

# The PEACE CHRONICLE

*The Newsletter of the Peace and Justice Studies Association*



## THE ROAD TAKEN

### NAVIGATING CHALLENGES ON THE PATH TO PEACE

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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 fields 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 serves as a professional association for scholars in fields including (but not limited to) peace, justice, and conflict studies, and is the North American affiliate of the International Peace Research Association (IPRA).

**Our Mission**

The 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 non-violence
- The creation and nurturing of alternatives to structures of inequality and injustice, war and violence through education, research and action.

**The Peace Chronicle**

**Editor**

Randall Amster

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*The Peace Chronicle* is a regular publication of the PJSA, 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](http://www.peacejusticestudies.org). To submit an article or announcement, or to inquire about advertising or networking opportunities, email: [info@peacejusticestudies.org](mailto:info@peacejusticestudies.org).

Twitter: @pjsatweets | Facebook: [www.facebook.com/peacestudies](http://www.facebook.com/peacestudies)

## LETTER FROM THE CO-CHAIR

Welcome to the PJSA!

If you attended the PJSA Conference (held at James Madison University in Virginia) for the first time, you will have learned a little about us as a body of passionate advocates for peace and social justice and as a community of friends. In contrast to many other academic societies, we embrace a wider variety of disciplines that work along our twin themes of peace and justice. Not only do we include academics from all disciplines—we are an interdisciplinary organization—but we also include practitioners, activists and K-12 educators. The reason is simple: while we seek to provide a forum for the academic disciplines that research, study, and teach in the areas of peace and conflict studies and peace and justice studies, we are ultimately governed by the content of those themes. Consequently, we believe it is important to be in dialogue and intellectual communion with those who advocate on the “front lines” for peace and justice, for those who work in related fields that address issues of importance in these fields—and those who seek to instill a social conscience and a commitment to peace in our children by teaching them constructive ways to live and relate in our global society at an early age.

We do more than read papers together or confer at conferences. The PJSA Board consists of approximately 20 persons who take responsibility for moving the work of the organization forward in a variety of ways. We will list only a few: Publications and Research Committees (we have a book series and a journal), K-12 Educator Liaison, Gender and Sexuality Committee, Diversity Committee, International Peace Research Association (IPRA) Liaison, Fundraising, etc. Even more than that, however, we seek to address issues that affect our societies. We say “societies” because the PJSA is a binational body that includes both Canada and the United States.

So, we address issues of gun violence and gun control, the Ferguson Truth Commission (and Black Lives Matter), aboriginal justice, gender-based violence, environmental justice, global conflict and refugees—and many more.

Our annual conferences remain, however, the glue that binds us together. Every year, in fall, we meet to confer, renew relationships and collaborate on projects. From September 22-24, 2016 we will meet in Nelson and Castlegar, British Columbia. We will be hosted and welcomed by the Mir Peace Centre of Selkirk College, which is located in those two communities. The BC interior region presents a deep history of issues related to peace and justice, including a rich Aboriginal history, an activist Doukhobor community, World War II Japanese Internment Camps, the largest community of Vietnam Draft Dodgers that came to Canada and a central focus for environmental justice issues. The opportunity for learning in the midst of the Kootenay region is immense. The beauty of the region and the warmth of the peoples will provide an experience you will not soon forget.

The title theme of the 2016 Conference is: “Obstructing the Old or Constructing the New? Embracing the Tension to Build the World We Want.” The invitation can be found here: <https://www.peacejusticestudies.org/conference/2016> (the full call for proposals appears on the next page of this issue of the newsletter as well). We look forward to seeing you at the conference!

**Edmund Pries**

**PJSA Board Co-Chair**



### 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 going anywhere any time soon! Still, in recent years we have seen an uptick in costs, and we are in the midst of developing new initiatives that will enhance our work yet also require resources.

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): <https://www.peacejusticestudies.org/donate>

**KEEP YOUR MEMBERSHIP CURRENT:** <https://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 renewed support to maintain this collegial space that we call the PJSA...



*Announcing our 2016 conference...*

**OBSTRUCTING THE OLD or CONSTRUCTING THE NEW?**

EMBRACING THE TENSION TO CREATE THE WORLD WE WANT

*The Peace and Justice Studies Association*

invites you to our annual conference

*September 22-24, 2016*

at

**SELKIRK COLLEGE**

**NELSON and CASTLEGAR, BC, CANADA**

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

As peace scholars, educators and activists, we are often torn between opposing, challenging and resisting what we *don't* want, and visioning, creating and constructing what we *do* want. But knowing when and where to do one or the other, or how much emphasis to put on one, at the expense of the other, can be tricky, for individuals, organizations, and social movements alike. How much, or when, do we try to work *with* intransigent governments, police, and abusive or exploitative corporations? How much, or when, do we abandon cooperation, dialogue and engagement in favor of protest, civil disobedience, and peaceful coercion? Are contrasting approaches within a movement more complementary than not? Is a hybrid approach possible—and at what scale? What considerations animate our decisions to choose one approach over the other or to combine them as we do?

At this year's conference, we invite you to explore methods and strategies that not only address the challenging attributes of our relationships and our world, but also showcase the success of visionary projects and movements that have built new ways of being and doing (that is, building the world we want) from the interpersonal to the global. In our emphasis on justice, we especially encourage submissions and participation from individuals and communities whose voice historically has been marginalized. We invite maximum 150-word proposals by **April 1, 2016** to:

<https://www.peacejusticestudies.org/conference/proposal>

Submissions may propose various formats, including papers and research presentations, roundtable discussions, teaching and/or skills-building workshops, poster sessions, panels, films, and creative works using a variety of means. Submissions from teachers, activists, youth, and first-time presenters as well as academics are welcome. If you have any questions, please contact us at: [info@peacejusticestudies.org](mailto:info@peacejusticestudies.org).

*For more info, and to submit a proposal, please visit:*

*[www.peacejusticestudies.org](http://www.peacejusticestudies.org)*

WE LOOK FORWARD TO SEEING YOU AT THE CONFERENCE!

## WELCOME TO OUR NEW BOARD MEMBERS!

**Edmund Pries**, PhD, Assistant Professor in Global Studies at Wilfrid Laurier University, has been a long-time PJSA Board member, serving as Treasurer and Conference Chair (hosting the 2013 conference), and now serves in his new role as Co-Chair. He was born into a refugee family:



his parents were born in Ukraine/USSR, Edmund was born in Paraguay, and all six of his younger siblings were born in Winnipeg, Manitoba. Being born into a globalized family environment helped him understand that education and knowledge (both classroom-learned and experientially acquired) are among the

most transportable “assets” available to people and provide an opportunity to enter into global discourse wherever one settles; they also help a person to become a true global citizen. He has worked several careers simultaneously or successively throughout his life, as a member of the clergy, as the founder / owner of successful businesses, and as a university instructor and academic. In 2011, he was awarded the Wilfrid Laurier University Award for Teaching Excellence. He has served as chair of a university college board and as consultant for the founding of a new university in Brantford (the future Laurier Brantford), and is on the advisory board of *Summit: The Sustainable Mountain Development and Conflict Transformation Database*.

**Tim Donais**, PhD (Academic Liaison) is Chair and Associate Professor for Global Studies at Wilfrid Laurier University. Tim joined Laurier in 2008, after having taught for four years in the political science department at the University of Windsor. He received his PhD from Toronto's York University in 2003. His research focuses on post-conflict peacebuilding, and he is currently engaged in a multi-year research project, funded by the Social Science and Humanities Research Council of Canada, examining issues of ‘local ownership’ in peacebuilding processes. The

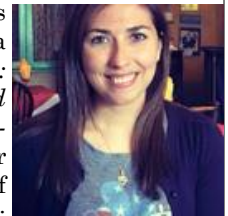
project, which focuses on the relationship between international and local actors in post-conflict contexts and on broader issues of authority and legitimacy in the making and implementation of policy in the aftermath of conflict, explores the dynamics of ownership in contemporary



Bosnia, Haiti, and Afghanistan.

Tim is the author of *The Political Economy of Peacebuilding in Post-Dayton Bosnia* (Routledge, 2005) and, more recently, the editor of *Local Ownership and Security Sector Reform* (Lit Verlag, 2008).

**Laura Graham**, PhD (Nominations Chair) is a Lecturer in Peace and Justice Studies at Tufts University in Medford, MA, where she teaches courses on the study of genocide, human rights, social justice and conflict resolution. In 2012, she relocated to America after spending 5 years living in Northern Ireland studying conflict resolution and peace processes. She conducted her doctoral research on the social capital of Northern Ireland's victim support groups, and wrote a book about it: *Beyond Social Capital: The Role of Leadership, Trust, and Government Policy in Northern Ireland's Victim Support Groups*. Her research interests include the role of civil society during and after conflict; conflict in and between ethnic groups; the impact of human rights violations on victims of ethnic conflict; transitional justice mechanisms as tools for dealing with the past; the role of memory during and after conflict; innovative approaches to conflict resolution and peace-building; policing and justice in the US; and social movements.



### NEW PJSA BOOK SERIES

*Peace Studies: Edges and Innovations*

Cambridge Scholars Publishing ([www.cambridgescholars.com](http://www.cambridgescholars.com))

The series will focus in particular on: reconceptualizing and expanding peace education, looking to and drawing from communities that have been marginalized, overlooked, or forgotten; gender, multiculturalism, and diversity; positive peace/justice; innovative peacebuilding strategies and movements; the relationship between peace studies and contemporary problematics (e.g., climate change, indigenous peoples' rights); the relationship among disciplines within peace studies, looking at the overlap, interpenetration, and symbiosis that enriches our work, pushes it forward, and builds peace; issues in criminal justice, focusing on restorative justice.

This new book series will seek to fill gaps in the conflict, peace, justice, and reconciliation literature and simultaneously present texts on the cutting edge of our discipline. It will combine academic rigor and accessible prose, rendering the books appropriate for scholars, classrooms, practitioners, activists, policymakers, and even a general educated readership.

Proposals should include: (1) a three to five page abstract; (2) a statement as to the text's need and its targeted audience; (3) a Table of Contents with subchapter headings and estimated chapter lengths; (4) a timeframe for completion; (5) a short statement about the author's expertise at it relates to this project, biodata, and a CV from each author. Inquiries about proposals should be sent to: Dr. Michael Minch at [mminch@uvu.edu](mailto:mminch@uvu.edu); Dr. Laura Finley at [lfinley@barry.edu](mailto:lfinley@barry.edu).





## *THE DIRECTOR'S CUT*

# PLAYING THE TRUMP CARD

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



With the latest round of incendiary campaign rhetoric from the ostensible Republican frontrunner, modern American politics reaches yet another level of irrelevance. It's not that such words don't matter -- indeed, the consequences in the real world can be significant -- but more so that their public invocation reveals an utter lack of having anything substantive to offer on the pressing issues of our time.

And as is often the case when engaging in a game of cards, when one runs out of the relevant suit, it's time to shake things up by playing the trump card.

Of course, card playing is a game, and animosity positioning itself as policy is not. Such a posture plays to the basest instincts, exacerbating xenophobia and exploiting fear. Yet on some level, it does in fact *play* -- over and over again on issue-hungry media outlets everywhere, within the political halls of our allies, and into the hands of our adversaries. And it also apparently plays, unfortunately, with a sector of the U.S. populace, including those in places where political careers have been made despite (or even due to) the perpetuation of invidious ideologies.

As such, it's worth noting that just as we may be approaching a critical cultural tipping point on race relations in America -- including reaching back into our tainted history with college students taking the lead, and with #BlackLivesMatter refusing to let the violence of the status quo pass without contest -- a reactionary cadre finds political cover and distractive value, once again, by playing the trump card.

This is a familiar pattern, namely that when movements for justice gain traction, a tragic event will shamelessly be exploited to remind people why they should be afraid in general -- and in particular of precisely those who are calling for change and who the present unjust order is intent on keeping down.



Scaled up to a global context, a variation on this theme is that when people begin to tire of endless warfare and pointless strategies, and even a hint of dialogue about trying other approaches creeps into the mainstream consciousness, horrific episodes are folded back into a narrative that calls for doubling down on impracticable security apparatuses and expanding militaristic measures that do little more than provide the illusion of at least doing something. And it's clear what happens when this is the case: the military-security nexus trumps all other perspectives.

Sometimes the sheer spectacle of it all makes it hard to see that there's actually a time-tested (and likely pollster-tested) script being followed in this veritable theater of the absurd. Indeed, much like the brilliantly named genre of the 'reality show', the entire appeal is premised on viewers believing that the activity inside the container is authentic and spontaneous, while conveniently ignoring that the container itself is entirely manipulated and structured to produce precisely the 'reality' being consumed at home.

Political theater plays by similar rules, made all the more evident by the aforementioned GOP frontrunner whose persona and pedigree alike include playing 'The Donald' to a tee. Whenever the character (either as reality star or political actor) needs an infusion of ratings to remain relevant, even the eponymous mogul himself can thus be seen playing the trump card.

Again, I don't mean to belittle the seriousness of this appalling rhetoric, but I do want to point out that the source of it cannot truly be taken seriously. If we do, it only reifies the stature of the speaker, and misdirects our attention from the forces in society that perpetuate the underlying injustices in the first place.

The problem isn't the casino owner so much as it's the endemic poverty, desperation, and alienation that drive people to its tables. It's not the CEO alone who immiserates the workers but rather the widespread acceptance of profound inequality found in almost every sphere of our society. And it's not the reality star who drives on-air content but the corporate sponsors and program underwriters.

At the end of the day, the best recourse is for people to mobilize and demand a world based on the values of inclusion, opportunity, equity, dignity, sanity -- through all of the available means consistent with those aims at their disposal. In any political contest, the locus of power devolves upon the people, who after all hold the real trump card.

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## TRUTH TO POWER: On What Ails America...

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2015 was a year of exceptionally overt police violence against black folk and tragic mass shootings. A common response to these events has been that they are the result of “sick” individuals. Many conservatives have suggested that the shooters were mentally ill: that the problem was a proliferation of bad people, not a proliferation of guns. When, however, the murderers happen to be people “of color,” the narrative often changes to one of terrorism and extremism (though the NRA position remains consistently pro-gun, even defending the rights of the San Bernardino terrorists to acquire their weaponry).

In fact, according to the US Department of Health and Human Services, just three-five percent of violent acts are attributable to mental illness. And in fact, police have frequently simply treated nonviolent mental illness as a capital offense requiring instant lethal force.

But what about inciting people to violence? We should not fail to recognize the systemic interplay between race, class, NRA lobbying, and gun-related deaths. The myth of black criminality is conveniently used to replace an institutional analysis of what is wrong with our country. These myths, both for police and for the majority of Americans, justify summary executions, the refusal of police to acknowledge the wrong-doings of fellow officers, and the courts’ general unwillingness to hold individual officers accountable, opting instead to prop up a system of cover-up, delay, and denial. The rare exceptions boldly highlight the rule.

America is literally violently ill. This society is feverish on the valorization of violence. Victims of violence – speaking out and demanding accountability for racism (such as in Charleston or Ferguson), or regarding violent sexism (as in Planned Parenthood) – are blamed as the cause. This ‘blame culture’ is a symptom of America’s frankly sick relationship to violence.

In order for healing to occur, we must trace our disease back to its sources, which include: The slave-owning colonies that revolted against the British created a “democracy” for whites only. Since America’s founding, whites have used widespread violence against blacks, indigenous populations, and women to gain free labor and land. Civil Rights law professor Michelle Alexander chronicles the continuation of slavery from slave patrols to our current prison system, which disproportionately incarcerates Blacks and Latinos. It seems our denial of the past leads us to denial of the present crisis.

Without facing our shared history frankly, including greater attempts to make amends, we cannot expect anything different from our future. To be clear, the authors do not support any violence. Having said that, history shows that, for example, Black Panthers who invoked their Second Amendment right to bear arms faced extraordinary, illegal, state-sponsored repression while armed white vigilantes were allowed to carry assault weapons at Ferguson protests. Why the double standard? Is it possible that guns in public places are *always* in the wrong hands?

It is no coincidence that this year of violence and fear was also marked by a huge increase in gun sales, stoked by politicians who suggest that survival of the American status quo is dependent on being armed against black, brown, immigrant, Muslim, and other “categories” that engender fear from impressionable white Americans. Yes, caution is important, but if we went by the statistics, perhaps we would disband all sports, or emasculate all men—they are the rapists and molesters of little girls, after all. But in America, we value each individual—we don’t judge them by what “race,” religion, class or other category into which they were born.

While many Americans try to protect some tiny bit of existential comfort gained in part from injustice, countless others are humiliated, discriminated against, jailed and killed through violent policing and the consequences of being born the wrong race and class. We are all, however, born into a systemic culture of silence and denial, trained to overlook how – from the beginning – militarization has mixed with money and racial matters to build this world-class empire.

America is ill, and the cause is the ingrained violence that comes from racism, materialism, sexism, economic injustice and beyond. We must, as a nation, cure this illness before it becomes terminal. In Dr. Martin Luther King’s 1967 speech, he urged that America needed “a radical revolution of values” – exhorting us to move toward a “person-oriented” society rather than being “thing-oriented.” The radical truth-telling coming from Ferguson offers a remedy for the rest of this nation. Transparency, accountability and confronting the powers that be (and our own neighbors as well when needed) is, as Intercultural Communications scholar Imani Scott suggests, our only real hope for peaceful survival.

We must ask ourselves at this moment in history, what kind of nation are we to become? Will we continue to choose money and profit instead of the lives of many of its citizens? When we are told that it is ‘reasonable’ to shoot and kill a 12-year-old children like Tamir Rice holding a toy gun in a park, when we face a consistent string of non-indictments of police officers engaged in racially motivated violence, when Congress refuses to end the ban on research of mass shootings, it seems that a resounding “yes” is our sad answer.

If we cannot and do not speak the truth telling about today’s crimes against humanity, then the U.S. will not head towards a long and much-needed march towards recovery, healing, and true democracy. May 2016 open our hearts to the best of who we are and can be together.

*David Ragland is from North St. Louis, MO, is a professor of Education at Juniata College, and is a PJSA Board member. Natalie Jeffers is an educator, activist and the Founder/ Director of Matters of the Earth. Matt Meyer is an educator, author, and co-founder of the PJSA. This article originally appeared in CounterPunch.*



## PJSA STATEMENT ON SCHOOL VIOLENCE

### *Making Schools Safe for All Students Through Holistic Programs and Peace Education*

In light of recent school shootings and serious bullying incidents, the Peace and Justice Studies Association (a bi-national organization dedicated to the promotion of peace and justice and to the creation of a better world through scholarship, education, and activism) calls on current and future educators, administrators, parents and students to utilize the expertise of peace-makers in responding to incidents and in crafting holistic programs to prevent all forms of bullying and school violence.

Drawing on a review of scholarly research and best practices, this position paper is intended to offer a broad overview for school districts seeking to create effective school safety plans. These plans include comprehensive policies that address all forms of bullying and violence, as well as holistic efforts that utilize the ideas and energy of students, teachers, parents, and community members to build community and to create positive school climates. Additionally, the PJSA encourages all teacher preparatory programs to integrate peace education as a means of preparing future educators to create peaceful classroom and school cultures. Finally, the PJSA encourages administrators and educators to seek additional practical skills from experts in peace education.

#### **Conducting a Needs-Assessment**

According to the Northwest Regional Educational Library the success of any bullying prevention effort depends on the selection of programs and strategies that fit the needs of the particular school. Therefore, the first step in developing a bullying prevention plan is to carry out a needs assessment, rather than to import an external program. A needs assessment, which involves surveys of children, teachers, staff, and parents, not only raises school awareness about the nature, prevalence, and consequences of bullying, but it also can help school administrators discover nuances to school climate that need to be addressed. Following the needs assessment, it is suggested that an interdisciplinary committee be formed, and a draft of a school policy statement be either revised or created.<sup>2-3</sup> This committee is further charged with task of researching empirical bullying prevention programs aimed at the developmentally appropriate level for which the program will be used.

#### **Classroom, School, and Community Efforts**

Bullying prevention programs need to be multifaceted and reinforced at the classroom, school, and community levels. At the classroom and school level, the program needs to include reinforcing a student's ability to intentionally use non-violent strategies, such as talking out a disagreement, peaceful argumentation,<sup>4</sup> and managing anger, and other negative emotions.<sup>5</sup> At the community level, the program needs to include the partnership of multiple neighborhood, school and community partners. A study recently completed on the largest bullying prevention initiative in the United States found, among several other issues, that developing a synergistic working relationship between parents and teachers, and schools and community health stakeholders including program trainers, coordinators, and evaluators, was extremely important for the success of the program.<sup>6</sup> The goal is for educators, administra-

tors, students, parents and the community to work together to create school climates that are encouraging and that support academic and emotional growth.<sup>7</sup>

One bullying prevention program receiving attention from empirical researchers at the elementary and middle school levels is The Olweus Bullying Prevention Program (OBPP).<sup>8-9-10</sup> The OBPP is a comprehensive, school-wide program designed to reduce bullying and achieve better peer relations among students in elementary, middle, and junior high school grades. Studies that have evaluated the OBPP in diverse settings in the U.S. have not been uniformly consistent, but they have shown that the OBPP has had a positive impact on students' self-reported involvement in bullying and antisocial behavior.<sup>11</sup>

At the high school level, the most effective bullying prevention efforts involve holistic, school-wide approaches. Such efforts involve not just policies, rules and consequences for violations, but extensive training for students, faculty and staff as well as curricular changes. Efforts that focus exclusively on disciplining students or on the safety of the premises, such as use of video cameras, guards, and metal detectors, may do more harm than good.<sup>12</sup> Further, effective bullying prevention efforts in high schools must address all forms of bullying, including peer-on-peer, student-on-teacher, and teacher-on-student, as well as cyberbullying, dating violence, and the daily harassment endured by Lesbian, Gay, Bisexual, Transgendered, and Questioning (LGBTQ) students.

#### **Cyberbullying**

Cyberbullying is defined as "tormenting, harassing, threatening, or embarrassing another person using the Internet or other technologies."<sup>13</sup> Cyberbullying may occur even more frequently than in person bullying, with studies finding 43 percent of school-aged youth being cyberbullied, 25 percent of them more than once. Because bullies can use multiple technologies at all hours of the day, victims of cyberbullying often feel as though there is no escape. Although not all cyberbullying takes place on school grounds, school districts have a responsibility to include cyber safety in their prevention plans and to clearly outline policies and procedures relevant to cyberbullying. Hinduja and Patchin (2010) found that cyberbullying occurs more frequently in schools where students perceive the emotional climate to be poor.<sup>14</sup>

Comprehensive school safety plans include teaching youth about safe technology use, including to use privacy protections, to always log out of their email, chat room, and social networking sites, and to post only "PG" photos on social networking sites. Hinduja and Patchin (2010) also recommend that schools remind students about safe technology usage through posters and other signage at computer labs and to ensure that school bullying policies cover this form of harassment. If cyberbullying occurs either at school or originates off campus but has an effect on the learning climate, school districts are legally liable to intervene.<sup>15</sup>

#### **LGBTQ Bullying**

LGBTQ youth are among the most vulnerable to bullying and harassment, both in and out of schools. The Gay Lesbian & Straight Education Network (GLSEN) conducts a biennial

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## PJSA STATEMENT ON SCHOOL VIOLENCE

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National School Climate Survey (NSCS)<sup>16</sup> which measures how frequently bullying of LGBTQ students occurs in schools and the responses to it. The 2011 survey includes responses from 8,584 students between the ages of 13 and 20. Students were from all 50 states and the District of Columbia and from 3,224 unique school districts. Results indicated that eight out of 10 LGBTQ students (81.9 percent) experienced harassment at school in the past year because of their sexual orientation, three-fifths (63.5 percent) felt unsafe at school because of their sexual orientation, and nearly a third (29.8 percent) skipped a day of school in the past month because of safety concerns.

Further, the majority of students in the NSCS study who were harassed or assaulted (60.4%) did not report it because they believed nothing would change or that the situation might worsen. Of those who did report, 36.7 percent said school officials did nothing. This finding reinforces research that has continually shown that many teachers and administrators continue to do little to counteract homophobic attitudes.<sup>17</sup> There have been very few (and in some instances no) improvements in the quality of the learning environment for LGBTQ youth. Studies have found these same patterns for 15 years.<sup>18</sup> A study reported in *TES* magazine found that gay teachers are even less likely to respond out of fear for their job security.

This daily harassment and abuse takes a heavy toll on LGBTQ youth. Students experiencing this form of bullying have, on average, lower grade point averages, and are less likely to report that they intend to pursue post-secondary education.<sup>19</sup> They suffer from higher levels of depression and lower self-esteem than do their peers. What is more, 50 percent of homeless youth are LGBTQ, most of whom are homeless because they were kicked out by their family (the other percent run away also because of the unsafe home environment).

Although many state laws prohibit school-based bullying, some do not explicitly cover harassment of LGBTQ students. Interestingly, Montana still does not have a statewide anti-bullying law. According to [stopbullying.gov](http://stopbullying.gov), harassment or bullying based on sexual orientation is not covered under civil rights laws, which might allow some schools to dismiss bullying of LGBTQ students. However, many cases of bullying of LGBTQ students would fall under Title IX based on sexual normative discrimination. As Miller & Micklec note in their forthcoming article *What Every Educator Needs to Know About Queer Youth*, “teachers are in a unique position of power, and their decision to take action, or to turn a blind eye to the needs of queer youth can literally mean the difference between life and death.”<sup>20</sup>

### Bystander Intervention

Model school safety programs address not only address all forms of bullying but also position youth to be part of the solution, not the problem. Bystander prevention approaches teach young people not as would-be bullies or would-be victims, but rather as individuals who will likely witness bullying and thus can play an active role in stopping it. Bystander intervention programs empower both youth and educators to disrupt bullying when they see it.<sup>21</sup> The key is that each individual realizes that he or she is a member of a community and thus must take an active role in ensuring that community is safe for all. It is an essential component of community-building that can ensure that a school climate is welcoming and safe for all students.

The National School Climate Center (NSCC) notes that laws

and policies which focus on identifying and punishing bullies, or “zero tolerance” laws, are not helpful. NSCC recommends that all stakeholders—from staff to students to parents—be involved in the creation of a school-wide bullying prevention plan.<sup>22</sup> Students learn to perpetrate violence “through the actual experience of school life—with its culture of otherness, conflict, competition, aggression, bullying and violence—and through concepts provided by teachers and textbooks that further validate these conflict-oriented ideas and experiences.”<sup>23</sup> NSCC notes the importance of having administrators and leaders endorse and lead school-wide efforts and to acknowledge that the goal is not just to eliminate hateful emotional, verbal, physical and sexual abuse but also to create a school culture of respect and peace. As a primary component of a holistic school safety plan, NSCC recommends curricular efforts to address bullying. Peace education provides a model since it is inherently holistic, it reinforces the worth and dignity of all, and it prepares students to create a better world.<sup>24</sup>

### Peace Education

In order to create more peaceful schools, the PJSA recommends that peace education be a part of not just teacher professional development, but an integral component of teacher preparatory training. Many programs for high school educators focus largely on how to control classrooms instead of how to create classroom cultures in which all students feel safe and valued.<sup>25</sup> Instead, peace education pedagogy can prepare teachers to be powerful agents for change.<sup>26</sup> Peace education emphasizes shared power, not power over others, and helps educators utilize creative and effective teaching and classroom management strategies.<sup>27</sup> Such training would prepare future educators to make schools “spaces for critical transformation where teachers play a vital role in creating conditions for students to become caring members of society.”<sup>28</sup>

In sum, “Peace education is a viable way to prepare pre-service teachers in their quest to provide their students alternatives to violence, to create safer schools and classrooms, and in a greater context, to promote social cohesion.”<sup>29</sup>

### Comprehensive Legislation

The PJSA also supports The Safe Schools Improvement Act (SSIA). The bill was introduced in the House of Representatives by Democratic Rep. Linda Sanchez (CA) and in the Senate by Sen. Bob Casey (PA). SSIA would require that states and school districts develop comprehensive anti-bullying and harassment policies that include all students. Schools would be required to report incidents of bullying and harassment to their state departments of education so that additional improvements can be made.

Further, SSIA would require that teachers and other personnel receive professional development related to these issues. When educators and administrators know how to create classroom and school climates in which all students feel safe and welcomed, it can only result in a better educational experience, one in which all youth can live up to their true potential.

### Additional Resources

This position paper is intended to offer school districts a template as they work toward creating safe school climates. Given that no school is alike and thus individualized, needs-based approaches are essential, the PJSA recommends that administrators reach out to peace educators and peacemaking experts for additional guidance. ([notes are located on next page](#))



## NOTES AND SOURCES ON SCHOOL VIOLENCE

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### PJSA FINANCIAL REPORT: BREAKING EVEN, MOVING UP

The fiscal year of 2015 represented a leaner year for the PJSA, but we still managed to approach the "break even" point, missing by only a few hundred dollars. For the year, we had total revenues of just under \$50k as against total operating expenses of just over \$50k. These are slim margins to be working on, but our creative ethos of volunteerism, doing more with less, and emphasizing organizational stability has kept our final tally on par with our five-year average. In a time when nonprofits are challenged, we remain solid.

Having said this, we are focused on developing more stable and robust revenue pillars, as we simultaneously prepare to launch a range of new initiatives. We are planning to secure standing web support, apply for project-based grants, develop matching campaigns, and more. Our book series is launched, the syllabus exchange will soon follow, and we will seek to support various grassroots projects. All this takes resources—so please help by keeping your membership up to date, recruiting others to join, and supporting the PJSA with a donation (one-time or recurring) in any amount!

## \*\*\*NEW MEDIA SPOTLIGHT\*\*\*

### TEACHING PEACE THROUGH POPULAR CULTURE

Authored by scholars from a variety of disciplines, including English, Theology, Philosophy, Communications, Sociology, Humanities and Peace Studies, this 2015 edited volume from Information Age Publishing provides detailed descriptions of the many ways popular culture can be used to teach peace. Edited by: Laura Finley, Joanie Connors, and Barbara Wien.

Chapters discuss documentary and feature film, music, television, literature and more, providing both educators and the general public with a timely and useful tool. From popular dystopian novels like *The Hunger Games* to feature films like *The Matrix* to modern rap and hip-hop music, contributors not only provide critical analysis of the violence in popular culture but also an assessment of how the same or alternate forms can be used by peace educators. Additionally, each chapter project synopsis and teaching ideas, as well as recommended resources.

Chapters and contributors include: *Using Film to Illustrate Theories of Violence and Nonviolence*, *Dean J. Johnson*. *Film as a Force for Peace: Documentaries and Classic Movies*, *Ellen Lindeen*. *Popular Film and Peace Studies: Conscientization In and Through Film*, *Mike Klein*. *Transcending Difference: The Power of Contemporary Films for Teaching Inter-Religious Dialogue and Peacebuilding*, *Nicole L. Johnson*. *Gender and Homelessness: The Search for Justice in Popular Culture and Film*, *Geoffrey Bateman*. *Creative Combinations in Peace Education: The*

*Use of Collage and Poetry in Teaching, Researching, and Practicing Peace*, *Robin Cooper, Sheryl Chatfield, Elizabeth Holden, and Kelly Macias*. *Teaching About Peace Icons Using Pop Icons*, *Brandon Fryman*. *Peaceful Everyday Encounters: Literacy, Community Engagement, and First-Year Programs*, *Kelly Concanon*. *Raging Against the Machine: Examining Music That Examines Structural and Institutional Violence*, *Laura Finley*. *Dreaming of a White Future: The Portrayal of Race in Science Fiction Films*, *Victor Romano*. *The Importance of Storytelling for Peacebuilding in Postconflict States*, *Jan Stewart, Marc Kuly, Betty Ezati, and Jody Lynn McBrien*. *New Avenues and Resources for Teaching Peace Through Popular Culture*, *Joanie V. Connors and Laura Finley*.

More information at: <http://www.infoagepub.com/products/Teaching-Peace-Through-Popular-Culture>



#### CALL FOR PROPOSALS: GANDHI-KING CONFERENCE

[www.gandhikingconference.org](http://www.gandhikingconference.org)

Plans are underway for the 2016 Gandhi-King Conference. This year's conference will be held April 8-9, 2016 at the University of Memphis campus. On their website is the conference call for proposals; they invite you to share this announcement with your contacts and networks.

This two day event brings together modern visionaries on nonviolence, justice and social change with community leaders, activists, academics, and organizers to train, learn, plan, and organize to shape a just future for all. Presentations and workshops should address racial, economic, environmental, and gender equality as they relate to historical and contemporary movements.

This year's theme, *A Living Movement: Shaping a Just Future*, should encourage an exploration of both the theoretical and practical applications of nonviolence to challenges facing our communities today. Proposals are sought that address various levels, from the local to the global, academic to activist, economic justice to environmental justice.

The deadline for proposals is February 1, 2016. More info: [www.gandhikingconference.org](http://www.gandhikingconference.org). Thank you for contributing to the 2016 Gandhi-King Conference!



## NEWS AND VIEWS: A Poem's Power

For February 12, 2003, First Lady Laura Bush had planned a White House Symposium on "Poetry and the American Voice." The symposium was to highlight the unique contributions of Emily Dickinson, Walt Whitman, and Langston Hughes, and Mrs. Bush invited poets and other literary figures from around the country to attend. One of the invitees, a poet named Sam Hamill, decided in response to put out a call for poems opposing George W. Bush's imminent invasion of Iraq, and when Mrs. Bush found out about the protest, she postponed, then cancelled, the symposium.

Mr. Hamill's call for poems, meanwhile, led to a flood of submissions – over 11,000 in all – some from well-known poets like Robert Bly, Rita Dove, Carolyn Kizer, and W.S. Merwin, and many from lesser-known poets as well. All the poems were archived on the web by Hamill and his associates, and out of that vast archive they assembled a collection that they published under the title, *Poets Against the War*. In his introduction, Hamill explained that, "there are things learned from poetry that can be learned no other way. Poetry is a source of revolution from within. It leads us to question, to meditation."

It was in this reflective spirit that I turned to this book over the past few weeks, particularly after the fifth and final Republican presidential debate. (This was the debate in which Donald Trump spoke about killing the families of terrorists, and Gov. Chris Christie talked of shooting Russian planes down over Syria).

Hamill's thoughts on poetry as a form of questioning and as a stimulus to meditation seemed particularly salient to me, a retired English educator, amidst the cacophonous politics of fear. I felt that after the fifth debate, I needed some way to recover a measure of equanimity and perspective, some way to regain my bearings.

One poem in particular stood out in my reading: Maxine Kumin's "New Hampshire: February 7, 2003." Kumin began her poem by telling about a great snowstorm that winter day in 2003. She remarked on newscasters showing reruns of "the blizzard of '78," and she devoted the first stanza to images of that meteorological memory.

In the second stanza, however, she switched to a very different kind of memory:

*Nowhere reruns  
of the bombings in Vietnam  
2 million civilians blown  
apart, most of them children  
under 16...*

In that second stanza, she juxtaposed images of two different scenes: one of American children playing in snow because school is cancelled, the other of Vietnamese children beneath the "tonnage [that] bursts from a blind sky." The American children rejoice in the sledding inspired by their "benign blizzard." "But," she asked, as she concluded her poem,

*... who  
remembers the blizzard  
that burst on those other children?  
Back then we called it  
collateral damage  
and will again.*

### Calling Us All Out

The poem jarred me. Kumin not only calls out the violence in our language, our use of political euphemism to mask atrocity, but also the forgetfulness that has blinded us to our history and to our culpability. She does not end her poem by saying, "back then they called it collateral damage," but rather by saying, "we called it." We are all, indeed, responsible for our inaction, our silences, our refusals to resist.

Kumin's poem, like the other 11,000 written those 13 years ago, did not stop the bombs from falling on Baghdad. Nor will it necessarily stop the bombs from falling today. But it – and other great poems of witness – can wake us up to genuine remembrance, and in that remembrance may we find the clarity and strength to continue to resist.

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## NEWS AND VIEWS: Reactions to Violence

### *OUR NAÏVE UNDERSTANDING HELPS ISIS*

At West Point I learned that technology forces warfare to evolve. The reason soldiers today no longer ride horses into battle, use bows and arrows, and wield spears, is because of the gun. The reason people no longer fight in trenches, as they did during World War I, is because the tank and airplane were greatly improved and mass-produced. But there is a technological innovation that has changed warfare more than the gun, tank, or airplane. That technological innovation is mass media.

Today most people's understanding of violence is naive, because they do not realize how much the Internet and social media, the newest incarnations of mass media, have changed warfare. The most powerful weapon that ISIS has is the Internet with social media, which has allowed ISIS to recruit people from all over the world.

For most of human history, people from across the world had to send a military over land or sea to attack you, but the Internet and social media allow people from across the world to convince your fellow citizens to attack you. Several of the people who committed the ISIS terrorist attack in Paris were French nationals, and it now appears that the two people who committed the mass shooting in San Bernardino were influenced by ISIS.

To be effective ISIS needs two things to happen. It needs to dehumanize the people it kills, and it also needs Western countries to dehumanize Muslims. When Western countries dehumanize Muslims, this further alienates Muslim populations and increases recruitment for ISIS. ISIS commits horrible atrocities against Westerners because it wants us to overreact by stereotyping, dehumanizing, and alienating Muslims.

Every time Western countries stereotype, dehumanize, and alienate Muslims, they are doing exactly what ISIS wants. A basic principle of military strategy is that we should not do what our opponents want. In order for ISIS's plan to work, it needs to dehumanize its enemies, but perhaps more importantly, it needs Americans and Europeans to dehumanize Muslims.

ISIS cannot be compared to Nazi Germany, because the Nazis were not able to use the Internet and social media as a weapon of war and terrorism. Trying to fight ISIS the way we fought the Nazis, when today the Internet and social media have dramatically changed twenty-first century warfare, would be like trying to fight the Nazis by using horses, spears, bows and arrows. Fifteen of the 19 hijackers during the September 11th attacks were from Saudi Arabia, one of the United States' closest allies. None of the hijackers were from Iraq. ISIS seems to have better mastered the weapon of the Internet than Al Qaida, because ISIS is more adept at convincing French and American citizens to commit attacks.

Because technology has changed warfare in the twenty-first century and allowed ISIS to wage a digital military campaign, it is naive to believe that we can defeat terrorism by conquering and holding territory, which has become an archaic and counterproductive form of warfare. During the era of the Internet revolution, it is naive to believe that we can use violence to defeat the ideologies that sustain terrorism. ISIS and Al Qaida are global movements, and with the Internet and social media, they can recruit people from all over the world, including people on American and European soil. And they only have to recruit a tiny amount of Americans and Europeans, initiate a single attack, and kill a few people to cause the huge overreactions that they want from their opponents. Let us not react in ways that ISIS wants.



**Paul K. Chappell** graduated from West Point in 2002, was deployed to Iraq, and left active duty in 2009 as a Captain. An author of five books, he is currently serving as the Peace Leadership Director of the Nuclear Age Peace Foundation and lectures widely on war and peace issues.

[www.peacefulrevolution.com](http://www.peacefulrevolution.com)



## POSITION PAPER: Guns Are Not the Solution

**Guns Are Not the Solution to Gender-Based Violence** □ Authored by Heidi Huse, Ph.D., and Laura Finley, Ph.D.

The Peace and Justice Studies Association (PJSA), in keeping with its mission and values, is opposed to the argument that deadly firearms are the primary if not sole solution to the very serious problem of sexual and domestic assault that traumatizes or kills men, women, and children around the world.

Further, PJSA rejects the argument of the pro-gun rights movement that more guns, even in the hands of law-abiding men and women, results in less violent crime and greater public safety. In recent years, primarily in response to mass shootings and other gun violence, individual pro-gun supporters, advocacy and lobbying groups like the National Rifle Association, Second Amendment Sisters, and Open Carry Texas have aggressively argued and lobbied for unlimited gun access, ownership, and the right to carry guns in public. PJSA rejects the double-speak argument that lethal firearms are necessary in public to stop violent crime while simultaneously open carry of weapons into public spaces by “law abiding” “good guys” is perfectly safe and normal.

### Background: Promotion of Firearms to Women

One of the most prolific messages of gun rights proponents and the gun manufacturing industry is that women must purchase, complete instruction, and be ready to use firearms for self-defense from threatening attackers. This message has translated into marketing of guns specifically for women.

Since the 1980s gun manufacturers have increasingly marketed firearms to women. Manufacturers like Smith & Wesson, Berretta USA, and Derringer USA have issued new pink and purple firearms, guns with smaller frames, and even purses with holsters for concealed weapons.<sup>[1]</sup> According to a February 2013 *Rolling Stone Magazine* report, “*Shooting Industry Magazine* publishes a column called ‘Arms and the Woman,’ which advises that ‘every gun store should have at least one pink gun on display.’”<sup>[2]</sup> Likewise, gun businesses market conceal carry bra holsters and chic gun accessories at Web sites named Gun Goddess and Well Armed Woman that attempt to make constant carry of firearms attractive.

More directly, companies have taken out advertisements in women’s magazines like *Ladies Home Journal* showing armed women with children and featuring commentary like “Self-Protection is more than your right... it’s your responsibility.”<sup>[3]</sup> That is, guns are being presented as the best if not only solution against rape and sexual assault. The Second Amendment Sisters pro-gun rights advocacy organization likewise insists that the “basic right” of self-defense with a firearm is essential in a violent society, and while a nation without weapons is an “admirable goal,” it is wholly unrealistic. According to the Second Amendment Sisters, “the fact that firearms have been responsible for saving multitudes of innocent lives is, unfortunately, one of the world’s best-kept secrets,” and for women, gun ownership is a primary source of “peace of mind and security”<sup>[4]</sup>

Further, the tacit suggestion is that women share culpability if they are assaulted while unarmed. Paxton Quigley, author of *Armed & Female* and premiere advocate for arming

women as the solution to sexual assault in America, made this point most overtly “‘That’s a lot of women walking around who are targets. They’re talking on their cellphones or texting, totally unaware of what’s going on. It’s part of the reason why people get themselves into trouble.’”<sup>[5]</sup> Quigley describes most women as “literally intimidated out of the possibility of behaving aggressively in a self-defense situation. She contrasts these women who “refuse to take the time and pre-cautions to ensure their own safety”—with women who are fulfilling their responsibility of “end[ing] the victim status of women” by arming themselves.”<sup>[6]</sup>

In January 2014, an Indian state-run gun manufacturer announced the production of a new gun designed just for women, in response to gang rapes in India that made national news. According to an Al-Jazeera America report, the gun maker is “marketing a solution to the harassment Indian women say they face on a daily basis.” The name the gun was given by the manufacturer, Nirbheek, means “fearless.”<sup>[7]</sup>

More recently, Gayle Trotter, a Washington D.C lawyer and senior fellow with the Independent Women’s Forum, which some have called a “right-wing policy group,” testified at a Senate hearing that guns are the “great equalizer” in domestic violence situations. Trotter’s testimony, In January 2013 was a response to the call by many Americans and local, state, and federal political leaders for federal gun safety regulation in the wake of the tragic shooting deaths of 20 six and seven year olds at Sandy Hook Elementary School in Newtown, Connecticut in December 2012. The demands were simple: universal background checks, limitations on access to semi-automatic weapons, and restrictions on large multi-round ammunition clips. Trotter and other gun rights activists aggressively resisted the call for gun safety measures. In fact, Trotter insisted that any gun control legislation is sexist since it works against women’s safety. Despite all of the evidence that Trotter’s argument is wrong, she was hailed as a hero by many conservatives.<sup>[8]</sup>

The logic and assumptions being employed in these efforts not only reinforce dangerous victim-blaming, but they are also in stark contrast to what research has repeatedly shown about the involvement of guns in sexual and domestic violence against women and girls. For instance, the Rape, Abuse and Incest National Network (RAINN), cites that there are more than 230,000 rapes each year in the U.S. In two-thirds of the assaults, or 150,000 cases, women knew their attacker. Approximately one-third of assailants were someone the rape survivor considered acquaintance if not a friend.<sup>[9]</sup> Thus, unless women have firearms in their possession at all times and stand ready to be attacked by every person within their group of familiars, there is really no way to ensure that a gun will prevent a rape.

In fact, the rhetoric promoted by those advocating guns as the sole protection from threat promote fear and distrust that potentially places women and the families they seek to protect in greater danger. The prolific image of threat from the dangerous criminal or violent intruder requires that women be armed at all times. Quigley offers an entire chapter on strategies for home self-defense in which she makes it clear that immediate access to a

firearm is essential: “Notwithstanding the safety considerations if youngsters are in the house, a gun in the home for self-defense must be accessible in a ready condition to be of any use at all.”

As a result, she explains that some women who own guns for self-defense keep their gun with them at all times, some purchase multiple guns in order to ensure they are never far from a firearm in case of danger, others carry their weapon around the home, while others simply conceal their gun in the room in the house where they spend the most time. Quigley cites security experts who advise those individuals owning guns for self-defense to purchase at least two guns so that they can have quick access anywhere in the home. The goal is to ensure that “an intruder can never come between you and your gun.”<sup>[10]</sup>

Women are often told that they must arm themselves in order to protect their children, presumably also from intruders. The Well-Armed Woman Website (“where the feminine and firearms meet”) takes the dangers to children of guns in the house more seriously than Quigley above, but the result is that children are implicitly made responsible to protect themselves from guns in the homes of their friends: “There are guns in more than one third of all U.S. households. Whether or not you make the choice to keep a gun in your home, your children will undoubtedly be in one of them. Therefore, educating your children in gun safety is a necessity for all children whether you own one or not.”<sup>[11]</sup>

The Second Amendment Sisters also imply that children have some responsibility for keeping society safe from dangerous and irresponsible use of guns. According to their Web site, “Parental vigilance ensures that children grow up with an ability to tell right from wrong, and to distinguish fantasy and reality. It has been proven that children who learn at an early age that guns are not toys or movie props are more likely to give them the respect they require, and will be unlikely to abuse a firearm in the future.” In fact, the organization laments that firearms education is not part of public school curriculum: “Sadly, in the same schools across the country where kids are being taught the finer points of safe sex, the subject of firearms safety is taboo.”<sup>[12]</sup>

This logic ignores the fact that the biggest threat to children lies in the home. According to a report by *BBC*, “Over the past 10 years, more than 20,000 American children are believed to have been killed in their own homes by family members. That is nearly four times the number of US soldiers killed in Iraq and Afghanistan.”<sup>[13]</sup> The Children’s Defense Fund found that a gun in the home makes homicide three times more likely, suicide up to five times as likely, and accidental death four times higher than in non-gun owning homes.<sup>[14]</sup> One study has found that children who observed incidents of domestic violence involving the use or threat of a firearm exhibited higher levels of behavior problems than children who did not.<sup>[15]</sup> In all, “the United States accounts for nearly 75 percent of all children murdered in the developed world. Children between the ages of 5 and 14 in the United States are 17 times more likely to be murdered by firearms than children in other industrialized nations.”<sup>[16]</sup> (continued on next page)

## POSITION PAPER: Guns Are Not the Solution

Whether the target of abuse or attack is a child or a woman, the presence of a firearm in a domestic violence situation is more likely to escalate the incident than to assist the victim. Women rarely use any weapons to defend themselves against abusers, but when they do, only about 2% have used a gun. A study reported in the journal *Trauma, Violence & Abuse* found that domestic violence assaults were twelve times more likely to end in a fatality when a gun was involved. Some studies have found that guns are used in two-thirds of domestic violence homicides, while another study by Jacqueline Campbell of Johns Hopkins University found that guns were used in 88 percent of homicides sampled, while David Adams, author of *Why Do They Kill? Men Who Murder Their Intimate Partners*, found that guns were used in 92 percent of domestic violence murder-suicides. Nine women each week are shot and killed by intimate partners. The Violence Policy Center reported that, in 2010, more women were shot and killed by partners than by strangers using all other weapons combined. And, as researchers and advocates know, guns are also used non-lethally in domestic violence situations, as abusers will brandish, clean or otherwise display firearms as a powerful means of intimidation.[17]

In addition, women who serve in the military and who are very well-trained in using firearms and indeed have access to such weapons still suffer domestic violence and sexual assault at extremely high rates. A 2011 report in *Newsweek* stated that women in the military are more likely to be killed by a fellow soldier than in combat.[18] The argument that a woman needs a weapon to protect herself from assault is clearly flawed and misses the fact that abuse and assault are about power and control, not about hardening oneself as a potential target.

Despite these concerns, the NRA has succeeded in stifling research about the dangers of weapons in the home. When the Centers for Disease Control began to conclude that guns in the home dramatically increase the risk that someone will be murdered or commit suicide, the NRA responded by paying doctors and public health officials to criticize the work. Even more, the NRA lobbied Congress to restrict funding about gun violence and the types of gun control that were showing significant results. Funding to the CDC was dramatically decreased, not coincidentally, in the same amount, \$ 2.6 million, that was spent on firearm injury research the previous year. Further, language was added to budget appropriations bills prohibiting the CDC from funding research that might "advocate or promote gun control." These strict limitations on gun-control research were expanded in 2011, when the budget appropriations language was amended to add all Department of Health and Human Services agencies, including the National Institutes of Health.[19]

PJSA stands committed to supporting the rights guaranteed by the U.S. Constitution. However, we do not accept the inevitable conclusion of gun rights advocates that the Second Amendment affirmed the individual's right to gun ownership, as we recognize this remains a matter of scholarly debate. As such, the PJSA Position Statement below makes recommendations that the organization believes are appropriate and necessary to

address gun violence and to counter the unproven arguments that guns will make women safer.

### PJSA Position Statement

1) PJSA supports the national call for sensible federal gun safety legislation that will mandate universal background checks for ALL gun purchases and prosecute violators, which will not impinge on the constitutionally guaranteed right to bear arms for law-abiding citizens. Further, PJSA supports restricting access to semi-automatic weapons and large-capacity ammunition rounds of the sort used in the recent mass shootings in Aurora, Colorado and Newtown, Connecticut.

2) PJSA advocates the development of a national as well as global dialogue that addresses the very real harassment and violence that women face at home, in the workplace, on college campuses, in the military. This dialogue should include not only discussions of how best to confront violence against sexual and domestic violence and abuse, but also discussions of how public and higher education curricula and extra-curricular events can enhance non-violent action for cultural change.

3) PJSA calls on Congress to authorize and fund research and data-gathering by the medical and public health establishment, including the Centers for Disease Control, regarding the scope of gun violence, particularly data related to the role of guns in perpetrating assault against women as well as the role of guns used by women to protect themselves from an attempted assault.

4) PJSA also calls on Congress to prohibit the political maneuvering being done by the NRA to hide the truth about guns and gun violence under the category of "mental illness." This pro-gun rhetoric serves to mask the true issues and prevents real discussion and policy change needed to create a less violent world.

5) PJSA also supports the continuation of legislation banning convicted abusers from owning firearms and applauds the U.S. Supreme Court for its 2014 decision upholding the Lautenberg Amendment, which is intended to keep guns away from domestic violence offenders. However, additional enforcement of this amendment and the closing of other loopholes that allow convicted felons to seek "relief from the disability" against the prohibition on possessing firearms is needed, as each year thousands of sexual assailants and domestic violence abusers retain or re-purchase guns in contravention of the law.

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## REVIEW: *Waging Peace*

*Waging Peace: Global Adventures of a Lifelong Activist.* By David Hartsough, with Joyce Hollyday. Oakland, CA: PM Press, 2014. 241 pp.

In recent decades people power has flourished. Starting in the Civil Rights Movement in the 1950s in the United States, the defiance of and ultimate overthrow of the dictator Ferdinand Marcos in the Philippines in 1986, the overthrow of Milosevic in 1999 in Serbia, the safflower revolution in Burma in 2007 and the “Arab spring” in 2008 in Tunisia, ordinary people used nonviolence resistance to achieve demands for justice. Who are these courageous people who use their spiritual energy to promote democracy over tyranny?

David Hartsough is one of them. Born in 1940 in Gilman, Iowa to a church minister and a school teacher mother, David was exposed to nonviolence at an early age through his father’s work in the civil rights movement. After graduating from high school Hartsough led several peace caravans for the American Friends Service Committee (AFSC), one in New York State and the other in the Midwest. At that time the United States was pushing a nuclear arms race in order to deter the threat of the Soviet Union. In 1959 he participated in a Quaker work camp in Cuba to help the Cubans build a more equitable society after the overthrow of the Batista dictatorship.

David Hartsough attended Howard University where he participated in many sit ins. After his sophomore year he received a scholarship to spend the summer in Yugoslavia with the Experiment in International Living. He made good friends with the people he was living with which made him curious about the cold war. His hosts in Yugoslavia were communists. There were communists to the north in Russia. If he could get along so well with the communists he was meeting in Yugoslavia, why couldn’t he also relate well to Russian communists? He travelled to Russia to test the proposition that the governments and not the people were the source of hostility between the Soviets and the citizens of the United States. Why this hatred between the two countries with nuclear threats? He concluded from his citizen-to-citizen exchanges in the Soviet Union that the United States stirred up trouble in the world in order to justify the arms race.

After his two-month trip to Russia, he travelled around the United States trying to get people here to see that the Russians are human beings. He wrote a pamphlet, *Discovering another Russia*. While David Hartsough was tearing down walls, the Berlin Wall was being constructed.

The U.S. had a mandatory draft in those days called selective service. David had to figure out how he was going to avoid being drafted to fight in Vietnam. He registered as a conscientious objector to do alternative service by working for Friends Committee for National Legislation (FCNL) in Washington, DC. He became a full-fledged radical lobbying on Capital Hill. As he put it, “I was living and breathing the Vietnam War in those days.”

After the end of the war in Vietnam the peace movement directed its attention to the horror of nuclear weapons and the oppression of peasant movements in Central America. David Hartsough was active in numerous organizations that supported these causes. In one such organization, Peace Brigades International, he accompanied human rights activists in Gua-

temala, so that they wouldn’t be “disappeared” by right wing paramilitaries. Another organization, Witness for Peace, blockaded for 875 days a weapons depot in Concord, California. People lay down in front of trucks and trains to stop the flow of weapons to ruthless regimes in Central America that were using the weapons to execute human rights activists. The author bemoans that our government supplied the weapons that made this slaughter possible.

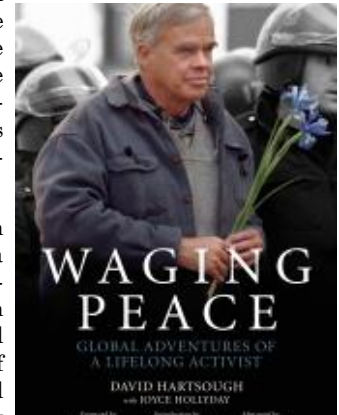
On September 1, 1987 Brian Willson laid down in front of a train that was shipping weapons to El Salvador. The train ran over him. He almost died from the shock and loss of blood. David held his friend and comforted him while they waited for an ambulance to take Brian to the hospital. He had two legs amputated by the train but is alive and kicking, travelling around the country spreading an anti war message. As David recounts this tale, “For Brian seeing the suffering of the people in Central America was like seeing your children in a burning house.”

In *Waging Peace* David Hartsough describes his involvement with numerous peace organizations around the world. His most recent is the Nonviolent Peace Force that grew out of the 1999 Hague Appeal for Peace. He and Mel Duncan were leaders of this initiative that began in a planning conference in India in 2002 where they set priorities for the Nonviolence Peace Force (NP). This organization trains peace workers and sends them into highly conflicted areas. The first such venue was Sri Lanka. The NP sent 9 different teams to the Philippines.

The NP is based on an idea of Gandhi’s that peaceful people in the midst of a conflict could have a calming affect upon the combatants. It helps demonstrate that there are better ways to challenge oppression and violence than responding with more violence

*Waging Peace* is valuable for many reasons. It brings to the forefront various struggles for justice in remote parts of the world that conventional media ignore. People power is a great force in this world. In this book we can get a sense of how dedicated are these movement activists. I would have liked for the author to have described in some depth how he managed his family, a wife and two boys, throughout a maelstrom of movement activity. I think the book could have been even a more valuable contribution if David Hartsough had described the structures of some of the groups with which he was involved. Do they all have the same structure? How do they differ? How does people power maintain itself? Such a rendition would have made this excellent book an even more valuable gift to the peace community.

—Ian M. Harris, professor emeritus,  
University of Wisconsin-Milwaukee





## REVIEW: The Challenges of Non-Proliferation

*The Challenges of Nuclear Non-Proliferation.* By Richard D. Burns and Philip E. Coyle III. Lanham, MD.: Rowman and Littlefield, 2015. 238 pp.

This book, in the publisher's Weapons of Mass Destruction series, offers a chronology of nuclear weapons production and attempts at non-proliferation from World War II to the near present. The authors discuss the pros and cons of US President Eisenhower's Atoms for Peace Program, which critics contend contributed to the spread of nuclear weapons capabilities. Currently, about 49 countries have the capacity to develop nuclear weapons. Of these, only ten have actually done so.

Presently, there are five nuclear weapons states (NWS) which have ratified the Nuclear Non-proliferation Treaty (NPT) of 1968 (US, U.K., Russia, France, and China) and four rogue NWS (Israel, India, Pakistan and North Korea) that are not party to the NPT and do not permit International Atomic Energy Agency (IAEA) inspectors on their soil. The first five were officially recognized in the NPT.

The US led the way in the production of atomic and nuclear weapons. Its Manhattan Project, with 18 facilities in the US and Canada, had employed 130,000 people and cost nearly 30 billion (in today's dollars) before being officially disbanded in August 1946. By 1996, the five official NWS had conducted 2069 nuclear tests, polluting land, sea, air and formerly occupied Pacific islands (not discussed). At their peaks, the US in 1967 and the USSR in 1986 had 31,255 and 45,000 nukes respectively in their stock piles. Together, they accounted for over 90% of the world's total.

With the help of the US, UK, France and private US citizens loyal to Israel (not discussed by the authors), Israel became the world's sixth nuclear power, followed by India, Pakistan and North Korea. In 1964, Argentina sold over 80 tons of uranium oxide to Israel, requiring the purchaser to use it for peaceful purposes only. "An agreement that Tel Aviv ignored" (p. 171). South Africa had a nuclear weapons program, which President F. W. de Clerk ordered dismantled in 1989. The authors ignore the abundance of evidence of nuclear weapons cooperation between Apartheid South Africa and Israel. They simply write that such "rumors" cannot be dismissed nor verified.

Although North Korea had contemplated developing nuclear weapons for years, its 1992 joint declaration with South Korea on the Denuclearization of the Korean Peninsula held promise for a safe future. However, US President G.W. Bush's inclusion of North Korea (along with Iraq and Iran) in his 2002 Axis of Evil speech convinced Pyongyang that the US threat required nuclear weapons for North Korea's protection. It withdrew from the NPT and in 2006 detonated its first nuclear device.

Burns and Coyle offer an important discussion of nuclear-weapon free zones (NWFZ)—a topic largely ignored in the US. These zones consist of groups of states that prohibit nuclear weapons on their land, sea, and air. They also agree

to IAEA inspections. NWFZs are found in Central and South America, Africa, Southeast Asia, the South Pacific and Central Asia. Each NWFZ treaty contains protocols asking the five official NWS not to use their nukes against members of the zone and to keep their nukes out of the zone. Although US President Barak Obama has submitted several of these protocols to the Senate for its approval, the Senate has not acted on them. Because four of the five NWFZ are located in the Southern Hemisphere, the UN General Assembly sought to pass a resolution making the Southern Hemisphere totally void of nuclear weapons. The resulting vote was 165 in favor with only four (US, UK, France, Russia) opposed.

In the opening chapter, the authors misleadingly state that Iran called for establishing a NWFZ in the Middle East in 2007. In fact, the UN General Assembly endorsed calls for the establishment of a NWFZ in a resolution approved in 1974 following a proposal by Iran and Egypt. Since 1980, that resolution has been passed annually. The only Middle East country to reject the proposals has been Israel, "since," the authors write, "they required political and territorial concessions" (p. 13). Burns and Coyle fail to explain what these "political and territorial concessions" are.

The authors rightly credit former Soviet General Secretary Mikhail Gorbachev with taking the lead on promoting a series of test ban and nuclear weapons reduction treaties with the US. He was primarily responsible for, at least temporarily, ending the Cold War and reducing nuclear holocaust anxieties.

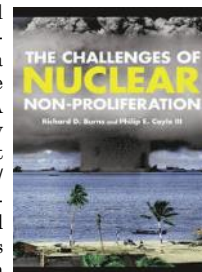
After the dismantling of the Soviet Union, both American and Russian officials became concerned with the security of the nuclear weapons and fissile materials remaining in the now independent states of Kazakhstan, Ukraine, and Belarus. Thanks to US Senators Sam Dunn and Richard Lugar, Congress passed the Soviet Threat Reduction Act that enabled Russian and American scientists to consolidate the former Soviet nuclear arsenal in Russia for custodial safety. Subsequently, the Ukrainian Parliament voted to make that country nuclear weapon free and Kazakhstan became a member of the Central Asian NWFZ.

In the concluding chapter the authors point out that militaristic methods employed by Israel (1981) and the US (2003) in Iraq in an attempt to prevent that country from acquiring or developing nuclear weapons proved counter-productive. Israel's bombing of a nuclear facility incapable of producing weapons, only convinced Iraq it needed nukes for its protection. By 2003, however, Iraq had abandoned its nuclear weapons program, and the US's devastating invasion of that country eventually opened the door to a host of non-state terrorists who might not hesitate to use nukes if they got hold of them.

The authors offer informative descriptions of the various international treaties designed to curb the proliferation of nuclear weapons. Unfortunately, they exhibit a strong pro-

Israel, anti-Iran prejudice that detracts from what should be a scholarly work.

Israel is considered one of the rouge NWS (along with North Korea) because it has refused to ratify the NPT and the Comprehensive Test Ban Treaty. It also consistently rejects the UN General Assembly's annual proposal to establish a NWFZ in the Middle East, and it bars IAEA inspectors on its soil. By contrast, Iran's highest ranking religious/governmental authorities have condemned nuclear weapons as contrary to Islam. Iran has ratified the NPT; for decades Iran has been advocating for a NWFZ in the Middle East; and Iran has allowed IAEA inspections (although not enough for its critics). The authors fail to inform the reader that neither the IAEA nor any other reputable/impartial inspection agency has ever discovered evidence of an Iranian nuclear weapons program.



Yet, without this evidence, the authors write that Iran either has a nuclear weapons program, or is pursuing one. For example, they write of "Iran's perceived efforts to join the nuclear weapons club" (p. 162). And, "Recent sanctions against Iran have aimed at dissuading (it) from proceeding with a nuclear weapons program" (p. 180). Throughout the book, the authors imply that the danger of nuclear war in the Middle East rests with Iran, not nuclear-armed Israel. They frequently justify Israel's fears of its neighbors, but apparently can't contemplate that the neighbors fear nuclear-armed Israel. Especially ironic since Iran has not invaded any of its neighbors, while Israel has done so repeatedly.

The authors accept an Israeli writer's contention that "it would have been irresponsible for Israeli leaders not to push for nuclear weapons surrounded as the new nation was by hostile Arab states" (p. 11). However, the authors exhibit no such understanding for Iran which has been constantly threatened by Israel and the US—two nuclear powers. For many years, the Israeli prime minister has been lobbying publicly in the US for a joint military operation against Iran. G.W. Bush labeled Iran part of the Axis of Evil, and the US military has Iran practically surrounded with its forces in the Persian Gulf, Arabian Peninsula, Iraq, Afghanistan, and Turkey. Without mentioning any of the above, the authors incongruously write "Iran ... (is) seen as threatening (its) neighbors, allies of the United States and the United States itself" (p. 109). They never describe any of these threats.

Unfortunately, the authors let their political bias detract from what otherwise would be an excellent work that should interest anyone concerned with nuclear non-proliferation.

—Paul J. Magnarella, Professor of Peace and Justice Studies, Warren Wilson College



## PJSA 2015 Annual Conference Recap

### Cultivating the Just and Peaceable Self

The annual PJSA conference was held October 15–17, 2015 on the campus of James Madison University in the lovely Shenandoah Valley of Virginia. The conference was a joint effort of the PJSA and the JMU Summit Series, which has been working to bring together scholars and educators to take on the central challenge of “understanding transformation and transforming understanding in research and practice” (which was this year’s conference subtitle). The conference was well-attended, with nearly 100 sessions and over 400 attendees, pre-conference sessions, a poignant banquet and awards ceremony, a robust educators’ strand of workshops and presentations, and even a Halloween party and fundraiser!

Keynote speakers this year included Catherine Barnes (who spoke on the topic of “deliberative dialogue”), John Dirkx (who focused on “discovering the self”), David Cortright (provocatively looking at what it means to be “creatively maladjusted”), and Emily Welty (critically engaging humanitarian and international aid efforts through a peace and justice lens). Films screened at the conference included *The Hunting Ground* (on campus sexual violence), *Vision Is Our Power* (on Black youth and ending violence), and *Vamik’s Room* (on the life and work of Nobel Peace

Prize nominee Vamik Volkan). There was also a special performance of the potent anti-war satire “I’d Like to Buy an Enemy” on Friday evening. A Youth Summit with parallel programming on Saturday culminated in a workshop on international learning.



This year’s organizational awards were presented for Social Courage (to Faculty Against Rape, and to Claudia Bernardi), Education & Scholarship (Douglas Fry), Next Generation Peacemaking (JMU’s CARE, Campus Assault ResponsE), and Lifetime Achievement (Howard Zehr). The awards ceremony brought a powerful end to an inspiring conference.

### PUBLICATIONS COMMITTEE REPORT plus CALL FOR 2015 CONFERENCE PAPERS

The Publications Committee continues to seek member contributions to PJSA’s growing body of position papers and to its book series. *Members of the committee are working on putting together a proposal for an edited volume in the book series featuring papers presented at the October 2015 conference.* Members interested in contributing should send their papers to Laura Finley ([lfinley@barry.edu](mailto:lfinley@barry.edu)) by March 31, 2016.

Position papers address timely and important issues and are distributed internally as well as to media outlets and relevant organizations. Ideas and questions should be submitted to Publications Chair Laura Finley, [lfinley@barry.edu](mailto:lfinley@barry.edu).

*Peace Studies: Edges and Innovations* is a book series edited by PJSA Board Members Michael Minch ([mminch@uvu.edu](mailto:mminch@uvu.edu)) and Laura Finley. The intent of the series is to fill in gaps in the conflict, peace, justice and reconciliation literature while presenting texts that are on the cutting edge of the discipline.

The series includes both edited and solo-authored books that combine academic rigor and accessible prose, making them appealing to scholars, classrooms, activists, practitioners and policymakers.

Books in the series focus on re-conceptualizing and expanding peace education, looking to and drawing from communities that have been marginalized, overlooked, or forgotten; identify new understandings of the role that gender, multiculturalism and diversity play in the creation of a sustained peace; promoting innovative peacebuilding strategies and movements related to positive peace and justice; exploring the relationship between peace studies and other contemporary problematics, such as climate change and the rights of indigenous peoples; addressing the overlap, interpenetration and symbiosis between peace and conflict studies and other disciplinary areas; and analyzing current issues in criminal justice, with an emphasis on restorative alternatives. Due to the breadth of the topic matter, the series is appropriate for readers of all disciplinary traditions.



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# Notices and Resources

## *PJSA Notes: New Projects, Plans, and Initiatives*

The PJSA launched a number of new projects in recent years. We've rolled out our Speakers Bureau, and have been issuing position papers on critical issues of peace and justice (see pp. 8-9 and 14-15). We have been adding levels of teacher support and professional development, with a track for educators at our annual conferences. We've launched a new book series and have partnered with the Truth Telling Project in the aftermath of events in Ferguson, Missouri. On tap soon is a Syllabus Exchange program, among other new initiatives. We have been applying for various grants and developing fundraising opportunities in order to be able to provide you with these services and forms of support. With our new website and data system now in place, we are excited about the prospects for the future of our organization. Stay tuned!



## *Announcing the 2016 Canadian School of Peacebuilding*

Come this summer to learn with peacebuilders at the annual Canadian School of Peacebuilding (CSOP). Participate in your choice of five-day courses for personal inspiration, professional development, or academic credit. The CSOP, a program of Canadian Mennonite University, will be held in Winnipeg, MB, June 13-17 and 20-24, 2016. 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](http://csop.cmu.ca) or emailing: [csop@cmu.ca](mailto:csop@cmu.ca).

## *New Peace-Themed Journal Seeks Submissions*

*JustPeace: A Journal of Creativity and Multivocality* is an online journal published by the Peace and Justice Studies program at Utah Valley University and the PJST student club. JustPeace is an interdisciplinary platform for media of many kinds: research articles, essays, short stories, poetry, photographs, short films, and musical compositions—all on themes relevant to the journal's purpose: conflict, peace, and justice studies. We take a broad view of the interdisciplinary nature of the journal; accordingly, submissions might concern sustainable development, democratization, transitional or restorative justice, environmental justice, human rights, conflict transformation, peacebuilding, reconciliation, art as peacebuilding, peace education, other themes. Info: [mminch@uvu.edu](mailto:mminch@uvu.edu).



## *Peace and Change Seeks Articles and Contributions*

Peace and Change publishes scholarly and interpretive articles on the achievement of a peaceful, just and humane society. International and interdisciplinary in focus, the journal bridges the gaps among peace researchers, K-12 and post-secondary educators, and activists. P-C seeks articles that explore the expansion of frontiers through new and innovative ways to promote both the practice and the culture of peace in a divided world. P-C welcomes submissions on a wide range of topics, including: peace movements and activism, conflict resolution, nonviolence, peace education and pedagogy, internationalism, multiculturalism, human rights, religious and ideological conflict, race and class, LGBTQ, economic development, ecological sustainability, the legacy of imperialism, structural violence, and the post-Cold War upheaval. Info: [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1468-0130](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1468-0130).

## Job Board

### INSTRUCTOR IN PACS FIELD

#### University of Colorado-Boulder

The Peace and Conflict Studies (PACS) Program, located in the College of Arts and Sciences at the University of Colorado-Boulder, seeks a qualified, full-time, renewable-contract Instructor to deliver the core curriculum for this undergraduate program, beginning in fall 2016. The program offers a certificate only. Undergraduates from all CU majors are eligible to declare the certificate program, and enroll in related coursework. Core curriculum offerings include: Introduction to Peace and Conflict Studies; Communication and Conflict Management; Senior Seminar in Peace and Conflict Studies, and Special Topics. The certificate program enrolls between 150 and 200 students, and graduates 40-50 students annually. Required qualifications for this position include a significant record of successful classroom teaching in the area of peace and conflict studies. A completed Ph.D. in either Conflict Studies, Peace Studies, or other social science disciplines providing training in peace, conflict, and security studies, is preferred. Candidates who are ABD, or who hold a Master's degree and a substantial record of teaching and professional experience, will also receive full consideration. Willingness and abil-

ity to support development of a Security Studies component for the program are also desirable. Total position duties are divided between 85 percent teaching and 15 percent service. The teaching load is 8 sections per academic year (4 per semester); performance of significant service may create eligibility for course reduction. Service duties include supervising student internships, curricular and program development, program promotion, and community outreach. Annual salary is competitive. The Instructor will report directly to a CU-Boulder faculty member serving as the PACS Director, and will be formally rostered in an academic unit TBD within the College of Arts and Sciences. This unit will be responsible for conducting contract renewal procedures, typically on a 3-year cycle. Applicants are required to submit a cover letter, curriculum vitae, along with evidence of professional experience and successful teaching. Applicants must provide the names and contact information for 3 academic/professional references willing to provide letters of recommendation, upon request. Application materials are accepted electronically at [www.cu.edu/cu-careers](http://www.cu.edu/cu-careers) (please search for position No. 02649). **Review of applications will begin on February 15, 2016.** Applications will continue to be accepted until the position is filled.

### JOB AND INTERNSHIP RESOURCES

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

**Description:** Comprehensive list of resources for openings in peace studies, conflict resolution, public policy, human rights, and more. **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 etc. in peace and conflict resolution. **Website:** [www.aupeace.org/jobs](http://www.aupeace.org/jobs)

**Organization:** David J. Smith, consulting. **Description:** *Peace Jobs: A Student's Guide to Starting a Career Working for Peace* (2016). **Web:** [davidsmithconsulting.com](http://davidsmithconsulting.com)

**Org.:** PJSA. **Description:** Job Board. <https://www.peacejusticestudies.org/jobs>



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# Events Calendar

<p><b>57th Annual International Studies Association Conference</b>                  “Exploring Peace”                  March 16-19, 2016                  Hilton Atlanta (Atlanta GA, USA)  <a href="http://www.isanet.org/Conferences/Atlanta-2016">http://www.isanet.org/Conferences/Atlanta-2016</a></p>	<p><b>Canadian School of Peacebuilding</b>                  June 13-17 and 20-24, 2016                  Canadian Mennonite University (Winnipeg, MB, Canada)  <a href="http://csop.cmu.ca">http://csop.cmu.ca</a></p>
<p><b>Gandhi-King Conference</b>                  “A Living Movement: Shaping a Just Future”                  April 8-9, 2016                  University of Memphis (Memphis, TN, USA)  <a href="http://www.gandhikingconference.org">www.gandhikingconference.org</a></p>	<p><b>9th Annual Global Studies Conference</b>                  “Futures of Ecological Interdependence”                  June 30-July 1, 2016                  UCLA (Los Angeles, CA, USA)  <a href="http://onglobalization.com/2016-conference">http://onglobalization.com/2016-conference</a></p>
<p><b>Summit Series: Cultivating the Globally Sustainable Self</b>                  April 27-30, 2016                  James Madison University (Harrisonburg, VA, USA)  <a href="http://www.jmu.edu/summitseries">www.jmu.edu/summitseries</a></p>	<p><b>Peace and Justice Studies Association Annual Conference</b>                  “Embracing Tensions to Create the World We Want” (see p.4)                  September 22-24, 2016                  Selkirk College (Nelson and Castlegar, BC, Canada)  <a href="http://www.peacejusticestudies.org/conference">www.peacejusticestudies.org/conference</a></p>
<p><b>Justice Studies Association Annual Conference</b>                  “Injustice, Inequality, Insecure Lives: Creating Social Justice”                  June 1-4, 2016                  SUNY Albany (Albany, NY, USA)  <a href="http://www.justicestudies.org/justice-conf.html">www.justicestudies.org/justice-conf.html</a></p>	<p><b>26th International Peace Research Association (IPRA) Conf.</b>                  “Agenda for Peace and Development”                  November 27-December 1, 2016                  University of Sierra Leone (Freetown, Sierra Leone)  <a href="http://www.ipra2016.org/">www.ipra2016.org/</a></p>
<p><b>10th Int’l Conflict Resolution Education Conference</b>                  “Building Stronger Communities Through Peace, Justice...”                  June 8-13, 2016                  Ohio State University (Columbus, OH, USA)  <a href="http://www.CREducation.org/cre/goto/creconf">www.CREducation.org/cre/goto/creconf</a></p>	<p><b>Remembering Muted Voices (World War I Symposium)</b>                  “Conscience, Dissent, Resistance, and Civil Liberties”                  October 19-21, 2017                  National World War I Museum (Kansas City, MO, USA)  <a href="https://theworldwar.org/remembering-muted-voices">https://theworldwar.org/remembering-muted-voices</a></p>

**ANNOUNCING THE RESISTANCE STUDIES INITIATIVE, UMASS-AMHERST**

**The Resistance Studies Initiative** strives to understand the dynamic relations among forms of resistance and power and how they relate to social change. It particularly considers the possibilities and problems, causes and impacts, and lived experiences of unarmed resisters, including those who live in dictatorships or nations under occupation as well as those who suffer discrimination and repression within liberal democracies.

As we define it, resistance challenges all forms of domination—not just “the state,” but capitalism’s exploitative practices (economic injustices, commodification, alienation, and fetishism), the status quo’s discursive truth-regimes and normative orders, and sociocultural patriarchal hierarchies of gender, race, status, caste, and taste. In resisting any of these, activists question, challenge, and undermine not only the state, but power as

such. The Resistance Studies Initiative will cover unarmed resistance in the broadest sense, considering all means and techniques in all of their manifestations, mechanisms, techniques, and dynamics, and in all of their historical, cultural, and political contexts. We are especially interested in culturally creative forms of resistance, those that are humorous, surprising, and innovative, and tap technology in order to mobilize people in greater numbers than might attend any one event.

To effectively resist in ways that foster social change and ever-expanding human liberation, we need to learn from previous and ongoing struggles all over the world. We need to accrue resistance knowledge. We need to understand how power and resistance interact and how they factor in the struggle for social change. And we need to build broad communications between disciplinary traditions and collaborations that move beyond established mono-disciplinary frame-

works to develop new concepts, models, theories, and claims, no systematic, collective knowledge can be developed on how power and resistance shape social change.

We hope ultimately to see a new academic mobilization in which social scientists assist those social forces that “from below” work to increase human liberation—a mobilization in which, by creating a liberationist social science, we no longer provide management knowledge for state authoritarianism and biopower, corporate marketing, the military death machine, and state terror-driven counterinsurgencies. We hope to encourage solidarity and dialogue between academics and activists, merging the comparative, critical, and empirical social science developed by engaged academics with the experience-based, practical knowledge so hard won by activists.

For more information:  
[www.umass.edu/resistancestudies](http://www.umass.edu/resistancestudies)



Peace and Justice Studies Association  
Housed at Georgetown University  
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Washington, DC 20057

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## PEACE & JUSTICE STUDIES ASSOCIATION

The Peace and Justice Studies Association (PJSA) is dedicated to bringing together academics, K-12 teachers, and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change.

This broad membership helps to facilitate research that is highly relevant, and it allows us to quickly disseminate the latest findings to those who will be among the first to implement new policies. Our abilities to do this have been greatly enhanced in recent years with the formation of a speakers bureau, a syllabus collection project, and the creation of a very active publications committee.

PJSA serves as a professional association for scholars in the field of peace and conflict studies, and is the North American affiliate of the International Peace Research Association. In 2013, our offices

moved to Georgetown University in Washington D.C., greatly enhancing PJSA's national and international visibility.

We are a nonprofit organization that was originally 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 long-term leadership in the broadly defined fields of peace, conflict, and justice studies.

In 2010, PJSA became a bi-national organization with Canada, holding its first Canadian conference in Winnipeg, Manitoba. Since then, the PJSA has committed to holding its annual conference in Canada every third year; our 2013 conference was held in Waterloo, Ontario, and our 2016 conference will be held at Selkirk College in Nelson & Castlegar, British Columbia, from September 22-24, 2016 (see p. 4).

When was the last time you made a donation to the PJSA? We're guessing it's been a while, and we understand. In an increasingly complex world that places many demands on our time and resources, it's easy to have our attention diverted from the core of our work and the communities that support it. This is where the PJSA comes in: we're your peace and justice professional network, a community of trusted advisors, a place to share good news and seek assistance, a resource base to bolster what you do in the world. Can you help us continue to be all of this, and more, by making a donation in any amount today? We have an exciting array of new projects and initiatives already underway—and many more in store—all of which take resources to launch. Please help support the essential work of peace and justice!

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In 2005, BCA entered into a partnership with PJSA to promote peace and justice through education, research and action and to engage students, faculty, and college and university staff members in international programs focused on peace, justice and other issues of mutual concern. Through this partnership, PJSA Institutional members' students and PJSA student members will receive special consideration for BCA's distinctive educational programs all over the world. BCA will waive application fees for peace studies students from PJSA member institutions who want to attend BCA peace and justice studies programs abroad. For more information about BCA or applying to a program, e-mail [inquiry@BCAabroad.org](mailto:inquiry@BCAabroad.org) or visit the BCA website at [www.BCAabroad.org](http://www.BCAabroad.org).



Since April 2005, PJSA and the Higher Education Consortium for Urban Affairs (HECUA) have been working together to provide opportunities for students to participate in academically rigorous, experiential learning programs focused on social justice and social change. Undergraduates enrolled at PJSA member institutions receive special benefits when they enroll in HECUA programs: a discount of \$500 on the non-consortium fees for semester programs, and a discount of \$150 on the non-consortium fees for short programs. PJSA members also receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors. Program sites include Bangladesh, Ecuador, Northern Ireland, Scandinavia, and the southern U.S. Complete program materials can be found at [www.hecu.org](http://www.hecu.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](http://www.CenterForGlobalEducation.org).



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