

THE PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



Transform The Future: Achieving Social Change Through The Study of Peace

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- *The Co- Chairs, and
- *The Conference Chair

Also,

- *PJSA Denounces Expanding Militarism in U.S.,
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PJSA

Who We Are

The Peace and Justice Studies Association (PJSA) is a non-profit organization that was formed in 2001 as a result of a merger of the Consortium on Peace research, Education and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided leadership in the broadly defined fields of peace, conflict, and justice studies. We are dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for peace-building, social justice, and social change. PJSA serves as a professional association for scholars in fields including (but not limited to) peace, justice, and conflict studies, and is the North American affiliate of the International Peace Research Association (IPRA).

Our Mission

The PJSA works to create a just and peaceful world through:

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

The Peace Chronicle

Editor:

Brendan Newman
&
Michael Loadenthal

Template Design:

Brendan Newman

The Peace Chronicle is a regular publication of the PJSA, and is circulated to current and potential members. The Chronicle features new scholarship and literature, the latest developments in peace research and education, discussion of central issues in the peace and justice movement, book and film reviews, and other important resources for scholars, educators, and activists. On the web: www.peacejusticestudies.org. To submit an article or announcement, or to inquire about advertising or networking opportunities, email: info@peacejusticestudies.org.

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

Letter from The Executive Director

Michael Loadenthal



I write this issue's letter from 30,000 feet above the ground, somewhere between the southern US border and the capital of the Mexican State. I am en route to present at a conference, as so many of us do these days, and I would like us to take a collective pause, to reflect on this as praxis, as an act of defiance.

One the eve of the announcement that the United States may pull out of the North American Free Trade Agreement, and only a few days before financial allocations to 'build the wall' may drive the federal budget into a stalemate, to cross this contested border is not what it used to be.

As many have already said, this is a notable moment in history. From the US elections, to those underway in France, the recent polls in the Netherlands, and the British decision to leave the European Union, it appears that the post World War II drive towards globalization and a reduction in isolationist protectionism has begun to swing backwards towards populism or what is called in the US, 'America First.'

What does it mean to elevate a nation-state in this regard? What does it mean for a future of building positive peace and cooperative engagement? In a time when high definition video chats can circle the globe instantaneously, what does it mean that in the United States, the discussion is focused on building walls, withdrawing from multi-national treaties, denigrating the UN and NATO, and separating the recognized citizenry of those without citizenship privilege? As educators, we have already begun to see the effects of such policies. Despite the judiciary blocking federal orders to prevent travel for many (i.e. the 'travel ban'), universities are already reporting a notable decline in application from foreign students, and many non-US colleagues have already committed to not attending conferences and other international exchanges on US soil. Individuals are fearful that they could be denied entry, detained, or subject to invasive searches of their person, social networks, and electronic devices.

In less than two hours I will be navigating these issues myself, though with the instrumental privilege of white skin and US citizenship, I am unlikely to face resistance. This means that while I may be ashamed of the actions of the government, and I am not fearful that my interaction with the Mexican border authorities could land me in a detention facility. For many considering a visit to the States, this is the choice that they weigh: risk delay and detainment, accusation and suspicion at the hands of an immigration authority, or decide to simply not engage and stay away.

This forced decision, one dictated by State-induced fear, is not unrelated to the recent wave of anti-protest laws which have been introduced, defeated, or passed in more than a dozen US states. These laws are designed to chill dissent through discouraging participation in street protests. This is done through framing marches as riots, making it a felony to block a road or interfere with energy production (i.e. pipelines), or simply make the assembly of individuals a conspiratorial act worthy of prosecution. The obvious intent of these laws is to use the fear of repression, incarceration and direct violence to quell the recent spike in street actions related to the Movement for Black Lives, the movement against the Dakota Access Pipeline and the many manifestations countering the new Presidency. By passing these protest laws, individual states are raising the stakes for participants. Just like one's decision to travel to the US and risk denial and repression, the result of these measures is the creation of a disincentive for individuals to challenge systems of authority, be they national borders or the right to dissent.



These are the risks we face; not the risk of hyperbolic fantasies of violent immigrants—the so called ‘bad hombres’ construction—but the larger and more pervasive risk that through a haze of xenophobic rhetoric and Executive Orders, many will decide to simply pull away from partnerships and collaborations crafted through decades of cross-pollination, relationship-building, and co-participation.

As a global community, we are truly at some manner of a crossroads, where we can decide to build bigger walls, larger detention facilities, stricter visa requirements, and more pervasive isolationism, or instead choose to work towards deepening the density and interconnectedness of our struggles; struggles based in networks that transcend borders by design, and privilege the value of the many over the fears of the few.

This is our choice. Not between Republican or Democrat, Left or Right, East or West, order or chaos,

secular nationalism or sharia—but rather a choice between two visions for a future society. It is our time to choose what we want from this brave new world. Do we value internationalism, or do we value closing off our lands, turning our resources further inward and striving towards unification as a Trojan Horse for assimilation.

Now is the time to decide—to deepen your commitment to internationalism, solidarity, and a fierce resistance to encroachments on our freedoms. To not side with those in resistance is to side with the systems that build the walls and maintain the prisons.

To repeat the words of the late historian Howard Zinn, ‘you can’t be neutral on a moving train.’ This train is certainly on the move, where do you stand? In solidarity & resistance:

Michael

A DIRECT PLEA FOR YOUR ONGOING SUPPORT

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

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

MAKE A DONATION TODAY (securely online, tax-deductible): <https://www.peacejusticestudies.org/donate>
KEEP YOUR MEMBERSHIP CURRENT: <https://www.peacejusticestudies.org/membership>





P J S A

CONFERENCE 2017

UNIVERSITY OF ALABAMA AT BIRMINGHAM

from civil rights to human rights

Call for Papers

Peace and Justice Studies Association Conference Birmingham, Alabama, Oct. 25-28, 2017

Early Bird Registration Rates & Proposal Submission Deadline: June 1, 2017

The Peace and Justice Studies Association (PJSA) invites you to its 2017 Annual Meeting, *Moving...From Civil Rights to Human Rights*. As peace scholars, educators, and activists, we are challenged to rise up and present a new vision, a new strategy, a new engagement of our culture that will create new relationships and a movement of Justice and Peace for the 21st Century. The new will honor the old, and will build upon it, bringing wisdom, insight, passion, and determination that will carry us forward. Come to Birmingham to discover the movement that was. Come to Birmingham and build the movement of the future.

We invite proposals from graduate, undergraduate, professional scholars, educators, and activists on all topics related to peace, justice, human rights, civil rights, and building a new movement to challenge our culture. In our emphasis on justice and peace, we especially encourage submissions and participation from individuals and communities whose voice historically has been marginalized.

The PJSA is a nonprofit organization dedicated to bringing together academics, K-12 teachers, and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change.

For more information please visit <https://www.peacejusticestudies.org>.



Peace and Justice
Studies Association
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UAB THE UNIVERSITY OF
ALABAMA AT BIRMINGHAM
Knowledge that will change your world



Co-Chair Letter

Greetings,

PJSA friends and colleagues!

In this busy end-of-semester for many of us, and even crazier times politically, we wanted to use this short letter to bear good news. As Co-Chairs of the Board, we are ecstatic to announce that our Executive Director, Michael Loadenthal, has secured a \$25,000 grant from Craigslist Charitable Fund. Although the Board has not earmarked these funds for any particular projects, it is our hope to see a reinvigoration of the mini-grant program we would like to launch as a means of supporting our activist members. We thank Michael for this but for so much more! He has been working tirelessly to streamline some of PJSA's processes, including making The Chronicle more open and accessible for contributors, as well as mentoring students who are assisting with numerous bucket list projects, and much more. When we see one another in Birmingham this fall, please join us in thanking Michael for his hard work! Or, if you are so inclined, a pleasant email would surely be appreciated.

Additionally, we are very excited about the fall 2017 annual conference. The folks at UAB are putting together a fantastic program, full of amazing plenaries, panels, workshops, and pre and post-conference activities. The site of such a rich civil rights history, our conference in Birmingham promises to be one of interest for activists, educators, and scholars alike. We thank in advance Conference Chair Kevin Higgs and his colleagues at UAB, as well as the PJSA folks involved with conference planning, for their creative vision and their work so far to make this another interesting, engaging, and fun conference. Finally, we encourage all PJSA members to register for the conference and to share with interested colleagues. The Call for Papers, available at the PJSA website, is still open as well, so bring your best ideas, theories, and programs to share with us all!

In Peace:

Laura Finley and Edmund Pries
PJSA Board Co-Chairs



Ask The Peace Coach

By David J. Smith



My work focuses on supporting colleges and universities in their efforts to advance the teaching of peace and related areas such as human rights, conflict resolution, and global education. I visit between 20-30 colleges a year, often speaking to peace studies students. Since the publishing of my book, *Peace Jobs: A Student's Guide to Starting a Career Working on Peace*, my talks have centered on helping students develop strategies for careers after college. Those of us who have been in the field awhile recognize that this is no easy task. Peace studies and conflict resolution don't naturally lead to well-paying and predictable careers. However, these areas can lead to meaningful and purposeful work. As educators, we have a responsibility to make sure that our students can seek opportunities that build on the interests and passions they developed in college.

My intention here to is offer some suggestions that might be used in responding to questions about the world of peace work. Bloomberg reports that college tuition has increased 1,120% since 1978 – the year I graduated from high school - outpacing the costs of consumer goods, medical expenses, and food (USA Today, 11/8/14). The average college debt for graduates in the class of 2016 was \$37,172 (U.S. News & World Report, 5/9/16). Getting serious about career avenues for graduates of peace-related programs needs to be a major priority.

My plan to is in each edition of the Peace Chronicle share questions that I have gotten from students and offer my responses. This might be helpful in the conversations you might have with students. If you are getting questions, send them to me at davidjsmith@davidjsmithconsulting.com and I will answer them in this space.

So a few to start us off...





Q: I'm reluctant to put on my resume that I have a degree in peace studies. No one knows what that means, or they think it's a hippy not serious field. What do I do?

A: What is peace studies as a field? Isn't it an interdisciplinary look at the causes of violence and approaches to creating sustainable peace? But what is interdisciplinary about it? Define it in your resume and cover letter. Peace studies looks at security, culture, education, science, history, politics, and even technology (think: social media during the Arab Spring) to respond to current local and global problems. Your knowledge base is in a range of fields, and looking at how they are interrelated. Talk about a specific project that you worked on in college that illustrates this interdisciplinary nature. Make it real and relevant to the employer, and demonstrate that peace is a tangible (and increasingly evaluated) endeavor that advances global development, supports human rights, increases intercultural interaction, reduces violence, and improves global and human security (think: soft power). Talk about your experiences particularly if you have participated in study abroad or volunteered. If you have a second language or have worked with marginalized populations or intercultural groups, talk about that. You must be prepared to "teach" a prospective employer what peace studies is about.

Q: What is an elevator speech? And what should mine be?

A: Career coach Lisa Colten says that an elevator speech answers: who are you and what are your strengths, expertise, and experience as well as indicates why you want to work at a particular organization. She recommends having at "30-second, a 60-second, and a 2-minute pitch." (It is called an elevator speech because of the belief that you might use it while talking with someone in an elevator. But as we know, there is rarely much talking in an elevator!). You need to think strategically in crafting your speech. It needs to be polished (that is, it needs to be rehearsed!). It might look like this:

"My name is (your name), and I am a student at (your school) majoring in peace studies, which is a field that looks at approaches at reducing violence and increasing global peace and sustainability. As a student, I'm most proud of my work on my senior thesis, which looked at (my topic). I'm hoping that the knowledge and understanding I obtained in writing and researching can be applied to working at (the organization you are talking with). (The organization)'s work on (an issue) is something that I have focused on in my studies and my volunteer work. I think I can offer much to your organization. I'm a hard and dedicated worker, enjoy working in teams with others, and am constantly looking for opportunities to build a better society. I'd love a chance to meet with you or someone who does hiring to see how I can contribute to your efforts. Can I leave you with you a copy of my resume? Thank you so much!"

*David J. Smith is the author of *Peace Jobs: A Student's Guide to Starting a Career Working for Peace* (Information Age Publishing, 2016). He can be reached at <https://davidjsmithconsulting.com/> or davidjsmith@davidjsmithconsulting.com.*

A Letter from The Conference Chair



Dear Friends and Colleagues,

Greetings on behalf of the PJSA and the PJSA Board! As you finish the academic term, prepare for vacation travels, or start the last efforts for the article or chapter yet unfinished, we experience around us the ever-loudening realities of conflict, violence, and the cries for justice and peace. With multiple, connected issues, in multiple, connected contexts, we see and hear the voices of the people in pain. Ours is the task, as scholars, practitioners, educators and activists, to do the work so that others can understand and creatively respond. And, as scholars, practitioners, educators and activists, we need each other. We need the supportive, collective wisdom and experience that is produced when we gather and share our passions, convictions, and insights. We learn from each other. We gather at the PJSA Conference each year to do this. This year, we convene at the University of Alabama at Birmingham (UAB), in Birmingham, Alabama, U.S.A., October 25-29, to do the work. Our theme: "MOVING: From Civil Rights to Human Rights." We are moving, like the culture around us. We are moving, and the direction that has been cast by the culture around us demands a new direction, a new movement from the Peace and Justice Community. When we come to Birmingham, the images of the past will loom around us. Like the rusting steel industry, the Civil Rights Movement of the past, with its victories and heartbreaks, mark and define this landscape. We will honor and celebrate what has been done; but more than this, we will build a New Movement, with challenging speakers, presentations, workshops, and networking. When you look at the Conference Schedule, you will see presentations of art, music, theatre, films,

workshops, panels, which will challenge and excite you. An emphasis has been made on student leadership and student presentation, highlighting UAB's new Institute of Human Rights, and the new graduate program in Peace Studies and Human Rights at UAB.

When we gather you will see the changes. Birmingham is very different as a 21st Century city. PJSA has also changed. We have a new Executive Director, Michael Loadenthal. Michael has brought much skill and enthusiasm for PJSA and its vision. I am also new to the PJSA Board; and, as Chair of the Conference Committee, myself and the faculty, students, and staff of UAB welcome you to our University and City. Enjoy the Southside of Birmingham, listed as one of the most exciting and vibrant urban neighborhoods of the South. I want to extend my special thanks to the PJSA Board, who has worked tirelessly to make this Conference a unique moment in the history of our organization, one that will push us forward to meet the challenges that face us. I look forward to seeing you in Birmingham, Alabama in October. It promises to a truly great conference and provide an opportunity for learning, collaboration, and friendship, all while considering our vision for peace and justice in the world.

Best wishes and safe travels to all,
 Dr. Kevin Higgs
 University of Alabama at Birmingham
 Chair, PJSA Conference Committee



Peace and Justice Activism in an Era of Disruptive Political Theater

By: J. Rinker, S. Jafari, and T. Seidel

As a binational organization committed to peacebuilding and social justice, the Peace and Justice Studies Association (PJSA) stands with the many Americans and our colleagues who are deeply concerned about the Trump administration's actions that are threatening civil rights, human rights and political freedoms. Representing a diverse constituency of peace and justice scholars and activists in the United States and Canada, we are also disheartened by the administration's use of structurally and culturally violent language. More than divisive, such language threatens the core values enshrined in the U.S. Constitution. We strongly support the nonviolent forms of resistance being waged across the continent, including by many PJSA members and colleagues. At a time of increased authoritarianism[1] as well as uncertainty and fear, our field of peace and justice scholars and activists has a vital role to play in providing strategies, insights and tools for effective nonviolent action and in support of vulnerable communities. This is not a time for the faint of heart—we cannot remain silent in the face of the disruptive political tactics of the new presidential administration.

Federal court rulings against the executive order that sought to ban entry into the United States of refugees and nationals from seven Muslim-majority countries is an important victory for the checks and balances within our political system, for human rights, and for political activism. Yet the administration's strong anti-immigrant and Islamophobic rhetoric and actions continue, from a new version of the ban, to aggressive plans to limit immigration, abolish sanctuary cities, initiate a US-Mexico border wall, and expand the net for immigration deportation. Additional executive orders have sought to cut funding for family planning programs and approve the Keystone and Dakota Access Pipelines—not to mention what is happening at the state level around the country to curtail LGBTQ rights.

As an anti-racist and anti-sexist organization committed to critical analysis of our political and social institutions and structures, however, it is imperative we stress that what we're seeing today is a continuation of the systemic racism and sexism of our country and our history of colonialism—albeit now in a more extreme and explicit form of white supremacy and neoliberal capitalism. For many in the United States, the current sense of unease and fear is nothing new, although there is greater awareness among more people, even as recent political discourse sews the seeds of distrust between Americans. We stand with the many Muslim American and other civil and human rights activists who remind us that, long before the Trump administration's Muslim Ban, “War on Terror” policies institutionalized Islamophobia by increasing the suspicion, targeting, and withholding of rights of people based solely on their religion or nationality. We stand strongly with the Black Lives Matter (BLM) movement and the Water Protector movement at Standing Rock, who have called out the forms of structural, cultural and direct violence that have long faced certain marginalized American communities.[2] The continued attempts to repress and chill dissent in these movements remain an important area of concern.[3] We stand with the domestic and international organizations that have long advocated for and provided support to the victims of what has become the largest refugee crisis our world has seen since World War II. In large part this crisis is a result of the neo-liberal economic policies and United States sponsored wars and yet, even before Trump, the United States had only accepted a token number of refugees.[4]

The election itself revealed a country deeply divided and distrustful of both major political parties, including among working class and poor communities left behind by neoliberal agendas. Like many, however, we are alarmed by how the current administration is exploiting these fears and frustrations to further strengthen authoritarianism, including through its lies or “alternative facts,” lack of transparency on its Russian connections, attacks on the media, fear mongering, and aggressive attempts to consolidate power.

As an organization committed to nonviolent action as an effective strategy toward social change, we are also particularly troubled by recent attempts to target and punish protesters. Dissent is the bedrock of the U.S. democracy. On inauguration day in Washington, DC, no less than 230 people—including journalists, medical personnel and legal observers—were arrested, most of whom face felony rioting charges that carry the potential of up to 10 years in prison. Further, the executive order on policing threatens to target in particular protesters whose actions can bring them in conflict with law enforcement, including giving the attorney general the right to implement, “if warranted, legislation defining new crimes of violence and establishing new mandatory minimum sentences for existing crimes of violence against Federal, State, tribal, and local law enforcement officers, as well as for related crimes.”[5] Such policy and discourse takes the United States in a regressive direction on issues of racial, economic, and gender justice—it does not “make America great again.”

We are aware that many PJSA members and our colleagues are directly impacted by the encroachment of civil liberties and increased instability. As our public spaces are increasingly under attack, we keep in our minds and hearts:

the many students and scholars who are made particularly vulnerable by anti-immigration or anti-Muslim policies, as well as, a corporatist neo-liberal agenda in public education; those that face the continued, or escalating, targeting and harassment as they speak their moral conscience; all marginalized communities who remain silent out of a fear of retribution. As many around the country and world struggle with how to make sense of the current political climate, our field of researchers, scholars and experts in conflict, peace, justice, reconciliation—and therefore in matters such as authoritarianism and fascism—serves as a critical resource. Outside of systematically debunking “alternative facts” that the new administration unleashes, members of our field provide critical analysis of the strategies and tactics of those in charge, and how to effectively respond. Research shows that nonviolent campaigns are more effective than armed ones, and the peace and justice field has identified hundreds of strategies and techniques of nonviolent civil resistance. Peace and justice scholars provide insight on how to mobilize collective action, remain resilient, and strengthen civil society movements. As educators, many PJSA members and colleagues train young students to use situational analysis to transform destructive social conflict into constructive social change. Teaching about different forms of social, political and economic restructuring, they are well positioned to foster alternative social visions of what it will take to build safe, inclusive and prosperous communities for all.

In this critical moment, PJSA calls on Americans to support the work of empowerment education: an education that critically assesses systems of privilege, whether they be based on gender, race, religion, or class. Uplifting a pedagogy of oppression, we call on our members and colleagues to resist the urge to be lulled to sleep by the disruptive political theater of the new administration and to be vigilant about our own privilege, and privileged place, in the world. In doing this, we believe that we position activists with a clear sense of informed dissent to creatively envision what Micah White calls “a new approach to activism and a new kind of protest.”[6] This means that we must be supportive of independent journalism, skeptical of social media communication, and staunch in our insistence that all our elected officials are accountable to all Americans. Whereas we call for strong support of truly independent news media, we also call for skepticism toward dependence on social media, since research shows Americans increasingly receive only ‘news’ that confirms their views, and use social media precisely for this purpose. Sometime subtle, sometimes not, the disruptive tactics of the new Trump administration are calculated to enrage progressives and push the boundary of acceptable policy change further towards the right.

Be clear, the pace and disruptive deployment of change by the new administration is far from haphazard. We believe that it is calculated to lay the groundwork to institute neoliberal ideological changes that continue to increase the power of the executive branch at the expense of our historic system of checks and balances, as well as silence marginal voices.



We call on PJSa members and colleagues to use the skills and expertise of our field to nonviolently resist the disruptive theater in our current political landscape. Our field's passion and creativity towards peace must remain an unlimited resource for positive change in the face of on-going calculated political disruptions.

[1] For an excellent analysis of the autocratic turn of the American electorate see Frum, David. "How to Build an Autocracy." *Atlantic Magazine*, March 2017. Accessed February 7, 2017 <https://www.theatlantic.com/magazine/archive/2017/03/how-to-build-an-aut...>

[2] PJSa issued a statement following the murder of Michael Brown in Ferguson, MO, condemning police brutality and in support of structural social justice approaches. See *PJSa Statement on Ending Police Brutality and Promoting Justice*. Peace and Justice Studies Association, August 2014. <https://www.peacejusticestudies.org/pjsa-statement-ending-police-brutality-and-promoting-justice>

[3] For example see recent news about FBI/DHS surveillance of the BLM movement and of Standing Rock water protectors: <http://www.salon.com/2016/10/20/fbi-homeland-security-sued-for-records-o...> and <https://www.theguardian.com/us-news/2017/feb/10/standing-rock-fbi-investigation-dakota-access>.

[4] To learn more about the immigration and refugee crisis, see PJSa's position paper on the topic: Rinker, Jeremy and Laura Finley, *International Migration and Refugee Crisis Intervention*. Peace and Justice Studies Association, March 2016. <https://www.peacejusticestudies.org/position-paper-international-migration-and-refugee-crisis-intervention>

[5] Presidential Executive Order on Preventing Violence against Federal, State, Tribal, and Local Law Enforcement Officers, February 9, 2017. <https://www.whitehouse.gov/the-press-office/2017/02/09/presidential-executive-order-preventing-violence-against-federal-state>

[6] White, Micah. *The End of Protest: A New Playbook for Revolution* (Canada: Alfred Knopf, 2016), 39.

PJSa releases guide to relevant journals

In the service of providing a greater array of tools to our community and its constituents, the Peace and Justice Studies Association is pleased to release our guide to relevant journals in our field. You may view the guide by visiting

<https://www.peacejusticestudies.org/resources/journals>.

Each journal is listed by title, cover image, years of publication, description and a link.

We welcome the addition or further journals, so if you know of a journal related to the field and it does not appear on the list, please let us know by dropping a note to info@peacejusticestudies.org.

We hope to continue growing these resources throughout the year. If you have a resource to share, or would like to see a particular resource grow, let us know.



Peace and Justice Studies Association

International Peace Research Association Affiliation

Are you looking to get your voice heard and help grow a network of scholars dedicated to peace and justice? Do you love writing short analyses, reviews or other commentary? Do you have a folder of essays you've written just yearning for an audience? Then wait no further and submit your work to the Fall- Winter 2017 issue of the Peace Chronicle! We at PJSA are working hard to ensure that the Chronicle is a better reflection of our members, but to do that we need you. We are looking for Feature, Letters (from members and Board Members), Review (e.g. book review, film review, etc.), Position Paper News & Views (i.e. short blurb reporting or commenting on the news or expressing a viewpoint), Announcement (i.e. short blurb on a forthcoming event, job posting, other opportunity), Report back (on event, conference, demonstration, etc.), New Media Spotlight (i.e. announcing new publications, films, etc.), Program Highlight (i.e. report on a new program, class, curriculum, etc.), Advertisement (provided as an image, PDF or text).

Please submit your work to: <https://goo.gl/BxVW58>

PJSA members in good standing (i.e. those individuals with current paid memberships) can access the "Job Postings" page under the RESOURCES tab (www.peacejusticestudies.org/resources/jobs) as well as the "Calls for Papers & Publications" page (www.peacejusticestudies.org/resources/call-for-papers). These new resources, begun in September 2016, have already featured +80 CFP and +75 job postings carefully selected for the PJSA community.

Please send postings to info@peacejusticestudies.org.



FEATURES

Psychological Perspectives on Presidents and Terrorists

William McConochie, Ph.D.

Political Psychology Research, Inc.

Psychologist Dr. John Gartner, a former faculty member at Johns Hopkins Medical School, has posted a petition on the web that attracted 41,000 signatures as of 4/23/17 to urge impeachment of President Trump on grounds of mental illness, and Dr. Bandy Lee, a Yale psychiatrist, recently also formed a coalition of 800 mental-health professionals who are “sufficiently alarmed that they feel the need to speak up about the mental-health status of the President.” (<http://mymag.com/daily/intelligencer/2017/04/yale-psychiatrists-cited...>). Trump is a leader, they believe, “who is dangerous to the health and security of our patients.” Another psychologist, Dan McAdams, at Northwestern University in Chicago, wrote an article in the Atlantic magazine last summer, diagnosing Trump with narcissistic personality disorder (<http://theatlantic.com/magazine/archive/2016...>).

Debate has circulated on the ethics of diagnosing political leaders “from afar”, citing the lawsuit Presidential candidate Barry Goldwater won against psychologists who diagnosed him from afar when they were concerned with his warmongering tendencies decades ago.

So, psychologists are in a quandary: they’re not supposed to diagnose people without examining them in our office but they also have an ethical duty to warn, as in warning authorities of dangers to citizens from possible harm by a person they know well, as through a diagnostic evaluation or treatment relationship. And, consider that U. S. Air Force officers in ICBM sites are in charge of firing atomic missiles on order from the President. They undergo careful psychiatric evaluations to protect against wayward behavior for the safety of the world. But they get their orders from the President. So, shouldn’t the President also be evaluated for psychiatric stability?

What if psychologists developed valid and reliable measures of traits of political leaders, measures such as rating scales that can permit measurement from afar that identify leaders who are potentially dangerous? If psychologists had developed such a measure that showed Adolf Hitler was prone to warmongering, for example, would they have been within a reasonable professional code of ethics to make that measure available to citizens?

Imagine that German psychologists had developed a 20-item rating of warmongering-proneness that had good reliability and validity. Imagine further that a group of 50 European journalists used it to rate Hitler and found that his average score across different groups of raters was consistently as high as prior political and military leaders such as Genghis Khan, Attila the Hun and Alexander the Great. We can expect that Hitler would have been outraged and would have tried to snuff out the information.

But citizens in Germany, knowing this information about Hitler, might have been very hesitant to support him in gaining political power. They might have vigorously disseminated the information to the general public, via the underground if necessary, risking retribution for the sake of peace and security.

If you find this an interesting issue, you may go to my web site, Politicalpsychologyresearch.com. On the Publications page, items 1 and 43, you’ll find the manual and related studies on a rating scale that measures warmongering-proneness. On the Help Do Research page, study #6, you can rate Trump to get a score on this trait. The average score of half a dozen careful raters will yield a reliable estimate of his level. He has expressed admiration for WW II General George Patton. Does Trump have a warmongering-proneness score similar to Patton’s?

On a related theme, a recent issue of the American Psychologist journal focused on terrorism (2017, Vol 72, No. 3). This is a complex concept, the authors point out. One issue is definition. There are literally dozens of definitions of terrorism, and examples range from politically organized movements such as those in the Middle East that pose threats to Israel and Syria to the relatively apolitical “lone wolf” actions of Osama Bin Laden, the two Chechen-American brothers who did the Boston Marathon bombing, Timothy McVeigh, an ex-U.S. Army soldier who bombed the Oklahoma Federal Building, and school shooters of many sorts, including our own Kip Kinkel. The authors bemoan the lack of psychological research on terrorism.

One way to study the psychological and other motives underlying terrorism would be to interview incarcerated terrorists. I wonder if any of the Guantanamo prisoners have been interviewed by psychologists in this effort. We know psychologists have been implicated in the torture programs there, to our shame. Interviewing terrorists could explore possible childhood, cultural, political, psychological and religious components of terrorism. Another way to study terrorism is to define “terrorism endorsement” as psychological attitudes or beliefs underlying terrorist activity. For example, I have studied the trait of terrorism endorsement with a simple 12-item scale of these statements:

1 2 3 4 5	If people refused to help you with your problems, you might be justified in killing them.
1 2 3 4 5	If you are mad at the whole world, then it makes sense to destroy the whole world.
1 2 3 4 5	The United States deserved the September 11, 2001 destruction of the World Trade Center buildings in New York City.
1 2 3 4 5	I have the courage to die in committing an act of terrorism.
1 2 3 4 5	I would be willing to join a terrorist organization.
1 2 3 4 5	A good way to bring down a corrupt government is to kill its civilians in terrorist acts.
1 2 3 4 5	People who feel very mistreated by a country have the right to commit terrorist acts against that country.
1 2 3 4 5	I would enjoy steering a big plane into the Pentagon building, or another military headquarters, to destroy it.
1 2 3 4 5	If I were wealthy, I would be willing to donate money to a terrorist organization.
1 2 3 4 5	I would feel honored if I were invited to join a terrorist group.
1 2 3 4 5	I want to learn more about how to become a terrorist.
1 2 3 4 5	I admire terrorists who die for their cause.

This scale is quite reliable (.91) and correlates .64 with an independent 58-item questionnaire measure of violence-proneness. It also correlates with sub-scales of this violence-proneness measure, specifically Rigid Thinking (.40), Hostile Pleasure (.68), Homicide endorsement (.49), Being Close to Help (.57), not being willing to Help Stop Violence (.54) and being Dishonest in Taking Tests. This violence-proneness scale differentiates incarcerated from non-incarcerated teenagers and adults. Thus, it measures traits that are associated with criminality in general.

The Terrorism-endorsement scale also correlates significantly with measures of Social Disenfranchisement on an individual level (.37*), a group level (.41*) and overall (.52**). Social disenfranchisement is measured with a scale of 80 items which measure five components at the individual and group levels: injustice, vulnerability, helplessness, distrust and superiority.

This terrorism endorsement scale also correlates with several measures of “Authority Paranoia”, expectations of being mistreated by: parents (.56**), police (.57**), one’s national government (.36*), other national governments (.39*), people of other races (.50**), people of other religions (.33*) and people of other groups in general (.44**).



This sort of information leads to the hypothesis that criminal behavior in general and violence and terrorism in particular may be symptoms of a failed society, beginning in one's childhood family. For example, persons who were abused in childhood tend to see police, religions, governments, etc. as abusive of them when adults.

They seem to project unresolved childhood fear and anger out onto institutions as adults. I once read in a book about war which proposed that wars can't be won on the defensive. One can't hole up in a castle and outlast persistent attackers. From this we might speculate that wars against persistent terrorists, such as the ISIS and Taliban groups in the Middle East, can't be conquered with military action if it is of a defensive nature. Indeed, military action may simply prolong the conflict if viewed from the above perspective.

Instead of "defending" our way of life, perhaps we must take the offensive in a different way. Perhaps we need to "sell" to the angry men of the Middle East a new package of opportunities, opportunities to feel a sense of belonging to constructive groups.

Authors of some of the articles in the American Psychologist volume cited above opine that terrorists want to feel a sense of social belongingness. If left with no other alternatives, they are vulnerable to recruitment by terrorist organizations. If their countries offer limited meaningful opportunities for education, employment, marriage, public service, recreation and other constructive community activities, they can be seen as lacking opportunities to "belong". We can imagine then that they see the world from the perspective of one who is socially disenfranchised, as discussed above. Belonging to a terrorist organization can give them a sense of belonging, even if it is only to a destructive organization, perhaps like juvenile delinquents with few constructive options in inner city ghettos join gangs.

Fighting such groups with guns can be expected to fail because it reinforces the self-image of the delinquent or terrorist as one who is being socially rejected. And because it makes captured guns more available to them to use in fighting back, venting their anger at a world they see as unjust, making them feel helpless, vulnerable, etc. They can feel momentary "superiority" pulling the trigger of a powerful weapon.

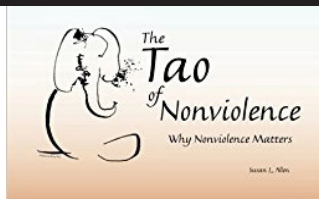
Other research I have been doing in political psychology strongly suggests that the liberal and conservative worldviews evolved in the human species to serve different functions in the service of clans. The conservative worldview includes endorsement of several traits oriented to protection against threats, such as fearfulness, xenophobia, authoritarianism, prejudice, religious fundamentalism, lying and conniving, social disenfranchisement and militarism.

Research shows that under stress, citizens tend to lean to the right, politically. Lately we see signs of this with England opting out of the European Union and politics leaning right in different ways in France, Turkey and the United States.

World population is growing steadily as are average temperature, melting of ice caps and storm frequencies. The U.N. reports dangerous levels of air pollution in most cities of the world. We seem as a species to be feeble in our resolve to seriously address these many problems. Instead, we run around looking for boogie men and load our guns. Pogo, the comic strip opossum, told us decades ago that the enemy is us. Opossums play dead in the face of threat.

Instead of rolling over and playing dead, may we have the courage and insight wake up in the face of threats and carefully apply our skills wisely and persistently in the interest of a safer, more peaceful and happier future. Surely we can imagine alternatives other than more guns and bombs. For fifteen years we've tried that approach in the Middle East. Let's at least discuss some new, peaceful and constructive opportunities we could promote for citizens in the Middle East to help them feel a sense of belonging. Instead of simply feeling like targets of our hatred. And may we have the courage to screen candidates for high political office on traits that may put our nations at risk, at least as carefully as we screen their underlings in atomic missile silos who push the launch buttons at the Commander-in-Chief's order.

A Book Review of The Tao of Nonviolence



When Michael invited me to share my book, *The Tao of Nonviolence - Why Nonviolence Matters* with PJSA members, I said, "I can't review my own book!" He suggested I let students who have been reading it speak, so I decided to try. I want you to see this book - and, if you will, let me know your thoughts about how it might be useful.

I see the book as supplementary to more particular nonviolence and related classes and trainings because, whatever the specific focus, a systems perspective will provide an inclusive foundation and help beginners see "why nonviolence matters."

The Tao of Nonviolence is part local case study that shares examples of how to practice nonviolence, every day; and, most of it illustrates the holistic thinking that connects the actions. I use an overarching framework of organic balance within living systems to reveal nonviolent "ways" all of us can act to bring about positive, personal transformation and social change; and, importantly, I suggest how our seemingly disconnected actions, together, add up to "the change we wish to see in the world."

I developed the materials that are now this book for an Introduction to Nonviolence Studies course I called "Every Day Nonviolence." At the end of each semester since 2010, I have ask students to list 10 things from the book that caught their attention so I could see what they were seeing.

Although 90% of students come to recognize the value holistic thinking and to see how what we think connects with how we act, there is surprising variety among individual lists. Anais Nin's observation, "We see the world as we are, not as it is" became so evident it inspired me to leave some redundancy among the lessons.

My aim has been to use something akin to storytelling; to use ideas from anthropology, physics, ecology, spirituality, traditional nonviolence -- like stepping stones in a stream -- to show beginners a logical, nonthreatening, demystified way to update the either/or problem solving model that leads us to extremes with an holistic model that leads toward system health.

This is not a traditional text. In fact, Michael Nagler (who kindly wrote a blurb for the book jacket) told me he liked the book, "But where is the nonviolence?" I said, "You wrote that book!" With the morass of random information bombarding us daily and with so many new activists who risk perpetuating the dualistic mentality that brought us to such imbalance in the first place in my opinion, what we need to do today is help people understand how nonviolence can help make and maintain healthy balance at every level of living relationship.

I should say that I'm an anthropologist but, at the time I began this book, my job was director of a women's "crisis center." It didn't take long to realize our traditional problem solving "MO" (i.e. wait for a crisis to act) was not only not reducing the violence -- we could do what we we're doing the rest of our lives and never change the status quo! I became convinced that people will become more able problem solvers only when we learn to see the bigger picture and plan accordingly.



When I had the opportunity to start a nonviolence program in 2000 -- surrounded by the immediate need to address violence in my midsize, mid-western community -- I searched for a book that could introduce holistic thinking, attract beginners, and be put into practice starting that very day. I couldn't find one so I began this one.

Since 2010, when I began teaching my course online, I've collected responses from scores of students. As all of you know, nonviolence studies students self-select and tend to be such thoughtful human beings, it is hard to decide what to share. I could use nearly any of their comments as examples. To make my selection random, I'll simply share the first two, unedited, lists from this semester. I'll add a couple of longer observations that also come in regularly. (Pages numbers vary because each semester I used a newer version of the book.)

Student Reviews

Concentric circles provide a simple outline of human relationship systems at every level- p.6. I really liked this visual and how it showed the layers of relationships. It also reminded me of the Social Penetration Theory model from my communication studies theory class.

-Ganesha- page 8. Ganesha is the little elephant who embodies the heart of nonviolent action. I had never heard of Ganesha or seen the drawing of the elephant before reading this book. I think it's interesting and clever. I also like how the elephant is a he or a she.

-Popper's Spotlight- page 21. The visual of planes flying and the use of a spotlight was an impactful metaphor for me. Seeing the either peace or war in the traditional worldview made me think about how I view the world.

-The Organic Balance Model- page 30. I thought the flow chart from dualistic to holistic ideas in nonviolence was neat. I was able to see the shifts in thought between each of the sections.

-Koyaanisqatsi- page 39. The graph made me think about the imbalance in my life. It was a great demonstration of warning sign of imbalance and gave clear examples for each area.

The overarching Nonviolence Movements Works....- page 41. I used this page in comparison to page 39. Seeing all the levels of life where nonviolence could be used was very beneficial to me. I plan on implementing some of the ideas in my own life.

-Envisioning Holistic Problem-Solving- page 67. This model of how real life is more complex and not usually linear was very impactful to me when I read it. I had just been at church and heard a sermon about how life is not a perfect line. I was able to relate the image to my experiences.

-Season for Nonviolence- page 73. I had never heard of the Season of Nonviolence before this class. I think it is cool how the death dates of famous nonviolent activists start and end the season.

-Looking Upstream- page 95. I thought this text very thought-provoking. I found "if we agree to wait for the crisis before we act to manage our problems we can never change the status quo" to be very powerful.

-References- page 100-101. I am a very logically thinker so having references is important to me when I learn. Seeing the long, well put together, list of references gave the book more credibility to me.

The editorial staff of *The Peace Chronicle* would like to thank all of the members who contributed content to this edition of *The Peace Chronicle*. If you would like to have your work in future editions please submit it to: <https://goo.gl/BxVW58>. Submissions for the Fall-Winter edition of The Chronicle must be received by 11/30/17.

Questions can be directed to: thepeacechronicle@gmail.com

“Here I Sit; I Can Do No Other”: Conscientious Objection to the National Anthem in Japan and the US

Yuichi Moroi, The School of Global Japanese Studies, Meiji University

In late August 2016, as the NFL teams were wrapping up with their preseason games, Colin Kaepernick, a quarterback for the San Francisco 49ers, made news by not standing up for a pregame ritual of the playing of the national anthem. After the game he said in an interview: “I am not going to stand up to show pride in a flag for a country that oppresses black people and people of color” (NFL.com news, August 27, 2016). Meanwhile in Japan, the national anthem protest has been going on for decades at schools where the Ministry of Education (currently, the Ministry of Education, Culture, Sports, and Technology) has made it mandatory for teachers to stand up and sing the anthem in chorus at ceremonial occasions. Teachers have refused to stand for the anthem because of the way the national symbols—the anthem and the flag—were used in the past, especially during the Asia Pacific War of 1932-45. (Unlike Germany, the national anthem and flag of Japan have not been changed before, during, and after the war.) They find the anthem, in particular, inappropriate; for praising Emperor’s reign does not suite well with the idea of people’s sovereignty today.

In this essay, I will examine the national anthem protest as a form of conscientious objection. Focusing on the cases of Colin Kaepernick in the US and school teachers in Japan, this essay will compare and contrast between the cases. I shall start with a number of obvious differences in the national anthem protest between the cases. Surprising similarities, however, do emerge when it comes to the control of behavior to the symbols of a nation and to the conscientious nature of the reasons behind the protest. We shall see how the conscientious action, seemingly an individual protest, is connected to the social with a sense of civic responsibility. This essay will find that while the minority protest to the national anthem seems individualistic and even anti-national (un-American or un-Japanese), their sense of civic responsibility makes the protest of individual conscience and conviction social in both countries.

I. Obvious Differences Reasons behind the protest

In Japan, refusing to sing the national anthem has become a social issue where singing it in chorus became mandatory: school ceremonies. Since the late 1980s, elementary and secondary school teachers began to receive a mandate, issued by a principal with the guidance of a local Education Board and the Ministry of Education, to stand up to the national flag and to sing the national anthem in chorus in ceremonies such as graduation and entrance. When a legislation for the national anthem and the national flag was in debate in 1999, politicians pushing the legislation confirmed loud and clear that there would be no coercion to observe them. The aftermath of the legislation, however, saw the otherwise: the intensification of the enforcement by the Ministry of Education and local Education Board has become the reality.

There are mainly three reasons for the teachers to refuse to stand up for the national anthem. First, the national anthem and the national flag remind them of the way these national symbols were used in the past—especially during the Asia Pacific War (1932-45). These symbols are, for them, negative ones to promote colonialism, war, and militarism. Second, the anthem and the flag, with a tune, lyric, and design intact since the war time, symbolize something anachronistic: the emperor-centered state. The song was used to be sung for Emperor’s birthday; the contradiction to the contemporary idea of people’s sovereignty is obvious. Third, some teachers refused to stand not because of the historical usage, nor because of the contents of the anthem, but rather because of the way the education administrators enforce the song. The coercive measures adopted reminds them of the thought police in a totalitarian society.



In the US, an equivalent to the enforced patriotic ritual at school would be the recitation of the Pledge of Allegiance in a classroom. Forcing the Pledge at school has been ruled unconstitutional by the Supreme Court (*West Virginia State Board of Education v. Barnette*) in 1943. Regarding the national anthem protest, the image of African American athletes raising their fists on the podium of the Olympic Games in 1968 has become iconic; the latest public protest also came out of a sports field: an NFL quarterback Colin Kaepernick has refused to stand up for the Star-Spangled Banner.

The reason behind his sit-in, or kneel-in for the duration of the national anthem has to do with, just like the 1968 protest, racial injustice in the country. In spite of the tremendous progress since the Civil Rights movement in the 1960s, the issue of racial justice has been simmering in society; a series of the police brutalities—and killing—of African Americans sparked the nationwide protests. The national anthem boasts freedom; yet the reality of African American lives contradicts the ideal. With the current racial injustice in society, singing the anthem in chorus would betray the reality. Kaepernick said: “I’ll continue to sit. I’m going to continue to stand with the people that are being oppressed....To me, this is something that has to change. When there’s significant change, and I feel like that flag represents what it’s supposed to represent and this country is representing people the way that it’s supposed to, I’ll stand” (NFL.com news, August 28, 2016).

Social reactions to the protests

Since the Ministry of Education started pressuring for the observance of the national anthem in school ceremonies in the late 1980s to the legislation of the national flag and the anthem in 1999, more than 1,200 school teachers were reprimanded for refusing to observe the anthem. Although the legislation for the national flag and the anthem does not have an observance clause (and the government was adamant that there would be no coercion at school or elsewhere), the pressure to observe has intensified. In 2003, the Tokyo Metropolitan Board of Education issued a directive with strict measures. During the first ten years of the legislation (1999-2009), the number of teachers who were reprimanded because of their national anthem protest at school ceremonies amounted to 1,123 (*The Asahi Shimbun*, August 18, 2009). More than 400 of them came from Tokyo, thanks mostly to the directive. As of April 2017, as many as 480 teachers in Tokyo have been disciplinary punished for their refusal to stand up to sing the national anthem.

In 2011, the Osaka prefectural legislature, dominated by the right-wing, nationalist, Osaka Restoration Association, passed an ordinance that requires teachers and staff to stand up and sing the national anthem in ceremonies at all the public schools there. The ordinance, the first of this kind in the nation, came into effect in June 2011. It became news when administrators in one high school were watching over the mouth of teachers at the time of the singing of the national anthem. The degree of the control and pressure to observe the national anthem has gone so far as checking the lips at school.

These pressures to stand up and sing the national anthem from the government bureaucracy, the local governments, and school officials have extended over the school yard. The national universities and Olympic athletes have been under the pressure lately. In June 2015, then the Education minister Shimomura “requested” the national universities to “judge appropriately” regarding the treatment of the national flag and anthem at graduation and entrance ceremonies (*The Asahi Shimbun*, June 17, 2015). Unlike the primary and secondary schools, there is no legal basis for the request; the minister insisted that this is not government “intrusion” that would infringe upon academic freedom and the self-governance of the university. Then, in early spring—a graduation season—2016, one of the national universities, Gifu University, announced that it would not observe the national anthem at the ceremony. This was met by a comment from then the Education minister Hase: “It’s a little shame as a national university” (*The Asahi Shimbun*, February 21 and 23, 2016).

Just before the Olympics in Rio in 2016, at the send-off party for the athletes the national anthem was played. In the program it was planned to be sung solo. Afterwards, however, the head of the Japanese Olympic Committee, the former Prime Minister Mori, complained: “How come did the athletes not sing the anthem in chorus together?” Also he added, “When you sing the national anthem on the podium, do not mumble; sing out loud.” And finally, “if you cannot sing the national anthem, you are not representing Japan” (The Asahi Shimbun, July 3, 2016).

The “social” reaction to the national anthem protest in Japan have been mainly coming from the above—educational bureaucracy, local governments, and an influential public figure. What they are concerned more are ceremonial order and the national unity and harmony that singing the national anthem in chorus appears to create. Concerns over the freedom of thought and conscience, free speech, individual rights not to stand and sing are overlooked.

In the US there is a mainstream understanding of the dissent, its freedom of speech and a right to protest. From the President of the United States to the league to the team and its head coach, with different degree of recognition, they all showed their understanding of the national anthem protest. President Obama said that Kaepernick is “exercising his constitutional right to make a statement,” and praised his “active citizenry”: “[Kaepernick] cares about some real legitimate issues that need to be talked about. He’s generated some more conversation around topics that need to be talked about” (NBC Sports.com, September 5, 2016). The NFL issued a statement: “Players are encouraged but not required to stand during the playing of the national anthem” (NFL.com news, August 27, 2016). The SF49ers released a statement:

The national anthem is and always will be a special part of the pre-game ceremony. It is an opportunity to honor our country and reflect on the great liberties we are afforded as its citizens. In respecting such American principles as freedom of religion and freedom of expression, we recognize the right of an individual to choose and participate, or not, in our celebration of the national anthem (ibid.).

The head coach of the team, Chip Kelly, called Kaepernick’s protest “his right as a citizen.” The coach said, “We recognize his right to do that [the national anthem protest]. It’s not my right to tell him not to do something” (ESPN.com news services, August 27, 2016).

In spite of the mainstream understanding of the protest, however, social reactions to the Kaepernick’s protest are mixed and divided. A national poll indicates that there is a racial divide in the reaction to national anthem protests (The Associated Press/the New York Times, October 12, 2016). More than a month after the beginning of the continuous protest, the poll showed that white Americans of all ages disapprove of the protest by a margin of 63 percent to 30 percent; while African Americans of all ages approve of the protests 74 percent to 17 percent. Overall, 54 percent disapprove of the protests while only 38 percent approve. And the divide can be also see among generations. The millennial, age 18-35, approved more than disapprove (52% vs 37%); however, older it gets more people disapprove (age 35-49 disapproved at 54%; those 50-64, 60%; and those over 65, 70%).

So far we have seen the obvious differences in the national anthem protest in two societies: the reason for the protest involves different social issues; and the reactions to the protest illuminate different political cultures. And yet, in spite of these differences, there emerge some underlying assumptions: the national anthem and a national unity; national loyalty, especially represented by the armed forces and military service; and public scrutiny on posture and mannerism. In the following, we shall see more of the similar elements in the ritual of singing the national anthem and its protest.



II. Surprising Similarities

Control of behavior to the national symbol

In Japan and the US, certain attitudes and behaviors are expected, even demanded, in an occasion of the playing of the national anthem. Such expectation and demand lay the basis of the control of behavior to the national symbol. The control of behavior has two major characteristics: the performative and the ceremonial.

In the performative, outward behavior, or an appearance, becomes a crucial basis of judgement. Whether one is loyal to the nation is evaluated based on the posture during the playing of the national anthem. Sitting or standing (or kneeling) send a different message; and even on standing, placing a hand on the heart or not (see Gabby Douglas in the Rio Olympics) or moving the mouth or not (in Osaka and among the Japanese Olympic athletes) are under scrutiny. Scrutiny on posture and mannerism creates, in part, the conformity and control of physical movement for the duration of the national anthem. The performative is, in a sense, a visual presentation, a matter of optics. And it is held in the context of the ceremonial.

The ceremonial provides the control of behavior with a social context. The performance and optical behavior gain significance in the context of social ceremonies. The ceremonial contributes to the creation of a ritual. The ritual becomes a custom and a habit—thus, the uniformity of behavior to the national symbol has been taken for granted; it is “natural” that a nation should stand up for the national anthem in ceremonial occasions. Yet, the artificial nature of the ritual crops up at times. It was revealed that the Department of Defense paid \$5.4 million between 2011 and 2014 to the NFL for the pregame ceremonies. The “paid/pocketbook patriotism” was criticized and made illegal in 2015 (The New York Times, September 7, 2016).

The socio-historical construction of the performative and the ceremonial regarding the control of behavior to the national symbol reveals the arbitrariness of the behavior; and its uniformity is all the more surprising. And yet, the control of behavior comes with social punishment. There is a history of the social backlash to the deviation from the norm at sporting events: Smith and Carlos in 1968, Abdul-Rauf in 1996, Delgado in 2004, among others. All of these protests touch upon public issues—they knew they were against the tide and ready to face the social punishment.

Disobedience and responsibility

As we have seen at the beginning, the reasons behind the national anthem protest in Japan and the US are different—different social issues involved in each protest. In spite of the obvious differences, however, at a deeper level, one can notice the similar reasoning of the protests—they all attach similar subjective meanings to their behavior.

The protesters to the national anthem in Japan and the US take their protest as a matter of conscience. It is, in a way, conscientious objection to the symbol of the nation. School teachers in Japan have protested against the symbolism of the anthem—the war-time usage and the implied emperor’s sovereignty. They see their protest as conscientious objection to the violation of school children’s rights—their rights not to stand up to show a respect for the anthem—as well as theirs. In the US, Colin Kaepernick claims that his protest came out of his conviction:

This is not something that I am going to run by anybody. I am not looking for approval. I have to stand up for people that are oppressed.... If they take football away, me endorsements from me, I know that I stood up for what is right (NFL.com news Aug. 27, 2016).

Also, on his concern about getting cut because of the protest, Kaepernick said, “I don’t know. But if I do, I know I did what’s right. And I can live with that at the end of the day” (ibid.). Against the social current, the protesters of the both nation have “held their own.”

The protest on the ground of conscience usually begins with an individual, solitary protest. Yet, it is not a protest based on personal gain or selfish motives. Their conscientious objection to the national symbol has a clear social dimension. In Japan, some school teachers protested to protect their pupils' rights as well as theirs. It is conscientious objection to the violation of pupils' rights—freedom of expression, religion, thought and conscience. In the US, for Colin Kaepernick:

This is something that has to be said, it has to be brought to the forefront of everyone's attention, and when that's done, I think people can realize what the situation is and then really [e]ffect change.... And the fact that it has blown up like this, I think it's a good thing. It brings awareness. Everybody knows what's going on and this sheds more light on it. Now I think people are really talking about it, having conversations about how to make change. What's really going on in this country. And we can move forward (The Nation, Aug. 30, 2016).

It is objectors' sense of responsibility—civic responsibility—that connects the individual and the social. As a citizen, as a member of a community, they took it as their responsibility to raise voice on the issues—by refusing to sing the national anthem. Refusing to stand up for the national anthem is not usually an isolated, individual protest. It is rather a social and political one. It is not quite civil disobedience, unless standing up for the anthem is a law; however, it could be called civic disobedience, concerning social and public issues with the individual conscience being at stake.

Demobilization, Disarmament, Reintegration and.....Teaching Spanish

Randy Janzen, Selkirk College

Many of us in the discipline of Peace and Justice Studies are familiar with the practice of DDR – the demobilization, disarmament and reintegration of former combatants after a civil war has ended. DDR is often a key mechanism of peace agreements to increase the likelihood of achieving long lasting peace and stability. In the past three decades, more than a million combatants world-wide have been involved in United Nations sponsored DDR programs. Evaluations suggest these DDR programs offer mixed results with regards to their effectiveness. What is consistent in these evaluations is that they are almost entirely conducted immediately upon completion of the programs. Long term evaluations of DDR are essentially non-existent in the literature.

In Guatemala, when the Peace Accords were signed in 1996, a group of about 150 former guerrillas made the unique decision to demobilize and reintegrate collectively by forming a cooperative. More than 20 years later, their community, called Nuevo Horizonte (New Horizons) is alive and well and its members are still working, non-violently, to implement the tenets of social justice in a country marred by violence and extreme economic disparity. The community has successfully implemented a number of cooperative economic projects, including agricultural projects, a reforestation program, a solidarity tourism program, among others. Collective well-being has been a priority among the now 450 community members – many of whom were born in the years after the peace accords were signed.

Twenty years later, the children of the combatants are now young adults. They are embarking on their own lives, having lived in an environment of unity and collective vision. They have heard the stories of their parents, painted revolutionary murals, participated in marches and have benefited from the fact that their parents made education a priority for them. They have graduated from the community's own high school (at a rate much higher than the national average), built and funded by the members in collaboration with international partners. Nonetheless, the challenges of DDR are real and are exemplified by Theidon's (2009) question: "reintegration into what?" The context in which modern civil wars are resolved is often one where the severe economic



hardships which often initiated violent insurgency in the first place have not been adequately addressed. Guatemala is no different – a 36 year war that included a genocide against the country’s indigenous population ended with the economic oligarchy almost completely unscathed. For the next generation of Nuevo Horizonte, their dream of economic justice has not yet been realized.

This winter, a group of 8 young adults in Nuevo Horizonte has taken the bold step of creating a Spanish Language school, building on the community’s existing solidarity tourism program. With donated resources from the community and a small grant, the group underwent a rigorous one-month training program to learn how to teach Spanish, and opened their school’s doors in January 2017.

The first few months have brought short term success, but the teachers are keen for a long-term project that provides an economic boost for not only them, but for entire community. As part of their learning, Spanish students get to eat with local families who are paid to feed and host fledgling Spanish aficionados, who also get to stay in the local quaint hostel, providing jobs for other community members

I had the opportunity to work with this group of young adults this winter, in the role of student recruiter. My family and I have had a long term relationship with the community of Nuevo Horizonte and my hope is that this latest endeavor will provide an opportunities for others to learn more about the themes of justice and solidarity while learning another language and enjoying a range of activities from jungle camping, horseback riding, and daytrips to nearby Mayan ruins. Nuevo Horizonte is now a case study for DDR – the next generation. These young adults have demonstrated their commitment to the principles of their parents, who over the past twenty years have been very successful in forging relationships with national and international development organizations, using their collective voice to take charge of decision making and financial management of a wide range of collaborative development projects. These young adults were given the use of an abandoned building and their dream was realized. No need for the ubiquitous group for foreign youth to paint and repair this school - they did this themselves! Now, they would like nothing more than to connect with students and scholars of peace and justice studies – to forge relationships under a framework of social justice, to teach Spanish and to tell the unfinished story of DDR and the struggle for social justice in Guatemala.

For more information please visit the Spanish Language School’s website <https://spanishschoolcnh.wixsite.com/corazondemaria> or contact the coordinator, Alex Diaz, at diazaalexito@gmail.com

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January 17th

By Jack Payden-Travers. PJSA Secretary

“I won’t be able to make that appointment as I’ll be in jail next Tuesday,” I told the nurse who was setting the date for my checkup to remove stitches. She appeared a bit shocked that this aging white middleclass male was going to jail. I tried to assure her that I would return just not on the 17th.

I explained to the nurse that January 17, 2017 is the 40 anniversary of the first execution in the United States since the Supreme Court reinstated capital punishment in the case of *Gregg v Georgia* back in 1976. On that date in 1977, Gary Gilmore was executed by firing squad in Utah. Every five years a group of abolition activists opposed to the death penalty appears on the steps of the US Supreme Court (SCOTUS) in Washington, DC holding a STOP EXECUTIONS banner. I was arrested there on the 17th in 2007 and again in 2012. On January 17, 2017 I will return to Washington and once again mount the steps of the Court and be one of those holding the banner. I know I’ll be arrested and likely held overnight before being arraigned for violating the rule of SCOTUS which prohibits demonstrations of any kind on the grounds or inside the building of the Court. I will likely serve time in jail for my witness.

At my last trial in 2012, I told the judge that I hoped that would have been the last time I would have to face arrest for prayerfully holding a banner as it appeared our nation was inching closer to finally ending capital punishment. Internationally the death penalty is now being questioned around the globe. Our nation has the distinction of being the only country in the Western Hemisphere still carrying out executions. Our use of it puts us in a league with Syria, Iraq, Iran, Saudi Arabia, and North Korea. Strange fellows that we choose to share a bed with to be sure.

I witness at the Supreme Court because my Christian faith calls upon me to choose life rather than death. Unfortunately, many of us still prefer to follow the Hammurabic dictate of an eye for an eye. I well understand that gut reaction to murder but I follow a Lord who told his followers to put away the sword. Who punished Cain by exile for the murder of his brother Abel but put a mark of protection upon Cain that allowed him to carry on his life. It is that belief that draws me back once again to the steps of the Supreme Court. I go to petition my government to stop killing in my name, to pray for an end to execution.

Since 1977, 1443 men and women have been executed in the United States, during that same time frame over 150 have been exonerated and walked off death rows because they were proven innocent only after having been condemned to death. That means for every 10 executed, one was wrongfully convicted. I wouldn’t buy a car that failed to start one out of every ten times I put the key in the ignition. Would you?

I return to the Court steps this year to call for an end to state killing, to witness for life, to call on the sitting judges to STOP EXECUTIONS. I will pray while awaiting arrest for both the victims of murder and their families and for those who kill, for the Dylan Roofs, and the Gary Gilmores. It is perhaps easier to pray for the victims of murder than it is for the perpetrators who face execution. But God’s call is to love our brothers and sisters regardless of whether they love us back. Consider Joining me in praying for an end to executions.

Jack Payden-Travers
1711 Link Rd, Lynchburg, VA 24503 (434.384.4744)



PEACE SCIENCE DIGEST

A PROJECT BY THE WAR PREVENTION INITIATIVE

The Peace and Justice Studies Association and the Peace Science Digest are happy to announce their recent collaboration and look forward to the benefit of this partnership for PJSa members and the greater peace community.

The Peace Science Digest provides access and useful analysis to the top research in the field of Peace and Conflict Studies. We aim to provide a mutually beneficial link between the field's academic community and its practitioners, the media, activists, public policy-makers, and other possible beneficiaries. The Peace Science Digest is formulated to enhance awareness of research addressing the key peace and conflict issues of our time by making available an organized, accessible, and relevant analysis—creating a resource for the practical application of the field's academic knowledge.

The contributions from Peace Science include relevant theories and practices guiding peace workers to produce more enduring and positive peace. The Peace Science Digest by the War Prevention Initiative aims to strengthen the Global Peace System by making the most significant peace and conflict research accessible, understandable and useful. Here's why this matters.

First, Peace Science is most often tucked away in subscription-based scientific journals and therefore not accessible to people outside of the walls of academia. And even within those walls, research suggests that the readership of peer-reviewed scientific studies is too low to have any measurable impact. Second, scientific research methodology and language is filled with jargon that is at best overly complicated and difficult to understand, and at worst completely incomprehensible. If the purpose of Peace Science is to guide peace workers, then those impediments make that research useless.

With the Peace Science Digest, we seek to bridge the communication gap between research and practice. In challenging political times and with uncertainties in U.S. foreign and domestic policy, it becomes even more important to proactively challenge war and violence-prone rhetoric and actions by pointing to demonstrably more effective and less costly alternatives. We hope that the Peace Science Digest is a useful tool in your respective contexts as researchers, educators, students, peacebuilders, activists, public servants, the media, funders, and any other audiences. PJSa membership includes a free digital subscription to all issues as well as a discounted option for print issues.

For more information please visit: <http://communication.warpreventioninitiative.org/>

PJSA Denounces Expanding Militarism in U.S.

By: Laura Finley, PJSA Board Co-Chair

As are many in PJSA, I am deeply concerned about President Trump's proposed budget, which privileges the military over social services and programs that are the most connected to peace, social justice, and human rights. The U.S. currently has the world's largest military, and use of it as well as the expansive military bases that are housed throughout the world has done little to keep us safe. Rather, U.S. militarism serves to further divide the world, and the increased budget for the military that President Trump has proposed takes funds away from programs that better serve the public.

Although the specifics are still not confirmed and the final budget won't be established until at least May, 2017. Trump has pledged to expand the military while cutting the budgets of various other federal agencies and even eliminating some entities. In a speech at the Conservative Political Action Conference, Trump pledged to oversee "one of the greatest military buildups in American history." He recently proposed to increase defense and security spending by \$54 billion while cutting roughly the same amount elsewhere, although the proposed defense budget so far actually calls for \$18 billion in new funds, not the \$54 billion that was initially proposed. Regardless, this proposed expansion is problematic.

During his campaign as well as via conversations since taking office, Trump has pledged not to touch entitlement programs like Social Security. However, it is likely that his proposed budget will result in dramatic reductions to the Environmental Protection Agency, the National Endowment for the Humanities, the State Department, food stamps, Department of Justice administered Violence Against Women grants, and more, all of which have already been suggested. Over half of federal discretionary spending already goes to the military; in contrast, the budget for the National Institutes of Health budget, which funds research on the diseases that afflict tens of millions of Americans annually, is around \$33 billion, or less than 3 percent of the congressional budget. President Trump has also pledged to cut foreign aid, which represents merely 1 percent of federal outlays but is credited with actually helping to keep the U.S. safe.

Although some have maintained that Trump is an isolationist, Cambridge historian Stephen Wertheim noted earlier this month, "Trump isn't an isolationist. He is a militarist, something far worse". President Trump uses dangerous rhetoric to imply that a bigger military is necessary, asserting that while he hopes we don't have to use it, "...nobody's going to mess with us, folks. Nobody." Trump has repeatedly referred to himself as "most militaristic person who will ever meet." Despite President Trump's implication that the military had been virtually neglected during the Obama administration, President Obama actually oversaw the largest U.S. military budget since World War II. The U.S. military received more funding than the next ten largest militaries in the world, combined.

In addition, the U.S. operates 800 military bases in foreign countries. There are still 174 U.S. "base sites" in Germany, 113 in Japan, and 83 in South Korea, with hundreds more in another 80 countries. It is fairly certain that the United States likely has more bases in foreign countries than has any other people, nation, or empire in history. According to David Vine, conservative estimates find that maintaining installations and troops overseas cost at least \$85 billion in 2014, which is more than the discretionary budget of every government agency except the Defense Department. The estimated annual cost of running these bases is at least \$156 billion if the U.S. presence in Iraq and Afghanistan is included. That doesn't even consider the Pentagon's overseas presence. U.S. troops and other military personnel are stationed in approximately 160 foreign countries and territories. Other countries combined have about 30 foreign bases, so the U.S. operates approximately 95% of the world's foreign bases. The only people who truly profit from the operation of foreign military bases are corporations like DynCorp International and former Halliburton subsidiary KBR, which win billions of dollars annually in contracts.



One of the primary problems is that the U.S. rarely engages in essential public discourse regarding foreign policy, war and the defense budget. Instead, we are told that if we question military spending and engagements we are not “Supporting the Troops.” Hollywood, television programs, video games, and sporting organizations glorify militarism while hiding or obscuring its destructive effects.

While PJSA believes it is essential to support veterans, reducing these complicated issues to little more than a bumper sticker slogan is a poor substitute for informed dialogue. Data shows that as the U.S. military grows (in size and in its deployments), so too does global military spending. As the U.S. cut its military budget by a third between 1985 and 1998, the rest of the world followed suit, with global military budgets falling by a third between 1988 and 1998. The 92% rise in the U.S. military budget between 2000 and 2008 led to a 65% rise in global military spending by 2011. Following Trump’s push to have allies step up, Germany is now debating a military buildup in a manner rarely witnessed since the fall of the Berlin Wall. This race to build bigger militaries means that the risk of violent conflict increases, and it also reduces the ability that these countries have to develop or maintain programs that meet the social and economic needs of their citizens. Militarism is harmful to the environment through toxic leaks and dumping of hazardous materials. It is associated with other crimes, as is evidenced in the high rates of sexual assault and domestic violence perpetrated by members of the military and veterans against local women as well as their own family members. Using taxpayer dollars for militarism means less can be spent on education, transportation, housing, and healthcare, all of which would help create a safer, healthier, and more productive country.

U.S. militarism breeds radicalism, anti-Americanism, and antagonistic relationships. David Vine notes that the presence of bases near Muslim holy sites in Saudi Arabia served as a significant recruiting tool for al-Qaeda and was part of Osama bin Laden’s motivation for the September 11, 2001, attacks. The Trump administration has already shown no hesitancy to use the military in response to global conflicts, as evidenced by its dropping of the “Mother of All Bombs” in Syria.

A group of 120 former three- and four-star generals, led by Retired General David Petraeus, a former CIA director, and retired Admiral James Stavridis, the former NATO supreme allied commander, pleaded with lawmakers and another general, new National Security Advisor H.R. McMaster, to preserve State Department funding because diplomacy, not war, is what has kept the U.S. safe. I vehemently support this proposal and stands opposed to President Trump’s continued militaristic rhetoric and funding priorities. As activists, advocates and educators, I implore not just the engaged members of PJSA but any concerned citizens to contact the White House to express opposition to more militarism and to support funding proposals that increase peace, justice and human rights for all.

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7. Ibid.



Banksy, health of peace and love, Chinatown, San Francisco.

The Peace and Justice Studies Association is pleased to announce a new resource available to both members and nonmembers. Thanks to member suggestions and input, PJSA student staff were able to accumulate the beginnings of a list for teaching peace through film. The goal is to add as many films as possible, giving educators the resources they need for whatever it is they'd like to teach. The resource guide can be found at: <https://www.peacejusticestudies.org/resources/films-teaching-peace>. Questions and comments can be directed to Glynis Lonnemann at: lonnemgl@miamioh.edu. Suggestions can be submitted here.

PJSA would like to give a special thanks to Beth Murphy of Principle Pictures, for starting such a grand resource and allowing us to add to it, and host it on the site. PJSA would also like to thank the follow members for their contributions, and helping PJSA grow: Pat Mische, Wim Laven, Thomas Pynn, Asif Majid, Mike Klein, Edmund Pries, Nicole Nemec, Doug Archer, Gabriel Keczan, David W. Gethings, and Greg Carroll.



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**HUMAN RIGHTS
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Submitted Position Paper

Why Animal Rights Matter

by Mary Lawrence, Professor of English

Gateway Community College

What do Susan B. Anthony, Cesar Chavez, Coretta Scott King, Dick Gregory, and Angela Davis have in common? You might easily have guessed that they are all well-known civil rights activists, heroes who have dedicated their lives fighting for women's rights, worker's rights, racial equality, LGBTQ rights, and social justice, as well as anti-war advocates promoting nonviolence and peace. Each has been a powerful voice for the oppressed, the marginalized members of our society deemed by the dominant white male paradigm as "different," and therefore inferior. Their belief is that as long as one form of oppression exists, no form of oppression can be completely eradicated, whether because of the color of one's skin, race, sex, sexual orientation, gender identity and expression, physical ability, age, class, or social status. What you may not know is that they also have contended that animals likewise possess inherent rights to live free from exploitation, and that these interconnected social categorizations create systems of oppression that also extend to species. In fact, many of today's oppressions result from man's domination over and domestication of animals into hierarchical herding communities 10,000 years ago. If we follow the example of these great leaders and truly believe in social justice, the rights of animals must be taken into consideration.

Animals have inadequate protection by local, state, and federal laws in all categories that are subject to some form of human influence – companion animals, exotic pets, farmed animals (for food and clothing), laboratory animals, animals in sport and entertainment, endangered/threatened species, and captive wild animals. While the motivation to protect animals may primarily be ethical, environmental concerns, social justice issues for farm workers and slaughterhouse employees, as well as human health are also of great importance.

The Impact of Animal Agriculture

The category with the greatest disregard for animals, in terms of sheer numbers as well as catastrophic impact, is animal agriculture. Conditions that exist on 99% of animal farms in this country are deplorable for animals, people, and the planet. The policies in place primarily protect owners of large scale operations to the detriment of both farmed animals and native wildlife such as Grey Wolves, prairie dogs, and coyotes which are deemed a nuisance by cattle ranchers and eradicated at taxpayer expense. Wild horses and burros are routinely rounded up on public lands by the Bureau of Land Management and stockpiled in holding facilities. Even the iconic Yellowstone Bison is perceived as a threat and herds are culled annually by the BLM because they compete with livestock for grazing space. Further, animal agriculture destroys the greater ecosystem through toxic runoff that contaminates groundwater, promotes algae blooms that kill fish and other aquatic life, pollutes air quality, destroys native habitats that are essential for pollinators like bees and butterflies which have subsequently had their populations decimated at alarming rates, and contaminates nearby communities which are often socio-economically disadvantaged and disenfranchised.

Systemic Violence

Animals are routinely and callously abused in laboratories, on farms (for food and clothing), for entertainment, for profit, and merely for pleasure. These are all examples of systemic violence which must be addressed if we are to truly become a peaceful society. Recognizing the interconnected nature of oppressions, Cesar Chavez once said, "kindness and compassion towards all living beings is a mark of a civilized society. Racism, economic



deprivation, dog fighting and cock fighting, bullfighting and rodeos are all cut from the same defective fabric: violence. Only when we have become nonviolent towards all life will we have learned to live well ourselves.” How can we expect to end war and eradicate poverty if we don’t recognize our unwitting involvement in these atrocities? Every day we exploit the ghosts in the machine, the billions of animals hidden from our sight, contributing unnecessary suffering and violence to this world. With each meal, we are complicit.

Farmed animals are among the most abused of all animals, and the females suffer the greatest cruelties. Pregnant sows are confined in gestation crates which render them immobile and separated from their babies. Cows are forcefully impregnated every nine months to ensure a continuous supply of milk while their babies are taken from them within days of birth. Young male calves spend their brief lives tethered in crates and are fed an iron-deficient formula in place of their mother’s milk so that their muscle tissue won’t develop and become tough when they’re sold as veal. Layer hens live approximately 18 months in row upon row of battery cages stacked several cages high in windowless, football field sized sheds where they cannot stretch their wings or engage in any natural behaviors. Even in “cage free” environments, chickens are prone to cannibalism and other stress-related disorders due to the overcrowding. The federal Animal Welfare Act (AWA) of 1966 regulates the treatment of animals in research and exhibition; it does not protect cold-blooded species (i.e. chickens and other birds, amphibians, reptiles, fish, crustaceans), which represent about 58 billion animals killed for food in the US every year (10 billion are land animals, of which about 9 billion are chickens). The AWA and the Humane Methods of Livestock Slaughter Act (1958), which are overseen by the USDA, offer minimal standards for the welfare of farmed animals. The most notable requirement is that an animal must be completely sedated and insensible to pain at time of slaughter. Where line speeds on “the chain” (the slaughterhouse conveyor belt) entail slicing the throats of an average of 175 birds per minute, little is done to ensure that these minimal standards are met.

Exposing the Lies/Suppressing the Truth

Egregious cruelties occur in these environments. Workers are stressed, overworked, and routinely injured, often with the looming threat of termination or deportation should they fail to comply with the demands of the job. Animals suffer as a result (see Mercy for Animal’s 12-minute documentary “Meet Your Meat”). We are aware of these horrific conditions because of the work of undercover investigators who surreptitiously document standard industry practices allowed under the AWA and HMLSA which many of us would shudder at. Because of this filmed evidence, industry lobbyists have pushed for state laws (“ag-gag”) that forbid the act of undercover filming or photography of activity on farms without the consent of their owner - particularly targeting whistleblowers of animal abuses at these facilities. Equally restricting is the federal Animal Enterprise Terrorism Act (AETA) which was passed in 2006 to prevent animal activists from staging demonstrations, leafletting, or conducting website campaigns and other forms of protest against businesses that mistreat animals. The Center for Constitutional Rights believes that “the AETA unlawfully criminalizes constitutionally-protected activity in the name of corporate profit and is one small part of a larger corporate and government agenda to constrain social activism and exploit the public’s fear of terrorism.” (www.ccrjustice.org/) If we are to live in a free society protected by first amendment rights, activists who investigate the horrific conditions that animal industries hide from the general public must be given the same protection as whistle blowers who expose corruption, not treated as terrorists.

Whether it’s extreme confinement with inadequate ventilation, beaks and tails and testicles mutilated without anesthesia, or being repeatedly slammed against the concrete floor, a question one might ask oneself is, “would I do this to my dog/cat/companion animal?” The majority of people would objectively find these conditions appalling and unequivocally answer, “of course not.” But why is it ok for the animals we eat? And if we believe

that it's not, why do we consciously ignore this reality and choose to continue to consume animal products nonetheless? To Angela Davis, the reason lies in the system of oppression upon which our society is based. "The food we eat masks so much cruelty. The fact that we can sit down and eat a piece of chicken without thinking about the horrendous conditions under which chickens are industrially bred in this country is a sign of the dangers of capitalism, how capitalism has colonized our minds.

The fact that we look no further than the commodity itself, the fact that we refuse to understand the relationships that underly the commodities that we use on a daily basis. And so food is like that." ("Vegan Angela Davis Connects Human and Animal Liberation," by Jon Hochschartner, CounterPunch.com, January 24, 2014)

Someone, Not Something

When we see an animal as a commodity, cut into parts for our consumption, she becomes an object for our use, no longer an individual possessing a unique personality, characteristics, or sentience. Why would we even consider the notion that our dinner had inherent rights? It is only when we stop to critically examine the underlying system of oppression, which depends on our psychological disconnection to exist, that we recognize our complicity. Mindful reintegration and solidarity with all who are oppressed, including non-human animals, becomes an act of rebellion capable of dismantling institutions of injustice.

In a 2012 philosophy conference at Cambridge University, noted scientists, bioethicists, and philosophers formed consensus with the Cambridge Declaration on Consciousness, stating that non-human animals are "sentient beings." This led to numerous states, provinces, and countries (most recently, Canada and New Zealand) changing the status of animals from "property" to "person," thus granting them rights and protections under the law similar to human beings. Animals feel love, joy, surprise, excitement, fear, sadness, anger, frustration, pain, and suffering. They nurture their babies and grieve the loss of friends and family members just like we do. "We need in a special way, to work twice as hard to make all people understand that animals are fellow creatures; that we must protect them and love them as we love ourselves. And that the basis for peace is respecting all creatures. We cannot hope to have peace until we respect everyone, respect ourselves, and all living beings. We cannot defend and be kind to animals until we stop exploiting them. Exploiting them in the name of science, exploiting them in the name of sport, exploiting them in the name of fashion, and yes, exploiting them in the name of food." (Cesar Chavez)

Learn More

If you'd like to learn more about animal rights and intersectional social justice, some excellent resources include the documentaries *The Ghosts in Our Machine*, *Speciesism*, *Peaceable Kingdom*, and *Earthlings* as well as the collection of essays *Circle of Compassion* edited by Will Tuttle (2014). One of the most powerful speeches on the subject can be found on YouTube from former Citicorp General Manager Philip Wollen's keynote address to the Wheeler Centre's debate, "Intelligence Squared: Animals Should Be Off The Menu" (2012).



ANNOUNCEMENTS

Call for Manuscripts:

CRITICAL GLOBAL STUDIES Brill Publishers, The Netherlands Series Editor: R.A. Dello Buono, Ph.D., Manhattan College, New York The peer-reviewed book series Critical Global Studies seeks monographs and anthologies that systematically explore the exploding contradictions in the global order as well as emerging alternatives that mark the transition away from neoliberal capitalist development.

Authors are cordially invited to submit proposals and/or full manuscripts for consideration to the series editor: R.A. Dello Buono, ricardo.dellobuono@manhattan.edu <http://www.brill.com/publications/critical-global-studies>

Call for Participation:

2017 Annual Meeting of the Association for Humanist Sociology (AHS) “Imagining Possibilities: Humanists Connecting to Better Fight Oppression” Havana, Cuba ~ November 1-5, 2017 www.humanist-sociology.org/cuba2017 The AHS has chosen to hold its 2017 annual conference in 2017 in Havana, Cuba. To accomplish this, AHS is excited to partner in this exciting adventure with the Faculty of Latin American Social Scientists at the University of Havana. The conference theme calls for us to examine how class, race, gender, and sexuality have been used over the past five centuries to establish and maintain inequalities around the world. Submissions related to the conference theme or more broadly to the AHS mission of equality and social justice should be sent to AHSCuba2017@gmail.com.

For complete information on the conference, visit: www.humanist-sociology.org/cuba2017

Contributors needed for encyclopedia on gangland. All entries are 1,000-2,000 words and cover the basic who, what, when, where, why and how of the selected topics. This is a great project for both scholars and students! Contributions are due by November 1, 2017.

To see the list of available entries, email Dr. Laura Finley, lfinley@barry.edu

Contributors needed for reference volume on violence in American popular culture. All entries are approximately 1,000 words. Another great project for both scholars and students. Contributions are due November 30, 2017.

To see the list of available entries, email Dr. Laura Finley, lfinley@barry.edu

ANNOUNCEMENTS

We invite original essays for the upcoming book, tentatively titled: Trumpism: The Politics of Gender in a Post-Propitious America to be published in early 2018 by Cambridge Scholars.

The book is a nonfictional anthology showcasing reactions to the political rise of Donald Trump, the circumstances surrounding it, and its effects from a gendered perspective. We invite all contributions that address the following topics:

- 1) Trump and the 2016 presidential campaign
- 2) Trump and violence against women
- 3) Trump and female power (political and otherwise)

Essays should be between 1,000 and 5,000 words (with room for flexibility). It is not necessary to attempt to address all three topics in one essay, and you are encouraged to address other topics as long as they tie into one of the above.

Essays must adhere to publisher's guidelines, which can be found [here](#).

A proposal is required before submitting an essay. Please keep the proposal to one page and be sure to explain how your contribution fits into the themes of the book. Along with your proposal, please submit a bio of no more than 300 words outlining your background and credentials to mwjohnson19@gmail.com

We welcome contributions from everyone -- liberals, conservatives, radicals, activists, intellectuals and all races, ethnicities, sexual orientations, and gender identifications -- but we especially want to hear from members of under-represented communities and those most directly affected by the current political climate.

Please send proposals and bios ASAP for consideration. If selected, completed submissions will be due June 30 (we will respond by the end of the summer), and final drafts will be due by November 15. The book will be submitted to the publisher by the end of 2017.

Best,

Matthew Johnson and Laura Finley, editors



ANNOUNCEMENTS

Nonviolent Change is on the web at www.nonviolentchangejournal.org, along with back issues. NCJ helps to network the peace community: providing dialoguing, exchanges of ideas, articles, reviews, reports and announcements of the activities of peace related groups and meetings, reviews of world developments relating to nonviolent change and resource information concerning the development of human relations on the basis of mutual respect, and on environmental issues. To receive notification of the posting on the web of the spring, fall and winter issues E-mail Coordinating Editor Steve Sachs: ssachs@earthlink.net.

NCJ welcomes submissions of relevant articles, commentary, news, reviews media information and announcements to Steve Sachs: ssachs@earthlink.net.

Recently, members of PJSa have been working on reestablishing the directory that used to be printed. However, this directory is now online. The goal of the directory is to provide an outlet for schools with similar programs to be able to contact each other and provide an outlet for future students interested in these fields to find all the information in one place. If you are a member of a school that is in the directory please contact us with any changes that you would like to be made. Please check out the new directory at <http://pjsa.lib.miamioh.edu>. Thanks!



Directory of Peace Studies & Conflict Resolution Programs

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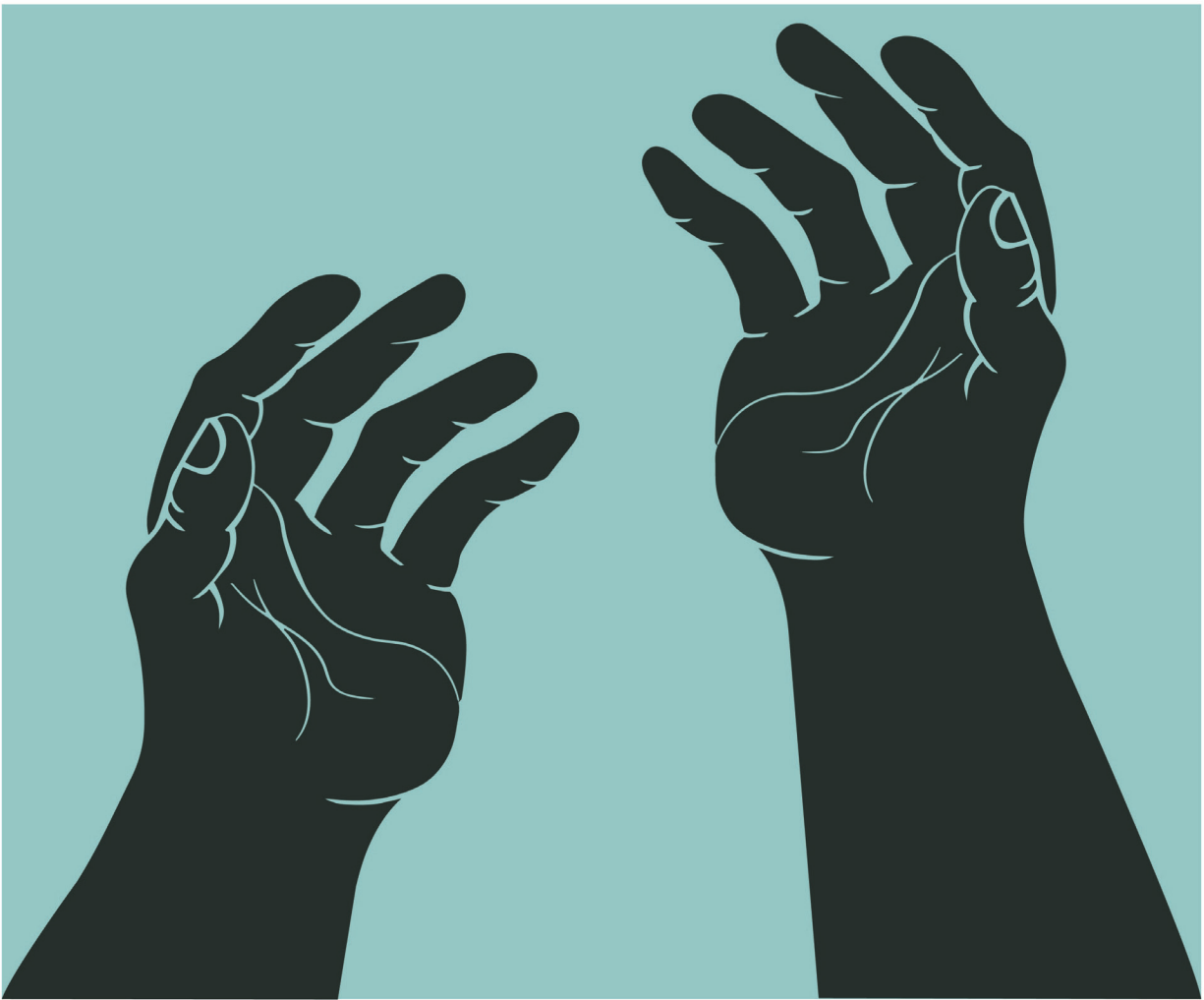
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PEACE & JUSTICE STUDIES ASSOCIATION

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

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

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

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

We are a nonprofit organization that was originally formed in 2001 as a result of a merger of the Consortium on Peace Research, Education, and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided long-term leadership in the broadly defined fields of peace, conflict, and justice studies.

In 2010, PJSA became a bi-national organization with Canada, holding its first Canadian conference in Winnipeg, Manitoba. Since then, the PJSA has committed to holding its annual conference in Canada every third year; our 2013 conference was held in Waterloo, Ontario, and our 2016 conference was held at Selkirk College in Nelson & Castlegar, British Columbia (see p. 8).

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

PLEASE DONATE TODAY! (secure, online, tax-deductible): www.peacejusticestudies.org/donate



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



Since April 2005, PJSA and the Higher Education Consortium for Urban Affairs (HECUA) have been working together to provide opportunities for students to participate in academically rigorous, experiential learning programs focused on social justice and social change.



Undergraduates enrolled at PJSA member institutions receive special benefits when they enroll in HECUA programs: a discount of \$500 on the non-consortium fees for semester programs, and a discount of \$150 on the non-consortium fees for short programs. PJSA members also receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors. Program sites include Bangladesh, Ecuador, Northern Ireland, Scandinavia, and the southern U.S. Complete program materials can be found at www.hecua.org.

In November 2008, PJSA partnered with the Center for Global Education (CGE) at Augsburg College to add another scholastic membership benefit. This new partnership will offer discounts to individual members and member institutions alike, including \$500 off fees for undergraduate students going on the Center's Mexico or Central America semester programs, or \$100 off fees for faculty, staff, or



students going on the Center's international travel seminars or professional development programs. Since 1979, the CGE has been a pioneer in peace and justice studies abroad, and working towards a just and sustainable world has been central to their mission. Program details can be found online at www.augsburg.edu/global.

THE PEACE CHRONICLE IS NOW PAPERLESS! NO TREES WERE HARMED IN THE MAKING OF THIS DOCUMENT...