

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



CONFRONTING MILITARISM

TRANSITIONING FROM THE WAYS OF WAR TO PEACE

INSIDE THIS ISSUE:

News, views, visions, and strategies for transforming war into peace!

**VOTE FOR WAR...OR NOT
THE FREEDOM DILEMMA
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SPRING-SUMMER 2010

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PJSA

Who We Are

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

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

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

Our Mission

PJSA works to create a just and peaceful world through:

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

The Peace Chronicle

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

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

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A Letter from the Co-Chair ...

Where Shall We Find Peace?

I do not believe in silver bullets (or any kind of bullets, for that matter), but I do believe – we almost have to believe – that there must be a way to cut through the confusion and perplexity surrounding the dilemma we are facing and find some basic change, some leverage point, by using which we can start to ‘turn it around:’ to push society over a tipping point from this regime of endless war that we’re in to one of stable peace.

I resonate with the frustration, and the urgency, of Goethe’s Faust who cried out that he would give anything to “see all the energies and seeds (of events), and stop being a shopkeeper of words”: *shau’ alle Wirkungskraft und Samen, und tu’ nicht mehr im Worten kramen.* (And no, I’m not contemplating selling my soul to find it, though mainly because it wouldn’t work: ‘soul’ is the main thing we need!)

Because of what I think I know about human nature, and how our nature plays out in the world of politics, I find it hard to believe that this lever can be found in the outside world. Yes, many outside changes have to be made – economic, environmental, educational: practically everything. But that’s just the point: when we look ‘out there’ we don’t know where to start. We are compelled to talk about many changes – and promptly get overwhelmed. I am among those believing that there must be some inner turning we could promote that would change the ‘disposition’ (I’m thinking of Erasmus’ definition of peace) of enough people to change practically everything; above all war? A kind of mantra running through Augustine’s mighty City of God (a text that contains, to my knowledge, the first extended discussion of peace in Western literature, Book xix: *duo amores faciunt duas civitates* – “two ‘loves,’ two dispositions, bring into being two societies, two world orders,” namely the City of God or the City of Man.

Of course, it is possible to give a glib answer: ‘we need to change from hate to love’; but we are looking for a practical answer. I have come to feel that there just may be one. Some years ago Huston Smith pointed out at a conference that: “For our culture as a whole, nothing major is going to happen until we figure out who we are. The truth of the matter is that today we haven’t a clue as to who we are. There is no consistent view of human nature in the West today.” That cluelessness is having fatal consequences now for life on this planet. Conversely, it could be the point of entry for changing things around.

If there is one thing about human nature that causes people to crave more resources than they need, see others as enemies, and fail to realize their connection with one another and the planet itself, it is perhaps not so much a disposition as an orientation: to the outside world. Feeling blue? Take a pill. Unpopular? Use this deodorant – or go to that plastic surgeon. Angry? They’ve just discovered the part of your

DNA that causes it. The point doesn’t need to be elaborated; it’s our ‘woodwork’ assumption about who we are. But as long as we think we’re objects, or at least that others are, we are condemned to seeing ourselves as separate from others, and from there to see others as threats to be eliminated or potential victims to be exploited. We are condemned by the same lack of vision to plunder the Earth we live on for material we can turn into more objects with which to try in vain to satisfy ourselves. We cannot really wake up to our connectedness to one another without breaking through this identification; otherwise put, without becoming aware that we have an inner life. It is only within us, where we are not material objects rucking around in a meaningless universe but conscious beings somehow in touch with the Unlimited that our interconnectedness and our possible fulfillment come within the reach of possibility. Material resources are limited, as we now know to our bitter cost; resources like compassion, empathy, and yes, love, are not. In this connection, because raising our image of the human being is such a critical part of the needed shift, we see once again how nonviolence is the indispensable tool. During the “People Power” uprising in the Philippines they called it simply *alay dangal* or ‘offering dignity.’

The problem lies in ‘our culture as a whole,’ as Huston Smith said; but the solution may lie rather in us as individuals. What we know today about ‘tipping points’ makes it possible to believe that key individuals, breaking out of the mass media image of who they are and getting in touch with their inner life just might be able to produce the shift that Martin Luther King, Jr. called for in 1967 “from a thing-oriented civilization to a person-oriented civilization.”

Yes, it’s not clear how exactly this would come about; but it’s generally clear. What we would have here is a stealth strategy like Gandhi’s spinning wheel which spun out the ‘livery of India’s freedom’ in a non-confrontational, mass movement that the British could not make illegal – even if they had grasped its significance. As the old German song says, “thoughts are free; no one can contain them.” The thought that we are spirit, and thus we are united in spirit, and can actually realize that, strikes me as magical. This is perhaps why Gandhi said that he was really trying to unlock a spiritual revolution, that while some of his less visionary colleagues ‘got off in Delhi,’ he himself was ‘on the train to Rishikesh,’ the spiritual capital of India.

I urge that we get on board and try to stay on to the end of the line.

Your devoted co-chair,

Michael Nagler



PJSA NEWS AND NOTES

FINANCIAL UPDATE ☐ 2009

Like many nonprofits, 2009 was a challenging year for us. With the economy as a whole struggling, and with many colleges and universities reining in professional development monies, we experienced a downturn in revenues across the board. In addition, we were saddled with a number of large and unanticipated expenses, which further complicated matters. Finally, we made the decision to invest some resources in upgrading our website

and accounting system. All of this left us with a net operating loss for 2009 at over \$8000.00. On the positive side, our membership renewals and conference registrations for 2010 are strong, and we have been able to navigate around the large expenses that arose in 2009 with better budgeting foresight in 2010. Please do your part by making sure your membership is current, attending the conference,, and making a donation if possible. The PJSA is your organization, and together we can make it all that it can be!



Announcing our 2010 conference...

BUILDING BRIDGES, CROSSING BORDERS

Gender, Identity, and Security in the Search for Peace

The Peace and Justice Studies Association

in partnership with Menno Simons College and The Global College

invites you to our annual conference

October 1-2, 2010

MENNO SIMONS COLLEGE and THE GLOBAL COLLEGE

Winnipeg, Manitoba, Canada

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

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

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

Late proposal submissions will be considered and placed as space permits. The priority registration deadline is July 31, 2010, after which registration rates will rise. Information regarding registration, proposals, schedule of events, travel and lodging, is online at: www.peacejusticestudies.org/conference.

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

WE LOOK FORWARD TO SEEING YOU IN WINNIPEG!

PJSA ANNOUNCEMENTS: "CROSSING BORDERS..."

A Warm Welcome From This Year's Hosts!

This year marks the first time that the Peace and Justice Studies Association will hold its annual meeting in Canada. A number of organizations and institutions in Winnipeg are working together to make what we believe will be an exciting conference. Winnipeg, as you will find out, has an exceptionally dynamic array of programs working on peace and justice issues. We would like to acknowledge here a number of key organizations, all of whom extend a warm welcome to you as you prepare to visit our city at the geographical center of North America.

Menno Simons College – a College of Canadian Mennonite University – one of the two principal co-hosts and taking the lead in this year's planning, equips students to make a difference in the world. Through course work and practicum experiences, the International Development Studies and Conflict Resolution Studies programs provide students with practical and meaningful ways to address the pressing issues facing the world today. Menno Simons College offers three- and four-year Bachelor of Arts degrees in Conflict Resolution Studies and three-year, four-year, and honours degrees in International Development Studies. At CMU's Shaftesbury campus we find the sister program to MSC's program – there it is Peace and Conflict Transformation Studies. Both CMU programs foster a learning community that prepares students from diverse backgrounds for participation and leadership in local and global communities. In addition to its teaching program, MSC also houses Peace Research: The Canadian Journal of Peace and Conflict Studies. With thirteen full-time faculty, approximately twenty additional faculty based at the CMU Shaftesbury campus listing elective courses, and about 250 students with undergraduate majors in these areas of study each year, these programs represent a significant contribution to the area of peace and justice studies in North America.

At the Shaftesbury campus of Canadian Mennonite University the Canadian School of Peacebuilding runs engaging week-long courses each summer. In the next year the CSOP will host courses taught by leading peace scholars such as Howard Zehr, Marc Gopin, and Ovide Mercredi. Also active in our work to host the conference is the Institute for Community Peacebuilding housed at MSC. The ICP sponsors, for example, the Youth Peacebuilding Project, which brings youth of diverse backgrounds together with the express purpose of inviting them into positive meaningful relationship with each other – overcoming biases, reinforcing positive understanding, and building respect.

Across the street from Menno Simons College, The University of Winnipeg Global College – the second lead host for this conference – is an action-oriented, multidisciplinary forum for Canadian and international students. The Global College brings students and community members into contact with faculty, visiting scholars, local leaders, and notable speakers from around the world. It offers a three- and four-year multidisciplinary Bachelor

of Arts in Human Rights and Global Studies. Students are encouraged to discover their role within the local and global community through teach-ins, symposia, conferences, lectures, local and international human rights internships, and condensed intensive credit courses taught by visiting scholars and our faculty in Global College Spring and Summer Institutes.



Also on the University of Winnipeg campus are two cutting edge programs with particular interest in this year's conference theme. The Institute for Women's and Gender Studies at the University of Winnipeg practices and fosters participation in collaborative feminist work, research, art, and activism. The IWGS is a working partner of the Department of Women's and Gender Studies that strives to develop the creative and transformative potential of the university, community and society through removing barriers to, and promoting the exchange of knowledge between the institution and its communities. Also on campus is the Aboriginal Governance program – an innovative joint program with Red River College – that provides an opportunity for individuals to earn both a Diploma in Aboriginal Self-Government Administration from Red River College, and a Bachelor of Arts degree in Aboriginal Governance from the University of Winnipeg.

In addition to these undergraduate programs, Winnipeg hosts a dynamic graduate program housed at the University of Manitoba's Arthur V. Mauro Centre for Peace and Justice at St. Paul's College, which is dedicated to research, education, and outreach to foster global peace and justice. The Centre is home to the University of Manitoba's PhD Program in Peace and Conflict Studies, and the Joint University of Manitoba-University of Winnipeg MA Program in Peace and Conflict Studies. This is a transdisciplinary endeavor that encompasses diverse dimensions of social life at the local, national, and international levels. Outreach events include the Winnipeg International Storytelling Festival, the Summer Institute on Storytelling for Peacebuilding and Renewing Community, and the Sol Kane Lecture Series.

Winnipeg is also home to Mediation Services, a large non-profit organization promoting effective and peaceful responses to conflict and crime in Manitoba. Its three core programs – Community, Court (victim-offender), and Resolution Skills Centre – provide individuals and communities with tools to use restorative justice principles to understand and address conflict in ways that repair harm and build respectful relationships. We are very pleased that our colleagues at MS are working with us to run a parallel set of workshops at the conference.

Together these institutions and programs extend a warm hand of friendship from our country to those of you visiting from the United States, and to fellow Canadians from across the country, a warm welcome to Manitoba. We look forward to seeing you in October 2010!

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THE DIRECTOR'S CUT: "EMPIRE OF THE SUNSET"

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



Sometimes, I really miss America -- or at least the idea of it. You know: that can-do spirit, streets paved with gold, champion of the tired and poor, purple mountains majesty, that sort of thing. Say what you will, and call it naïve, but the storybook values at the heart of America's erstwhile image are inspiring.

Like most who grew up here, I was steeped in the lore and legend of this place. Despite obvious flaws in the narrative (how exactly does one 'discover' land upon which others are living, anyway?) there existed a strong sense that at the end of the day some part of our cherished ideals would emerge in time to set things right. Principles like due process, free speech, the work ethic, checks and balances, equal opportunity, and the pursuit of happiness held meaning if only as a reminder that our collective lives stood for something and that our destinies were in our own hands. It may well have been an illusion all along, yet even the most cynical among us likely believed in the underlying ethos at some point in time.

Unfortunately, that America -- even in its illusory state -- has ceased to exist. We are no longer an abstract beacon of hope to the world, but rather a purveyor of concrete hellfire. We rain automated death from above and commit orchestrated theft from below. We export despair and import disdain. We've abandoned even keeping up the pretense of fair play and adherence to principle. We've become global pariahs and domestic piranhas. Awash in a sea of surfaces, distractions, and palliatives, we unsurprisingly have failed to notice that the sun has already started to set on our adolescent empire.

Indeed, by most measures, the U.S. is rapidly becoming a failed state. Educationally, economically, politically, culturally -- all of our national gauges are pointing in the wrong direction. We're moving down the list on health care, democratic governance, productivity, environmental protection, academic achievement, official transparency, incarceration rates, transportation, and public services. We're ruled by an increasingly emboldened elite class that rewrites the rules at will, increasingly represses dissent, and openly enriches itself at our expense. We hardly make anything on these shores, but still consume everything in sight. We have few public intellectuals of renown, yet are bombarded daily with the foibles of celebrities who are in many cases famous simply for being famous. Our food supply is tainted, our energy is unclean, and our water is drying up. And racism remains as deeply-rooted as ever.

It's not a pretty picture from inside the belly of the beast these days. But never fear, for America has a secret weapon at its disposal that will keep us in the driver's seat for a while longer. Our secret weapon, actually, isn't so secret: *weapons*. The days of guile, comity, and negotiation are over. Empires don't dicker, they simply take what they want. They don't ask permission or forge alliances, they make demands and extort loyalties under threat of repercussions. They don't cede oversight authority to any international community, or even feel constrained by their own laws and rules, but instead act by fiat and in flagrant disregard of treaty and protocol. Empires, in short, follow the empty logic of "might makes right."

The ruling elite in the U.S. have made it eminently clear that this is our prevailing strategy going forward. We will utilize brute force to retain our position as the global superpower even as we have lost our moral and cultural suasion. America's tenure as a fully imperialist power is barely over a century old, its position as a true superpower about half that, and its status as sole hegemon about half that still. In a mere few decades, we've gone from savior to enslaver, from bastion to bastards, from heroic to horrific. Whatever historical good will we may have accrued has been squandered in a frenzy of hubris and hatred.

Perhaps I'm being a bit obdurate here, so let me clarify things a bit. Empires that reach this point of no return, in which power subsumes principle, are essentially on their last legs. Legitimacy can be replaced by subjugation for a time, but it is always self-defeating in the end. While history is unequivocal about this, it's also true that the recorded annals have never seen an empire quite like the one we've created. By slowly and steadily insinuating ourselves economically and militarily into the affairs of nearly every nation on the planet, we've built an ingenious system in which recalcitrance is very nearly a form of suicide. If this empire falls, it threatens to take everyone with it in the process, thus perpetuating the unspoken but widely understood mantra: "You're either with us ... or else."

Consider the sheer totality of the U.S. military presence around the planet. Hundreds of bases are spread across every continent -- effectively functioning as sovereign satellites of American influence -- with a preponderance located in vanquished nations such as Germany, Japan, Iraq, and Afghanistan. These are now our chief exports: military bases, hardware, and soldiers. We've also weaponized space and created an automated execution network that circumnavigates the globe, bringing push-button "justice" to anyone we deem a viable target (including our own citizens). Now we're developing fully-functional robot soldiers to continue the dehumanization of warfare in our stead, which will serve our purpose of fostering submission through fear equally well whether they in fact work properly or not.

Domestically, the agenda has been set. The power elite have now "doubled down" on this strategy of maintaining supremacy through force. Military strategy documents point toward a future of perpetual warfare and relentless competition over dwindling resources, with the highest ideal of "national security" represented by our unmitigated capacity to impose our will on multiple fronts at once. Increasing episodes of disaster, such as in Haiti, will be used overtly as "Trojan horse" moments to expand our military footprint under the guise of humanitarianism. Our federal budgets will concretize all of this with escalating military expenditures coupled with frozen austerity in all other spheres. The military is sacrosanct and, moreover, is now the lone remaining chip to be played in the game of global conquest.

It certainly seems like a grim scenario, one that stands in stark contrast to the idyllic (albeit ersatz) America of our youth. It also begs us to consider what will become of young people growing up in tomorrow's America, devoid as it likely will be of even a redeeming ideological veneer. Will the future populace be comprised of equal parts swaggering "ugly Americans" and withdrawn, apathetic technophiles? Will we have an America in which people either embrace our military superiority and martial character as a moral virtue on the one hand, or are constrained to immerse themselves in our cultural distractions as a refuge from the emerging security panopticon on the other? In other words, will ensuing Americans face delimited choices that come down to either institutionalized anger or repressed angst?

I wonder if people living under the auspices of failing empires throughout history have felt similarly. The silver lining (there has to be one, right?) is that all previous empires have fallen and the sun still came up the next day. Indeed, as surely as anything else we can count on in this life, sunset is inevitably followed by sunrise. Whether anyone will be here to see that new day dawning is an open question, and one that we might consider as something of a cultural crucible at this point. Perhaps that apocryphal America from a bygone day can yet be resurrected, only this time for real and not merely as an ideal. In my mind's eye, I can envision a door opening up ahead even as the one behind us closes.

*NEWS AND VIEWS***VOTING FOR WAR? — TAKE YOUR PICK.**

by John Pilger (courtesy of Truthout)

Staring at the vast military history section in the airport shop, I had a choice: the derring-do of psychopaths or scholarly tomes with their illicit devotion to the cult of organized killing. There was nothing I recognized from reporting war. Nothing on the spectacle of children's limbs hanging in trees and nothing on the burden of shit in your trousers. War is a good read. War is fun. More war please.

The day before I flew out of Australia, 25 April, I sat in a bar beneath the great sails of the Sydney Opera House. It was Anzac Day, the 95th anniversary of the invasion of Ottoman Turkey by Australian and New Zealand troops at the behest of British imperialism. The landing was an incompetent stunt of blood sacrifice conjured by Winston Churchill; yet, it is celebrated in Australia as an unofficial national day. The ABC evening news always comes live from the sacred shore at Gallipoli, in Turkey, where this year some 8,000 flag-wrapped Antipodeans listened, dewy-eyed, to the Australian Governor-General Quentin Bryce, who is the Queen's viceroy, describe the point of pointless mass killing. It was, she said, all about a "love of nation, of service, of family, the love we give and the love we receive and the love we allow ourselves to receive. [It is a love that] rejoices in the truth, it bears all things, believes all things, hopes all things, endures all things. And it never fails."

Of all the attempts at justifying state murder I can recall, this drivel of DIY therapy, clearly aimed at the young, takes the blue riband. Not once did Bryce honor the fallen with the two words that the survivors of 1915 brought home with them: "Never again." Not once did she refer to a truly heroic anti-conscription campaign, led by women, that stemmed the flow of Australian blood in the First World War, the product not of a formlessness that "believes all things," but of anger in defense of life.

The next item on the TV news was an Australian government minister, John Faulkner, with the troops in Afghanistan. Bathed in the light of a perfect sunrise, he made the Anzac connection to the illegal invasion of Afghanistan in which, on 13 February last year, Australian soldiers killed five children. No mention was made of them. On cue, this was followed by an item that a war memorial in Sydney had been "defaced by men of Middle Eastern appearance." More war please.

In the Opera House bar, a young man wore campaign medals, which were not his. That is the fashion now. Smashing his beer glass on the floor, he stepped over the mess, which was cleaned up another young man whom the TV newsreader would say was of Middle Eastern appearance. Once again, war is a fashionable extremism for those suckered by the Edwardian notion that a man needs to prove himself "under fire" in a country whose people he derides as "gooks" or "rag-heads" or simply "scum." (The current public inquiry in London into the torture and murder of an Iraqi hotel receptionist, Baha Mousa, by British troops has heard that "the attitude held" was that "all Iraqis were scum.")

There is a hitch. In the ninth year of the thoroughly Edwardian invasion of Afghanistan, more than two-thirds of the home populations of the invaders want their troops to get out of where they have no right to be. This is true of Australia, the United States, Britain, Canada and Germany. What this says is that, behind the media facade of politicized ritual - such as the parade of military coffins through the English town of Wootton

Bassett - millions of people are trusting their own critical and moral intelligence and ignoring propaganda that has militarized contemporary history, journalism and parliamentary politics - Australia's Labor Prime Minister Kevin Rudd, for instance, describes the military as his country's "highest calling."

Here in Britain, the war criminal Tony Blair is anointed by the Guardian's Polly Toynbee as "the perfect emblem for his people's own contradictory whims." No, he was the perfect emblem for a liberal intelligentsia prepared cynically to indulge his crime. That is the unsaid of the British election campaign, along with the fact that 77 percent of the British people want the troops home. In Iraq, duly forgotten, what has been done is a holocaust. More than a million people are dead, and four million have been driven from their homes. Not a single mention has been made of them in the entire campaign. Rather, the news is that Blair is Labor's "secret weapon."

All three party leaders are warmongers. Nick Clegg, the Liberal Democrats leader and darling of former Blair lovers, says that as prime minister he will "participate" in another invasion of a "failed state" provided there is "the right equipment, the right resources." His one condition is the standard genuflection toward a military now scandalized by a colonial cruelty of which the Baha Mousa case is but one of many.

For Clegg, as for Gordon Brown and David Cameron, the horrific weapons used by British forces, such as clusters, depleted uranium and the Hellfire missile, which sucks the air out of its victims' lungs, do not exist. The limbs of children in trees do not exist. This year alone, Britain will spend £4 billion on the war in Afghanistan, and that is what Brown and Cameron almost certainly intend to cut from the National Health Service.

Edward S. Herman explained this genteel extremism in his essay "The Banality of Evil." There is a strict division of labor, ranging from the scientists working in the laboratories of the weapons industry, to the intelligence and "national security" personnel who supply the paranoia and "strategies," to the politicians who approve them. As for journalists, our task is to censor by omission and make the crime seem normal for you, the public. For it is your understanding and your awakening that are feared, above all.





Confronting Militarism: *Freedom Dilemma, War Myth*

To understand why so many people in our society glorify war, we will explore two key ideas: a concept I call the freedom dilemma and another idea that I will refer to as the war myth.

The freedom dilemma is the notion that in some ways, free people are easier to manipulate than people who are not free, because the nature of human freedom makes it easier to convince those who are free to choose war. This is not because people are naturally warlike or because we will always choose violence if given an option. Instead, this occurs because free people have so much to lose.

I will briefly explain how this magic trick is done, and how people can be easily fooled. If I want to convince most Americans to support a war, what is the easiest way to persuade them? It's actually quite easy. I simply have to tell them, "In a country far away, there are evil people who oppress their own citizens, and they would love nothing more than to do the same to our people—to every American who values his or her freedom. These evil people hate the fact that you live in a warm house, that you and your spouse have the right to vote, that you have the right to express your views and choose your own religion. These evil people hate the fact that we live in a country where your daughter can receive a good education. They hate our liberty, our prosperity, our very way of life, and they want to take this away from you, your family, and every American. If we don't stop these evil people, they will take our freedom from us, but we cannot let this happen. We must stop them before it is too late, because the freedom of our children, family, and country is certainly worth fighting for. It is even worth dying for."

When the United States invaded Iraq in 2003, I heard people opposed to the war comparing President Bush to Hitler, but I thought this was inaccurate and an oversimplification of the problems our country was facing. When we resort to such oversimplifications, we are unable to move forward and solve our problems, and we make the dialogue in our country much less productive.

Consider an excerpt from a speech President Bush gave in 2002 at the Connecticut Republican Committee Luncheon:

"They hate us, because we're free. They hate the thought that Americans welcome all religions. They can't stand that thought. They hate the thought that we educate everybody. They hate our freedoms. They hate the fact that we hold each individual—we dignify each individual. We believe in the dignity of every person. They can't stand that. . . You know, the price of freedom is high, but for me it's never too high because we fight for freedom."

When I first heard these words they did not remind me of Hitler. Instead, they reminded me of a speech given by Pericles, who created the Athenian empire through

"preventative warfare" during the fifth century BC. After invading several neighboring territories, Pericles gave the following speech at a funeral for the deceased soldiers. The Greek historian Thucydides recounted Pericles' argument for preventative warfare:

"The freedom which we enjoy in our government extends also to our ordinary life. . . Such is the Athens for which these men, in the assertion of their resolve not to lose her, nobly fought and died; and well may every one of their survivors be ready to suffer in her cause. . . These (deceased soldiers) take as your model and, judging happiness to be the fruit of freedom and freedom of valor, never decline the dangers of war."

Pericles argued that invading those neighboring territories was necessary to protect the freedom of Athens. In this way, support for invasions such as these is created by appealing to people's fear. This is easy to do in a free society because free people have so much to lose.

Once we understand how fear can motivate people to support and glorify war, we must also understand how in our society we have been conditioned to see violence as our savior when we are frightened. When I read comic books as a child, Superman and Spider-Man seemed to resolve every conflict by beating up the villain who wanted to harm mankind. In the action movies I saw as a child, the hero would save the world with a pistol in each hand. He would kill hundreds of foes with ease, rescue and kiss the girl, and all would be well.

Personally, I think Superman and Spider-Man promote some good values for children, but because I know something about military history, I know that violence does not work like that in the real world. The larger problem is not that people grow up reading Superman and Spider-Man comics, but that they know little to nothing about warfare and military history.

In high school history classes I memorized the dates of countless battles and wars, but I never learned how warfare truly works. In our society, most people's education on the effectiveness of war and violence comes from television and movies. This leads to the war myth—the myth that violence can solve all of our problems.

When I studied military history at West Point, I was shocked by how ineffective and unreliable military force actually is. For example, the wars that Pericles argued were necessary to protect the freedom of Athens led to its devastation during the Peloponnesian War. More examples similar to this can be found throughout military history.

— Excerpted from *The End of War: How Waging Peace Can Save Humanity, Our Planet, and Our Future*, Easton Studio Press, June 2010. **Paul K. Chappell**, a 2002 West Point graduate and former army captain, is the Director of the Peace Leadership Program for the Nuclear Age

Confronting Militarism: *Humanitarian Counterinsurgency*

The failing US/NATO war effort in Afghanistan has revealed a schism among those responsible for its prosecution; ranking military officers increasingly conclude that reducing civilian casualties and improving the lives of ordinary Afghans are essential, while intelligence agencies believe that more aggressive techniques are required. Consider, for example, the CIA's plan to increase drone strikes in Pakistan, which killed five alleged terrorists and over 700 civilians last year. By what moral calculus a 140:1 ratio of innocents to terrorists killed can be justified, and what math they use to conclude that recruiting hundreds of terrorists for every one killed is wise are unclear, and the destabilizing, radicalizing effect in a coup-prone, nuclear-armed Pakistan with large numbers of radical Islamists in the military and intelligence services are worrisome to all thoughtful people. A jihadi Pakistani government could unleash a devastating war in South Asia.

Much of the problem is rooted in narcissism. People who can only view things from their own perspectives are likely to discount the stated motivations of others and instead ascribe them to moral or psychological defects, rather than empathically evaluating their actions in terms of their impact on others. Empathic policy doesn't mean rushing to hug suicide bombers, however; it means understanding why they do what they do and what we can do to reduce inciting factors.

Afghanistan has been devastated by three decades of incessant wars, tribal and religious conflicts, misgovernance, poverty and destruction of the basic social infrastructure. Efforts to build a Potemkin Village Afghan government are vitiated by endemic corruption, rivalries, incompetence and tribal rather than nationalistic mindset, and the human resources required to create properly functioning public sector entities are severely lacking and will remain so for a generation. NGOs and private contractors who have been paid \$8 billion to date have accomplished little outside of Kabul because they are unprepared or unwilling to operate in high-threat areas, have little coordination between programs, and do not take into account the need to establish systems rather than individual components.

Consider education. The severely diminished quality and quantity of schools on offer, coupled with poverty, leads families to send their sons to radical madrasas sponsored by our Gulf allies which, due to their constricted curricula, can produce only mullahs, jihadis and suicide bombers. Poverty, not piety, impels families to send their children to these swamps that breed the vectors of extremism and death. Afghanistan has the world's highest maternal mortality rate, and the second highest infant mortality rate. The average life expectancy is 47 years. Afghan doctors are few and poorly trained. NATO military hospitals do an excellent job of treating the civilians who come their way with acute conditions, but they are too few, too narrow in their range of services and already overburdened with an increasing load of military casualties.

The Pashtun, who make up the vast majority of Taliban, have a cultural value known as *badal*, or revenge. It is incumbent upon males of the extended family to avenge wrongs, and failure to do so is socially stigmatizing. However, the obligation of *badal* is cancelled by the payment of *diya*, or blood money, and other forms of restitution.

Accordingly, providing immediate medical assistance to injured civilians as required by the Geneva Conventions, payment of *diya*, and making restitution for inadvertently damaged property would go a long way towards reducing the widespread loathing for NATO forces and support for the hitherto unpopular Taliban.

Some colleagues and I have proposed an academic teaching hospital with full specialty services, a residency program in the much needed specialty of emergency medicine, and training for nurses and paramedics in Kandahar, the Taliban heartland. It would feature embassy-level security, US-quality patient care and education, and employ some western staff with the majority being drawn from the immense South Asian talent pool at much lower cost than employing westerners. There would also be a fire-rescue and ambulance service staffed by trainees in a 4-year emergency paramedic-registered nurse program and disaster response services.

We envision a hexaxial approach centering on health care, education, emergency and disaster services, engineering and infrastructure improvement, security and cultural change. Humanitarian efforts independent of the military and government, but identifiably American in its funding, leadership and methods, would go a long way towards improving the US's dismal reputation in the region and, indeed, among Muslims worldwide, undermine the radicals' assertions that the west is out to slaughter Muslims and destroy Islam, and gently, non-confrontationally change egregious cultural norms such as repression of women and minorities. Inclusion of a women's microcredit bank would do far more than pressuring the parliament to pass little-regarded, unenforced but superficially enlightened statutes.

Humanitarian programs are right not only ethically, but strategically as well. No counterinsurgency can survive without the support of the majority of the populace, something our heavy-handed kinetic approach and indifference to civilian welfare squandered long ago. General McChrystal and Ambassador Eikenberry recognize this, but they don't control the purse strings. Since it costs \$1 million per year per soldier deployed, a broad based, high quality program would cost less than a company of troops and accomplish far more; it's much cheaper to make friends than enemies.

We believe it is time for a new paradigm centered on empathic understanding of our enemies' and, a fortiori, potential enemies' grievances, recognition of the value of public opinion and adverse consequences of its disregard, rapid establishment of highly competent humanitarian agencies beyond the currently severely limited indigenous capacities in the areas of greatest need rather than of greatest safety, understanding and respect for cultural norms, and at least equal status with military and intelligence services as instruments of counterinsurgency and counterterrorism. Reality-based, empathic foreign policy is a novelty we can't afford to neglect.

— **Brian Cobb, M.D.**, is Consultant In Charge of the Critical Care Team at ICDDR in Dhaka, Bangladesh and Professor of Emergency and Critical Care Medicine at Baqai Medical University in Karachi, Pakistan and Visiting Professor at Tribhuvan University in Kathmandu, Nepal.



Confronting Militarism: *Transcendence and Nonviolence*

All of us can agree that language matters. And the way that we represent militarism metaphorically in our language reveals what it means for us conceptually, as well as what to do about it collectively. When I think about "confronting" a challenge, I recognize that a 'confrontation' represents an encounter with something real or imagined on the path that I am on. And this object I am encountering, through a confrontation with it, is keeping me from my desired end goal. Ultimately, it represents an opportunity, that I have a choice of going beyond what is in front of me and the choice of means to do so. One choice, for instance, would be to knock down whatever is there and keep going. Another way would be to turn back around and go home. A third way would be to take a higher path and another mode of transportation entirely. I am in favor of the latter, that is to say, instead of 'confronting' militarism, that we 'transcend' it all-together (literally).

Nevertheless, I know: Confronting militarism does not imply transcending militarism. For confronting militarism only implies that we have become awakened to what it really is and consequently, that we have discovered where it is hiding. Only when we awaken and see it for what it really is can we take measure of our opponent. Yet this only gets us so far. We have to really know where it lives. And to find it, we have to turn inward and look inside of ourselves, first. That is to say, we are led to believe that confronting militarism is effected by those who appear to hold power in our culture through ideologies, rhetoric, and the overall propaganda of war and ending militarism- would mean starting with these. And yet by not turning inward, we remain frustrated at the surface, doing nothing to unplug the entire murderous 'machine'. Only principled nonviolence can do that. And as militarism projects our own fears and anger outwardly onto an 'enemy,' only principled nonviolence can turn us inward and lead us to discover the roots of what militarism really represents: violence and separation.

The human being, as Einstein maintained, is part of an indivisible whole. The differences that exist at the surface level between us...and 'them' create the illusion that we are separate, "an optical illusion of consciousness." Yes, we must reverently submit to the law... of unity, the law of principled nonviolence. The law that states that you and I are one. Only in the recognition of this universal law of unity, when we abide to this simple and profound truth that is very essence of all of the wisdom traditions, can we truly confront militarism.

Militarism exists in part because there are aspects of this whole who are broken, hurt and lonely, who believe themselves separate from this unity for good, who are angry, and let this anger drive them to war. Yet its existence is the very expression of sadness, fear, hurt and loneliness. To confront militarism, the nonviolent actor must take this suffering into account, as an overcoming and a transcendence of militarism.

And until we end the battles we wage on our own hearts — of glorifying our might as opposed to glorifying our vulnerability, of priding ourselves on what we own instead of how lucky we are to be free from ownership, of expressing how individualistic we are instead of how much like our mothers and fathers we are, instead of admitting how much like even our "enemies" we are, we fail short of our aim. However, this is also the key to turning the machine of militarism off. Since it is within ourselves it is therefore within our grasp, and we can achieve a world beyond this crisis for our day.

The only caveat is that we must be patient in our struggle, and make a commitment to ending violence all together: in our thoughts, in our words, and in our deeds. For this to happen, it takes time, so we must cultivate an ability to wait, as we do when we plant a seed, until the sublimity of life itself breaks through the surface. No, transcending militarism is not the same as confronting it; but it is the only way to reach our deeply desired goal.



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

“A PEACE OF MY MIND”

“A Peace of My Mind” is a documentary project that combines oral history and portraiture to explore the meaning of peace, using art and storytelling as a means to foster public dialogue.

Created and produced by Minneapolis freelance photographer John Noltner, the project was designed to give a voice to people who work for peace in their neighborhoods and the larger world. A website for the documentary project, showcases interviews and portraits of subjects from a wide range of backgrounds.



This project was born out of a desire to give a voice to ordinary people who believe in peace,” Noltner said. “It is easy to become discouraged and even angry when we listen to the shrill rhetoric that can be found in the mainstream media. Complex issues are boiled down to talking points and black and white answers...while the true answers are found in the subtle nuances in between.”



The premise of “A Peace of My Mind” is simple. Noltner inter-

views individuals from a wide range of backgrounds about their thoughts on peace...what it means to them in their lives, what they do to work toward peace and what obstacles stand in their way. The peace they talk about can be a spiritual peace, political peace, inner peace...it is about what moves them. The idea is that the



more we can talk about peace...the more we can keep it in the public dialog...the more likely it is that we can achieve it.

The interviews are edited into downloadable podcasts and placed on a website where they are combined with a black and white portrait and a short bio of each subject. The website also includes background on the project itself and a blog. The subjects are diverse, including a husband and wife who are Holocaust survivors, a retired police officer who works with incarcerated teens, a Buddhist minister, a Muslim woman who runs a law firm, a CEO of a medical company who has built an AIDS orphanage in Africa, a homeless man, and many others.



The goal of “A Peace of My Mind” is to create a community where people can share their thoughts about peace and to create a body of work that can help us understand one another a little bit better. Interviews and blog entries are updated regularly, and everyone is invited to participate by submitting essays, poems or other thoughts on the subject, some of which will be included in the blog section on the film’s website.



“Too often we are asked to look at what separates us in life,” Noltner said. “This project asks us to look at what brings us together. By listening to one another, and exploring each other’s ideas, we can discover the common humanity that connects us.”

To learn more about this ongoing and evolving project, visit: www.apeaceofmymind.net.

WHY THE FILM? BECAUSE PEACE TOUCHES YOUR HEART...

“Peace has to be created, in order to be maintained. It is the product of Faith, Strength, Energy, Will, Sympathy, Justice, Imagination, and the triumph of principle. It will never be achieved by passivity and quietism.” — Dorothy Thompson

The world is filled with discouraging news. Turn on any news station or read through any newspaper...and you will find stories of war, violence and despair. It’s true around the world and in our own homes.

Too often we are asked to look at what separates us...whether it is religion, politics or culture...I believe it is vital that we spend time looking at our similarities...to find the common humanity that connects us.

Peace grows from the bottom up, not the top down. If we wait for our political leaders to get us there, it will never hap-

pen. But it is not an unattainable goal. The world can change in small but important ways...and it begins with each of us, every day. Like many things, it starts with a conversation, and that’s what you’ll find here.

A Peace of My Mind is a place to share ideas ... a place to share our thoughts about what peace means to us in our lives and how we work toward it. It’s a place to begin to understand one another a little better, and to build bridges that can help us all come together.

Peace is not about everyone believing the same thing, and it’s not about everyone doing the same thing. It’s about making room for different ideas to thrive and believing that we can all gain from understanding one another better. It’s that simple. So explore the site and hear what others have to say. Spend some time considering peace and see what it does for your mind, your heart and your life.

GLOBAL DIRECTORY OF PEACE STUDIES AND CONFLICT RESOLUTION PROGRAMS



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Just updated in its seventh edition – This is a comprehensive guide to peace studies and conflict resolution programs, centers and institutes at colleges and universities worldwide. This edition profiles over 450 undergraduate, Master’s and Doctoral programs, centers and institutes in over 40 countries and 38 U.S. states. Entries describe the program’s philosophy and goals, examples of course offerings, key course requirements, degrees and certificates offered and complete contact information.

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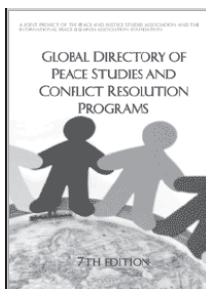
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COMMUNITY COLLEGE CONNECTION By Ellen Lindeen



Teaching English is Teaching Peace

LESSONS IN PEACE FROM THE CLASSROOM

I've been teaching English all my adult life, since graduating from UW-Madison in 1976 when I was lucky enough to land a job in education. So that means I've been teaching words, sentences, punctuation and paragraphs, but much more importantly, I've been able to allow my students to figure out meaning, reach insights and explore their own thinking. That is ultimately what led me to teaching peace.

After 20 years of teaching English, I've come to realize that I have been asking the same question that Mary Rose O'Reilly asks in her now famous book, *The Peaceable Classroom*: "Is it possible to teach English so that people will stop killing each other?" Fortunately, while I was teaching writing and literature for many years, the field of Peace Studies came of age. Equally lucky for me is that the college where I teach, Waubesa Community College, encourages innovation and new programs and helped fund my certificate in Peace Studies and Conflict Resolution at the University of Wisconsin-Milwaukee. Then my college's Curriculum Council accepted my newly developed course, Introduction to Peace Studies and Conflict Resolution, in Interdisciplinary Studies. This academic support has been very satisfying and certainly energizing for me.

What is more problematic is the reaction I receive from others – both in professional and personal settings – when I explain that I now teach Peace Studies. The first response is usually incredulity followed by the question, "What is that?" However, the reply is often followed by attitudes of dismissiveness or worse, condescending kindness toward a naiveté. The most complicated response is that I somehow do not love my country, or do not support our troops at war, or that in general, I am not patriotic. When I explain that I absolutely do support our troops, which is why I want to bring them home, work toward peace, and try to settle conflicts non-violently, again there is confusion. In our current culture, militarism is associated with patriotism, and peace is associated with foolishness or simplemindedness or cowardice. It is an uphill battle (to use a military metaphor), but one worth fighting in order to offer an alternative paradigm to my students.

What's wrong with the picture when talking about war makes one normal, average, regular or appropriate, but talking about peace makes one unpatriotic, criminal-like, a trouble maker or even seditious? When did this begin? Was it when the "church" first brought forth "just war" theory, after a millennia of advocating peace? Didn't Eisenhower warn us about the military industrial complex and a permanent standing army after WWII? How can we spend more on our military than every other country on the planet – combined? How can the US military account for 50 percent of our budget?

Hope is alive despite all this. My community college, located in the far western suburbs of Chicago, has the highest Junior ROTC recruiting in the nation. Yet, students are signing up for my new Peace Studies and Conflict Resolution class, now in its third semester, and more each term. They are learning that what seems inevitable – continuous war – is not. Students are realizing that conflict is inevitable, even healthy, but violence is not. Peace is possible, perhaps for the first time in a new way, because Peace Education is becoming accessible – in more and more institutions of higher education, including community colleges. For me, teaching English has become teaching peace; after all, if we destroy each other, it won't matter what language we speak.



Betty A. Reardon Collected Papers Now Open for Public Access

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

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

IN THE NEWS: AFRICA BECOMES A NUCLEAR WEAPON-FREE ZONE

Africa, the world's second-largest and second most-populous continent after Asia has now become the world's largest nuclear free zone (NWFZ). This occurred on July 15, 2009 when Burundi became the 28th African nation to ratify the African NWFZ treaty. Following the 1991 French nuclear tests in the Western Sahara, African heads of state declared that they were ready for a treaty that prohibited nuclear weapons on their continent.

Their concerns heightened when it became known that apartheid South Africa had a nuclear weapons program. Fortunately, political changes in South Africa that resulted in the end of apartheid, the dismantling of its entire nuclear weapons program, and its 1991 accession to the Nuclear Non-Proliferation Treaty (NPT) led to a breakthrough in the continent's denuclearization plans.

The African NWFZ agreement, known as the Treaty of Pelindaba in remembrance of the dismantled South African uranium enrichment site, is similar to NWFZ treaties covering Latin America and the Caribbean, the South Pacific, Southeast Asia, and Central Asia. All these zone treaties 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. The objectives and purposes of NWFZs are to enhance the security of member states within the zone both from the nuclear weapon states and each other, to strengthen the international nuclear nonproliferation regime, and to contribute to the total elimination of nuclear weapons. Member states can cooperate in the peaceful use of nuclear technology and in environmental protection by prohibiting the dumping of radioactive wastes in their zone. Africa is a major source of uranium and one of the world's largest nuclear, radioactive and toxic waste-dumping sites.

The African Treaty contains protocols that address the major nuclear weapon states (NWS). Protocol I asks all NWS to refrain from the use or threat of use of nuclear explosive devices against any party to the treaty. China, France, and the UK have ratified the protocol. The U.S. and Russia have not. The U.S. refused to do so because Libya had a weapons of mass destruction (WMD) program. However, Libya announced in December 2003 that it would dismantle its entire WMD program, and on May 11, 2005 it ratified the Pelindaba Treaty.

Protocol II asks nuclear weapon states to refrain from conducting nuclear testing within the NWFZ. China, France, and the UK have ratified this Protocol. Again, the U.S. and Russia have not. Russia refuses to ratify Protocol I and II until it gets assurances from the U.S. and the UK that neither will deploy nuclear weapons on Diego Garcia, an island in the Indian Ocean that falls within the zone. The island is a British possession housing a major U.S. military base.

The 28 African States that have ratified the Pelindaba Treaty hope that many of the remaining 24 African States will soon accede to it. Some North African countries, like Egypt, have refrained from doing so because of their concern over Israel's nuclear weapon stockpile. For years, countries like Jordan, Egypt, Saudi Arabia and Iran have been calling for a NWFZ in the Middle East and for Israel's accession to the NPT. However, neither the U.S. nor Israel has supported these proposals.

— **Paul J. Magnarella** is Director of Peace and Justice Studies at Warren Wilson College, Asheville, NC.

FILM: SOLDIERS OF CONSCIENCE

By Kaitlin Barker, *Sojourners*

Life is easier in black and white, when things are clearly right or wrong. We tend not to like the gray very much. It was certainly easier for me to hard-headedly disapprove of all war, including those who took part in it. But, working at an orphanage in India, I met Chad, a young man fresh from Iraq with an American flag tattoo, and he muddled up my clarity. Instead of the war-touting stereotype I expected, Chad taught the kids to solve their conflicts without violence because, as he told me, he'd seen that violence doesn't solve problems.

Chad didn't change my mind about war, but he forced me to recognize the complexity of the human heart and the painful moral conflict that soldiers face when confronted with the reality of war, and in particular, the reality of killing another human being. This internal struggle is what *Soldiers of Conscience*, a new film from PBS's "P.O.V." series, investigates through the voices of soldiers on both sides of the issue.

The film features eight U.S. soldiers and the common ground of their conscience. Each faces the same question: to kill or not to kill. Four of the eight believe deeply in the necessity and morality of war, that the strong must protect the weak, and that war and lethal force are morally justified at appropriate times. The others believe equally deeply that killing is never justified, and that peace can only be obtained by individual stances of courage and conscientious objection.

Basic training introduces the film's topic. "Kill, kill, kill without mercy" is chanted across a field as fresh recruits begin training. Major Peter Kilner, a West Point professor of ethics, shares the surprising fact that 75 percent of soldiers in World War II never fired their weapons at the enemy. S.L.A. Marshall, a World War II historian, found that one in four soldiers of that war became conscientious objectors. The army decided they needed to fix that, Kilner says, so soldiers are now put through "reflexive firing training," which is designed to bypass natural moral reaction and decision-making.

But such a bypass will eventually require a reckoning, and Kilner has noticed the emotional and spiritual struggle many soldiers meet once they arrive in Iraq and are confronted with the momentous choice to kill or not to. Soldiers can only kill because they're taught to, Kilner says, but "we never explain to them why it's okay." Kilner, along with three drill sergeants, represents the mainstream perspective on war, that it "can be an awful but necessary, and morally right, choice," as he says. For them, killing is part of the job, lamentable but justifiable. The other four soldiers, whom the filmmakers follow on their journey to conscientious objector status, find themselves asking, as Camilo Mejia did, "How are we going to survive as a human race if we continue to embrace war?" Home on a two-week leave, Mejia publicly refused to return to Iraq and was given one year in prison.

There are plenty of Iraq war documentaries that hit you over the head with overt stances and a maelstrom of images and facts, but they don't make you think. *Soldiers of Conscience* doesn't berate one view and glorify the other, but instead looks honestly at the moral conscience at play in each, allowing the soldiers' experiences to paint the complex picture. As Casteel says at the end of the film, "Peace is not a utopian vision. It can happen. But it takes people willing to commit their faith and their practical efforts to achieve it ... You have to have the guts to try something new." This film asks us to try something new by thinking something new — by listening to voices that have walked a difficult road.

For more information about *Soldiers of Conscience*, and to purchase the DVD, please visit: www.soldiers-themovie.com.



Confronting Militarism: *Peace Monuments*

"I thought we had quite enough memorials that seemed to revive the war spirit rather than to consider peace, which is, after all, the aim and end of every great struggle." — Sculptor Adrian Jones as he prepared to cast the symbolic figure of "Peace" for the Uxbridge war memorial in 1924.

Militaristic and pacifistic values compete in many different ways, both intentionally and unintentionally, but no where more openly than in the public arena where both sides construct physical memorials (monuments) to display their values for present and future generations. Our cities are filled with the physical evidence of past efforts to interpret war and peace. Our newspapers are filled with completing proposals for using our public spaces to perpetuate various group's militaristic and pacifistic values into the future.

It is frequently observed that war monuments vastly outnumber peace monuments and that their ubiquity subliminally reinforces a pervasive culture of violence, at least in the United States. This is true in part because war monuments usually stand out by depicting guns and weapons, generals on horseback, and the frequent use of the very word WAR

Symbols such as a dove, a laurel wreath, or the female form make some peace monuments equally easy to recognize. But others, such as the statues of statesmen who avoided war, of scientists who cured disease, and of civil rights martyrs who practiced non-violence, are not so readily identified as representing one of the many meanings of the word "peace."

But they do exist. Here is a small sample of peace monuments which confront militarism directly:

1) There are peace monuments made out of old weapons in many cities, including Beirut (Lebanon), Bogota (Columbia), Dessau (Germany), Geneva Switzerland, Gulu (Uganda), Indianapolis (USA), Managua (Nicaragua), Maputo (Mozambique), Miami (USA), Rio Grande do Sul (Brazil), San Jose (Costa Rica), Seattle (USA), Timbuktu (Mali), Tirana (Albania), and Washington, DC (USA). Perhaps the oldest is the Charrure de la Paix (Plow of Peace) at the city hall in Geneva, Switzerland, where the First Geneva Convention was signed in 1864 and where the first international arbitration settled the Alabama Claims in 1872. This life-size agricultural implement is said to have been made from swords turned in by American army officers during a conference of the Universal Peace Union in Philadelphia, also in 1872.

2) The end of "the war to end all wars" inspired a lot of peace monuments, often called "peace memorials" in Commonwealth countries, e.g. "Peace Memorial Hall in Hertfordshire, England. "Peace memorials" were constructed after World War I in Australia, Canada, the Cayman Islands, England, St. Vincent, New Zealand, and Zanzibar -- but not in the United States. After World War II, the phrase became the generic name in English of many monuments, parks, and museums in Japan, notably in Hiroshima. According to the Peace Pledge Union (and Gough), this was to reflect the concept that "Peace" is the consequence of the victorious conclusion of "War." Since then, the word "peace" has gradually acquired broader and broader meanings.

3) Russian artist and humanitarian Nicholas Roerich invented the "Banner of Peace" to protect monuments of cultural and historic importance during wartime. The "Roerich Pact" was signed in 1935 by 21 nations of the Americas at the White House in the presence of President Franklin Delano Roosevelt

(and later by other countries). Alas, Roerich's efforts are unappreciated today, except at Roerich museums in New York City and Moscow

4) In 1936 and 1938, suffragist and sometime communist Sylvia Pankhurst in London and college president Hamilton Holt in Winter Park, Florida, erected remarkably similar monuments depicting World War I bombs to express horror at mass killing, particularly of civilians. Holt's monument reads, "Pause, passer by, and hang your head in shame," then goes on to berate the inventor, the manufacturer, the statesman, the soldier, and the citizen for the use of such weapons.

5) The most famous anti-war monument of all -- Pablo Picasso's "Guernica" -- was commissioned by the government of Spain for the Paris International Exposition of 1937. The original painting is now in Madrid, and a full-size tapestry reproduction hangs outside the Security Council at the United Nations in New York City. On February 5, 2003, Guernica's anti-war message was covered over when secretary of state Colin Powell visited the UN to "prove" the existence of weapons of mass destruction in Iraq.

6) Hiroshima probably has the world's biggest concentration of peace monuments. Its very first was dedicated in 1948 to victims of the atomic bomb at Hiroshima Girls High School. Allegedly because the occupying US Army would not permit a direct reference to the bomb, the monument is inscribed "E=MC²."

7) One of the most audacious and eccentric clusters of anti-war monuments was created by surplus store owner Ed Grothus on private property in Los Alamos, New Mexico. In addition to a memorial to Joseph Rotblat (the only scientist to defect from the Manhattan Project), the cluster contains broken bombs, a mock church -- "Critical Mass Every Sunday" -- and the mantra "No one is secure unless everyone is secure."

8) In 1985, Massachusetts muralist David Fichter painted a 60-foot wall in Atlanta, Georgia, during a cultural festival for nuclear disarmament. Entitled "Three Minutes to Midnight," the mural depicts nuclear scientist Leó Szilárd (who petitioned for the bomb not to be used on human beings), the Hiroshima Maidens, and local hero Martin Luther King, Jr., among many other personifications of anti-nuclear peace activism.

9) In 1991, a dark mushroom cloud was erected outside the Civic Center in Santa Monica, California. Made from a massive black chain and named "Chain Reaction," the monument was designed by Los Angeles cartoonist Paul Francis Conrad. A plaque on the monument reads, "This is a statement of peace. May it never become an epitaph." In 2003, Conrad drew the same mushroom cloud above the words of Condoleezza Rice: "We don't want to be the smoking gun to a mushroom cloud."

There are at least a thousand other peace monuments in the United States and Canada. To find one near you, go to <http://www.PeacePartnersIntl.org>, click Peace Monuments Worldwide, and then choose the name of your state or province (or the name of any foreign country). One way to help change our culture of violence to a culture of peace would be to identify local peace monuments, lead pilgrimages to distant peace monuments, and help the general public become aware of their existence and meaning.

✉ Edward W. Lollis, Peace Partners International

Confronting Militarism: *In Our Elementary Schools...*

STARBASE SOUNDS FUN, AND THE DoD STARTS YOUNG

Last year I was approached by a local elementary school librarian and mother of two elementary schoolchildren. "The military is coming into our elementary schools and taking the children to a military base every week for five weeks," she said. "Can the Oregon Peace Institute help?"

I learned that what she was referring to is the Starbase program, funded entirely by the Pentagon recruiting budget— yes, recruiting— and sold to teachers and parents as 'science education.' Great, say the cash-strapped districts. In Portland, Oregon, where I live and know a couple of the school board members fairly well, the board accepted the \$320,000 (my friends on the board were the two dissenting votes and, interestingly, the only two nonwhites). The teachers accept the respite from work. Parents routinely trust the schools and sign vague field trip permissions. Children are thus assured that all the adults who care about them and know so much approve of these all-day frequent trips.

Some do, some pay little attention, and some don't.

Interestingly to peace educators, I hope, is that in Portland (a town with a great record of generally resisting military recruiters in schools), there is no plan for students who opt out.

That is where peace educators and peace organizers can jump into it. I am hoping we can offer to teach about peace and conflict approaches and the science of conflict transformation. If we can get healing institutions (e.g. the Oregon Health and Science University) to also donate some teaching, wouldn't that be some great civic engagement for peace?

Check out the DoD Starbase site: www.starbasedod.org/. It is innocuous looking, inviting, and pays most attention to its image. These are our children, after all. It takes some conditioning to get us to give them to the military when they are 18; it takes even more to hand them over when they are five. Five? Yes, five is the age of the youngest children that the military opts to take to bases.

(For more information about our local organization opposing Starbase, visit: <http://sites.google.com/site/no2starbase/student-of-the-month>.)

The Pentagon has conditions on this funding, illustrative of the purpose that belies the nominal. One of those conditions is that the 'education' must be on a military base. How odd, given the Fort Hood shootings, the growing internal violence on bases, the fact that in war military bases are legitimate targets and that some of these bases are so contaminated they have multiple Superfund sites and numerous environmental 'hotspots.'

Another is that all children must be tested for approval rates of the military. From Terri Shofner's comments on the DoD Starbase report:

"Of all the metrics in the pre/post Starbase survey the greatest increase for our kids is in the category of 'attitudinal' improvement regarding the military.

"If DoD really only cares about the education of our kids why do they have questions on the survey like, 'The Military is a good place to work,' 'I am enjoying coming to a military base,' and 'Military bases are fun.'"

If we cannot keep our elementary schoolchildren out of the clutches of the military, what does that say about our society? I hope we who are peace educators can weigh in on this problem.

— Tom H. Hastings, Portland State University



VISIT TO PEACE ACTION

On Friday October 9, 2009 thirteen delegates at the PJSa conference took a trip to the office of Peace Action Wisconsin, a peace and justice organization committed to nonviolence as a way of life and a strategy for change. Peace Action offers opportunities for education, lobbying and public witness.

Founded as Milwaukee Mobilization for Survival in March of 1977, this peace organization was a part of a national network of peace and justice groups organized around the issues of nuclear weapons, nuclear power, the escalating arms race, and the decline in funding for human needs. National Mobilization for Survival grew to include over 125 peace and justice groups before its national office closed in 1992. In January 1996 the Milwaukee chapter of MOBE affiliated with National Peace Action, which had been formed from the merger of SANE and the Nuclear Freeze Campaign. It is the largest grassroots peace and disarmament group in the US. In 1999 this chapter, located in a donated building, became Peace Action-Wisconsin to reflect statewide scope and membership.

At its headquarters in Milwaukee's Riverwest community, peace activists from around the country heard from local volunteers in Milwaukee about the ongoing projects of Peace Action Wisconsin. Chuck Payton, the head of the disarmament committee, described Peace Action's ongoing lobbying efforts against the spread of nuclear weapons. Virgine Lawanger told the PJSa members about the Middle East task force that has been promoting an awareness of the plight of Palestinians. Diane Henke presented the ongoing efforts to organize against the School of the Americas in Fort Benning, Georgia, where every year Peace Action sends several buses. Liz Kolinot, the program manager, discussed the struggles in keeping the office open and maintaining a funding base for projects.

The tour was organized by longtime PJSa member Ian Harris who, during the bus ride, gave a brief history of progressive struggles in Milwaukee during the past century and a half.



Review

The Empire Strikes Out: How Baseball Sold U.S. Foreign Policy and Promoted the American Way Abroad, by Robert Elias, The New Press, 2009. 448 pages. \$27.95, hardcover.

"God, country, the military, and baseball — all in it together." (p. 26)

Robert Elias attempts to outline the role baseball has played in US foreign (and domestic) policy. Elias uses detailed research to illustrate the intimate networks of power wrapped in patriotism and cash that positioned baseball and the US government to benefit from one another.

Empire Strikes Out offers a chronological narrative of baseball's (by baseball, Mr. Elias refers to the controlling interests of teams and leagues rather than the game) intimate relationship with the US government and military. Ranging from presidentially approved international goodwill tours sponsored by sporting goods titan Albert Spaulding to the origins of the Pittsburgh Pirates nickname (Hint: it has nothing to do with Pittsburgh being a river town), Elias uncovers the roots of baseball's employment as both weapon and olive branch. In what Elias terms the national pastime tradeoff, organized baseball retains its Congressional monopoly exemption at the cost of working as de facto recruiter and ambassador of American ideology and business.

Elias offers history through a horsehide lens. While the title emphasizes US foreign policy, domestic machinations are just as important to building of empire as evidenced by Jackie Robinson's evolution from college and military standout to Civil Rights pioneer. Further, baseball has plied race as a malleable concept for its own ends anticipating concepts of identity politics allowing Native Americans, Mexicans and Cubans to be white. Race continues to play a central role in baseball dynamics especially with the growth of foreign development academies and the decline in the percentage of African American players.

Elias' larger stories reveal US attempts to colonize Canada, Babe Ruth almost served as a post war ambassador to Japan, Europe flirted with baseball following war exposure, and the US relationship with Cuba is inextricable from baseball, sugar, and revolution. At almost

every turn, baseball helps translate what America is (at its best and its worst) abroad.

This deeply researched volume provides vibrant details that illuminate baseball's colorful history. Baseball's covetous relationship with the role of America's national pastime moniker colors the game's involvement. The Doubleday myth (that baseball was created by a Civil War general and is not a genetic drift of the British game rounders) provides a military "birth" that maintains the mutually reinforcing idea of Baseball as America and America as Baseball. Baseball provided a means to entice allies, while at the same time provide distractions such as the series organized to serve as a diversion prior to the Korean conflict. Elias is at his best when analyzing the intersecting political and cultural stories of Bobby Thomson's triumphant home run and the first successful Russian atomic test bomb. The US has been at war since World War II and baseball has been there for every one. The story culminates in a post-9/11 pinnacle of spectacle, sport and patriotism: flyovers, firefighters, red, white and blue bunting, B-2 flyovers, flag patches and renditions of "God, Bless America."

Despite the prolific attention to detail, the narrative often feels burdensome. Possibly an artifact of doing history, it reads as a story in a vacuum without relevance to other sports, play in general or global politics. Descriptions of wars past to make parallels to Iraq and Afghanistan seem insistent. Though it may come across that Mr. Elias "hates America" as put forward in a *Washington Post* review of the same, I would bet that Mr. Elias more closely aligns himself with Camus (p. 291) whom he quotes: "The true patriot is one who gives his highest loyalty not to his country as it is, but to what it can and ought to be." While the tone may be problematic for those not sharing Mr. Elias's critical bent, the strict chronological approach often interrupted intriguing international stories. Despite these weaknesses, *Empire Strikes Out* serves as a valuable reference for peace scholars hoping to bridge the cultural and political foundations of peace. While limited in utility for general peace courses it might be interesting for an interdisciplinary peace and sports course.

While baseball is shown in a critical light, there is something transcendent about the game itself; in the words of Nicaraguan defense minister Humberto Ortega, "if the US presence has left us something beautiful, it's baseball" (217). Read by itself, one might overstate the role of baseball or governments for shaping the world, but in the context of a general understanding of baseball and the complexities of a global world, *Empire Strikes Out* offers insights into both baseball and politics with an understanding that sport, left up to the players, not the owners, might just be an ingredient for a more peaceful world. In the words of Roger Callois (2001) "the spirit of play is the source of the fertile conventions that permit the evolution of culture" (p. 58).

Further, impromptu games between enemies in Nicaragua (p 217) help recall the Christmas Truce of 1914 that resulted in games of soccer (portrayed in the film *Joyeux Noel*). Sports and play are at their best when used in a spirit of peace, not warmongering. Still, it's no surprise that military recruitment ads run during televised professional sports. Elias begs the question concerning the real human condition: war or play? Hinting that we know the answer, we culturally choose to celebrate a violent masculinity in America embodied more by football than baseball. Not only is the national pastime up for grabs, but also a vital public discussion about peace. Baseball helps that evasion by embracing warmongering parading as patriotism. At the same time, like America, baseball holds seeds of peace, if we're willing to be patient and love that which often lets us down.

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— Paul Stock

University of Otago
Dunedin, New Zealand

How-To: We Are the Authors We've Been Waiting For!

War is twice as popular as peace.

At least that's the impression you'll get if you check Amazon's inventory: 1.07 million war books; 654,000 peace books. The balance is even more skewed in our local library: search the catalog for war and you will get 21,849 hits; search for peace, a mere 2,570.

The San Antonio peaceCENTER, decided to address this imbalance: we'd write our own books! Our first effort was not technically a peaceCENTER book, although all five co-authors worked there. **Walking Jesus' Path of Peace: Living Faithfully in a Violent World** was a Bible study produced as a work-for-hire for Augsburg Press, one of the Lutheran imprints. We were paid \$1,000; they retained the copyright.

We've been told it has sold tens of thousands of copies, which makes us happy. But then the realization set in: we no longer owned the rights to our own material. If we want to use this book in a workshop we have to buy copies at the retail price of \$5.99 plus shipping for 32 pages. Not quite what we had in mind.

We thought we were more savvy with our second book, **Peace is our BirthRight: the p.e.a.c.e. process and interfaith community development**, by Rosalyn Falcón Collier and Ann E. Helmke, with a foreword by Arun Gandhi. Ann and Rosalyn shopped it around to 30 carefully selected publishers. "No market for this sort of stuff," they were told, even though the book had already sold about 300 copies in a photocopied, spiral bound version.

The book lay fallow for several years until the third inspiration struck: we'd become our own publishers.

Our initial plan was to sell a PDF version of the book online. We found a service – payloadz.com – that would host our files for free and sell the copies as downloads from their secure server via PayPal. The system itself works fine, but everyone kept asking us, "When is this going to come out as a *real* book?"

That's when we discovered print on demand, commonly abbreviated as POD. The service we selected was createspace.com, which had just been bought out by Amazon. In a little more than two years, peaceCENTER Books has published 16 books, with four more in the hopper. They came out of the woodwork! We've sold more than 2,000 books and have made a little money.

Here's how it works.

You design your own book and full-color cover, then upload the files to CreateSpace as PDF files. Although using a high-end layout program (we use Adobe InDesign) will give more professional-looking results, the book interior can be designed in any word processing program. We use Adobe PhotoShop for our covers, but CreateSpace has an online cover creator that will plug your words and images into pre-made templates. If this sounds too daunting, for \$748 CreateSpace will format both the book and the cover for you.

When CreateSpace acknowledges that your files meet their technical specifications and you are satisfied that the book is print-worthy, you order a proof. This is the only *required* expense involved in getting your book published. They can assign a free ISBN number, which will show CreateSpace as the publisher, or you can buy your own ISBN from Bowker, the ISBN agency, and list yourself as publisher.

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You can also choose to list your book on Amazon.com. They take a bigger cut: 40 percent of the list price, plus the wholesale cost of the book. We make \$2.23 for each copy of **Capital Ideas** sold on Amazon.com.

You can buy copies at your author price, drop-ship them directly to retailers, and invoice them to recoup your money plus some profit. Or, you can issue a discount code to the CreateSpace eStore and have a bookstore order directly at a percentage off the list price.

The books are available in a variety of trim sizes, from an 8"x5.25" pocket book to a 10"x8" magazine. Pricing is the same for all trim sizes. All books are perfect-bound paperbacks.

There is no minimum order: your book will continue to be available even if no copies are ever bought or sold. Shipping costs are high (about \$5) for single copies but drop considerably when you order in bulk. If we order 20 copies of our smallest book the shipping can be a low as 40 cents per book.

You retain the copyright to your book. If you get an offer from an established publisher: no problem. If you want to make photocopies, or distribute the book's PDF file: no problem. If you simultaneously want to publish it on LuLu or another POD publisher: no problem. It remains yours.

The concept isn't perfect. Your books aren't carried by any of the big distributors, which makes it hard to get them into bookstores and libraries. You have to do all the work – editing and layout – yourself. You don't have a publisher helping you market the book, keeping the accounts straight or checking for legal permissions.

This is grassroots publishing, a radical new publishing paradigm. It bypasses the gatekeepers and the bean counters. It gets books into the hands of the people who need and want them at a reasonable cost. The out of pocket investment is trivial, and there is no need to purchase and store large inventories of books that may never be sold. Not perfect, but amazing nonetheless.

The possibilities are endless. A book that's sat in the file drawer for ten years. An anthology of student writing. A quarterly journal. An affordable compilation of out-of-print and out-of-copyright readings to use for a class. Books can be used for advocacy. We sold (at cost) 280 copies of **Detour to Death Row** to The Texas Coalition to Abolish the Death Penalty; they gave a copy to every state legislator.

We figure there are at least a half million peace books that need to be published to catch up with the war books. We are the authors we have been waiting for!

— **Susan Ives** is the editor for peaceCENTER Books, www.salsa.net/peace/ebooks. If you have questions, e-mail her at pcebooks@yahoo.com.



PJSA Job Board

FELLOWSHIP IN DISPUTE RESOLUTION

Institution: Moritz College of Law, Ohio State University

Position Description: The Langdon Fellow will be selected to begin a two year fellowship in mid-July 2010. The Langdon fellow will work closely with the Moritz College of Law professors who teach in the alternative dispute resolution field. The Langdon fellow will act as the clinical staff attorney for two mediation practica per academic year (one in the fall, one in the spring). As clinical staff attorney, the fellow will plan a weekend training session for students in each mediation practicum each semester. During each semester, the fellow will attend class sessions for the mediation practicum, facilitate discussions of issues presented in mediated cases, and lecture on subjects agreed to between the professor and the fellow. The fellow will also supervise students mediating at Franklin County Municipal Court or at the City of Columbus Night Prosecutor Mediation Program on afternoons and/or evenings, and identify and oversee mediation observation opportunities for practicum students. The fellow will assist the Faculty Director of the Program on Dispute Resolution with programmatic planning and advising students, and will also have 10-15 hours per week to focus on their own research.

Application Deadline: June 1.
Application Process: A J.D. is required, as is significant experience in mediation, including training. Applicants should be 2-5 years out of law school and be interested in a career in academia. The fellowship stipend will be \$45,500 annually plus benefits. To apply, applicants should send a cover letter, resume, law school transcript and two letters of recommendation to: Professor Clymer Bardsley, Moritz College of Law, Ohio State University, 55 West 12th Avenue, Columbus, Ohio 43210.

FULL-TIME FACULTY POSITION: GENDER/IR

Institution: Int'l Christian University

Position Description: ICU (Tokyo, Japan) announces a search for a full-time faculty position in "Gender in Politics and International Relations" at the rank of Associate, Senior Associate, or Full Professor. The complete announcement is available at: <http://subsiste.icu.ac.jp/gjg/KOBO/gendere.html>.

Application Deadline: August 31, 2010.

Application Materials: Applications must be submitted to Katsuhiko Mori, Chair, Department of Politics and International Relations, International Christian University, 3-10-2 Osawa, Mitaka, Tokyo, Japan 185-8585. After documentary screening, short-listed candidates will be requested to submit four reference letters and sample publications prior to a model lecture and interview.

TENURE-TRACK POSITION, INTERNATIONAL DEVELOPMENT AND PUBLIC HEALTH

Institution: American University

Position Description: The School of International Service invites applications for a scholar-practitioner for a tenure-line position at the assistant professor level in the field of international development, starting in the 2011-2012 academic year. The successful candidate will hold a PhD or equivalent degree; have experience in developing countries, and a strong record of research and scholarship. The successful candidate should be able to design and teach interactive and dynamic courses at both graduate and undergraduate levels that incorporate theory and practice; be able to teach a jointly developed multi-disciplinary course in international development and/or micropolitics of development and/or research methods; and have expertise, experience and an interest in teaching about public health in poor countries and communities. We are interested in a multi-disciplinary approach to public health; in the interrela-

tionship of health, poverty and development; in causes and explanations, very broadly defined; and varied approaches including, community/grassroots/ participatory methods, preventive health, nutrition, health equity, indigenous/alternative methods, use of appropriate/innovative technologies, and non-governmental, governmental and global programs.

Application Deadline: September 15, 2010.

Application Information: Interested candidates should send a letter of intent, curriculum vitae, names of three referees, evidence of teaching effectiveness, copies of relevant publications, and a graduate school transcript to: Chair, International Development Faculty Search Committee, School of International Service, American University, 4400 Massachusetts Avenue, NW, Washington, DC 20016-8071.

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

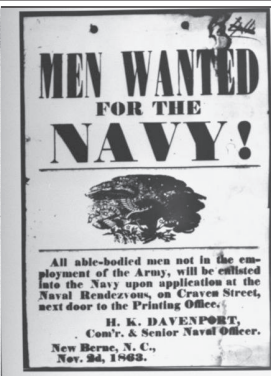
Description: Up-to-date, well-maintained listing of jobs and opportunities in fields such as mediation, peacebuilding, restorative justice, and conflict resolution.

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



Notices and resources

The Global Directory - New Services and Lower Price

We are pleased to announce new lower prices for our comprehensive Global Directory of Peace Studies and Conflict Resolution Programs. Single print copies are available (shipping included) for \$24.95 in the US and \$34.95 internationally. In addition to the new pricing structure, we are also making available for the first time an option to purchase a **site license** for use in places including libraries, centers, and academic programs. Visit the GD page on the PJSA website for more information on these exciting new developments. AND NOW FOR A LIMITED TIME WHILE SUPPLIES LAST: All 2010 conference registrants will receive a free GD copy!

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Visit the New PJSA Blog

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

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New Book on Satyagraha Available Free

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

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Nonviolence Book Available Online

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

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U.S. Government e-Journal on Nonviolent Change

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

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Website and Update on Elise Boulding

A web page has been created to keep up-to-date with Elise: www.earthenergyhealing.org/EliseBoulding3.htm. Personal notes to her are welcome. Letters to Elise can be directed here: Elise Boulding, c/o Russell Boulding, 4664 N. Robbs Lane, Bloomington, IN 47408.

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Peace Research Journal Seeks Reviewers

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

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Nonviolence Conflict Resolution Training

Intensive trainings in Kingian Nonviolence, facilitated by Dr. Bernard LaFayette, Jr., for teachers, students, counselors, social workers, human-rights activists, business management, detention workers, law enforcement, health care workers, clergy, faith-based educators, and those interested in acquiring the skills necessary for promoting peace, non-violence & social change. July 6-16, 2010, University of Rhode Island. For info: www.uri.edu/nonviolence/summerInstituteInfo.html or nonviolence@etal.uri.edu.

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Call for Papers, Journal of Sociology-Social Welfare

For a special issue, articles, essays, and reports from multiple perspectives related to issues of peace, conflict and war are being sought. The deadline is September 1, 2010. Please send your completed contributions to Sondra Fogel (sfogel@bcs.usf.edu) and Daniel Liechty (dliecht@ilstu.edu).

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New Journal on Peace and Conflict Issues

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

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Call for Papers, Journal of Sociology-Social Welfare

The International Center on Nonviolent Conflict is offering free copies of the game, "A Force More Powerful – the Game of Nonviolent Strategy." The game was built on non-violent strategies and tactics used successfully in conflicts around the world. Featuring ten scenarios inspired by history, it simulates nonviolent struggles to win freedom and secure human rights, as well as campaigns by minorities and women. For info: www.aforcemorepowerful.org/game/index.php, or icnc@nonviolent-conflict.org.



THE LATE ADDITION: PJSA ISSUES STRONG CONDEMNATION OF ARIZONA IMMIGRATION LAW

May 9, 2010

Dear Governor Brewer:

We, the members of the Board of Directors of the Peace and Justice Studies Association (PJSA), wish to express our deep concern with and unequivocal condemnation of Senate Bill 1070, which you signed into law on April 23, 2010. By making it a state crime to be in Arizona without federal authorization, and also making it a punishable offense to support someone without the appropriate documents, SB 1070 criminalizes countless decent human beings who live, work, pay taxes, and raise their families in Arizona. In addition, the enforcement of such a constitutionally problematic law threatens everyone's civil rights in the process, and undermines the potential for fostering an environment based on peace and social justice. We unanimously denounce this law and strenuously urge that you rescind it in the name of compassion and human dignity.

The PJSA is a non-partisan professional organization of scholars, educators and practitioners 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). We are dedicated to bringing together academics, teachers, and activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change. As such, our international membership is both knowledgeable about and concerned with the problems associated with social issues such as immigration. While immigration reform in the United States may be overdue, we also know that using this to justify state laws that usurp federal authority over immigration will create many more legal and social problems than it resolves.

Police officers are not immigration officers. Putting them in the position of enforcing federal immigration law will destroy the trust between police officers and communities that is necessary for effective law enforcement. It will also lead to unwarranted and prolonged detention of citizens and legal residents, increasing the likelihood of civil rights litigation against police departments, cities, and towns, and potentially damaging family units across the state. Despite language ostensibly prohibiting racial profiling, this will be the *de facto* reality of the law's implementation. Physical appearance, particularly being of Hispanic background, will unavoidably remain the primary factor determining whether someone is or is not asked to prove their citizenship or residency status. For all these reasons, many law enforcement leaders across the country, as well as in Arizona, oppose this law. It would be wise to heed the objections of the law enforcement officers who are now faced with enforcing this unjust law.

For some, the stated intent of SB 1070 unequivocally is to cleanse Arizona of its undocumented immigrants and their families, among them children and other relatives born in the United States, as evidenced by the fact that legislative supporters of this law have repeatedly and proudly described this as part of a strategy to make life so unbearable for undocumented residents and their families that they will leave the state. Any law whose goal and effect is to drive an ethnic population to leave its place of residence is a crime against humanity under current international law. SB 1070 risks making Arizona a pariah state on the international as well as national stage. Furthermore, whatever the intent, at minimum this law will create a climate of fear so intense as to make low-wage workers even more vulnerable and therefore much easier to exploit by unscrupulous employers. Denying immigrant workers protections or otherwise making them more vulnerable does not stop them from coming. Rather, it simply drives them further underground and makes them more exploitable.

We further observe that the climate of fear and hostility created by this law is antithetical to the aims of promoting a more just and peaceful world. By institutionalizing chauvinism and magnifying differences of race or ethnicity, SB 1070 promises to enlarge the gulf between diverse communities and pit groups against one another rather than encouraging people to work together to find mutually-beneficial solutions to challenging issues. Moreover, this bill will make it less likely that people of color in need of assistance will reach out to either law enforcement or other community members, thus enhancing their vulnerability and disabling the potential resolution of conflicts in a constructive manner on a community-wide level. For all of these reasons, we find that SB 1070 contravenes the mission and values of our organization.

We recognize the political pressures placed upon you to sign the law, but we appeal to you to provide the leadership that is expected and required of our public servants. We ask whether you truly want this to be your legacy. Please choose to be on the right side of history and work to rescind this patently unjust law. We thank you for your time and attention in this important matter.

Sincerely,

Board of Directors of the Peace & Justice Studies Association
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info@peacejusticestudies.org

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

Events Calendar

May 30-June 4, 2010

NAFSA 2010 Conference

Kansas City, MO

www.nafsa.org/annualconference/default.aspx

International educators from around the world will come together to share their views on the globalization of higher education and to establish good practices for mainstreaming international education on campuses.

June 2-5, 2010

Reducing Social Harms: *Just Living* in Our Communities & Our Selves

University of Tennessee, Knoxville, TN

www.justicestudies.org

The 12th conference of the Justice Studies Association focuses on just living, and encourages participants to situate themselves in their work, teaching, research, writing, or activism. **Proposals are due by March 5.**

June 13-18, 2010

Teaching Peace in the 21st Century

Kroc Institute for International Peace Studies, University of Notre Dame

kroc.nd.edu/newsevents/events/2010/06/13/614

Teams of college and university faculty are invited to apply to the Summer Institute for Faculty in Peace Studies Program Development, to launch or strengthen a peace studies program. **Applications are due by March 1.**

July 6-10, 2010

IPRA-2010: "Communicating Peace"

University of Sydney, Australia

www.iprasydne2010.org/About_conference.html

The International Peace Research Association meets to: assess conflict and peacebuilding; discuss state of the art peace research; and influence the practice of violence prevention. Invited speakers include Johan Galtung and Professor Muhammad Yunus, Nobel and Sydney Peace Prize Laureate.

July 15-17, 2010

Toward a More Socially Responsible Psychology

Boston Graduate School of Psychoanalysis, Boston, MA

www.psyr.org/conference2010

Join Psychologists for Social Responsibility to explore the mixed influences of psychology in both advancing and restraining the promotion of peace, social justice, human rights, and sustainability. **Proposals are due March 1.**

August 1-7, 2010

Peacebuilding Peacelearning Intensive

Wilmington College and the National Peace Academy, Wilmington, OH

www.nationalpeaceacademy.us

This week-long Intensive is designed for individuals and organizations who hope to launch new peacebuilding and change initiatives or enhance existing efforts. Participants will be coached in the design and development of a strategic peacebuilding plan that they will implement in their community.

October 1-2, 2010

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

PJSA 8th Annual Conference

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

www.peacejusticestudies.org

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

November 18-20, 2010

Ahimsa and Sustainability

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

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

The conference will feature wide-ranging scholarship and experiences to illuminate the relationship between ahimsa (nonviolence) and sustainability from multiple perspectives. Ahimsa is the experience of oneness with others and nature. This interdisciplinary conference will explore the significance of nonviolence for sustainability. Proposal deadline is June 15th.

November 18-20, 2010

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

CICA-STR Annual Conference, Cartagena, Colombia

www.4thconferenceinternational.com/home

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



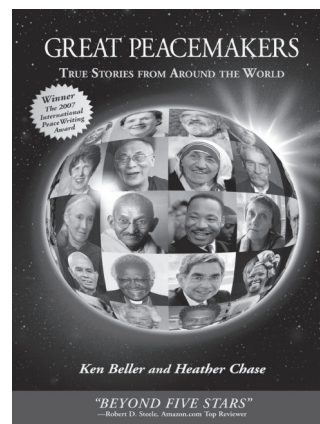
Peace Research

The Canadian Journal of Peace and Conflict Studies

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

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

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



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PEACE & JUSTICE STUDIES ASSOCIATION

Our Educational Partnerships

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



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



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



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