

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



LESSONS LEARNED

PAST, PRESENT, AND FUTURE IN TIMES OF CHANGE

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News, views, visions, and analyses on the critical issues of peace and justice...

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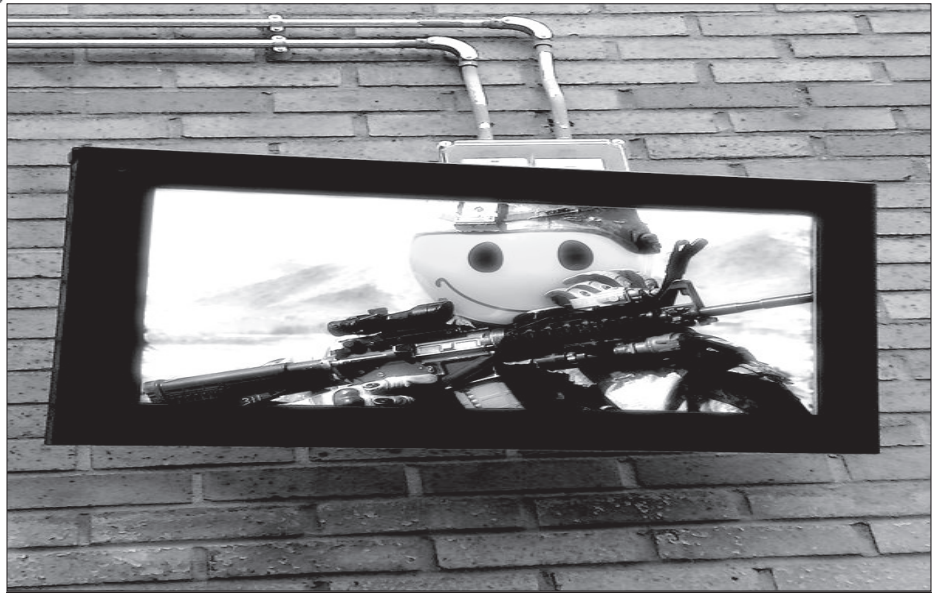
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PJSA

Who We Are

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

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

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

Our Mission

PJSA works to create a just and peaceful world through:

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

The Peace Chronicle

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Editor:

Randall Amster

Design Template:

Shannon Wills

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

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.

Printed by Grass Roots Press (www.grassrootspress.net) — a green, union-friendly shop!

2013 CONFERENCE SPOTLIGHT...

Undergraduate Student Innovation Competition

Because of Waterloo's reputation as an innovative/creative place, this year's conference focus is on innovation. As a result, the conference organizers would like to invite all undergraduate students to submit innovative ideas to a competition. This competition is wide open; undergraduate students from any discipline are encouraged to be involved. Student submissions may be abstract or concrete, physical prototype or conceptual idea, technical or non-technical; the range of possible submissions is wide open.

Possible Topics and Examples: A mobile smartphone app; Justice networking tool; Microfinance app; An economic or philosophical essay; Alternative currencies; An engineering device; Micro-energy systems; Water filtration; A work of art; Painting, Sculpture, Photographic essay; A scientific principle or development; Biogas or ethanol systems; A game or recreational tool; International Peace & Justice trivia game; or really *any other idea or development* *which promotes some aspect of peace and* *justice.*

The competition will be adjudicated by an interdisciplinary committee, including representatives from the Faculty of Engineering (Systems Design), the Faculty of Arts (Global Studies – WLU and Peace and Conflict Studies – CGUC), the School of Business, and one or two other departments or faculties. The competition will be in the form of a poster presentation, whereby you will be provided with a 3 foot (high) by 6 foot (wide) backdrop for a poster, with a table for

any physical prototype, prop, work of art, etc. Have a presentation prepared, of approximately five minutes, in which to explain the rationale and innovation of your idea.

By October 1, 2013:

- * Prepare a title and a short description
- * Register (free!) for the competition at www.peacejusticestudies.org (follow the links for conference registration and select "Already pre-registered" with "innovation" in the comments box)

On October 18, 2013:

- * Have your idea / art work / device / computer program / essay prepared
- * Have a poster, display, or backdrop prepared
- * Offer a brief presentation to judges and other conference participants

Competition submissions will have the opportunity to be recognized by awards in the following categories: (1) **Best presentation**, (2) **Most innovative idea**, (3) **Greatest potential for Peace and Justice impact**. In appreciation of the work that students put into their submission, the registration fee will be waived for competition entrants. All competition participants will be welcome to take part in all other aspects of the conference.

For more info: Paul Fieguth pfieguth@uwaterloo.ca



A DIRECT PLEA FOR YOUR ONGOING SUPPORT

Like many nonprofits, the PJSA has been challenged to maintain the resources necessary for the business of providing professional opportunities and support for our members. Make no mistake: we are committed to you and the work that you do in the world, and have no plans of going anywhere any time soon! Still, in recent years we have seen an uptick in costs, and we are in the midst of developing new initiatives that will enhance our work yet also require resources.

Our members are the lifeblood and *raison d'être* for the PJSA. Please help with a gift today, or recruit a new member tomorrow! Consider leaving a legacy to support the work of peace. And continue participating in this effort, in these ways:

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

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

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

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

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

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

ANNOUNCING THE PJSA SPEAKER'S BUREAU!

New for 2012, we are initiating an exciting new venture that will highlight the incredible work of our members, and advance the workings of the "peace and justice" field as well. The primary intention of the Speaker's Bureau is to help carry the mission and values of the PJSA to a broader audience. Understanding that various groups and organizations are often seeking trainers, workshop facilitators, presenters, keynote speakers, and the like, the new PJSA Speaker's Bureau will allow us to address these needs while showcasing the many talented scholars, educators, and activists among our membership...

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



Announcing our 2013 conference...

“PEACE STUDIES BETWEEN TRADITION AND INNOVATION”

The Peace and Justice Studies Association

invites you to our annual conference

October 17-19, 2013

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

Waterloo, Ontario, Canada

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

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

For more info, and to register, please visit:

www.peacejusticestudies.org

WE LOOK FORWARD TO SEEING YOU THERE IN OCTOBER!

2013 CONFERENCE PREVIEW

Dates: October 17-19, 2013

Info: www.peacejusticestudies.org/conference

In: Waterloo, Ontario, Canada: A rich aboriginal history; an historic peace community — settled by Mennonites and other pacifist groups; in the heart of Canada's technology and innovation region (many technology companies are based there)

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

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

Hosted by:

Wilfrid Laurier University: Department of Global Studies (Peace and Conflict stream); Additional Associate Partners from WLU; Faculty of Education — and Local Public and Separate School Boards; Faculty of Music; Waterloo Lutheran Seminary

Conrad Grebel University College / University of Waterloo: Peace and Conflict Studies (PACS) program; Additional Associate Partners from CGUC and UW; Faculty of Engineering — Department of Systems Design Engineering; Engineers Without Borders; Faculty of Music

Keynote Speakers: Including: Nobel Peace Laureates **Jody Williams** (1997) and **James Orbinski** (1999), **George Roter** (Engineers Without Borders), **Deborah Ellis** (Author), and **Howard Zehr** (Eastern Mennonite University). (Others TBA)



Teachers' Professional Development Strand: Featuring interactive sessions, case studies, sharing of classroom strategies or practices, or thematic units on topics including: Conflict resolution; Restorative justice; Peaceful schools; Teaching peace in times of war. The keynote speaker for this strand will be **Deborah Ellis**.

Special Pre-Conference Sessions (October 17):

Post-Conflict Peacebuilding — Workshops, open for PJSA registrant attendance. Theme to fit into vertically integrated peacebuilding (note: concurrent panels on peacebuilding will also be featured within the main conference).

Mediation/Restorative Justice — Workshops, open for PJSA registrant attendance. The keynote speaker for this pre-conference session will be **Howard Zehr**.

To reserve a spot at either of these pre-conference sessions, email: [info\(at\)peacejusticestudies.org](mailto:info@peacejusticestudies.org).

Special Saturday Evening Event:

"War Requiem" by Benjamin Britten * October 19, 2013 7:30pm * Centre in the Square * 101 Queen St. N., Kitchener, ON. Thought by many to be the greatest choral work of the 20th century, Britten's heart-breaking music combines with Wilfred Owen's poetry of the First World War, and the words of the Requiem Mass, to bring us an experience full of moral and emotional depth. The performance marks Britten's 100th birthday, and is offered in partnership with the PJSA conference. If you would like to reserve a ticket (at special discounted rates for conference attendees: \$55 for A+ seating, \$45 for A seating, \$35 for B seating, or \$20 for C seating), please email as soon as possible: [info\(at\)peacejusticestudies.org](mailto:info@peacejusticestudies.org).

MORE DETAILS ARE ONLINE AT:

www.peacejusticestudies.org/conference

CONNECTING WITH THE PJSA

FOLLOW THE PJSA NOW ON TWITTER...

Stay up-to-the-minute with news and events: @PJSAtweets

AND VISIT THE PJSA FACEBOOK PAGE

"Like" what you see? Visit: www.facebook.com/peacestudies



THE DIRECTOR'S CUT

WAR NO MORE

by Randall Amster, *PJSA Executive Director*



No one in power specifically called it “a date which will live in infamy,” but when the US began the invasion of Iraq on March 19, 2003, it changed the political map of the world in ways we are still trying to disentangle. Any remaining pretense that nations would only wage war for bona fide reasons was laid to rest with the Iraq war. What is especially troubling is that we didn’t even need the benefit of hindsight to realize the full implications; in real time and without precedent, millions (perhaps even billions) around the world raised principled objections to the impending war before it commenced. Many people knew (and said) that it was illegal, unjust, and immoral, but to no avail.

A decade later, the fictitious rationales of “weapons of mass destruction,” liberation from an evil dictator, promoting human rights, and “restoring democracy,” are almost laughable and are not seriously asserted as a viable basis for the war. All we’re left with now is a self-fulfilling epitaph proclaiming that the war was about fighting terrorists and insurgents. And with the benefit of the intervening years, it has also become safer to say in polite company (if not publicly) that controlling Middle Eastern oil is a primary impetus of national security. The Iraq war thus lifted the veil on Machiavellian foreign policies and set a new template for the wars of the present — and perhaps the future.

That is, unless we heed the lessons and take steps to avert a continuation of the Iraq model. This may well be the only way to honor the fallen on all sides (totaling in the hundreds of thousands, or more) and to even remotely justify the trillions of dollars unwisely spent on the war. The price was definitely not “worth it” (as Madeleine Albright once said), but sometimes the best we can do is try to make sure it never happens again. Indeed, the Iraq war is nothing short of “shocking and awful” — and it is incumbent upon us today to work toward ending the scourge of war and promoting the cause of peace in our time.

Let me suggest a number of interrelated “wars” that we might strive to end with undue haste in order to make the transition from the precipice of perpetual war to a more peaceful world:

The War on Ourselves: Humankind seems to have a penchant for hastening its own demise. Symptoms of this phenomenon include rampant gun violence in the U.S., the toxification of our food and water supplies, endemic poverty, and a growing lexicon of industrial-era illnesses and ailments. As the first step toward ending war in general, we must stop waging it on ourselves and on our continuing ability to thrive as a species.

The War on Others: One of the basic lessons of living in an interconnected world is that there is no “there” there; dividing the world into us/them dichotomies is simply untenable. Pollution, waste, exploitation, disease — all of these know no borders, and cannot be outsourced on an inherently interlinked planet. When we make war (both of the militaristic and economic varieties) on others, we are making war on ourselves as well.

The War on the Environment: Perhaps the root war of all wars is the collective assault humanity is inflicting on the habitat that sustains us, and of which we are a part. In just a few short generations, we have alienated ourselves from the environment, poisoned our air and water, destabilized the climate and other essential systems, and dramatically increased our vulnerability to pathogens and sudden changes in ecological systems. As with the above, this war on the environment is likewise a war on us, too.

The War on the Future: We seem to be leveraging our power and privilege in the present while blithely consuming the bases for future inhabitants to exist at all. Intergenerational justice must be part of our consciousness and ethical framework, in the sense that

what we do today has direct repercussions on our children and their children, and so on. No species can survive that doesn’t take care to preserve livable conditions for its young. We can harmonize the needs of today with those of tomorrow, if we act now.

Concomitantly, as peace scholars and advocates have long perceived, it’s not enough to simply end war, as necessary as that may be. We also need to make peace, proactively and independent from the ravages of war that often tend to dominate the public discourse. In this regard, here are some of the potential interfaces for promoting the elusive value of peace:

World Peace: Long an idealistic mantra, the notion of world peace is becoming essential if we are to survive and flourish. We must make peace *with* the world and *in* the world — both with the planet and among all of its inhabitants. This doesn’t mean we’ll suddenly wake up in a conflict-free world (an undesirable aim, even if it were possible), but more so that we’ll begin taking immediate steps to promote the healthy existence of all components — human and more-than-human — of the web of life that sustains us within its workings.

Environmental Peacemaking: Activists and scholars have asserted that the environment can in fact serve as a tool for promoting peace. Not only are all living things conjoined by the environment, but in its transcendence of narrow human interests, the environment can serve as a powerful mechanism for highlighting shared interests and a sense of common humanity — even amidst conflicting ideologies or between warring parties. In the world’s most troubled “hotspots,” people often will share water and other essentials; if they can, so can we.

Healing the Nation(s): One of the unspoken traumas of warfare is the effect on the aggressors themselves. Nations that make war, and the soldiers they send to fight them, suffer injuries well beyond physical ones. An urgent need for war-weary nations is to establish healing mechanisms for dealing with trauma on all sides, including historical traumas from colonialist pursuits. Between nations and peoples, there must be open forums for reconciliation and remediation as a precondition for peace.

Restorative/Community Justice: At the level of our communities, there are many powerful examples of how to promote healthy dialogue, collective decision-making, and productive forms of conflict management. The growing use of restorative circles, alternative dispute resolution, non-punitive interventions, and nonviolence workshops in neighborhoods points the way toward a society in which people learn to work together in the pursuit of justice for all — lest there be justice for none.

Inner Peace: This may be the most elusive level of peace; finding it in ourselves is often neglected even among those who dedicate themselves to peace in the world. The rapid pace, all-consuming technologies, economic stresses, and expanding demands of our hyper-modern lives make it difficult to slow down, take inventory, be present with ourselves, or just breathe deeply. Take a moment, every day, to find solace and connection by doing something compassionate and peaceful for you.

It would be facile to suggest that we can somehow “find the good” in war, and we cannot justify war by the lessons learned after the fact. Nonetheless, try we must, since we can only move ahead in the direction of time’s arrow. As we strive to make sense of the world going forward, we recognize that part of our task is to develop the capacity to turn war into peace at every level. The war in Iraq has been a travesty of historical proportions, yet perhaps in its stark realism it will be remembered as the genuine “war to end all wars” that people have been anticipating for a century.

*NEWS AND VIEWS***LETTING MURDERERS GO FREE**by Laura Finley, *PeaceVoice*, May 19, 2013

Breaking News: In Florida, a murderer has made public his plans to kill three individuals in the next six weeks. If all goes according to his plan, Elmer Carroll was scheduled to die on May 29th, William Van Poyk on June 12th, and Marshal Gore on June 24th. And what is more, this murderer has admitted that he has killed before; in fact, he killed three people in 2012 alone. Clearly this man is a serial killer who has killed and plans to keep doing so.

If this perpetrator were an average person like us, these highly publicized murder plans would be the subject of mass public outrage and the focus of tremendous law enforcement attention. A manhunt would be under way to catch the “evildoer.” Once apprehended, prosecutors would spare nothing to win the case and see this bloodthirsty felon held accountable for his crimes.

But, of course, the perpetrator is not like us. He is Florida Governor Rick Scott, and he has vowed to deplete Florida’s death row as quickly as possible. He has repeatedly demonstrated that he plans to continue the state’s heinously flawed death penalty system in the coming months and for the indefinite future. And thus little public outcry, no “manhunt” for this man who will easily murder more people than did the Boston marathon attackers. Instead, the state continues to make it easy for Rick Scott to kill and kill some more.

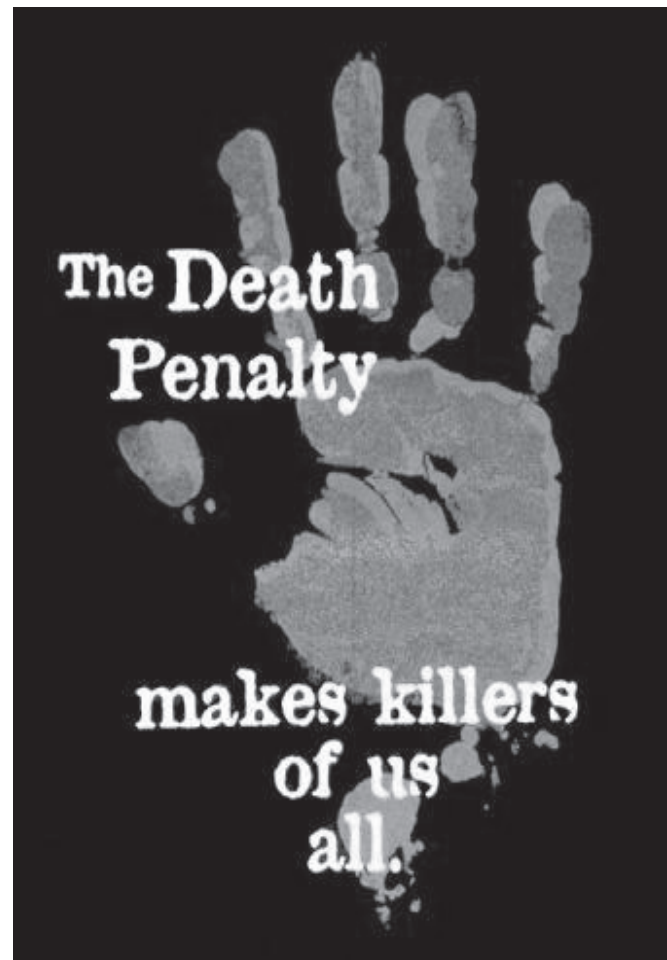
Florida is already the only state that allows a jury to assign a death sentence without a unanimous decision. A 7-5 vote can put a man on death row in the Wild West that is Florida’s death penalty. Some 406 inmates sit on that death row awaiting Scott’s decision when to kill them. This is more than any state except California. In the last two years, Florida, under Scott’s leadership, has led the nation in the number of new death sentences. Florida also leads the nation with the number of death row exonerees, having found 24 people it sent to death row actually did not actually commit the offense for which they were convicted.

Not content with the ease with which Scott gets the go ahead to kill, the Florida legislature recently passed the Timely Justice Act. George Orwell would be so proud, for there is no justice in this Act and time works against justice. Instead, if Scott signs it into law, it will limit appeals for each person who has received a death sentence. It requires the Governor to sign their Death Warrants within 30 days after appeals are exhausted and clemency is denied, and it demands that executions take place within 180 days of the signing of the death warrant. This would impact 13 prisoners currently, and another 80 have exhausted appeals and are awaiting clemency hearings. This legislation will almost certainly lead to the execution of innocent individuals in the state of Florida, as most of the 24 exonerees had been on death row for more than 15 years before they were released. And, while these innocent men languish in the prison at Starke, the real murderers carry on. And those who were responsible for the flaws—the police who elicit false confessions from mentally ill or low IQ in-

mates, the prosecutors whose misconduct has been repeatedly deemed egregious—they remain, like Rick Scott, in the free world doing as they please.

Even if Governor Scott does not sign the Timely Justice Act, however, he has vowed to speed up executions in Florida by executing an individual every two weeks. So, while six states in the last six years have abolished the death penalty, Florida wants Rick Scott to keep on killing.

I don’t think this is OK. And I hope others do not, either. If you are outraged that Florida’s serial killer Rick Scott and his legislative toadies are able to distort justice in these ways, take action. Floridians for Alternatives to the Death Penalty (FADP), Death Penalty Information Center in Washington, D.C., and other groups are pushing Scott to veto the Timely Justice Act and are actively organizing to move Florida in the direction of the other 18 states that now do not kill offenders to teach them the errors of their ways. I implore you to contact Rick Scott and to get involved with FADP’s efforts. Otherwise, we are simply turning our heads while a murderer remains free to kill again.





“WHAT WE LEARNED...”

Lessons from a High School's First Peace Course

by Philip J. Harak, Ed.D.

I recently finished teaching our high school's first peace course, titled, "Conflict Resolution in the Twenty-First Century." I am an English teacher in a public high school near Hartford, CT, where I have worked since 1989. I have always wanted to write and teach such a course, but it was not until recently that I was successful in getting it approved, because of substantial student interest in a "peace studies" course, my emphasis on practical skills building such as peer mediation and anti-bullying methods, and because I could demonstrate that students would be taught a large number of the federal and state mandated Language Arts skills. After reviewing a number of existing curricula and reading several books, and consulting with numerous experts in the field, such as my own brother, Fr. Simon Harak, S.J., Colman McCarthy, Fr. Charles McCarthy, and former MA Pax Christi Board member and Peace Educator, Michael True, I had some good ideas from which to base my course. I then "tested" my ideas with my wife, Margaret, who is also an excellent educator. She encouraged me to continually focus on engaging activities that would be both fun and educational. I never looked forward more to teaching a course, and I would like to share the essence of what I had hoped to accomplish, and some of what my students and I learned after that inaugural year.

I know from my own work as a peace builder and social justice educator that it is critically important that all voices have equal opportunity to be heard. When addressing a conflict, discussion needs to focus on the problem and solution from all sides, not in attacking the people involved. Good educators seek to know their students, and to learn their students' culture. As I was learning about my students, I reviewed what I knew of their—of our—culture. Clearly, both popular culture and our unilateral, bellicose international policy imposes the same approach to opposing, or alternate voices: there is no need to negotiate; we shout down, ignore, or eliminate those in opposition with our way, which is the only way. But here is the insidious "trickle down" effect of that approach in traditional educational practices: When those in absolute institutional power—educators and administrators—who "know what's best," interact with the powerless students, the manifesting dynamic consists of the teacher filling up the student with what the teacher determines is the important knowledge. Social inequities of power get reproduced in the classroom, and students learn their subordinate place. But that dynamic presents a conflict for me. I believe that violence begins when we begin to treat others as "things," even if it is for what the powerful determine to be "for their own good." I knew I could not conduct a conflict resolution course in that way, since the pedagogical means would be in opposition with the ends, which I envisioned would be one of liberation through critical examination. More on my teaching and learning process a little later. For this course, I decided to include the students and all of their viewpoints from the start.

So on the first class day, I asked students what *they* wanted to explore: what were questions and topics about conflicts, peace, and violence that they thought were important. I communicated to them that we all needed to be "curriculum" for each other, learning from and teaching each other. I invited them to always explore new ideas, and taught them how to recognize resistance to new ideas. Here are a few of their questions from the first day in class, in their own words: What is peace? How do you achieve peace? Is peace the opposite of conflict? Why are people not

peaceful? Is peace more than just tolerance? Is peace different for every person? Where does peace start? How do you bring peace to your surroundings/community? The first thing I learned, on Day 1, was that these 11th and 12th grade young people and I shared many of the same questions.

I continued asking them what they wanted to study and to do throughout the course, and included that in each unit, and to account for what they had learned and how the learning could be applied to real life situations. I would coach them by providing resources, and let them explore options that they probably did not know existed (end of the course evaluations confirmed my suspicion here; most students told me they "had no idea" there were effective alternatives to the power of violence). I then adapted my flexible course outline of four units to include most of their questions, allowing space to explore new ones as they arose. Briefly, the course began with a self-examination of values and beliefs about violence and nonviolence, and then gradually progressed to include skillful ways of listening; understanding, addressing, and managing conflicts in our own circle; and finally, a study of effective practitioners of nonviolent action in American society. We read and viewed a wide variety of texts, and we all kept a journal, in which we logged our thoughts, feelings, reflections, and actions.

After much research of both Christian and non-Christian sources, I designed the course in ways that mirrored those of the successful nonviolent thinkers and activists. That meant that the focus always had to be on one's self throughout. Not in a narcissistic, unhealthy way, but as the person for whom we are ultimately responsible in all interactions. I have learned that successful peacemakers balance a strong prayer/spiritual life with a critical but supportive community. So, with specific student input for the kind of classroom they needed to best learn, we sought to create a safe learning community in the classroom.

And that leads to this next important reflection. I knew that of equal importance with the content students would learn would be the *process* by which they would learn it. I will next share that process, and what we all learned from that approach.

I wanted to provide an educational opportunity that encouraged students to explore alternatives to the culturally reinforced "status quo" of violence, vengeance, and dehumanization. But I did not want them to merely parrot back my values. Traditional approaches would dictate a teacher-centered course, with lectures now updated with glitzy Powerpoint presentations. But I believe that if I preached my values to this captive audience, I would be inhibiting their own discovery and their own liberation. I would also be violating an important tenet in my educational philosophy (even if I was *sure* it was for their own, and for society's good!) Moreover, if I only lectured them, and even if I sold them on the benefits of nonviolent conflict resolution, those teacher-centered means would be the same ones that have been already used to indoctrinate them. That type of noncritical ingestion and enculturation is what perpetuates our current condition of perpetual warfare. Rather, I wanted them to examine themselves throughout the course, looking for their agreement, disagreement, emotional and learning edges. Through their frequent activities and projects, I wanted them to learn by doing—and even through their failures to do what they had hoped to accomplish. Only then would they be able to freely *choose* nonviolence. Wise teachers and parents understand that true choice fosters ownership and promotes authenticity.

(continued on next page)

“WHAT WE LEARNED...”

(continued from previous page)

But what of my own deeply-held values? How do I avoid “selling” to this captive audience of public high school students my own strong commitment to Christ’s clear teaching of nonviolent love of all, of endless forgiveness and mercy? First, by *not* preaching it, but by living it in each interaction. Also, in the interest of providing the widest examination from which students could then personally choose their own path, I would use reason and emotion to argue the pro-violence viewpoints in discussion, encouraging critical examination by all students. Underneath this approach is my complete faith in the efficacy of Jesus’ teachings. Let the power of that Truth ultimately convert; do not force it. While students have learned about the power of violence in and out of schools, they now began to learn about other powers, as well, such as the power of empathetic listening (a skill we learned), the power of curiosity to prompt independent research (students conceived of and conducted some great projects), and the proven power of nonviolent actions in U.S. history. Kevin told me that learning about the Nashville sit-ins by Fisk University students and supporters in 1960 “changed my life. Such courage. I never knew something like that could really *work*.” Students told me that they learned that nonviolence took courage, and that it was not passiveness, as several had once thought. Some began to wonder if this kind of nonviolent power could truly be transformative. I like to think that these students were being exposed to the truth behind King’s statement, “Hate begets hate; violence begets violence; toughness begets a greater toughness. We must meet the forces of hate with the power of love.” Transforming social structures was something this next educator, philosopher, and activist wrote much about.

My teaching and learning process were also informed by the writings of Paulo Freire, the progressive (and exiled) Brazilian educator. He believed that each person’s life task was to become fully humanized. This rang true to my desire to have students deeply consider the counter-cultural premise that all people, even those demonized and called “enemy” by us, our friends, or the State, are in fact humans first. He advocated for the use of education’s potential for extraordinary transformative powers by suggesting a new kind of literacy. The learning process to achieve it involved ongoing personal awareness with critical thought, and finally with reflective action (a close parallel to our Pax Christi’s prescribed course of research, prayer and action). The best sequence to achieve this transformative literacy is for students first to be taught to “read the word,” which is acquiring actual text literacy. Then, students need to learn to “read the world,” which is to develop a sociopolitical historical understanding of one’s own life conditions and broader society. After that, students could then choose to “write the world”; that is, change the world in ways that promote each person’s full humanization.

In closing, I will share some of what students—including this facilitator/student-produced and shared with each other.

Remembering Margaret’s encouragement, and understanding the power of learning by doing, I required my students to attempt some kind of action in any of the studied unit areas, and to report on what they learned from that project. They worked in groups around similar interests, and presented their findings to the class. I learned so much from my students last year. Peter, an extraordinarily gifted artist, wrote and illustrated a graphic novel about bullying and how to stop it. Mike, a tech whiz, wrote, directed, and starred in a short film about how others can readily join to help counteract the isolation bullied students feel. With a

growing sense of empowerment and understanding about the value of truly listening to others, and more fully understanding a problem from others’ perspectives (rather than imposing an “expert’s” unilateral solution to a problem), senior students Rebecca, Kevin, and Nick decided to interview my sophomore class to ask *them* what they thought were the biggest obstacles to living a peaceful life in the school. I coached those young researchers about the basics of focus groups, and they reported back to our class a number of insights that probably would have been forgotten if merely read in a book. Later, Kevin wrote that as a result of listening to those sophomores, he changed the way he thought and later acted towards a younger student on his athletic team, having been sensitized to the thoughts and feelings of the “Other” who was unlike himself. “Before that experience,” he wrote, “I actually did make fun of that kid, I am ashamed to admit. But I stopped it.” John wrote a proposal to the Board of Education via the principal, recommending that each high school student be taught peer mediation and collaborative problem solving—practical techniques I taught this class. John wrote that in addition to helping resolve school conflicts, the “mediation skills ... are invaluable and will be of use in many other areas of conflict, such as family conflicts...”

I was strongly reminded of this observation: that students who are encouraged to look at new ways of thinking and acting will activate their curiosity and passion to produce imaginative applications in their own lives. When high school students are empowered, they challenge the status quo in ways that question and countermand the myth that “violence (and by extension, war) is part of our nature, and therefore inevitable.”

Part of my final exam involved students going back to their questions on the first day. Someone asked then, Where does peace start? I took the final exam as well. I wrote in my journal that although culture and maybe human tendency encourages me to blame the Other for my internal state, my task is to keep the focus on myself—what I can control—and to honestly determine my part in contributing to a conflict, and then to do all I reasonably can to transform the conflict into compassionate and merciful ways of acting with myself and with those with whom I am in conflict. Jesus reminded us to be vigilant about ourselves, especially when condemning others, when He told us to “take the plank out of our own eye” before removing the saw dust from others’ (MT: 7:5). Broadly, I believe this admonition advises us to avoid hypocrisy by humbly and honestly doing our own inventory, most especially when in perceived conflict. The Dalai Lama once wrote that “Although attempting to bring world peace through the internal transformation of individuals is difficult, it is the only way.” That belief was echoed by my student Nick, who shared with us that “peace comes from within, not without.”

I close with this reflection. Freire encouraged each of us to develop our own “praxis,” which requires us to choose to subscribe to a theory, to which we should fuse “action, reflection, the word, and the work.” Because students continually reflected on their feelings, thoughts, beliefs, and actions in this course, they were better equipped to act in praxis. And I must admit, it is my fervent hope that today’s students will write the world in ways that embrace the tenets of nonviolent peace and social justice for all.

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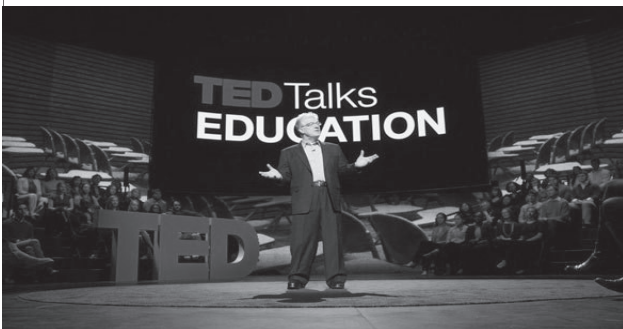


THE WONDERS OF TED: *RESOURCES FOR K-12*

TED, or “Technology, Entertainment, Design,” is an amazing tool for educators and practitioners alike. TED is a series of gatherings involving speakers discussing the most important topics of our time. Speeches range from social issues to sciences, personal to political. At these gatherings, long-time experts as well as emerging contributors offer short speeches about their ideas and their work. These 10-20 minute clips are all made available on the website www.ted.com/talks.

As a college professor, I have used many TED talks in my classes or in presentations to the community on various issues. It seems that there is an excellent and relevant talk for virtually any topic I am addressing! Interested persons can search by theme or by keyword, and TED even provides a series of playlists featuring talks about related issues.

TED is perfect for K-12 education as well, as most videos are not overly complex for middle or high school students and the speakers typically deliver their talks in engaging, even comical, fashion. Peace educators in particular will find a plethora of great videos on topics related to positive and negative peace.



Although far from exclusive, I offer a short list of some of my favorites that I feel are appropriate for middle school, high school, and college populations and that can be utilized as part of a lesson or a full peace education curriculum.

Sheryl WuDunn: “Our Century’s Greatest Injustice.” This clip provides a brief overview of some of WuDunn and her husband Nicholas Kristof’s work in their book and movement *Half the Sky*. WuDunn highlights how women and girls are undervalued across the globe, starting with high rates of maternal mortality and femicide, then with inadequate healthcare, schooling, and wages. She also discusses the many forms of violence endured by women and girls across the globe. Importantly, WuDunn notes that women and girls are not the problem, they are the solution. She discusses the ridiculousness of not utilizing half of humanity’s productivity, and highlights

what can happen with even small investments in educating girls.

Aaron Huey: “America’s Native Prisoners of War.” Huey uses photographs to show the desperate poverty, lack of access to clean water, health issues, and social issues faced by many Native Americans living on reservations. Focused on Pine Ridge Reservation, Huey discusses the factors that created the situation wherein the Lakota peoples on that reservation are among the poorest in the nation. The photos are not only disturbing, but the history lesson Huey presents about U.S government-Lakota relations is an essential one for students.

Jody Williams: “A Realistic Vision for World Peace.” In this 11 minute clip, Nobel Peace Prize winner Williams discusses the importance of personal serenity but distinguishes it from sustainable peace, which includes justice, access to education, healthcare and other human rights for all peoples across the world. In doing so, she critiques militarism and identifies the opportunity costs of spending so much on modernizing weapons and fighting conflicts.

Adora Svitek: “What Adults Can Learn From Kids.” Child Prodigy Svitek offers a clear yet comical critique of the ways that adults, in particular in schools, stifle creativity. She notes that “childish” behavior can be very beneficial and that it is adults who have perpetrated the most damaging examples of irresponsible and irrational behavior. Kids’ new perspectives and hopeful dreams for perfection are essential to making peace a reality.

In addition to the many great clips on TED, it also has a feature called TED-Ed. This is specifically designed for educators. It involves a series of clips that educators are encouraged to not only use, but to “flip,” or change. Further, educators are welcome to share their lessons using these clips for the benefit of others. Again, there is so much here it is impossible to discuss it all in this short article! One of my favorite flips is a take on David Guetta’s “Somebody that I used to know,” which instead mimics the video with the re-issued lyrics, “Some study that I used to know.” The video humorously addressed the age-old question posed by students: “When will I ever use this information?”

TED is a very valuable and free resource at a time when educators are receiving fewer resources from their districts. I encourage K-12 peace educators and college professors to begin searching www.ted.com for videos. Just beware that it might turn into an all-day project!

Laura Finley, Ph.D., is the K-12 Liaison for the PJSA Board of Directors, and coordinator of the Speakers Bureau.



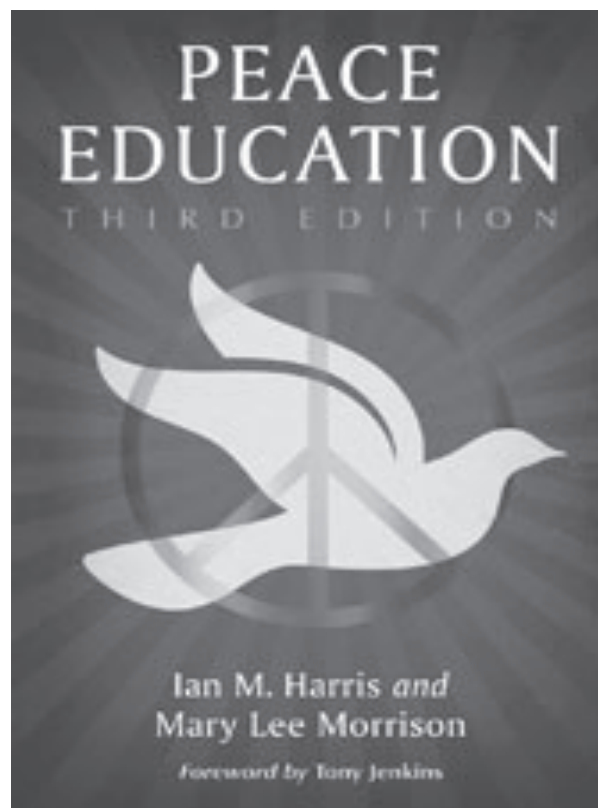
NEW MEDIA SPOTLIGHT

Peace Education, Third Edition

Peace Education, now in its third edition, provides a comprehensive approach to educating for a just and sustainable future. This book provides religious and historical trends that have molded our understanding of “peace.” It presents a variety of ways to practice peace education in schools and communities and explains how it can empower students. *Peace Education* appeals to a wide audience of readers including academics, teachers, religious and community educators. The authors, Ian Harris and Mary Lee Morrison, with over sixty years of combined experience in teaching, consulting, writing, initiating and designing curricula in academic, school and community based settings, show readers the power of a transformative approach to education. They invite students (and teachers) into collaborative, reflective, and experiential learning. *Peace Education* provides evidence that this growing scholarly discipline has its own theory and content and demonstrates that peace education has a solid research base that provides valuable knowledge about resolving conflicts without the use of force.

The book can be purchased from McFarland and Company, Inc., Box 611, Jefferson, North Carolina, 28640

www.mcfarlandbooks.com/book-2.php?id=978-0-7864-7246-8



The Centre for International Governance Innovation: Post-Doctoral Fellowship

The Centre for International Governance Innovation (CIGI) welcomes post-doctoral fellows to join its highly collaborative community of academic and policy experts.

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www.peacejusticestudies.org/globaldirectory

PJSA IN PARTNERSHIP WITH CSOP

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



PJSA WORKING WITH PEACEVOICE

We are pleased to announce an institutional agreement with PeaceVoice, an initiative of the Oregon Peace Institute that is devoted to changing the larger conversation about peace and justice by offering articles and commentary by peace professionals to newspapers and online news organizations nationwide. Under the agreement, PeaceVoice will grant priority to PJSA members in seeking to place appropriate articles that are submitted for dissemination, and will conduct a Media Skills workshop at upcoming PJSA conferences. PeaceVoice also sponsors attendance at the PJSA conference for the annual recipient of the PeaceVoice award for the most public commentaries produced in the course of the year leading up to the annual conference. For more info: www.peacevoice.info.



PJSA NOW IN PARTNERSHIP WITH THE NPA

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

The NPA’s mission is to support, advance, and nurture cultures of peace by conducting research and facilitating learning toward the development of peace systems and the development of the full spectrum of the peacebuilder. The NPA is especially interested in establishing partnerships with PJSA members’ institutions and organizations. Through this partnership, the NPA will be offering a 15 percent tuition discount to individual PJSA members, and to the faculty, staff, students, and community members who have membership status in PJSA due to their institutional affiliations. This discount will apply to most NPA-led workshops and trainings. The NPA will also grant priority in registration to current PJSA members who apply to any of their programs with limited space. For more information, please visit the NPA at: www.nationalpeaceacademy.us.

Peace and Justice Studies Association

Membership Form

Please fill out this form and send it with a check made out to PJSA, to:
PJSA, Prescott College, 220 Grove Ave., Prescott, AZ 86301

Alternatively, you can sign up for membership on our website, at
<http://www.peacejusticestudies.org/membership>

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Note: We frequently get requests for one-time use of our mailing list (usually from publishers of peace-related literature). If you do not want your name included on such a list, check here:

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Cut here and send in!



FEATURES: “The Peace Movement and the Pivot”

Hillary Clinton’s lasting mark as Secretary of State will likely be the “Pivot” to Asia and the Pacific. Just over a year ago in an article entitled “[America’s Pacific Century](#)” she wrote, “One of the most important tasks of American statecraft over the next decade,” will be “to lock in a substantially increased investment — diplomatic, economic, strategic, and otherwise— in the Asia-Pacific region.” The increased engagement is to be underwritten in part by “forging a broad-based military presence.” Her article was followed by the Pentagon’s new “strategic guidance,” which identified the Asia-Pacific region and the Persian Gulf as the nation’s two current geo-strategic priorities.

But as the U.S. “pivots” from Iraq and Afghanistan to Asia and the Pacific to reinforce its regional hegemony threatened by China’s rise, we’ve twice come to the brink of catastrophic war.

First came the Japanese-Chinese confrontation over disputed territorial claims to the uninhabited Senkaku/Diaoyu Islands (rocks). The crisis was sparked last year when conservative Japanese leaders pressed the government to purchase three of the five rocks in a political coup designed to move Japan’s political spectrum further into right-wing nationalism. At the height of the crisis, Washington warned Beijing that if it came to war, the U.S.-Japan alliance bound us to intervene militarily against China on Tokyo’s behalf.

This spring, the combination of the Obama Administration’s policy of “strategic patience” (not engaging with North Korea until it first kowtows to U.S. demands), massive U.S.-South Korean war games, new leaders in North and South Korea, and Pyongyang’s missile and third nuclear tests triggered a crisis in which miscalculations could trigger catastrophe. Meanwhile, the Pentagon describes its simulated nuclear attacks against North Korea by B-2 and B-52 bombers as routine.

The Continuing Pursuit of Asia-Pacific Hegemony

The “pivot” is an extension of 150 years of U.S. Asia-Pacific policy. In the 1850s, Secretary of State Seward argued that if the U.S. were to replace Britain as the world’s dominant power, it must first dominate Asia. Amidst the economic depression and related domestic turmoil of the 1890s, US policymakers saw conquering a portion of the Chinese market as a means to put unemployed Americans to work and to increase profits while establishing the U.S. as a global economic power. In 1898, with the Spanish-American War the US seized Guam and the Philippines and annexed Hawai’i, securing the coaling stations for its merchant and war ships.

With Japan’s WWII defeat, the Pacific became an “American Lake.” Hundreds of new U.S. military bases were established in Japan, Korea, Australia, the Marshall Islands, and other Pacific nations, reinforcing those already in the Philippines, Guam, and Hawaii, which were greatly expanded. Together these bases “contained” Beijing and Moscow during the Cold War, served as launching pads for the Korean and Vietnam Wars, and were utilized in military interventions from the Philippines to the Persian Gulf.

China was first seen as a potential strategic competitor that threatened U.S. Asia-Pacific hegemony during the Clinton Administration. The US adopted a two-track policy of engagement and containment; while diplomatic exchanges increased and China was allowed to join the World Trade Organization, Clinton shocked Chinese leaders by sending nuclear-capable aircraft carriers through the Taiwan Strait and threatened missile defense deployments designed to neutralize all of China’s missiles.

Before Bush and Cheney’s disastrous “War on Terror,” they had promised to reduce the concentration of U.S. bases in Northeast Asia in order to distribute them more widely along China’s periphery. Although the Bush administration extended its “War on Terror” to Indonesia, the Philippines, and southern Thailand, its Afghan and Iraq wars led it to neglect Asia and the Pacific, opening the way for greater Chinese influence.

With the “pivot,” the Obama administration has signaled its determination “to beat back any Chinese bid for hegemony in Asia-Pacific.” According to General Martin Dempsey – the Chairman of the Joint Chiefs of Staff, - “the U.S. military may be obliged to

overtly confront China just as it faced down the Soviet Union.”

The New Cold War and Its Footprint

Joseph Nye, President Clinton’s Deputy Secretary of Defense and long a primary author of U.S. Asia-Pacific policy, has warned of the dangers of conflict between rising (China) and declining (U.S.) powers. Twice during the 20th century, he noted, the U.S. and Britain failed to integrate rising powers - Germany and Japan - into their world order, resulting in two catastrophic world wars. Months before Hillary Clinton announced the “pivot,” Nye explained its rationale: “Asia will return to its historic status, with more than half of the world’s population and half of the world’s economic output. America must be present there. Markets and economic power rest on political frameworks, and *American military power provides that framework*” (emphasis added). Despite committing 60% of US air and naval resources to Asia and the Pacific, Obama continues seeking engagement on U.S. terms, repeating that “[a thriving China is good for America.](#)”

Today, military alliances with Japan, South Korea, Australia, the Philippines, and Thailand serve as “the fulcrum for our strategic turn to the Asia-Pacific” and are being revitalized. Encircling China entails strengthening the U.S. military’s relationships with Indonesia, Singapore, Malaysia, Brunei, Myanmar and Vietnam, and President Obama has called the U.S.-India tie “one of the defining partnerships of the 21st century.” Further, the Obama administration is pressing negotiations for a Trans Pacific Partnership to more deeply integrate Asia-Pacific economies and societies with those of the U.S., to isolate China, and to set the gold standard for corporate Free Trade Agreements.

In addition to increasing the likelihood of war, the U.S. military expansion continues displacement of “host nation” residents for military base construction, infringement of sovereignty, environmental degradation, crimes, sexual assaults, and destructive accidents. In Japan the “pivot” has increased pressure on the government to abandon their Constitution’s Article 9 limits on military operations, to continue the dangerous basing of the nuclear-powered and -capable USS George Washington aircraft carrier in Tokyo Bay, and to allow deployment of the accident-prone U.S. Osprey aircraft to the urban Futenma base in Okinawa. In South Korea, a massive joint U.S. and Korean naval base is being built at a World Heritage site on Jeju Island, destroying one of the world’s most beautiful environments and assaulting the culture of local communities. Guam, with more than a quarter of the nation already occupied by U.S. bases, is being further transformed into a military “hub,” with the bases being expanded and more U.S. Marines, sailors and airmen displacing the island’s indigenous Chamorro people and threatening what remains of their culture and land rights. Cara Flores-Mays of Guam explained what the “pivot” means for her Chamorro grandfather: “He has not known freedom, and it’s likely that he never will.”

Education and Action

Tragically, Americans learn world geography by following major deployments of U.S. troops across the planet. But if we are to impact U.S. policies and prevent catastrophic Asian and Pacific wars, our first responsibility is to educate ourselves and our students, using teach-ins, films, and speaking tours and our publications. Okinawans, Jeju Islanders and Chamorros have engaged in long and courageous nonviolent campaigns to protect their communities, reclaim their lands and prevent catastrophic wars. They and others across Asia and the Pacific need our solidarity and support.

Toward these ends the Working Group for Peace and Demilitarization in Asia and the Pacific – a network of scholars and religious leaders – has developed a website (www.asiapacificinitiative.org) with background resources, news updates, current analysis and statements and links to campaigns in solidarity with our partners across Asia and the Pacific.

Joseph Gerson serves as AFSC’s disarmament coordinator, as director of programs in New England, and as director of the Peace and Economic Security Program. He has worked with AFSC since 1976.

FEATURES: “Forgetting the Past”

“Those who forget the past are condemned to repeat it.” – George Santayana, *Reason in Common Sense* (1905)

How often are we harangued by this? Whether we want to or not, we are forced to remember. What must we not forget? Apparently, we are not to forget World War I and World War II. The resurgence of World War two films, the still-expanding literature on the famous and infamous battles of the war, constant US references to the supposedly greatest generation, in Canada Vimy Ridge and the emergence of the Canadian Nation, guarantee that we remember no matter our desire. We claim to memorialize the justice of the wars that we have fought and will fight.

Santayana’s quote is ubiquitous. It appears every year in remembrance and memorial ceremonies the Anglo-American world over to celebrate the first 500, the diggers, the GIs, and other war-makers. It graces countless war memorials and few dedicated to nonviolence, reminds us of the Holocaust, Korea, and Vietnam.

Why must we not forget these things? Apparently to prevent them ever happening again – an inane pursuit when you think about it, since they literally can’t be repeated. Each situation had discrete actors, other power relations, different economic situations, alternative political configurations, old yet equally crude justifications for violence and war. They will never happen again.

What must we forget? Unfortunately for Santayana and his much abused quote, we forget what he wrote. It is not, after all, a vacuous Fox News sound bite but a difficult thought embedded in a complex argument about the structure of human moral progress – although how many who cite him are aware of that?

If you read most news coverage and government propaganda, we are to forget our own imperialism, sexism and racism. We are to forget the virtually unimaginable violence that we inflicted in each of our wars, police actions, the invasion and exploitation of countless states, destruction of communities large and small, theft of their resources, destruction of economies and social structures, undermining of alternative belief systems and religious practices. We are to ignore and hence forget the violence we currently inflict and are planning to inflict. After all, isn’t it marvelous that our own violence is always legitimate?

I believe most people use the quote because they fear a repetition of events. However, for Santayana, remembering the facts of Ortona, Gallipoli or Pearl Harbor is not terribly significant. The problem is not a repetition of events, since every event is by necessity unique. Rather the problem has to do with a repetition of pattern or structure. But here the issue is still not a repetition of event patterns. After all, a new surprise attack in different circumstances is always possible. In many cases, when people cite Santayana they want to avoid a similar unpleasant surprise. They call for us to arm ourselves and increase defense spending, provide greater resources for intelligence services, so that we minimize the chance of another such assault. We remember the past to better arm ourselves for the future. We remember the past so that we can do to others what we do not want done unto ourselves – before they do it to us.

But Santayana’s point is that in thinking about the past we have to understand why it happens as it does. When considering violence and evil, we must not merely ask what evils have happened and what must we do to prevent them happening to us; rather we have to ask ourselves why such violence occurs, and recognize the causal contributors that made it actual. These patterns are neither tactical nor strategic, but rather have to do with character and social structure. They have to do with human identity, with the kinds of individuals and communities that we are.

This concerns habits of behavior and action at the individual and communal level. The violent, war-making habits are sexist, classist, racist and imperialist, homophobic and ethnocentric. More positive aspects of human traditions tend to humanitarianism and inclusion. Individuals and cultures, for Santayana, have a core identity that they need to preserve across change. Otherwise they cease to be. But this core also has older, worn out and pernicious elements as well, and these have to be abandoned.

Such patterns, whether good or ill, are more like quilts, each of which is composed of different materials, has a different shape and color, is

produced by different artists in different ways, and serves discrete and unique goals. As such every individual, cultural and historical pattern is inevitably different. Different personalities and collectivities are involved, with different memories of things. With different memories of things, a different sense of purpose, a different set of hopes for the future, a different set of values, norms, loves and hatreds – all of this, of course, in the context of different technological and economic capacities, different environmental stressors, different political configurations and possibilities.

In enjoining us to remember the past, Santayana has in mind human identity and its moral evolution. We must remember who we are, our character as moral beings. We remember the facts of the past, but we pay attention to the purposes that memorializing serves. For remembering can be violent or non-violent, serve laudable humanitarian goals or the destruction of humanity, can be parochial, racist and sexist, or cosmopolitan and inclusive.

Santayana mentions two kinds of memory – that of mature human beings and that of an aged and worn-out culture. The former permits individuals, communities, or cultures to progress. It requires us to remember what happens, but in the light of who we have been, who we are and of who we should morally become. In this latter stage we are, he says, “docile to events but open to the development of new habits and possibilities.” We graft these new habits onto the old and thereby transform ourselves in novel directions while preserving our core identity. But in preserving our core identity, we also have to shed our bad habits and dispositions. So we should never just remember the ‘good,’ if any, that we do. We must also remember our own evil habits and those of our parents, grandparents and long-distant ancestors with a view to avoiding their repetition. Memory is thus transformative and requires a recognition of our prejudice, wrongdoing, exploitation and oppression.

The other way to remember is old and worn out. It compels us to reflect obsessively on past hurts and injustices. It encourages us, not to think about who we are and how to transform and improve ourselves; rather, it compels us into past pernicious and harmful patterns of behavior. It has no transformative element and thus encourages the encrustation of an individual, group or culture. Our behavior becomes habitual, our decision-making reduces to the behavioral equivalent of the chirp of a bird, as Santayana said.

So it is indeed important to remember the past. But what is primary is not what others have done to us. We need to memorialize what we have done, and continue to do, to others. We must remember our wars, our injustices both past and present, our misogyny, our injustices to indigenous cultures, classism and ecocide. What matters above all is that we remember the violence, suffering and savagery that we inflict upon others. If we wish a better future, that is what we must remember. If we wish to avoid a repetition of the past, that is what we must not forget.

If we cannot remember appropriately, then we should forget the past. We would be better off. Since we can’t, we need to remember what needs to be remembered – not a mausoleum of historical facts, events and grievances but above all our own prejudices and violence, the evils we have done to others – all in the light of the rich foundational norms and moral values that should define who we are.

These are not the values that currently push us to take revenge and commit ourselves to violence cycles that would terrify Sophocles. They are and should be part of a relentless transformative drive towards moral improvement and a refusal to make do with violence and its oppressions. Such a struggle constitutes our morality demonstrates our integrity. In denying our own violence and obsessively arming ourselves against past hurts, outrages and sufferings, we show ourselves to be the burned out culture that Santayana feared – gnawing on past hurts and injustices, locked in injustice and oppression. An appropriate memory will help us to build something morally beautiful and peaceful, a transformation of our past that enriches ourselves and the rest of the planet. Remembering is not about doing the same things in the same ways for the same reasons; it is about changing who and how we are.

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FEATURES: “Community Colleges, A New Frontier”

Efforts at advancing teaching peace in secondary education often through peace education approaches, in four year undergraduate institutions by way of peace studies, and in graduate education generally via conflict resolution strategies have been successful as measured by the number of programs offered in those educational environments, as well as the number of dedicated educators working in these sectors. Overall the numbers are convincing with some 450 programs internationally, with nearly 100 of these programs at the graduate level. However one group of important institutions has been absent from this picture: community colleges. There are over 1,500 community colleges operating in the U.S., another 150 in Canada, and the model is being employed in countries overseas. With nearly 13 million students taking credit and non-credit courses, community colleges today represent nearly 50 percent of all U.S. undergraduates. Though community college students are frequently coming from non-traditional backgrounds, they represent the broad spectrum of 21st century demographics that will characterize American and Canadian society in the coming years. Community colleges are truly “democracy’s colleges.” They are places where an education, be it to prepare one for global citizenship or a vocational career, can be achieved regardless of station of life. It is not surprising that community colleges are referred to as “democracy’s colleges.” Having said this, it is striking that educators have at times dismissed the potential for promoting peacebuilding and conflict resolution in these institutions.

There is a growing realization among community college educators that teaching about peacebuilding is an important goal in promoting global competency with students who will be the teachers, law enforcement officers, service men and women, business entrepreneurs, and health care workers of the future. Innovative community college faculty recognizing the pivotal role they play in helping shape their students’ worldviews and build their skills, are using varied approaches to promoting peacebuilding. A cadre of faculty meets annually at Cuyahoga Community College in Cleveland in the spring to share ideas and build capacity in colleges for advancing peacebuilding education through peace studies, conflict resolution, and related fields. Today there are nearly 30 programs in the U.S and Canada that advance peace awareness through credit and noncredit approaches. Four-year and even graduate programs would be wise to identify community colleges that might create transfer “pipelines” to achieving more advanced degrees. Often teaching about peace has been “boutiqued” and offered in programs that are selective, cater to a small constituency, or fail to recognize that to make our society truly peaceable we need to work more diligently with the main stream populations that community colleges represent.

Those teaching in community colleges subscribe to approaches that leverage the inherent programmatic flexibility of community colleges, the diversity found in their student populations, and the natural innovative pedagogical focus of these institutions. Community college peacebuilding educators recognize that their work must focus on engaging students not only in critical thinking and exploration, but also in critical action and engagement. As institutions where applied and experiential education is a core value, getting students to know the “ways and means” of peace is a critical outcome. In addition, faculty recognize that many of their students are deeply connected to their local communities, and as such most likely will spend their personal and professional lives in the same communities they study in. As such, faculty are keenly aware of the need to bring global

experiences and awareness into the classroom, particularly when local challenges today are inextricably connected to global ones. Community colleges are ideal venues to teach about challenges that are inherently interdisciplinary: often students are coming to education with unfocused and ambiguous goals. An approach that shows the connection between the various forces that advance peace and seed violence is idea in this environment. Finally, community college educators today recognize that their students can contribute to solving some of the most pressing challenges we face as a society, be it environmental degradation, abuses of civil and human rights, or global pandemics that might impact war.

Community colleges are unique environments that are often seeking to serve student diversity not present in the same scale at four year institutions. Immigrant groups today find themselves best served by community colleges where they learn basic skills such as reading and computation, have the opportunity in a supportive classroom to come to terms with difficult experiences, and prepare themselves for engagement in a 21st century economy. Places like Henry Ford Community College (HFCC) in Dearborn, Michigan, a city with a population that is nearly 40 percent Arab American, can promote peace awareness in a way that can better enable new arrivals from places in conflict to understand their experiences, come to terms with their frustration, and develop skills that can be applied both in their present communities and their communities of origin. As a result, HFCC is promoting peace and conflict strategies with their students.

In many community colleges, seeing men and women in uniform is common. The experiences of U.S. military in Iraq and Afghanistan and Canadian armed forces in Afghanistan have impacted community college populations in ways that four year institutions cannot compare with. Recently I asked my students at Georgetown University how many of them had relatives or friends (or themselves) who had been impacted by the current wars. Only a handful indicated any type of impact, mostly indirect. A typical community college population would include military reservists, their families, and retirees looking for new skill development and educational opportunities while supporting their country. It is essential that their experiences be valued, shared, and reflected upon to better understand the impact of war, but also to help veterans channel their experiences into peacebuilding futures. Many community colleges, such as Northwest Vista College in San Antonio, have focused on serving military communities through peacebuilding strategies.

Community colleges have important community building missions often not present in other educational sectors. They can be found tackling important issues that impact local populations who are facing challenges from global influences. An example is the efforts by Dawson College in Montreal, which in 2001 hosted a 3-day conference on violence prevention that examined intolerance, inequality, and racism among other issues. This conference was partly in response to a school shooting a few years earlier.

As both American and Canadian society continue to reflect a new mosaic of cultures, ethnicities, values, and aspirations, community colleges will increasingly play an important role in advancing peacebuilding approaches to solve our current and future challenges as a global community.

*David J. Smith is an independent consultant focusing on peacebuilding in higher education. He is the editor of *Peacebuilding in Community Colleges: A Teaching Resource* (USIP Press, 2013).*

FEATURES: “Telling the Climate Justice Story”

“In the coming decades, as humanity faces unprecedented challenges in terms of resources and climate change, what can my discipline or area of research contribute toward a better understanding of these issues?” — Douglas Klahr

I attended the 2012 PJSA conference (“Anticipating Climate Disruption: Sustaining Justice, Greening Peace”) in pursuit of perspectives and tools to help me think about how to integrate teaching and learning about global warming and climate justice in Naropa University’s Peace Studies program. Scanning the schedule of conference offerings, one title (“Telling the Climate Justice Story: Interdisciplinary Education at Tufts”) leapt off the page.

Professors Jonathon Kenny and Ann Rappaport’s workshop emphasized engaging students as creative problem-solvers and presented an innovative final project in which students develop media projects, such as digital stories, to tell a climate change story. The course motto, “Story over statistics. Inspiration over instruction” got me thinking about ways to embed discussion of global warming and climate justice in the context of the courses I teach, drawing my attention to the local level, my own classroom, where I could immediately get to work and make a difference.

Six Audiences/Americas Arrive on the Scene

In January I was watching “Bill Moyers Journal” the night Anthony Leiserowitz, director of the Yale Project on Climate Change Communication, appeared as Moyers’ guest. I was struck by the data that Leiserowitz presented and the implications for teaching and learning about global warming. Leiserowitz and associates describe and profile six Americas; they estimate that 16 percent of Americans are alarmed about climate change; 29 percent concerned; 25 percent cautious; 9 percent disengaged; 13 percent doubtful, and 8 percent dismissive.

The report, “Global Warming’s Six Americas,” compares and contrasts the *Alarmed* and the *Dismissive*, stressing that “the *Alarmed* are convinced of the reality and danger of climate change and highly supportive of personal and political actions to mitigate the threat,” whereas the *Dismissive* “are equally convinced that climate change is *not* occurring and that no response should be made.” It concludes that each of the six audiences require specialized climate change education and communication. For an in-depth profile of each of the six audiences, the methods, and demographics of the study, download the report at the Yale Project on Climate Change Communication website.

I found this report enormously helpful in thinking about dynamics in my own classrooms. Even when the six audiences are not directly present, they often show up *indirectly* through students’ frustration communicating with family members, friends and co-workers about global warming and climate justice.

Thanks to inspiration from the Tufts workshop on “Telling the Climate Justice Story,” the Yale Project on Climate Change Communication, and an essay called “Sustainability for Everyone: Trespassing Disciplinary Boundaries,” for this fall I’m revising two of my introductory courses to work with students on telling the climate justice story.

Introduction to Peace Studies

The last two years, I have used David Barash’s anthology, *Approaches to Peace: A Reader in Peace Studies* (2010) as one of the texts for “Introduction to Peace and Conflict Studies.” In a unit on “Building Positive Peace,” we have read and discussed Al Gore’s Nobel Peace Prize acceptance speech, wrestled with the film “The Inconvenient Truth,” and explored positive peace initiatives, focusing on initiatives led by women, for example, Majora Carter, founder of the nonprofit Sustainable South Bronx. See Majora Carter’s TED Talk “Greening the Ghetto” for a balance of inspiration (Majora’s personal story) and information (history and current context of urban revitalization initiatives in the South Bronx).

Next fall, I plan to add “Global Warming’s Six Americas” to the assigned readings to help students identify their own locations and to see their beliefs and attitudes represented in a larger context. After reflecting on their own beliefs and attitudes, students will meet in

small discussion groups with classmates located at different points on the continuum; from there, we’ll branch out to survey family, friends and co-workers. I am considering creating a group research project in which we design and conduct a survey to understand the character of our own campus as a site of inquiry and action on climate change.

In past semesters, I have concluded the course with a unit on “Peace Movements, Transformation, and the Future.” In the fall, the focus will shift to contemporary climate justice movements, emphasizing groups active locally—350.org, The Climate Reality Project, and Transition Boulder, for example.

Community-based Learning and Action

Recently I discovered an anthology called *Teaching Sustainability/Teaching Sustainably* (2012), edited by Kirsten Bartels and Kelly Parker, a collection of essays in the field of sustainability education.

The opening essay, “Sustainability for Everyone,” penned by Douglas Klahr, an assistant professor in the School of Architecture at the University of Texas, implicitly addresses the six audiences through a progression, or “choreography,” of readings designed for an interdisciplinary undergraduate course on sustainability. Klahr’s course is a semester-long reading-intensive (1000 pages) course.

If you, like me, are going to be creating a module within an existing course, I recommend Klahr’s essay to see if any of the readings resonate with themes already present in your courses; for example, I have decided to adopt chapters from Garvey’s *The Ethics of Climate Change: Right and Wrong in a Warming World* (2008) for the next iteration of my “Community-based Learning and Action” course. The chapters on “Responsibility,” “Doing Nothing” and “Doing Something” contribute to central themes of the course (citizenship, personal and social responsibility) within the context of global warming.

I think those hoping to strike a balance between inspiration and instruction will appreciate Klahr’s integrative, interdisciplinary approach. His course addresses economic, environmental, philosophical and social dimensions of sustainability, with special attention to the “intellectual and even emotional impact” on students (p. 22).

Connecting the Dots, Moving Forward

The 2012 PJSA conference created a platform for PJSA members to address the question: “In the coming decades, as humanity faces unprecedented challenges in terms of resources and climate change, what can my discipline or area of research contribute toward a better understanding of these issues?”

Now that the conference is over and we’re back in our classrooms, what frameworks, methods, texts, films, and assignments have we discovered that inspire students who are not already inspired to face the challenges of global warming and climate justice? Alternatively, if “alarmed” and “concerned” students populate your classes, what frameworks, methods, texts, films, and assignments have you found to engage students already inspired to tell the climate justice story?

I welcome correspondence with PJSA members who are working on these and related questions, whether you are re-designing existing courses, collaborating with colleagues on interdisciplinary courses, or have the opportunity to design and teach semester-long courses dedicated to telling the climate justice story.

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REFLECTIONS: “Romancing the Gun ... Again”

Twelve years ago I defended my doctoral dissertation on the rhetoric of the Mother’s Day 2000 women’s national rallies for gun control and gun rights, which took place after multiple mass-shooting deaths at American middle and high schools. Reports estimated close to 750,000 individuals attended the Million Mom March, while attendance at the Second Amendment Sisters’ counter-rally was estimated at under 10,000. The rhetoric at both rallies was emotional regarding how to protect the nation’s children: from guns? or with guns? .

Not six months after my spring 2001 defense, Anti-American terrorists commandeered airplanes, driving them into the Pentagon and World Trade Center towers, and the American gaze focused exclusively on finding and punishing those responsible. I was a new tenure-track faculty member at the time, as U.S. troops entered Afghanistan and then invaded Iraq; meanwhile, reports of gun violence and calls for stronger gun legislation virtually disappeared from American discourse. I lamented that my dissertation discussion was now passé—no articles or publications for me in the “war on terrorism” climate. Even the seemingly powerful and successful Million Mom March organization was quietly subsumed into the Brady Campaign to Prevent Gun Violence.

Then Virginia Tech, Northern Illinois University, Fort Hood, Gabby Giffords, Wisconsin Sikh Temple, and Aurora movie theater happened between 2007 and 2012. Each incident of mass gun death revived debates about guns, while mass fear of gun confiscation lead to soaring gun sales around the nation. Each time, the rhetoric on both sides of the gun barrel flared up red and angry, then too quickly subsided. Over the past decade, pro-gun lobbyists at the state and federal levels successfully challenged earlier gun control legislation, and restrictions on guns eased around the country. In addition, the federal assault weapons ban of 1994 was allowed to expire in 2004 by President George W. Bush.

Then again, just before Christmas 2012, Sandy Hook Elementary School happened, and this time, 20 first-grade children plus 6



school employees were killed by a lone gunman with semi-automatic assault weaponry. Predictably the rhetoric ramped up. Again Americans ran out to purchase guns, fearing the government would enact

laws prohibiting gun purchases if not pave the way for gun confiscation. According to several reports, the National Rifle Association (NRA) boasted of new members in the 100,000s, while new gun-control advocacy groups, legislators, and even the President vowed that enough was enough, and *this* time, things would change regarding seemingly easy gun access in the U.S.

I suppose I should consider myself fortunate. The deaths of 20 children made my rhetorical analysis relevant again over a decade later, especially since what may seem new—“cutting edge”—to many people in January 2013 is older even than my 2001 disser-

tion, particularly the romanticized identity given to guns by gun rights advocates, at the same time they portray guns as neutral technologies with no social or moral investment. Yet never in my wildest nightmares would I have expected that my rhetorical analysis of women’s gun rhetorics in the context of multiple mass shootings would be descriptive of our national condition in 2013. Then and now I struggle with the glaring absence of interrogation of the romantic narrative of the virtually sacred gun and the heroic virtue of the gun owner that might lead to real change in the American collective heart.

Perhaps the most famous rendering of the narrative comes from actor Charlton Heston’s speech as NRA President at the 2000 NRA convention, which took place one week after the women’s Mother’s Day gun rallies. There’s not space to review his entire speech, but you will get the gist from this excerpt that leads into one of his most famous lines:

When loss of liberty is looming, as it is now, the siren sounds first in the hearts of freedom’s vanguard. The smoke in the air of our Concord Bridges and Pearl Harbors is always smelled first by the farmers, who come from their simple homes to find the fire, and fight.

...they know that sacred stuff resides in that wooden stock and blued steel, something that gives the most common man the most uncommon of freedoms. When ordinary hands can possess such an extraordinary instrument, that symbolizes the full measure of human dignity and liberty.

That’s why those five words issue an irresistible call to us all, and we muster.

*(Holding a rifle over his head) So as we set out to defeat the divisive forces that would take freedom away, I want to say those fighting words for everyone within the sound of my voice to hear and heed... **From my cold dead hands!***

Heston’s rhetoric glorifying the gun and its role in America’s history and character continues in 2013 and frames both resistance to gun safety legislation and the fear driving Americans to run out and purchase as many guns and as much ammunition as are available. When British talk show host, Piers Morgan, began speaking openly and passionately about America’s need for serious re-evaluation of its “gun culture” and for stronger federal gun legislation, gun rights advocates went ballistic, even submitting a petition, signed by over 100,000 citizens, to President Obama demanding Morgan’s deportation. When the petition originator, Alex Jones, appeared on *The Piers Morgan Show* in January 2013, he exuberantly threatened a new revolutionary war: “1776 will commence again if you try to take away our firearms...We will not relinquish them!”

Ideally, I would love to see all guns melted into plowshares, or at the very least see a day when the need for a gun by anyone is rare. Realistically, the right to bear arms for self-defense is still a necessity. But until a critical mass of American citizens and residents consistently refuse the romantic narratives told and re-told about guns and gun owners in American history and culture, creating instead a new narrative for our future, I fear my analysis of gun rhetoric arising after an epidemic of mass shootings will continue to be all too relevant.

Heidi Huse is Assistant Professor of English at the University of Tennessee-Martin (hhuse@utm.edu).

On November 19, 2012, Roy Bourgeois, a Catholic priest for 40 years, was expelled from the priesthood for his public support for the ordination of women.

This booklet explains why he believes that women should be priests, how he came to that understanding, and why he has chosen to join their struggle.

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Job Board

ASSISTANT PROFESSOR LIBERAL ARTS AND HUMANITIES Sierra Nevada College (Nevada)

The Department of Humanities and the Interdisciplinary Studies program invite applications for the position of Assistant Professor of Humanities. Duties include teaching undergraduate courses in sociology, service learning, core humanities, sustainability topics, senior portfolio and other courses as needed, along with advising and collaborating on the ongoing development of our Interdisciplinary Studies majors. The program is looking for demonstrated commitment to and experience with undergraduate teaching and community service learning. Academic expertise could range from rural sociology, social sustainability, food and natural resources, sustainable development, to other interdisciplinary areas.

We encourage applicants who can demonstrate particularly effective teaching skills and who have significant experience coordinating student internships and projects with non-profits, governmental agencies, schools, and other local entities. This is a full-time position with benefits and contingent upon funding. The annual salary is \$45,000 and the tentative start date will be Fall 2013. To apply, please submit a cover letter, curriculum vitae, and supporting materials to jobs@sierranevada.edu.

Sierra Nevada College is a non-profit liberal arts college offering undergraduate and graduate degrees with locations in Lake Tahoe, Las Vegas, Reno and online with approximately 550 undergraduate students located in Incline Village, Nevada on Lake Tahoe. Our curriculum emphasizes liberal arts, professional preparedness, entrepreneurial thinking, and sustainability. Our Interdisciplinary Studies program requires that students complete both service learning and senior portfolio courses. The successful candidate will join a team of dedicated faculty who teach, advise and administer an exciting array of courses and programs. To learn more about Sierra Nevada College, call 775.831.1314 or visit www.sierranevada.edu

<http://www.higheredjobs.com/details.cfm?JobCode=175740634>

VISITING ASSISTANT PROFESSOR WAR AND PEACE STUDIES Ohio University (OH)

The Department of Political Science in the College of Arts and Sciences and the War and Peace Studies Program in the Center for International Studies at Ohio University, invite applications for a three-year position starting August 2013, with possibility of renewal. The position is a joint appointment in the Department of Political Science and War and Peace Studies. The Department of Political Science has 25 faculty members, 400 majors, and 35 graduate students. The War and Peace Studies (WPS) program is an inter- and multi-disciplinary program that examines, issues such as the causes and consequences of war, ethnic conflict, nationalism, genocide, sexual violence in wartime, human rights, as well as the sources of peace, reconciliation, justice, conflict management, resolution, and negotiation. Our new WPS program under the auspices of the Center for International Studies offers an undergraduate major, as well as undergraduate and graduate certificates. Ohio University serves 20,000 students on a residential campus located in the hills of southeastern Ohio, 80 miles from Columbus.

The successful candidate will teach classes in the War and Peace Studies program and the Department of Political Science. Ideally, the candidate will teach an introductory international relations class, a class on the causes of war, an introduction to war and peace studies, and a capstone class on war and peace. The candidate will also teach one additional class in the area of his or her expertise, such as the Arab-Israeli conflict, the rise of China, the India-Pakistan relationship, or contemporary U.S. interventions. The successful candidate will also be expected to work closely with the Director of War and Peace Studies on program building, including responsibilities for programing, program promotion, and curriculum review, as examples.

Minimum Qualifications: ABD when position commences in August 2013. Preferred Qualifications: Ph.D.

<http://www.higheredjobs.com/search/details.cfm?JobCode=175752455>

OPEN LECTURER POOL University of California - Santa Cruz

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

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

JOB AND INTERNSHIP LISTINGS: ONGOING RESOURCES

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

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

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

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

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

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

Organization: American University, School of International Service

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

Website: www.aupeace.org/jobs

Notices and Resources

PJSA Develops 5-Year Strategic Plan

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



Call for Papers on Peace Literature and Pedagogy

For the Midwest Modern Language Association Conference: In his Vietnam memoir *The Things They Carried*, Tim O'Brien writes: "I want you to know why story-truth is truer sometimes than happening-truth." O'Brien is interested in how to "tell a true war story"; but does his model also apply to texts that portray the process of peacemaking and the struggle for justice? What, for example, is the relationship between "story-truth" and "happening-truth" in autobiographical writing that addresses peace and justice? Further, what are the ethics of deception as a tool of resistance to injustice? How legitimate are strategies such as presenting a united front when a movement may have deep divisions? Papers are invited on literature that addresses any of these topics or that examines legal fictions about race or justice or that constructs or analyzes peacemaking visions or language. The session is also open to papers on any other aspect of the literature and pedagogy of peace, justice, and conflict resolution. Please send 250-word abstracts to John Getz, Xavier University, getz@xavier.edu.



Announcing the 2013 Canadian School of Peacebuilding

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



New Peacebuilding Journal Issues Call for Papers

The Asian Journal of Peacebuilding (AJP) is a new peer-reviewed journal publishing original research on the topics of violence, conflict, and peacebuilding around the world. AJP welcomes papers written by scholars around the world, both within and outside the Asian region. Exemplary topics on which AJP focuses include, but are not limited to: reconciliation in divided societies (or nations); migrants and refugees; WMD developments; development and ecological destruction; historical and territorial disputes; peacemaking or mediation in intrastate conflicts; violence and transitional justice; anti-nuclear weapons (or anti-nuclear plants) movements; women in wars; democratic transition and human rights; post-conflict institutionalization; humanitarian assistance and protection. For queries, please contact the editorial office at: peacejournal@snu.ac.kr.



Peace Review Seeks Contributions

Peace Review is currently soliciting theme ideas for future issues, as well as Special Editors to coordinate those themes. We are also currently soliciting authors for the "Peace Profile" section of the journal, which describes the peace or human rights work of an individual or group. This journal's Peace Profiles have a limit of 3500 words. For more information, please visit: www.usfca.edu/artsci/peace_review/. To contact us: Robert Elias, Editor, eliasr@usfca.edu; Erika Myszynski, Managing Editor, emyszynski@usfca.edu.



PJSA-Funded Research Project Published

Thanks to the support of friends like PJSA, the Journal of Civil Society has just published my article 'The Power of Mindsets: Bridging, Bonding and Associational Change in Deeply Divided Mindanao.' This research was closely linked to the PJSA Grassroots Grant provided to the Davao Ministerial Interfaith of Mindanao, Philippines. Download a free copy at: www.tandfonline.com/eprint/JDdHuMbd2kpveprt7sbu/full. With deep gratitude ... Michelle Garred.



Rotary Peace Fellowships Available

The Rotary Foundation offers up to 100 fellowships to study peace at one of six Rotary Peace Centers around the world. Fellows earn a master's-level degree or a professional development certificate in peace and conflict studies. The Rotary Foundation provides fellows with funding to cover the required tuition and fees, room and board, travel to and from the study city, books and supplies, and an applied field experience. The applications are due to The Rotary Foundation by 1 July 2013 but the applicants will need to be working with a Rotary Club before that to get the application completed by then. More info: www.rotary.org/rotarycenters.



Research Toolkit Now Online

For more info, visit: www.uvu.edu/peaceandjustice/toolkit.



THE LATE ADDITION: Support the Windsor Social Justice Centre...

“Reclaiming Democracy and Social Justice: from the Arab Spring to Occupy To...” was a two-day workshop sponsored by The Centre for Studies in Social Justice at University of Windsor, May 17-18, 2013. Participants came from all over the world, with some from as far as Australia. Participants specialized in Social Movement Studies. As some like Elizabeth Humphries explained, some were activists who then studied the movements in which they themselves were participating. Others studied movements purely as observers, such as researchers doing studies of the Egyptian movement from their home in the Netherlands, via online surveys which used a “voting application.” A theme addressed throughout the workshop was the question of the role that social media played in helping to organize political protest.

According to Barrie Axford, we need to understand the ways in which new social movements are different than those of earlier days. The challenge is, how to help the multitude develop, in this age of information, into an attentive public in order to renew democracy and build a global civil society?

Jeff Juris made a case that the direct inspiration for the Occupy Movement were the uprisings known as the Arab Spring. Juris explained that that the Occupy movement was not a typical “networking” community. Rather, unconnected individuals came to public spaces in response to social media. But then through the task of living together to occupy space, they began to know each other and became a movement with unity.

John Foran outlined the way in which the Zapatistas were role models for new social movements that did not focus on old Marxist models of revolution as “seizing power” but instead questioned power itself. Due to this influence the Occupy movement did not want to “make demands” or get involved in electoral politics. All participants debated the pros and cons of the movement having shied away from politics as usual. Jack Hammond defended the importance of occupying space as a longstanding and still-successful tactic of protest, although he warns against turning occupation of space into a fetish, if other political objectives are dwarfed. Simin Fadaee drew upon “precarity” and “vulnerable milieu” as terms to describe many young people’s motivations for joining Occupy. Markus Schulz built on those motives (of relative deprivation), adding the “opportunity structure” of Obama’s being President and giving renewed hope, and the networking capacity and the role of communicative praxis such as the “Adbusters” campaign.

Other social movements were also covered. Peter Funke described the Media Mobilizing Project in Philadelphia, which specifically tried to reach poor and working class people. They use a method that focuses on a dinner that helps community members get to know each other and find commonality through framing the issues confronting each in a new way. For example, cab drivers showed solidarity with striking hotel workers by pledging to refuse to drive customers to a hotel where workers were on strike. Nicole Doerr studied the use of translators/“Babel interpreters” at the various Social Fora such as the US Social Forum, and argued that transla-

tors avoid demonizing difference, help to make the deliberative process more inclusive, and even intervene at points of stalemate to uncover power-laden misunderstandings. Volunteer translators can help foster attuned listening across cultural boundaries and thereby turn difference into an asset. Alex Khasnabish described his ethnographic study of social movements based in Halifax, in Canada. He argues that many movements are not sparked by specific grievances but are attempts to find new possibilities in a barren political landscape.

Speakers addressed movements abroad, such as the Arab Spring. Sarah Tobin presented on women active in Jordan’s small “Arab Spring.” Women decided to protest Article 308 which said that rape charges against a man can be dropped if he marries his victim, and she remains his wife for at least three years. This is a law that has led to a lot of abuse of women. When women protested this law, they were accused of transnationalism, Westernization, and even Zionism. Most interestingly, while the women who protested did not use social media (but gathered through personal networks), their critics did – by photo-shopping the women’s protest signs to say derogatory things, thus suggesting that the women protestors were ridiculous. Other Arab Spring presentations included a discussion of disability protests at Tahrir Square both before and during the Arab Spring protests.

Elizabeth Humphries gave an account of protests in Australia, including those after 9-11, and against the US invasion of Iraq, as well as those in tandem with the recent Indignados and Occupy movements, spurred by rising cost of living and austerity measures that were motivating strikes and industrial actions. And Maria-Carolina Cambre described how Argentine university students were challenging the old strategies of opposition involved in protest and complaint, by creating new spaces --like taking over a corner of a parking lot at University of Buenos Aires, drawing upon local artists’ creativity to transform the neglected lot into a meeting space (“lumpenbar”). Promoting a politics of “friendship,” they draw upon the thought of philosophers Roberto Jacobi, Jacques Derrida, and Hannah Arendt, to create a movement that fuses art and life.

An evening social event gave these academics a chance to meet and interact with members of Occupy Windsor. The group recounted their formation, the early months, and how they continue to remain active. At this point the Windsor Occupy group has pledged solidarity with the Centre for Studies in Social Justice, as it is threatened with dismantling this July 2013 in an effort for the University of Windsor to save a little bit of money. The director, Tanya Basok, is frustrated that the university cares so little and won’t prioritize the Center’s important social justice work in the community. Others have banded together to create an online petition to save the program. Please visit their web page, <http://saveCSSJ.org> or look for them on their Facebook page to learn how you can support the Centre.

Gail Presbey is a Professor of Philosophy at University of Detroit Mercy, and the PJSA Board Liaison to Activists.

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Events Calendar

<p>International Institute on Peace Education "Towards a Possible World Free from Violence" July 7-14, 2013 San Juan, Puerto Rico www.i-i-p-e.org</p>	<p>Waterloo, Ontario, Canada www.peacejusticestudies.org/conference</p>
<p>Mir Centre for Peace Summer Institute "Contemplative Education for Peace," July 8-12, 2013 "The Economics of Happiness," July 15-19, 2013 Castlegar Campus, British Columbia, Canada www.selkirk.ca/research/mir-centre-for-peace/summerinstitute</p>	<p>The Peace History Society "Envisioning Peace, Performing Justice" October 25-27, 2013 Southern Illinois University Carbondale, USA www.peacehistorysociety.org</p>
<p>Black Doctoral Network Annual Conference "Scholarship, Service, and Community" October 3-5, 2013 Philadelphia, PA, USA www.blackphdnetwork.com/?page=conference13</p>	<p>Asia-Pacific Peace Research Association Conference "Engaging Deadly Conflicts with Nonviolent Alternatives" November 12-14, 2013 Bangkok, Thailand appa2013@gmail.com</p>
<p>Association for Conflict Resolution Annual Conference "Making Peace Happen: New Normals" October 9-11, 2013 Minneapolis, MN, USA www.acrnet.org/annual2013/</p>	<p>Monterey Institute of International Studies "Understanding Justice in Conflicts" November 14-16, 2013 Monterey, CA, USA www.miiis.edu</p>
<p>Peace and Justice Studies Association Annual Conference "Peace Studies Between Tradition and Innovation" October 17-19, 2013</p>	<p>Society for Applied Anthropology Annual Conference "Destinations" March 18-22, 2014 Albuquerque, NM, USA www.sfaa.net/sfaa2014.html</p>

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For more information or a sample itinerary
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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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