Force More Powerful: a Century of Nonviolent Conflict.* (NY: St. Martin's Press, 2000)

Brown, Tricia Gates. *Getting in the Way : Stories from Christian Peacemaker Teams.* (Scottsdale, PA: Herald Press, 2005) [collection]

Cortright, David. *Gandhi and Beyond, Nonviolence for an Age of Terrorism.* (Boulder: Paradigm Publishers, 2006)

Holmes, Robert L. and Gan, Barry L. *Nonviolence in Theory and Practice.* 2nd Ed. (Long Grove, IL: Waveland Press, 2005) [collection]

*Sharp, Gene. *The Politics of Nonviolent Action.* (Boston, P. Sargent, 1973)

Walter Wink, ed. *Peace is the Way: Writings on Nonviolence from the Fellowship of Reconciliation.* (Maryknoll, NY: Orbis Books, 2000) [collection]

*Yoder, John Howard. *Nevertheless: the Varieties and Shortcomings of Religious Pacifism.* (Scottsdale, PA: Herald Press, 1992)

RELIGION AND PEACE

Appleby, R. Scott. *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation.* (Lanham, MD: Rowman & Littlefield Publishers, 2000)

Bainton, Roland Herbert. *Christian Attitudes Toward War and Peace; a Historical Survey and Critical Re-evaluation.* (NY, Abingdon Press, 1960)

Cejka, Mary Ann and Bamat, Tomás. *Artisans of Peace: Grassroots Peacemaking among Christian Communities.* (Maryknoll, NY: Orbis Books, 2003)

Enns, Fernando and Holland, Scott. *Seeking Cultures of Peace: A Peace Church Conversation.* (Scottsdale, PA: Herald Press, 2004) [collection]

Fahey, Joseph. *War and the Christian Conscience: Where Do You Stand?* (Maryknoll, NY: Orbis Books, 2005)

Gopin, Marc. *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East.* (NY: Oxford University Press, 2002)

Gordon, Haim and Grob, Leonard, eds. *Education for Peace: Testimonies from World Religions.* (Maryknoll, NY: Orbis Books, 1987) [collection]

*Hauerwas, Stanley. *The Hauerwas Reader; edited by John Berkman and Michael Cartwright.* (Durham, NC: Duke University Press, 2001)

*Hauerwas, Stanley. *The Peaceable Kingdom: a Primer in Christian Ethics.* (Notre Dame, IN: University of Notre Dame Press, 1983)

*Juergensmeyer, Mark. *Terror in the Mind of God: the Global Rise of Religious Violence.* (Berkeley: University of California Press,

2003)

Mohammed Abu-nimer. *Nonviolence and Peace Building in Islam: Theory and Practice.* (Gainesville, FL: University Press of Florida, 2008)

Nelson-Pallmeyer, Jack. *Is Religion Killing Us?: Violence in the Bible and the Quran.* (Harrisburg, PA: Trinity Press International, 2003)

Nhat Hanh, Thich and Neumann, Rachel. *Being Peace.* (Berkeley, CA: Parallax Press, 2005)

*Yoder, John Howard. *The Politics of Jesus: Vicit Agnus Noster.* (Grand Rapids, MI: Eerdmans, 1994)

NONVIOLENCE AND CIVIL DISOBEDIENCE

Gandhi, Mahatma and Fischer, Louis. *The Essential Gandhi: an Anthology of His Writings on His Life, Work and Ideas.* (NY: Vintage Books, 2002)

Gandhi, Mahatma. *An Autobiography; the Story of My Experiments with Truth.* (Boston: Beacon Press 1968)

King, Martin Luther, Jr. *A Testament of Hope: the Essential Writings and Speeches of Martin Luther King, Jr.* James Melvin Washington, Ed. (San Francisco: Harper San Francisco, 1991)

Thoreau, Henry David. *Walden and Civil Disobedience.* [Many combined editions are available.]

Tolstoy, Leo. *The Kingdom of God Is Within You.* [Several editions are available.]

Tutu, Desmond and Tutu, Naomi. *The Words of Desmond Tutu.* (NY: Newmarket Press, 1989)

Tutu, Desmond. *No Future without Forgiveness.* (NY: Doubleday, 1999) [truth and reconciliation commissions]

OTHER THEMES

Anderson, Mary B. *Do No Harm: How Aid Can Support Peace--or War.* (Boulder, CO: Lynne Rienner Publishers, 1999) [humanitarian relief vs equity and justice]

Grossman, Dave. *On Killing: the Psychological Cost of Learning to Kill in War and Society.* (Boston: Little, Brown, 1996)

Hedges, Chris. *War Is a Force That Gives Us Meaning.* (NY: Public Affairs, 2002)

Kaldor, Mary. *Global Civil Society: an Answer to War.* (Cambridge, UK: Polity Press, 2003)

Lauren, Paul Gordon. *The Evolution of International Human Rights: Visions Seen.* (Philadelphia: University of Pennsylvania Press, 2003)

Mancini-Griffoli, Deborah and Picot, André. *Humanitarian Negotiation: a Handbook for Securing Access, Assistance and Protection for Civilians in Armed Conflict.* (Geneva: Centre for Humanitarian Dialogue, 2004)

Suggestions of topics for future columns or for resources to be shared in future columns are always appreciated – as are corrections or additions to any of my recommendations.

J. Douglas Archer, PJSa Research Liaison, can be reached via email at: archer.1@nd.edu.



PEACEMAKERS IN REMEMBRANCE

Thoughts and Reflections on Utah Phillips



By *David Rovics* (<http://songwritersnotebook.blogspot.com>)

I was watching my daughter sleep in her car seat outside the Sacramento airport when I noticed a missed call from Brendan Phillips. He's in a band called Fast Rattler with several friends of mine, two of whom live in my new hometown of Portland, OR. I called back, and soon thereafter heard the news from Brendan that his father had died the night before in his sleep, when his heart stopped beating. I wouldn't want to elevate anybody to inappropriately high heights, but for me, Utah Phillips was a legend.

I first became familiar with the Utah Phillips phenomenon in the late '80s when I was in my early twenties working as a prep cook in Seattle. I had recently read Howard Zinn's *A People's History of the United States*, and had been particularly enthralled by the early 20th century section and the stories of the Industrial Workers of the World. So it was with great interest that I first discovered a cassette there in the kitchen by the stereo, *Utah Phillips Sings the Songs and Tells the Stories of the Industrial Workers of the World*.

As a young radical, I had heard lots about the 1960s. There were (and are) plenty of veterans of the struggles of the '60s alive and well today. But the wildly tumultuous era of the first two decades of the 20th century is by now a thing entirely of history, with almost no one living anymore to tell the stories. And while long after the '60s there will be millions of hours of audio and video recorded for posterity, of the massive turn-of-the-century movement of the industrial working class there will be virtually none.

To hear Utah tell the stories of the strikes and the free speech fights, recounting hilariously the day-to-day tribulations of life in the hobo jungles and logging camps, singing about the humanity of historical figures such as Big Bill Haywood, Joe Hill, or Elizabeth Gurley Flynn, was to bring alive an era that at that point only seemed to exist on paper, not in the reality of the senses. But Utah didn't feel like someone who was just telling stories from a bygone era – it was more like he was a bridge to that time.

Hearing these songs and stories brought to life by him, I became infected by the idea that if people just knew this history in all its beauty and grandeur, they would find the same hope for humanity and for the possibility of radical social change that I had just found through Utah.

Thus, I became a Wobbly singer, too. I began to stand on a street corner on University Way with a sign beside me that read, "Songs of the Seattle General Strike of 1919." I mostly sang songs I learned from listening to Utah's cassette, plus some other IWW songs I found in various obscure collections of folk music.

It was a few years later that I first really discovered Utah Phillips, the songwriter. I had by this time immersed myself with great enthusiasm in the work of many contemporary performers in what gets called the "folk music scene," and had developed a keen appreciation for the varied and brilliant songwriting of Jim Page and others. Then, in 1991, I came across Utah's new cassette, *I've Got to Know*, and soon thereafter heard a copy of a much earlier recording, *Good Though*.

Whether he's recounting stories from his own experiences or those of others doesn't matter, for in the many hours Utah spent in his troubled youth talking with old, long-dead veterans of the rails and the IWW campaigns, a bridge from now to then was formed in him, in his pen and in his deep, resonant voice. In *Good Though*, I heard the distant past breathing full of life in Utah's own compositions, just as in his renditions of older songs.

In *I've Got To Know*, I heard an eloquent and current voice of opposition to the American Empire and the bombing of Iraq, rolled together seamlessly with the voices of deserters, draft dodgers, and tax resisters from the previous century.

In reference to the power of lying propaganda, a friend of mine used to say it takes ten minutes of truth to counteract 24 hours of lies. But upon first hearing Utah's song "Yellow Ribbon," it seemed to me that perhaps that ratio didn't give the power of truth enough credit, and that if the modern soldiers of the empire had a chance to hear Utah's monologues about his anguish after his time in the Army in Korea, or the breathtakingly simple depiction of life under the junta in El Salvador in his song "Rice and Beans," they would just have to quit the military.

Traveling in the same circles and putting out CDs on the same record label, it was fairly inevitable that Utah and I would meet eventually. The first time was several years ago behind the stage at the annual protest against the School of the Americas in Columbus, Georgia. I think I successfully avoided seeming too painfully star-struck. Utah was complaining to me earnestly about how he didn't know what to do at these protests, and didn't feel like he had good protest material. I think he did just fine, though I can't recall exactly what he did!

Utah lived in Nevada City, CA, and the last time I was there he came to the local radio station while I was on the air. This was soon after Katrina, and I remember singing my song "New Orleans," and Utah saying embarrassingly nice things. I was on tour with Norman Solomon, and we had done an event the night before. We all went over to a breakfast place after the radio show and talked. Actually, Utah did most of the talking, and I was pleasantly surprised to find that his use of mysterious hobo colloquialisms and frequent references to obscure historical characters in 20th century American anarchist history was something he did off stage as well as on.

For those of us who knew his music, whether from recordings or concerts; for those of us who knew Utah from his stories on or off the stage – whether we knew him as that human bridge to the radical labor movement of yesterday, or as the voice of modern-day hobos, or as that funky old guy that Ani DiFranco did a couple of CDs with – Utah Phillips will be remembered and treasured by many. He was undeniably a sort of musical-political-historical institution. He once said he was a rumor in his own time, and yet one person's rumor can be another's legend....

{David Rovics has been called "the musical voice of the progressive movement in the U.S." Find out how to arrange to have him play in your town, at your next peace rally, or anywhere else you can think of, at www.davidrovics.com.}

PEACE AND JUSTICE IN WORDS AND MUSIC: An interview with *emma's revolution*

*"If I can't dance, I don't want to be part of your revolution."
— Emma Goldman*

Dancing on the edge of folk and pop, there's a revolution in the air — *emma's revolution*, to be precise. They've been called "bold, profound, moving, hilarious, and transformative," creating sounds of passion in "deftly-turned phrases" and songs imbued with hope, warmth, and the "power and drive" to turn tears into laughter, and cynicism into action.

A motivating force in intimate concerts and mass demonstrations alike, and infused with inspiration from the historical legacy of music for social change, Pat Humphries and Sandy O create dynamic harmonies that are multiplied by the shared experience of myriad raised voices. Emma Goldman stood for everybody's right to beautiful, radiant things, and this powerful duo keep that spirit alive and well today.

Their song *If I Give Your Name* won Grand Prize in the John Lennon Songwriting Contest, and their music has been featured on NPR's "All Things Considered" and Pacifica Radio's "Democracy Now!" Their signature song *Peace, Salaam, Shalom* is sung around the world and has been called the "anthem of the anti-war movement." As Alice Walker, Pulitzer Prize winning author, recalls: "Across from the White House, we paused.... We were arrested several hours later, having sung *Peace, Salaam, Shalom* and *Give Peace a Chance* the entire time."

Randall Amster recently spoke with Pat and Sandy about their travels, how they stay inspired in these troubling times, and the legacy of their anthemic songs such as *Peace, Salaam, Shalom*:

RA: So where have you two been lately, and what sort of trouble have you been getting up to?

er: We were just in Vermont playing at an event that was completely solar-powered, which was great. People are really starting to understand that social and environmental issues are directly connected, that "peace and justice" is also about environmental sustainability. We can no longer overlook the full impacts of war, and how the costs, both economic and environmental, often fall upon the shoulders of the least powerful segments in society.



RA: Your music often inspires others; how do you stay inspired?

er: We stay inspired by staying involved, by getting our news from many different sources, and by being in direct contact with people who are making a difference. The wealth of creativity that movements call up in people always amazes us! And we in turn get to carry the news that there's a strong resistance out there, that people within and among communities are doing remarkable and ingenious things. In this way, we serve a "troubadour function" in bringing news from other locales and helping people connect.

RA: In that sense, tell me about the song *Peace, Salaam, Shalom* in particular — how is it sitting with you after all these years?

er: We wrote it right after 9-11, and sang it at the first peace rally in New York City after the attacks but before the invasion of Afghanistan; singing it broke through our despair and shouted down the voices calling for war. Over the years, the song has been sung all over the world: at peacekeeper trainings, in schools and churches and synagogues, and at the Women in Black International Gathering in Jerusalem. It's on a UNESCO website collecting peace songs, and has even been remixed into a dance version by a Russian musician! We've offered that song to anyone who wants to use it, and it has brought a sense of unity and possibility.

RA: So what's next for you, the musical "dynamic duo"?!?

er: We're playing at a festival sponsored by the Portuguese Communist Party, and we're writing a book about our songs and stories, which is fittingly titled *An Uprising of Hope!*

{To bring Pat & Sandy to your community, to purchase some incredible CDs, and to be part of this emerging revolution, visit them on the web at: www.emmasrevolution.com.}





Reviews

Gerald W. Schlabach (ed). *Just Policing, Not War: An Alternative Response to World Violence*. Liturgical Press, 2008, 256 pp.

In his recent edited volume titled *Just Policing, Not War: An Alternative Response to Global Violence* (Liturgical Press, 2007), Gerald W. Schlabach provides an invaluable resource for those of us in the peace and justice community struggling to respond nonviolently to modern conflicts. Schlabach notes how globalization makes us all neighbors, yet unrestrained globalization presents a new set of issues for those engaged in peace work: How do we respect difference while ensuring a safe, just, and tolerant society? Being responsible for and to each other, how do we achieve positive peace while simultaneously ensuring justice? Schlabach argues for *just policing*.

The foundation of “just policing” is our interconnectedness. *Just Policing* makes a case for a new approach to dealing with inter and intra-state conflicts. Failures such as Cambodia, Somalia, Rwanda, Srebrenica, and East Timor strongly imply that peacemaking intervention approaches based purely on military power are outdated and inadequate. Since the 1990s there has been a decline in inter-state violence, with ninety-five per cent of global violence today occurring intra-state. Yet, we often approach peacemaking using inter-state “balance of power” and “power monopoly” models.

Schlabach addresses these issues by focusing on *action*. It troubles me that peace activists can marginalize themselves through *inaction*. I believe nonviolence is a means, not an end. Confronted with injustice, we must act. Proponents of peace and justice now have a book that begins a dialogue regarding the reconciliation of nonviolence and direct action in the just war tradition. Indeed, many of my students privilege one way of thinking over the other, but peace and conflict are much too complex and nuanced for absolutist thought.

Just Policing, Not War is well written and easily engaged. The chapters are readily accessible by scholars, students, peace activists, and those with an interest in global conflict. Readers do not need a grounding in peace and conflict studies, nor do they need more than a general understanding of global affairs.

This book’s main strength is its multi-dimensional approach to peacemaking. The authors in this edited volume recognize peacemaking’s need to involve all levels of society. Just policing is not a top-down function; it enters conflict structures laterally. Currently, pacifist and just war thinking anchor peacemaking approaches. Is there a way these concepts can be reconciled? Schlabach argues there is a third way based on a presumption against violence relying on persuasion and not the gun, recognizing that “decisive power is social and political, not violent” (p.7). Suggested as a guiding principle is *shalom*, the Judeo-Christian concept of right relationships, focusing on how it works to achieve positive peace, i.e., justice not marginalized for the sake of peace. In this sense, the pursuit of justice is the focus of “just policing.”

Schlabach notes that just policing is community-linked and therefore accountable to it. Seeking the common good is its primary aim, and it has its roots in community policing and relationship building. As an intervention strategy, just policing seeks to overcome feelings of alienation felt by parties to a conflict, moving away from an us/them, dehumanizing paradigm.

One author discusses the relationship between just policing and just peacemaking theory, noting that the former advances the practice of *cooperative* conflict resolution, while the latter argues for “sustainable economic development [and the] advance of human rights, democracy, and religious liberty” (p. 50). Another notes how the search for positive peace guides just policing by promoting the “true peace of right relationships” (p. 112), advocating “restorative justice” through just policing to build a culture of peace. Extending the point, another chapter observes that a crime-fighting model of policing shares characteristics of a military approach, suggesting instead a policing model based on persuasion, not force.

Not simply a theoretical work, *Just Policing, Not War* includes some methodologies that peace workers can use immediately. One is the demilitarization of peacemaking forces, asserting that organizations engaged in just policing should replicate the “‘New Police’ of Metropolitan London” (p. 140). Implementing restorative justice is another method informing just policing, through efforts to establish “pilot projects in unarmed civilian-based defense” (p. 81). Militaries intervening in international and intra-national conflicts would act as “organizers and mobilizers of the broad civic participation needed to make societies unconquerable.”

Finally, lay and religious groups can work “under the radar of media attention” (pp. 203-204) to create *peacemaking institutions*. Peace workers at the grassroots level can adopt an *elicitive* approach to conflict work. Non-governmental organizations (NGOs), international bodies, global social change organizations, government agencies, and military forces could join together in a collaborative approach to peacemaking, impacting all levels of society simultaneously.

This edited work adds significantly to a growing sense that actions short of war are needed when confronting modern conflicts. Intra-state conflicts require interventions short of war to save lives and eliminate human rights violations and suffering, such as in Darfur. As a consequence, the West is becoming involved in internal state conflicts much more frequently since the collapse of the bi-polar world.

As peace activists, we cannot sit idly by while human rights violations occur; in an interconnected world, there are no innocent by-standers. But how does one favoring peace and nonviolence act? Just policing offers an intervention model that potentially allows those concerned with peace and justice to take concrete action, directly and nonviolently.

Tom Matyok teaches in the Conflict Analysis and Resolution program at the University of North Carolina at Greensboro.

“What makes us uncomfortable intellectually as well as practically is usually something that challenges our way of understanding and acting. The uncomfortable feeling is often an indication that creativity is at work in a way that makes us look at what we have ignored. Just Policing, Not War, makes me uncomfortable as a pacifist. But perhaps it is in the creative challenging even of what is dear to me—pacifism—that something new and wonderful can be born. The book is eminently worthwhile precisely in its challenge to the just war and the pacifist traditions.” — **Rene McGraw, St. John’s University**

“If September 11, 2001 was murder rather than war then we desperately need an account of what just policing might look like. Which means this book is extremely important. For here we have the beginnings of an exploration of what just policing might actually entail not only theoretically but also in practice. Not only are the war/pacifism investigated, but also the institutional questions surrounding international relations as well as what the Church must be if just policing is possible are explored in these essays. I cannot recommend this book highly enough for anyone concerned with issues of war and peace.” — **Stanley Hauerwas, Duke University**

“In proposing the concept of ‘just policing,’ this book breaks new ground in the long discussion between Christians committed to pacifism and those utilizing a ‘Just War’ framework. A focus on policing rather than on war responds to the need for order in society, which both sides would agree is necessary, while at the same time exemplifying the limitations to force that the just war theory calls for. ‘Just Policing’ also provides a fresh way to conceptualize possible responses in the current struggle against terrorism. Schlabach and his collaborators are to be commended for both their exploration of practical examples, and their underlying commitment to searching for common ground between ‘just war’ and pacifist Christians. Pacifists will find much to ponder here, as they seek ways to respond to the need for peace and order in the world without using violence.” — **Judy Zimmerman Herr, Mennonite Central Committee Peace Office**

Reviews

Tom Waltz and Nathan St. John. *Finding Peace*. IDW Publishing (Charlie Foxtrot Ent.), 2008, 136 pp.

For all the eloquent prose written over the centuries about getting away from spilling blood in war and finding peace from it, the reality is that conflict has been as much a part of the world as the changing seasons. Peaceful summer slips toward fall, followed by wintry storms of steel and blood that finally exhaust themselves to permit the rebirth of spring — and so life too goes on.

But in some places there seems only to be winter.

That's the country we see in *Finding Peace*, an illustrated anthology of war stories by Tom Waltz, author of the 2006 graphic war novel *Children of the Grave*. In his most recent work, Waltz is joined in the writing credits by Nathan St. John, who penned one of the stories and illustrated all of them.

This is not *Sgt. Fury and His Howling Commandos* or even *Our Army at War*. Those traditional comics, even when showing the horrors and injustice of war, generally placed events in a broader context that showed something larger was going on and that peace eventually would come.

In one important way it's not even like Waltz's *Children of the Grave*, though a blind cycle of violence that constantly feeds on itself is at the core of both Waltz's stories. But while *Children* attempted to offer an explanation for the chain of violence — and even a chance for atonement — there is none of that in *Finding Peace*, despite its hopeful title.

"To me it's always about this," Waltz told Military.com. "This whole idea that we have these old animosities that we can't get past. And until we get past them, nothing's going to get solved. It's not going to get better. It'll continue to be the status quo or get worse."

"It's the same with Israel and a lot of the Muslims states, Christians and the Muslims," Waltz continued. "In our stories, we can never name the country because it could be in Africa. Or this could be in Bosnia, or it could be happening in Iraq ... everybody has old hatreds and they don't want to get past them."

What's left for the participants — whether peacekeeper or civilian caught in the crossfires and ancient hatreds — is to find peace in small doses, where they can, however they can.

The book begins with one Private First Class Jones — an American Marine assigned to a multi-national peace-keeping force in a never-identified country —

recalling the craziness of being caught between rival factions protesting each other in the war-ravaged city. Both sides railed about past injustices inflicted on them by the other side, each group thinking the other got the better deal when the city was divided by peacekeepers to end the bloodshed.

The frustrations pile on as the stories — told in reverse chronological order — unfold: a French peacekeeper shot through the throat; pulling security around a mass grave being exhumed by a UN-NATO team; reading a letter from a civilian back home that assumes cramming for exams is tougher than "playing soldier;" sitting in a cramped bunker, in full chemical warfare gear, waiting for a scud that may or may not land nearby; and hearing in the silence the slightest of sobs from a normally tough-as-nails female Marine NCO who left a husband and two kids behind in the U.S.

The last story, written by St. John, is about a young girl sent to live in the safety of a convent in the city after her family and home are shattered by the factional fighting that took place before the peacekeepers arrived. She finds there are no safe havens, however.

There's an authenticity that comes with Waltz's war stories, owed to his personal experience as a Marine during the first Gulf War and, after that, as an Army National Guard MP. For that reason he can "get it right" in both grunt and gear — his soldiers and Marines talk and look like their real-life namesakes.

In terms of the imagery, that may not be as apparent this time around as in *Children of the Grave* because St. John is a different kind of artist. Where *Grave* artist Casey Maloney rendered more detailed images using pen and ink, St. John goes for the rougher look that comes with charcoal. Professor William Forstchen, a military historian at Montreat College in North Carolina who penned an introduction to *Finding Peace*, wrote that St. John's work recalls the combat art that came out of the Civil War, where charcoal sketches were made hurriedly and sometimes under fire.

St. John, who in his day job is an architect working in London, told Military.com that the Civil War connection is coincidental, "though not surprising, given the use of charcoal in this manner. I had studied Goya's sketches in the past and found this looser style of drawing to be tremendously effective in conveying movement and emotion," he said in an email.

Waltz hits the right tone in his narratives. They read like letters home, without over-the-top descriptions of combat or heroic dialogue that might have come out of the pen of someone with no real war — or at least military — experience. Hollywood, Waltz says, routinely emphasizes "the big, dramatic, post-traumatic" experience of combat.

"I'm not trying to discount any of those types of things," he said, "but they always want to make everybody seem as if they're never going to get past [what happens], when the reality is the majority do. They talk to you matter-of-factly, saying 'this is my job and this is what happened.' — It's not any less dramatic, and sometimes they just need to talk about it. They don't need to cry about it, they don't need to scream about it."

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PJSA Job Board

PROFESSOR OF PEACE STUDIES

Institution: University of Notre Dame

Department: The Kroc Institute for International Peace Studies

Website: www.kroc.nd.edu

Position Description: Applications are invited for a tenured or tenure-track faculty position in Peace Studies. Rank, specialty, and academic discipline are open; the Institute seeks candidates with strong commitments to peace research and Institute programs in peacebuilding. The Institute is interested in the relationship of peace studies to culture and religion, to globalization and economic development, to peacebuilding strategies and practices, and to global norms and institutions.

Application Deadline: 10/15/2008

Application Materials: Please submit a curriculum vitae, a cover letter describing your experience relevant to peace studies, a writing sample, and three letters of reference to: Robert C. Johansen, Peace Studies Search, Kroc Institute for International Peace Studies, University of Notre Dame, Notre Dame, Indiana 46556 U.S.A.

DIRECTOR OF PROGRAMS WITH THE ALBERT SCHWEITZER INSTITUTE

Institution: Quinnipiac University (CT)

Department: Albert Schweitzer Institute

Website: www.careers.quinnipiac.edu

Position Description: Plan and Implement Programs for the Albert Schweitzer Institute with an emphasis on working with QU students and student organizations such as the

Albert Schweitzer Club, Roots and Shoots, Amnesty International, and so on. Responsible for developing and maintaining a Schweitzer Institute blog and coordinating the humanitarian trips to Nicaragua, Barbados, and other parts of the world.

Application Deadline: Until filled.

Application Requirements: Bachelors degree (Master's preferred); experience working and/or living in other countries; ability to demonstrate strong organizational skills and comfort in working with other cultures and young people; a commitment to working to achieve peace and a familiarity with the ideas of Albert Schweitzer; basic ability to speak Spanish (preferred); a few years of work experience in a position working with people from other cultures (preferred).

FACULTY: INTERNATIONAL RELATIONS AND POLITICAL SCIENCE

Institution: Webster University

Department: History/Politics and International Relations

Start Date: August 2009

Website: www.webster.edu

Position Description: Webster University seeks a broadly educated political scientist able to teach a balanced load between American Politics and International Relations. Position begins August 2009, anticipated rank is assistant professor, doctorate preferred. The preferred subfields in American Politics are: parties, elections, voting behavior, public opinion, or public policy. Possible fields in International Relations include: security, peace studies, human rights, and conflict resolution. The success-

ful candidate will also teach an undergraduate methods course in political science. Candidates should demonstrate a commitment to excellence in teaching.

Application Deadline: Until filled.

Application Materials: Applicants should forward letter of interest, resume, and reference list. Mail materials to Faculty Search, History/Politics and International Relations Department, Webster University, 470 East Lockwood, St. Louis, Missouri 63119-3194.

PROGRAM COORDINATOR: SOCIAL JUSTICE

Institution: Chapman University

Department: Student L.E.A.D. Center

Website: www.chapman.edu

Position Description: The Office of Social Justice is committed to: identity exploration, cultural exploration and celebration, oppression awareness training, anti-discrimination coalition-building, justice activism, passive education, leadership development, community building & campus outreach, applied learning, intercultural immersion, and ecological research. Coordinator is responsible for daily functions and oversight of the Office, including: vision, goals, values, and learning objectives; support and training; educational opportunities; program budget.

Application Deadline: Until filled.

Application Materials: Send letter of application; resume; salary history; and the names, addresses, phone numbers, and e-mail addresses of three job-related references to: Human Resources, Chapman University, One University Drive, Orange, CA 92866. More info: hutchiso@chapman.edu.



peacebuttons.info
some things are black and white

This Week In History 

A publication of: peacebuttons.info



A single picture can be worth a thousand words, or – in this case from alongside a roadway in rural Ohio – three really good ones...

Announcements

Nonviolent Change

Nonviolent Change, Journal of the Research/Action Team on Nonviolent Large Systems Change, an inter-organizational project of the Organization Development Institute, helps to network the peace community: providing dialoguing, exchanges of ideas, articles, reviews, reports and announcements of the activities of peace related groups and meetings, reviews of world developments relating to nonviolent change and resource information concerning the development of human relations on the basis of mutual respect. *NCJ* is on the web at: <http://mypage.iu.edu/~ssachs/>. To be notified by E-mail when new issues are posted, send a request to be added to the *NCJ* notification E-mail list to Steve Sachs at: ssachs@earthlink.net. Issues are usually posted: Fall, in late September or October; Winter, in January or early February; Spring in mid-March to end of April. *Nonviolent Change*, invites articles, commentaries, reviews, news and announcements relating to practical ways of getting to peace within and between communities. Articles can be very short, or can run up to 4000 words. Please send all submissions and requests for information to Coordinating Editor Steve Sachs at ssachs@earthlink.net.



Search for Peace with GoodSearch

How can you search the Internet with a fantastic search engine AND donate to peace? Use GoodSearch and PJSA will receive money each time you look for information online. Simply go to www.goodsearch.com, and in the bar that asks "Who do you GoodSearch for?" type in "PJSA" or "Peace and Justice Studies Association." We will receive funds for

Peace Review

a Journal of Social Justice

Peace Review is a quarterly, multidisciplinary, transnational journal of research and analysis, focusing on the current issues and controversies that underlie the promotion of a more peaceful world. Social progress requires, among other things, sustained intellectual work, which should be pragmatic as well as analytical. The results of that work should be ingrained into everyday culture and political discourse. The editor defines peace research very broadly to include peace, human rights, development, ecology, culture and related issues. The task of the journal is to present the results of this research and thinking in short, accessible and substantive essays. We invite you to our website for upcoming issue themes, submission guidelines, and archived issues. Website: www.usfca.edu/peacereview/PRHome.html. Submissions can be sent to Rob Elias, Peace Review, University of San Francisco, San Francisco, CA 94117 USA, or peacereview@usfca.edu.

Want Peace Review delivered to you? Subscription rate for PJSA members is only US \$30!!

our peace work each time you use this free service. (Bookmark the page and you will only need to type in your selection once; from then on, PJSA will be there each time you search.) Please share this information with your friends, students, and others interested in peacemaking. Let's raise \$5000 this year simply by "searching for peace!"



Guides to Scholarships, Careers and Jobs in Conflict Resolution and Related Fields

As part of the Peace and Collaborative Development Network, several free guides to careers, internships and scholarships have been developed. You're encouraged to review the guides and suggest additional resources.

The guides include:

- * Guide to Internships
- * Guide to Career and Scholarship Resources
- * Guide to Academic Jobs in Conflict Resolution and Related Fields
- * Guide to Scholarships and Fellowships in Conflict Resolution and Related Fields

The guides are located at internationalpeaceandconflict.org.



2009 Contemplative Practices Fellowships

Sponsored by the Center for Contemplative Mind in Society (www.contemplativemind.org), these fellowships seek to restore and renew the contribution that contemplative practices can make to the life of teaching, learning, and scholarship. At the heart of the program is the belief that pedagogical and intellectual benefits can be discovered by bringing contemplative practice into the academy, and that contemplative awareness can help create a more just, compassionate, and reflective society. Contemplative practices can help develop greater balance, calm, empathy, improved focus and concentration, and enhanced creativity. Fellowships for the 2009-10 academic year are offered for the development of courses that employ contemplative practices to address issues of social conflict and injustice, the amelioration of suffering, and the promotion of peace. Deadline: November 15, 2008. Amount: up to \$10,000. Tenure: Summer 2009 or one semester of the 2009-10 academic year.



Agape Foundation 4th Annual Peace Prize

The fourth annual Agape Foundation Peace Prize recognizes established and emerging Northern California peacemakers. Prizes will be awarded at a special festive ceremony at the prestigious and historic Green Room in San Francisco on Thursday, September 18, 2008. September 21 marks the International Day of Peace. For info: nicole@agapefdn.org.



Book Proposals Wanted: Peace Education Series

The Information Age Publishing Group has authorized Jing Lin, Edward J. Brantmeier, and Ian Harris to be the editors of a Book Series on Peace Education. They welcome you to submit your book proposal. Please contact jinglin@umd.edu or imh@uwm.edu for more information.



THE LATE ADDITION: *JOB POSTINGS*

EXECUTIVE DIRECTOR

Institution: Peace X Peace is an international women-led organization that connects women over the internet to promote dialogue and peaceful resolution of conflict and to support actions that improve the status of women and families. Peace X Peace uses circle principles of communication and seeks to foster alliances with other like-minded groups.

Website: www.peacexpeace.org

Position Description: As Executive Director of this dynamic organization, you will work closely with the Board of Directors and key staff to implement programs, outreach activities, and strategies for exponential growth. You will inspire and manage team-building for maximum effectiveness, efficiency, creativity, and happiness. You will oversee fundraising activities and the implementation of objectives within budget. Along with the Chair of the Board, you will act as the face of the organization.

Qualifications: Advanced degree in organizational management and/or more than five years of hands-on experience in non-profit organization and management; organizational, communication, teambuilding, and management talents; effectiveness in fundraising; understanding of, and expertise in, non-hierarchical social and organizational structures; background in internet-based technologies and management information systems; multiple languages and public speaking skills are a plus.

Application Deadline: Until filled.

To apply: Visit the website.

THE LATE ADDITION: *ANNOUNCEMENTS*

Call for Papers and Proposals

The School of Communication Studies at James Madison University invites undergraduate students to present their research at the 2009 International Undergraduate Research Conference on Conflict Transformation. The Conference will take place on April 15-16. Call for Papers: Conflict transformation is a concept that has been advanced by a number of scholars from a variety of disciplines. Insights are sought from young scholars from such diverse disciplines as conflict studies, communication studies, peace studies, social psychology, anthropology, sociology, religion, philosophy, and political science. We invite theoretical, critical and/or empirical papers on a broad range of topics for presentation in traditional panel format. Papers must be authored by one or more undergraduate students. Maximum length is 25 pages, double-spaced. Please submit your paper, with 100-word abstract, electronically to Dorothy J. Della Noce, Conference Chair, at dellandj@jmu.edu for review. Undergraduate research projects suitable for poster presentation in an interesting, engaging visual format are also encouraged. Papers and poster proposals must be received no later than Monday, December 1, 2008. Authors will be notified of acceptance via email. The top student paper will be published in *Conflict Resolution Quarterly*, and there is a \$100 dollar award presented to the top three papers at the conference.

Journal of **Peace Education** (JPE)

Sponsored by the Peace Education Commission (PEC) of the International Peace Research Association and published by Routledge/Taylor and Francis, the *Journal of Peace Education* is committed to furthering original research on peace education, theory, curriculum, and pedagogy. It understands peace education as education for the achievement of a nonviolent, ecologically sustainable, just and participatory society, and publishes articles related to the goals of the journal which explore the link between theories, research and practices in peace education in varied educational and cultural settings, and which aim to address the needs and interests of researchers, activists, policy-makers and practitioners in the field.

Submissions to the JPE should be sent to the editor Dr. Jeannie Lum at jlum@hawaii.edu. To view an online sample copy of the journal and for instructions to authors go to: www.informaworld.com/jpe. You are also invited to subscribe to the JPE. For information about special subscription offers, visit www.informaworld.com/jpe

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Events Calendar

September 17-19, 2008 — CONFERENCE:
International Conference on Media, War, and Conflict Resolution
 Hosted by Bowling Green State University School of Communication Studies and Peace & Conflict Studies Program
 Bowling Green, Ohio, USA
scs.bgsu.edu/mwcrConf/index.php

This conference explores the relationships among media, war, and conflict resolution. Featured speakers include Richard Rhodes, Chris Hedges, and Robert Parry.

September 26-28, 2008 — CONFERENCE:
Critical Resistance 10
 Hosted by Critical Resistance, Oakland, CA
www.criticalresistance.org

The movement to eliminate the "prison-industrial complex" has faced tremendous challenges, from rising levels of imprisonment to the USAPATRIOT Act and the Military Commissions Act. Meanwhile, US-led wars continue to ravage communities around the globe. We have witnessed the increased repression and criminalization of immigrants, people of color, young people, and queer communities. Through workshops, skill shares, performances, action, reflection and celebration, CR10 aims to reunite our voices, reinvigorate our collective refusal to be silenced and strengthen our collective will to build a world without walls.

October 2-5, 2008 — CONFERENCE:
NURTURING A CANADIAN CULTURE OF PEACE: A SYMPOSIUM
 Hosted by the Canadian Culture of Peace Program
 Hamilton, Ontario
www.cultureofpeace.ca

You are invited to attend a Symposium this coming October to share ideas and re-energize the Culture of Peace initiative wherever you live for at least another decade.

October 3-6, 2008 — CONFERENCE:
THE PERSISTENT POWER OF SOCIALIST FEMINISM
 Hosted by Radical Women, San Francisco, CA
www.radicalwomen.org

Speakers from Central America, China, Australia and the U.S., plus interactive workshops. Discussions about building independent grassroots movements for revolutionary change; the role of women of color and immigrants in forging labor solidarity; multi-racial organizing; youth and queer leadership. Women's Building, San Francisco. Daily registration \$15; students/low income \$7.50.

October 12-14, 2008 — CONFERENCE:
Re-Imagining Leadership for a Hope-Filled Future: Partnering Religious and Civic Communities
 Hosted by the Candler School of Theology, Atlanta, GA
ecorrie@emory.edu

Our keynote speakers include Mrs. Marian Wright Edelman, President, Children's Defense Fund; Dr. Eboo Patel, Executive Director, Interfaith Youth Core; and Rev. Richard Cizik, Vice President, National Association of Evangelicals.

October 17-18, 2008 — CONFERENCE:
5th Annual Gandhi-King Conference on Peacemaking
 Hosted by Christian Brothers University, Memphis, TN
www.gandhikingconference.org

Plenary speakers include Amy Goodman, Father Roy Bourgeois, Rev. Lennox Yearwood, Ruby Nell Sales, and Michael Nagler.

November 7-9, 2008 — CONFERENCE:
SUNY SOCIAL JUSTICE
 Hosted by SUNY Activists, Binghamton, NY
www.sunysocialjustice.org

A staging ground for students, organizers, activists, and allies to build a united movement across diverse communities for solidarity

and social change. Budget cuts and privatization close doors to public higher education, but the state's prison system drains away funds into an ever-expanding industrial complex. As more young people of color enter penitentiaries than enroll in the SUNY system, campuses reap the benefits of forced prison labor. As educators and students fight to be heard, the state suffocates the power of unions to organize and negotiate. And as endless wars rage overseas, vital resources are wrested from communities back home. Drawing upon the rich history of student participation in struggles for social change, we will gather to build new movements for justice. Join us for a weekend of organizing, learning, networking, and connecting, featuring workshops, strategy-sessions, discussions and a keynote address by people's historian Howard Zinn.

November 21-23, 2008 — CONFERENCE:
Seventh Annual Conference on Peace Education: What Can I Do for Peace? Engaged Citizenship for the Sustainable Future
 Hosted by Canadian Centres for Teaching Peace with the McMaster Centre for Peace Studies, Ontario, Canada
<http://www.peace-education.ca/pec/>

The conference seeks to highlight those who have integrated the values, skills, and knowledge of nonviolent social change into their lives and to inspire and engage with those who have the desire to bring peace education into their work, interests, and lives.

May 26-31, 2009 — CONFERENCE:
WORLD PEACE CONFERENCE
 Hosted by Taos Peace House, Taos, NM
www.taospeacehouse.org/world_peace_conference.html

We are calling for proposals for workshops, lectures, concerts, theater, dance, art, film, poetry, and campaigns. You can help create a strategy to end war, poverty, and disrespect for the earth. We are bringing world leaders, peace activists, authors, artists, visionaries, musicians, and experts from around the world together to implement a campaign and strategy of action. Peace will remain out of reach if we fail to build a strategy that respects diversity of cultures, political ideas, religions, and backgrounds, and at the same time provides water, food, clothing, housing, energy, education, and healthcare to everyone. Defense Attorney Lynne Stewart, former Pentagon planner and president of Planning For Peace John Fair, and author of a pioneering book on democratic process C.T. Lawrence Butler, are among the first to agree to participate.

June 2009 (dates TBA) — SPECIAL EVENT:
GLOBAL PEACE CONCERT AND CONFERENCE
 Hosted by Global Peace Concert, Philadelphia, PA
www.globalpeaceconcert.com

A benefit concert including peace related family friendly events. The week will kick off with a Global Peace Conference featuring world renowned peace leaders. There will be an Arts and Crafts Peace Village, as well as a separately located, self contained Children's Peace Village featuring children's related peace activities, entertainment, rides, booths, food and beverages. We will also be building in Philadelphia a home/wing to an existing women and children's abuse Charity Organization. We will also be supporting national and global organizations that nourish basic human rights, nonviolence, world peace, animal welfare and environmental awareness. With the unselfish support of hundreds of volunteers, musicians, artists, and celebrities, we are creating an example and a commitment toward world peace and the raising of global consciousness for human rights for all the people of the world.

July 23-29, 2009 — CONFERENCE:
Dialogue among Cultures: Peace, Justice and Harmony
 ISUD Eighth World Congress
 Hosted by: Int'l Society for Universal Dialogue, Beijing, China
www.isud.org

The ISUD is an international association of philosophers devoted to promoting discussion on such fundamental issues as world peace, social justice, human rights, and interrelations of diverse cultures.

Peace and Justice Studies Association: Our Partnerships



In 2005, BCA entered into a partnership with PJSA to promote peace and justice through education, research and action and to engage students, faculty, and college and university staff members in international programs focused on peace, justice and other issues of mutual concern.

Through this partnership, PJSA Institutional members' students and PJSA student members will receive special consideration for BCA's distinctive educational programs all over the world. BCA will waive application fees for peace studies students from PJSA member institutions who want to attend BCA peace and justice studies programs abroad.

For more information about BCA or applying to a BCA study abroad program, e-mail BCA at inquiry@BCAabroad.org or visit the BCA website at www.BCAabroad.org.



Since April 2005, PJSA and the Higher Education Consortium for Urban Affairs (HECUA) have been working together to provide opportunities for students to participate in academically rigorous, experiential learning programs focused on social justice and social change. Undergraduate students enrolled at PJSA member institutions receive special benefits when they enroll in HECUA study away programs: a discount of \$400 on the non-consortium fees for semester programs, and a discount of \$100 on the non-consortium fees for short programs. Also, all PJSA members receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors.

Created in 1971, HECUA is a consortium of seventeen colleges, universities and associations cooperating to provide interdisciplinary, community-based learning, and to foster and practice education for social justice and civic engagement. HECUA programs are available in US and international sites of activity that provide dynamic contexts for integrated learning and collaborative action, and where students can discover their roles in creating just, equitable and sustainable societies. Program sites include Ecuador, Northern Ireland, Bangladesh, Norway and Minnesota and the southern U.S. There is a strong internship component in all semester programs, and theory and practice are carefully integrated. Complete program descriptions, program documentation and application materials are available at <http://www.hecua.org>.

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