

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



LIVING THE MOVEMENT

THEORY AND PRACTICE IN THE SERVICE OF PEACE

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News, views, visions, and analyses of cutting-edge movements for peace!

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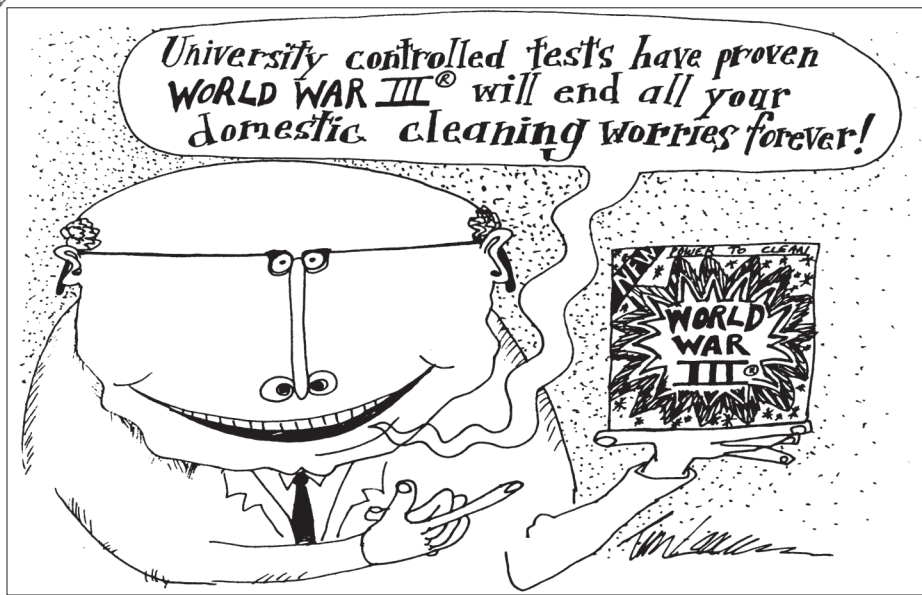
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PJSA

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.

The Peace Chronicle

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Editor:

Randall Amster

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

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

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A Note from the Co-Chair

Dear PJSA Members,

Greetings as we enter another fall, which often signals renewed engagement with our regular activities after the lazy days of summer. This year the change of seasons has special poignancy as we mark the 10th year since the horrific violence of September 11, 2001 and the 10th year of war. This anniversary, which last year I anticipated with a heavy heart, fearing an increase in anti-Muslim hate violence, I now regard as a sign of hope, as I am impressed with the extraordinary number of peaceful ways people are choosing to commemorate this day, from local veterans groups choosing to run to raise money for the wounded, instead of marching in traditional military parades, to the high number of traveling peace art exhibits and intra-religious dialogue efforts, to the peace video competition that has been sponsored by families of those who died on 9/11. These all signal that we are making progress in the important work of creating a culture of peace.

I am also excited to report that PJSA is poised for another great year of innovative work. Last year we became a truly bi-national North American organization, holding our first conference in Winnipeg, Canada. That commitment now extends to having Canadians represented on our board and to holding every third conference in Canada (the next one to be at the University of Waterloo in 2013).

This year we are embarking on another new journey: partnering with the Gandhi-King Conference (GKC) of Memphis to hold a joint PJSA-GKC conference there from October 21-23. This event will allow PJSA members to engage with local

activists in this region and to reflect upon the status of our “Living Movement” as we continue our work to create a “World of Peace, Solidarity and Justice.”

This is happening at a very opportune time, as we are witnessing the emergence of new connections between honored leaders of the Civil Rights Movement and those engaged in the struggle for justice in Palestine, and new synergies and networking to enhance our abilities to struggle to end the cultural and structural violences of racism, racist incarceration and punitive immigration policies. If you have not yet done so, check out the conference news on the PJSA website to see all of the great speakers who will be coming and the innovative topics our members will be sharing ... then register, and make your travel plans! We hope to see you there!

We are able to do this great new work of expanding the organization, thanks to the energetic leadership of our Executive Director, Randall Amster, and the sustained commitment of our very active PJSA board. At the annual board meeting this year we will undertake a long-term strategic planning exercise, to think about how PJSA should focus its energies for the next five years. I invite all members to contact me personally if they would like to share their thoughts and ideas.



Peace,

Cris Toffolo, PJSA Board Co-Chair

c-toffolo@neu.edu

A DIRECT PLEA FOR YOUR ONGOING SUPPORT

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 importantly — 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 continue participating in this effort, in these ways:

MAKE A DONATION TODAY (securely online, tax-deductible): <http://www.peacejusticestudies.org/donation.php>

KEEP YOUR MEMBERSHIP CURRENT: <http://www.peacejusticestudies.org/membership/>

ATTEND THIS YEAR'S CONFERENCE: <http://www.peacejusticestudies.org/conference/>

RECRUIT NEW MEMBERS; HOST AN UPCOMING CONFERENCE; SERVE ON THE BOARD; AND MUCH MORE!

The PJSA is an important component in our mutual work as educators, activists, and peacebuilders. If it didn't exist, we would surely have to invent it! We ask for your reinvigorated support to maintain this collegial shared space that we call the PJSA...

DO YOU HAVE A VEHICLE THAT YOU'D LIKE TO DONATE?

The PJSA is now able to accept vehicle donations. Visit our donations page today: <http://www.v-dac.com/org?id=840615479>

ANNOUNCING THE LAUNCH OF THE PJSA SPEAKER'S BUREAU!

For 2011, we are initiating an exciting new venture that will highlight the incredible work of our members, and advance the workings of the “peace and justice” field as well. The primary intention of the Speaker's Bureau is to help carry the mission and values of the PJSA to a broader audience. Understanding that various groups and organizations are often seeking trainers, workshop facilitators, presenters, keynote speakers, and the like, the new PJSA Speaker's Bureau will allow us to address these needs while showcasing the many talented scholars, educators, and activists among our membership...

More information will soon be available on our website. Queries may be addressed to: speakers@peacejusticestudies.org



Announcing our 2011 conference...

“A LIVING MOVEMENT”

Toward a World of Peace, Solidarity, and Justice

The Peace and Justice Studies Association

in partnership with The Gandhi-King Center

invites you to our annual conference

October 21-23, 2011

CHRISTIAN BROTHERS UNIVERSITY

Memphis, Tennessee

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

The Peace and Justice Studies Association (PJSA) and the Gandhi-King Conference (GKC) are pleased to announce our first-ever jointly sponsored annual conference. The PJSA and the GKC are partnering this year to promote dynamic exchange among individuals and organizations working for a more just and peaceful world. This partnership promises a unique conference experience that combines the best of scholarly and grassroots perspectives on the pressing justice issues in our communities and around the globe.

This year's conference will be held on the campus of Christian Brothers University, in Memphis, Tennessee, from Friday October 21 through Sunday October 23, 2011. Panels, workshops, and speakers from a wide range of disciplines, professions, and perspectives will address issues related to the broad themes of solidarity, community, advocacy, education, and activism as they are brought to bear in the pursuit of peace and justice. We are pleased to announce that our **keynote speakers** this year will include **Dolores Huerta, David Bacon, Clayborne Carson, and Pancho Ramos-Stierle and Nipun Mehta of Charity Focus, plus musical guest David Rovics** (see next page for bios).

Our goal is to create a stimulating environment where scholars, activists, educators, practitioners, artists, and students can build community and explore interconnections. We invite participants to engage in various modes of exploration, including papers and presentations, hands-on practitioner workshops, and a youth summit. We aim to foster an experience in which attendees will have multiple opportunities to meet and dialogue in both formal and informal settings, against the unique historical backdrop of Memphis, TN. **REGISTER ONLINE TODAY!**

*For more info, and to register for this year's conference,
please visit: www.peacejusticestudies.org*

WE LOOK FORWARD TO SEEING YOU IN MEMPHIS!

OUR 2011 STUDENT PAPER AWARD WINNERS

Undergraduate Student: Danielle Fulmer, BA (Peace and Conflict Studies), Juniata College

Title: *Addressing Identity in Civil War Peace Accords*

Advisor: Celia Cook-Huffman

Abstract: Tajfel and Turner's social identity theory has received increasing attention in the literature as a model for understanding intergroup conflict, while Allport's contact hypothesis is commonly cited to underscore the utility of appropriate cross-community contact in countering intergroup enmity. This theoretical emphasis on identity as a central factor driving conflicts and a crucial component of conflict resolution suggests that identity-based peacebuilding should occur on both a grassroots and an institutional level, and that the peace accord is an ideal locus from which to begin. This research used qualitative analysis to study peace accords from ten recent civil wars in which identity was a motivating factor, as well as accords from three control conflicts. The research examined both how the accords addressed identity issues and the level of commitment to the proposed measures. In the sample studied, identity was addressed in terms of security, political solutions, recognition, justice, cohesion, and group rights. The measures ranged from principles and initiatives to commitments. The analysis suggests that the manner in which such agreements address identity issues is inconsistent. In general, civil war peace accords do not address social identity more or significantly differently than accords from other types of conflicts.

Current Activities: Danielle is currently the Executive Assistant Fellow (a 3-6 month unpaid position) at the Polaris Project, an organization working to end human trafficking in all forms. This work involves conducting research on related issues at the local, state, and national levels. She assists as a liaison for local task forces and coalitions, as well as supporting the National Technical Assistance and Training Program.

Graduate Student: Jeffrey Pugh, Ph.D. (Political Science), Johns Hopkins University

Title: *Overcoming the Invisibility Bargain: Institutional Adaptation, Host-Migrant Peacebuilding, and Human Security in Ecuador*

Advisor: Margaret Keck

Abstract: This study examines how Ecuador has been able to provide security and foster peace in areas where citizens and foreign migrants coexist in a frequently tense relationship, despite having a weak state with limited governance capacity outside the cities. This puzzle reflects the expectation in traditional security literature that stronger states (those with greater capacity to defend against external threats and control their territory) are more secure. In contrast to the external control policies that states employ as guarantors of national security, the dissertation argues that human security is reinforced in Ecuador through institutional adaptation of non-state actors. These actors, which often do not start off with explicit peacebuilding purposes, adapt to gaps in formal state institutions and intervene to protect rights, develop resources, or promote mutual recognition within migrant-receiving communities. The institutional spaces created by non-state actors contribute to protecting the basic rights of all residents, not just voting citizens. Through this adaptation, non-

state actors create networks of security governance that negotiate with—and sometimes substitute for—the state. The process often alters the structure and purpose of the non-state institution, and it can transform the relationship between the state and society in areas of the country where heterogeneous nationality challenges the state's ability or willingness to fulfill its core function of providing peace and justice for everyone living under its authority.

Current Activities: Jeff is Assistant Professor of Political Science at Providence College, where he teaches courses in International Conflict Resolution, Peace and Justice, International Relations, Latin American Politics. He continues involvement with the non-profit organization in Ecuador that he founded (the Center for Mediation, Peace, and Resolution of Conflict (CEMPROC)) and has recently received a CAFR faculty research grant to continue field work in Ecuador on his host-migrant peacebuilding and human security project as he continues to revise and expand his dissertation for ultimate publication as a book. He also recently completed an anti-bullying and conflict resolution training program for school children in Escuela FAE in Quito, as well as the 4th annual Peacebuilding and Economic Development Study Abroad program in Ecuador, in collaboration with the University of Georgia.

Honorable Mention: Louis Esparza, Ph.D. (Sociology), Stony Brook University

Title: *Grassroots Human Rights Activism in Contemporary Colombia*

Advisor: Michael Schwartz

Abstract: Activists who become involved in radical politics often put themselves in dangerous situations to achieve objectives that seem highly improbable. More often than not, their efforts are thwarted; yet many activists keep trying. How does one sustain the vision that drives high-risk activists over the long-term in the face of such resistance to change? Using interviews with grassroots human rights activists in Bogota, Colombia, this dissertation explores theories of high-risk political behavior. It argues that the analysis of processes of coming to engage in high-risk activism lends robust insights into what makes a person decide to participate in high-risk activism. This shift in focus explains the contradictory results in studies that focus on identity, demographic variables, social networks, ideological beliefs, or biographical availability.

Current Activities: Louis has begun his appointment as Assistant Professor of Sociology and Latin American Studies at California State University, Los Angeles. He recently published a chapter in a volume edited by Judith Blau and Mark Frezzo on human rights in the United States; he has presented papers at the American Sociological Association (ASA) on non-violent movements in Colombia and on the impact of the human rights statement passed by ASA Council in 2009. His manuscript "Fields of Fire: Emancipation and Resistance in Colombia" seeks a publisher.

(Student winners present at the conference on Saturday, 10/22.)



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THE DIRECTOR'S CUT: The Arc of the Moral Universe

by Randall Amster, *PJSA Executive Director*



Justice May Be Just Around the Bend

Let's face it: things are bad and getting worse every day. Even a casual glance at the daily headlines provides ample reason for dismay, from perpetual warfare and the ravages of climate change to economic collapse and the abject brutality of the "criminal justice" system (a cruel misnomer if ever there was one). It doesn't take a rocket scientist, a millenarian, or an avowed cynic to surmise that the ship is sinking and that actual *justice* is but a faded memory.

Still, despite all evidence to the contrary, I maintain that we might not be as bad off as it seems. This isn't an exercise in wide-eyed optimism, strategic denial, or the power of positive thinking. Rather, it is reflective of what I take as an inexorable impulse in nature -- and thus within humankind -- toward productive, sustainable, and ultimately just relations at all points in the web. In short, I want to suggest that *life is good*, and that it matters.

What is the alternative? That we are part of some predestined machinery of death and decay, bent on nothing except ushering in our own demise? Seriously? The narrative of a self-fulfilling apocalypse is merely another way of keeping us in fear and giving our innate power over to the immanence of "security" and "order" -- whether its edicts are delivered to us by fiat or artifice. This is not intended to justify any of the calamities we have wrought in the modern era; in fact, precisely the opposite. The belief in a just universe is not a static, passive principle, but one that must be struggled for and actively promoted at all levels of our lives. We don't get to relax and bask in the goodness of creation, nor to indulge ourselves in the hedonism of abdication. Instead, we need to wake up every day and be the architects of the world we desire to inhabit.

These teachings have been reflected to us myriad times throughout history, and we know the names of many proponents. As Peace Pilgrim once said, the only thing new about any of this would be actually *doing it*. We can make the choice at every turn to humanize our relations with one another, and to reorient our roles within the balance of nature. Manmade law, as Thoreau argued, may turn us into the agents of injustice, but perhaps there are even higher principles to be found all around us and within ourselves alike.

Martin Luther King, Jr., summoned this potential power on many occasions, asking us to consider the active manner in which we might align our intentions with a *greater good*: "I know you are asking today, 'How long will it take?' I come to say to you this afternoon, however difficult the moment, however frustrating the hour, it will not be long, because truth crushed to earth will rise again. How long? Not long, because no lie can live forever. How long? Not long, because you shall reap what you sow.... How long? Not long, because *the arc of the moral universe is long, but it bends toward justice*." King was, of course, invoking scripture and spiritual teachings in many of his speeches, yet we can also discern that "the arc of the moral universe" is equally an expression of science and politics as much as it is one of theology or philosophy.

The phrase actually dates to 1853, with the abolitionist minister Theodore Parker, who said: "I do not pretend to understand the moral universe. The arc is a long one. My eye reaches but little ways. I cannot calculate the curve and complete the figure by experience of sight. I can divine it by conscience. And from what I see I am sure it bends toward justice." This is part observation and part intuition, simultaneously a projection of reality and a longing for a better world all at once. The integration of the empirical and the intuitive represents the best of modern thought's spirit of interconnection, by viewing pieces of the whole as mutually reinforcing rather than oppositional. King added to this sensibility with his famous insight that "injustice anywhere is a threat to justice everywhere," again indicating the holistic, integral nature of moral inquiry.

This potent historical phrase of the "moral arc" has been described as "Barack Obama's favorite quotation." On April 4, 2008, the 40th anniversary of King's assassination, then-Senator Obama declared: "Dr. King once said that the arc of the moral universe is long but it bends towards justice. It bends towards justice, but here is the thing: it does not bend on its own. It bends because each of us in our own ways put our hand on that arc and we bend it in the direction of justice." And in June of 2009, President Obama again invoked the phrase in support of the "universal rights to assembly and free speech" being exercised by demonstrators in Iran.

So now what? Obama seemingly gets it, at least rhetorically, yet still we find ourselves steadily descending into moral oblivion rather than ascending on the arc of justice. In an article asking "What Happened to Obama?" Drew Westen observed: "When Dr. King spoke of the great arc bending toward justice, he did not mean that we should wait for it to bend. He exhorted others to put their full weight behind it, and he gave his life speaking with a voice that cut through the blistering force of water cannons and the gnashing teeth of police dogs.... But the arc of history does not bend toward justice through capitulation cast as compromise.... The arc of history can bend only so far before it breaks."

Westen's prose is an effective statement that rightly reflects the proactive sense in which we must be participants in destiny rather than mere observers. Yet it also makes a miscalculation in assuming that entrenched powers can somehow use economic coercion and political chicanery to forestall the advance of justice in the long run of human and/or natural affairs. King (and Parker before) did not promise immediate returns on our activist investment in the service of righteousness; indeed, things didn't get to be this way overnight, and it will take a long time -- even an eternity, perhaps -- to set it right again. In this sense, justice is asymptotic, something to be forever and vigilantly pursued without regard for its ultimate realization. Still, as we continue to work toward it and increasingly approach its arc, we see it begin to infuse our relationships with one another and with the balance of existence as a whole.

Part of the task is to relieve ourselves of the unattainable burden of fixing it all or making some sort of "heaven on earth," focusing instead on the small steps we can take at each moment in our lives. Being a good person -- or a good *people*, for that matter -- isn't about being perfect and never doing wrong. Such a quest for moral certitude is pragmatically impossible and thoroughly immobilizing. Rather, the signs of "goodness" are more about what we make of our missteps, whether we regret them appropriately and strive to learn their lessons as we forge ahead. In this manner, the essence of morality isn't about absolutism or punishment for inevitable let-downs, but more so about the direction in which we are moving.

In fact, we might say that this sense of directionality *is* the arc of justice. It proceeds regardless as a function of the "unity in diversity" inherent in the cosmos, with or without our willing engagement. The question before us is whether we want to be part of it, or instead remain on a course toward self-imposed annihilation. We can help shape the moral arc by promoting economic fairness, environmental sustainability, and nonviolence; through our efforts toward ending warfare, rejecting consumerism, and stabilizing the biosphere; and by the virtue of teaching ourselves and our children to abandon hatred, embrace non-monetary values, and work in concert with others to produce both sustenance and justice in our communities.

This is the nascent arc now coming into view, calling upon us to help imagine and implement it. The journey may be long and the destination unfixed, but I have no doubt that we will "get there" someday. Indeed, by embarking on the enterprise at all, we may have already arrived...

NEWS AND VIEWS

REPLENISHING THE EARTH, HEALING OURSELVES

by Wangari Maathai (1940-2011)

During my more than three decades as an environmentalist and campaigner for democratic rights, people have often asked me whether spirituality, different religious traditions, and the Bible in particular had inspired me, and influenced my activism and the work of the Green Belt Movement (GBM). Did I conceive conservation of the environment and empowerment of ordinary people as a kind of religious vocation? Were there spiritual lessons to be learned and applied to their own environmental efforts, or in their lives as a whole?

When I began this work in 1977, I wasn't motivated by my faith or by religion in general. Instead, I was thinking literally and practically about solving problems on the ground. I wanted to help rural populations, especially women, with the basic needs they described to me during seminars and workshops. They said that they needed clean drinking water, adequate and nutritious food, income, and energy for cooking and heating. So, when I was asked these questions during the early days, I'd answer that I didn't think digging holes and mobilizing communities to protect or restore the trees, forests, watersheds, soil, or habitats for wildlife that surrounded them was spiritual work.

However, I never differentiated between activities that might be called "spiritual" and those that might be termed "secular." After a few years I came to recognize that our efforts weren't only about planting trees, but were also about sowing seeds of a different sort — the ones necessary to give communities the self-confidence and self-knowledge to rediscover their authentic voice and speak out on behalf of their rights (human, environmental, civic, and political). Our task also became to expand what we call "democratic space," in which ordinary citizens could make decisions on their own behalf to benefit themselves, their community, their country, and the environment that sustains them.

In this context, I began to appreciate that there was something that inspired and sustained the GBM and those participating in its activities over the years. Many people from different communities and regions reached out to us because they wanted us to share the approach with others. I came to realize that the work of the GBM was driven by certain intangible values. These values were: love for the environment; a gratitude and respect for Earth's resources; a capacity to empower and better oneself; and a spirit of service and volunteerism. Together, these values encapsulate the intangible, subtle, nonmaterialistic aspects of the GBM as an organization. They enabled us to continue working, even through the difficult times.

Of course, I'm aware that such values are not unique to the Green Belt Movement. They are universal; they can't be touched or seen. We cannot place a monetary value on them: in effect, they are priceless. These values are not contained within certain religious traditions. Neither does one have to profess a faith in a divine being to live by them. However, they do seem to be part of the our human nature and I'm convinced that we are better people because we hold them, and that humankind is better off with them than without them. Where these values are ignored, they are replaced by vices such as selfishness, corruption, greed, and exploitation.

Through my experiences and observations, I have come to believe that the physical destruction of the earth extends to us,

too. If we live in an environment that's wounded — where the water is polluted, the air is filled with soot and fumes, the food is contaminated with heavy metals and plastic residues, or the soil is practically dust — it hurts us, chipping away at our health and creating injuries at a physical, psychological, and spiritual level. In degrading the environment, therefore, we degrade ourselves.

The reverse is also true. In the process of helping the earth to heal, we help ourselves. If we see the earth bleeding from the loss of topsoil, biodiversity, or drought and desertification, and if we help reclaim or save what is lost — for instance, through regeneration of degraded forests — the planet will help us in our self-healing and indeed survival. When we can eat healthier, nonadulterated food; when we breathe clean air and drink clean water; when the soil can produce an abundance of vegetables or grains, our own sicknesses and unhealthy lifestyles become healed. The same values we employ in the service of the earth's replenishment work on us, too. We can love ourselves as we love the earth; feel grateful for who we are, even as we are grateful for the earth's bounty; better ourselves, even as we use that self-empowerment to improve the earth; offer service to ourselves, even as we practice volunteerism for the earth.

Human beings have a consciousness by which we can appreciate love, beauty, creativity, and innovation or mourn the lack thereof. To the extent that we can go beyond ourselves and ordinary biological instincts, we can experience what it means to be human and therefore different



from other animals. We can appreciate the delicacy of dew or a flower in bloom, water as it runs over the pebbles or the majesty of an elephant, the fragility of the butterfly or a field of wheat or leaves blowing in the wind. Such aesthetic responses are valid in their own right, and as reactions to the natural world they can inspire in us a sense of wonder and beauty that in turn encourages a sense of the divine.

That consciousness acknowledges that while a certain tree, forest, or mountain itself may not be holy, the life-sustaining services it provides — the oxygen we breathe, the water we drink — are what make existence possible, and so deserve our respect and veneration. From this point of view, the environment becomes sacred, because to destroy what is essential to life is to destroy life itself.

*Wangari Maathai (1940-2011) was a Kenyan activist and 2004 Nobel Peace Prize winner. She founded the Green Belt Movement, which has trained women throughout Africa to combat deforestation, in part through the planting of more than 40 million trees, and authored *The Challenge for Africa, Unbowed: A Memoir, The Green Belt Movement: Sharing the Approach and the Experience, and Replenishing the Earth: Spiritual Values for Healing Ourselves and the World*, from which this piece is excerpted.*



LIVING THE MOVEMENT: “The Peace Revolution”

Good Reasons to Believe in a Positive Trend...

by Kent D. Shifferd

The twentieth century was the most promising century for the eventual development of peace in the last eight thousand years.

We are living in the midst of a great revolution. True, the twentieth century was one of the most violent in human history and the twenty-first opened up with its share of wars. It's an old story but it's no longer the only story. Another is in the making although most educators, the media, and even presidents don't know about it. Twenty-seven undeniably demonstrable trends have been leading us toward the evolution of a system of global peace. Below I have briefly summarized these inter-related trends.

The development of organized peace action by citizens: Before the nineteenth century, great individuals espoused peace. Jesus taught love of enemies, St. Francis reconciled quarrels in Tuscany, Erasmus wrote his “Complainte of Peace,” Kant his “Perpetual Peace”, but there was little if any organized activity. Then, between 1815 and 1816, at least four peace societies were formed, three in the U.S. and one in England. On 16 August, 1815, David Low Dodge founded the New York Peace Society to discourage war and promote peace. Over the next hundred years, organized peace movements came into being.

Beginning as a religious impulse peace thinking became a secular ideology arguing for a lawful international order and respect for the rights of peoples. Citizens organized. By the early twentieth century there were perhaps three hundred thousand European and North American peace activists from over a hundred peace societies that together formed a transnational movement and shared a common ideology then called “pacifism.”

The progressive development of international institutions for adjudicating international conflict: This citizen based peace movement led to the 1899 conference at The Hague which resulted in the creation of the first form of the “world court,” now called the International Court of Justice. Regional courts developed in Europe and Latin America, and ad hoc tribunals arose to deal with war criminals, and most recently the International Criminal Court became a reality. International courts are a crucial part of an interlocked peace system.

The emergence of supra-national parliamentary institutions to keep the peace: World War I led the great powers to create the League of Nations and then to improve upon it with the United Nations in 1945. While the UN remains imperfect, the goal of these organizations—to prevent war by negotiation, sanctions, and collective security is revolutionary in the long history of warfare. The peace-building work of UN agencies is crucial to the evolution of a culture of peace. Additionally, the European Union, the Organization of American States, and the African Union monitor regional disputes and engage in peace building activities.

The rise of neutral, international peace-keeping: Neutral forces (the UN Blue Helmets) composed of several nations intervene to quell a conflict or keep it from re-igniting have been deployed in dozens of conflicts and are currently serving around the world. And now another new development--non-violent, citizen-based peace keeping and peace building such as the Nonviolent Peaceforce and Peace Brigades International are a reality.

The development of nonviolent struggle as a substitute for war, beginning with Gandhi, carried on by King, perfected in the successful struggles to overthrow the dictatorial regimes of Marcos in the Philippines, the Soviet Empire in Eastern Europe and the Communist coup in Russia and emergence of the Arab Spring. We no longer need to resort to arms to defend ourselves. It has been conclusively demonstrated that all power comes from below even in dictatorial regimes. Nonviolence was even used successfully against the Nazis.

The development and spread of sophisticated new techniques of conflict resolution known as win-win negotiation, mutual gains bargaining, non-adversarial negotiation, peer mediation are being taught all over the world from grade school to state departments.

The rise and rapid spread of peace research and peace education. Hundreds of colleges, universities and schools now provide peace education courses, minors, majors and degrees at the graduate level. An international umbrella organization, the Peace and Justice Studies Association, brings educators and practitioners together and facilitates the spread of ideas. Peace research institutions such as the Swedish Peace Research Institute and the United States Institute of Peace are learning more and more about how to deal with conflict in nonviolent ways. A huge body of peace literature is available to the world via books and the web.

The rapid spread of democratic regimes in the second half of the twentieth century. Since it is historically demonstrable that democracies do not attack one another.

The emergence of regions of long-term peace: Western Europe for almost 60 years, North America for nearly 200 years, Scandinavia for over 300 years. Peace, like war, is self-perpetuating if a critical mass can be established. Today, no one expects Canadian tanks to roll over the border into Minnesota.

The decline of institutionalized racism: e.g., Jim Crow in the U.S., and the end of Apartheid in South Africa.

The end of political colonialism. Beginning in the 1960s, the old European colonial empires disappeared and dozens of peoples became self-governing.

The end of neo-empire. Empire is becoming impossible due to cost and the rise of asymmetric warfare which further increases the cost. Nations that try to police the world go bankrupt.

The end of de facto sovereignty. In the modern world, a nation state can't keep out missiles, immigrants, ideas, economic trends, disease organisms, etc. Borders are permeable. Old style national sovereignty is no longer a description of states in the real world.

The rise of women's rights and the emergence of women in positions of leadership and authority and the consequent diminishment of patriarchy in large areas of the world. Patriarchy has been associated with war from ancient times.

The rise of the environmental sustainability movement aimed at slowing or ending the consumptive excesses that create shortages, poverty, pollution and environmental injustice in the developing world and oil dependent economies in the global north.

(Continued on the next page)

LIVING THE MOVEMENT: “The Peace Revolution”

(Continued from previous page)

The spread of peace-oriented forms of religion: the Christianity of Thomas Merton, Jim Wallace of Sojourners and Pax Christi; the Buddhism of the Dalai Lama, and similar movements in Judaism (The Jewish Peace Fellowship, Jewish Voice for Peace) and Islam (Muslim Peace Fellowship, Muslim Voice for Peace).

The successful extension of a regime of international law and especially war-limiting treaties such as the bans on atmospheric testing of nuclear weapons, on child soldiers and the on anti-personnel land mines, etc. Most nation states respect international law most of the time.

The legalization of conscientious objector status in many nations. (In World War I some COs were condemned to death.)

The rise of the human rights movement. Human rights are now an international norm and when they are not respected it is considered an outrage in most

countries. Human Rights Watch and Amnesty International are often able to bring effective global pressure on dictatorial regimes to free political prisoners and respect human rights.

The evolution of the global conference movement. In the past twenty years there have been seminal gatherings at the global level aimed at creating a peaceful and just world. The Earth Summit in Rio in 1992, laid the foundations for the modern global conference movement; convened by the UN, attended by one hundred heads of state, 30,000 citizens from around the world and 10,000 journalists who disseminated its message with unprecedented coverage. Focused on environment and development, it produced a dramatic shift in direction toward the elimination of toxics in production, the development of alternative energy and public transportation, deforestation, and a new realization of the scarcity of water. Major conferences have since been held on a variety of issues.

The emergence of an international development regime including large-scale international development banks (IMF, World Bank), but more importantly, micro-financing as begun by the Grameen Bank movement in India, and thousands of smaller, international development nongovernment organizations.

The creation of the world wide web and cell phones has dramatically increased transparency of government actions (no atrocity escapes notice) and the ability of citizen peace organizations to coordinate with each other and to respond to crises as well as making easily available crucial information about war, peace, human rights; a force multiplier for the peace, justice and environmental work.

The sharp decline in old-fashioned attitudes that war is a glorious and noble enterprise. No troops now march off to war singing as they did in 1914. War is no longer considered glorious, or the “health of nations” as it was for centuries.

The emergence of thousands of international non-government organizations providing a wide variety of peace-making, peace-keeping, and peace building services. The Nonviolent Peaceforce, Peace Brigades International, Doctors Without Borders, World Vision and uncountable others supporting schools in poor countries, providing medical services, bringing clean water to remote communities, etc., all underscore the development of an emerging, de facto global citizenship. One people, one planet, one peace.

The gradual decline of capital punishment in most places of the world. In 18th century England there were 220 capital crimes and children as young as seven could be hanged for theft. England outlawed capital punishment for murder in 1965 Illinois just became the 17th state in the U.S. to outlaw it. Worldwide 58 countries maintain it, 95 have outlawed it, and 35 maintain it but have not carried out an execution for at least ten years.

The reaction against violence as entertainment, both against violent entertainment media and against war toys. While this movement is embryonic, it is nonetheless underway.

The gradual rise of planetary loyalty as people begin to see themselves as citizens of the globe in common humanity with all people and with a common need to protect global ecosystems. The emergence of a globally linked world society is well underway.

All this is new, unprecedented! How it will play out, no one knows. The abolition of slavery, an institution as old as war and as deeply entrenched, took about a hundred years to succeed. This new story, the abolition of war, has a good chance to succeed in the next hundred years. At the very least, we can start to teach our children that war is not the only and inevitable story on the planet. We have good reasons to believe that we may well be trending toward peace.

Kent Shifferd is emeritus professor at Northland College and author of *From War to Peace: A Guide To The Next Hundred Years* (McFarland, 2011) (see the review on page 18).



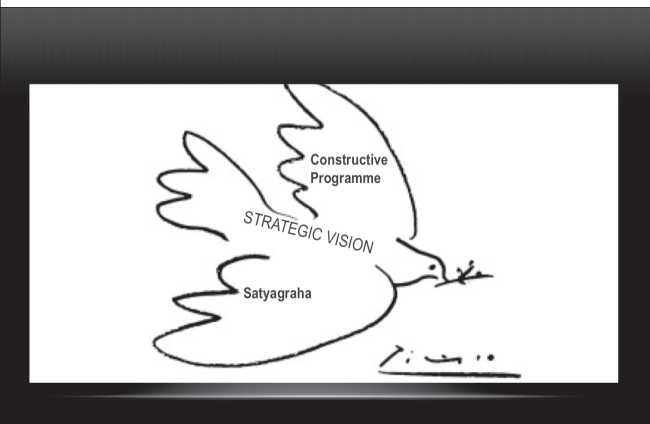


A CLOSING LETTER FROM AN OUTGOING CHAIR

Dear friends and colleagues of the PJSA,

I am happy to report that Doug Archer and I have arranged for a peaceful transfer of power. He will become co-chair at the conference in Memphis next month. I have much enjoyed working with you during my two years as your co-Chair and look forward to continuing to work with you in another capacity (I will not have to go into exile under this agreement).

But what tumultuous years the last two have been, if not in PJSA itself, certainly in the slightly larger world around this organization. Seeing everything as I do from the perspective of nonviolence, I do see that in all the turmoil, all the backsliding away from democracy in this self-designated "indispensable nation" (Canadian friends, you are not the problem), I do see some signs of progress which I think we can seize upon and develop:



- The 'meme' of nonviolence edges more and more into public consciousness: Rachel Maddow urged the Egyptian protestors during the tough days before Mubarak's departure to take a leaf from the lunch counter sit-ins and stay 'peaceful.' I wouldn't say she characterized nonviolence all that well (more on this if you come to the panel Matt Meyer and I are organizing in Memphis), but hey, this was major public television telling the public that it exists and it "works;" that's real progress.
- Not to mention the fact that young Egyptians, with some material aid from social media, called upon and received help from abroad with their struggle: did you notice the Otpor logo in Tahrir Square? That's *real* progress. For centuries, peace or protest movements have been caught flat-footed by every event, reinventing themselves (and the proverbial wheel) while war movements pore over military history for "best practices" and get more effective (=worse) at every conflict.

- In a similar vein, Younes Arar and other organizers convened a pan-Palestinian nonviolence conference in Bethlehem to pull together the various village campaigns that have in some cases made real headway against the "separation barrier" and other atrocities — this at a time when moral support became globally visible from the outside world in the form of the flotillas that have tried to break, or at least publicize, the blockade of Gaza. You could doubtless add much more to this list.

We have weekly conversations at Metta called our Hope Tank to get a handle on what exactly is wrong with the world we're living in and how these manifold developments could be pulled together into an unstoppable movement. I won't say that we've come up with a simple answer, but I think that we've identified two things the progressive movement (not that it really is one yet) would need to fulfill its role:

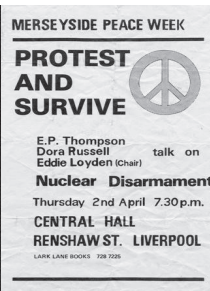
- 1) We need a **coherent story** to replace the unofficial, but all-pervasive narrative about the meaning of life (or lack of same) that drives so many well-meaning people into absurd and self-injuring positions (yes, the Tea Party). We need to be able to explain to a wide public that we are not separate, material objects in a random universe, doomed to compete for scarce resources, but spiritual beings destined to discover our deep interconnection in a universe that exhibits everywhere, if we but know how to look for it, "compassionate design."
- 2) We need a **cohesive movement** with a balanced structure consisting of three things: active nonviolent resistance (aka Satyagraha, or what I sometimes call "obstructive program"), what Gandhi called "constructive programme" — the capacity to build the world you want without waiting for it to come from above, and finally the ability to choose between them, to know when to do which without losing our momentum.

I feel that the PJSA is well positioned to play some role in developing both these needs, and in time to make a real difference.

Groucho Marx once said he would not want to belong to any organization that would accept him as a member. As for me, I am proud to belong to an organization smart enough to rotate me out after two years. Or at least out of its co-chairmanship.

And so, in the words of the Bhagavad Gita, "Arise, mighty archer, and slay your foes" — ignorance, intolerance, and lack of funding for peace education.

*Yours in service,
Michael N. Nagler*



NEW MEDIA SPOTLIGHT

“Peace Education Series”

Information Age Publishing, www.infoagepub.com, has produced the following books on peace education themes edited by Edward J. Brantmeier, Jing Lin and Ian Harris:

- *More than a Curriculum: Education for Peace and Development* (2011), By Johan Galtung, and S. P. Udayakumar
- *Building a Peaceful Society: Creative Integration of Peace Education* (2011), By Laura Finley
- *Think, Care, Act: Teaching for a Peaceful Future* (2011), By Susan Gelber Cannon
- *Books, Not Bombs: Teaching Peace Since the Dawn of the Republic* (2010), By Charles Howlett, and Ian Harris
- *Spirituality, Religion, and Peace Education* (2010), Edited by Edward J. Brantmeier, Jing Lin, and John P. Miller
- *Encyclopedia of Peace Education* (2008), Edited by Monisha Bajaj
- *For the People: A Documentary History of the Struggle for Peace and Justice in the United States* (2008), By Charles Howlett and Robbie Lieberman
- *Peace Education: Exploring Ethical and Philosophical Foundations* (2008), By James Page
- *Transforming Education for Peace* (2008), Edited by Jing Lin, Edward J. Brantmeier, and Christa Bruhn
- *Educating Toward a Culture of Peace* (2006), Edited by Yaacov Iram

PEACE EDUCATION SERIES: CALL FOR MANUSCRIPTS

The editors of this series welcome manuscripts that address how peace education provides information about the roots of conflicts and strategies for peace. Peace education is an important part of peace-building, which helps avoid major conflicts by building a culture of peace through generating peaceful attitudes, dispositions, values, behaviors, action-orientations, and social structures. Books in this series will address how education can contribute to building a culture of peace by teaching: tolerance; diversity affirmation; common understanding; intercultural empathy; reconciliation; renewal; compassion; conflict management skills; and a variety of nonviolent, peace-building skills. The editors welcome studies from a wide variety of disciplines—curriculum theory, educational psychology, history, philosophy, anthropology, and sociology of education, teacher education, comparative and international education, critical theory, cultural studies, language education, feminist studies, religious studies, and environmental education.

In our times, peace education efforts can be positive, integrative, restorative, generative, and transformative. In other words, rather than defining peace education in the negative such as education for the elimination of violence, peace education efforts can be understood in the positive as creative, generative efforts that integrate knowledge and action, that integrate differences in ways that both honor diversity and establish common ground. Peace education works on bringing people together. This series on peace education hopes to illuminate the problems, challenges, and rewards associated with using educational means to diminish/eliminate and avoid conflicts. The editors welcome manuscripts about war and peace and other peace studies themes that exhibit a clear connection to teaching and learning for solutions to promoting harmony and to building a peaceful world.

To submit your book proposal, contact Ed Brantmeier at brantmej@jmu.edu.

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PJSA IN PARTNERSHIP WITH CSOP

We are delighted to announce a cross-promotional partnership between the Canadian School of Peacebuilding (CSOP) and the Peace and Justice Studies Association (PJSA). The CSOP brings together local, national, and international practitioners and students of peace annually for intensive one-week courses on peacebuilding. Its goal is to serve peacebuilders around the world by bringing them together in a collaborative learning community, nurturing and equipping them for various forms of peace practice and exposing them to some of the most significant, emerging ideas and teachers in the field. Under this agreement, CSOP will promote the PJSA



through its extensive network, and the PJSA will be a sponsor of the annual peacebuilding program. For more info: www.cmu.ca/csop.

PJSA NOW WORKING WITH PEACEVOICE

We are pleased to announce a newly formalized agreement with PeaceVoice, an initiative of the Oregon Peace Institute that is devoted to changing the larger conversation about peace and justice by offering articles and commentary by peace professionals to newspapers and

online news organizations nationwide. Under the agreement, PeaceVoice will grant priority to PJSA members in seeking to place appropriate articles that are submitted for dissemination, and will



conduct a Media Skills workshop at upcoming PJSA conferences. For more info: www.peacevoice.info.

Peace & Justice Studies Association

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Please fill out this form and send it with a check made out to PJSA, to:
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Alternatively, you can sign up for membership on our website, at
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LIVING THE MOVEMENT: “The Hard Work...”

The Hard Work of a Healthy Movement

By Heidi Huse

I hate exercise! I enjoy the occasional hike in a beautiful setting or dancing to upbeat music. But attending daily to my body’s needs, by hitting the treadmill or lifting weights, or by forcing myself to head to the gym after work for the evening zumba class—instead of directly home to crash on the sofa w/ a comforting dose of junk food—is a constant struggle. Sometimes the treadmill or zumba class wins; too often the sofa and *Pringles* win, even though I know that to best age gracefully and maintain energy, I must exercise. When I do give in to the siren song of my sofa, or when I feel overwhelmed or tempted to give up, I also know I can’t get down on myself because doing so is unproductive. Rather, I need to encourage myself to get up, dust off the junk food crumbs, and continue moving forward.

It’s the same with a living, dynamic transformative movement. To be effective, to be sustained over time, that movement requires regular, consistent attention and exercise by those engaged in the effort. It needs committed individuals to stay focused and to keep pressing forward, maintaining honest awareness of the weaknesses if not faults within the movement, while building positive spirit and encouraging fellow members to resist the temptation of surrendering to defeat or despair. Such focus becomes difficult in the face of what often seems insurmountable challenge, or when it seems like no progress is being made, when we forget that transformative movement is quite often long-term and inter-generational (especially difficult for us who live in an instant-results world).



Just as I must fight my own physical inertia and make myself move—and sometimes that fight is more exhausting than the actual physical exercise I’m resisting—it likewise seems that the peace and sustainability movements of which I am a part are too often overwhelmed by varying degrees of inertia, particularly by the lack of ac-

tive participation of those who self-identify as fellow members. There’s a saying that in any volunteer structure, 10 percent of the people always end up doing 90 percent of the work. And it sure seems that on my university campus, the arena where I “think globally but act locally” on a day-to-day basis, the adage rings true.

So, for example, it can be demoralizing when UTM Recycles! or the Institute for Civic Engagement shows a film like *Gasland* or *Little Town of Bethlehem* on campus, for no cost to student or community attendees, and only 6 people show up. When the host organization’s listserv or Facebook page re-

flects a voluntary membership of 10-20 times that number, when individuals regularly request inclusion but then never show up to future events, it can begin to feel like it’s time to hit the sofa with the junk food and a good movie.

Where are all those tens, hundreds, thousands of actively committed members needed to advocate, educate, motivate, move, transform the world around them? We’ve all heard their excuses: “I’d love to be there but...that’s a bad night, I have too much homework, I’ve made other plans, my kids have a game; I just hate what’s happening in Palestine, to children, to animals, in east Africa, but I just have too many other obligations right now; I meant to be there but it was such a busy day and I was exhausted; Here’s a donation but I’m just too busy to really be involved right now though I do support what YOU are doing...” I confess to hearing my own voice in their excuses not to get involved at times, just as I try to excuse myself from visiting the gym for a much needed workout.

How do we keep a movement healthy when its own members excuse themselves from the active commitment that movement demands even when it’s difficult, inconvenient, or emotionally draining? For myself, the answer lies with those few individuals who continue to hang in there and honor their commitment to transformative advocacy and action. Just like it’s easier to get to the gym with a workout buddy, we find our strength in peace advocacy in those who help us keep the focus, with a positive outlook, and keep the movement moving forward. We can’t allow those more inert among us to be our excuse for inactivity. We further can’t allow a naysaying, contentious, troubled, struggling world to bully or belittle us into defeat. The voices we need to listen to are those who are plodding along with us, who may at times have to push us onward from behind. We need each other’s words of encouragement, laughter, tears, stories, and success to impel us forward together.

We also will find strength in the lives and stories of the oppressed, endangered, or exploited. Religious and Women’s Studies scholar Sharon D. Welch has been one of my most significant teachers and motivators for my own involvement in transformative advocacy, even though I’ve never met her. In her book *A Feminist Ethic of Risk*, she reminds us that those individuals and communities among us who are caught up in oppression, injustice, poverty, or violence don’t have the luxury of quitting or even hitting the sofa when they’re tired. Such inertia is, she says, an option only for the privileged who alone have the freedom to take a break or walk away. So in collaboration with those in the fire, I must work to keep the movement toward life-affirming transformation as healthy and dynamic as possible. In the context of their lives, any excuse I might offer sounds quite hollow, as does any whining or cynicism I might be tempted to voice.

Like personal health and well-being, movement membership is often not fun, can be challenging if not dangerous, is most often hard work, and requires my own ongoing education, self-reflection, and willingness to change. But also as with physical exercise, the potentially transformative consequences of the hard work of social movement are boundless!

Heidi Huse teaches at the University of Tennessee - Martin, and can be reached at: hhuse@utm.edu.

LIVING THE MOVEMENT: “Beyond the Streets”

The Peace Movement Finds New Ways to Live

By Burt Berlowe

Whatever happened to the peace movement?

I don't know how many times that question has been bandied about lately among the peace activists I hang out with. With two major wars ongoing and little evidence that our government is willing to stop them, where are the big, loud anti-war rallies of previous years, -- why aren't people constantly flocking to the streets to demand that the violence and domination end, that our troops come home and that the money to pay for the wars be directed to fix our lagging economy?

The answers we give are speculative at best: the movement is burned out and/or divided on policy and tactics, peace activists have joined other causes and campaigns, the powers-that-be don't pay attention no matter what we do, etc. All of these responses have some validity. But they may ignore a basic fact: the peace movement is alive and well and living in a lots of different places.

While there are still peace groups of all sizes who conduct large anti-war marches and demonstrations on occasion (often on the dates of war anniversaries, for instance,) and smaller ones more frequently, the struggles to bring about a more peaceful world have shifted in several ways that could bring better results in the long run.

For one thing, the movement no longer lives in isolation. It's leaders have learned the value of collaboration. Unlike the “old” days when war and peace were the only focus of movement protests, those issues are now often combined with other relevant topics like jobs and the economy, torture, or government repression of activists. The result has been that instead of having various segmented movements competing for time and attention, these sub-movements are coming together into one powerful people's insurgency.

Shortly after 9/11, peace educator Rebecca Janke and I published a book of true stories of “compassionate rebels,” everyday people who turned their anger at injustice into peaceful, creative, often out of the box actions that have changed the world around them. In the process, we came to believe that a compassionate rebel lives in everyone and can be a potent catalyst for positive social change. Literally, millions of people everywhere are doing compassionate rebel acts, sometimes alone, but often in groups. Their causes and purposes may differ but they all share the common bond of compassionate rebellion.

Earlier this year, I published a sequel to that first book called *The Compassionate Rebel Revolution: Ordinary People Changing the World*, featuring some 60 stories of engaged citizens making a difference in peace and justice, civil and human rights, the environment, and democratic reform, among others. It makes the argument that the compassionate rebel revolution is the largest and most diverse social change movement in history because it includes people in all political and social movements as well as those working as individuals. The chapter called Peace Messengers includes the stories of people working for peace here and abroad as an integral part of the revolution.

Soon after the book came about, a single act of defiance in Tunisia led to the populist uprising called Arab Spring, and in

the U.S., grassroots protests around economic issues exploded in Wisconsin and across the country, as well as in London, Madrid and elsewhere, cries for peace mingling with pleas for justice and equality. Different causes, different people with compassionate rebellion in common. An Arab activist put it best when he referenced the worker demonstrations in the U.S., saying “we are all one.”

By integrating into the larger social change revolution and by tying the quest for peace to economic justice, for example, the peace movement has enhanced its own power and chances for success.

Even as many veteran peaceniks have become involved in other movements, they have increasingly realized the necessity to prepare coming generations to take their place. This has led to a growing movement in peace education. Using the lessons of the past (and present), educators have followed Gandhi's credo that “If you want to have real peace in the world you have to begin with the children.” They have begun teaching peacemaking skills to very young children along with developing peace and justice studies programs in colleges and universities, where students are learning about peace movements and activism and encouraged to integrate non-violence into their daily lives.

As our contribution to this process, I have used the concept of storytelling as a way to bring about a more peaceful and civil society. Featured rebels appear in person at my book events as role models to tell their stories and inspire audience members to take action for the change they believe in. I also encourage people to find and share their own stories and use them as catalysts for action. As a way to get this message to younger audiences I am working with a peace studies professor at a Catholic university in St. Paul to develop a teacher's guide that will accompany *The Compassionate Rebel Revolution* as texts for high school and college classes.

The answer to the question posed at the outset of this piece is obvious. The peace movement still sometimes lives on the streets as it always has, but it is no longer homeless. It has, in fact, taken on many lives. It dwells in collaborations with other movements as part of the compassionate rebel revolution; in the lessons of history that are being used to build a more peaceful future; in literature and storytelling and conflict resolution training. Most of all, it lives in the hearts of minds of peace messengers everywhere. Everyone can be a peace messenger. It is about the way we live our lives as peaceful people and peacemakers and how we become an example for others, especially those who will follow in our footsteps. In a manner of speaking, the peace movement has never gone away. It has instead found new ways to live and flourish.

Burt Berlowe is an author, journalist, peace educator and social change activist in Minneapolis. His latest book *The Compassionate Rebel Revolution: Ordinary People Changing the World* is available for use in academic settings, along with a teacher's guide currently in progress. To learn more about the book or order a copy go to www.compassionaterebel.org or contact Burt directly at bberlowe@comcast.net.





LIVING THE MOVEMENT: “Co-Revolution”

CO-REVOLUTIONARY THEORY BECOMES PRACTICE

By Harry Targ

A while ago I wrote about David Harvey’s “co-revolutionary theory” of change. In this theory Harvey argues that anti-capitalist movements today must address “mental conceptions;” uses and abuses of nature; how to build real communities; workers relations to bosses; exploitation, oppression, and racism; and the relations between capital and the state. While a tall order, the co-revolutionary theory suggests the breadth of struggles that need to be embraced to bring about real revolution.

Harvey’s work mirrors many analysts who address the deepening crises of capitalism and the spread of human misery every-

where. It is increasingly clear to vast majorities of people, despite media mystification, that the primary engine of destruction is global finance capitalism and political institutions that have increasingly become its instrumentality. Harvey’s work parallels the insights of Naomi Klein, Joseph Stiglitz, Robert

Reich, Noam Chomsky, and a broad array of economists, historians, trade unionists, peace and justice activists and thousands of bloggers and Facebook commentators.

Of course, these theorists could not have known the ways in which the connections between the co-revolutionary theory and practice would unfold. Most agreed that we are living through a global economic crisis in which wealth and power is increasingly concentrated in fewer and fewer hands (perhaps a global ruling class), and human misery, from joblessness, to hunger, to disease, to environmental devastation is spreading.

But history has shown that such misery can survive for long periods of time only with little active resistance. Even though activists in labor, in communities of color, in anti-colonial/antio-colonial settings are always organizing, their campaigns usually create little traction. Not so in 2011. Tunisians rose up against their oppressive government, Larger mobilizations occurred in Egypt. Protests spread to Yemen, Algeria, Oman, Bahrain, and Libya.

Assuming that working people, youth, women, and various professional groups would remain quiescent in the United States, right wing politicians saw the opportunity to radically transform American society by destroying public institutions and thereby shifting qualitatively more wealth from the majority to the minority. In Wisconsin, and later in Ohio, Indiana, and around the country a broad array of people began to publicly say “no,” “enough is enough.”

The resistance in the Middle East has been about jobs, redistribution of wealth, limiting foreign financial penetration, and democracy. In the United States the issues are even more varied: the right of workers to collectively bargain, opposition to so-called Right-To-Work laws, beating back challenges to pub-

lic education, raising demands for free access to health care including the defense of reproductive health care, and greater, not less, provision of jobs, livable wages, and retirement benefits.

Where do we go from here? I think “co-revolutionary theory” would answer “everywhere”. Marxists are right to see the lives of people as anchored in their ability to produce and reproduce themselves, their families, and their communities. The right to a job at a living wage remains central to all the ferment. But in the twenty-first century this basic motivator for consciousness and action is more comprehensively and intimately connected to trade unions, education, health care, sustainable environments, opposition to racism and sexism, and peace. So all these motivations are part of the same struggle.

It is fascinating to observe that the reaction to economic ruling class and political elite efforts to turn back the clock on reforms gained over the last 75 years have sparked resistance and mobilization from across a whole array of movements and campaigns. And activists are beginning to make the connections between the struggles.

It is way too early to tell whether this round of ferment will lead to some victories for the people, even reformist ones. But as Harvey suggests, “An anti-capitalist political movement can start anywhere....The trick is to keep the political movement moving from one moment to another in mutually reinforcing ways.”

Harry Targ teaches foreign policy, US/Latin American relations, international political economy, and topics on labor studies in a Department of Political Science and a program in Peace Studies. He is a member of the Committees of Correspondence for Democracy and Socialism (CCDS), the Northwest Central Labor Council (AFL-CIO), and the Lafayette Area Peace Coalition (LAPC). He regularly blogs at: www.heartlandradical.blogspot.com.



From War to Peace
A Guide to the Next Hundred Years
KENT D. SHIFFERD

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LIVING THE MOVEMENT: “Peace-In!”

Educators: It’s Time to Peace-In!

By Laura Finley, K-12 Education Liaison

Peace-Out: a slang term used when telling someone goodbye.

Peace-In: A day-long “hello” to understanding and making peace in all its forms.

It’s okay to peace-out sometimes. Busy people, and certainly that includes K-12 educators, need some time to check out, to say goodbye to the day’s craziness.

But there are other times when it is critical to peace-in—to completely immerse yourself and your students in peace and all that it entails. The International Day of Peace, celebrated September 21, is one of these days, a key marker established by the United Nations as a time of reflection and action that prioritizes peace. A Peace-In is a collaborative effort involving educators, students and the community. It is a day-long celebration of learning and action to make peace—in your own life, in your school, in the community, and eventually in the world. My goal here is to plant the seeds for next year: to encourage you to participate in an existing peace-in, or to provide you with the tools to host your own.

Barry University, a Catholic, Liberal Arts school, hosted a Peace-In on September 21, 2011. The idea came to me when I had some friends who are Midwives speak in a class and one of them used the slogan, “Peace on earth begins with birth.” My sociology students were very moved by both the presentation and that quote. We began a discussion of the ways peace is both a micro (inner peace) and macro (from community to world) affair, and that it would be great to highlight these many facets during an event. Hence was born the concept of the Peace-In!

From its conceptual birth, we began outlining the structure of the day and the kinds of topics that might be included in a day of workshops about peace. We determined that it would be best for us to run 50 minute workshops, as that is the general length of classes at our university on the day of the event and we are hopeful entire classes might attend for segments. After that we created the list of topics, which is provided below, and began to reach out to community members as potential presenters. We wanted the day to be engaging and to involve discussion, activities, and actual action on social justice issues. So, we solicited people we knew who were professors, activists, social service providers, and others. We took advantage of the timing in being able to integrate two documentary filmmakers from Sri Lanka who will talk about their peace-building work.

We knew it would be critical to feed people lunch and dinner as a means of encouraging attendance and retention. So, we solicited funding support from Amnesty International, of which I am a member, and the Student Government Association. As another incentive to attend, we purchased raffle tickets and small raffle prizes to be drawn at the end of each session.

In order to provide more opportunity for attendees to get involved, we asked local groups and organizations doing work related to peace, social justice, and human rights to table at the event and to include, wherever possible, actual activities at their table. Amnesty International will be collecting signa-

tures on key campaign initiatives, for instance.

Finally, we knew the day would be somewhat intense, so we built in some moments of levity. We are coordinating a peace fashion show, showcasing the work of local designer and domestic violence advocate Somy Ali (www.so-medesigns.com) and have someone teaching how to fold origami cranes.

In order to encourage attendees, we first asked a friend who is a graphic artist to create a logo. Her logo is featured here and was used on all marketing materials. We then utilized the university’s website, social networking sites, email, and hard copy flyers to spread the word.

Although I would have loved to have every reader attend my Peace-In, the real goal is to enable you to coordinate your own, either at your school or in your community. The response to this idea and the eagerness of people to get involved has been truly amazing. Your Peace-In could be during the school day only, in the evening, or on a weekend. It can include PTA members and other parent volunteers. It can and should include the sessions your community would find most beneficial. In all, the Peace-In concept can be shaped to suit your needs and fit your requirements.

And now I peace out!

Laura L. Finley, Ph.D., is Assistant Professor of Sociology and Criminology at Barry University. She is the author or co-author of eight books, with two to be published in fall 2011, and her work has also been published in numerous peer-reviewed journals. She currently serves as co-chair of the South Florida Diversity Alliance and on the boards of No More Tears, Floridians for Alternatives to the Death Penalty, and UN Women East Florida Chapter. Dr. Finley also serves on the board of Amnesty International USA and is K-12 Educational Liaison for the Peace and Justice Studies Association.





Review: "From War to Peace"

Carving a line of sight backward and forward to peace...

Review: Shifferd, Kent D. (2011). *From war to peace: A guide to the next hundred years*. Jefferson, NC: McFarland.

Disclaimer: Kent Shifferd is my primary mentor in Peace Studies. When I was a community organizer on back in the day I attended a gathering he organized. By the end of the event, I was so impressed I rearranged my life, moved to his college town, and obtained my Peace Studies degree from his program. His holistic and clear intellectual depth of knowledge, coupled with an uncanny ability to explain complex systems with case-cracking clarity, changed my life. I learned how to be a better community organizer, how to approach scholarship, and how to explain myself to students.

This new book from McFarland does all that for all of us. Shifferd, a historian, looks at how our war system came into existence, what the consequences of that system have been and are today, and what it takes to transform that system into a peace system. It is the single

clearest document on the topic that I've read in the past 30 years, and the most realistic.

First, he describes war, and traces its history from ancient times to now, noting trends and helping us see the trajectory of mounting failure, if by that we mean loss of life, loss of treasure, loss of ecological purity and even sustainability, loss of territory and influence, and destruction of relationships. The reader is reeling by the conclusion of this section, the first half of the 202-page book, shocked at the darkening and narrowing vision of the future with war wrapping shut like the closing blades of a camera's iris diaphragm.

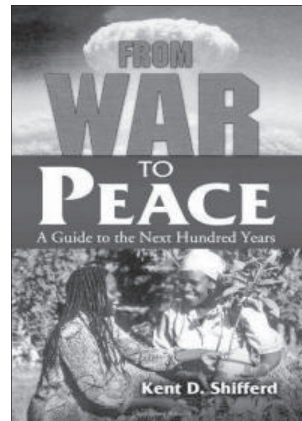
Then Shifferd opens the vista for the student of peace steadily throughout the second half of the book, giving us reason upon reason for hope as he chronicles the extent to which civil society, more and more governments, and our recent supranational and transnational institutions are steadily building capacity and experience toward a phase change for humankind.

Following his inspiring conclusion, the appendices offer more, especially his first appendix, which is a briefly annotated list of 23 trends toward peace that show the synthesis and direction easy to miss in our world of overload and staggering minutia.

Shifferd believes this transformation of a hundred years is well underway.

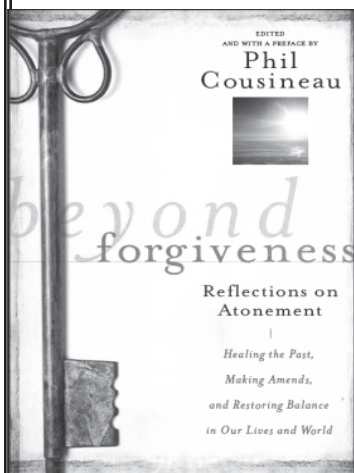
Upon reflection, I can only recommend that more of us read this book and share it with others to accelerate that process before the zombie of war drags humankind into its permanent dystopia.

Tom Hastings, Portland State University



Dear fellow PJSA members,

I'm writing to draw your attention to a book that has just been released this January, entitled ***Beyond Forgiveness: Reflections on Atonement***. Any of you who are teaching courses on or exploring the themes of reconciliation, forgiveness and atonement



may find the book of use. I highly recommend the book as personal reading, as well. I was touched, educated, and inspired by the book, not only regarding its usefulness in peace education, but its usefulness to me as a human being wanting to keep my life and relationships in balance. I hope you'll check it out and enjoy it.

Edited by Phil Cousineau,

Joseph Campbell's protege and an acclaimed author in his own right, the book contains fifteen varied essays on forgiveness and atonement from a number of well-known authors from different religious and cultural backgrounds, and offers a holistic overview of the theme of atonement

from the personal to the political. Included are a foreword by Huston Smith and essays by Arun Gandhi, Jacob Needleman, Michael Lerner, Michael Bernard Beckwith, and others, including the PJSA board's own Michael Nagler and Stephanie Van Hook.

More information about the book is available at its companion website (which is the part of the project that I worked on and therefore my entry point), at www.beyondforgiveness.org.

The link to the book info is: reflectionsonatonement.com/book/. There you can find links to buy, a link to the study guide, and an opportunity to request an instructors' evaluation copy of the book.

The book really is beautiful, and I imagine it would be a very nice reader for a course, as I mentioned before. Also, I would love to hear comments or suggestions for improvements we can make to the website. It's a work in progress, a story-sharing site with several nice resources. Please have a look at it, share a story if you like, and feel free to let me know if you have any comments or recommendations.

All the best,

Shannon Wills, PJSA Treasurer (outgoing)

Writing from Berkeley, CA

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

Another Shot at a Basic Peace Studies Canon: Part 3 of 3

Please see Part 1 (*Peace Chronicle*, Winter 2011) for definitions and disclaimers, and feel free to suggest additional titles or argue with my choices.

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OTHER LISTS OF RECOMMENDED TITLES

- Berghof Conflict Research. *The librarian's pick: essentials for practitioners*. http://www.berghof-conflictresearch.org/documents/misc/lit_top100.pdf
- Crews, Robin. *The one best book in peace education*. Peace Studies Association. <http://www.peacejusticestudies.org/resources/blogcomments.php?qwerty=73>

J. Douglas Archer

Reference and Peace Studies Librarian, University of Notre Dame
archer.1@nd.edu



Job Board

FACULTY, PEACE/CONFLICT STUDIES

Colgate University — Colgate, NY

The Peace and Conflict Studies Program at Colgate University invites applications for a tenure-stream position in Peace and Conflict Studies at the rank of assistant professor, to begin Fall 2012. We seek a person with field-based research focusing on the intersection of international human rights, human security, and contemporary conflicts. We seek applications from candidates in anthropology, geography or a relevant interdisciplinary field; we will consider applications from scholars in history, sociology, area studies, comparative politics and international political economy with appropriate field-based research. The successful candidate will combine sophisticated methodological and theoretical approaches with a record of scholarship on violent conflict and competing rights claims, including normative human rights initiatives such as Responsibility to Protect (R2P) or other rights frameworks (socio-cultural, economic, indigenous, land or resource rights, etc.). The person we hire will teach courses at all levels in the Program, including regular sections of the required course "Practices of Peace and Conflict," and will be expected to contribute to Colgate's Liberal Arts Core Curriculum. Further information about the Peace and Conflict Studies Program can be found at <http://www.colgate.edu/academics/departments/peaceandconflictstudies.html>.

Review of applications will begin on 25 October and continue until the position is filled. On-campus interviews are expected to take place in mid-December 2011. A letter of application, CV, three references, and one writing sample of less than 30 pages must be submitted through <https://academicjobsonline.org/ajo/jobs/997>. Sample syllabi are welcome.

TENURE-TRACK: ARTS AND SCIENCES, INTERNATIONAL STUDIES

University of Washington Tacoma — Tacoma, WA

The University of Washington Tacoma invites applications for a full time tenure-track Assistant Professor in Interdisciplinary Arts and Sciences (IAS) with teaching/ research interests in International Studies. The position primarily contributes to an interdisciplinary major in Politics, Philosophy and Economics (PPE) but also contributes to other interdisciplinary

majors at UWT. The successful candidate will be broadly trained in international affairs, political science, geography, or related field. She/he will be expected to develop and teach a range of classes, including American foreign policy and a regional specialty in the Middle East, North Africa, Sub-Saharan Africa, or Europe. Experience and interest in teaching international development and/or gender politics in international relations are a plus. The position begins September 16, 2012, requires an earned doctorate at the time of appointment, and is contingent on funding. In exceptional cases candidates who are ABD may be appointed on an acting basis. For more information, contact Michael Forman: forman@u.washington.edu.

FACULTY, GENDER/PEACE STUDIES

University of Notre Dame — Notre Dame, IN

The Kroc Institute for International Peace Studies at the University of Notre Dame invites applications for a faculty position in Peace Studies. Rank and discipline are open; the appointment will be made in partnership with the appropriate department. The ideal candidate would possess expertise in gender and/or feminist approaches to central questions in peace and conflict research, and in strategic peacebuilding.

Research specialties might include: 1) the differential effects of violent conflict on gender roles and identities; 2) the influence of gender on peace processes and conceptions of sustainable peace; 3) anthropological, historical, sociological and/or theological approaches to gender, peace activism and social movements. While not necessary, experience in field research and/or peacebuilding practice, and the willingness to engage students in such activities, would be an additional asset for candidates for this position.

Full professor candidates must have a sustained record of excellence in research and teaching. Associate professor candidates must show a level of excellence in research and teaching that would soon merit promotion to full professor. Assistant professor candidates must show promise of steady progress toward tenure. Consideration of applications will commence October 15, 2011 and continue until the position is filled. For information on the Kroc Institute, see: <http://kroc.nd.edu/>.

FACULTY, PEACE AND JUSTICE

Wellesley College, Wellesley, MA

The program in Peace and Justice Studies at Wellesley College is seeking outstanding candidates for a tenure-track position at the assistant professor level, with expertise in conflict resolution and in gender-based approaches to questions of peace and justice. Qualifications include: doctorate in hand; significant published work; significant teaching experience. The successful candidate's annual four-course teaching program will include sections of our introductory course, a mid-level course in conflict resolution, and upper-level courses on specific topics related to the candidate's research.

Applications should include a cover letter addressed to Professor Lawrence Rosenwald, a *vita*, a graduate school transcript, examples of research, a statement about the candidate's teaching experience, teaching evaluations (if available), and names and email addresses of three references. Materials should be submitted through our online application system at <https://career.wellesley.edu>. If circumstances make it impossible to submit any materials through our application site, please email us at work-ing@wellesley.edu. The deadline for receipt of all application materials is October 31, 2011.

JOB AND INTERNSHIP LISTINGS: ONGOING RESOURCES

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

Description: Comprehensive list of websites and resources for openings in 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>

Organization: Fresno Pacific University, Center for Peacemaking/Conflict Studies

Description: Up-to-date, well-maintained listing of jobs and opportunities in fields such as mediation, peacebuilding, restorative justice, and conflict resolution.

Website: <http://peace.fresno.edu/rjjobs.php>

Organization: American University, School of International Service

Description: Listing of jobs and internships in peace and conflict resolution.

Website: www.aupeace.org/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.



Visit the New PJSA Blog

Our members -- hundreds of leading peace scholars, activists, and educators -- share their commentaries and views on the pressing 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!



Call for Papers: Resistance Studies Magazine

The Resistance Studies Magazine is a peer-reviewed, on-line, and open-access magazine for the studies of resistance and social change (<http://rsmag.org/>). We are back after a break and will have a relaunch this fall. We will continue to be a peer-reviewed journal and we have an expanded editorial board. After a first selection by the editor all articles we want to include will be sent anonymous to at least two reviewers for comments and advise. We will consider: theoretical and empirical articles on power, resistance and social change; reviews of scholarly articles and books.



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. For more info, visit www.wagingnonviolence.org.



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: peaceresearch@uwinnipeg.ca. More info: www.peaceresearch.ca.



National Peace Essay Contest

The U.S. Institute of Peace announces the National Peace Essay Contest question for 2011-2012: "The Impact of New Media on Peacebuilding and Conflict Management." Contest deadline is February 1, 2012. Information on the contest, which is designed for high school students, can be found at: www.usip.org/academy/national-peace-essay-contest-high-school-students/2011-2012-contest.



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 at: www.pierprofessional.com/jacprflyer.



Peace Glossary Now Available Online

Announcing the publishing of "Peace Terms, a Glossary of Terms for Conflict Management and Peacebuilding," developed by USIP staff. Peace Terms can be accessed at <http://glossary.usip.org>.



New Blog Launched: "Conflict and Collaboration"

The Program for the Advancement of Research on Conflict and Collaboration (PARCC) at the Maxwell School of Syracuse University has recently launched a new blog, entitled "Conflict and Collaboration." Visit us at: <http://conflictandcollaboration.wordpress.com/about>. Entries or comments can be sent to PARCC Director, Catherine Gerard at cgerard@maxwell.syr.edu.



Visiting Research Fellowships

The Kroc Institute for International Peace Studies at the University of Notre Dame invites applications for Visiting Research Fellowships. The Institute seeks to bring outstanding scholars focused on peace research to the University of Notre Dame for all or part of the 2012-2013 academic year. Fellows conduct research related to an existing Institute initiatives while fully participating in the life of the Institute. For the 2012-13 academic year, the Institute particularly seeks applications for research focusing on peace processes; religion, conflict and peacebuilding; countering political repression and violence; international norms and institutions; and peace methods and measurement. Junior fellows receive a stipend of \$25,000 per semester; senior fellows receive \$30,000 per semester. Housing is provided in furnished Institute apartments at no cost. Fellows have library and internet access, and document retrieval services. Applications for residence in 2012-2013 should be submitted by December 15, 2011. For further information, please consult our website, kroc.nd.edu.





THE LATE ADDITION: GEARING UP TO PROTEST THE NATO/G8 MEETINGS

Friends and colleagues,

I am writing to report on an important day-long meeting that took place in Chicago today (August 28th) that I think might be of interest to PJSA members. It was the "NATO/G8 Protest Organizing Meeting," the first public meeting to begin planning a response to the joint NATO/G8 meeting that is scheduled to take place in Chicago next March 15-19.

About 140 people attended, half from the local area and another 70 or so from across the country, many coming from New England (building on the work of the United National Anti-war Coalition (UNAC) which grew out of a major peace meeting in Albany NY last year at which 800 people were present). Conference calls have been taking place between UNAC and local organizers for about 6 months and produced the meeting today.

Energy was very high and many national organizations were represented (e.g. Code Pink, FOR, Voices for Creative Non-Violence, Gay Liberation Network, Mobilization for Peace, Jobs and Justice, etc.). Especially interesting were presentations by those involved in organizing protests of other major meetings: an organizer whose home was raided by the FBI just before the protests around the Republican National Convention in St. Paul in 2008; an organizer of the 2009 G20 protests; and another organizer of the Toronto 2010 G8 protests. They discussed lessons learned for those events. Committees were set up today to handle different parts of the work. Parade and other permits were already requested a couple of months ago but likely no response will be given until after Jan. 1. The organizers are aiming for permission to hold legal protests, but understand that this too might become a site of struggle and are prepared.

The importance of mounting a big protest was brought home by several participants who hail from other countries - who spoke elo-

quently about how the agenda of both NATO and the G8 negatively impact almost every region of the planet, perpetuating or exacerbating violence and poverty. The same message was powerfully addressed by local activists in Chicago who are fighting against home foreclosures and evictions, poverty and racism in all forms, the need for prison reform, in defense of labor rights and against anti-Islamic sentiment. They all saw the neoliberal economic policies perpetuated by the thinking that guides the G8, and the violent worldview that drives NATO as a central causal factor in producing and/or exacerbating these negative conditions, either directly or by misdirecting resources into violent activity that could be better used if they were directly focused on alleviating human suffering. They argued the same conditions prevail here in the US that are causing people to speak out and take action across the world - not only across the Arab world and in Greece and Spain, but more recently in Israel and Chile. These same conditions underlie the riots in the UK.

They reminded us that if we truly understand solidarity it is our obligation to protest this meeting, even as those located elsewhere protest the same bad policies in their own contexts. We need a global response to these common global problems and causalities. To put it the way Michael Nagler did in a recent Metta Center webinar, paraphrasing Gandhi, we need a program of obstruction to block the worst of the worst injustices, even as we plan a constructive program that allows us to build another possible future. The days of protest will be the obstructionist part and a planned alternative summit that will take place at the same time will discuss what a constructive program needs to look like. So if you are interested please do put these dates on your calendar and plan to join us in Chicago next March. Stay tuned for further updates, including, hopefully at the PJSA conference in Memphis.

Cris Toffolo, Co-Chair, PJSA Board

THE LATE ADDITION: GLOBAL NONVIOLENT ACTION DATABASE RELEASED!

Dear colleagues,

I am happy to announce that a four-year project is now ready for release: 430 cases (and growing) of campaigns from around the world that used nonviolent direct action. See it here: <http://nvdatabase.swarthmore.edu>.

- 35 cases of people's struggles for democracy against domestic dictatorships
- an additional dozen cases of people's struggles against repressive regimes of occupation
- dozens of campaigns in the civil rights movement of the U.S.
- dozens of economic justice campaigns from a variety of countries
- over 60 campaigns to demand change in environmental policies and practices
- campaigns are included from local, regional, national, and international levels
- linked cases that have happened in "waves:" the Arab Awakening of 2011, African Democracy Campaigns of early 1990s, Asian Democracy Campaigns of 1980s, Colour Revolutions of 2000's, Soviet Block independence campaigns (1989-).

We publish only campaigns that have reached the point of completion, not those that are still ongoing. The database is drawn from

nearly all countries of the world, mostly twentieth century, but some dating as far back as 12th century B.C. Egypt. Each campaign is shown in two ways: a searchable database using fields and coded assessments of degree of success, and a 2-4 page narrative showing the play-by-play interaction of the campaign with its opponent and with the allies of each. The topics the campaigns are about are in six clusters: human rights; democracy; economic justice; environment; peace; national/ethnic identity.

You are welcome to use the database for free, for research and for teaching -- it is offered under a Creative Commons Attribution-NonCommercial-NoDerive 3.0 Unported license. You can check out our procedures, methods, and definitions by pushing the "About" button on the home page.

You are also welcome to consider collaboration with us as we grow the database. Already Tufts University and Georgetown University students have helped the forty Swarthmore College students who have researched and written the cases. There is a Research Guide and monitoring in place to ensure consistency of research approach. This fall another Research Seminar aims to add a hundred cases to the database.

All this is brought to you by Peace and Conflict Studies, the Peace Collection, and the Lang Center for Civic and Social Responsibility at Swarthmore College.

**Hope you enjoy the database!
George Lakey, Swarthmore College**

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To inquire about specs, or to place an ad, please contact us at:
info@peacejusticestudies.org

Events Calendar

The PJSA and the Gandhi-King Conference present:
"A Living Movement: Toward a World of Peace, Solidarity, Justice"

October 21-23, 2011

Christian Brothers University, Memphis, TN

WEBSITE: www.peacejusticestudies.org/conference

First Global Conference, Probing the Boundaries

"Communication and Conflict"

November 3-5, 2011

Prague, Czech Republic

WEBSITE: www.inter-disciplinary.net/probing-the-boundaries/hostility-and-violence/communication-and-conflict

New York Peace Studies Consortium — Conference

"Globalized Restructuring, New Media, and Mobilization"

November 12, 2011

Le Moyne College, Syracuse, NY

INFO: tauxecs@lemoyne.edu

Restorative Justice Conference

"Building Relationships Through Restorative Practices"

November 23-27, 2011

Amore Hotel, Wellington, New Zealand

WEBSITE: <http://www.confer.co.nz/rpi-2Drjaconf2011/>

North American Anarchist Studies Network — Conference

January 7-8, 2012

San Juan, Puerto Rico

WEBSITE: www.naasn.org

SIT Institute Symposium

"Conflict, Memory, and Reconciliation"

January 10-13, 2012

Kigali, Rwanda

WEBSITE: www.sit.edu/symposium

Eurasian Peace Science Conference

January 13-14, 2012

Koc University, Istanbul, Turkey

WEBSITE: <http://conflictstudiescenter.ku.edu.tr/call.html>

Society for Applied Anthropology — Conference

"Bays, Boundaries, and Borders"

March 27-31, 2012

Baltimore, MD

WEBSITE: www.sfaa.net/sfaa2012.html

3d International Conference in Communication/Media Studies

"(Re)making and Undoing of Peace/Conflict"

April 11-13, 2012

Eastern Mediterranean University, Cyprus

WEBSITE: <http://fcms.emu.edu.tr/mupc2012/>

Assisi 2012 — Conference

"Where We Dwell in Common: Pathways for Dialogue in the 21st Century"

April 17-20, 2012

Assisi, Umbria, Italy

WEBSITE: www.assisi2012.com

International Peace Research Association — Conference

Theme, TBA

November 24-28, 2012

Ise City, Mie Prefecture, Japan

WEBSITE: <http://ipra-peace.com/Japan2012.html>



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.

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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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