

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



PEACE ... AND BEYOND

LOOKING AHEAD TO CHALLENGES, OPPORTUNITIES

INSIDE THIS ISSUE:

News, views, visions, and analyses on the future of peace and nonviolence

ON CONSEQUENCES...

CLIMATE CAMPAIGNING

A LIVING TALISMAN

PEACE RESOURCES

Plus...

Teaching Sustainability

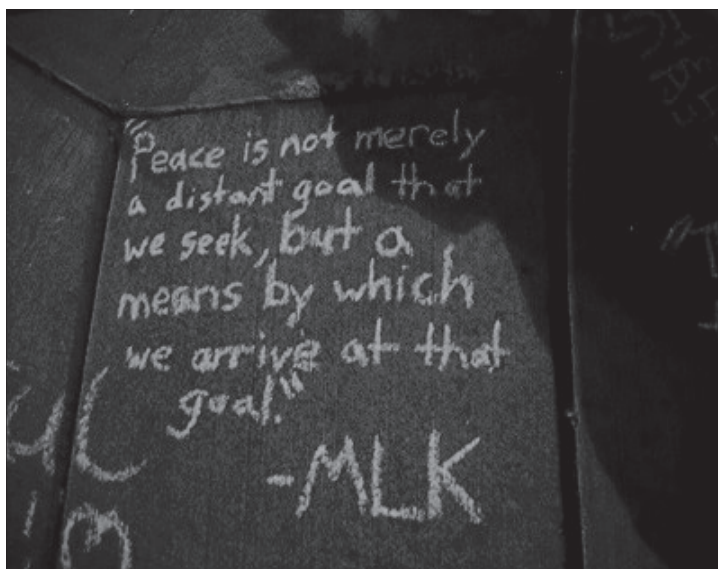
Back to the Future...

Worcester's Peacemakers

Post-9/11 Alternatives

Lifetime Award Reflection

2012 Conference Recap



FALL 2012

Meet Our New Board Members	3
2013 Conference Preview	5
The Director's Cut	6
News and Views	7
New Media Spotlight	11
Join or Renew Now!	13
Featured Articles	14
Review	19
Jobs and Resources	20
The Late Addition	22
Events Calendar	23



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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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Randall Amster

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Shannon Wills

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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MEET OUR NEW BOARD MEMBERS...

David Ragland (Membership Chair) specializes in Peace Education, the Philosophy of Education, Critical Race Studies and Urban Education. His research is focused on the Philosophy of Peace Education, Theory and Practice of Justice and the School-to-Prison Pipeline. David currently teaches 'Multicultural Foundations of Education', 'Educational Psychology' and 'Theories of Learning' at Southern Illinois University at Edwardsville. He is also the book review editor for *Infactis Pax: Online Journal of Peace Education and Social Justice*. Please contact him at davidjragland@gmail.com if you are interested in working on PJSA membership issues.



Gail M. Presbey (Activist Liaison) is a Professor of Philosophy at University of Detroit Mercy. Her areas of expertise are social and political philosophy as well as philosophy of nonviolence and African philosophy. She has done research in Kenya, South Africa, Ghana, and India. She has co-edited a textbook, *The Philosophical Quest: A Cross-Cultural Reader* (McGraw-Hill, 1995/2000), an anthology, *Thought and Practice in African Philosophy* (KAF 2002), and edited *Philosophical Perspectives on the 'War on Terrorism'* (Rodopi, 2007). She has over forty articles and book chapters published. She has been active in Pax Christi for many years, and has participated in SOA Watch actions and a delegation to Honduras as well as a CIS elections observation team to El Salvador. She has been Executive Director (5 years) and President (2 years) of Concerned Philosophers for Peace. She is director at her university



of the James Carney Latin American Solidarity archive, and hosts about twelve peace and justice events at her campus yearly, coordinating events with local peace and justice organizations such as Michigan Coalition for Human Rights, WILPF and others.

Sheherazade Jafari (At-Large, Women and Gender Issues) is pursuing her doctorate in International Relations at American University's School of International Service. She has written and co-written articles and book chapters about gender and religion in peace-making and development. Previously she served as the Assistant Director of the Religion and Conflict Resolution Program at the Tanenbaum Center for Interreligious Understanding (New York, NY). Her research interests include gender justice and transnational advocacy across religious, secular, and cultural differences.



Dr. Swasti Bhattacharyya (At-Large, Syllabus Exchange Project) is associate professor of religion at Buena Vista University in Storm Lake, Iowa. She teaches courses on religion, culture, history, gender and sexuality, nonviolence, and peace and justice. She is the author of the book *Magical Progeny, Modern Technology: A Hindu Bioethics of Assisted Reproductive Technology* (SUNY Press, 2006).



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.

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/>

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!

New for 2012, 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 2013 conference...

“PEACE STUDIES BETWEEN TRADITION AND INNOVATION”

The Peace and Justice Studies Association

invites you to our annual conference

October 17-19, 2013

CO-HOSTED BY WILFRID LAURIER UNIVERSITY DEPARTMENT OF GLOBAL
STUDIES, AND CONRAD GREBEL UNIVERSITY COLLEGE / UNIVERSITY OF
WATERLOO PEACE AND CONFLICT STUDIES PROGRAM

Waterloo, Ontario, Canada

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

The enduring tension between tradition and innovation, and between continuity and change, will be the overarching theme of the 2013 meetings of the Peace and Justice Studies Association, to be jointly hosted in Waterloo, Ontario by the University of Waterloo's Conrad Grebel University College and Wilfrid Laurier University's Department of Global Studies. Inspired by the broader Kitchener-Waterloo region – where a long and distinguished history of Mennonite peacemaking exists alongside a growing reputation as one of Canada's most dynamic high-technology hubs – the 2013 PJSa conference theme honours the tradition, history and accomplishments of the peace and justice studies movement while simultaneously seeking to expand the movement's frontiers in search of new and innovative ways to promote both the practice and the culture of peace in a divided world. Accordingly, the conference will welcome proposals from across a wide range of disciplines, professions and perspectives on issues such as the innovative use of social or communications technology in the promotion of peace, the use of unconventional or unorthodox peace promotion strategies by long-established actors in the field, or on the comparative accomplishments of 'new' vs. 'old' actors in the field of peace and justice studies.

*For more info, and for the forthcoming Call for Proposals,
please visit: www.peacejusticestudies.org*

WE LOOK FORWARD TO SEEING YOU THERE NEXT OCTOBER!

2013 CONFERENCE PREVIEW

SAVE THE DATES FOR THE 2013 CONFERENCE!

Dates: October 17-19, 2013

In: Waterloo, Ontario, Canada

- *A rich aboriginal history
- *An historic peace community — settled by Mennonites and other pacifist groups
- *In the heart of Canada's technology and innovation region (many technology companies based in Kitchener-Waterloo)

At: Wilfrid Laurier University and University of Waterloo / Conrad Grebel College

Theme: The enduring tension between tradition and innovation, and between continuity and change, will be the overarching theme of the 2013 meetings of the PJSA. Inspired by the broader Kitchener-Waterloo region — where a long and distinguished history of Mennonite peacemaking exists alongside a growing reputation as one of Canada's most dynamic high-technology hubs — the 2013 PJSA conference theme honours the tradition, history and accomplishments of the peace and justice studies movement while simultaneously seeking to expand the movement's frontiers in search of new and innovative ways to promote both the practice and the culture of peace in a divided world. Accordingly, the conference will welcome proposals from across a wide range of disciplines, professions and perspectives on issues such as the innovative use of social or communications technology in the promotion of peace, the use of unconventional or unorthodox peace promotion strategies by long-established actors in the field, or on the comparative accomplishments of 'new' vs. 'old' actors in the field of peace and justice studies.

Hosted by:

- ***Wilfrid Laurier University:** Department of Global Studies (Peace and Conflict stream); Additional Associate Partners from WLU; Faculty of Education — and Local Public and Separate School Boards; Faculty of Music; Waterloo Lutheran Seminary
- ***Conrad Grebel University College / University of Waterloo:** Peace and Conflict Studies (PACS) program; Additional Associate Part-

ners from CGUC and UW; Faculty of Engineering — Department of Systems Design Engineering; Engineers Without Borders; Faculty of Music



MORE DETAILS WILL SOON BE POSTED ONLINE AT:

www.peacejusticestudies.org/conference

Special Conference Features:

- *Educator's Peace Resourcing Conference: In addition to the main conference, there will be an Educator's Peace Resourcing Conference running within and alongside the PJSA Conference. Teachers from the School Boards will be invited to attend — along with an invitation to school teachers from Canada and the US more broadly.
- *Undergraduate and Senior High School Conference; Student Music Competition Competition
- *Final Evening Concert (Choir and Symphony) of Benjamin Britten's "War Requiem"
- *"Interdisciplinary Peace Innovation Competition"
- *Thursday Peacebuilding Conference — sponsored by Centre for International Governance and Innovation
- *Art Gallery Exposition on War and Peace

Special Panel Sessions:

- *Aboriginal Heritage and Peace; Truth and Reconciliation Commission on Aboriginal Residential Schools
- *Protest Music and Peace
- *Science, Technology, Innovation — and Peace
- *Business and Innovation for Peace
- *War of 1812 Commemoration: Glorifying War or Celebrating Peace?
- *World War I Christmas Truce (1914) Centenary: How to Remember?
- *Religion and War and Peace
- *Circles of Justice: A way for peace

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AND VISIT THE PJSA FACEBOOK PAGE

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THE DIRECTOR'S CUT BACK TO THE FUTURE...

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



I dreamed I saw Joe Hill last night; he was alive as you and me -- although that's not saying much anymore. Maybe it's a dose of 2012 illusions creeping in, but it's hard to shake the escalating feeling that we're here merely on borrowed time. The strangest part of this sensation is that if one said it even just a few short years ago it may have seemed irrational and alarmist; now, with empirical observations and the grim predictions of most credible scientists firmly in hand, it seems more irrational not to hold the view that the paradigm in which we've been living is rapidly approaching its prophesied closure point.

This does not, of course, relieve us of the obligation to get up every day and keep trying to promote the values of peace and justice in our lives, communities, bioregions, and the larger world. The apocalypse is perhaps the ultimate "off day," but that doesn't mean it's also a day off. Whatever the ineluctable combination of fate and free will has in store for us mere mortals, it remains incumbent upon us to roll up our sleeves and work to avert the self-inflicted cataclysm we've been relentlessly courting. Or, at the least, we might strive to appreciate the blessings we've enjoyed and pass through the eye with love in our hearts and a song in our souls.

After all, why not? If we could do even that much, I surmise that the days ahead might not turn out so bad in the first place. Establishing a predominant ethos of "compassion and beauty" in our outlooks and livelihoods gets pretty close to the root of the matter and could be the ticket for righting the ship in the nick of time. The good news is that we already know how to do this, and once it takes hold it will likely "go viral" (to use the modern vernacular). Us hominids have lived in relative harmony with each other and the world around us for more of our time here than we've been egocentric, militaristic dominators. The post-industrial arc that is pushing to the limit the planet's capacity to continue supporting us is but a mere blip in the cosmic spectrum of existence, even in the time span of our brief human experiment.

I don't want to sugarcoat this by any means. Simply being kind and appreciating the wonder of it all won't apply the brakes to our collective immolation overnight. We also need to immediately wean ourselves off the consumer addictions that have turned most of us into the agents of our own destruction, and we likewise need to promptly abandon both the hardware and software of devastation with which we've laced the culture. Dismantling the weapons of war and violence may be easier than abolishing hatred and aggression, but the two go hand-in-hand (much like capitalism and militarism), and have become mutually reinforcing over time. The act cultivates the attitude, and vice-versa.

Again, there's good news to be found here as well. The very same processes that create positive feedback loops in our economic and political arrangements, and in our ideologies and actions, can also be made to yield mutually supporting "good"

results as well. Greater appreciation for the environment lessens our rampant consumption, and transcending our imposed identities as consumers opens up the prospect of being co-creators instead. Being purveyors of peace creates fewer conflicts around us, and fewer "hotspots" in turn promotes greater feelings of peaceableness. Experiencing relationships based on trust and mutual aid cultivates instincts toward greater trustworthiness and adduces behavior motivated beyond the narrow confines of egocentrism and unbridled self-interest.

In this sense, a potential "self-fulfilling apocalypse" can just as likely become a self-fulfilling utopia. It won't be easy, and it will require a reinvigorated spirit of sacrifice and collective responsibility; it will also demand of us an eternal vigilance in order to keep the positive feedback loop, well, "positive." Whatever the challenges, they pale before the ones already beginning to manifest in our midst. In the end, we can either choose to alter course and turn crisis into opportunity, or have the same (for all intents and purposes) imposed upon us by the inescapable laws of nature. I for one prefer the former.

What will the future hold? On the occasional clear night, I can almost see it in my mind's eye. People work for sustenance and pleasure; education and labor are intertwined lifelong pursuits; children are reared collaboratively and joyfully; wealth is measured in relationships and one's willingness to share. The basics of food, water, and energy are firmly entrenched as the collective assets of humankind, and in even more enlightened terms are no longer seen as resources to be consumed but rather as blessings for which to be grateful. Tools replace technologies, actual people supplant abstract politics, conflicts are welcomed as "teachable moments," and the virtues of meaning supersede the value of money. The planet's inherent regenerative processes are celebrated as mechanistic thinking falls into disrepute. Humans willingly take their place among the vast web of life, not in relegation but in celebration. Violence in any manner is an extreme aberration, and is treated restoratively so as not to beget more.

We can get back to this future. We **MUST** get back to this future, for the sake of ourselves and our progeny. Perhaps, in the end, it's simply a matter of making peace with the generations yet to come...



*NEWS AND VIEWS***EMPIRE AND ITS CONSEQUENCES**by Robert C. Koehler, *Common Dreams*, October 11, 2012

Ever notice the way certain basic human values quietly transform into their opposite on their way to becoming national policy?

At the human level, the immorality of murder is fundamental, and most people understand the insanity of armed hatred. Keeping these dark forces under wraps is essential to the existence of human society. So why is it, then, that at the abstract level of nationalism, those forces are honored, worshiped, saluted, extolled as glorious, and given command of an enormous budget?

Why is it that their perpetuation via increasingly sophisticated technology is equated with national security and no one talks about the completely predictable negative consequences of basing security on murder and hatred?

And why does it feel so naïve to be asking such questions?

It's as though the arrangement was settled four or five millennia ago. Killing is wrong, but we have to kill one another, you know, in self-defense, in order to survive. And hating people is wrong — mocking them, dehumanizing them — but some people ask for it. They do it to us, so we have no choice but to do it back. Hate, dehumanize, eliminate our enemies and . . . voila, we're safe, at least for the time being. What don't you get about that?

Criticism of such policy is generally couched in terms that remove the alleged naïveté of the criticism, but I'm wondering if it isn't time to stare directly at the fundamental wrongness of war. Let me put it as nakedly as I can: A policy of murder and hatred is, in itself, morally wrong as well as strategically untenable. Anything that flows from such a policy, even if it seems to be beneficial — such as regional dominance, access to oil, suppression of an enemy's power or plain old revenge — is inherently unstable and doomed to disastrous failure. This may be the way empires act, but it's bad policy. If it creates "collateral damage," it's bad policy.

I put it this way because I'm haunted by the statistic that U.S. military veterans are committing suicide at the rate of 18 per day and that the term for the condition of many, maybe most, veterans and soldiers after their deployments in Afghanistan and Iraq is moral injury, as I wrote about recently. Their lives have been seriously damaged not just by physical and psychological injury but by something else as well — by having transgressed a fundamental spiritual threshold and severed the connection that unites us. We can't dehumanize others without doing the same to ourselves, and waking up to the reality of such a state is sometimes unbearable.

And it's not just the deployment — the participation in an inhumane occupation and war — that dehumanizes. The military training that precedes deployment is where it starts. The training is not simply in the craft and technology of killing, but in the dehumanizing of self and other. The

U.S. military, whatever else it is, is a cult of hatred with a virtually unlimited budget. This has been born out in the testimony of numerous vets over the years, testimony that could fill volumes, to wit:

"I joined the Army on my 18th birthday. When I joined I was told racism was gone from the military," Mike Prysner said during the 2008 Winter Soldier hearings. "After 9/11, I (began hearing) towel head, camel jockey, sand nigger. These came from up the chain of command. The new word was hadji. A hadji is someone who takes a pilgrimage to Mecca. We took the best thing from Islam and made it the worst thing." Prysner was part of a panel called "Racism and War: the Dehumanization of the Enemy."

Military recruits march to cadences that celebrate killing children in the marketplace and cry "kill" before they can eat a meal. They're told they're animals, stripped of "sentimental" feelings, trained to kill on command with cold efficiency. In that condition they serve U.S. foreign policy.

The argument, of course, is that we have enemies out there who despise us and want what we have, and our only protection is a layer of ruthless, well-armed killers that patrol the perimeter and keep our communities and our children safe. The argument is that our foreign policy is ultimately humane, that it spreads democracy, that it targets only bad guys and protects decent people everywhere.

But this argument breaks down when you look at what we do, from Dresden and Hiroshima to My Lai and Fallujah. It breaks down when you read about the rationale of our massive bombing of Baghdad at the start of the Iraq war, as spelled out by Harlan K. Ullman and James P. Wade in the 1996 Defense Department publication, "Shock and Awe: Achieving Rapid Dominance":

"The intent here is to impose a regime of Shock and Awe through delivery of instant, nearly incomprehensible levels of massive destruction directed at influencing society writ large, meaning its leadership and public, rather than targeting directly against military or strategic objectives. . . . The employment of this capability against society and its values, called 'counter-value' . . . (consists of) massively destructive strikes directly at the public will of the adversary to resist."

This is the morality of empire, the morality of domination. We didn't invent it; we just carry on the tradition, which goes back through colonialism and slavery to the Inquisition ("kill them all, let God sort them out") to Rome ("they create a wasteland and call it peace") and beyond, to the dawn of civilization.

I think the consequences have finally caught up with us.

Robert C. Koehler is an award-winning journalist and nationally syndicated writer: www.commonwonders.com

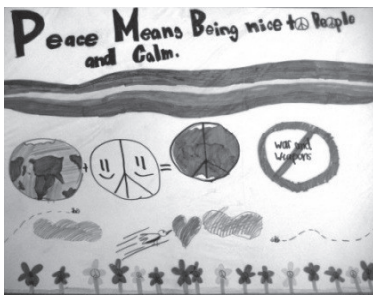


“Worcester’s Peacemakers ... and Beyond”

By Michael True

Civil wars and drone attacks dominate the news, as negotiations to end hostilities in Afghanistan and Israeli/Palestine collapse. In Syria, the government victimizes its own people, including children, in an archipelago of torture chambers.

At the same time, peace activists and organizations transform conflict, and work to build a global civic culture. The popular media, however, provides few accounts of caregivers such as United Nations advisers and Doctors Without Borders who daily risk their lives to heal and to support vulnerable populations. Similar initiatives involve Peace Brigades International and Christian Peacemaker Teams who accompany workers and ordinary citizens to protect them from war’s violent network.



Over the past forty years, four hundred colleges, universities, and research centers are engaged in studying and developing theories and strategies essential to peacemaking, including conflict transformation, respect for human rights, and nonviolent intervention.

LOCALLY: Activists and organizations in the Worcester area provide aid and services to victims of violence, and teach peacemaking skills. At Clark University, Assumption and Holy Cross colleges, courses in peace and conflict studies focus on the history of successful nonviolent campaigns over the past century that led to the overthrow of dictatorships around the world.

The Center for Nonviolent Solutions, initiated in 2009, sponsors free workshops for students and teachers in the Worcester Public Schools. Last fall, through a grant from the Massachusetts Humanities and in cooperation with Clark University’s Jacob Hiatt Center for Urban Education, the Center sponsored a Teachers Professional Development Institute on Nonviolent Movements in the Modern World, which provided free graduate credits for teachers in the Worcester Area. At the concluding session, teachers from grades fifth through twelfth reported on how they incorporated aspects of the course in history and literature classes on the Troubles in Ireland, the Civil Rights Movement in the U.S., and nonviolent resistance to the Nazis.

In a summer program at University Park Campus School, students will learn skills in mediation and cooperation preparing them to become peer mediators. The goal of the a Summer Academy for ninth graders is to “increase the peace” in school, at home, and on the streets as they in turn work with middle schoolers. The curriculum includes games, activities, and discussion related to the following questions: (1) How might we express anger in healthy ways? (2) How can we speak up against bullying and discrimination? (3) How could we become better peacemakers in our families and the community? The Center is also providing a Peer Mediation training for tenth graders from the school.

Through its Community Mediation Services, the Center for Nonviolent Solutions sponsors thirty trained and experienced mediators available to assist people in transforming conflict to reach their own mutually acceptable agreements. Any case, with the exception of court-appointed or divorce, is welcome. More information is available at www.nonviolentsolution.org.

With support from local foundations and individuals, the Center also affirms and cooperates with local organizations that share its mission and provide help to people in times of crisis, including: (1) YWCA and Daybreak, committed to empowering women and combating racism; (2) Abby’s House, providing hospitality and counseling for women in need; (3) St. Francis and Therese Catholic Worker, offering hospitality to homeless people as well as education and internships on issues of justice and peace (4) Dis-mas House, a half-way house helping former inmates return to full citizenship; (5) Goods for Guns, Injury Free Coalition for Kids, and the Men’s and Women’s Anger Management Program at University of Massachusetts Medical School, in association with city agencies, cooperate in sustaining peace in the community.

NATIONALLY: Throughout the U.S., various organizations construct peace through on-the-ground community-building and legislative lobbying. The Fellowship of Reconciliation, with a national office in Nyack, New York, and a regional office in Connecticut, for example, has been active for almost a century through Children’s Creative Response to Conflict (CCRC) and workshops and training sessions in nonviolence.

In recent years, School of Americas Watch, Ft. Benning, Georgia, and Voices in the wilderness, Chicago, have devoted themselves to resisting injustice and militarism, working “to build a new society in the shell of the old” and to offer alternatives to violence in particular settings. Similar commitments inform communal efforts involving members of the following organizations:

1. The Catholic Worker Movement, through over 100 houses, farms, and homeless shelters in the U.S. alone, feeds the hungry, houses the homeless, and engages in nonviolent resistance to war, militarism, and injustice. Members have endured years in prison for civil disobedience against the manufacture and distribution of nuclear weapons. As a result of protests against drone attacks that kill innocent civilians, members spent time in prison, as did other members at the NATO summit in Chicago for demonstrating against “the militarization of the globe at the expense of human and environmental needs,” Newsletters from various Houses of Hospitality document their commitment to healing the social order and working, as their co-founder Peter Maurin said, to build a society “where it is easier for people to be good.”
2. Pace e Bene, Oakland, California, co-founded by a Franciscan monk, leads nonviolence training sessions recently for national protests in Chicago during a meeting of the North Atlantic Treaty Organization (NATO). The organization publishes a manual for nonviolence training, supports Vietnam Veterans Against War, and maintains offices in Chicago, Las Vegas, and Montreal.
3. War Resisters League (WRL), New York City, has maintained active programs and provided rich resources since 1921, including its annual leaflet, “Where Your Income Tax Money Really Goes.” The latter flyer points out that in 2013, 47 percent of the national budget will fund U.S. military appropriations larger than all military budgets in the world combined. WRL also supports war tax resistance, organizes demonstrations against wars in Iraq and Afghanistan, and publishes information on events and activities important to the history of nonviolence in the U.S.
4. American Friends Service Committee, Philadelphia, a Quaker organization, maintains offices in Northampton, MA and Concord, NH, as well as in other parts of the world. Founded in 1917 and awarded the Nobel Peace Prize in 1947, AFSC is a model for other peacemakers through its programs and legislative lobbying to halt discrimination and promote economic justice. (*continued*)

“Worcester’s Peacemakers ... and Beyond”

5. Peace and Justice Studies Association (PJSA), Prescott, Arizona, involves academics from throughout the U.S. and Canada, including peace, conflict, and nonviolence studies programs at numerous colleges and universities. Since a Pastoral Letter of American bishops, “The Challenge of Peace: God’s Promise and Our Response,” 1983, encouraged Catholic institutions to become centers for peace research, Catholic institutions have developed sophisticated programs. Traditional peace churches (e.g., Quakers, Mennonites, and Brethren) were among the first institutions to initiate peace and conflict studies. The International Peace Research Association (IPRA), co-founded by Kenneth and Elise Boulding, Johan Galtung, and other scholars from around the globe, has grown substantially since 1965, preparing students for internships and professional appointments at various agencies involved in peacekeeping initiatives.

INTERNATIONALLY: Through UNESCO, UNHCR, and UNICEF, the United Nations is responsible for peacekeeping around the globe, with teams involved in dangerous areas on the verge of war and others involved in rebuilding civil society after a war.

Nonviolent Peaceforce (NP), Minneapolis and Brussels, pays experienced peacemakers from many countries to intervene in dangerous environments, such as Sri Lanka, Mindanao, Guatemala, and Sudan. Its training for staff has received wide recognition for its effectiveness. The goals of the Nonviolent Peace Force include creating a space for fostering lasting peace between warring factions, and protecting civilians made vulnerable because of deadly conflict. Nobel Laureates, activists from every continent, and women’s religious orders, whose nuns work among vulnerable populations in the Philippines and Africa, have been particularly supportive of Nonviolent Peaceforce since it began in 1999. A recent initiative is “Unarmed Civilian Peacemaking: Being There When It Matters Most.”

A noteworthy characteristic of the organization is the modesty of its claims. “Ours is not the task of fixing the entire world all at once,” according to one member, “but of stretching out to mend the part of the world that is within our reach.”

Other agencies with particular missions and responsibilities operating internationally include the following:

1. Albert Einstein Institution (AEI), Boston. AEI is a major research center devoted to reducing reliance on violence as an instrument of policy. Founded by Gene Sharp, its publications on the strategic use of nonviolent action in diverse conflicts are available in forty languages, many of them free on the internet at www.aeinstitut.org. AEI’s scholarship and research, in films, such as “How To Start a Revolution,” publications, and consultations has been widely effective in promoting and sustaining movements to promote and to sustain democratic governance. Its insights nonviolent theory and strategy have been successfully applied in bringing down dictators in Eastern Europe and the Middle East, and in resisting injustice, oppression, and genocide in many other countries.

2. International Peace Research Association Foundation (IPRAF), Atlanta. IPRAF provides small research grants and fellowships for Third World Women to gain graduate degrees at major universities throughout the world in peace, conflict, and nonviolence studies. In association with the International Peace Association Foundation (IPRA) and the United Nations, it supports a bi-annual conference of scholars, researchers, and activists, including its Nonviolent Commission, to benefit the educational needs of faculty and students around the globe.

3. Doctors Without Borders/Medecins Sans Frontieres (MSF), Geneva. MSF, with five European operational center and nineteen national offices, has 26,000 physicians working in seventy countries upholding people’s rights to medical care regardless of race, color, creed, or national borders. Providing care in particularly acute crises, it also promotes international awareness of potential humanitarian disasters. It received the 1999 Nobel Peace Prize. A number of its members have sacrificed their lives in ministering to vulnerable and endangered populations, as it sustains programs in its outreach to other countries and regions.

4. Amnesty International (AI), London. Initiated in the 1960s, with members in 150 countries, including national centers and local groups, AI received the Nobel Peace Prize in 1977 “for its contribution to securing the ground for freedom, for justice, and thereby also for peace in the world.” Regarding people jailed for their religious and political beliefs as “prisoners of conscience,” AI has been responsible for the release of thousands of prisoners. Opposing the use of torture and the death penalty, it upholds the UN Universal Declaration of Human Rights and similar international agreements, and also recognizes gay men and lesbians imprisoned for their choice of sexuality as “prisoners of conscience.”



5. Human Rights Watch (HRW), New York City. HRW, initiated in the 1970s, opposes capital punishment and advocates freedom of religion and the press and basic human rights. Its reports draw international attention to abuses through fact-finding missions exposing social and gender discrimination, torture, military use of children, political corruption, and abuses by criminal justice systems. Its stories of successful interventions are powerful reminders of the importance of witnessing to incidents of violence, as a preliminary means of addressing and correcting injustice. Among its sponsors are the George Soros Foundation.

In a world where violence threatens the lives and fortunes of people in neighborhoods, communities, and nations, professionals, activists, and ordinary citizens often risk their lives to construct peace cultures in violent contexts. Although occasionally recognized for their courage and effectiveness, they deserve wider recognition, through student initiatives, projects, and events essential to the common good. Their challenging and inspiring stories demonstrate the complexity of building, constructing, cultivating peace.

Through education and action, they encourage resistance to injustice and humiliation, resolution and transformation of conflict, and nonviolent social change, without killing or harming people. In doing so, they affirm the eight components of peacemaking cited in the UN document “Building a Cultures of Peace and Nonviolence for the Children of the World,” which was adopted by 189 nations in the General Assembly in 1999.

Slowly, yet purposefully, we are trying to learn a new language that redefines the nature of peace, not as a “void” or “absence,” but as a “presence” or, in the words of Denise Levertov, as “an energy field more intense than war.” This is the good news, amid the bad news surrounding us in a violent culture.”

Michael True, Emeritus Professor, Assumption College, is Vice-president of the Center for Nonviolent Solutions in Worcester.



TEACHING SUSTAINABILITY: *RESOURCES FOR K-12*

As with many subjects, films can be a powerful tool for teaching students about sustainability. This article provides some recommendations for films appropriate for K-12 students. Used in part or all, the films on this list can help inspire students to change their own behaviors and to get involved to make the earth a better place. Films are listed in no particular order, and by no means is this an exhaustive list. I purposely did not list the many great documentaries like *King Corn*, *Who Killed the Electric Car*, *Fuel*, *Food, Inc.*, *Blue Gold*—*World Water Wars*, *An Inconvenient Truth*, *Flow*, and many more, as feature films tend to work better for sustaining students' interest.

It is important to note, however, that educators cannot presume that a film describes all environmental issues entirely accurately. Consequently, it is the dialogue or activity after the film that is essential for students' learning. Students can discuss the films' themes, journal or draw pictures about them, act out different endings, or write their own stories. They can also develop school-based or community-based projects based on what they learned from the films.

Elementary:

Schoolhouse Rock Earth: Available for purchase but many clips are on YouTube. In the same style as the original, this collection covers themes including recycling, consumption, water, energy, food, animals and more in short animated clips.

The Lorax (2012): The film version of the classic Dr. Seuss tale demonstrates what happens when we exploit our resources and highlights how young people can initiate change.

Ferngully: The Last Rainforest (1992): A story about fairies that shows humans' destruction of rain forests

Over the Hedge (2005): A forest of animals wake up from hibernation to find half of their environment gone because of consumerism.

Happy Feet (2006): Addresses the impact of human behavior on the Antarctica.

Arctic Tale (2007): Tells the story of a polar bear and a walrus from birth, depicting what happens to them as the ice melts.

Wall-E: (2008): Futuristic film showing what can happen when we cover the planet with garbage due to excessive consumption.

Furry Vengeance (2010): Animals seek revenge on the humans who are disrupting their lives by building a new housing development in their wilderness.

Hoot (2006): Adaptation of Carl Hiaasen book showing kids' efforts to save a burrowing owl habitat from being bulldozed.

Disney Earth films: All are beautifully filmed and information, but should be used in conjunction with conversation about what else Disney is and is not doing for the environment. More information about that is available at http://www.huffingtonpost.com/2011/10/23/disneyland-attractions-lead-contamination_n_1023825.html and <http://www.guardian.co.uk/environment/2009/mar/19/disney-greenwash-fred-pearce>.

Middle and High School:

A Civil Action (1998): The true story of a class action lawsuit in Woburn, Massachusetts regarding corporate responsibility for water contamination.

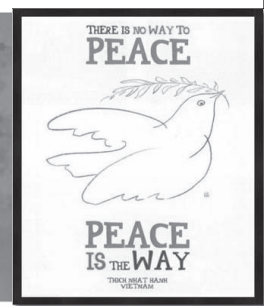
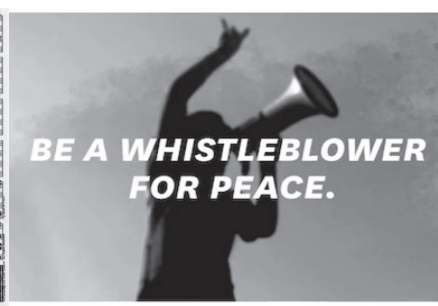
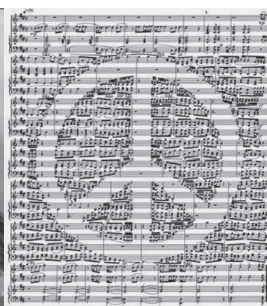
Erin Brockovich (2000): Dramatization of a true story in which a legal assistant helps take on a California power company for polluting the water.

Avatar (2009): Shows how the fight over resources impacts indigenous peoples.

The Story of Stuff: 20 minute web-based film by activist Annie Leonard showing how our "stuff" is made and the impact of that process on people and the environment. The film is available at <http://www.storyofstuff.com/>. Other short films featured on the site include: *The Story of Citizens United v FEC*, the *Story of Broke*, the *Story of Cosmetics*, the *Story of Bottled Water*, and the *Story of Cap and Trade*. The site also features five podcasts showing the good things people of all ages are doing to help the environment, a two-week curriculum for high school teachers, several faith-based programs, and free learning resources for all ages.

The newest film on the site is *The Story of Change*. Leonard critiques the fact that we are often told that if we just shop at certain stores and then recycle our products, we've done our part. She suggests that this approach takes ownership away from those that create the damaging products. When we DO shop, we should do it this way, she argues, but the solutions we really need are better policies and practices. Leonard draws on the many nonviolent social change movements throughout history to suggest that real change happens when citizens come together to demand policies that work. It takes all kinds of people, not just protesters, to make a difference.

Laura Finley, Assistant Professor of Sociology and Criminology at Barry University, is the PJSA K-12 Education Liaison, and coordinator of the new Speaker's Bureau.



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

“We Have Not Been Moved”

We Have Not Been Moved is a compendium addressing the two leading pillars of U.S. Empire: racism and militarism. Inspired by the work of Dr. Martin Luther King, Jr., who called for a “true revolution of values” against the racism, militarism, and materialism which he saw as the heart of a society “approaching spiritual death,” this book recognizes that — for the most part — the traditional peace movement has not been moved far beyond the half-century-old call for a deepening critique of its own prejudices. While reviewing the major points of intersection between white supremacy and the war machine through both historic and contemporary articles from a diverse range of scholars and activists, the editors emphasize what needs to be done now to move forward for lasting social change. Produced in collaboration with the War Resisters League, the book also examines the strategic and tactic possibilities of radical transformation through revolutionary nonviolence.

Among the historic texts included are rarely-seen writings by antiracist icons such as Anne Braden, Barbara Deming, and Audre Lorde, as well as a dialogue between Dr. King, revolutionary nationalist Robert F. Williams, Dave Dellinger, and Dorothy Day. Never-before-published pieces appear from civil rights and gay rights organizer Bayard Rustin and from celebrated U.S. pacifist supporter of Puerto Rican sovereignty Ruth Reynolds. Additional articles making their debut in this collection include new essays by and interviews with Fred Ho, Jose Lopez, Joel Kovel, Francesca Fiorentini and Clare Bayard, David

McReynolds, Greg Payton, Gwendolyn Zoharah Simmons, Ellen Barfield, Jon Cohen, Suzanne Ross, Sachio Ko-Yin, Edward Hasbrouck, Dean Johnson, and Dan Berger. Other contributions include work by Andrea Dworkin, Mumia Abu-Jamal, Starhawk, Andrea Smith, John Stoltenberg, Vincent Harding, Liz McAlister, Victor Lewis, Matthew Lyons, Tim Wise, Dorothy Cotton, Ruth Wilson Gilmore, Kenyon Farrow, Frida Berrigan, David Gilbert, Chris Crass, and many others.


Peppered throughout the anthology are original and new poems by Chrystos, Dylcia Pagan, Malkia M’Buzi Moore, Sarah Husein, Mary Jane Sullivan, Liz Roberts, and the late Marilyn Buck.

Editors: Elizabeth Betita Martinez, Mandy Carter & Matt Meyer with an Introduction by Cornel West and Afterwords/poems by Alice Walker and Sonia Sanchez. Publisher: PM Press/War Resisters League. ISBN: 978-1-60486-480-9. 608 Pages. More info: https://secure.pmpress.org/index.php?l=product_detail&p=433



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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.csop.cmu.ca.

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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

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

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FEATURES: “Gandhi’s Talisman: A Guide for Living”

By Andrew Moss

In August, 1947, a few months before his assassination, Mahatma Gandhi wrote a brief text that has since come to be known as “Gandhi’s Talisman.” Here, in its entirety, is the text:

“I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to *swaraj* for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away.” (*Collected Works of Mahatma Gandhi Online*, Vol. 96 (July 7, 1947 – January 30, 1948, p. 311), <http://www.gandhiserve.org/cwmg/cwmg.html>)

We don’t have a definite idea of why Gandhi wrote this text – or to whom. He may have composed it in response to a specific person’s request, or he may have written it – during the violent period of British withdrawal and national partition – as a general legacy for all humanity. Whatever the case, the talisman remains today an extraordinarily compressed statement of Gandhian thought – and a



guide for living for many people. After first encountering it in a caption in the Gandhi Museum in Delhi in 2006, I have since come to appreciate its depth and richness. A close reading only helps us begin understanding its myriad meanings.

A Thought Experiment

When we first encounter the talisman, we see that Gandhi frames it as a reflective activity, as a kind of thought experiment: “*apply the following test . . .*” Yet the talisman is not an abstract or theoretical mental exercise; Gandhi presents it as a vehicle for releasing a burdened and self-preoccupied individual from the bonds of insecurity and self-obsession: “*Whenever you are in doubt, or the self becomes too much with you . . .*” The key phrases that put the talisman into motion – that situate it in the realm of active life rather than pure abstraction – are “*poorest and weakest man*,” “*step you contemplate*,” and “*swaraj for the hungry and spiritually starving millions*.”

The Poorest and Weakest

Gandhi asks his reader to visualize the face of the poorest and weakest person he or she may have seen. For Gandhi, the phrase clearly refers to the impoverished, marginalized millions on whose behalf he struggled for decades. Yet the flexibility of the phrase is such that a modern reader can think of the terms “poorest and weakest” as referring to any kind of confinement, including severe physical and emotional debility, which imprison individuals and prevent them from realizing their potential as human beings. By asking the reader to visualize the *face* of the other, Gandhi personalizes the reflective activity and frames it in relational terms: I and Thou.

Freedom as the Yardstick for Ethical Action

A further move that links reflection to action is Gandhi’s posing of this question: “*ask yourself if the step you contemplate is going to be of any use to him*.” The reader must actualize the relationship to the other by reflecting deeply on the next step he or she will take. The political and moral yardstick for evaluating this step is the concept of *swaraj*, freedom. For Gandhi, *swaraj* did not simply mean political liberation from colonial rule; it also meant the fulfillment of an individual’s highest potential through the mastery of one’s emotions and desires. By asking, “*will this step restore him to a control over his own life and destiny?*” Gandhi makes it clear that he is not writing about charity, about doing *to* or *for* another. The contemplated step must help the other find his or her own way out of the emotional, ideological, and/or material chains that hold that person captive.

Once again the flexibility of the talisman’s language reveals its depth and subtlety. When Gandhi asks, *will the step “lead to swaraj for the hungry and spiritually starving millions?”* he not only reinforces the idea that individuals can be *spiritually* as well as materially impoverished; he also leaves open the clear possibility that impoverished individuals can in turn be empowered to help others. Control over one’s life and one’s destiny does not mean the acquisition of material possessions or comforts; it is learning to live a meaningful life in service to others – a life defined not by a shallow notion of personal independence but by an ethically grounded notion of relationship and interdependence. This is the true nature of freedom.

A Wider Vision of the Self

Often the step one contemplates may not be an overt action, gesture, or communicative expression. It may, as one considers the situation of another person, simply be a decision to listen, to take in, or to be fully present with the other. It may also, as one thinks about this other person, be a deeply reflective questioning of one’s own feelings, attitudes, and ideas. In his wisdom, Gandhi did not specify the nature of this step; he only asked the reader to think most deeply about its consequences.

Gandhi concludes his text, as he began, by asserting the efficacy of this reflective activity. He calls the text a “talisman” in the confident belief that the reflection it inspires will have a liberating effect on the practitioner. As he concludes, he promises the reader that, “you will find your doubts and yourself melting away.” Indeed, it is difficult for a reader not to be touched by a serious engagement with the talisman. Gandhi reminds us that no society is any better than the state of its poorest, weakest, most marginalized members – and that we are all deeply connected to one another. Yet the potential for change lies within us – moment to moment, day by day – and we find our insecurities “melting away” when we bring these understandings to our fullest consciousness.

Andrew Moss is a Professor of English at the California State Polytechnic University, Pomona. He teaches the course, “War and Peace in Literature,” as part of the Non-violence Studies Minor sponsored by the university’s Ahimsa Center, a teaching and research center devoted to the study and advancement of nonviolence.

FEATURES: “On Receiving the Zinn Award”

By Marc Pilisuk

Over the past years I have stopped travelling to conferences because, as a caregiver, the logistics have become just overwhelming. But to meet the colleagues who have led in the world's most needed scholarship and action and to receive an award in the name of Howard Zinn, the champion of ordinary people, I just had to be here. I want to thank all of you for considering me and for your work. I am surely humbled by the honor and I am equally sure that whatever I may have done, I have not brought about the world of peace and justice we seek. I am nervous about being selected, wearing a suit and tie, (perhaps with the hidden hope I will be mistaken for one of the waiters), and wondering what I can say that might be of any value to the brilliant and dedicated people here.

I recall the story of a journalist whose hotel window overlooked the Wailing Wall in Jerusalem. He watched one old man come there to pray every morning, every noon and every evening, never missing a day. He finally asked the man, “What do you pray for?” — “Well, in the morning I pray for a peaceful day for all the Palestinians and Israelis in Jerusalem. At noon I pray that there should be justice and clean water and food for all people in Israel and Palestine. In the evening I pray for guidance on how I can bring peace and compassion to the entire world.” — “How long have you been coming here with these prayers?” — “Oy, maybe 40 years.” — “How does it make you feel praying for these things for 40 years?” — “I feel like I've been talking to a wall.”

And that perhaps is the message. He keeps on and that is what we must do. Zinn's words help me find meaning when the odds seem overwhelming: “To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.”

I have always been speaking out. During High School I used to read IF Stone's *Weekly* and eat strong-smelling oranges and salami during history class. I remember my history teacher getting upset and saying, “Pilisuk, you half-starved Bolshevik, get out of my class.” I was one of the founding people in SANE, and after an escalation of the Vietnam War in 1965 I was one of the founders of the first Teach-In. I lost a few faculty jobs for my anti-war efforts, but found a way to keep on marching and teaching. I did research on conflict resolution, how to use unilateral initiatives to get both sides to conciliatory outcomes. I came to realize that knowing how to get peace was somewhat irrelevant without the motivation to get there so I started to investigate the taboo topic of power and vested interests. Along the way I did some work to help reflect the voices of people and communities who found that the place they called home had been contaminated. I did some work assembling the evidence that caring is more important than marketability in healthy lives for people and communities.

At the start of 2008, my book, *Who Benefits from Global Violence and War* appeared as my best effort to reveal the workings of a destructive system. It was also too long and the publisher had me cut off the last chapter, the only one offering some modest hope after 8 chapters of that might cause one cry. They asked me instead to write another book on solutions. I joined with Michael Nagler to co-edit a three-volume anthology of *Peace Movements Worldwide*. Three years later it came out, with 79 contributions reflecting voices of soldiers, torture victims, displaced peasants and peace-builders working on peace from above, from below and from within. This was our conclusion:



“Like the surface of the earth itself, the prevailing war system is a relatively thin and unstable layer that effectively conceals intense energies of greater fluidity beneath its surface -- energies that occasionally burst forth. Our journey through the manifold energies and projects that are represented in the chapters of these three volumes did not reveal a single, unified world peace movement but it certainly did reveal wellsprings of activity, more intense, more creative and more widespread than one would imagine. The bubbling energies appear as contributions to a gigantic wave surging against the barriers that societies have entrenched into laws and ideologies that make inequality, exploitation and violence appear inevitable. Slowly but with increasing likelihood, individuals and groups of individuals, facing incredibly diverse manifestations of that age-old inhumanity are finding courage, as people have done through history, to rise up against it. But in this generation many more of us are also identifying the existing exploitative system underlying diverse violence and recognizing that this system is failing. And some are daring to view the movements toward peace, justice and sustainability as a yet-unrealized but potentially unstoppable movement.

“One cannot review the efforts described in these volumes, and the many more that we could not include, without realizing that the wave is powerful and has not yet reached its crest. The power and impact of these healthier alternatives are evident and they are springing up everywhere. They remain seriously under-reported by the mainstream media which instead deliver a constant stream of tragedies, local and national, as though they were singular occurrences rather than looking deeply into the failures of unfettered corporate expansion and the war system. It is an ironically hopeful sign that the failures of that system are becoming apparent to people the world over, despite the impressive capacity of a powerful elite to ‘spin’ the coverage. Some former powerful players of that system, some of whom appear in these pages, have recognized the failure of an unbridled quest for growth and unending search for enemies.

“In ways small and large, people are devoting their creativity, their energy, their dreams and their quest for a meaningful life to make peace a reality. One cannot come away from the story of these efforts without being heartened by the fact that so many others have stepped forward. We are resourceful and caring custodians of the force of life. The peace movement worldwide is an inchoate but amazing force. It grows because it must prevail. And if we nurture it, it will...”

Marc Pilisuk, 2012 PJSA Lifetime Achievement Award Winner



FEATURES: “Epitomizing Social Courage”

Introducing Kandi Mossett (Eagle Woman), the 2012 recipient of the PJSA’s Social Courage Award...

Kandi Mossett (Eagle Woman) is the Native Energy and Climate Campaign Organizer with the Indigenous Environmental Network (IEN). At the annual awards banquet at Tufts University in October she will be honored as the winner of PJSA’s 2012 Social Courage Award. Kandi was selected for this award after getting arrested in Washington D.C. as part of a civil disobedience campaign aimed at stopping the Keystone XL pipeline. This pipeline, if completed, will carry dilute bitumen from the Athabasca oil sands in Alberta tar to Texas for refining and distribution. However the planned route is through the Ogallala Aquifer. So in addition to the pipeline being a danger to wetland and shallow groundwater which affects sensitive plants and animals, the aquifer supplies about 30 percent of the US’s total irrigation water and 83 percent of the drinking water for about 2.3 million people who live in that area. This region also produces a significant amount of the US’s production of wheat, corn, cotton and cattle. Further, if the pipeline is built it will be a major disincentive to developing alternatives technologies that don’t pollute or cause climate change.



Recently, PJSA’s Board Co-Chair **Cris Toffolo** had the privilege of interviewing Kandi to learn more about her work and that of her organization.

How did you get involved in environmental justice work and the struggle to stop the Keystone XL pipeline?

I am from a small community in North Dakota on the Fort Berthold reservation that is on the front line of environmental pollution problems. We live in danger every day. For example, I am a cancer survivor myself and I have seen many members of my community, including children, die from cancer. It was after going through this illness that I decided to take action. So getting arrested in Washington D.C. over the Keystone XL pipeline was a no brainer, nor was it the scariest or bravest thing I have ever done. Anything we can do to draw attention to all the environmental and economic justice issues our communities face I am willing to do.

What do you hope to accomplish through your environmental work?

Our goal is move the country away from toxic forms of energy. And we do this not just for human beings but also for all those that can’t speak for themselves so this includes the plants and animals.

Your work with the Indigenous Environmental Network (IEN). Please tell me about this organization.

IEN is a small grass roots organization that grew out of the American Indian Movement (AIM). We formed initially as an educational network and clearing house of information to

help groups organize in their local communities. Today, as our website says, we are “an alliance of grassroots Indigenous Peoples whose mission is to protect the sacredness of Mother Earth from contamination and exploitation by strengthening, maintaining, and respecting traditional teachers and native laws” and we work with Indigenous peoples all over the world.

Our activities include building the capacity of Indigenous communities and tribal governments to develop mechanisms to protect our sacred sites and resources, as well as the health of our people and all living things. Legally we are a nonprofit organization which accepts no support of any kind from the federal government, not even grants (though we do accept grants from other sources). We seek to build the capacities of local communities. For example, we worked with The Skull Valley Band of Goshute in Utah who were targeted for a nuclear waste dump, for 14 years before successfully halting the project with local community member Margene Bull Creek. We also work with the Western Mining Action Network to raise money to give out \$3,000 mining mini grants three times a year to groups in about 15 communities so they can host local community events and organize in their local areas.

What work do you do for IEN?

IEN has a youth component and that is how I got started. I began as a youth organizer, helping student groups at the tribal colleges to start recycling programs, to install wind generation projects and develop local gardening initiatives. We got the presidents of these colleges to see there could be real savings to working in an environmentally friendly way.

Now I respond to requests for help from local communities. When they ask, we go to the communities and work with local groups. We train them in organizing strategies and help get them started. Then after that first meeting we keep in touch to help them along as needed after that.

And more recently I have gotten involved in international environmental justice meetings. We have begun to work internationally because often state and federal laws don’t help indigenous people. Even though technically tribal governments are an independent institution apart from the federal government, we are also still under the federal government, and frankly this often isn’t helpful so we must find other ways of working, in which include using international treaties and working with other Indigenous Peoples in South Africa, Australia, Canada and South America. Today we work together through the United Nations, using the UN Declaration on the Rights of Indigenous Peoples.

What is IEN doing to stop the Keystone XL pipeline?

For years our people wrote letters to their Senators, etc. but nothing happened and now we are tired of this approach because it hasn’t brought results. But our people don’t want to use violence so we help them learn nonviolent direct action techniques because putting our bodies on the line generates more media attention and that is what we need now, so that more people will learn about the issue and get involved. The only way to stop the pipeline is if a lot of us – Natives and non-natives all work together. *(continued)*

FEATURES: “Epitomizing Social Courage”

What is hardest about fighting the pipeline and other large energy projects?

Energy companies use this tactic: they say, “Here is an environment assessment study. You must respond to in x number of days if you want your community’s concerns to be taken into account.” However it is very difficult to see the report, especially within the allotted period. These reports are very hard to get a hold of and the time to respond is very short.

In addition there is the problem that initially our communities welcomed these projects because people are poor and need jobs. But then the environmental problems started. For example, before the Keystone XL pipeline there already was Keystone I which local communities tried to fight but not as intensely as we’ve seen with the KXL. There was a blow out and a huge oil spill in North Dakota from Keystone I – that is how people became more aware of the environmental problems with pipelines and began to get active. Similarly it was only after the hydraulic fracturing projects started that people began to see the damage. By then it’s too late because the land-owners had already signed long term leases and now they can’t stop fracking even when they want to. Initially most of us did not understand how destructive these projects would be and now we are stuck. And we are divided, because even though now we can see the environmental problems we still need jobs to pay for food and medicine, all the deep needs that arise from poverty. The corporations take advantage of this division. They are a large and rich, and they use divide and conquer techniques within our communities, and between Indigenous and non-Indigenous communities in the surrounding area. The only way for us to fight this is to get *all* the people – Natives and non-natives need to come together to stop the pipeline. That is the only way to fight a corporation and it can work if we all stay together.

If you are against the pipeline, hydraulic fracturing, and oil extraction, what is the alternative?

Part of the answer is to remind people we have only been using oil and gas for 200 years but humans have lived well for thousands of years before that. Secondly, it is important to demonstrate that today we can live comfortably using other technologies that don’t harm the earth. For example, the Thunder Valley Development Corporation in South Dakota, is working on a net zero regenerative sustainable community. There is also the Pine Ridge Lakota Solar Enterprises which employs our people to make and install solar panels. They also run education projects to help demonstrate other ways to live. This is just a start but it we need to and, in fact, can show that another way is possible.



For PJSA members who would like to be in solidarity with the environmental justice work you are doing, and in the fight to stop the pipeline what do you suggest?

Show up at one of our protests. To learn about these sign up for our newsletter and check our action alerts regularly (because we tend not to advertise our actions too much in advance because when we do, the company tends to sabotage our efforts). There are big actions in Texas right now to stop the “Cushing Extension” of the pipeline. Please tell others about our work, and help educate everyone about the pipeline. Finally, of course, we welcome donations of money. You can go to our IEN website and donate to a specific project at www.ienearth.org.

Peace & Justice

Cereal City Books

Catalog 1

CALL FOR PAPERS

JOURNAL OF PEACE EDUCATION

Special Issue: “Greening Peace and Sustaining Justice” *

Acknowledging the ethical responsibility of peace educators and researchers to respond to challenges to the social and ecological wellbeing of people and planet, specifically the present and ongoing threat posed by global warming to human and ecological security, this special issue aims to explore the linkages between social peace and ecological sustainability or conversely social violence, e.g. war, and environmental degradation, e.g. climate change. It also aims to address the educational challenges these linkages represent. How can educators contribute to greening peace and sustaining justice, in other words, to an integrated approach to educating for a culture of social and ecological peace.

This is a call for papers that would explore these linkages and present educational strategies for addressing the problematic they highlight. Interested authors should submit a 500-word abstract in an attachment to Anita Wenden at wenden@rcn.com together with a brief bio statement. The deadline for submissions is December 1st, 2012.

(*Based on the subtitle of the 2012 PJSA annual conference.)



MEMBER NOTES: *Operational Definitions*

By William A. McConochie

In science, unless your audience accepts your concepts and terms, they are unlikely to be persuaded by your arguments. Precise definitions of concepts and terms are a must. We must go beyond theorizing and hypothesizing to convince. The first step to getting beyond theory is to state a hypothesis with terms that can be clearly and objectively defined.

We do this by specifying the operations by which we measure our concepts, creating “operational definitions.” For example, human traits related to peace and war, such as *endorsement of a peaceful foreign policy* and *warmongering endorsement*, can be defined by reliable questionnaire measures of them.

One’s first challenge, after mentally conceiving of a psychological trait/disposition/attitude, is creating good questionnaire statements that reflect it. Good statements have face validity. They look like we’d expect them to, e.g. “I would enjoy making a plan for a military battle” as a reflection of warmongering endorsement. As a reflection of peace promotion endorsement, we could create this statement: “Our national government should fund our peace institute (the U.S. Institute of Peace in the case of the United States) at least to 10 percent of the amount of funding for our military activities.”

A cluster of such traits are put into questionnaire format, e.g. Likert scale format with five options ranging from 1 for “strongly disagree” to 5 for “strongly agree.” This cluster is combined with other related trait statement clusters and administered to a group of subjects, e.g. university students, church parishioners, or Occupy Wall St. members.

The questionnaire data are then analyzed by computer to determine the trait reliabilities (for example with SPSS software). Often, with practice in writing questionnaire statements, this can be accomplished simply by selecting the items in the questionnaire for a trait that correlate most highly together.

The Cronbach alpha coefficient is often used to compute the reliability of these items as a measure of that trait. Reliability of .80 is considered good; .90 is excellent. Sometimes only two items provide a reliable measure. For example, religiousness can be measured reliably (.80) with just two items: “I am a very religious or spiritual person” and “I believe in a “God or another spiritual force that can guide my life.” Childhood abuse can be reliably measured (.85) with three items: “I was physically abused as a child,” “I was mentally and/or emotionally abused as a child,” and “I was sexually abused as a child.” 24 items provide an extremely reliable measure (.96) of the improvements in government that Occupy Wall St members want.

Reliable trait measures on relevant traits almost always correlate significantly with other traits, providing information that broadens our understanding of psychology, in this case the psychology of peace, war and protest. For example, the 24-item measure of Desired Improvement in Government scale correlates .32** with Involvement in the Occupy movement. Religiousness correlates -.24* with Liberal political orientation and +.25* with Conservative political orientation, but .09 (not at all) with Childhood Abuse, Mental Illness (.05) or Jail Time (.04). (The asterisks indicate the statistical significance level of the correlation.)

There are challenges to defining one’s terms operationally. A good operational definition alone won’t guarantee that your audience will accept your subsequent arguments using that term. For example, when studying controversial topics, such as *war-*

mongering endorsement, I have met objections. I explain that I have a good operational definition of this trait, such as a ten-item questionnaire with a Cronbach alpha reliability of .90. I explain that this measure provides substantial correlations with other traits, such as positive correlations with violence-proneness, terrorism endorsement, religious fundamentalism and conservatism, and negative correlations with Big Five Agreeableness, endorsement of human rights and environmental concerns, and liberalism. Still some people object, perhaps simply because they don’t like warmongering itself or can’t imagine that any members of their community or national government could endorse such a trait (about 6 percent of many American groups I’ve studied do).

Because I understand reliability and correlations and how they can serve to confirm the meaning one’s concepts as defined, I can endure criticisms. I know that I have reliable and apparently valid terms, so I seek further ways to present my essays using them. I do further research, define more terms operationally, study the relationships between them and build my arguments. Eventually, I persuade at least some of my audience.

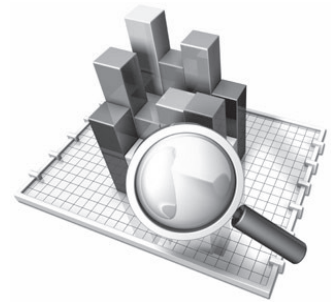
For example, correlation coefficient research shows that liberals and conservatives are significantly different from each other on literally dozens of traits, including warmongering endorsement and endorsement of a peaceful foreign policy, and across dozens of nations. However, when computing the mean item scores on these traits for strong liberals and strong conservatives, both groups are rather close together.

Initially I defined “liberal” and “conservative” simply by having subjects indicate how strongly they agree with statements: “Politically, I consider myself to be a liberal,” and “Politically, I consider myself to be a conservative.” However, after doing research, the scores for individual persons on the traits that correlate with “liberal” and “conservative,” provide complex profiles. A person who self-identifies as a strong liberal may endorse some conservative traits. He may be liberal on economics but conservative on foreign policy. Or, a strong conservative may have conservative government type preferences but liberal attitudes on social group relations and religious beliefs.

This led me to a more refined definition of “conservative” and “liberal.” Now, until I know a citizen’s position on a rather wide range of political discourse dimensions, I can’t say he’s either liberal or conservative or on which dimensions. I’m uncomfortable when I slip and make simple overgeneralizations, e.g. “conservatives are warmongers” or “liberals are pro-abortion,” or “John is a conservative.”

In summary, operationally defining one’s terms facilitates research that leads to more complex, more sophisticated definitions of other terms and thus to more accurate perceptions and understanding of human nature. I encourage you to carefully define your terms. If you are a scientist, do it by explaining how to measure them. I’m willing to help you.

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REVIEW: *9-11: Was There an Alternative?*

9-11: Was There an Alternative?

by Noam Chomsky

New York: Seven Stories Press, 2011
174 Pages. Paper.

This new edition of the 2001 book by the same title contains a new opening chapter Chomsky wrote shortly after the May 1, 2011 assassination of Osama bin Laden in Pakistan by U.S. Navy Seals. Asking “Was there an Alternative?” requires Americans to take stock of what has happened since 2001 and imagining what might have been accomplished peacefully and lawfully in lieu of invading Afghanistan and Iraq and involving Pakistan.

The finding of the 2011 Brown University Costs of War Project are sobering. In the first ten years of war over 6000 American troops died, and over 550,000 disability claims poured into the VA hospitals. The many deaths and injuries among US contractors have not been identified. At least 138,000 civilians have died and more will die in Afghanistan, Iraq, and Pakistan as a result of the fighting at the hands of all parties to the conflict. Indirect deaths from the wars, including those related to malnutrition, damaged health infrastructure, and environmental degradation, far outnumber deaths from combat. The Geneva Declaration Secretariat estimates that there have been four indirect deaths to every one direct combat death. The current number of war refugees and displaced persons – 7,800,000 – would be equivalent to all of the people of Connecticut and Kentucky fleeing their homes. The wars have been accompanied by erosions in civil liberties at home and human rights violations abroad. Conservatively estimated, the war bills already paid and obligated to be paid are \$3.2 trillion in

constant dollars. A more reasonable estimate puts the number at nearly \$4 trillion. The negative effects on the U.S. economy have been devastating. Although the Bush administration promised that the US invasions would bring democracy to Afghanistan and Iraq, both continue to rank low in global rankings of political freedom, with warlords continuing to hold power in Afghanistan, and Iraqi communities more segregated today than before by religion and ethnicity as a result of the war. Serious and compelling alternatives to war were scarcely considered in the aftermath of 9/11 or in the rush to war against Iraq.

As an alternative to invading Afghanistan, Chomsky agrees with Anglo-American military historian Michel Howard who proposed “a police operation (against those responsible for 9-11) conducted under the auspices of the United Nations. . . against a criminal conspiracy whose members should be hunted down and brought before an international court where they would receive a fair trial and, if found guilty, be awarded an appropriate sentence” (p. 151). Remember, that shortly after 9/11 the U.S. enjoyed the sympathy of much of the world. International support for what Howard proposed would most probably have been forthcoming. Unfortunately, the US invasions of Afghanistan and Iraq quickly turned much of world opinion. The US went from being a sympathetic victim, to becoming (according to international polls) a major threat to world peace.

Chomsky believes the US should have captured unarmed Osama alive in Pakistan and publicly tried him so as to clearly establish his guilt and convince conspiracy theorists that he and not

elements within the US government was responsible for 9/11. He wonders, however, whether the US had enough convincing evidence for a successful prosecution.

Chomsky condemns the 9/11 attacks as major terrorist acts with no justification. He criticizes US government officials, however, for misleading the public into believing their cause was resentment for American liberties, freedoms, way of life, etc. Chomsky notes that according to Robert Fisk, who had interviewed Osama repeatedly and at length, Osama opposed the US because it defiled the holy land with its military presence in Saudi Arabia, supported Israeli atrocities against Palestinians, and devastated Iraqi civilian society.

The US “war on terrorism” has led to an increase both in Al-Qaeda affiliated organizations around the world and in terrorist attacks in Iraq, Afghanistan, Pakistan and elsewhere. Chomsky agrees with Eric Margolis who wrote that Osama “repeatedly asserted that the only way to drive the US from the Muslim world and defeat its satraps was by drawing the US into a series of small but expensive wars that would ultimately bankrupt them” (p. 21). Bush rushed immediately into Osama’s trap, making the US his major ally by winning popular support for Al-Qaeda of the many who see the US as an alien occupier.

This small book, based on Chomsky’s answers to journalists’ questions, offers perspectives that are not commonly found in major media sources. It deserves to be read.

Paul J. Magnarella,

*Director, Peace and Justice Studies
Warren Wilson College*

PJSA PARTNERSHIP WITH THE NPA

It is our pleasure to announce the formation of a new partnership between the PJSA and the National Peace Academy (NPA). PJSA and NPA share many common goals and visions, and we are certain that this new partnership will serve in growing and promoting our shared interests.

The NPA’s mission is to support, advance and nurture cultures of peace by conducting research and facilitating learning toward the development of peace systems and the development of the full spectrum of the peacebuilder.

The NPA is especially interested in establishing partnerships with PJSA members’ institutions and organizations. Through this partnership, the NPA will be offering a 15 percent tuition discount to individual PJSA members, and to the faculty, staff, students, and community members who have membership status in PJSA due to their institutional affiliations. This discount will apply to most NPA-led workshops and trainings. The NPA will also grant priority in registration to current PJSA members who apply to any of their programs with limited space. For more information, please visit the NPA online at: www.nationalpeaceacademy.us.



Job Board

PEACE STUDIES FACULTY POSITION

University of Notre Dame (Indiana)

The Kroc Institute for International Peace Studies at the University of Notre Dame, a leading center for the study of strategies for sustainable peace and the causes of violent conflict, invites applications for two appointments in Peace Studies, rank open. The Institute seeks a highly productive and visible scholar-teacher in the peace research field who will join a growing, productive and diverse faculty.

This is a broadly defined search with the disciplinary field that would serve as the tenure department open. The ideal candidate would share the Institute's commitment to link theory and practice and have a research profile in one of the following three areas of modern peace research: (1) *the psychology of war and peace*. The successful candidate would specialize in one or more of the following areas: the social psychological dynamics of war; post-traumatic stress; education for peace; (2) *social movements and social change*. The successful candidate would be a social scientist who addresses topics such as globalization, organizational theory, and the causes and consequences of social movements and collective conflict; (3) *conflict, gender and peace studies*. The successful candidate would have expertise in the differential effects of violent conflict on gender roles and identities; the influence of gender on peace processes and conceptions of sustainable peace; and anthropological, historical, sociological and/or theological approaches to gender, peace activism and social movements.

Full professor candidates must have a sustained record of excellence in research and teaching. Associate and assistant professor candidates must show a level of excellence in research and teaching that would soon merit promotion. The candidate should also have a strong record of teaching and be eager to contribute courses to thriving undergraduate, and selective MA and PhD programs.

Applicants should send a CV and letter of interest, and have three letters of recommendation sent to the Kroc Institute Search Committee, 107 Hesburgh Center for International Studies, University of Notre Dame, Notre Dame, IN 46556.

FACULTY AND DEPARTMENT CHAIR

University of St. Thomas (Minnesota)

The Department of Justice and Peace Studies (JPST) at the University of St. Thomas is seeking creative and energetic candidates with proven leadership skills to teach at the undergraduate level while serving as department chair. The position begins on September 1, 2013 and is open rank. Experienced scholar-practitioners who welcome the challenge of leading a well-established program into an exciting new period of development are especially encouraged to apply.

A distinctive feature of our department will continue to be its pedagogy of experiential and engaged learning, which we call the "Circle of Praxis" that integrates theory and action as well as descriptive and normative analysis. While candidates must be prepared to teach broadly in the field of justice, peace, and conflict studies, training and experience in conflict transformation will best complement the expertise of current faculty. Ability to teach occasional courses in one of our partner departments (e.g., one of the social sciences) will be helpful.

Core administrative responsibilities for the JPST department chair correspond with those of any department chair at the university, including personnel management and faculty development, budgeting and reporting, assessment and curricular oversight, all while serving as a liaison, advocate and interpreter of the department vis-à-vis diverse units within the university. In addition, the JPST chair is expected to oversee the wider, public, programmatic activities of the department, such as arranging for speakers and other events, and to promote the department among partner organizations and individuals in the community.

The ideal candidate will hold a doctorate in a graduate program of peace and conflict studies, with experience in both teaching and on-the-ground peacebuilding. In order to advocate for the department among diverse university constituencies, strong candidates should be conversant with Catholic social teaching. Candidates must submit a cover letter, curriculum vitae, writing sample(s), and evidence of teaching ability, as well as letters of reference.

OPEN LECTURER POOL

University of California — Santa Cruz

UC-Santa Cruz maintains an ongoing pool of qualified, temporary instructors to teach sections of the College Ten Core Course, and/or regular college courses related to the college's theme, Social Justice and Community. Courses address topics such as discrimination, poverty, education, and environmental and nuclear policy. Regular courses ones introducing key aspects of nuclear policy, one addressing the making and influencing of nuclear and environmental policy, and one on nonviolent communication. Master's degree or equivalent experience in a discipline relevant to social justice is required. Successful past experience in university-level teaching is also required.

To apply, submit a letter of application, curriculum vitae, three letters of recommendation, and teaching evaluations to: College Ten Lecturer Search, College Ten Administration, University of California, 1156 High Street, Santa Cruz, CA 95064. PLEASE REFER TO POSITION T06-25 IN YOUR REPLY. This is an ongoing recruitment; applicants will be asked to update their CV periodically to stay in the pool.

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

PJSA Develops 5-Year Strategic Plan

Soon to be available on the PJSA website and the PJSA Facebook page is our first Five Year Plan, which the Board worked on at our meeting last year in Memphis and finalized throughout the ensuing year. This plan is part of our organization's maturation process as we celebrate our 10th year of full operation. In the months after Memphis during our regular Board phone calls, we revised the plan and since February we have been following it. At the membership meeting this year at the annual conference at Tufts, we reported on the parts of the plan that have been accomplished to date. We invite you to share your thoughts about the plan and your suggestions on how to implement the rest of it. We also invite everyone to get more deeply involved in those parts of the plan that are of direct interest to you. Board members will be asking for member participants on various committees and with exciting new initiatives in the near future. Stay tuned!



Announcing the Student PeaceVoice Competition

Write a letter to the editor advocating positive peace, send the clickable link to your published letter to the PeaceVoice Director, and you may win a \$500 travel scholarship to the PJSA conference in Waterloo, Ontario, 17-19 October 2013. PeaceVoice will award the travel scholarship to the student (at any level) who publishes the most letters to the editor and who agrees to attend the conference. The period of time during which letters will be counted will be October 2012-June 2013. The publications may be any periodical. The content should advocate positive peace, which means peace and justice by peaceable means. Justice includes many issues from freedom to environmental protection to labor rights to human and civil rights to our struggle to end poverty, racism, and all forms of violence. See how many PeaceVoice letters you can write and send to: pcwtom@gmail.com. The winner will be notified by July 15, 2013.



New Master's Program in Peace and Conflict Studies

Conrad Grebel University College, affiliated with the University of Waterloo, is pleased to announce that it is now accepting applications for a new Master of Peace and Conflict Studies (MPACS) program. The purpose of the MPACS is to empower students to be able to work effectively as part of civil society to promote positive change. MPACS educates and trains students to enter roles as agents of peaceful change at community, institutional, and systemic levels. It is an interdisciplinary program, integrating scholarship with practical application. The principles undergirding this program are that conflict is an inescapable part of the human experience as well as a potential vehicle for positive change, and that conflict is best transformed through collaborative and imaginative solutions in collaboration with the state and business community, not by force or violence. This dynamic Master's program explores current scholarship and examines best practices to imagine, test, and apply sustainable and creative solutions to conflict locally, nationally, and internationally. For more information, see the ad on Page 11, and please consult the MPACS website at www.grebel.uwaterloo.ca/academic/mpacs/index.shtml.



Grassroots Grant Awardee Publishes PJSA-Funded Research

The *Journal of Religion, Conflict and Peace* recently published a case study conducted by former PJSA Grassroots Grant Awardee Michelle Garred, titled: "Conflict-Sensitive Expressions of Faith in Mindanao." The article is available at: <http://www.religionconflictpeace.org/node/97>. This case was written with Sister Joan D. Castro of the Davao Ministerial Interfaith (a previous grassroots grantee). It covers the practical aspects of conflict sensitivity as a promising, though imperfect, new way of equipping religious actors to improve their own socio-political impact in societies that are vulnerable to destructive conflict. There will be a second article that explores how this same research informs social theory, tentatively set to be released in early 2013.



PJSA Student Award Winner Publishes New Book

Congratulations go out to Maya Eichler, Ph.D., who has just had her book *Militarizing Men: Gender, Conscription, and War in Post-Soviet Russia* published by Stanford University Press (2012). The book is available at: <http://www.sup.org/book.cgi?id=20984>. This book is based on Dr. Eichler's dissertation, for which she received our 2010 PJSA Graduate Student Thesis Award. She is currently a SSHRC Postdoctoral Fellow and Co-Editor of the Conversations Section, International Feminist Journal of Politics, University of Toronto, Geography Department.



Call for Submissions: Nonviolent Change

The practical journal of getting to peace, and the barriers making that difficult, at the community through international levels, *Nonviolent Change* (NCJ) is an open access journal at: www.nonviolentchangejournal.org. NCJ is published three times a year. NCJ welcomes submissions of relevant articles, commentary, reviews, news, media information and announcements. Please send them to Steve Sachs: ssachs@earthlink.net.



Announcing the 2013 Canadian School of Peacebuilding

Come this summer to learn with peacebuilders at the fifth annual Canadian School of Peacebuilding. We invite you to participate in your choice of five-day courses for personal inspiration, professional development, or academic credit. You can apply now at <http://csop.cmu.ca/index.php/registration/>. The CSOP, a program of Canadian Mennonite University (CMU), will be held in Winnipeg, MB, June 17-21 and 24-28, 2013. Two 5-day sessions, each with three courses running concurrently, will be offered for training or for academic credit. The CSOP is designed to be an environment characterized by (a) education for peace and justice, (b) learning through thinking and doing, (c) generous hospitality and radical dialogue, and (d) the modeling of invitational community. The CSOP is for people from all faiths, countries and identity groups. More information is available at csop.cmu.ca or emailing: csop@cmu.ca.





THE LATE ADDITION: Educational Resources

Resources for Teaching Peace

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Compiled in July 2012 by Sue McGregor
(sue.mcgregor@msvu.ca)
<http://www.consultmcgregor.com>

2012 PJSA CONFERENCE RECAP...

The annual PJSA conference was held this year on the beautiful campus of Tufts University in Medford, MA, USA. This year's theme ("Anticipating Climate Disruption: Sustaining Justice, Greening Peace") called upon us to expand our working definitions of peace and justice, and to deepen our grasp of both the challenges and opportunities for promoting positive change in the world. The conference was filled with many moments of reflection and edification about environmental issues in general and climate change/justice in particular.

More than 300 people attended the proceedings this year, including large groups of students from colleges and universities in locales including: Pennsylvania; Illinois; and Waterloo, Ontario, Canada (the site of next year's conference, with plans already in high gear!).

Plenary panels focused on areas of militarization, health, food, economy/energy, and water as they relate to the dual concerns of climate change and violence/war. Concurrent sessions pursued similar themes, and praxis-oriented roundtables added another dimension.

Special thanks to our gracious host at Tufts, Dale Bryan!

Want to advertise in
ThePeaceChronicle?

Distributed three times a year to members and friends of PJSA, this newsletter is a very cost effective way to reach a dedicated audience. Cost of advertising is \$100 for a quarter-page, \$200 for a half-page, and \$300 for a full page. Exchange offers will be considered as well.

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

Events Calendar

International Conference on Nonviolence

"Ahimsa and Sustainable Happiness"

November 2-4, 2012

Cal Poly Pomona, CA

www.csupomona.edu/~ahimsacenter/conference/conference_2012_CallForProposals.shtml

4th International Conference on Peace and Reconciliation

"Mediating Peace: Reconciliation through Art, Music, Film"

November 6-9, 2012

The Hebrew University of Jerusalem, Israel

www.yorksj.ac.uk/icpr

Centre for Conflict Studies

"Religion and Gender: Identity, Conflict, and Power"

November 8-10, 2012

Monterey, CA

centre4conflictstudies.org/religionandgender/

A Taos Institute Conference

"Exploring Relational Practices in Peacebuilding, Mediation and Conflict Transformation: From the Intimate to the Intl."

November 14-17, 2012

San Diego, CA

www.taosinstitute.net/peacebuilding-conference

International Peace Research Association (IPRA) Conference

"Peace and Justice in a Globalized World: Opportunities and Challenges"

November 24-28, 2012

Mie University, Japan

ipra-peace.com/Japan2012.html

Fifteenth Annual Women's History Conference

"Activism and Scholarship: Honoring Amy Swerdlow"

March 1-2, 2013

Sarah Lawrence College, NY

www.slc.edu/graduate/programs/womens-history/conference/index.html

73rd Annual Meeting, Society for Applied Anthropology

"Natural Resource Distribution and Devel. in the 21st Century"

March 19-21, 2013

Denver, CO

www.sfaa.net/sfaa2013.html

6th International Conference on Conflict Resolution Education

"Education for Global Citizenship and Civic Engagement"

June 12-17, 2013

Cleveland, OH

www.creducation.org/cre/global_cre

Peace and Justice Studies Association Annual Conference

"Peace Studies Between Tradition and Innovation"

October 17-19, 2013

Waterloo, Ontario, Canada

www.peacejusticestudies.org/conference

The Peace History Society

"Envisioning Peace, Performing Justice: Art, Activism, and Cultural Politics in the History of Peacemaking"

October 25-27, 2013

Southern Illinois University Carbondale

www.peacehistorysociety.org



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The Canadian Journal of Peace and Conflict Studies

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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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