

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



REFLECTIONS ON SECURITY

PEACE, JUSTICE, AND WELLBEING IN TROUBLED TIMES

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News, views, visions, and strategies for attaining peace, health, and security!

**TRIBUTE-ELISE BOULDING
IN SEARCH OF SECURITY
REFUSING TO BE ENEMIES
BORDER INSECURITIES**

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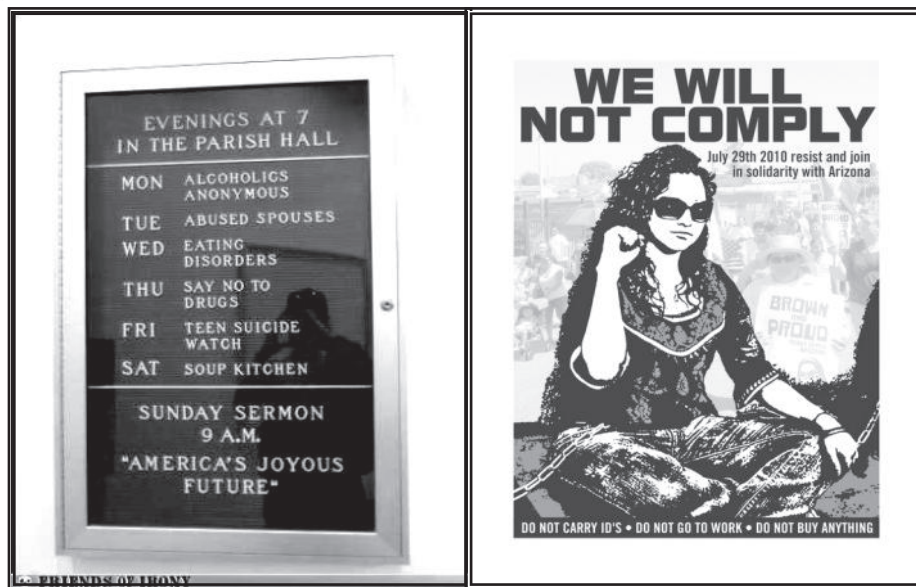
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PJSA

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 peace-building, 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.

<p>The Peace Chronicle</p> <p>.....</p> <p>Editor: Randall Amster</p> <p>Design Template: Shannon Wills</p>	<p><i>The Peace Chronicle</i> is published by PJSA three times a year, and is circulated to current and potential members. The <i>Chronicle</i> 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.</p> <p>To submit an article or announcement to <i>The Peace Chronicle</i>, or to inquire about advertising or networking opportunities, please contact the PJSA at info@PeaceJusticeStudies.org.</p>
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A Letter from the Co-Chair ...

Dear colleagues,

Question for today: Can Wikileaks help restore American democracy?

I have been reflecting lately on the wise words of the late Norman Cousins: "No one knows enough to be a pessimist." Two things have happened in only the past few weeks that look like a breakthrough if we are clever enough to exploit it: a searing report in the *Washington Post* about our bloated "national security" apparatus that was bad enough before 9/11 but is now grotesquely wasteful, out of control and dysfunctional; closely followed by a Wikileaks release of some 92,000 on-the-ground documents of the war in Afghanistan, hailed as the most important disclosure of its kind since Daniel Ellsberg released the Pentagon Papers in 1971.

That precedent should remind us, though, that to expose the dysfunctions of the war system is not the same as fixing them. To fix them we need to raise up an alternative, and to raise up a credible alternative at this time in history we need to dig deep into the prevailing concept of "security" itself. We will never be secure by breaking connections, emphasizing differences, and trying to rely on "threat power" to forestall the inevitable result.

Wikileaks, priceless as it is, will not restore American democracy by itself, but it is a valuable tool for those trying to advance a new paradigm of peace and justice.



How timely, then, that on October 1st and 2nd (Gandhi's birthday) this year we will be having lively discussions on the very topic of "Building Bridges, Crossing Borders: Gender, Identity, and Security in the Search for Peace." In case you didn't recognize it, that's the title of our first conference on Canadian soil (talk about crossing borders), specifically in Winnipeg. I very much hope to see you there!

Oh, and if you need more fuel for your optimism consider this: that for the first time in the 60-year conflict that is Israel-Palestine, we have nonviolent action mobilized both inside the territories (Budrus, Bil'in, etc.) and from the international community (aka, the flotilla). Let's talk about that, too, as we explore what it means to strive for "security" during these seemingly insecure times.

Your devoted co-chair,

Michael Nagler

CONGRATULATIONS TO OUR 2010 STUDENT AWARDEES

Graduate Winner: Maya Eichler, Ph.D., York University; Advisor: Sandra Whitworth; Title: "Militarized Masculinity in Post-Soviet Russia: A Gendered Analysis of State and Society in the Context of the Chechen Wars"

This dissertation brings together the study of gender, militarization, and post-communist-transformation. It applies the concept of "militarized masculinity" developed by feminist scholars of International Relations to a critical examination of conscription and war in post-Soviet Russia—underscoring the need to investigate how masculinity and the military become linked, rather than assume that men are essentially militaristic. This study explores the impact of state, military, and societal actors as well as the post-communist transformation and Chechen wars on notions of militarized masculinity in Russia. The project draws on interviews conducted with Russian draft evaders, soldiers' mothers, activists, and veterans in 2006. The Russian case demonstrates a number of things that have broader significance for the study of International Relations. First, gender is central to states' conscription policy and ability to wage war. Second, socio-economic changes profoundly affect the link between masculinity and the military. Third, there is no straightforward connection between men and militarism, and between women and anti-militarism. Finally, the analysis reveals numerous contradictions in militarized masculinity at the level of the state, military, society, and the individual in post-Soviet Russia. These contradictions paint a complex picture of de- and remilitarization, in which gender is part of the terrain on which militarization is both achieved and contested.

Current Activities: Maya was a Hayward R. Alker Postdoctoral Fellow on GlobalGender Issues at the Center for International Studies at USC, 2009-10. Starting September 2010, she will hold the Gender and International Security Postdoc at the Belfer Center and the Women and Public Policy Program at Harvard.

Undergraduate Winner: Emily Watkins, B.A., Brandeis University; Advisor: Gordon Fellman; Title: "On the Border of Fire: Origins of the National Religious Settler Movement in Israel"

For nearly 1800 years, Orthodox Jewish law governed home and synagogue life, but had little to say about politics. Orthodox Jews were only marginally involved in the creation of the state of Israel and many even opposed creating a Jewish state. Yet just 19 years later, a new political movement arose within orthodoxy: the settler movement. For the first time, rabbis preached that God has a political agenda—Jews should own, control, and live in the biblical lands of Gaza, Judaea and Samaria (the West Bank). Religious Jews began moving to these areas, with or without the Israeli government's approval, and the movement gained momentum to the point that it is now considered a central part of mainstream Orthodox Jewish identity, even among most religious Jews not living in settlements. Why did religious Judaism undergo this dramatic change in identity? Traveling to the West Bank and interviewing 13 settlers. I looked not for what they believed, but for why they believed and how they grew to develop and adopt those beliefs. This study concludes that the settler movement is a result of the trauma of the Holocaust, which destroyed European Jewry and with it European religious Jewish identity. Not only were survivors robbed of the shtetl life that had defined them for so long, but they also felt intense shame and fear. Fear transformed into anger and a will to recreate themselves as strong, muscular, and determined people fighting for God and His chosen people. Settlement gave them a project through which to express this new identity. Thus, the religious settler identity emerged.

Current Activities: This fall, Emily will be working on an M.A. in Sociology at Brandeis. Her long term goal is to teach, so she will be applying to Ph.D. programs this fall. She spent a year in Israel between high school and college, which gave her the experience and the tools to do this research. Her academic interests include religion, political movements, trauma, racism, and Israel.



Announcing our 2010 conference...

BUILDING BRIDGES, CROSSING BORDERS

Gender, Identity, and Security in the Search for Peace

The Peace and Justice Studies Association

in partnership with Menno Simons College and The Global College

invites you to our annual conference

October 1-2, 2010

MENNO SIMONS COLLEGE and THE GLOBAL COLLEGE

Winnipeg, Manitoba, Canada

*Open to all academics, activists, students, artists,
educators, practitioners, and peace professionals*

Announcing a conference jointly sponsored by the PJSA, Canadian Mennonite University's Menno Simons College, and the University of Winnipeg Global College. This year's conference theme is *Building Bridges, Crossing Borders: Gender, Identity, and Security in the Search for Peace*. Our conference will be held on the campuses of both Canadian Mennonite University and the University of Winnipeg in downtown Winnipeg, Manitoba, Canada on October 1-2, 2010, which marks the 10th anniversary of United Nations Security Council Resolution 1325 on Women, Peace, and Security and the 150th birth anniversary of Jane Addams.

This year marks the first time that the PJSA will hold its annual meeting in Canada. A number of organizations and institutions in Winnipeg are working together to make what we believe will be an exciting conference. Winnipeg, as you will find out, has an exceptionally dynamic array of programs working on peace and justice issues. Our hosts have been working tirelessly to develop a dynamic and impressive program, including a Youth Summit that will run parallel to the conference, interactive sessions with local peacemakers, and a truly impressive array of keynote and plenary speakers including: Cynthia Enloe, Marilou McPhedran, Chief Ovide Mercredi, Catherine Morris, Carolyn Nordstrom, Sherene Razack, Betty Reardon, and Sandra Whitworth.

Late proposal submissions will be considered and placed as space permits. Conference registration continues up to and including the dates of the conference. Information regarding registration, proposals, schedule of events, travel and lodging, is online at: www.peacejusticestudies.org/conference.

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

WE LOOK FORWARD TO SEEING YOU IN WINNIPEG!

PJSA CONNECTIONS: REPORT FROM IPRA 2010

To the Land of Oz!

The most striking aspect of being in Australia for the International Peace Research Association conference was the acknowledgment of the original people, indigenous Australians of many nations and tribes. Virtually all Australian events and speakers began with some form of recognizing that “the land on which are” was inhabited first by other people. Some of those acknowledgments were lengthy and some were concise. All felt sincere and all struck a deep chord in all of us who have worked for indigenous rights wherever we are from, whatever tribe from which we may originate. I vowed that I would begin my classes that way in Fall 2010. I’m sure many others made similar Promises to Self. It was noteworthy. A million Australians demonstrated for this. Before the conference officially opened, a number of us took a ferry with gracious indigenous Australians to an island in the harbor where we learned a bit about their culture, their aspirations, and even a few steps of some of their dances.

The conference was remarkable, both cultural and academic, and on a beautiful University of Sydney campus in a world-class city. Touring the Circular Quay, the Opera House, the Botanical Gardens, and taking ferries to the many hidden bays and islands—even up the Parramatta River—were daily wonders. We stayed in a backpackers’ hostel, which was exciting.

Memorials for Elise Boulding and John Burton were memorable and quite rich in the recall of their lives as pioneers in our field. My two personal favorite moments began when Birgit Brock Utne’s eulogy to Elise noted that in one of her languages, Swahili, the two words for being

dead were distinct. The first was the death of someone whose name and influence lives, and the second comes when the name and influence are extinguished. Birgit predicted Elise’s form will be the former, gone but still with us. The other was when Johan Galtung predicted the dissolution and collapse of the American empire. Of course, his 2009 book on that topic is another of his fascinating studies, but in this case, at the conference, he got playful and said, “I can predict the date. October 24, 2020. I’ll be 90 that day and I’ll be in better health than the United States empire.”

There were many remarkable presentations by peace scholars from all over the world.

I am your faithful Peace and Justice Studies Association liaison to IPRA. This means I’m on the Governing Council, as are PJSA members Carolyn Stephenson, Linda Groff, Elavie Ndura-Ouédraogo and Kurt Schock. Nothing happened the first two years I was on (2008-2010), but we are already quite active since the new Secretaries General—Katsuya Kodama and Jake Lynch—have encouraged and asked us to be involved. My experience on the PJSA board through our vicissitudes and our comeback, and my experience as co-chair and as conference host are helpful in some small ways to the IPRA council, so I am passing along my thanks to all of you who have taught me so much.

While it is not certain quite yet, it seems the next IPRA conference is likely to be in Japan. We are already looking forward to it.

—Tom Hastings, PJSA Board Member and IPRA Liaison



PJSA NEWS AND NOTES

SUPPORT THE PJSA: PLEASE DONATE TODAY ... OR TOMORROW!

Like many nonprofits, the PJSA has been challenged to maintain the resources necessary for the business of providing professional opportunities and support for our members. Make no mistake: we are committed to you and the work that you do in the world, and have no plans of vanishing any time soon! Yet we have been seeing increased costs for materials, mailings, and operating needs including technology and financial management.

We know that, like us, you are most likely engaged in the very LUCRATIVE pursuit of peace in a world replete with

challenges! Indeed, many of us are similarly situated in terms of finding our rewards in nonmonetary measures. It is in this spirit that we desire to be more than merely a professional association. The PJSA strives to be a resource center, gathering point, networking opportunity, and — perhaps most important — a **community**.

Our members are the lifeblood and *raison d’être* for the PJSA. Please help with a gift today, or recruit a new member tomorrow! Consider leaving a legacy to support the work of peace. And continuing participating in this effort.

CONNECTING WITH THE PJSA

FOLLOW THE PJSA NOW ON TWITTER...

Stay up-to-the-minute with news and events: @PJSAtweets

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THE DIRECTOR'S CUT: "RESPECT IMMIGRANTS, DEPORT BP"

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



My family and I joined tens of thousands in the streets of Phoenix in May to march against Arizona's anti-immigrant law, SB 1070, and for the human rights of all people regardless of legal status. The crowd was ethnically diverse, filled with righteous indignation, creatively colorful, and utterly without the fear that has plagued them for years. It was a remarkable demonstration at a critical time, and I am more convinced than ever of the basic decency and common humanity of those being demonized by some factions as criminals and undesirables.

The signs and chants were telling in their essential tragicomedy. "Undocumented and Unafraid." "We've read the law, and it sucks." "Don't separate my family" (held by a small child). "Somos Arizona, No Nazizona." "1070 = 1984." And of course, "Si se puede." Politics aside, this rally served as a powerful reminder that behind the abstractions of debate there are real people struggling for dignity, survival, and respect.

It was also clear how much these communities add to the larger culture. "I pay taxes, and you treat me like this?" said one marcher. Notwithstanding rightwing rhetoric about lost jobs and drains on social services, immigrants actually contribute to the economy of the nation (and this region in particular) on many levels, creating a net surplus according to most studies. Moreover, crime rates among immigrants are actually on par with or even lower than national averages, again despite the bogus claims of moral entrepreneurs who seek to incite public fears and antipathies for their own purposes.

One remarkable aspect here is the manner in which the obvious inanity of Arizona's recent laws targeting immigrants, ethnic studies programs, and even teachers with accents has served to galvanize public outrage and mobilize people to activism. As a practical matter, it may well be that SB 1070 in particular does little to change the realities of daily life experienced by Latinos here; episodes of racial profiling and raids on communities have been the norm, and the new law just makes evident what has been common practice for years. But symbolically, the Orwellian nature of Arizona's dalliances has touched a nerve worldwide, and in the process has awakened a sleeping giant made up of multitudes with nothing left to lose but their chains.

Funny thing: with all the talk about immigrants and their purported impacts on security and the economy, little of that angst is directed toward targets that merit much greater scrutiny and condemnation. As if to reinforce the point, upon our return from the march in Phoenix, we were greeted by the grim news that BP's "top kill" mitigation plan had failed and that oil would likely be spewing into the besieged Gulf at least for months to come, potentially constituting one of the worst disasters in human history. Yet this grave security issue and economic sink has not drawn the ire of the pundits and politicians who regularly lead the anti-immigrant charge with typical vitriol.

My family and I marched in Phoenix for many reasons, including that we still can hear the stories from our not-too-distant immigrant forebears about fleeing from oppression and economic hardship, and desiring a better life for their children. When they arrived here in the U.S., they too faced discrimination and were constrained to work in menial labor jobs. However, they also enjoyed certain advantages of skin privilege and geographical

proximity (i.e., their home countries were distant and not adjacent to America) that allowed them over time to blend in and avoid the same levels of long-term persecution that are evident when it comes to migrants from nearby places like Mexico.

My family and I also have strong connections to the Gulf, including tracing our immediate genesis to post-Katrina New Orleans and being infused with the politics and culture of the place. Environmentally and economically, this oil spill threatens to complete the job begun by Katrina (and its neglectful aftermath) of decimating a once-proud region that is thoroughly unique on these shores. The historical importance of New Orleans as a multiracial city in the south, home of the first freed slave communities, and locus of music and culture befitting those roots is unquestionably potent in America's "land of opportunity" narrative. In this sense, we can begin to connect the dots between the ethos of immigration and the spirit of resilience displayed by the people of New Orleans and the entire Gulf region.

The Louisiana marshlands are a critical aspect of the environmental security of the whole continent. Migratory birds and numerous species of marine life depend upon the Gulf for their survival. The marshes are a skirt that shields the region from the worst impacts of hurricanes and other potential disasters, and act as a buffer between the rampant industrialization of the area and the bare necessity of preserving habitat. Economically, the fishing industry there is a crucial employer in the region with deep cultural and traditional underpinnings. And the shipping port into New Orleans is one of the world's busiest, constituting a critical point of entry into the U.S. for myriad items.

On this level, the BP catastrophe portends a far greater economic and security risk to America than even the fabricated logic of anti-immigrant forces can muster. A single corporation (with help from a few others) has done more to undermine the fabric of the nation than all of the purported negative impacts generated by millions of immigrants. Now, with the newly-affirmed right of corporations to enjoy the benefits of personhood (which are being actively denied to immigrants, by the way), we should likewise require that they be held to the concomitant responsibilities of natural persons as well. I would like to propose this as a simple solution and ostensible starting point for your consideration:

Deport BP. It's a foreign corporation that poses a grave threat to the nation. In fact, let's round up all of the immigrant companies operating on our shores and (a) demand to see their papers, and (b) deport them for even the smallest of infractions. Surely this makes about as much sense as what Arizona is doing these days, and it would fit squarely with the impetus of reactionary protectionism being plied by the usual suspects in the media.

It will be interesting to see who marches in the streets to protect the rights of alien corporations. Will there be signs like "Unincorporated and Unafraid" or "We wrote the laws, and they suck"? Somehow I doubt many tears will be shed over the fate of these nonhuman persons. Hardworking immigrants, however, are bona fide human beings who deserve rights well beyond those afforded to artificial entities. Let's level the playing field by respecting migrants and instead deporting the worst perpetrators in our midst.

*NEWS AND VIEWS***WHERE ARE YOU GOING, ARIZONA?**by Nicole Guidotti-Hernandez, *Ms. Magazine*, Summer 2010**Regressive new laws targeting immigrants and others spark nationwide protests**

You would think that having a woman of Janet Napolitano's stature appointed federal secretary of homeland security would be a victory for women's equity, and it was. But it also had unintended consequences for the state of Arizona.

When Napolitano left office as Arizona's governor, the state lost a champion of women's and human rights. Napolitano, who had served as one of the attorneys for Anita Hill during the Clarence Thomas Supreme Court confirmation hearings, had vetoed a number of regressive bills—including several attempts to regulate ethnic-studies programs in Arizona high schools, proposals to regulate day laborers in public spaces and legislation to regulate immigration (a federal issue she believed local law enforcement had no business enforcing). In fact, while going up against a Republican state legislature for six years, Napolitano (a Democrat) set the record for most vetoes—180—issued by an Arizona governor.

Replacing Napolitano, in accordance with state law, was the secretary of state, Jan Brewer. And in only six months she has invoked a climate of fear for many residents of the state.

One of her first acts was to repeal a bill signed into law by Napolitano that granted dependent status to domestic partners and children of state employees. The repeal effectively stripped them of health benefits. Then, when signing the 2010 state budget, Brewer used the economic crisis as an excuse to target the state Children's Health Insurance Program, known as Kidscare, which insures children whose family income exceeds the Medicare cutoff. Now there will be enrollment caps restricting how poor families can access the program.

But what has really drawn huge attention and criticism is S.B. 1070, the bill signed into law by Brewer in April that requires officials and agencies to "reasonably attempt to determine the immigration status of a person involved in a lawful contact where reasonable suspicion exists regarding the immigration status of the person." That means if you're arrested in Arizona, your immigration status must be determined before you can be released—and it must be verified with the federal government. Also, if you're put in jail for a suspected immigration violation or for not carrying ID proving your citizenship, you'll be ordered to pay jail costs and an additional assessment of \$500 for a first offense and twice that for subsequent offenses. Fortunately, the Obama administration challenged the law, arguing that it violates federal jurisdiction over immigration, and the most controversial portions of the law are on hold pending the legal decision.

Brewer has also signed another bill, H.B. 2281, which prohibits schools from offering ethnic-studies courses. Arizona state Superintendent of Public Instruction Tom Horne, the bill's primary booster, told *Ms.* that it's simply designed to curtail how the Tucson school district's Mexican-American studies program teaches Latino students that they are "oppressed" by white people.

Cultural pluralism—when smaller groups maintain their unique cultural identity within the larger society—is silenced by this law, which classifies those teaching ethnic studies as "racial separatists." In actuality, ethnic studies (including Asian American, American Indian, Chicano/Latino, African American and gender and women's studies) were formed out of the civil-rights movement, seeking to redress the exclusion of women and minorities from traditional fields of study. In ethnic-studies curricula, students are taught to analyze structures of inequality along lines of race, class, gender and sexuality—and then encouraged to imagine a future in which citizens are tolerant, mindful of history and socially responsible.

Two other draconian bills are in the works—S.B. 1097 and H.B. 2382—which would require the Arizona Department of Education to collect data on students who are enrolled in a public school and cannot prove their lawful presence in the United States. Such a law would make every student a suspect.

As an Arizona resident for the past seven years, I have to ask, as fall elections loom, "How much of this is about local politics and power?" Besides state and federal races, there will also be a proposed constitutional amendment on the November ballot, Proposition 107, that would disallow affirmative-action programs in the state—which could negatively impact minority students, employees and business contractors if passed. The playing of racial politics is nothing new in Arizona: The state was one of the last to recognize the Martin Luther King holiday.

Opponents of the new Arizona laws—including between 10,000 and 50,000 peaceful protesters from around the state and nation who marched 5 miles through Phoenix in 100-degree weather in late May—see them as part of a larger wave of punitive actions against immigrants and increasingly violent use of hate speech as public discourse.

"This is something that needs to be nipped in the bud; we cannot have copycat laws in other states following the misinformed lead of Arizona legislators that make white supremacy fashionable," said marcher Geoff Valdes, a resident of Austin, Texas. "These laws that legalize racial inequality allow people to say violent things that could not have been said in public 10 years ago. They are the dying gasp of white supremacy, trying to injure people as the new (ethnic) majority emerges in America."

The U.S. Department of Justice has formally challenged S.B. 1070 on the grounds that the Arizona law usurps federal authority over immigration. Meanwhile, protest actions have continued, such as the clever "Take Our Jobs" campaign by the United Farm Workers of America in conjunction with TV humorist Stephen Colbert. Its slogan—"If you want an immigrant farmworker's job, come on over and get it"—challenges white Americans to see the absurdity of arguments about undocumented (read: Latino) workers taking "our" jobs.

Even in the midst of all these intrusive and exclusionary new Arizona laws, there's hope that collectively we can recognize their injustice and fight for more humane policies.



In Search of Real Security: *Basic Needs in a Time of Crisis*

America is a nation obsessed with security. Two months after the bitter sting of the 9/11 attacks, the federal government formed the Transportation Security Administration and, one year later, the Department of Homeland Security. In the decade that has followed we have been pounded with talk of security in every aspect of our lives: from computer security and private home security to food and energy security, national security, nuclear security, and global security.

Yet as we approach our ninth year of war and occupation in Afghanistan and our eighth in Iraq, Americans have seen security at home eroded by financial collapse, a neglected infrastructure, a hemorrhaging job market, anemic social services and public health care crisis, volatile energy and food markets, and the complex realities of climate change. In the face of home foreclosures, bankruptcy, and unemployment with many Americans' income flat or falling and funding for basic civil institutions like public schools, libraries, and parks in decline, the question screams: "What is real security?"

When parents cannot keep their jobs, children cannot go to school, and families cannot stay in their homes, who in America today feels secure? Typically in the United States, "security" is viewed in terms of freedom from violence, war, or the threat of terrorism. Throughout Bush's two terms, Americans were incessantly told that preemptive war and victory in Iraq and Afghanistan were "vital to our national security."

If America's embrace of militarism and a vast new untrackable surveillance culture is meant to reassure citizens that their security is being protected ... sending well over 1 million U.S. troops to fight and occupy Iraq and Afghanistan, and spending over one trillion dollars on two wars since 2001 has not made us more secure, but less.

During the Cold War, President Dwight Eisenhower said: "We need an adequate defense, but every arms dollar we spend above adequacy has a long-term effect upon the nation and its security." On another occasion, Eisenhower was quoted saying, "We will bankrupt ourselves in the vain search for absolute security." Following the September 11 hijackings, America's airports were swept up in a new atmosphere of absolute insecurity. Quickly, and with almost no resistance, Americans were tossing out baby formula and toothpaste, removing shoes and belts and being swabbed for explosive residue every time they boarded an airplane.

At home and in the office we learned that our computers, telephones, credit cards, financial transactions, retail purchases, library visits, email and internet activity, and telephone calls were all fair game for surveillance. By 2010 untold thousands of ordinary American citizens had been added to terrorist watch lists and "no-fly lists" as a growing number of airports began using full body x-ray machines to project what are effectively nude images of us to screeners all in the name of security.

As of August 2010, over 4,417 Americans have died in Iraq and 1,244 have died in Afghanistan. These numbers are dwarfed by the poorly recorded hundreds of thousands of civilians killed in those countries and a whole new generation of war veterans who have been severely injured, permanently disabled or driven to suicide. In January of this year the Veterans Affairs Department reported that suicides by male veterans (18 to 29 years old) between 2005 and 2007 had increased by 26 percent.

Like his predecessor, President Barack Obama regularly talks about security as it relates to the military in occupied Iraq and Afghanistan and at 770 U.S. military facilities in 39 countries around the world. Speaking before 2010 graduating cadets at West Point, Barack Obama said: "You go abroad because your service is fundamental to our security back home." In an earlier speech also at West Point, Obama called success in Afghanistan a "vital national security interest." During the 2008 presidential campaign, then-vice presidential candidate Joe Biden said that Obama understood that the next president must be "Commander-in-Chief for America's security around the world."

A panel discussion organized by the Kauai Alliance for Peace and Social Justice in Hawaii brought together speakers for an evening of ideas and discussion of how to pursue real security in an era of economic distress, social dislocation, climate change, and perennial militarism.

The forum opened with filmmaker and author (The Superferry Chronicles) Koohan Paik of Kauai sharing the stage with community organizer KipuKai Kualii. Paik and Kualii discussed real security in terms of government spending priorities with an emphasis on the militarized state of Hawaii and how they say that money could be better used.

According to the National Priorities Project, the United States has spent more than \$1,070,000,000 (one trillion, seventy billion dollars) on the war in Iraq and Afghanistan since 2001. This works out to nearly \$3.5 billion for the people of Hawaii alone. After her talk, people approached her and said they didn't realize how much was being spent on the military. Real security, Paik said, will come when Hawaii is not dominated by military spending but instead supports more immediate human needs—health, education, preservation of the environment, sustainable energy, and fostering a culture the builds rather than destroys.

"We cannot continuously expand as if the earth's resources are infinite," Paik said. The result of placing the military as a top priority, she explained, is to leave ordinary people fighting amongst themselves, scrambling for whatever scraps are left.

Paik's address was followed by Kualii, who suggested "real security" would come by addressing immediate community needs, specifically poverty, un(and under)-employment, hunger, and affordable housing. "Imagine what could happen if we decided what security is and how to meet the basic human needs of everyone in our community," Kualii said.

Item by item, Kualii spelled out deficiencies in caring for members of society, arguing that a nation committed to real security would reassess its priorities in favor of, at a minimum, funding for basic medical care, housing, and food needs for society's most vulnerable members—the very old and the very young. A reassessment of funding priorities, Kualii suggested, could better support food stamps, children's healthcare, and housing programs while promoting job creation programs, sustainable business development, and workforce training.

A society in which large segments of the population lack adequate shelter, food, or medicine—one in which social services and agencies rely largely on unpaid staff and volunteers and where people are increasingly unable to pay for housing—is a society lacking real security, Kualii said.

—Jon Letman, *Truthout*, August 26, 2010

In Search of Real Security: *Society is a Living Thing, Too*

A discussion on Kauai in August explored the impacts of a U.S. economy too intensely focused on its military operations overseas. Real security, it was said, will come when Hawaii is not dominated by military spending but instead supports more immediate human needs: health, education, preservation of the environment, sustainable energy, and fostering a culture that builds rather than destroys.

Invited by the Kauai Alliance for Peace and Social Justice, organizers of a community forum on the meaning of real security on August 7, Congresswoman Mazie Hirono (D-District 2) arrived during the second speaker's presentation. Bisecting a discussion that examined how militarism affected real security for Hawaii's people, Hirono gave her own short presentation in which she briefly addressed education, creation of green jobs, the BP oil spill, GMO crops, the Akaka Bill, and her vote against the request for an additional \$37 billion in war funding. Hirono, who is running for reelection in November's midterm election, said she had "serious and growing concerns about funding for the war in Afghanistan." She added that she did not think peace would be brought to the region through the military.

Security, Hirono said, also means economic, food, and energy security and that the way to become more secure is through education. "We need to enable our kids to be able to think critically and in an environment that is supportive," Hirono said.

After answering questions, without hearing the speakers before or after her, Hirono departed, leaving American Friends Service Committee Hawaii program director Kyle Kajihiro to offer his thoughts on the meaning of real security. "What once gave life is now a toxic place for exporting and planning wars." Kajihiro examined security in terms of militarization and how it impacts Hawaii. He said he wants to challenge "the myth that empire equals peace and security."

To remain in a constant state of warfare, even in the absence of open hostilities, is to build on the threat of violence for the purpose of maintaining control and to suppress dissent, Kajihiro said. The impact of war stretches from Afghanistan and Iraq to Makua Valley and Schofield Barracks on Oahu where soldiers train and perfect their craft. "If the people of Hawaii don't take action to stop these illegal wars, we become not only accessories to these crimes," Kajihiro said, "but also their victims."

"Look at Ke Awalau o Puuloa, what is now called 'Pearl Harbor,'" Kajihiro continued. "This is a perfect example of a threat to real security under military occupation. What once was a food basket for Oahu with 36 fish ponds has become a giant toxic 'Superfund site.' What once gave life is now a toxic place for exporting and planning wars." Kajihiro went on to revisit the history of 20th century American and Japanese militarism in the Pacific, describing what he called the disastrous outcomes of the false premise that a loaded gun can somehow bring security. He suggested an alternative to the current model would be one based on meeting human needs and working toward a healthy, clean environment that sustains life.

The very notion of security in the United States today, Kajihiro explained, is based on the pursuit of something absolute and unattainable. "In order to have our humanity intact, we have to have dialogue and openness and that requires some risk," Kajihiro said. "To paraphrase theologian Dorothee Sölle, 'societies, like all living things, need air and light to live.'"

Kajihiro was followed by Andrea Brower, co-director of Malama Kauai, a non-profit organization that works toward innovative and sustainable solutions for the island. Brower acknowledged the relatively small turnout for the forum stemmed, in part, from a combination of people feeling powerless or lacking the belief that they are sufficiently informed to participate. "In a capitalist worker economy where the cost of living is so high, people are tired from working two, even three jobs. It makes people blank out," Brower said. "To really examine the problems of the world can feel like everything is unraveling. We need to reinvigorate our culture with compassion and a sense of connection to other people on the planet ..."

Brower said that problems can appear so vast and complex that people can't imagine how they can do anything to effect change and thus disengage or tune out. To remedy that, Brower suggests people consider their own passions toward positive social transformation and ecological renewal and commit themselves to working toward the ideas and values they hold. Brower said contributing to positive change can take many forms including volunteering, politics, media, education, or something as simple as growing one's own food in a home garden. "If every person on this island was engaged in contributing to our community and to the land and committed to positive social change in a way that inspired and excited them, I think we would be on a different path," Brower said. "I think we need to reinvigorate our culture with compassion and a sense of connection to other people on the planet, to recognize our common humanity."

Asked if Hawaii can claim real security now, Brower was clear: "No, definitely not." She pointed to global sustainability challenges from oil insecurity, economic insecurity, militarization, resource depletion, and climate change as forces which compromise true security in destabilizing and unpredictable ways. But Brower cited a long list of areas where greater security could be fostered by changes to local agriculture, energy use and production, construction and waste disposal practices, public transportation and stronger community networks. A few ideas that Brower suggested would lead to real security included enforcement of water right laws; incentivizing soil restoration; support for local food processing facilities; a greater emphasis on eating locally-grown food; expansion of farmer and garden education programs; the creation of smaller, community-owned energy systems; and the production of more local building material and a revision of building codes to allow for its use.

"Some people asked, 'aren't you just preaching to the choir?'" said Raymond Catania (Kauai Alliance). "But it is important to preach to the choir so they can sing to the community." Kajihiro agreed: "We need more conversations that reframe security in this way. The question of security has not been asked from the viewpoint of ordinary people. Real peace and security is something we can have through solidarity, rather than force of arms. Real security will not be gained through threats to others."

"Today we have so much power and technology that is supposed to make us secure, yet it achieves the exact opposite. It's a dead end approach," Kajihiro added. "We need to step back from the abyss. We need to figure out a different way to relate to each other on this small planet." The three-and-a-half hour forum was unreported by local media.

—Jon Letman, Truthout, August 30, 2010



Report: *The International Institutes on Peace Education*

IIPE Held in Cartagena, Colombia July 11-17, 2010

What drives us in the work we do? What sustains us? For some, I suspect it is anger at a system which structurally favors the well to do, profits a war system and fosters an ethos of individualism at all costs. For others, perhaps a drive to nurture a new way of thinking, with new values with a new generation of students. For me, I find my strength and sustenance not only with these, but also in learning in and building community, sharing experientially new ways of transformative thinking, new endeavors and initiatives and through deep connections with those engaged in the work of changing the world. The International institutes on Peace Education (IIPE), held each year in a different part of the world, has developed the ethos that, as Betty Reardon notes, conversation is at the heart of peace pedagogy. This year the IIPE was held in Cartagena, Colombia, on the Caribbean coast, a historic city “founded” by the Spaniards in the 1500s and designated a UNESCO World Heritage Site.

The Institute was co-organized by the National Peace Academy (home of the IIPE secretariat) and Fundación Escuelas de Paz in partnership with the Spanish Agency for International Cooperation and Development (AECID), the Colombian National Ministry of Education and a consortium of organizations invested in furthering peace education in Colombia including the Secretariat of Education of Bogotá; UNICEF – Colombia; Plan International; Facultad de Ciencias Políticas y Relaciones Internacionales de la Pontificia Universidad Javeriana; Universidad de Andes CIFE; Fundación para la Reconciliación; Grupo Bolívar; Educación Esencial; Colegio Nuevo Chile.

IIPE was founded 28 years ago by esteemed colleague, Betty Reardon, at that time with the collaboration of Teachers College, Columbia University. This year sixty-five participants gathered for a week of intensive “edu-



learning” in a 16th century monastery in the Old City, now a museum and cultural center. There were, true to IIPE philosophy, no so-called “experts” but a few colleagues called to share their work in intentional plenary sessions, which, in traditional format, are always followed by small group reflection and sharing. The week was complemented with many

workshops facilitated by participants sharing their own work. Particularly noteworthy was (and is always) the affirmation of risk taking to share new ideas and ways of thinking. At day’s end and lasting the week, each of us participated in a designated “Reflection Group”, forming close bonds among 8 of us and offering a congenial space for continued conversation and community building.

The theme of this year’s IIPE was “Learning to Read the World from Multiple Perspectives: Peace Education toward Diversity

and Inclusion.” And we were a diverse group in country of origin, gender, age and life experience, forming a rich community over the week, like a tapestry. Almost half of the participants were from Colombia, working in many diverse settings, both in formal and informal education, some taking risks through their vocation that may be hard for North Americans to imagine. It gives me much hope when I see so many working at the structural level to change systems, beginning often with the young. The conference was bi-lingual, with simultaneous translation of the plenaries and in as many workshops as possible. As a monolingual North American, it was a rich, yet challenging experience for me, needing to rely on others for language and cultural interpretation and was another spur for me to learn more Spanish.

One of the things I really like about IIPE (this was my fourth institute) is that we endeavor and are encouraged to “check our egos at the door”, coming to each experience with a spirit of openness and humility, to new ideas, to new people and modes of thinking and acting. Such a refresher from our usual, particularly North American, ethos of competitive at all costs (so rampant in academia, I must say). What better way to learn than to take risks. We attempt to model the pedagogy we are learning and espousing. Informal times of sharing are also important, including sharing meals and coffee breaks. And this year’s community field trip was to a school in a more impoverished section of Cartagena, where peace cultures are embedded in every aspect of the pedagogy. We were greeted by the children with a welcome of banners as we entered the school and treated to a festival of music, song and dance. (see picture below).

One of the goals of IIPE’s is to strengthen and enhance local and regional networks of peace educators, hopefully to move along policies that will reflect inclusive and participatory pedagogy. It was particularly noteworthy that a representative from the Colombian Ministry of Education was a participant for the week of IIPE. For more information on IIPE: www.i-i-p-e.org

—Mary Lee Morrison



*****NEW MEDIA SPOTLIGHT*****

“Refusing to be Enemies”

Refusing to be Enemies-Palestinian and Israeli Nonviolent Resistance to the Israeli Occupation, by Maxine Kaufman-Lacusta (Ithaca Press, 2010), presents the voices of over 100 practitioners and theorists of nonviolence, the vast majority either Palestinian or Israeli, as they reflect on their own involvement in nonviolent resistance and speak about the nonviolent strategies and tactics employed by Palestinian and Israeli organizations, both separately and in joint initiatives.

In their own words, activists share their hopes and visions for the future and discuss the internal and external changes needed for their organizations, and the nonviolent movement as a whole, to successfully pursue their goal of a just peace in the region.

A foreword on the definition and nature of nonviolence by Canadian author Ursula Franklin, analytic essays by activists Ghassan Andoni (Palestinian), Jeff Halper (Israeli), Jonathan Kuttab (a Palestinian activist lawyer with international experience) and Starhawk (an “international” of Jewish background), and an epilogue from the author, round out the book. For more information on the book, visit: www.ithacapress.co.uk

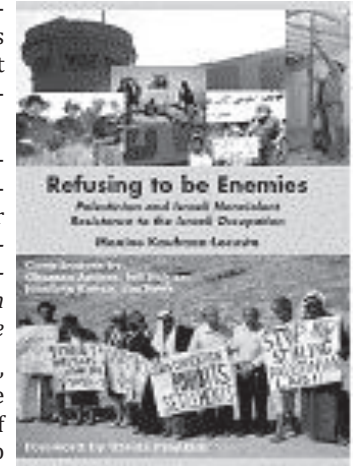
“This book brings voices of Palestinian popular resistance that have been little heard in Western media. Together with the growing campaigns of boycotts, divestments, and sanctions (BDS), such voices can no longer be ignored. The author did a masterful job of bringing readers to the realization that, just like happened in Apartheid South Africa, local resistance together

with International support makes the difference between a just peace and continued conflict. Reading a book like this gives us more certainty that common people can do uncommon deeds.”

—Mazin Qumsiyeh, PhD, professor at Bethlehem and Birzeit Universities, author of *Sharing the Land of Canaan and Hope and Empowerment: Popular esistance in Palestine*

“The great Jewish philosopher, Hannah Arendt, once wrote that ‘even in the darkest of times we have the right to expect some illumination, and that such illumination may well come less from theories and concepts than from the uncertain, flickering, and often weak light that some men and women, in their lives and in their works, will kindle...’ Refusing to be Enemies provides concrete evidence that Arendt was right. Maxine Kaufman-Lacusta should be commended for putting this essential volume together, she should be applauded for shedding some light in these dark times.”

—Neve Gordon, author of *Israel’s Occupation*



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WELCOME TO OUR NEW PJSА BOARD MEMBERS

Cris Toffolo, Co-Chair: Since 2008, Cris has been serving as Professor and Chair of the Justice Studies Department at Northeastern Illinois University in Chicago. Prior to that she directed the Justice and Peace Studies program at the University of St. Thomas in St. Paul. Her publications include: *The Arab League* (Chelsea House, 2007), and *Emancipating Cultural Pluralism*, ed. (SUNY Press, 2003), plus various articles, including several in the *Oxford Encyclopedia of Peace* (2010). Cris has developed, evaluated, and taught in study abroad programs in Guatemala, Ghana, Bangladesh and Northern Ireland. She currently teaches in the areas of human rights, social movements, theories of justice, and conflict resolution. From 2003 to 2005 Cris served as secretary of the PJSА's board. Since 1991 she has served as Amnesty International (USA)'s Pakistan Country Specialist and has provided court testimony in various immigration cases. She received a Ph.D. and MA from the University of Notre Dame; an MA from George Washington University; and a BS from Alma College.

Laura L. Finley, K-12 Liaison: Laura is a lifelong peace educator, having taught at several different levels and settings. She taught high school social studies for six years, infusing peace education into her courses on civics, social problems, and law. In 2002, she earned a Ph.D. in Sociology from Western Michigan University and is currently Assistant Professor of Sociology and Criminology at Barry University in Miami. She has coordinated numerous peace-related events on and around campus and has served as Director of Social Change at a local domestic violence agency coordinating community and school-based prevention programs. She is actively involved in peace and justice efforts in her community, where she serves on the board of No More Tears, a grassroots nonprofit that assists immigrant victims of domestic violence, and is the local Amnesty Int'l coordinator.

James Janzen, Student Liaison: James is an undergraduate student majoring in Conflict Resolution Studies and International Development Studies at Menno Simons College on the campus of the University of Winnipeg in Manitoba, Canada. His academic interests include the relationship between conflict and culture, the use of nonviolent direct action to affect social change, and the power of using creative means to transform conflict. Outside of the classroom he has spent time traveling and working abroad, backpacking in Europe and Southeast Asia, and volunteering for a local nonprofit in Uganda. James recently became involved with the PJSА as a student member and as the coordinator of the PJSА 2010 Youth Summit being held in Winnipeg.

Stephanie Van Hook, Women and Gender Liaison: Stephanie earned her M.A. in Conflict Resolution at Portland State and is a returned Peace Corps Volunteer. She is committed to principled nonviolence and eco-feminism as paradigmatic frameworks for interpreting, and moving beyond, structural conflict. She is a core volunteer at the Metta Center for Nonviolence in Berkeley, CA.

Deb Powers, At-large: For the past 20-plus years, Deb has been working with youth in alternative educational settings. She has been a counselor, instructor, and now associate director of a program in the realm of outdoor education at an independent K-12 school, using the outdoor medium to facilitate students learning about themselves, working with others, creating community, and connecting with the natural world. Deb has been interested in mediation since about 1986, and trained as a mediator for the Burlington, VT mediation project in 1987; as well as the Los Angeles City Attorney's Office Dispute Resolution Program in 2002. She has also been a volunteer facilitator for LA's Days of Dialog, and has been to several trainings by Marshall Rosenberg in non-violent/compassionate communication. Deb wants to do a survey of the National Association of Independent Schools (NAIS) to find out what they are doing with regard to peace and justice studies as her project for PJSА.

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IN MEMORIAM: ELISE BOULDING, 1920-2010

Elise Boulding, a sociologist, pacifist feminist and scholar who wrote extensively about conflict resolution in both personal and global relations and who helped establish the academic field known as peace studies, died June 24, 2010 in Needham, Mass. She was 89. The cause was liver failure, her daughter, Christine, said; her mother also had Alzheimer's disease, she said.

Ms. Boulding taught at the University of Colorado and at Dartmouth and was the author of numerous books that explored factors inherent in building a less martial world. A Norwegian-born Quaker, she was nominated for the 1990 Nobel Peace Prize by the American Friends Service Committee, the service arm of the Quaker faith, which was a co-recipient of the Nobel in 1947.

She came late to academia and a life of letters, receiving her Ph.D. from the University of Michigan in 1969 only after rearing five children. Her experience as a mother and a homemaker, she often said, informed much of her work. Ms. Boulding advocated for the greater inclusion of women at the highest levels of diplomacy. She argued that strong families and the early education of children in nonviolent problem-solving were significant assets in humanity's defense against a trigger-happy future.

She delineated the importance of nongovernmental organizations — from the Girl Scouts to Unesco — in creating cross-cultural communities that mitigate the belligerent effects of national rivalries. She pleaded for the greater consideration of and respect for the cultures of third world and primitive societies. She promoted environmentalism as a precept that gave individuals a stake in the perpetuation of a peaceable planet. And she pointed out time and again that though the world's attention was most often focused on humankind's penchant for conflict and violence, an equivalent, perhaps even more powerful, penchant for peaceable behavior existed in human beings as well.

"A richer and more diversified peace culture than any of us can now easily imagine, an international global peace culture, is there to be built out of the languages and lifeways and knowledge and experience worlds of the '10,000 societies' now spread across the 185 states of today's world," she wrote in *Cultures of Peace: The Hidden Side of History* (2000), a book considered to be the culmination of her life's work.

Elise Marie Biorn-Hansen was born in Oslo on July 6, 1920. At age 3 she moved with her parents to northern New Jersey, where her father, Joseph, worked as an engineer for Carrier, the air-conditioning manufacturer, and her mother, Birgit, who had trained to be a nurse, was a massage therapist. She graduated from Douglass College (now part of Rutgers University). After moving to Syracuse, where her family had resettled, she met and married Kenneth Boulding, an economist and poet, in 1941.

The marriage lasted more than half a century, until Mr. Boulding's death in 1993. In addition to her daughter, who lives in Wayland, Mass., she is survived by four sons: Russell, of Bloomington, Ind.; Mark, of Englewood, Colo.; Philip, of Olalla, Wash.; and William, of Durham, N.C.; 16 grandchildren; and nine great-grandchildren. For much of the first 25 years of their marriage, the couple and their children moved to accommodate Mr. Boulding's academic travels.

Among other places, they lived in Nashville and in Ames, Iowa, where Ms. Boulding completed an M.A. at Iowa State, and spent

many years in Ann Arbor, Mich. There, in the early 1960s, when peace studies — an interdisciplinary field that examines violent and nonviolent behavior in personal, political and historical contexts and the sources and resolution of conflict — was emerging as a legitimate program of inquiry, she helped found the scholarly organization the International Peace Research Association. She also pursued a doctorate at the University of Michigan and ran unsuccessfully for Congress as an opponent of the Vietnam War.

While she was working on her dissertation, the family moved to Boulder, Colo., and in 1968 Ms. Boulding became the leader of the Women's International League of Peace and Freedom, the antiwar group whose first president was Jane Addams. At the University of Colorado at Boulder, she founded the program in peace studies, and later, after she moved to Dartmouth, she helped build the program there as well.

Ms. Boulding's other books include *The Underside of History: A View of Women Through Time* (1975, revised 1992); *Women in the Twentieth Century World* (1977); and *Children's Rights and the Wheel of Life* (1978).

She often said her path in life was determined by World War II. When she was a girl, she recalled, her mother had been homesick for Norway, and young Elise conceived of that country as a haven, a place to hold in reserve as a retreat, where she would always be safe. That vision was shattered in 1940 by the Nazi invasion of Norway.

"And that was when I realized that there was no safe place on earth," she said. "And I knew that I had found my life's mission."

Betty A. Reardon Collected Papers

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Betty Reardon is an internationally renowned peace scholar and peace educator. She has been instrumental in the establishment of peace education institutions and programs around the world. Dr. Reardon has produced an extensive body of scholarship and curriculum that define the fields of peace studies and peace education. The Reardon Collection consists of publications, unpublished manuscripts, curriculum, reports, scholarly presentations, and correspondence from the 1960s to the present.

Please contact Dale Snauwaert
dale.snauwaert@utoledo.edu for general information.

Please contact Kimberly Brownlee kimberly.brownlee@utoledo.edu, 419.530.5578 for copies of individual documents from the collection.

The Reardon Collection was completed by Dale T. Snauwaert, Fuad Al Daraweesh, David Ragland, and Michelene McGreevy as a project of The Center for Nonviolence and Democratic Education, The University of Toledo, Ohio, U.S.

IN MEMORIAM: ELISE BOULDING, 1920-2010

Elise Boulding died at 4:40 pm, June 24, 2010 in Needham, MA. Hailed as a “matriarch” of the twentieth century peace research movement, she was sociologist emeritus from Dartmouth College and from the University of Colorado and in on the ground floor in the movements of peace, women’s studies and futures and played pivotal roles in each. Her writings on the role of the family, women, spirituality and international non-governmental organizations have offered activists and educators new ways of conceiving the tasks inherent in making peace. Beginning in tandem with her late husband, economist and Quaker poet Kenneth Boulding and later on her own, she went on to build a life that encompassed research, writing and teaching, networking and building communities of learning. Dr. Boulding is the author of over 300 publications and was nominated for the Nobel Peace Prize in 1990.

Her theoretical work on the role of the family in educating toward social change, and the role women have played in peace-making, together with her ideas on transnational networks and their relationship to global understanding are considered seminal contributions to twentieth century peace education thought. Prior to her scholarly career, which formally began for her at age fifty after receiving her doctorate from the University of Michigan, Dr. Boulding was making major contributions in other areas, most notably as a peace educator and prominent Quaker and as a leader in the Women’s International League for Peace and Freedom (WILPF), rising up to be International Chair. She was a founder of the International Peace Research Association and later became its International Secretary-General. She was a co-founder the Consortium on Peace, Research, Education and Development—a predecessor organization to the Peace and Justice Studies Association.



As an active opponent of the Vietnam War, Dr. Boulding ran for Congress in the 1960s on a Peace Platform in Ann Arbor, Michigan. She taught sociology and women’s studies at the University of Colorado, where she helped to found the peace studies program. She later taught sociology and helped to found the peace studies program at Dartmouth College. She took key leadership positions in the American and International Sociological Associations, worked on climate change, population, and arms control with the American Association of the Advancement of Science, was engaged with the American Futures Society, the World Policy Institute, the United Nations University in Tokyo, consultative work with UNESCO, and was appointed by President Jimmy Carter as the only woman to sit on the Commission to establish the U.S. Institute of Peace. She was on the boards of the National Peace Institute Foundation, the Boulder Parenting Center, the Exploratory Project on Conditions for a Just World Peace, the International Peace Research Association Foundation, the Committee for the Quaker United Nations Office, and Honorary Chair of the National Peace Academy Advisory Board.

Prior to her retirement from Dartmouth College, she was a Senior Fellow of the Dickey Center for International Understanding at that university. In 1993 Dr. Boulding represented Quakers at the inaugural gathering of the global Interfaith Peace Council. Born in 1920 in Oslo, Norway, her status as an immigrant profoundly affected her life and work. A graduate of Douglas College (now part of Rutgers University), Dr. Boulding joined the Religious Society of Friends at age 21. Her sense of herself as a Quaker and her deep spirituality informed all of her subsequent work. Blessed with a very high energy level, at times she also sought out Catholic monasteries for times of retreat from her very heavily scheduled life as an academic, activist, author and speaker. In 1973 she spent a year in retreat in a mountain cabin outside Boulder, CO, where she began writing her seminal work on women, *The Underside of History, a View of Women Through Time*. Her last book, *Cultures of Peace: the Hidden Side of History*, is a celebration of the many ways peace is made in everyday places and hidden spaces and its writing was a culmination of her life’s work. Retiring from Dartmouth College in 1985 she returned to Boulder, Colorado. In 1996 she relocated to Wayland, MA and in 2000 she moved to a retirement home in Needham, MA.

Pre-deceased by her husband, Dr. Kenneth Boulding and her two sisters Sylvia Griffith and Vera Larson, she is survived by her five children and their spouses: Russell and Bonnie Boulding of Bloomington, IN, Mark and Pat Boulding of Englewood, CO, Christine Boulding and the late Gregory Graham of Wayland, MA, Philip and Pam Boulding of Olalla, WA and William and Liz Boulding of Durham, NC, 16 grandchildren and 9 great-grandchildren. Memorial contributions may be made to the National Peace Academy, PO Box 382, San Mateo, CA 94401 (please identify Elise Boulding Scholarship Fund, which was established to honor her life of dedication to peace, on check).

“A richer and more diversified peace culture than any of us can now easily imagine, an international global peace culture, is there to be built...”

Elise Boulding, 2000



In Memoriam: Tribute to a Builder of Peace

Elise Boulding, sociologist, author and co-founder of the International Peace Research Association, who died in Needham on June 24, was well known to peace researchers and activists around the world, including faculty and students at Assumption College, College of the Holy Cross, and Clark University in Worcester. "As mother, scholar, and activist, Elise Boulding understood the wisdom of peacemaking," according to Claire Schaeffer-Duffy, chairwoman of the Center for Nonviolent Solutions, in Worcester. "Her great gift was her ability to get others to take this wisdom seriously."

A memorial at the Wellesley College chapel, marking Ms. Boulding's 90th birthday, involving compatriots and admirers in New England, as well as her children, grandchildren and great-grandchildren, paid tribute to her many accomplishments. Nominated for the Nobel Peace Prize by the American Friends Service Committee, she headed the Women's International League of Peace and Freedom, founded by Jane Addams, and worked closely with the United Nations, UNESCO, and a congressional commission that led to the establishment of the U.S. Institute of Peace.

In addition to chairing the sociology department at Dartmouth College and initiating Friends Peace Teams in Africa, Ms. Boulding established special scholarships for Third World women to pursue graduate work in peace and conflict studies.

Professor Alicia Cabezudo of the University of Buenos Aires said that Elise Boulding "was for me — and so many others — a lighthouse, a lively inspiration and a woman who showed us ways of action in our work for building peace. When I first read her work, as a 19-year-old elementary teacher in an Argentine slum, she helped me to understand what I was not taught in college." In "Cultures of Peace: The Hidden Side of History," Ms. Boulding wrote that "Humans are not condemned to endless rounds of violence and counter-violence. But to break that cycle requires more attention to human development — the actual quality of the individual human being at the local level and around the world ... There is where peace culture begins."

From a modest beginning in 1965, at the University of Michigan, Elise, her economist husband, Kenneth Boulding, and international scholars initiated the new "inter-discipline" of peace, conflict, and nonviolence studies. Building on social science research on the causes and effects of war, they launched a coherent knowledge base that would assist policymakers in bringing war to an end as an instrument of notional policy.

That research and scholarship, involving a new generation of scholars and teachers, informs more than 400 programs around the world. Centers are located at Notre

Dame University and Bradford University in England, as well as in Australia, Japan, Australia, Sweden and Costa Rica.

Born in Norway, Ms. Boulding moved to the U.S. as a child, and graduated from Douglass College, Rutgers University, in 1940. Realizing, after the Nazi invasion of her homeland, that there was "no safe place on Earth ... I knew that I had found my life's mission," she wrote. After raising five children, she completed graduate degrees in sociology at Iowa State and the University of Michigan before joining the faculty of the University of Colorado. Throughout her professional life, she remained an inspiration to peace researchers around the globe, as a lecturer, friend and author of "The Underside of History: A View of Women Through Time" and "Building a Global Civil Culture."

For Boulding, peace was not a void, the mere absence of war, but "a presence, an energy field more intense than war," in the words of Denise Levertov. "One of the major attitudinal obstacles to the acceptance of peaceableness as a desirable social norm," Ms. Boulding said, "is the connotation of inactivity associated with it," for peace must be made, built, constructed. As "an action concept," she added, "it involves a constant shaping and reshaping of understandings, situations, and behavior in a constantly changing lifeworld, to sustain well-being for all."

—Michael True, Assumption College

Call for papers for a special issue of the *Journal of Peace Education*

"Elise Boulding: Her Life and Work"

Special Issue Co-Editors: Ian Harris and Mary Lee Morison

This special edition of the *Journal of Peace Education* will be devoted to memorializing the life and work of Elise Boulding, whose death in June 2010, just shy of her 90th birthday was a great loss for the peace community. A founder of the International Peace Research Association and the Consortium on Peace, Research, Education and Development, sociologist emeritus, a consummate educator, activist and Quaker, Elise was known to many in peace studies and peace education as the "matriarch" of these movements of the twentieth and twenty-first centuries.

This peer reviewed special edition calls for articles that illuminate her life's work and the legacy she has left, with specific emphasis on her contributions to peace education.

Expressions of interest including a 1,000 word abstract should be sent to the Editors by: **November 15th, 2010**. If selected, submissions should be between 5,000 - 9,000 words and follow the journal's style requirements. Details can be found at www.tandf.co.uk/journals/journal.asp?issn=1740-0201&linktype=44. Submissions will be selected and authors will be notified by the end of the year. Final articles will be due on June 1, 2011.

For any further information or to submit your expression of interest and proposal, please contact the Special Issue editors via the following address: imh@uwm.edu, paxeducare@comcast.net.

Film Review: *Coexist*

Coexist (2010; Director: Adam Mazo) is a 40-minute documentary film and educational curriculum for young adult audiences that examines how survivors of the 1994 Rwandan genocide manage to reestablish relations and live side by side with their former abusers. The idea is to get young people talking about the causes and outcomes of an extreme case of “othering” in a country far away from their daily experience so they can reflect more deeply on their own behavior as victims, bystanders and perpetrators of bullying and other forms of violence. A 7-minute introductory video and a helpful Dialogue and Action Guide provide historical background and ideas for structured discussions before and after the film, and suggest ways to teach skills that promote peace, compassion, and reconciliation.

The first short video serves as an excellent introduction for both students and teachers. A brief history of the causes of the conflict, its progression, and its horrific outcome is co-narrated by Professor Tim Longman, Director of African Studies at Boston University, and Rwandan journalist Sam Nshimiyimana, whose beautiful African French is translated into easy-to-read English subtitles. Footage of the actual genocide, including roadblocks manned by machete-wielding guards, dead bodies lining the roadsides, and photos of murdered babies and young children vividly depict the personal nature of the conflict while the narrators coolly explain why neighbor slaughtered neighbor, husbands murdered their wives, and pastors sold out their flock.

The conflict began in the German and Belgian colonial period, when the authorities, applying the “scientific” racism of the day, separated the supposedly inferior Hutu from the more “European-like” Tutsi, despite the similarity of the two groups in language, culture, ability, and physical appearance. Racial myths were incorporated into school lessons (we see compelling pictures of sweet, vulnerable school children absorbing these teachings), and as Tutsi were accorded economic and social privilege, resentment grew. After Independence, Hutus took power and turned the tables on their oppressors. Thousands of Tutsi were slaughtered or fled the country, and in the uneasy peace that followed, the government turned its attention to development. But when an economic crisis hit the country in the 1980s, Hutu political leaders attempted to regain their popularity through a campaign of scapegoating of the remaining Tutsi population. When an army of exiled Tutsi invaded the country, the up-close-and-personal maiming and murder of up to 700,000 Tutsi and moderate Hutus quickly followed.

This history lesson sets the stage for *Coexist*, which focuses on the aftermath of the genocide. The new, Tutsi government, intent on returning the country to normalcy as quickly as possible, encourages people to forgive each other, and, if this proves impossible, to at least tolerate their former oppressors. This film centers on five victims and three perpetrators who tell their stories in interview clips that are remarkable for their candor, clarity, and genuine feeling. We learn that some of the victims have found peace by forgiving their tormentors, while others still suffer from grief, emotional isolation, and suspicion sixteen years after the genocide. Likewise, Hutu perpetrators reveal different attitudes and explanations for their past actions. Some blame the government for its “brainwashing” and incitement of violence. Others stress the fear that drove them to protect themselves by participating in mass atrocities. In a brief, compelling clip, a former petty official now serving a life sen-

tence, accepts responsibility for goading the people in his district to massacre the outcasts. Both victims and perpetrators mention the difficulty of facing what happened, and some critique the current government’s efforts to compel people to accept unity and reconciliation – an eerie echo, I thought, of the propaganda that sparked the genocide itself.

Yet the video clearly shows that despite Rwanda’s flaws, the country provides a notable model for other societies dealing with the aftermath of ethnic or religious upheaval, when people must continue to live together after a spate of extreme violence. In Rwanda, reeducation camps for perpetrators have reformed 60,000 prisoners, allowing them to return to their former neighborhoods. Healing workshops prepare the community for their return, promoting testimony by both sides and modeling forgiveness and acceptance. A Youth Healing Center works with young people who have lost their parents to the tragedy, and promotes psychological health through song and dance, conversation and reflection. These young people are the link between a distant atrocity and the U.S. students watching the film. The Rwandan youth are open and forthright with the sympathetic interviewers, and skilled in their interactions with each other. They could be the students in our own classrooms; indeed, the film emphasizes that under different conditions, it could have been U.S. teachers and students who were swept up in such unfathomable events.

Overall, I found the package of videos and written materials to be a marvelous, creative effort at promoting reflection about peace and conflict. I did find the film confusing in spots; the filmmaker relies on interview clips to provide the story thread, and skips back and forth among the characters, all of whom have different backgrounds and perspectives. More narration would provide the “glue” that this complex story needs. I also wanted to know more about what went on in the healing workshops. What activities do participants engage in? What happens when hostile feelings are reawakened? How effective is the dialogue over the long term?

After field tests of the film, Learning Director for the project, Mishy Lesser, said, “We’ve been astonished at the response from youth, especially those who live in neighborhoods with a high incidence of violence. The discussions have been substantial and the youth are very interested in understanding how genocide comes about and what can be done to prevent the escalation of violence. They also seemed intrigued by the conversation about victims, perpetrators, bystanders, and are, thus far, willing to examine their own experiences with these roles.”

COEXIST will be screened at the PJS Annual Conference, where viewers will be able to discuss the significance of this interesting film to our work. For info: www.coexistdocumentary.org.

— Helen Fox





Book Review

Dining with Al-Qaeda: Three Decades Exploring the Many Worlds of the Middle East, by Hugh Pope, Thomas Dunne Books, 2010. 352 pages. \$26.99, hardcover.

I had the pleasure of meeting Hugh Pope in May 2010 at a Salzburg Global Seminar on Turkey and the European Union. As we lunched together in Schloss Leopoldskron, this veteran of over thirty years living in, studying and reporting on the Middle East (ME) told me a bit about his recent book—*Dining with Al-Qaeda*. I promised to read it soon after I returned to the U.S.

With this book Pope intends to show those sides of various Middle Eastern countries and peoples that rarely reach Westerners. In fact, during his recent ten years in the ME working as a staff correspondent for the *Wall Street Journal*, he was frequently frustrated by its editors who censored, even distorted, his reporting. Consequently, this book contains observations on Afghanistan, Iraq and other countries that never reached the pages of the *Journal*.

Pope possesses an unusual and interesting background: born in South Africa, owner of a British passport, Oxford educated in Persian and Arabic, Swiss children with his first wife, second wife Dutch, lives in Turkey, formerly employed by the *WSJ*, currently with the International Crisis Group. Pope is obviously an admirer of the U.S. Consequently, he often agonized over his inability to influence through his reporting a more sane American approach to Iraq, Afghanistan, and other ME countries.

The book's title stems from Pope's 2001 meeting in Saudi Arabia with an Al-Qaeda missionary, whose first question was: "Shouldn't I kill you." The missionary eventually went on to explain the motives of those involved in the September 11 suicide missions. He had known some of the men on the planes personally. According to him, the main motive for the attacks was "revenge" – a desire to get even with Israel for its violence against Palestinians and the U.S. for its support of Israeli violence. Reportedly, Mohammad Atta, the Egyptian-born pilot and lead planner of the September 11 suicide attacks, had written out his pledge to martyrdom as a vow to avenge the victims of the Israeli onslaught on Lebanon of which the Qana massacre was a part. The chief of Saudi intelligence told Pope that "bin Laden became popular mainly on the back of anger over Israeli actions in the West Bank and Gaza after the Second Intifada began in October 2000" (p. 146). In the summer of

2001, the Saudi intelligence chief had sent a letter to the U.S. warning that such perceptions should lead to acts of terrorism.

On the basis of his observations, interviews and analysis, Pope had concluded that a U.S. invasion and occupation of Iraq would be a grave mistake. But his efforts to report what he saw and heard in pre-invasion Iraq rarely made it into the *WSJ*. He explains that he "was certainly no match for opinion pages of the *Journal*, which were dragging the American consensus their way with fallacies from the pens of Israeli and American hard-liners who'd rarely set foot in an Arab country" (p. 235).

Prior to the U.S. invasion, Pope's Iraqi driver told him, "Two of my relatives have died because of the lack of medicines because of (the U.S.-demanded UN) sanctions. I blame the Americans for that. So when they get out of their tanks here in Baghdad, I am going to kill two of them myself." Pope's *WSJ* editors wouldn't permit him to include such statements in his articles, explaining that, "No reader in America would be able to stomach that kind of talk" (p. 234).

Pope heard Scott Ritter, an ex-U.S. Marine who served a chief UN arms inspector in Iraq warn that a U.S. unilateral invasion of Iraq would have dire consequences in terms of people killed, property destroyed, international law violated and global destabilization. Ritter insisted that Iraq had no weapons of mass destruction, and that the Bush administration's case for war was not based on fact. In response, the *WSJ*, labeled the ex-marine "Ritter of Arabia." (pp. 234-35)

Pope and a journalist colleague prepared an article that laid out the probable problems that a U.S. occupation force would face. It would inherit a traumatized society full of festering conflicts, separatist Kurds, tribalism and vengeance, the vast expense of repairing Iraq's infrastructure, the rise to power of the Shia majority and the advantage that would present Shia Iran, the negative consequences of failing to maintain a positive relationship with the Sunni minority and the Baathist in the military, etc. The *WSJ* refused to print the article.

In his attempt prior to the U.S. invasion to explain the reasons for the strength of the Baathists, Pope wrote that "the popular sense of solidarity with Palestine was still the central and most successful ideological pillar of Baathist regimes in Syria and Iraq" (p. 247). Indoctrinated with this ideology, the Iraqi population would not welcome the U.S.—the supplier of weapons that Israel uses to kill Palestinians.

The *WSJ*'s front page editor had Pope delete everything in his article that was Palestine-related. Soon after the 2003 U.S. invasion, U.S. editors quickly tired of "purely Iraqi concerns like power cuts, civilian casualties, or runaway lawlessness." (p. 287).

At the end of the book, Pope offers up his recommendations for improved East-West relations. Israel needs to deal fairly with Palestinians. The U.S. must treat Israelis and Palestinians evenhandedly; it should also hold Israel to international standards of behavior (i.e., international and human rights law). Likewise, the European Union should stop giving Israel its support automatically. The EU should accept Turkey as a full member. The U.S. should engage positively with Iran so as to deprive Iranian hardliners of their main political prop. Western states should revise their harsh visa policies to permit more Middle Eastern students and businesspeople access to their countries. The West must stop viewing Islam as a monolith or as the cause of terrorism. Pope believes the "clash of civilizations" theory is counterproductive to positive relations among peoples East and West. He maintains that the main causes of Middle Easterners' distrust and dislike of the West stems from a history of exploitive Western imperialism, which continues in the form of Israel's taking of Palestinian lives, land, and livelihoods.

It is clear from Pope's account that the *WSJ*, like Israel itself, favored a U.S. invasion and occupation of Iraq. Presently, the *Journal* appears to be persuading its readers that an American or U.S.-backed Israeli bombardment of Iran is necessary and justified. The *Journal* has also become quite critical of Turkey, ever since its Prime Minister publicly criticized Israel for its murder of Turkish civilians on the high seas while the victims were engaged in a humanitarian mission to help the suffering people of Gaza.

Despite his frustrations with the *Journal*, Pope thought it important to keep trying to get his message to the American public. He went to New York to speak with the managing editor about the Israeli-Palestinian issue. He quickly found that criticism of Israel was not well received. He asked if he could become part of the opinion page editorial team so that "At least when you discuss the region you'll have someone who's lived in many of the countries there." The response was, "Thanks for your offer, Hugh,...but we're kind of homogeneous here" (p. 268).

—Paul J. Magnarella
Warren Wilson College

Archer's Arrows: Pointing You Toward the Right Sources!

THIS EDITION -- SECRET GOVERNMENT DOCUMENTS

For the historically, politically or socially conscious peace person, access to government documents has always been of great interest. There are numerous sources providing access to United States government documents distributed by the United States Government Printing Office (the GPO), and by the individual branches of federal government. This column isn't about them. It's about accessing the secret stuff.

The Digital National Security Archive (DNSA) (www.gwu.edu/~nsarchiv) produced by the George Washington University's National Security Archive is in the business of making such documents available. Its efforts are now on the web by subscription from ProQuest. Small libraries are unlikely to buy access but 102 medium and large academic research libraries in the United States and 11 more in Canada do subscribe. In most cases they provide access to on site users whether they are affiliated with the parent institution or not. In fact, most state university libraries are mandated by law to provide such access.

If you are engaged in any project with an historical, political, or social dimension, consulting the DNSA could be of real value to you. Regardless of your topic and its geographical focus, the U.S. government has most likely collected information potentially relevant to your interest. According to the DNSA website, "Each collection contains a diverse range of policy documents including presidential directives, memos, diplomatic dispatches, meeting notes, independent reports, briefing papers, White House communications, email, confidential letters and other secret material." In addition, "Contextual and reference supplements are provided for each collection, including general introductory material, a chronology, glossary and bibliography."

The National Security Archive "obtains its materials through a variety of methods, including the Freedom of Information act, Mandatory Declassification Review, presidential paper collections, congressional records, and court testimony. Archive staff members systematically track U.S. government agencies and federal records repositories for documents that either have never been released before, or that help to shed light on the decision-making process of the U.S. government and provide the historical context underlying those decisions."

The DNSA now includes the following segments with approximately two new segments being released annually. The archive contains over 80,000 documents on over 500,000 pages.

- Afghanistan: The Making of U.S. Policy, 1973–1990
- The Berlin Crisis, 1958–1962
- China and the United States: From Hostility to Engagement, 1960–1998
- The Cuban Missile Crisis, 1962
- The Cuban Missile Crisis Revisited: An International Collection of Documents, From the Bay of Pigs to the Brink of Nuclear War
- Death Squads, Guerrilla War, Covert Operations, and Genocide: Guatemala and the United States, 1954–1999
- El Salvador: The Making of U.S. Policy, 1977–1984
- El Salvador: War, Peace, and Human Rights, 1980–1994
- Iran: The Making of U.S. Policy, 1977–1980
- The Iran-Contra Affair: The Making of a Scandal, 1983–1988
- Iraqgate: Saddam Hussein, U.S. Policy and the Prelude to the Persian Gulf War, 1980–1994
- Japan and the United States: Diplomatic, Security, and Economic Relations, 1960–1976

- Japan and the United States: Diplomatic, Security, and Economic Relations, 1977–1992
- The Kissinger Telephone Conversations: A Verbatim Record of U.S. Diplomacy, 1969–1977
- The Kissinger Transcripts: A Verbatim Record of U.S. Diplomacy, 1969–1977
- The National Security Agency: Organization and Operations, 1945–2009
- Nicaragua: The Making of U.S. Policy, 1978–1990
- Peru: Human Rights, Drugs and Democracy, 1980–2000
- The Philippines: U.S. Policy During the Marcos Years, 1965–1986
- Presidential Directives on National Security, Part II: From Truman to George W. Bush
- South Africa: The Making of U.S. Policy, 1962–1989
- The Soviet Estimate: U.S. Analysis of the Soviet Union, 1947–1991
- Terrorism and U.S. Policy, 1968–2002
- The United States and the Two Koreas (1969–2000)
- U.S. Espionage and Intelligence, 1947–1996
- The U.S. Intelligence Community After 9/11
- The U.S. Intelligence Community: Organization, Operations and Management, 1947–1989
- U.S. Intelligence on Weapons of Mass Destruction: From World War II to Iraq
- U.S. Military Uses of Space, 1945–1991
- U.S. Nuclear History: Nuclear Arms and Politics in the Missile Age, 1955–1968
- U.S. Nuclear Non-Proliferation Policy, 1945–1991
- U.S. Policy in the Vietnam War, Part I: 1954–1968
- U.S. Policy in the Vietnam War, Part II: 1969–1975

The next segment scheduled for release is "Colombia and the United States: Human Rights, Narcotics and the Dirty War in Colombia, 1960–2010." For those engaged in grassroots peace-building in South America, it could prove to provide "interesting" reading.

Another collection of similar coverage and value is Declassified Documents Reference System (DDRS) now published online at: www.gale.cengage.com/pdf/facts/ddrs.pdf. This database contains 100,000 documents with more than 600,000 pages: "Materials available for research include: National Security Council policy statements and memoranda and meeting materials; CIA intelligence memoranda and studies; Presidential and cabinet correspondence; White House Confidential File materials; Trade treaties, studies and analyses; Cabinet meeting materials and correspondence; Presidential conferences and visits; FBI surveillance and intelligence correspondence and memoranda; Joint Chiefs of Staff papers; U.S. government analyses and studies on international socioeconomic issues; U.S. briefing materials for meetings with foreign heads of state and government officials; FBI documents on American political personalities, events, and crises; and Full texts of letters, instructions, and cables sent and received by U.S. diplomatic personnel."

At least 80 libraries in the United States and 4 in Canada provide online access to this resource. Dozens of other libraries subscribe to the microfiche collection and print index. If your library uses OCLC (most libraries do), your librarian should be able to locate the nearest library with a subscription to either the DDRS or the DNSA. If your library has WorldCat, you can look it up yourself.

— J. Douglas Archer, Reference Librarian, Univ. of Notre Dame



PJSA Job Board

POSITION IN INTERNATIONAL RELATIONS AND PEACE AND CONFLICT STUDIES

Institution: University of Toronto

Position Description: We invites applications for a joint tenure-stream appointment in The Department of Political Science and the Peace and Conflict Studies Program of The Munk School of Global Affairs. The appointment is at the rank of Assistant Professor in the fields of international relations and peace and conflict studies and will begin on July 1, 2011. Applicants must have a Ph.D. or be near completion. Applicants must also have a strong theoretical orientation, knowledge of the core literature in the fields, and excellent research and teaching abilities. The substantive focus and methodological approach for this position is open. Demonstrated excellence in both teaching and research is required. Salary to be commensurate with qualifications and experience. The successful applicant will participate in the teaching programs of the Department of Political Science and the Peace and Conflict Studies program, which is housed in the Trudeau Centre for Peace and Conflict Studies. They will teach undergraduate courses in peace and conflict studies and international relations and graduate courses in international relations, as well as engage in graduate supervision.

Application Deadline: October 15, 2010.

Application Process: Applicants should apply online by clicking on the link below. Please ensure that you include a letter of application, a current curriculum vitae, a writing sample and teaching materials. Three letters of reference should be sent directly to Professor David Cameron, Chair, Department of Political Science, University of Toronto at chair.polisci@utoronto.ca. For more information about the Department of Political Science, please visit: <http://www.politics.utoronto.ca>.

PROFESSORSHIP IN GENOCIDE AND HUMAN RIGHTS STUDIES

Institution: Concordia University, Quebec.

Position Description: The specific focus of this tenure-track professorship will be to build on the strengths of the Montreal Institute for Genocide and Human Rights Studies (MIGS) to develop new stages of the Will to Intervene Project and to train a new generation of leaders and civil society advocates committed to peace building, conflict resolution and influencing government policy-makers to prevent new mass atrocity crimes. The successful candidate, who will be appointed to his or her appropriate academic department, will also participate in the administration of the MIGS and work closely with its Director to build a research profile, obtain grant funding, and fulfill an ambitious program of research, teaching, and publication. He or she will also have the opportunity to cooperate with Concordia University's Centre for Ethnographic Research and Exhibition in the Aftermath of Violence (CEREV) and its Centre for Oral History & Digital Storytelling (COHDS). Applicants should have recognized expertise in the study of one or more major cases of genocide and in one or more relevant disciplines such as history, political science, sociology, anthropology, or human rights. For additional information, please visit our website at <http://artsandscience.concordia.ca/>.

Application Deadline: November 15, 2010.

Application Materials: Applications must consist of a cover letter, a current curriculum vitae, copies of recent publications, a statement of teaching philosophy/interests, a research statement, and evidence of teaching effectiveness. Candidates must also arrange to have three letters of reference sent directly to: Dr. Brian Lewis; Dean, Faculty of Arts and Science; Concordia University; 1455 de Maisonneuve Blvd. W., AD 328; Montreal, QC, Canada H3G 1M8.

DISTINGUISHED PROFESSORSHIP OF SOCIAL JUSTICE AND CIVIL RIGHTS STUDIES

Institution: University of Georgia

Position Description: The School of Social Work invites applications for the Donald L. Hollowell Distinguished Professorship of Social Justice and Civil Rights Studies, to be filled by a scholar and advocate of national or international distinction who will continue the legacy of one of the nation's great advocates for social justice. The candidate selected for this endowed professorship will be at the rank of full professor with tenure; will engage in teaching, research, and public service; advocate for social and economic justice; will educate and prepare scholars to become leaders in the elimination of oppression and inequality; and will conduct research and develop extra-mural funding that advances knowledge of the civil rights movement, social justice and reform, and policy issues related to disparities.

Application Deadline: December 1, 2010.

Application Information: Applicants are encouraged to send their curriculum vitae and an application letter including commentary on teaching, research, and public service related to social justice and civil rights. Please submit all materials Dr. June Gary Hopps, Parham Professor, Hollowell Search Committee, School of Social Work, the University of Georgia, Athens, Georgia 30602. For more info: <http://ssw.uga.edu>.

JOB & INTERNSHIP LISTINGS: ONGOING

Organization: The Kroc Institute for Int'l Peace Studies, University of Notre Dame

Description: Comprehensive list of websites and resources for openings in the areas of peace studies, conflict resolution, international affairs, public policy, human rights, international development, NGOs, the UN, and other international organizations.

Website: <http://kroc.nd.edu/alumni/career-resources/jobs>



Notices and resources

The Global Directory - New Services and Lower Price

We are pleased to announce new lower prices for our comprehensive Global Directory of Peace Studies and Conflict Resolution Programs. We are now making available for the first time an option to purchase a **site license** for use in places including libraries, centers, and academic programs. Visit the GD page on the PJSA website for more information on these exciting new developments. AND NOW FOR A LIMITED TIME WHILE SUPPLIES LAST: All 2010 conference registrants will receive a free print copy of the Global Directory!



Visit the New PJSA Blog

Our members -- hundreds of leading peace scholars, activists, and educators -- are sharing their commentaries and views on the pressing peace issues of our time. Only members can post, but the blog is open for public viewing. To stay up-to-date, use our RSS feed; for news from the world of peace and justice, check out the blogroll. Happy blogging!



New Book on Satyagraha Available Free

A new book ("A Context for Organizing: Reflections on Gandhi's Approach to Satyagraha") seeks to provide a comprehensive examination of Satyagraha as Gandhi lived it and applied it to his work in India, presented in a manner that is accessible to all since Gandhi himself strongly believed all who are willing are capable of living Satyagraha. The book is now available for FREE download online at www.blueantelopeproductions.com/gandhiproject.html.



Nonviolence Book Available Online

There is a rich intellectual heritage of nonviolence, and a great deal of that heritage has originated in the U.S. To promote awareness of that heritage and efforts to enrich it, Ira Chernus, Professor of Religion at the University of Colorado-Boulder has written an introductory book on the subject. *American Nonviolence-The History of An Idea* is now available from Orbis Books, and can also be read in its entirety online at: <http://spot.colorado.edu/%7Echernus/NonviolenceBook/index.htm>.



U.S. Government e-Journal on Nonviolent Change

The Bureau of International Information Programs of the U.S. Department of State publishes a monthly electronic journal examining major issues facing the U.S. and world. The current issue on "Nonviolent Paths to Social Change" is available for free download at: www.america.gov/media/pdf/ejs/0309ej.pdf#popup. "The contributors to this publication show collectively that armed violence is not necessary to achieve positive change. All they are saying is give nonviolence a chance." Still, we are reminded within that: "The opinions expressed in the journals do not necessarily reflect the views or policies of the U.S. government."



Help Build a Nonviolence Blog

Waging Nonviolence is a new blog that publishes original, daily commentary and analysis on nonviolent actions and campaigns around the world. It is growing and needs your help. Please consider writing for the site, as more than 30 academics, journalists, and activists already have. The website could also make a useful addition to the syllabus for your class on peace studies, nonviolence, or any related subject. Visit www.wagingnonviolence.org or email them at contact@wagingnonviolence.org for more information.



Peace Research Journal Seeks Reviewers

The journal 'Peace Research' is looking for peace and conflict scholars to serve as book reviewers. If interested, please contact the Editors at: peacere-search@uwinnipeg.ca. For more info about the journal itself, please visit them online at: www.peacere-search.ca.



Peace Review Seeks Article Submissions

Peace Review, an international academic journal of social justice, is currently looking for off-theme essays and Peace Profiles (of individuals or groups dedicated to peace and justice). All submissions will be considered at this time, so please format essays according to their guidelines (<http://usf.usfca.edu/peacereview/guidelines.htm>) and submit them directly to peacereview@usfca.edu.



National Peace Essay Contest

The United States Institute of Peace is holding their annual scholarship contest for high school students who are interested in international issues, conflict resolution, peace studies, justice, and human rights. The 2010-2011 topic is "GOVERNANCE, CORRUPTION, AND CONFLICT," and the submission deadline is February 1, 2011. Educators who are passionate about these issues and dedicated to challenging students to think globally can make the contest a part of their curriculum or encourage students to write essays outside of class work. General information and a study guide on the essay contest topic is available at www.usip.org/npec.



New Journal on Peace and Conflict Issues

A new source of scholarly information and an outlet for your own writings on peace now exists in the "Journal of Aggression, Conflict, and Peace Research," now in its second year of publication. The editors are dedicated to including articles dealing with peace, ideally at least one such article in each issue. More details about the journal, including the mission, editorial board, and guidelines for authors are available at: www.pierprofessional.com/jacprflyer.



Call for Papers, NAASN Conference

Proposals for the North American Anarchist Studies Network conference (www.naasn.org) are due by **November 1**.



THE LATE ADDITION: PJSA ISSUES STATEMENT ON SUPREME COURT RULING

In response to the U.S. Supreme Court ruling in **Holder vs. Humanitarian Law Project** that supports a broad-ranging law that allows Americans who offer advice to banned organizations, including legal assistance and information on conflict resolution, to be prosecuted as terrorists, the Peace and Justice Studies Association makes the following statement:

We scholars, educators, students and professionals who have devoted our careers to understanding how violence in the world can be reduced and how security can be attained believe, as a matter of conscience, in the right of all individuals to support both humanitarian aid to all people in need, and the teaching of nonviolent means for resolving conflicts without regard to lists of terrorist organizations provided by any agencies or governments. We are convinced that waging war cannot meet the secu-

ity needs of people in a globally interconnected world, and that waging peace is a more effective strategy for addressing the roots of terrorism and promoting the inherent dignity of all members of the human family. We view efforts to restrict peacemaking activities as contradictory to the goals of combating terrorism and as an infringement of our right to express views consistent with both our knowledge and our moral and spiritual commitments to a world of peace.

The PJSA is a non-partisan professional organization of scholars, educators and practitioners, dedicated to bringing together academics, teachers, and activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change. Learn more about us at www.peacejusticestudies.org.

THE LATE ADDITION: CALLS FOR PAPERS - JOURNAL OF PEACE EDUCATION

Special Issue: "Peace Education: Past, Present, & Future"

Peace Education is currently a burgeoning field of scholarship and research that continually experiences challenges to its legitimation and participation in more traditional and conventional approaches to education. Today, it receives increasing recognition by educators and the public in response to growing societal interests in globalization and local forms of school violence. Peace education has worked in repairing the physical, psychological, and social fabric of human lives and societies impacted by natural disasters, war, violence, and human struggle throughout highly developed and underdeveloped countries. It addresses all life stages of human development and growth that lead to sustainable peace education practices within formal institutional and informal settings. This special edition will examine the field of peace education, its past, present, and projected future. We invite submissions that take an overview of the field of peace education, its emergence and gradual formation from the past, the current state of the field and possible visions for the future. Importantly, we seek work that ventures to understand how peace education might be distinguished as a field of scholarship and research from other educational traditions.

Expressions of interest up to 1000 words should be sent to the Editor by: **November 15th, 2010**. Please contact Jeannie Lum (jlum@hawaii.edu), if you have inquiries regarding your topic prior to submitting your proposal.

Special Issue: "The Politics, Praxis, and Possibilities of Critical Peace Education"

Scholars of peace education have explored the links between critical research in education in examining educational endeavors worldwide. This special issue seeks to illuminate the interstices of peace education and critical pedagogy, anti-oppression and post-colonial pedagogy, and/or critical multiculturalism in global contexts. In their scholarship, co-editors Edward J. Brantmeier (2008) call for a "critical peace education approach that includes consciousness-raising, vision, and transformative action," and Monisha Bajaj (2008) argue for "a reclaimed 'critical peace education' in which attention is paid to issues of structural inequality and empirical study aimed towards local understandings of how participants can cultivate a sense of transformative agency." Critical approaches offer peace educators and researchers the contextual and conceptual resources for understanding the structural impediments to advancing the possibility and promise of peace education in diverse locales. This special issue will explore the possibilities and limitations of critical peace education in research and practice, and develop new and expanded concepts, methods, and approaches for exploring issues of peace and education.

Expressions of interest up to 1000 words should be sent to the Editor by: **October 1st, 2010**. For any further information or to submit your expression of interest and proposal, please contact the Special Issue editors via the following address: bajaj@tc.edu.

**Want to advertise in
ThePeaceChronicle?**

Distributed three times a year to members and friends of PJSA, this newsletter is a very cost effective way to reach a dedicated audience. Cost of advertising is \$100 for a quarter-page, \$200 for a half-page, and \$300 for a full page. Exchange offers will be considered as well. To inquire about specs, or to place an ad, please contact us at: info@peacejusticestudies.org

Events Calendar

October 1-2, 2010

Building Bridges, Crossing Borders: Gender, Identity, and Security in the Search for Peace

PJSA 8th Annual Conference

Menno Simons College and The Global College, Winnipeg, Manitoba, CA

www.peacejusticestudies.org

This year's conference will be held on the campuses of both Canadian Mennonite University and the University of Winnipeg in downtown Winnipeg, Manitoba, Canada on October 1-2, 2010, which marks the 10th anniversary of United Nations Security Council Resolution 1325 on Women, Peace, and Security and the 150th birth anniversary of Jane Addams. Incredible key-notes plus research papers, presentations, round-tables, panels, hands-on workshops, posters, and creative works using a variety of media.

October 17-19, 2010

Second International Summit on Religion, Conflict, and Peacebuilding

Emory University, Atlanta, GA

www.emory.edu/RCP

The summit, to be inaugurated by the Dalai Lama, is a major component of Emory University's Initiative on Religion, Conflict, and Peacebuilding. It reflects the University's commitment to engaged scholarship designed to enhance the flourishing of human life and improving the human condition. The focus of this year's summit is Local Peacebuilding and Religion: Context, Practices, and Models.

October 22-24, 2010

Gandhi-King Conference

Christian Brothers University, Memphis, TN

www.gandhikingconference.org

The Gandhi-King Conference on Peacemaking is a three-day conference bringing together modern visionaries on nonviolence and social change with community leaders, activists, academics and organizers to train, learn, plan and organize to create a culture of liberation and justice for all. Speakers include: Tim Wise, Rev. Billy Kyles, Spirit Trickey-Rowan & Jaribu Hill. The theme of this year's conference is "Experiments with Truth."

November 11-15, 2010

Conscious Communities: the Ninth Annual Conference on Peace Education in Canada

McMaster University, Hamilton, Ontario, Canada

www.peace-education.ca/conferences/conscious-communities

A core requirement of cultivating a culture of peace is growing sustainable, conscious communities that live, breathe, grow, learn, and thrive. With that in mind and heart, our focus this year will be celebrating and advancing "Conscious Communities" at the Ninth Annual Conference on Peace Education in Canada. The conference will aim to advance the cultivation of peaceable communities at two scopes: local communities and communities of common interest. New this year: public mini-keynotes -- free, open-to-the-public, 15-minute presentations at locations around Hamilton.

November 12-14, 2010

Ahimsa and Sustainability

Sudha and Pravin Mody International Conference on Nonviolence, Cal Poly Pomona, Los Angeles, CA

www.csupomona.edu/~ahimsacenter/conference/conference_10.shtml

The conference will feature wide-ranging scholarship and experiences to illuminate the relationship between ahimsa (nonviolence) and sustainability from multiple perspectives. Ahimsa is the experience of oneness with others and nature. This interdisciplinary conference will explore the significance of nonviolence for sustainability.

November 18-20, 2010

Aggression, Political Violence and Terrorism: An Interdisciplinary Approach for a Peaceful Society

CICA-STR Annual Conference, Cartagena, Colombia

www.4thconferenceinternational.com/home

Held in Cartagena de Indias. Please see the website for more information.

January 15-16, 2010

North American Anarchist Studies Network Conference

Steel Worker's Hall, Toronto, Ontario, Canada

www.naasn.org

Inviting those engaged in intellectual work, within and without institutions.

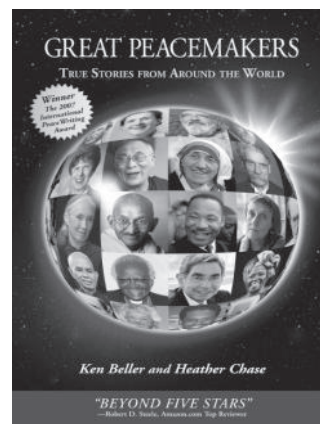
Peace Research

The Canadian Journal of Peace and Conflict Studies

In continuous publication since 1969, *Peace Research: The Canadian Journal of Peace and Conflict Studies* is Canada's oldest and primary scholarly journal in its area. It is published twice a year by Menno Simons College, a college of Canadian Mennonite University affiliated with the University of Winnipeg, and is distributed internationally. *Peace Research* publishes broadly on issues of peace and conflict, violence, poverty, justice, and human well-being.

We invite scholars, both Canadian and global, to publish cutting edge research and analysis on peace and conflict issues from both disciplinary and interdisciplinary perspectives. Submissions may be sent to the Editors via email at peaceresearch@uwinnipeg.ca. We welcome your subscription to *Peace Research* as well.

For submission guidelines, subscription information, and general inquiries, please visit our website at www.peaceresearch.ca. Or contact us by mail at *Peace Research*, Menno Simons College, 210-520 Portage Ave., Winnipeg, MB, R3C 0G2, Canada.



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PEACE & JUSTICE STUDIES ASSOCIATION

Our Educational 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 program, e-mail 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. Undergraduates enrolled at PJSA member institutions receive special benefits when they enroll in HECUA programs: a discount of \$500 on the non-consortium fees for semester programs, and a discount of \$150 on the non-consortium fees for short programs. PJSA members also receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors. Program sites include Bangladesh, Ecuador, Northern Ireland, Scandinavia, and the southern U.S. Complete program materials can be found at www.hecua.org.



In November 2008, PJSA partnered with the Center for Global Education (CGE) at Augsburg College to add another scholastic membership benefit. This new partnership will offer discounts to individual members and member institutions alike, including \$500 off fees for undergraduate students going on the Center's Mexico or Central America semester programs, or \$100 off fees for faculty, staff, or students going on the Center's international travel seminars or professional development programs. Since 1979, the CGE has been a pioneer in peace and justice studies abroad, and working towards a just and sustainable world has been central to their mission. Program details can be found online at www.CenterForGlobalEducation.org.



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