

# The PEACE CHRONICLE

*The Newsletter of the Peace and Justice Studies Association*



## PEACE ON EARTH

*BRIDGING THE SOCIAL and ECOLOGICAL*

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News, views, and visions for peace  
that integrate self, society, & nature!

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CONFLICT & ECOLOGY**  
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**Plus...**

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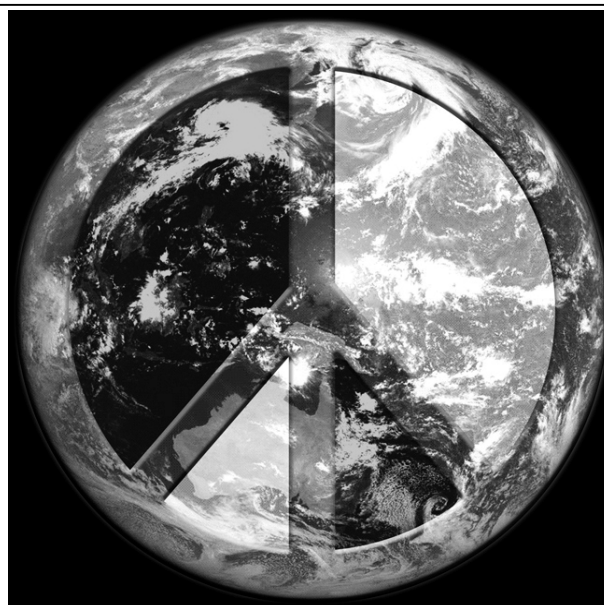
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*Editor's Note: The "Poor Man's Store," as it appeared in 1938. Depression Era images and sensibilities have reemerged in recent months with the current economy faltering in a manner that is all too reminiscent of the 1930s. Still, just as people then managed to survive and even in some cases flourish, creativity and community can serve as powerful remedies in troubled times like those today...*

## PJSA

### Who We Are

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

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

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

### Our Mission

PJSA works to create a just and peaceful world through:

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

### The Peace Chronicle

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#### Editor:

Randall Amster

#### Design Template:

Shannon Wills

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

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

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## A Letter from the Co-Chair ...

If the world doesn't change next October, I'll be surprised. October is Gandhi's birthday month, of course (or as he preferred to think of it, 'spinning wheel birthday'), and there are an unprecedented number of events scheduled to celebrate his legacy. I'll be at three: speaking at Rhode Island University, hosting events at the sixth annual Gandhi-King conference in Memphis, and best of all attending the PJSA conference at Marquette!

Three long trips in one month is a lot for someone my age (never mind), but there is no cause for which I would rather use myself. For I firmly believe that Gandhi invented the future. There is no one whose rediscovery could more effectively propel the progressive forces roiling beneath the surface of America's public discourse into prominence, clarity, and victory.

And we do have to rediscover him. One of the world's most recognizable icons, Gandhi is nonetheless one of the world's most neglected prophets. You may have seen the Bollywood film *Lage Raho Munna Bhai*, which did so much to brush off the accumulated dust on Gandhi's legacy for Indians and particularly India's young people. The last line is the Mahatma's, which I paraphrase: "Well, there you have it. You can either have my image, or my principles." Their misappropriation of the man is different from ours (they have to come out from under mythology and misunderstanding, while we have to struggle mostly with mere ignorance), but both India and the West have to realize that nonviolence, as the Mahatma said, "is not the inanity it has been taken for down through the ages."

Indeed, nonviolence isn't based on a mere leap of faith any more than its power can be seen in a mere (and often provisional) abstention from outward violence. It is a principle you can test, a force we can individually and collectively develop, just as we have developed the human being's capacity for violence. The difference is that we have developed the latter capacity mostly unconsciously (by allowing advertisers and militarists to prac-

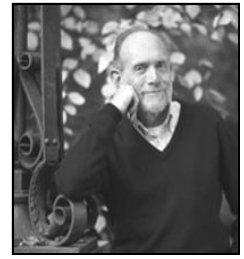
tice education without a license) and made of it a frightening potential for destruction, whereas we will have to develop the innate capacities we have for nonviolence more consciously in order to bring about a future that might be happier than we can even imagine.

Last year in Portland, I shared with a few of you (let's call it a 'focus group,' with ironic reference to the former President's dismissal of the massive peace protests of 2002) the idea that my nonprofit is developing for a global model that could help meld the wondrous but as yet not-very-effective diversity of progressive projects going on around the world – the projects that Paul Hawken has so well described – into a coherent and effective focus. Yes, it's a tall order. But by basing our idea on Gandhi's great Constructive Programme and its creative interaction with his active resistance movements (i.e., *satyagraha*), we believe it's possible. At any rate, with thanks to those of you who heard me out in Portland, *we are ready* (or by October we will be ready!) to launch this Progressive Unity Project at all three venues and, of course, on the Metta Center's website: [www.mettacenter.org](http://www.mettacenter.org).

When I was still teaching full time, I had a quote on my bulletin board from the great naturalist, Peter Kropotkin. Kropotkin had it right, while Darwin – or what people thought Darwin was saying – had it wrong: we are *not* 'wired for violence.' As Kropotkin once said: "Think what kind of world you want to live in. What do you need to build that world? Demand that your teachers teach you that."

In this spirit, we'll see you in October!

— *Michael Nagler*



## ... and a Letter from the Co-Chair!

I hope you are making plans to be in Milwaukee this October. I look forward to seeing many of you at our fall conference, hosted this year by Marquette University and the Wisconsin Institute for Peace and Conflict Studies.

A lot of brainstorming among members of the PJSA board plus people at Marquette and at WIPCS has led the conference to focus on an expansive consideration of the power of nonviolence. Plenaries are being organized on Gandhian Traditions, restorative justice, the future of peacemaking, and food sovereignty and justice. Michael Duffey, chief organizer of the conference, has done an amazing job confirming almost all of the plenary speakers ALREADY, AT THIS EARLY DATE! (As a previous conference organizer, I am speechless with admiration). Some will be familiar names; some will be fascinating folks of whom you may not have heard but will soon be talking up to other people. Bios will be up on our website soon.

WIPCS is organizing two field trip opportunities for conference-goers. One will be to the Growing Power urban farm in Milwaukee. Growing Power is dedicated to inspiring communities

to build sustainable food systems that are equitable and ecologically sound, creating a just world, one food-secure community at a time. Founder Will Allen, who won a McArthur grant for his work, will also speak at the Conference. Check them out online at: [www.growingpower.org](http://www.growingpower.org). The second trip will be to the Headquarters of Peace Action Wisconsin. Founded in 1977 as Milwaukee Mobilization for Survival, the group has continued working for peace and social justice throughout the years. These field trips will entail a nominal charge to those who want to go, which will be determined and sent out shortly.

If you haven't yet sent in a proposal, do so NOW! If you have any great ideas for panels, organize them. If your organization or graduate program wants to book a table, let us know. We look forward to seeing you there!

— *Margaret Groarke*





*Announcing our 2009 conference...*

## EXPLORING THE POWER OF NONVIOLENCE

*The Peace and Justice Studies Association*

in partnership with the Wisconsin Institute for Peace and Conflict Studies  
and the Marquette University Center for Peacemaking

invites you to our annual conference

*October 8-10, 2009*

**MARQUETTE UNIVERSITY**

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

Proposals have been received from a wide range of disciplines that address topics relevant to promoting nonviolent communities and practices, including many addressing the nature, history, and skills of nonviolent approaches to resolving and managing conflict, as well as ones that focus on economic and environmental justice, faith communities and nonviolence, and education in nonviolence at all levels including community education.

We will have a lineup filled with creative and dynamic workshops, panels, films, displays, and other formats. The conference will also include a focus on grassroots organizations, working with individuals and groups in the region to help develop a bridge from dialogue to action. Plenary panels, breakout groups, brainstorming sessions, and an impressive list of keynote speakers will offer multiple points of engagement and opportunities for networking with scholars, activists, and educators in the pursuit of peace and justice.

Join us in exploring these rich subjects in all their myriad forms, through the lens of historical narratives, current incarnations, and potential future applications to the struggles toward peace and justice in local settings and across the globe.

**Priority registration deadline is July 1, 2009.**

Registration may be completed via our online form, or sent via regular mail to: PJSA – Conference, Prescott College, 220 Grove Ave., Prescott, AZ 86301.

*For more info, and to become a PJSA member,  
please visit: [www.peacejusticestudies.org](http://www.peacejusticestudies.org)*

WE LOOK FORWARD TO SEEING YOU IN OCTOBER!

## ***PJSA ANNOUNCEMENTS: STUDENT PAPER AWARDS***

### **PJSA opens nominations for annual thesis and dissertation awards for undergraduate and graduate students**

Curious about the research being conducted within our academic community on issues of peace and justice?

Want to let other faculty know about the research areas in which you are mentoring your students at either the undergraduate or graduate level?

Theses and dissertations completed between June 2008 and May 2009 are eligible for awards at this year's conference and will be available on-line at our website--joining the entries already online since 2007. One undergraduate student and one graduate student will be selected from among the applicants to receive the award for Outstanding Thesis/Dissertation at our annual conference, to be held this year at Marquette University.

*Each recipient will receive a travel award of \$500 to help with expenses to attend and present their work at the conference. Don't let your students miss this opportunity!*

#### **How to submit:**

Complete the on-line form as soon as possible but before June 1, 2009, at the latest. The web address for your submissions is:

[www.peacejusticestudies.org/membership/theses.php](http://www.peacejusticestudies.org/membership/theses.php)

#### **What to submit:**

Be prepared with the exact title of the research project, type of academic program (e.g., B.A. in Peace and Justice Studies, Masters in Conflict Resolution, Ph.D. in Peace and Conflict Studies), date of completion (month and year), and 3-5 key words that describe the project. Also

include the university affiliation at which the project was completed and the academic sponsor's name and email address.

Before going on-line to complete the form, prepare an abstract of approximately 250 words in Word document format that can be pasted into the submission form.



#### **Who should submit information?**

Faculty, graduate and undergraduate students working in the fields of peace and conflict or justice studies: Research is eligible if it was completed between June 2008 and May 2009 as a requirement for a senior undergraduate capstone/honors thesis or as a masters or doctoral level thesis/dissertation.

#### **Why should you submit?**

This is another way to promote and keep in contact with others within the field. It is a networking opportunity for students as well as a communication tool. Enhance your visibility and that of the institution at which you teach and research!

More detailed information on individual research studies (including abstracts and contact information) are available to PJSA members on the PJSA website at.

[www.peacejusticestudies.org/resources/theses.php](http://www.peacejusticestudies.org/resources/theses.php)

If you have any questions, please contact us at:

[info@peacejusticestudies.org](mailto:info@peacejusticestudies.org) with "Thesis/Dissertation" in the Subject Heading.

## ***NEWS and NOTES***

### **AFSC NOMINATES GENE SHARP FOR NOBEL PEACE PRIZE**

The American Friends Service Committee (AFSC), a Quaker peace and social justice organization, has nominated Gene Sharp for the 2009 Nobel Peace Prize in recognition of his life-long work of studying and promoting the power of nonviolent action to resist oppression and aggression. Countless democratic opposition movements worldwide have used his findings to improve social and political conditions in their countries. Now 80, Sharp has devoted more than 50 years to studying nonviolent action, documenting the strategies employed for nonviolent transformation, analyzing how they have operated, and making the results of his research accessible to the widest possible audience. Holding advanced degrees from Ohio State and Oxford Universities, Sharp is one of the founders of the academic discipline of peace and conflict studies. Professor Emeritus of political science, University of Massachusetts, Dartmouth, for nearly 30 years Sharp held a research appointment at Harvard University's Center for International Affairs. He continues his research and writing as Senior Scholar at the Albert Einstein Institution (AEI), a nonprofit organization he founded in 1983 to advance the study and use of strategic non-violent action in conflict situations around the world.

### **PJSA SEEKS TREASURER FOR 2009-2011 BOARD**

The PJSA board needs to find a good candidate for treasurer for the 2009-2011 term. Send nominations (self-nominations accepted) and ideas to: [jvcphd@gmail.com](mailto:jvcphd@gmail.com). The description of this important position is as follows

*Board Treasurer* — "While the Executive Director writes up PJSA's budget and provides our financial recordkeeping, the board treasurer provides oversight and occasional advice in this work. He/she keeps tabs on major expenditures and the general bank balance, and can sign checks. The treasurer serves as a key member of PJSA Board's Executive Committee and provides the committee with basic financial logic (e.g., 'We can't afford that!' or 'We can handle that!')."

Since we do not have a full slate of board candidates yet, we will be doing the board elections through the PJSA listserv this year. If you would like a paper ballot, please contact: [info@peacejusticestudies.org](mailto:info@peacejusticestudies.org) by July 1, 2009 at the latest. We thank you for your service and support!

*Joanie Connors, PJSA Board*



## THE DIRECTOR'S CUT: "WHAT TO DO WHEN PEACE BREAKS OUT"

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



With the economic crisis worsening and anxiety growing, people are beginning to speculate about what things might look like in the event of societal collapse. Previously, this line of inquiry was more the domain of science fiction, and indeed there are critical lessons to be gleaned from these genre works that oftentimes display some truly amazing predictive capacities. But now, with the twin challenges of climate change and financial instability taking center stage, reality seems to be catching up with speculation.

Some pundits have even begun to anticipate a rising right-wing backlash that could both foment and capitalize upon growing civil unrest. And it certainly has been the case historically that fascism and organized violence sometimes arise in times of social distress. Octavia Butler's *Parable* novels describe a near-future world of rampant marauders and unspeakable, self-defeating brutalities that ensue in the wake of systemic collapse. It reminds me of a conversation I had with a neighbor recently, who was asked about his plan for food, water, etc. in the event that the grid should go down. His pithy, chilling, and not very facetious reply? "Ammo."

But all of this doomsaying misses an important point. We are living right now in a time of pervasive violence, militarism, and aggression, and society is still quite intact. People may be buying guns at an alarming rate, but that is happening on the watch of "law and order." Any potential collapse of the social infrastructure could exacerbate these trends, yet it might also have just the opposite effect since much of the conflict and despair we face is actually the product of that same system we're presently living under. I don't want to overstate this or needlessly polemicize it, but we are enacting the authoritarian, dystopian version of reality as we speak, not in some speculative future.

So I'd like to take a moment and pose the question that never gets asked, the one that seems counterintuitive but is actually empirically valid. We keep hearing about people essentially making preparations for a war of aggression – incidentally, something defined as a "war crime" under the Nuremberg Principles – yet rarely are given a chance to reflect upon the more likely scenario that far more people are preparing for. Simply put, what are we going to do when peace finally breaks out? Here are some suggestions:

**Tear Down Those Walls:** From Moscow, Russia to Moscow, Idaho this is a world of walls and fences and security gates. It's time to take them all down, and to use the materials for building chicken coops, gardens, and puppet show theaters. No more militarized borders, "keep out" signs, or cloistered cul-de-sacs. The enclosure and subsequent privatization of common lands is one of the things that got us into this mess in the first place, and national divisions have ushered in an era of continual warfare – so instead we'll "imagine there's no countries," which really "isn't hard to do." Prisons become collective farms and Wall Street . . . well . . . no wall, only street.

**Living La Vida Local:** The scale of our lives has gotten far out of balance, with our nutriments and essentials coming from points far and wide. This is a highly vulnerable and inefficient system, and so it will be replaced by bioregional consumption initially spawned of necessity but later embraced because it works. Food no longer comes from the supermarket via agri-

business ventures in faraway places, but will be grown in every rural yard and on every urban rooftop. Our neighbors will be the people we trade with, share the work with, and break bread with. The geographical scope of our material lives will shrink to a sustainable size, but we will discover great abundance and camaraderie in the process. We will all become locavores and find ourselves loving every minute of it.

**From the Neoliberal to the Neolithic?** It's not only the geography of our lives that has become unmanageable, but the temporal flux we experience daily as well. Time will slow back down to meet the rhythms of the world around us. No more caffeinated multitasking and that pervasive sense of always falling a little further behind our manic schedules. We will find that our biological clocks are plenty accurate for the lives of leisure we'll be leading in the age of peace. Yes, leisure – we will work hard to survive but will share the burdens and blessings in the process, as Marshall Sahlins potently described in *The Original Affluent Society*. We can, must, and will get ourselves back the garden.

**Teach Your Children Well:** Education was never meant to be the stultifying, regimented, Prussian-inspired version we see today. All cultures transmit knowledge and inculcate their members with the values and ethics that inhere therein, but we've come to understand that *how* we teach people is equal to if not more important than *what* we teach them. No lesson of liberation or tool of conflict resolution was ever adequately delivered in a classroom where structured rows and high-stakes tests prevailed. Now, we will learn by doing, through storytelling, and in mutually-supportive and community-based ways. Children will never again be viewed as lesser, and adults will always be gaining an education. Decisions are made inter-generationally, and knowledge is the property of all.

**Free at Last!** And so, finally, Martin's dream is realized. Loosed from the shackles of consumerism, exploitation, indebtedness, immiseration, and coercion, people slowly begin to see themselves as fully-formed beings with keen instincts and capable hands. No prophet need be consulted for how we ought to live in the world, and no one will desire to sit in judgment over another. With newfound freedom also comes responsibility and, to paraphrase Mario Savio, we can be confident that people will be as diligent in exercising their freedom as they were in winning it. When it all comes down, and people feel as if there's nothing left to lose, then and there do we break free of that sense of being "everywhere in chains" as Rousseau once lamented.

Okay, before the "realists" pounce, let me thank you for indulging my momentary reverie. To me, realism has a funny way of becoming a self-fulfilling prophecy – to wit, more people get locked up despite (or because of) more laws and longer punishments. If we view people as inherently untrustworthy, then we are being untrusting and the hypothesis is proved. But the opposite can also be true, namely that embracing the best in each other and ourselves tends to cultivate even more of our innate capacity for good. We're fast approaching a fork in the long and winding road of human history, and I for one would rather cast my lot with Pollyanna than with paranoia. Indeed, let's really go for it full bore and adopt a true spirit of openness, localism, simplicity, education, and freedom – in short, peace – even before reality catches up with speculative fiction.

*IN THE NEWS:***SCIENTIFIC CONSULTATION RESTORED TO ESA**by **Dan Bacher**, *Bay Area Independent Media Center*, April 29, 2009

Under intense pressure from a broad coalition of environmental and fishing groups, the Obama administration has restored scientific consultations under the Endangered Species Act (ESA) to protect imperiled species and their habitats.

Secretary of Commerce Gary Locke and Secretary of the Interior Ken Salazar announced that the two departments are revoking an eleventh-hour Bush administration rule that undermined ESA protections.

Their decision requires federal agencies to once again consult with federal scientists at the U.S. Fish and Wildlife Service and the National Marine Fisheries Service of NOAA – the two agencies that administer the ESA – before taking any action that may affect threatened or endangered species, according to a joint statement from the two agencies.

"By rolling back this 11th hour regulation, we are ensuring that threatened and endangered species continue to receive the full protection of the law," Salazar said. "Because science must serve as the foundation for decisions we make, federal agencies proposing to take actions that might affect threatened and endangered species will once again have to consult with biologists at the two departments."

"For decades, the Endangered Species Act has protected threatened species and their habitats," stated Locke. "Our decision affirms the Administration's commitment to using sound science to promote conservation and protect the environment."

Environmental and fishing groups praised the ruling. Betsy Loyless, Audubon Senior Vice President for Advocacy and Policy, hailed Obama's restoration of required agency consultations as a win for "wildlife and future generations."

"The Obama administration has given a great gift to wildlife and to future generations," said Loyless. "Once again, our nation will follow the letter of the law and the advice of its own best experts before jeopardizing the future of threatened and endangered species. The president has capped his first hundred days with a serious step toward restoring our commitment to this nation's great natural heritage."

Trip Van Noppen, president of Earthjustice, said that the Obama administration's announcement "returns science to its rightful place as the bedrock of this nation's environmental laws."

"During the Bush administration, the American people witnessed a concerted effort by special interests to undermine protection for some of this nation's most venerable, and vulnerable, species," he explained. "The Bush proposal allowed agencies with no training in biology to make decisions that would have put entire species at risk of extinction."

"By reinstating the full effect of the Endangered Species Act, Americans will continue to enjoy bald eagles, grizzly bears, and manatees which were on the brink of extinction just years ago. Science needs to be our guide when it comes to protecting threatened and endangered plants and animals," Van Noppen concluded. Bill Jennings, executive director of the California Sportfishing Protection Alliance, said he was "delighted" about the restoration of scientific consultation under the ESA, but cautioned that whether the federal agencies will aggressively protect and restore endangered species remains yet to be seen.

"It's nice to see sanity return to Washington," said Jennings. "Now we hope that the administration will proceed to put some new teeth in the ESA in order to recover many of the fish and wildlife species that are hovering on the edge of extinction. We have yet to see the National Marine Fisheries Service or U.S. Fish and Wildlife Service step up to the plate to protect and restore our imperiled fisheries in California."

California's fisheries are in their greatest-ever crisis. Central Valley Chinook salmon, green sturgeon, delta smelt, longfin smelt and other species have declined to record low population levels, due to massive water exports out of the Sacramento-San Joaquin River Delta and declining water quality. Representatives of fishing and environmental groups believe that the state and federal governments must act immediately to restore these imperiled fish populations or they will be lost forever.

A Center for Biological Diversity spokesman, although glad that the consultation rule was restored, was dismayed that Salazar has not taken action to rescind a rule that sharply limits protections for the threatened polar bear.

"Secretary Salazar took an important step toward restoring needed protections for endangered species," said Noah Greenwald, biodiversity program director for the Center. "But he still needs to rescind the special rule for the polar bear, which amounts to a death sentence for the majestic bear because it exempts greenhouse gas emissions from regulation."

The Pacific Legal Foundation, a group that has launched many lawsuits against the ESA on behalf of property owners, said it had taken no position on whether the Bush-era rule regarding scientific consultation should have been rescinded or kept in place. However, Foundation Attorney Damien M. Schiff said that the concern over the rule "struck us as a tempest in a teapot."

"There was a lot of exaggeration of how the administration did away with scientific consultation under the Endangered Species Act," emphasized Schiff. "The Bush administration rule exempted from consultation only those actions that had little or no impact or had a beneficial impact upon threatened and endangered species. The federal regulations still required consultation with the agencies over any action that would adversely impact endangered species or their habitat."

President Obama in March directed the Secretaries to review the previous Administration's Section 7 regulation of the ESA – which governs interagency consultation – and Congress, in the 2009 Omnibus Appropriations Act, specifically authorized the Secretaries to revoke the regulation. Locke and Salazar said the two departments will conduct a joint review of the 1986 consultation regulations to determine if any improvements should be proposed.

The ESA was signed into law in 1973 to protect imperiled species from extinction, as well as conserve the ecosystems and habitats necessary for their survival. The timber industry, corporate agribusiness, oil and chemical companies and other members of the "wise use" movement have continually attacked the ESA for infringing upon property rights, while environmental and fishing advocates have argued that the landmark environmental law should be strengthened, not weakened, to save fish, wildlife and plant species from extinction.



## Notes on the Afghanistan War Today, by *Harry Targ*

In many ways, I feel now like I did in 1961 when I enthusiastically welcomed the transfer of political power in Washington from a staid, conservative, anti-communist, old (reflecting the arrogance of my youth), and anti-intellectually driven Eisenhower administration to a new Kennedy Administration.

Early on, the new President Kennedy sent his Vice-President to Vietnam to assess the low-grade war and the corrupt, dictatorial, minority Catholic regime in South Vietnam. Lyndon Johnson, and a bit later, retired General Maxwell Taylor, Secretaries of State and Defense and Rusk and McNamara, recommended escalated US troop commitments in South Vietnam to save a friendly regime that was totally a geographic and political creation of the United States. The enemy was identified as "communism." Even though South Vietnam existed only because of US money, advisors, and soldiers, when President Eisenhower left office there were just 1,000 US military troops there.

As the Vietnam War escalated in the 1960s and opposition grew, it became clear to all that policymakers, media pundits, and those of us who joined a national anti-war movement knew little about the history of Vietnam and its political/economic/cultural context. We did not know about the hundreds of years of struggle by the Vietnamese people to oust external oppressors from their land: Chinese, French, Japanese, and Americans. We surely did not know that President Diem, who led a regime which was imposed on the Buddhist South from 1954 to 1963, was a Catholic who sought to inflict his dictatorial will on a country of rural and communal people tied to the land of their ancestors. The world as it was presented to the American people about Vietnam, from Truman through Nixon, was not about the Vietnamese people but about the international struggle between "international communism" and the "free world."



Once again, we are experiencing a new President who is the polar opposite of his predecessor. Obama is intelligent, grounded in grassroots experiences of working people and people of color, intellectually shaped by his education and extraordinary talents, and committed to economic reconstruction in the face of the deepest crisis since the 1930s (although Kennedy did face a modest recession when he came in office).

And, unfortunately, within two months of entering office, President Obama told the American people of his plans to send, not only an additional 17,000 troops to up the 34,000 US troops already in Afghanistan, but also an additional 4,000 advisors. Some initial comparisons readily come to mind:

The Kennedy program of economic and military assistance to countries perceived as poor and politically unstable seemed at the time modest, selfless, and in the best interest of United States security. Most importantly, the Kennedy policy of globalizing what I later would regard as US imperialism was framed as far more modest and carefully conceived than the demonic "good guys-bad guys" vision of the world projected by the Eisenhower diplomatic team. Some naively superficial reactions to the Obama program for Afghanistan, and Pakistan, distinguish it from the dreaded Bush neo-conservatives who frankly advocated for US global domination.

As with collective ignorance of Vietnam in the 1960s, most Americans today have little or no sense of the history of Afghanistan. We need to know that virtually every world empire experienced defeat in efforts to conquer Afghanistan from Alexander the Great, to Genghis Khan, to the British who lost two wars in Afghanistan in the late nineteenth century, to the former Soviet Union. Afghanistan is known as "the graveyard of empires."

In addition, what is left out of most commentaries concerning the troubled experiences of the Afghan people in recent years is the story of United States covert operations in that country which began in the Carter Administration. While the United States did not unilaterally launch a guerrilla war against the pro-Soviet regime that came to power in Kabul in 1978, it surely fueled the mobilization of a variety of virulent, militant, fundamentalist armies to fight a civil war against the beleaguered regime. Among the recipients of US military largesse was Osama Bin Laden. Ironically, so-called "political Islam" became a tool of US empire in the 1980s in the Middle East, the Persian Gulf, and East Asia.

Americans need to know that with the defeat and collapse of the regime in Kabul in 1992, a struggle for power among the various disparate fundamentalist armies ensued, each driven by its own brand of corruption and ideology. Out of this ideology a youthful army of religious fundamentalists, the Taliban, mobilized to seize power and purge the country of moral corruption.

*(continued on next page)*



## Notes on the Afghanistan War Today, by *Harry Targ*

*(continued from previous page)*

The Taliban came from the largest ethnic group in the country, the Pashtun. They ruled Afghanistan with a brutal and iron fist from the mid-1990s until after the US military invasion in October, 2001. An internal war ensued from that point until today. Apparently the Taliban continue to have a significant base of support in the countryside particularly among the largest ethnic group in the population, the Pashtuns. This support is broad based in the southern regions of Afghanistan and across the border in Pakistan.

For Bush, the Taliban regime, with which the US had normal diplomatic relations, was hosting Al Qaeda, the terrorists, we were told were responsible for 9/11. The two, Al Qaeda and the Taliban were increasingly seen as the same. And with the initiation of war on Afghanistan in October, 2001, the global "war on terrorism" was launched. Ever since, the war on terrorism has been defined as a struggle against Al Qaeda, that shadowy organization with a presence in dozens of countries which is forever planning to initiate new acts of terrorism against the United States. Like "international communism" the consciousness of the American people has been shaped by this demonic force that we know very little about. We know even less about why it is planning criminal acts against US and other targets.

Most importantly, Americans are not told about the emergence of enormous opposition to US policy in countries from the Middle East to East Asia. We are not told about Muslim peoples who oppose violence and the use of terrorism as a tactic but abhor the pervasive presence of US military forces in their homelands. They are outraged that the United States stands in the way of achieving social and political justice for Palestinians in the Middle East. And, they demand the right to national sovereignty and the control of their own natural resources, particularly oil.

In other words, Americans in the main do not receive information to help understand why peoples around the world might sympathize with the politics of "the terrorists" even if they oppose their tactics. In comparison, in the 1960s, there was little discussion of the Vietnamese people's passion for national independence. So, in the end, the escalating war in Afghanistan is presented to the American people as a necessity borne of some ill-defined threat to national security and world stability.

Assuming that opposition to the United States exists and that for whatever reasons Afghanistan and neighboring Pakistan are now experiencing internal war, what kind of policies should the Obama administration adopt, as an alternative to the slow, steady, dangerous escalation of war on the peoples of Afghanistan and Pakistan?

First, the new administration should call for an international peace conference on the Middle East, the Persian

Gulf, and East Asia (or parallel meetings addressing each area with an overarching structure to shape a comprehensive peace plan). All parties to conflicts in these regions should be invited to attend, irrespective of their ideologies and official proclamations. The international peace conference should have as its agenda the achievement of political stability, violence reduction, and the expansion of economic and social justice. The initiation of the movement for this peace conference and its structure should be organized by the General Assembly of the United Nations. A premium should be placed on the comprehensiveness of participation.

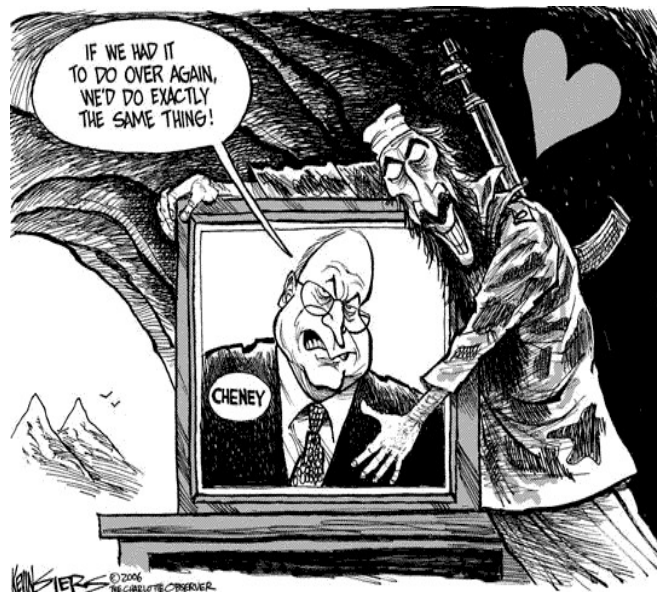
Second, the United States, NATO countries, and others involved in the conflict in Afghanistan today should create an economic development fund, to be administered by appropriate committees of the United Nations.

Third, the initiation of the peace conference and dialogue concerning economic development in the region should be met by a phased withdrawal of all US and other NATO military forces from Afghanistan.

And what about the terrorists? This proposal is based on the proposition that violence and hatred are borne in the soil of military domination and economic misery and as these twin plagues are eliminated terrorist threats will decline.

While this proposal may seem impractical, it is clear that a US program of increasing diplomatic initiatives and economic development projects while drawing down US militarism in the region constitutes the only path to avoid the quagmire that the Vietnam War became in the 1960s.

*Harry Targ teaches foreign policy at Purdue University. His blog is at: [www.heartlandradical.blogspot.com](http://www.heartlandradical.blogspot.com).*





## A Nonviolent Response to Dr. Targ, by *Stephanie Van Hook*

The idea of a Peace Conference is in the symbolic *ordre du jour* for preventative peaceful measures to ensure that "the Afghanistan problematic," as it appears, does not metamorphose into the quagmire as such was Vietnam. However, I hesitate to fully endorse the proposed logic as it appears: in order to end violence from terrorism, we should encourage NATO and the UN to administer social funds to alleviate poverty. By consequence, these funds ought to satiate the needs of countries plagued by economic misery and military domination to the extent that economic hardship and military domination are the ills in and of themselves, as well as parallel items. While the latter statement is perhaps plausible, and the logic is deceptively sound, we should be apt to admit that the evidence of such a parallel leaves much to be desired in terms of creating a robust peaceful solution that is durable as well as equitable to all parties involved, especially to the people of Afghanistan. Where is the heart of this solution? Where is the place for nonviolence? My concerns here stem not from my status as a citizen of the United States, nor as an advocate of the economic benefits of NATO countries, but simply as a human being and world citizen who desires to persevere in her being and who equally desires to preserve the being of our planet. My lifelong concern in this way will always be: how can we ensure a lasting peace where our past represents a need for a foundational, not just a superficial, change?

In part, we must examine those values so dear to us that we are willing, in the worst of circumstances, to fight and even die for them. As universals of human experience based upon history and experience of discomfort and conflict, these values are likely those of a higher social order, such as freedom, autonomy, independence, respect, and not surprisingly, "peace." Therefore, in the spirit of Brazilian educator and author, Paulo Freire, my judgment for those of us concerned at effectuating foundational change to address our relationship to Afghanistan is that we must engage in the task of conscientization. We must engage in discussion around the issues with the people of Afghanistan themselves and be prepared to see through a different lens of reality through their responses—one that attests to their experience and their solutions, not in so far as projecting our own notions of what their experience *must be like* but validating the experience from a perspective that we may not see or even feel on the surface.

For instance, when it is not un-thoughtfully suggested that a solution to conflict in a region lends itself *readily* to economic solutions, one still must be mindful of the reality of poverty. Anyone of us who has lived in and knows poverty can attest to the reality that money likely falls into the category of the problem, not the solution. This is what I mean: I am reminded of the poverty that I experienced as a Peace Corps Volunteer in Benin, West Africa. I am reminded of the family on the farms, in the cradles and crannies of the mountains that surrounded the village where I lived, who lived with the torn and worn clothes on their bodies, a pair of thin flip flops for working in a field, whose health was rapidly deteriorating, whose bodies were older than their ages. This family would offer me bowls of grain that they had cultivated as a desire to repay me for school supplies that I would bring their children. And, sitting around a calabash of water, we could discuss the reality of social funds distributed to their country in forms of foreign and government aid; namely, into the coffers of the NGO's and citizens who were not living at this level of poverty. Most importantly, money did not buy their friendship; this, they gave this freely, as would I, to someone who expressed concern to know how they live.

Secondly, I am reminded of the stories from my Algerian friends

about the Algerian culture surrounding French imperialism, which was, as I am told, well depicted in the excellent film, *The Battle of Algiers* (1966). When the French colonists were under pressure from the international community, they distributed bread and candy to the Algerian people in the "spirit of peacefulness," meaning, they wanted to look like the good guys by buying the people's trust, as if it could be that easy! I am reminded of the Algerians winning that struggle, even if it only took them around 131 years to get there. Unfortunately, they used violence as a means to freedom. However, as a dogmatic disciple of nonviolence, violence is what we must seek to avoid. In the words of the poet Rainer Marie Rilke his poem, *On the Melody of Things*, "we must forget the 'a lot,' and seek the important."

Therein, I fully agree with Dr. Targ, that such a Peace Conference should celebrate the removal of NATO and US forces from the Middle East and South Asia; but that is our only meaningful participation. This is what is *important*. We should instead go prepared to listen to other nations in their desire to enacting and creating solutions, and take their advice on what kinds of policies to adopt; as opposed to tactic laden pressure covered with the intention of "peace" i.e. we are willing to be peaceful if you would only do what we say. We must see the personal in the political. Indeed, this has been our own problem all along; we believe in peace, not in killing and murder. Yet, we do not avoid killing and murder in order to enact this core value! They see this in our culture in a way that we fail to see at so many places in negotiations. This hypocrisy needs to be addressed: this is what is important.

Further, we must simply be ready to humbly admit that we do not know a good solution to solve the problem before any meaningful discussion of this kind has taken place, until we have become reconciled with the people of Afghanistan. On one hand, this is due to what Dr. Targ points out: we lack the historical knowledge. On the other hand, I would also add that we lack the internal 'vecu' of the area. We may know and learn about political information, but we still know little about what warmth the people who live in Afghanistan and the region bestow upon those whom they love. With this in mind, we need the love and respect of the people of Afghanistan, *prima facie*. We must not be fooled into believing that there exist cultures who lack concern for self-perseverance, nor should we believe that there is a fundamental disjoint between our understanding of the well-being of life on the planet with theirs. Some may argue that this perseverance is why we are social creatures!

This solution may sound passive, or even naive, but it is a value that we have seen before: it is what we must refer to as *satyagraha*, firmness to truth. This is the Gandhian soul-force. It is neither passive nor is it weak. As scholars of Peace and Justice, we know this is true. Therefore, I propose instead: What if, as peace activists, we sought to teach and to continue to discuss Gandhian strategies of nonviolence, or ahimsa, and nonviolent resistance, or satyagraha, at this peace conference as an alternative to a temporary and superficial financial solution to our world's problems that we helped to create? This would mean that we as well ought to adopt these positions if we want to have integrity in such a noble task. Our logic must be simple: We need to continue to believe that we, too, can continue Gandhi's work. We must have faith and confidence that it is effective.

*Stephanie Van Hook is an M.A. candidate of conflict resolution at Portland State University.*

## \*\*\*NEW BOOK SPOTLIGHT\*\*\*

*Peace, Justice, and Security Studies: A Curriculum Guide*

Fully revised to reflect the realities of the post-September 11 world, *Peace, Justice, and Security Studies: A Curriculum Guide* provides a comprehensive review of the field of peace studies and access to seventy syllabuses in some thirteen subcategories.

Barbara Wien, Barry Gan, Robert Johansen, Patrick Coy, Joanna Swanger, George Lopez, and Stephen Zunes open the volume with essays that systematically cover the state of the discipline today, surveying current intellectual and pedagogical themes. These are followed by seventy classroom-tested syllabuses organized by topics and including course descriptions, schedules, bibliographies, and notes on successful teaching practices. In keeping with the multifaceted nature of the subject, multiple perspectives, among them political science, philosophy, religious studies, sociology, and anthropology, are fully represented in this indispensable resource.

Barbara Wien notes that peace studies today “offers a better and more balanced blend of strategic issues, normative considerations, and policy alternatives. There is greater sophistication among the faculty in using data and arguments that were formerly the sole preserve of Pentagon officials and strategic experts. I see a critical mass of professors and graduates who recognize and can effectively counter the conventional wisdom and arguments of the foreign policy elites in any debate” (5-6). However, she also identifies challenges for peace studies, including lack of attention to modern warfare, gender, race, class, and the primacy of human security over national security. Literature in these areas is “weak at best.”

A gap of fifteen years separates the sixth and seventh editions of this curriculum guide. The last one was published in 1994 at the end of the Cold War and focused heavily on disarmament and the break up of the former Soviet Union. The events of September 11, 2001, happened in the meantime, raising a different set of questions for peace researchers today having to do with responses to terrorism and the role of non-state actors in world conflict, among others.

Increasingly since 2001, responses to these questions have been coming from many corners. All disciplines in the academy have a stake in human security and many have joined the discussion, much to the gain of peace studies. Economics, education, anthropology, religion, gender studies, ethnic studies, and environmental studies are just a few of the disciplines that are contributing research to the field of peace, justice, and security studies. Course plans from these fields are included in the curriculum guide.

Considerable space in the curriculum guide is devoted to conflict studies—both to theory and application. Patrick Coy of Kent State University writes in his essay that “Scholars and students of peace and conflict studies recognize that to create the conditions for sustainable peace, conflict must be seen as a potentially positive mechanism for social and political change.” A set of course plans are provided to study conflict resolution and conflict transformation theory. Another set of plans offers skill training in the art of conflict resolution.

Collections like these have their limitations. Parts are not treated equally. Some important elements are missing or are scattered over numerous courses. The editors would have rel-

ished greater ethnic and international representation among writers. Many women offered course plans, but very few writers contributed syllabuses on gender perspectives in peace studies. A publication like this one can't foresee the next international crisis, anticipate the next great book or film, and can't help but focus on some issues that will pass away before long. Despite the inevitable shortcomings, this is a rich resource. The bibliographies in the courses and the teaching suggestions are invaluable by themselves.

*Pacific Research* calls it “Packed with information for establishing an impressive range of courses.” And *Peace & Change* says the book “Provides unsurpassed resources for teachers.... Anyone planning a new course or reviving an old one would be wise to start here.... Regardless of the approach one chooses in teaching peace studies, the syllabi provide starting points for virtually any topic a student may want to research. I imagine my copy getting worn, stained, and dog-eared in fairly short order and remaining in active use long after.”

**Timothy A. McElwee** is a former Plowshares Associate Professor of Peace Studies and director of the Peace Studies Institute at Manchester College. **B. Welling Hall** is professor of politics and international studies and Plowshares Professor of Peace Studies at Earlham College. **Joseph Liechty** is associate professor of peace, justice, and conflict studies at Goshen College. **Julie Garber** is editor of Plowshares Publications for Earlham, Goshen, and Manchester Colleges.

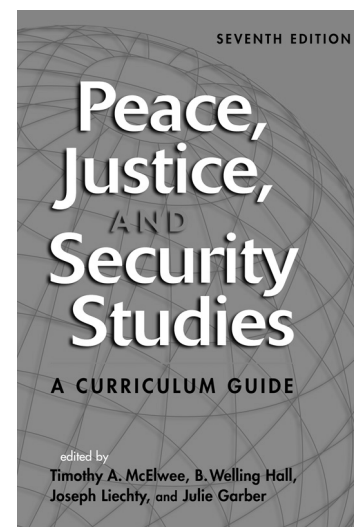
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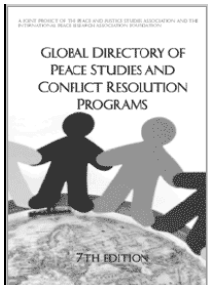
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## ***STUDENT SPOTLIGHT : HUMANS, CONFLICT, AND ECOLOGY***

*Breaking the cycle of war through environmentalism...*

By Anna Meilman

When I lived in New Orleans, an activist group called an emergency meeting to discuss an incident and sought childcare for its duration. I volunteered to watch two young boys and in the course of the evening, learned something valuable. Besides the fact that I'm not very good at being an authority figure, I gained insight into forces of domination and power that run our culture and world. After we had gone through the art supplies and run around in the backyard for a while, the fighting came. I can't recall whether the first wallop was intentional or accidental, but it didn't matter to them. Even as I tried to separate the brothers, they continued to sneak over to the other and retaliate. "He hit me first," said one. "Well, he hit me harder," replied the other. No matter how many punches each threw, there was always the need seek revenge for the most recent strike. I looked at the two of them glowering at each other from chairs across the kitchen and wondered how to impart an understanding that calling the whole thing off would make the night so much more pleasant.

This echoes an article that appeared in the *New York Times* in 2006. Daniel Gilbert, in his editorial, explains:

In virtually every human society, "He hit me first" provides an acceptable rationale for doing that which is otherwise forbidden. Both civil and religious law provide long lists of behaviors that are illegal or immoral — unless they are responses in kind, in which case they are perfectly fine. After all, it is wrong to punch anyone except a puncher, and our language even has special words — like "retaliation" and "retribution" and "revenge" — whose common prefix is meant to remind us that a punch thrown second is legally and morally different than a punch thrown first.

Two young brothers and Daniel Gilbert together allude to three prevalent themes in warfare and the dominant global mentality. First, war is dependant on a division between self and other, a veiling of interconnections. The world is split into wrong and right, good and evil. Second, conflict becomes a feedback loop in which there is a constant need to continue asserting oneself on top. Third, morals that people normally hold dear fall to the wayside in this dominator mentality. These morals include fair behavior toward other people as well as consideration of the environment. In fact, individual ecosystems and planetary health are intricately woven into the ways that humans interact with one another, and this is especially obvious when examining systems of dominance and war.

The good and evil mindset has proven to be incredibly insidious, dividing not only groups of people from each other but also partitioning humans from ecosystems, masculine from feminine, and the emotional and spiritual from the rational and logical. This Cartesian dualistic way of thinking has oppressed women and people of color around the world, denying them a voice in constructing their own lives and communities. In the same way, it leads us to believe that people are separate from "nature," somehow outside of its realm. Such black and white divisions enforce a hierarchy of categories in which the opposite becomes a threat and needs to be conquered. This is the exact opposite of ecology, which emphasizes the interconnectedness of all things.

Looking at the first part of the Bible, Genesis, as a metaphor for

the relationship of humans to the earth, some insight into current warfare appears. The Garden of Eden can be seen as the hunter-gatherer lifestyle, when food and livelihood was readily available. God told Adam and Eve not to eat the fruit of the tree of knowledge of good and evil, warning that "if you eat this fruit, you will surely die." The story goes that because they ate the fruit, humans now think that they can judge what is good and what is evil. Fast-forwarding to the U.S.'s ongoing conflict in the Middle East, the rhetoric that we hear in this country calls the enemies "evildoers." One does not have to look far to discover that in the eyes of these "enemies," the United States is actually viewed as the terrorists and perpetrators of evil. We think that they are wrong so we kill them. They think that we are wrong so they kill us. When each person or group believes in their own power to judge good and evil, we all end up dead, manifesting the words of Genesis. Actions of warfare by the U.S. against Iraq and Afghanistan actually instigate more hatred and more need to strike back.

This leads into the second point, that conflict is a feedback loop. Because war strategy leans toward considering the short term over the long term and compartmentalization over interconnect-edness, it often overlooks or chooses not to see what long-term consequences could result. Often this means that it breeds more resentment that will instigate future conflicts, but in many circumstances resources are also implicated. Using the example of Iraq again, the U.S. is massively dependent on Middle Eastern oil. A principal reason for the war is to secure access and availability of oil to the United States. However, through the course of this war (and even including the first Gulf War) so much oil was consumed for flying waves of soldiers to the region and then operating vehicles in the air and on the ground. Conflict was waged to compete for scarce oil, but this conflict actually squandered a great deal of oil in the process. This includes the oil used by troops as well as supplies destroyed during attacks, both intentionally and accidentally. The outcome is that now there is even less of the resource, and as it grows more scarce there will be another round of violence waged for its control, and then likely another after that. Similarly, war fought over land often destroys the very land that is fought for, evident in Israel's attacks on Palestine.

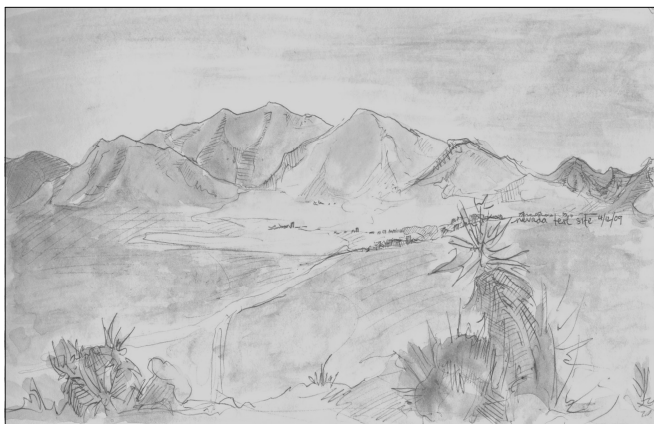
The feedback loop also applies outside of direct conflict, within a larger context of Cartesian dualisms and the dominator mentality that are inherent in imperialism and industrialization. The historical period of direct imperialism has passed, but it continues in subtler and craftier ways. "Less developed" nation-states around the globe are manipulated by the "first world" through promises of aid, and communities are displaced to make way for large development projects such as urbanization or dams, supposedly for the public good. People who are displaced are most often those who had been living closely with their environment, who had developed an understanding of how to work with the land in order to get what they need sustainably. When people move, they feel uprooted, cut off from their resources, and subsequently must pay for things like food, water, and housing, which may have been readily available before. Such destruction of resource rights and the means of production undermines cultural identity and cultivates a dependency on commodities that come from elsewhere. This creates a feedback loop in which more and more people are displaced and the use of land be-

comes less and less sustainable. Displacing people is an act of violence.

The final point that I will address involves morality in warfare. Morals have been kept separate from conflict, defended through the argument that the ends justify the means, that sacrifice is necessary to protect the country. In fact, war is not framed through morals at all. It is not immoral, the opposite of morals, but amoral, the absence of morals. War is reframed instead through discussions of strategy. In every war, civilians as well as the environment are at least "collateral damage," secondary or unintended victims. The environment is, in fact, one of the largest hidden costs of war. It remains hidden, or many are unable to see it, because the dominator mentality places people outside and above nature. Dioxin is referred to as "the most potent anti-life chemical ever concocted" and it was used by the U.S. in Vietnam to clear the jungle for visibility. Obviously, it did not leave when the troops did. Ecosystems there are still struggling. Often environmental protection laws and human rights are suspended during warfare so that the military can work unhampered. It is true that to people in trauma the environment is not always an immediate concern, but it is unfair for those in positions of leadership and privilege to undermine ecosystems when they have power over preparations, decision-making, and solutions. Those in the midst of suffering may have more hardships to deal with later if their food and water supplies are destroyed.

Within the last century, war has been waged on regional and technological scales larger than ever before. It is apparent now that the effects of war do not end when the war is declared over. Chemicals leave scars that do not allow ecosystems to heal themselves, and buried land mines can explode years later, killing civilians that had nothing to do with the fighting. These people as well as the environment are not considered casualties of conflict in the way that war is currently viewed. The cycle is increasingly hard to break. Scientific continuity tells us that we should solve problems in the same terms in which they are presented; a strike from the enemy calls for an equal or larger blow in retaliation. However, breaking this cycle calls for input from outside the realm of dualism and violence. Western models elevate notions of civilization, industrial progress, masculinity and strength, and rationality. This spiral has led us to a point where it seems as though the only possible way out is to look to what has been devalued and understated. It requires emphasizing a more feminine model of cooperation and partnership, looking to ecology for an understanding of interconnections and healing, and maintaining a sort of faith that rationality and logic don't believe in, including perhaps supplementing or even replacing resentment with forgiveness.

*Anna Meilman is a junior at Prescott College.*



### CURRICULAR INNOVATIONS: *Self and Society*

The idea of a World Alliance of Colleges and Universities to Advance a Culture of Peace in Higher Education may seem difficult to contemplate but this is exactly what we propose. We believe that this is not only possible but necessary if this planet is ever going to survive. We also believe that without an ideal there will never be an approximation of it and that the pursuit of such an alliance will require the creation of a critical mass at colleges and universities all over the world. We don't know of any other institution that has the capacity and vision to save the world than that of higher learning. More colleges and universities have peace studies programs than ever before and communication among these institutions is vital to progress in peace and social justice. Moreover, every liberal arts institution also has a general education program that reaches large numbers of students from all disciplines. We are convinced that if more could be done to infuse peace and justice issues into general education programs, it would have a significant effect on the advancement of a culture of peace.

At Plymouth State University a new general education program was developed and faculty were asked to prepare new courses to reflect areas to which students should be exposed. This program "provides opportunities for students to cultivate the mind in ways that will lead them to full awareness as adults, and to lives in which occupational achievement is balanced by social responsibility, cultural experience and personal happiness." One component of this program is called "Directions," represented by four areas: Creative Thought, Past and Present, Scientific Inquiry, and Self and Society.

We developed a course called "Building a Civil Society" within the Self and Society component, which focuses on the role of the individual in creating a civil society leading toward the advancement of peace, human rights, and democracy. A main premise of the course is that the individual and society have a reciprocal influence: society nurtures and shapes the individuals who comprise it, but individuals also have the power to change society in significant ways. The dynamic of social change from the point of view of both the society and the individual is explored, and ways are suggested for individuals to contribute to this social dynamic. Special topics include non-violent societal transformation, institutional barriers to growth and change, and revolutionary techniques for the resolution of conflict. The course also has a human rights and an advocacy component based on the assumptions that a civil society cannot be built without human rights, and that students need to feel involved in the actual activity of building that society. The course aims to provide students with an understanding of some of the main obstacles to a civil society in the 21st century, an awareness of some of the great examples of civil struggles that have created social change and advanced the quest for a civil society, an appreciation for the role of the individual in effecting social change, and inspiration and ideas for self-involvement in the ongoing quest for a better world.

At the end of the course students are required to perform some action of their choice that would contribute to a civil society. These include writing an advocacy letter to a member of Congress, newspaper, or magazine; participating in a nonviolent march or vigil; joining an advocacy group; or participating in an on-campus community service activity. We believe that the proliferation of such courses within the general education program have a cumulative effect that can move the world closer to becoming a kinder and gentler habitat for living beings. When colleges and universities collaborate with one another in this pursuit, we believe that this outcome stands a real chance of success.

Ray Perkins, Professor of Philosophy

Leo R. Sandy, Professor of Counselor Education and School Psychology

*Plymouth State University*



# “FOOD FOR THOUGHT”

## Sustainability, Peacemaking, and Social Justice

By Tina Evans



I work on peace and justice issues from a holistic perspective within a sustainability context – and sustainability is a huge context. It includes effectively addressing environmental problems as well as social justice issues. The basic idea is that what we do to the earth and each other, we ultimately do to ourselves. Acts of individual and collective violence perpetrated on other people, other creatures and ecological systems ultimately harm, not only the direct victims of such violence, but also the perpetrator, the wider society and the ecosystems upon which all life depends.

The current environmental and social crises we face globally are like different branches of the same tree growing from roots of domination and exploitation in the overlapping social and environmental spheres. If we're going to have a peaceful and sustainable world, we can't continue to make slaves of people or environment. In order to begin to create alternatives to the exploitive and corrupt systems of global capitalist political economy, and in order to begin to address the pressing issues of global peak oil production and climate change, we need to begin to recreate community relationships and community resilience in many parts of the world.



Globalization has done a thorough job of breaking down community and both creating and enforcing dependence on the destructive global industrial paradigm. We need people to realize that they need each other and they need to

work together to build local community resilience in the basics of life in order to weather the coming storms as the global capi-

talist system, based on infinite growth, confronts natural limits and begins a painful period of contraction.

In order to address these issues at Fort Lewis College and in my community of Durango, Colorado, I founded the Food for Thought program. Food for Thought is an education and community action project that assists the students and faculty of Fort Lewis College and the residents of the Durango/La Plata County region in meeting the serious challenges of climate change and global peak oil production through creating a stronger and more sustainable local economy, with particular focus on building sustainable local food systems. So far, students and faculty involved in Food for Thought have planted a 100+ fruit tree orchard on campus as well as 250+ fruit producing trees and shrubs at La Boca Center for Sustainability and Oakhaven Permaculture Center near Durango.

Students undertake this work as members of classes such as The End of Oil, Social Change, Culture and Place and Environment and Place, so they have a chance to study the many reasons how and why local food production is important to peace, justice and sustainability. Currently, my students in Planet Earth: An Integrated Learning Program, a freshman level cluster of courses centered around the theme of sustainability, are also working on a large scale fruit gleaning project that will contribute to the Homegrown Harvest Festival in Durango. Local, unused fruit will be harvested and given away free to the community at the festival in an effort to deter human/bear interactions and to highlight the availability and the value of local food. This festival is sponsored in part by the City of Durango, La Plata County, local businesses and the College.

This event also represents an effort to build community relationships around local food, and this first festival is intended to spawn an annual event. Food for Thought represents work to build big picture understanding of the sources of the current global crises in a way that serves to motivate creative and concrete local action that can have a real and positive impact in creating a more just and sustainable world.

*Tina Evans is Associate Professor of General Studies and Chair of Environmental Studies at Fort Lewis College.*

### Central Asia: Nuclear Weapon Free Zone

At a time of potentially dangerous nuclear weapons proliferation, good news comes out of Central Asia. The Central Asian Nuclear-Weapon-Free-Zone (CANWFZ) Treaty formally entered into force on March 21, 2009 after being ratified by all five Central Asian States: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan. CANWFZ joins three other NWFZs that include Latin America and the Caribbean, the South Pacific, and Southeast Asia. An African NWFZ treaty also exists with 24 ratifying states, but 28 are needed for it to enter into force.

A NWFZ is a populated region whose member states have formally agreed by a multilateral treaty to prohibit the acquisition, stockpiling, deployment, and testing

of nuclear weapons within their territories, airspace, and waters. States within NWFZs agree to use nuclear energy only for peaceful purposes under the supervision of the UN's International Atomic Energy Agency (IAEA) and agencies established by their own NWFZ treaty. In addition, all NWFZ treaties are of indefinite duration and are not open to ratification with reservations. The objectives and purposes of NWFZs are to enhance the security of member states within the zone both from the nuclear weapon states (NWS) and each other, to strengthen the international nuclear nonproliferation regime, and to contribute to the total elimination of nuclear weapons. State parties to NWFZ treaties are eligible to receive legally binding security assur-

ances from the five NWS that have ratified the Nuclear Non-Proliferation Treaty: China, France, the UK, Russia, and the US.

The CANWFZ is especially important because it covers a region that previously housed Soviet nuclear weapons and is currently surrounded by nuclear powers. It is also the first NWFZ located entirely in the northern hemisphere. A provision in the treaty addresses concerns for environmental damage caused by the production and testing of Soviet nuclear weapons in the zone over the previous years.

*For a more detailed article on NWFZs, see Paul J. Magnarella, "Attempts to reduce and eliminate nuclear weapons through the nuclear non-proliferation treaty and the creation of nuclear weapon-free zones," in Peace and Change. 33:4 (2008).*



## Member Commentary.. “Do the Right Thing” by Kerry Bassett

Where do we begin as everyday people living in extraordinary times? For those of us who found hope and solace in the election of President Obama and a Democratic Senate majority, we are suddenly standing on our own, recalling history and Martin Luther King Jr. Yes, we were naïve to think that change would come easily, if at all -- though I prefer to call us idealistic, optimistic and hopeful.

Some of us have been out in the streets for eight years now, some of us much longer than that. I, for one, cannot remember a time in my life when there was not the need to protest and to protect the values of peace and freedom, racial equality, human rights and dignity, let alone justice.

I thought we might get a brief reprieve. No such luck.

Look up! The sky is falling. The economy is falling. The environment is falling. Healthcare has barely anyplace left to fall. Basic values of trust, truth and honesty have fallen. The flag flies high but what does it represent today? For me it represents a memory of what I expect from my country.

It is time to let the old fall and rebuild anew. It is time to let the banks crumble, fraudulent corporations collapse, and criminal leaders leave their pensions behind and be cast out of the “system” that protected and paid them well, to bring us to our knees.

It is time for church and state to separate once and for all. If you pay charitable dollars to sell your religious-political wares, it is time to surrender your tax deductions. If you believe your personal values are more important than the freedom of other individuals, fine, but that does not give you the power or the freedom to cast limits on others’ choices. This is, after all, still America.

It is time for Monsanto to get out of the food business, for cloned beasts to go back into the lab and out of the food chain, for farmland to be restored to the family farmer who gives a damn about the quality of products raised and distributed. It is time for packing plants, whether they pack beef, chicken, nuts or spinach, to be shut down until they are cleaned up. It is time for industrial pollutants to be stopped in their tracks before one more child or adult gets MS or autism or Alzheimer’s or Parkinson’s or any of the other pollution-suspect diseases that are weakening human life.

It is time for us to stop the chase for cures and find the sources of human misery, while demanding the resources to find affordable treatments.

Caesar Chavez led us to boycott grapes to bring safety to the fields. Now it is time for us to boycott every industry that is killing slowly and not so slowly – be it banks, markets, corporations. It is simply time to stop trying to outrun suffering and embrace it. It is time to go without now, so that we might have something of value to go to in the future. It is time to take our thumbs out of the dike and let the greedy drown in their own contempt.

We cannot negotiate the outcome. It is what it will be if we idly stand by and wait for whatever crumbs might trickle down to us. We cannot save ourselves from terrorism while we are the terrorists. We cannot raise Afghanistan to a place of peace and freedom, when our very presence encourages rape, murder, and revenge against their most vulnerable populations in retaliation for our self-righteousness and military presence. How can we fight for human rights when we are disregarding them?

We cannot provide Israel with arms when they not only threaten but also act upon their threat to destroy that which they do not agree with – including now, the threat of a preemptive strike on Iran.

We have been destroying the infrastructures that have survived thousands of years because we have allowed arrogant and stupid leaders to put their own interests above ours.

It is time for us to take to the streets bearing only our hearts and our will to overcome those that have for years warped every industry into some kind of tyrannical empire of self-destruction.

It is time to say no more and put our bodies where our mouths have been, in the open, refusing to watch the media that deceives us, to buy the products that are killing us. It is time to support the small local businesses that will be our heart and soul if we are to survive this economy. It time for poor kids to stop enlisting in the military and for those who have enlisted to stop fighting, to sit down, to face the consequences of doing the right thing.

It is time for us to have the conversations about what WE can do and must not do, to tell our leaders that they long ago stopped supporting us and we no longer support them.

It is simply time to find the personal courage to begin doing the right thing.

*Kerry Bassett is a graduate student in Conflict Resolution at Portland State University. She has been a victim advocate and peace worker for more than 30 years. Contact her at [kjb@pdx.edu](mailto:kjb@pdx.edu).*





## Reviews

**Terrence J. Rynne. *Gandhi and Jesus: The Saving Power of Nonviolence.* Orbis Books, 2008, 228 pp.**

Terry Rynne's newly released work, *Gandhi & Jesus: The Saving Power of Nonviolence* (ISBN: 978-1-57-75-766-2) is an invaluable resource for those working the field of peace and justice, for scholars and thinkers in various other fields and, generally, for anyone who wishes to give serious thought to what the world's religious traditions, properly interpreted, can contribute to the resolution of the current complex of political, social, and economic problems that the world faces.

In this relatively brief volume, Rynne undertakes the task of first outlining the course of Gandhi's intellectual and political development, including his early encounter with the Christian *Sermon on the Mount* and the notion of the Kingdom of Heaven. He also discusses Gandhi's transformation of some of the essential concepts of Hindu theology, for example that of non-attachment at the core of the teaching of the *Bhagavad-Gita*, the notions of *moksha* (unity with Spirit), *ahimsa* (non-violence or non-harm), and that of *satyagraha* ('truth force'), coined by Gandhi himself to encapsulate the central moral insight underlying the practice of nonviolence. Motivated more by the will to act in the world than by the need to steep himself in contemplation, Gandhi breathed new life into these ancient Hindu notions and was then able to bring them to bear in his political work - i.e., his 'experiments in truth.' As Rynne's in-depth discussion of this indicates, Gandhi had a powerful set of theoretical tools at his disposal for correcting many of the problems faced by India in his time, among them the peaceable removal of the British: "Gandhi saw in *satyagraha* an alternative to war that would not continue or escalate the cycle of hate and retribution but would instead quench it" (p. 80).

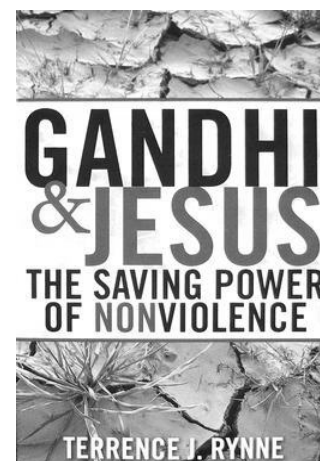
Had he limited himself to this task alone, his work would have been highly valuable, but Rynne goes further in a sort of tour-de-force discussion of contemporary Christian theologians to outline the work of four individuals who have fully embraced non-violence in the spirit of *satyagraha*: C.F. Andrews, a colleague of Gandhi's whose interpretation of the *Sermon on the Mount* powerfully affirms the unconditional nature of Christ's call to non-violent living; John Howard Yoder, Mennonite theologian and peacemaker who experienced first-hand the sufferings of refugees and masses of displaced people in post-WWII Europe and whose bold counter to the tacit nationalism underlying the Niebuhr reading of the New Testament (a critique which was also grounded in Gandhian principles) heightened public awareness of the case

for non-violence; Bernard Haering, the Redemptorist priest and leading Catholic moral theologian of the twentieth-century who also experienced first-hand the carnage and human degradation that war brings; and lastly Walter Wink, whose reading of the New Testament and critique of contemporary Christian theology centered on the confrontation with domination and violence (on 'naming,' 'unmasking' and 'engaging' the 'powers' that define the political and social landscape of our time). Wink also drew from the deep wellspring of Gandhian principle ("Gandhi helped Wink understand that non-violence is the opposite of passivity in the face of evil and that it takes more courage to be non-violent than it takes to be violent," p. 131). Through his work, Haering came to the unique and perhaps critically important insight that humanity seems to have arrived at an ultimate "crossroads as concerns the final and irrevocable rejection of violence" (p. 118) and he then labored throughout his life for the realization of this ideal, as Rynne quotes on page 118: "My intensive concern with the nonviolence of Gandhi ... leads me to the conclusion that at this point we are in need of *satyagraha*, the powerful and liberating truth expressed with love. From long service as a medic, I know that one must open wounds before healing can begin."

Rynne takes the work of these theologians to provide important direction in the working out of an alternative interpretation of the New Testament. Speaking finally in his own voice, he goes on to probe the notion of Christian salvation within the framework of a set of four questions: "What are we saved from? How are we saved? What does it mean that Jesus Christ has saved the world through the cross? And, for what are we saved?" (p. 133). He then critically examines four soteriologies, among them that of Anselm of Canterbury, which he takes to be less than appropriate to our time because it rests on the claim that salvation comes to the world from on high, as opposed to being worked out within the context of human society. Rynne concludes by proposing a unique and compelling interpretation of the notion of Christian salvation (Ch. 5) in light of Gandhian *satyagraha*, all the more so because it seeks to place the burden of responsibility for historical developments squarely on us as human beings and to resoundingly affirm the unconditional nature of Christ's call to non-violence: we can be saved, at least in part, insofar as we give priority to 'praxis' - properly understood, the praxis of non-violent living. For Rynne, "God reveals God's self in the truth of human action," a claim that does not "decentralize the place of encounter with God" but only places emphasis on critical examination of our own contribution to the realization of the promise of the New Testament.

The final pages of Rynne's work are particularly moving - and timely - as is his conclusion: "*Satyagraha* commits us to that struggle (i.e. in keeping with the soteriological model of *Christus Victor* -- Christ the sojourner -- as opposed to that of *Christus Victor*). Jesus' non-violence shows us the way. The Way of the cross is the way for us who are wayfarers in history to follow. The struggle can be carried out and accomplished, however, only in community, through the loving inspiration of others who are learning the ways of non-violence and unlearning the ways of domination...." (p. 184). Such words can only come from an individual who has sought long and hard - and unflinchingly - to know something of truth.

— Deborah S. Nash



Terrence Rynne provides an extraordinarily sophisticated account of Gandhi's teaching, and he does so in a way that defeats easy criticism of Gandhi's continuing relevance. Rynne quite masterfully draws on the work C. F. Andrews, John Howard Yoder, Bernard Haring, and Walter Wink to show how Christians must have a stake in Gandhi. If that were not enough, he then helps us see how this Christian narrating of Gandhi can help us recover accounts of salvation that avoid some of the worst caricatures associated with satisfaction theories. I highly recommend this book!

-- Stanley Hauerwas

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

### Sage advice: "Quotation, Quotation, Quotation!"

At first glance, the focus of this issue's column, quotations, may seem a bit off topic. What does it have to do with peace and justice studies? However, once I share a recent experience with an elusive quote you will probably see the rationale for it.

Last fall, I received a request to confirm a quote attributed to Gandhi. After much digging through print and available electronic resources here at Notre Dame with the help of several of our reference librarians, I threw myself on the mercy of my colleagues on the PJSa list, i.e. YOU! Several list members offered helpful suggestions culminating with an offer to pose my question to the son of Gandhi's official biographer.

From this experience I derived two truths, 1) our list members are most kind and resourceful and 2) if you're going to quote someone and would like people to cite you, for goodness' sake verify your quotation before putting it into that speech, article, or book. Otherwise, you or your dear readers may be in for a world of hurt!

Of course, if all you want are a few good lines to spice things up or to make your point better than you can make it yourself, any one of dozens of quote books will do. Most of them usually supply only the name of the author or, if they are really generous, the title or year - rarely both. If you must go there, here are two of my favorite undocumented collections.

*Peter's Quotations: Ideas for Our Time* by J. Laurence Peter (NY: Bantam Books, 1979) contains an extensive selection of witty, pithy quotations relevant to peace and justice people. For example, most general collections will have three or four Gandhi selections. This one has twelve. It is arranged alphabetically by topic with an author index. Only authors' names are provided; no other sources are given.

*Seeds of Peace: A Catalogue of Quotations* by Jeanne Larson and Madge Micheels-Cyrus (Philadelphia, PA: New Society Publishers, 1986) is the only recent collection of peace related quotations that I've been able to locate. Gandhi is quoted one or more times on twenty-three pages. The arrangement is in five parts (Waging War, The Lighter Side, Patriotism, Bumperstickers, and Waging Peace) and then by topic with an author index. Again, only the authors' names are provided consistently. Our own Tom Hastings appears several times.

A few titles go much further than these undocumented collections and actually indicate not only the "who" and the "when" or "where" but a complete citation. Here are nine compilations that, at a minimum, cite author, place and date of publication. Unless otherwise noted they purport to cover all times and countries. By all means, don't skip the entry at the end of this list for *Respectfully Quoted*. I've left the best till last.

*The Home Book of Quotations*, 10th ed., edited by Burton Stevenson (NY: Dodd, Mead & Co., 1967) is a classic. It's weak on contemporary sources but great for the sayings of dead white men. It's arranged alphabetically by topic with author and extensive keyword indexes.

*Familiar Quotations: a Collection of Passages, Phrases, and Proverbs Traced to Their Sources in Ancient and Modern Literature*, 16th ed. rev. & enlarged, by John Bartlett with Justin Kaplan as general editor (Boston: Little, Brown & Co., 1992) is another classic. Unlike Stevenson's work, this one has been more thor-

oughly updated from modern as well as historical sources. Entries are arranged chronologically by author with keyword and author indexes.

*Chambers Dictionary of Quotations*, edited by Una McGovern (Edinburgh: Chambers, 2005) has more of a British or European flavor. It's arranged alphabetically by author with extensive keyword index. Original sources and translators are included as appropriate.

*Oxford Dictionary of Quotations*, 6th ed., edited by Elizabeth Knowles (NY: Oxford U. Press, 2004) is another standard collection. Entries are arranged alphabetically by author with a keyword index. There are twenty-two special topics such as Last Word, Mottos, and Toasts interspersed throughout. Citations include author, title, date, volume and chapter for books and, for articles, periodical title, article title, and date.

*Oxford Dictionary of Modern Quotations* edited by Tony Augarde, ed. (NY: Oxford U. Press, 1991) is similar to other Oxford dictionaries. Entries are arranged alphabetically by author with a keyword index. Citations include author, title, date, volume and chapter for books and, for articles, periodical title, article title, and date. In this case modern means anyone who lived and wrote in the twentieth century.

*New Penguin Dictionary of Modern Quotations* edited by Robert Andrews (London: Penguin Books, 2001) contains phrases coined after 1914. Entries are arranged alphabetically by author with topical and keyword indexes. It includes the occasion, place, date and place of publication. Citations often include the historical context and publishing history.

*Famous Lines: a Columbia Dictionary of Familiar Quotations* by Robert Andrews (NY: Columbia University Press, 1997) is arranged alphabetically by topic with author and keyword index. It offers complete citations, including page references along with a brief description of the context.

*Cassell Companion to Quotations* edited by Nigel Rees (London: Cassell, 1997) is arranged alphabetically by author with a keyword index. Complete citations, including page are provided along with a description of the context.

*Respectfully Quoted, a Dictionary of Quotations from the Library of Congress* edited by Suzy Platt of the Congressional Research Service (Washington, DC: Congressional Quarterly, 1992) is my favorite source for quotes. The Congressional Research Service is noted for the thoroughness of its work. If you are skeptical as to whether government work can be good work, look no farther. Entries are arranged alphabetically by topic with author and keyword/subject indexes. Citations are complete (often with edition and page numbers) and include historical context and publishing history. Citations for speeches include their occasion, place and date plus date of subsequent publication. It's not perfect but it comes pretty close.

If you know of a particularly helpful compilation of quotations relevant to peace, justice and conflict studies or advocacy, please send them to me and we'll include them in a future edition of "Archer's Arrow."

J. Douglas Archer  
Reference and Peace Studies Librarian  
University of Notre Dame  
archer.1@nd.edu



## PJSA Job Board

### **MULTIPLE OPENINGS: PEACE STUDIES**

**Institution:** Ohio State University

**Position Description:** The Mershon Center for International Security Studies is seeking applicants for one of several possible positions open in the area of peace studies: Endowed Chair in Peace Studies; Visiting Instructors in Peace and Conflict Resolution; Visiting Scholar in Peace Studies. For more information, please see the center's web site at <http://mershoncenter.osu.edu>.

**Application Deadline:** Open until filled.

**Application Materials:** Submit letter of interest, curriculum vitae, and names of three references to: Peace Studies Search, Mershon Center for International Security Studies 1501 Neil Ave. Columbus, OH 43201-2602 - Attn: Melanie Mann

### **PROGRAM OFFICER: CONFLICT MGMT.**

**Institution:** Mercy Corps

**Position Description:** Mercy Corps works in countries in transition, where communities are recovering from disaster, conflict, or economic collapse. A commitment to peaceful change is at the heart of Mercy Corps' approach to relief and development. The Program Officer (PO) works to help design new projects and program development opportunities in conflict and peace building. For more information, please visit their web site at [www.mercycorps.org/jobs](http://www.mercycorps.org/jobs).

**Application Deadline:** June 27, 2009

**Application Requirements:** MA/S or equivalent in International Development, International Relations, Conflict Negotiation or related field. Demonstrated professional experience with a domestic or international non-profit organization (preferably in international relief and development).

### **INTERNSHIPS: PEACEBUILDING**

**Institution:** Meta-Culture Dialogics

**Position Description:** MCD works to build peaceable and sustainable communities by

changing how people address conflict. MCD is committed to changing the way people typically react to conflict, striving to make it possible for people to talk honestly about their real differences, explore common interests and brainstorm solutions in ways that promote learning, improve decision-making and strengthen communities. MCD accepts applications for employment and internships on an on-going basis. For more information, please visit their web site at <http://meta-culture.org/involved>.

**Application Deadline:** Open; rolling.

**Application Materials:** If you are interested in working or interning with Meta-Culture Dialogics, please send your resumé and a letter of introduction to Beth Fascitelli at [beth@meta-culture.in](mailto:beth@meta-culture.in).

### **POSTDOCTORAL FELLOW: WAR & SOCIETY**

**Institution:** University of New Brunswick

**Position Description:** The Gregg Centre for the Study of War and Society at the University of New Brunswick (Fredericton) invites applications for a one-year Post-Doctoral Fellowship (renewal for an additional year is possible). Applicants should have a completed PhD. Discipline and field are open, but the successful applicant will have a research plan that complements the broad 'war and society' mandate of the Centre. The successful candidate will teach two 3-credit hour courses per year in their cognate discipline, and participate in the programs and activities of the Centre. The Fellowship provides a \$40,000 (CA\$) stipend and a \$5,000 research and travel budget. For more information, please visit [www.unb.ca](http://www.unb.ca).

**Application Deadline:** June 30, 2009.

**Application Information:** For more information on the Gregg Centre and on the details of the Post-Doctoral Fellowship, see [www.unb.ca/greggcentre](http://www.unb.ca/greggcentre), or contact Dr.

Marc Milner at 506-458-7428 or [milner@unb.ca](mailto:milner@unb.ca).

### **STAFF: SUMMER YOUTH PROGRAMS**

**Institution:** Legacy International

**Position Description:** Legacy International works to strengthen civil society through democracy, education, peacebuilding, conflict resolution, and youth leadership development. Their Global Youth Village project brings together teens from Iraq, Indonesia, Europe, the US, Africa, and Central Asia. They offer staff positions for their summer programs, including the Global Youth Village. For more information, please visit their web site at [www.legacyintl.org](http://www.legacyintl.org).

### **JOB & INTERNSHIP LISTINGS: ONGOING**

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

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

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

**Organization:** Fresno Pacific University, Center for Peacemaking and Conflict Studies

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

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

**Organization:** American University, School of International Service

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

**Website:** [www.aupeace.org/jobs](http://www.aupeace.org/jobs)



## Notices and resources

### **Nonviolent Change**

*Nonviolent Change*, Journal of the Research/Action Team on Nonviolent Large Systems Change, is now online at [www.nonviolentchangejournal.org](http://www.nonviolentchangejournal.org), and invites articles, commentaries, reviews, news, and announcements relating to practical ways of getting to peace within and between communities. Please send all submissions and requests for information to Editor Steve Sachs at [ssachs@earthlink.net](mailto:ssachs@earthlink.net).



### **Theology and Peace Online Bibliography**

The Institute for Theology and Peace has published the ninth edition of its Online Bibliography of Theology and Peace at [www.ithpeace.de/bibl](http://www.ithpeace.de/bibl). Use is free of charge. The bibliography contains 168,000 titles.



### **Plowshares Peace Archive Now Online**

The three Historic Peace Church colleges in Indiana (Earlham, Manchester, and Goshen) have unveiled the Plowshares Digital Archive for Peace Studies, available as part of the Virtual Peace Studies Library. This is one of the last online resources to be made available through the Plowshares Project. The expansive digital collection of peace resources, which covers a period of about 300 years, contains 32,000 pages of material in different formats such as diaries, minutes, books, journals, questionnaires, newsletters, newspapers, and essays. It also covers a broad range of peace topics including: draft resistance, slavery, race relations during and after the civil rights movement, student activities and European peace conferences. The archive is

### **Peace Review**

a Journal of Social Justice

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

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

at: [www.plowsharesproject.org/php/resources/index.php](http://www.plowsharesproject.org/php/resources/index.php).



### **Support Campaign to Make TIAA-CREF Ethical**

TIAA-CREF is one of the largest pension funds in the world, with assets of over \$400 billion. Since many members of the academic community are invested, they should be informed about the fund's actions, including those impacting peace, justice, and human rights around the world. To learn how you can direct your money in beneficial ways, please visit: [www.maketiaa-crefethical.org](http://www.maketiaa-crefethical.org).



### **Peace Psychology Text Available for Free Download**

The copyright for the edited volume *Peace, Conflict, and Violence: Peace Psychology for the 21st Century* (published in 2001) has been reverted to the editors: Daniel Christie, Richard Wagner, and Deborah Winter. They have made the book available online for downloading at no cost to encourage course and program development in peace psychology worldwide. For a PDF file of the book, please visit: <http://academic.marion.ohio-state.edu/dchristie/Peace%20Psychology%20Book.html>.



### **Hiroshima Peace Media Center Offers Resources**

The Hiroshima Peace Media Center, seeking to advance the abolition of nuclear weapons and a broader peace in the world, maintains a bilingual website with local and international news, commentaries by prominent figures in the field, and an archive of content related to the world's first atomic bombing. The site offers a wealth of information to support the efforts of researchers, teachers, students, activists, legislators, and other peace advocates. In addition to this 'portal for peace,' the HPMC oversees another project, an award-winning newspaper produced by teens in Hiroshima called *Peace Seeds*. To access, in English, the work of the HPMC, visit [www.hiroshimapeacemedia.jp](http://www.hiroshimapeacemedia.jp). For more info, contact Adam Beck at [adambeck@chugoku-np.co.jp](mailto:adambeck@chugoku-np.co.jp).



### **Peace Media Clearinghouse Debuts**

Visit <http://peacemedia.usip.org> to: find documentaries, films, shows, podcasts, songs, video games, and other multimedia about peace and conflict management; use them in your work as educators, trainers, practitioners, policymakers, or students; explore a wide range of topics, such as conflict prevention, nonviolence, post-conflict reconstruction, refugees, child soldiers, rule of law, religion, climate change, terrorism, and much more; and search for multimedia by region, country, media type, and issue area. If you have any questions, feedback, or comments please do not hesitate to contact us at: [avarghese1@usip.org](mailto:avarghese1@usip.org).



### **Peace Research Journal Seeks Reviewers**

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



### THE LATE ADDITION: *Call for papers*

The International Journal of Conflict Management (IJCM) seeks papers for an upcoming special issue focusing on "Conflict Management and International Security." Examples of topics and questions that could be addressed are: How can the competing demands for international trade and border security be resolved through application of innovative negotiation and conflict management methods? What peaceful methods can be used to avoid the conflicts that result in violence and terrorism? Can border and homeland security be enhanced through collaborative and integrative efforts between and among relevant stakeholders? How do organizations that operate in multiple countries handle the conflicting demands for international employee travel and expatriate workers with the need for security and safety? Can conflicting desires for immigration and international travel be resolved with the need for homeland security? How can conflict spirals be avoided or de-escalated while simultaneously enhancing border security? Can you negotiate with terrorists and achieve positive outcomes? Do back-channel contacts facilitate conflict resolution or send confusing mixed signals? The overriding theme is the effective application of conflict management theories and research to international security. Inquires and manuscripts should be submitted in electronic form by June 30, 2009 to Richard A. Posthuma, Editor, at [rposthuma@utep.edu](mailto:rposthuma@utep.edu).

### THE LATE ADDITION: *Call for papers*

The Journal of Aggression, Conflict and Peace Research (JACP) will publish a broad range of empirical studies, theoretical and review papers on all aspects of aggression, conflict, and peace. It will produce high quality publications that attend both to academic and practical development issues. JACP will cover a broad range of areas, perhaps best encapsulated by brief definitions of each core topic: *Aggression* is defined broadly as 'harm to self or others including fear inducing behaviour', which will cover individual aggression and extend to acts of terrorism and self-injurious behaviour; *Conflict* is defined as potentially arising in any situation where the interests' of one individual or group of individuals is in competition with another individual or group; *Peace* is defined as the non-violent and non-coercive resolution of conflict or the mitigation of potential violent reactions to conflict, with a focus also on the factors known to promote peaceful societies, and on conflict transformation. JACP is an appropriate outlet for a broad array of research on aggression and both conflict resolution and transformation. Manuscripts that include both theoretical and applied perspectives on aggression, conflict, and peace are particularly encouraged. Requests for information concerning the journal, including guidelines for contributors, can be obtained by contacting either Prof. Jane L. Ireland ([JLIreland1@uclan.ac.uk](mailto:JLIreland1@uclan.ac.uk)) or Dr. Nicola Graham-Kevan ([ngraham-kevan@uclan.ac.uk](mailto:ngraham-kevan@uclan.ac.uk)).

### Journal of **Peace Education** (JPE)

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

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



### Peace Research

The Canadian Journal of Peace and Conflict Studies

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

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

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

## Want to advertise in ThePeaceChronicle?

Distributed three times a year to members and friends of PJSa, this newsletter is a very cost effective way to reach a dedicated audience. Cost of advertising is \$100 for a quarter-page, \$175 for a half-page, and \$300 for a full page. Exchange offers will be considered as well. To place an ad, please contact us at [info@peacejusticestudies.org](mailto:info@peacejusticestudies.org).

## Events Calendar

### June 9-10, 2009 — WORKSHOP

#### *War, Justice, and Human Dignity: Exploring Humanitarian Law*

Hosted by: Cuyahoga Community College

Jennifer.Batton@tri-c.edu

This workshop is a professional development opportunity for High School and two-year and four-year college faculty. The program teaches students about respect for human life and dignity, ethical judgment, global citizenship, the protections of the Geneva Conventions and the role of the Red Cross.

### June 12-13, 2009 — CONFERENCE

#### *Dialogue In-As Action*

A Conference for Community Groups, Researchers, Teachers, Students and Others

Hosted by: The Network for Peace through Dialogue, in cooperation with Marymount Manhattan College in New York City  
[www.networkforpeace.com](http://www.networkforpeace.com)

The 2009 Network for Peace through Dialogue conference will focus on the rich intersections of the methods, processes, and actions of dialogue that lead to change. The 2009 conference will explore the ground rules for practicing good dialogue, as well as the parameters for putting constructive dialogue into action.

### June 14-19, 2009 — WORKSHOP

#### *Teaching Peace in the 21st Century A Summer Institute for Faculty*

Hosted by: Kroc Institute

[kroc.nd.edu/newsevents/events/2009/06/14/493](http://kroc.nd.edu/newsevents/events/2009/06/14/493)

If you would like to learn how to launch a peace studies program at your college or university, strengthen a fledgling peace studies program, or take your established peace studies courses and programs to the next level, apply now. The Institute is being coordinated by Professor George A. Lopez and taught by about a dozen Kroc Institute faculty and staff.

### June 15-18, 2009 — WORKSHOP

#### *Conflict Resolution Education in Teacher Education Training*

Hosted by: The Global Issue Resource Center and Library at Cuyahoga Community College, Temple University, the Ohio Resource Network, and the Ohio Commission on Dispute Resolution and Conflict Management

Jennifer.Batton@tri-c.edu

The mission of the Conflict Resolution Education in Teacher Education (CRETE) project is to provide pre-service and in-service teachers, non-profit education specialists, and education faculty with skills and knowledge of conflict education, classroom management and social and emotional learning necessary for creating constructive, safe learning environments.

### June 22-29, 2009 — WORKSHOP

#### *2009 Design Science Lab*

"Designing Peaceful Solutions to Global and Local Problems"

Hosted by: The UN and Chestnut Hill College

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

Students and young professionals from around the world are briefed by UN experts, learn & use a powerful planning & problem solving methodology based on the work of Buckminster Fuller and other scientists, then develop strategies for achieving one or more of the UN's Millennium Development Goals. This year the focus is on developing a blueprint for a global green economy.

### July 23-29, 2009 — CONFERENCE

#### *Dialogue among Cultures: Peace, Justice and Harmony*

Hosted by: Int'l Society for Universal Dialogue, Beijing, China

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

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

### July 26, 2009-August 2, 2009 — CONFERENCE

#### *Human Rights Learning as Peace Education: Pursuing Democracy in a Time of Crisis*

Hosted by: International Institute on Peace Education 2009

Budapest, Hungary

<http://www.i-i-p-e.org/>

Human rights learning, as facilitated by peace educators is critical, participatory and learner centered. It is intended to prepare learners to work toward the transformation of the existing order of violence and injustice into a world social system based upon the principle of universal human dignity.

### August 1, 2009 — CONFERENCE

#### *Peace Voice*, Portland State University

We seek proposals to present papers or posters on topics relating to (but not limited to): peace literature; peace journalism; peace film; war, peace, and media; war, peace and popular culture. This conference also invites proposals to: conduct authorial readings from your recent relevant books; screen and discuss your peace or media-related film. Send your 100-400-word proposal to: [PeaceVoiceDirector@gmail.com](mailto:PeaceVoiceDirector@gmail.com). You will receive your notice within two weeks. Proposals considered from 1 September 2008-1 June 2009. PeaceVoice conference features a rigorous academic and useful practitioner focus on the potent interstices and influences of Media Studies, Peace Studies, Journalism, Conflict Resolution, Communications, Sociology, Political Science, International Studies, Film, Writing, Fine Arts, English, Education, Government, and History. Our PeaceVoice community is transdisciplinary and bridges the gap between the academy and activism.

### August 15-19, 2009 — CONFERENCE

#### *World Peace through Intercultural Understanding*

Hosted by: International Academy for Intercultural Research (IAIR)

Honolulu, HI

[www.uhh.hawaii.edu/~iair/Conference\\_IAIR\\_2009/](http://www.uhh.hawaii.edu/~iair/Conference_IAIR_2009/)

Topics include: world peace and intercultural conflict management, intercultural training, acculturation, intercultural education, intercultural communication, and indigenous cultural contexts.

### October 8-10, 2009 — CONFERENCE

#### *Exploring the Power of Nonviolence*

Hosted by the Peace & Justice Studies Association, the Wisconsin Institute for Peace & Conflict Studies, and the Marquette University Center for Peacemaking

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

Proposals are encouraged from a wide range of disciplines that address topics relevant to promoting nonviolent communities and practices. Proposals are especially welcomed addressing the nature, history, and skills of nonviolent approaches to resolving and managing conflict, as well as ones that focus on economic and environmental justice, faith communities and nonviolence, and education in nonviolence at all levels including community education. We seek proposals for creative and dynamic workshops, panels, films, displays, and other formats. The conference will also include a focus on grassroots organizations, working with individuals and groups in the region to help develop a bridge from dialogue to action. Plenary panels, breakout groups, brainstorming sessions, and an impressive list of keynote speakers will offer multiple points of engagement and opportunities for networking with scholars, activists, and educators in the pursuit of peace and justice. Join us in exploring these rich subjects in all their myriad forms, through the lens of historical narratives, current incarnations, and potential future applications to the struggles toward peace and justice in local settings and across the globe. Priority registration deadline is **July 1, 2009**, and may be done through our online form.



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# Peace and Justice Studies Association: Our Partnerships

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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 BCA 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 \$400 on the non-consortium fees for semester programs, and a discount of \$100 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 Ecuador, Northern Ireland, Bangladesh, Norway and the southern U.S. Complete program materials can be found at [www.hecua.org](http://www.hecua.org).



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



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