

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



HOLDING A VISION

EYEING A MORE PEACEFUL AND SUSTAINABLE FUTURE

INSIDE THIS ISSUE:

News, views, visions, and analyses of cutting-edge movements for peace!

**POETRY OF THE EARTH
A MORE PERFECT UNION
NUCLEAR-FREE WORLD
ALL YOU NEED...**

Plus...

'I Want to Be a Farmer'

The New Jim Crow

Little Town of Bethlehem

Rumi's Field

2011 Conference Lineup

Archer's Arrows: Canon Fodder



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PJSA

Who We Are

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

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

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

Our Mission

PJSA works to create a just and peaceful world through:

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

The Peace Chronicle

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Randall Amster

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Shannon Wills

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

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

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A Note from the Executive Director



I have just completed three years as Executive Director of the PJSA, which was the term of my agreement but also (perhaps more importantly) a cyclical marker for myself and the organization alike. As Matt Meyer put it when I was hired in May 2008: the first year is for learning the job, the second for finding stability and discovering new challenges, and the third is for more direct innovation. And to that I would add: the fourth is for transition and transformation.

In the spirit of self-evaluation, I would say that in these three years I have exceeded my own expectations in some areas yet fallen short in others. In some instances, I've taken things too personally that didn't warrant it, and vice versa. I've made many lifelong friends and also spent many hours in the loneliness of organizational minutia. I've grown both personally and professionally in myriad ways, and honestly wouldn't trade a second of it (well, perhaps a few hours here and there). Overall, it has seamlessly gone from "mission impossible" to "been there, done that" – and then come full circle all over again!

Such is the yin and yang of it all. Still, on some level we know that it is always already "all good," no matter what we make of the moments in between. And of course, we continually face a new set of challenges to keep things interesting, including moving good ideas from paper to practice, balancing the books, finding our voice, and, ultimately, living our mission.

Thus do we find ourselves collectively poised to embark on the next phases of the journey. I can foresee a near future that

includes even more profound web transformations, the launch of programs like the Speakers Bureau, the PJSA as initiator of influential reports on critical issues, a book imprint series under our auspices, a greater focus on institutional grants and significant donations, and a string of successful conferences that build one to the next in a spirit that resembles something of an intergenerational think-tank.

For me personally, the near future presents exciting prospects yet also (of course) many unknowns. I'm uncertain about my own career trajectory and the right place for me within the dynamic confines of academe. On some level, one's wanderlust can conjure even deeper instincts to get back to the garden, and I am presently in such a place where a "road not taken" motif is equally palpable in my mind. All of this is simply to say that I'm excited about what's on tap and what's in store alike, and that I plan to spend this year redoubling my efforts toward both personal rejuvenation and institutional rededication.

Thank you all, sincerely, for the sense of trust, community, collegiality, compassion, and, indeed, love that I've experienced among you at every turn in the process. I look forward to sharing the days ahead....

Yours in peace,

Randall Amster, PJSA Executive Director

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 vanishing any time soon! Yet we have been seeing increased costs for materials, mailings, and operating needs including technology and financial management.

We know that, like us, you are most likely engaged in the very LUCRATIVE pursuit of peace in a world replete with challenges! Indeed, many of us are similarly situated in terms of finding our rewards in nonmonetary measures. It is in this spirit that we desire to be more than merely a professional association. The PJSA strives to be a resource center, gathering point, networking opportunity, and — perhaps most importantly — a **community**.

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

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

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

ATTEND THIS YEAR'S CONFERENCE: <http://www.peacejusticestudies.org/conference/>

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

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

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

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

ANNOUNCING THE LAUNCH OF THE PJSA SPEAKER'S BUREAU!

For 2011, we are initiating an exciting new venture that will highlight the incredible work of our members, and advance the workings of the "peace and justice" field as well. The primary intention of the Speaker's Bureau is to help carry the mission and values of the PJSA to a broader audience. Understanding that various groups and organizations are often seeking trainers, workshop facilitators, presenters, keynote speakers, and the like, the new PJSA Speaker's Bureau will allow us to address these needs while showcasing the many talented scholars, educators, and activists among our membership...

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



Announcing our 2011 conference...

“A LIVING MOVEMENT”

Toward a World of Peace, Solidarity, and Justice

The Peace and Justice Studies Association

in partnership with The Gandhi-King Center

invites you to our annual conference

October 21-23, 2011

CHRISTIAN BROTHERS UNIVERSITY

Memphis, Tennessee

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

The Peace and Justice Studies Association (PJSA) and the Gandhi-King Conference (GKC) are pleased to announce our first-ever jointly sponsored annual conference. The PJSA and the GKC are partnering this year to promote dynamic exchange among individuals and organizations working for a more just and peaceful world. This partnership promises a unique conference experience that combines the best of scholarly and grassroots perspectives on the pressing justice issues in our communities and around the globe.

This year's conference will be held on the campus of Christian Brothers University, in Memphis, Tennessee, from Friday October 21 through Sunday October 23, 2011. Panels, workshops, and speakers from a wide range of disciplines, professions, and perspectives will address issues related to the broad themes of solidarity, community, advocacy, education, and activism as they are brought to bear in the pursuit of peace and justice. We are pleased to announce that our **keynote speakers** this year will include **Dolores Huerta, David Bacon, Clayborne Carson, and Pancho Ramos-Stierle and Nipun Mehta of Charity Focus, plus musical guest David Rovics** (see next page for bios).

Our goal is to create a stimulating environment where scholars, activists, educators, practitioners, artists, and students can build community and explore interconnections. We invite participants to engage in various modes of exploration, including papers and presentations, hands-on practitioner workshops, and a youth summit. We aim to foster an experience in which attendees will have multiple opportunities to meet and dialogue in both formal and informal settings, against the unique historical backdrop of Memphis, TN. **REGISTER ONLINE TODAY!**

*For more info, and to register for this year's conference,
please visit: www.peacejusticestudies.org*

WE LOOK FORWARD TO SEEING YOU IN MEMPHIS!

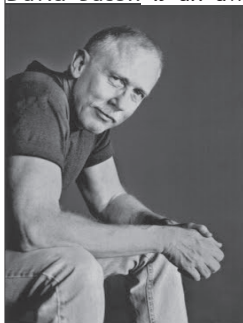
OUR 2011 CONFERENCE PLENARIES

KEYNOTE SPEAKERS

Dolores Huerta is the co-founder and First Vice President Emeritus of the United Farm Workers of America, AFL-CIO (UFW), and a member of the Democratic Socialists of America. She first worked with Cesar Chavez as a community organizer in Mexican-American areas of southern California in the mid-1950s. In 1965 Huerta directed the UFW's national grape boycott, taking the plight of the farm workers to the consumers; the boycott resulted in the entire California table grape industry signing a three-year collective bargaining agreement with the United Farm Workers. On June 5, 1968, Huerta stood beside Robert F. Kennedy on a speaker's platform at the Ambassador Hotel in Los Angeles as he delivered a victory statement to his political supporters shortly after winning the California Democratic presidential primary; moments after his speech, Kennedy was fatally wounded by an assassin's bullet in the hotel's kitchen pantry. In September 1988, Huerta was severely beaten by San Francisco Police officers during a peaceful and lawful protest of the policies/platform of then-candidate for president George H.W. Bush. The baton-beating caused significant internal injuries to her torso, resulting in several broken ribs and necessitating the removal of her spleen in emergency surgery. The beating was caught on videotape and broadcast widely on local television news, and Huerta won a large judgment against the SFPD and the City of San Francisco, the proceeds of which were used in benefit of farm workers. In recognition of her achievements, she received an honorary degree from Princeton University in May 2006. She was lauded in the ceremony: "Through her insatiable hunger of justice -- *La Causa* -- and her tireless advocacy, she has devoted her life to creative, compassionate, and committed citizenship."

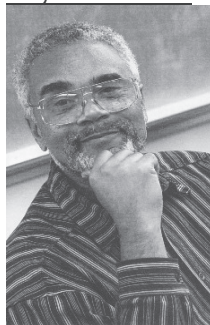


David Bacon is an award-winning writer and photojournalist based in Oakland and Berkeley, California. He is an associate editor at Pacific News Service, and writes for TruthOut, The Nation, The American Prospect, The Progressive, and the San Francisco Chronicle, among other publications. He has been a reporter and documentary photographer for 18 years, shooting for many national publications, and has exhibited his work nationally, and in Mexico, the UK and Germany, covering issues of labor, immigration, war and peace, and international politics. For two decades, Bacon was a labor organizer for unions in which immigrant workers made up a large percentage of the membership, including the United Farm Workers, the United Electrical Workers, the International Ladies' Garment Workers, the Molders Union and others. Those experiences gave him a unique insight into changing conditions in the workforce, the impact of the global economy and migration, and how these factors influ-



ence the struggle for workers rights. Bacon was chair of the board of the Northern California Coalition for Immigrant Rights, and helped organize the Labor Immigrant Organizers Network and the Santa Clara Center for Occupational Safety and Health. He served on the board of the Media Alliance and belongs to the Northern California Media Workers Guild. His books include *Illegal People: How Globalization Creates Migration and Criminalizes Immigrants* (Beacon Press, 2009); *The Children of NAFTA* (University of California Press, 2004); and a photo-documentary project sponsored by the Rockefeller Foundation, titled *Communities Without Borders* (ILR/Cornell University Press, 2006). In his latest project, *Living Under the Trees*, sponsored by the California Council for the Humanities and California Rural Legal Assistance, Bacon photographs and interviews indigenous Mexican migrants working in California's fields. He is currently documenting popular resistance to war and attacks on immigrant labor and civil rights.

Clayborne Carson is Professor of History at Stanford University and the Director of the Martin Luther King, Jr., Research and Education Institute, which he founded in 2005. Carson earned his B.A. (1967), M.A. (1971), and Ph.D. (1975) at the University of California, Los Angeles (UCLA). While studying at UCLA, he was involved in civil rights and anti-Vietnam War protests. He speaks of that experience in his current writing, highlighting the importance of grassroots political activity within the African American freedom struggle. Carson has taught and lectured in Britain, France, China, South Africa, Zimbabwe, and Tanzania. He lectures about Martin Luther King, Malcolm X, the Student Nonviolent Coordinating Committee (SNCC), the Black Panther Party, and other subjects related to the African-American struggle. He has been a frequent guest on Pacifica Radio station KPFA in Berkeley, California, and has also appeared on programs including NPR's Fresh Air, the Tavis Smiley Show, the Charlie Rose Show, Good Morning America, and the CBS Evening News. Carson is a member of the global council of the California International Law Center at the University of California, Davis School of Law. Selected in 1985 by the late Mrs. Coretta Scott King to edit and publish the papers of her late husband, Dr. Carson has devoted most his professional life to studying Martin Luther King, Jr., and the movements King inspired. Under his direction, the King Papers Project has produced six volumes of a definitive, comprehensive edition of King's speeches, sermons, correspondence, publications, and unpublished writings. Among Carson's many publications are the books *In Struggle: SNCC and the Black Awakening of the 1960s* (Harvard University Press, 1981); *Malcolm X: The FBI File* (Carroll-Graf Publishers, 1991); and the co-edited volume *The Eyes on the Prize Civil Rights Reader* (Penguin Books, 1991).



(CONTINUED ON PAGE 10)



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THE DIRECTOR'S CUT: 'I Want to Be a Farmer'

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



Food Justice, Out of the Mouths of Babes

My oldest son recently "graduated" from preschool. In the endearing ceremony, each of the children was asked what they want to be when they grow up. His precocious, divergent, and unanticipated response was, "I want to be a farmer like my dad." And I couldn't have been more proud.

To be sure, I'm hardly a "farmer" in any real sense of the word. Yes, I do work hard to scratch out a good-sized family garden each year in this high-desert habitat, and in our five years here we've planted an orchard and built a large chicken coop, among other interventions. So while I definitely get my hands dirty and spend a fair bit of time building soil and coaxing vegetables from the granite and clay, my skills are much closer to the hobby side of the coin than anything that can rightly be termed "farming."

All of which makes my son's statement even more powerful to me. He knows that I'm a teacher and that I write a lot, and surely I spend much more of my working time at home on these pursuits than I do on farming. But such cerebral matters are largely invisible to a small child, taking place silently within the confines of a personal computer. Our garden, orchard, and farm animals, by contrast, exist in a tangible and collective manner that registers on a deeper level in the eyes of a child.

In many ways, this is exactly why I do it. Sure, the notions of finding food in the desert, relearning essential skills, becoming more self-sufficient, and staying close to nature are all important drivers as well. Yet the essence of these pursuits really does devolve upon the lessons being taught to the kids. In a society that tries to breed out any connection to the natural world and mostly teaches children that food comes from the supermarket, my son's impromptu career aspirations are nothing short of miraculous -- all the more so, considering that my partner and I were both raised as urban people with little connection to the land.

In addition to our family farming adventures, we've also tried to cultivate an appreciation of how nature works and why it's important. The children have learned to identify wild edible and medicinal plants in our bioregion, helping to harvest prickly pear and banana yucca fruit each season, as well as to appreciate the healing benefits of juniper berries, snakeweed, mallow, horehound, and more. When we go hiking, we like to follow the path of the arroyos and learn where the water flows -- leading to a working appreciation of the fact that similar networks exist underground in order to supply most of our water.

The animals that we share space with hold a special place in the children's minds, constituting an endless source of fascination and yielding regular insights into the origins of our own behaviors. Myriad stories are told (and sometimes embellished) about Daisy the Pig, Samson the Goat, Fred the Rooster, or Rebel the Horse, and it's vitally important to run through all of the animals' names from time to time as an exercise in both memory and establishing the full family circle. Likewise, the wild animal visitors we regularly see here occupy an almost folkloric stature in our lives, with tales of hawks and mountain lions and coyotes being central to the experience of being on the land in this time and place.

At the end of the day, much of this family practice comes back to the simple question of where our food comes from. If we had to be fully self-sufficient due to a precipitous collapse of modern conveniences, it would be enormously challenging to say the

least. But if we're able to steadily expand our capacities and knowledge base, we might begin to approach a point of subsistence in time. That may not sound all that romantic of an aspiration, to merely be subsistent, yet on some level it's among life's most elusive and worthy aims. Connecting our children to this realization is, in my view, part of our duty as parents, community members, and citizens of the world.

Some years ago, I gave a joint presentation called "What's on Your Plate?" at an activist conference. It was intended to point out how deeply dissociative we tend to be about our food, to such an extent that even committed social and environmental advocates oftentimes don't connect the dots of their activism back to the meals that sustain them. This is understandable on some levels, akin to telling coal miners to "breathe carefully" in its long-term futility and thus, in its potential for rationalization. It's also the case that we're not presented with many other viable options beyond "willful ignorance" and "hope for the best" when it comes to our general food choices in this culture. Still, in the ensuing years since giving the ill-received presentation, a wider consciousness about food issues has indeed slowly begun to take hold.

And naturally, some circles have come to define this emerging sensibility as a pathology. There's even a term being bandied about to encapsulate it: "orthorexia," which is defined as an obsession with "healthy or righteous eating." According to the website *Eating Disorders*, the phrase was first coined in 1997 by Steven Bratman, MD, and refers to "people who create severely limited diets in the name of healthy eating.... One of the main challenges with treating orthorexia is that many orthorexics don't think they need any help. They're very proud of their dietary choices, and don't think it's necessary for them to learn how to eat 'normally' since they consider 'normal' food to be harmful."

Another site, this one a Yahoo! Health column that's received over forty thousand recommendations on Facebook, further notes that orthorexia sufferers "increasingly restrict their diets to foods they consider pure, natural and healthful.... Those affected may start by eliminating processed foods, anything with artificial colorings or flavorings as well as foods that have come into contact with pesticides. Beyond that, orthorexics may also shun caffeine, alcohol, sugar, salt, wheat and dairy foods." In addition to such mainstream sources, the *Journal of the American Medical Association (JAMA)* ran a review of Bratman's book *Health Food Junkies*, in which he emphasized the typical orthorexic's "self righteousness" in denigrating fashion: "As orthorexia progresses, a day filled with wheatgrass juice, tofu, and quinoa biscuits may come to feel as holy as one spent serving the destitute and homeless."

So when my son publicly proclaims that he wants to be a farmer, the subversive nature of the remark isn't lost on me. He may well turn out to be something entirely different in his life, but the fact that he's even thinking about where his food comes from at all is a good sign -- and orthorexia be damned. Ultimately, if we're going to turn that long-overdue corner toward a sustainable and just society, there will need to be a lot of young people with the awareness and skills to manifest life's essentials of food, water, and energy in a healthy way. The pathology isn't in knowing too much and trying to take action; it's in consciously avoiding the knowledge and lapsing into socially-affirmed complicity.

There's no future in that. But for a brief moment last week, I could discern one in my son's telling words.

NEWS AND VIEWS

A MORE PERFECT UNION: NONVIOLENCE = DEMOCRACY

by Stephanie N. Van Hook, Truthout, May 2011

"The voice of the people should be the voice of God." — M.K. Gandhi

The prophetic proclamation of the death of God by Friedrich Nietzsche's 'madman with a lantern' continues to stir the imaginations of Western society over a century and a half later: "God is dead. God is dead and we killed him."

I probably first read this scrawled on a building in Paris, and later, sitting in a circle in a room of eager philosophy students in Virginia. This 'revelation' from a madman ostensibly conjures the end of religion or the end of morality as immanent, given the trajectory of a society growing new roots in the rocky soil of the machine: destitute, desecralized, and alienated.

I could imagine another story, one where we are left with the burden of ensuring that God does not return, as a mythical explanation for why we kill human beings, most recently Osama bin Laden, before him Saddam Hussein, before him Martin Luther King, Jr., John F. Kennedy — not to mention the nameless hundreds a day in wartime collaterally, directly, and structurally. We raise killers in our children with violent programs, toys, and values; still not enough for the sacrificial fires of a dehumanized world. We are on the same path these days with democracy. Isn't it time to change our course?

I feel like walking down the streets of this small northern California town screaming, "Democracy is dead, and we killed it!" I imagine I would get some strange looks, and perhaps, some screams back. Something to the tune of, "We live in a democracy!" or the converse. This is the problem: our reliance on a materialist worldview emerging from industrial increase in productivity has led us to believe that democracy is a structure, something we can live *in*, like subsidized housing or a corporation's headquarters. It is not.

Democracy is not a state (nor is it a State in any official use of the word); it is an organizing principle requiring ongoing action and pressure on our elected officials to build and maintain the world that we want to live in. We do not "live in a democracy" just because we have the guarantee of fundamental human rights (sometimes respected, other times ignored), or because women have the right to vote or that all sexual orientations can now serve openly in the armed forces. Democracy is a dynamic, living process whose ends are freedom, justice, and liberty. It is more than a ballot. We *live* democracy, and we can only protect it by living it.

This is why Gandhi proclaimed that nonviolence is intrinsically democratic, as it is compatible with the ends sought by the democratic process. Nonviolence allows not only for our desired ends to emerge, it changes the way we think about the world. At its best, it can lead the individual to arrive at a higher state of consciousness — to see our most treasured principles, and human beings as something other than mere physical objects, something other than consumers with a violent nature who can only understand violence. It is only through nonviolence that we are led to truly begin to grasp the interconnected nature of our world — the way we must challenge our beliefs and habits to decide whether we build prisons or hospitals for the next generation.

Nonviolence draws its force from the changes each individual cultivates in herself or himself. When we question why, for example, we find our public representatives in bed with corporations, or why they decide to wage war for oil and other natural resources, it becomes clear that in spite of our vision of a peaceful

tomorrow, we have the representatives we deserve, who work to serve our interests as they — and we — understand them: we are interested in making money; we are interested in driving long distances unnecessarily and flying across the world for pleasure and culture.

When we question 'why', we need look no further than our own habits and addictions on a large scale: every product bought, every gallon of gasoline, every disposable computer screen is a silent vote for their production and rapid availability by whatever means necessary. If we want to exercise democracy, we start with ourselves, with the silent votes we cast. Our collective voice is in the sum total of our actions.

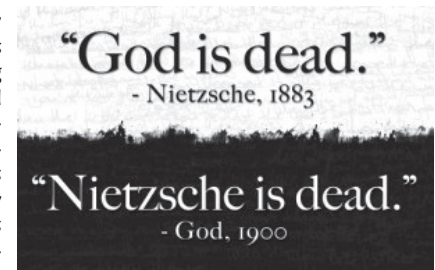
Have our habits given any sign that we are no longer under a government protecting those deadly interests of our culture? I am not convinced. The recent four-year renewal of the Patriot Act, for instance, is a sign of the on-going Islamophobia of average US citizens. I've had questions asked of me in talks, "What are we going to do about Islam?" and I know that questions like this are representative of a significant number of others who think in this way. But it is not possible to appropriate democracy (or freedom, or security) to one population and deny it another; we only prevent the principle thereby from expressing itself in positive, constructive change.

Langston Hughes once said, "I swear to the Lord, I still can't see why democracy means everybody but me." Rosa Parks stood up (by sitting down) and showed the world that democracy includes everyone — or it includes no one. Democracy means that we always have a choice. It implies that we are responsible for exercising that choice. As Howard Zinn said, "You can't be neutral on a moving train."

We can't be neutral and live democracy; we cannot keep silent. We must make our collective voice — and actions — too strong to ignore. We must allow it to encourage us to action, to constantly create — and recreate — a more perfect union. And union is what will get us there.

By moving away from the inertia that seduces us to take the easy road of passive violence, by choosing the path of selfless service to our planet and our species, we wake ourselves up from the dream of separation fed to us by the consumer mass media; otherwise, we deny ourselves the highest forms of happiness and love that can never be bought or sold. Let's collectively change the American dream: one day we will end the killing of others and hatred toward others and seek the true promise of democracy — the ability to perfect and effect change in ourselves. The next time a 'madman' appears, he will prophesize something so possible, so hopeful, that our lives will never again be the same, and the Earth will breath a sigh of relief: "Greed is dead, and we killed it."

Stephanie N. Van Hook is co-Director of the [Metta Center for Nonviolence](#) in Petaluma, CA, and a member of the [PJSA Board of Directors](#). She can be reached at: [stephanie \(at\) mettacenter.org](mailto:stephanie@mettacenter.org).





HOLDING A VISION: “All You Need...”

Notes on Finding a Path Toward Cultural, Ecological, and Economic Transformation

by Jan Lundberg

Popular protest against rulers in many parts of Africa and Asia has spread faster than most anyone would have dared hope. Ferment in other countries may well materialize and mount, including the U.S. However, while the recent uprisings have potential and are well stoked by rampant oppression and greed, we are no longer in a 19th or 20th century set of social or ecological conditions. The attainment of peace and prosperity can no longer be fully addressed with revolutions or social movements. The decades of economic growth from cheap oil — producing wealth for some, not bringing peace — cannot be replicated.

The common people have always just wanted peace and prosperity, but are pushed beyond a certain point by relentless opportunists seizing greater power. This results in eventual revolt, but new immutable factors in social change include the deteriorating health of the biosphere, cultural breakdown, and economic collapse.

We must view the aims of today’s uprisings for social justice as naive, and the expectations outmoded, if much of the population is not in accord with the direction in which humanity and the Earth are actually going. There can be no consensus if unbridled capitalism or other systems for massive industrial development can hold sway, for they leave behind the majority of people, at best, while mostly preying upon them. Even when people are willing to take action in concert to redistribute the pie, whether by Gandhian mobilization or use of force, this may resonate falsely, for the pie is disintegrating. Its recipe and ingredients are obsolete. And freedom attained in harsh austerity, characterized by intense competition for food, will be doubtful or of little comfort.

In the absence of finding common ground, and having failed to address resource limits, humanity veers ever more sharply towards collapse. The form of collapse can appear to be primarily financial, oil-supply related, or climate disruption, but it will be all three. Continuing to “develop” nature is seldom seen as contributing to collapse, including by countries that were not 20th century powerhouses. Industrial pursuits thus seem perfectly okay, exempting them (in their minds) from greenhouse gas limits and protections of wildlife. There’s hypocrisy too, as in Bolivia’s pursuit of petroleum production — justified for Mother Earth because capitalism is claimed to be the “only” cause of climate change.

The common thread in movements for social change today is that they are still anthropocentric. The main delusion is that mass material prosperity can continue or spread despite global oil extraction’s having peaked and energy famine just beginning. Another delusion is that the global conflict can be fixed by trying to communicate with corrupt, myopic politicians or by a modern equivalent of storming the Bastille.

A simple way to look at uprisings, strife and activism is in the context of unprecedented population size afflicting the planet with consumption. Wars, terror, privatization, and hostile politics dividing people, are prevalent. Strife can be traced to overcrowding; with significantly fewer people there is plenty of room for people to enjoy peace and nature’s bounty. Shortages then don’t exist, and people live in balance with nature and her carrying capacity.

The rebellious Egyptians, for example, were getting hungrier early this year as oil prices pushed up the cost of food. Unfortunately, the people could not and cannot be lifted out of their misery with more oil because the cheap stuff is well depleted. Mubarek and Tahrir Square were just logical focal points, albeit outrageously corrupt and infuriating. Most demonstrators — poor and desper-

ate for the most part — would not believe that neither the dictator’s wealth redistributed nor U.S. influence terminated can fix much. Perhaps Egyptians feel they cannot cope with the huge, underlying issues of overpopulation and ecological degradation. Cairo’s population is put as high as 18 million. The population of Egypt doubled since the Second Oil Shock of 1979. Those who understand petroleum and energy know that renewable and alternative energy cannot float today’s petro-fed population.

It doesn’t appear that even intellectual giants such as Noam Chomsky are looking beyond the present culture and its inability to produce an alternative to familiar power structures. When his position is, “Only a Massive Uprising Will Change Our Politics” [Interview with Democracy Now, February 2011], he’s putting the cart before the horse: collapse and deprivation will change (end) our politics and economy, and the uprising will be a reaction against (and adding to) society’s failure and disorder. But neither upheaval nor uprising can create more oil and material prosperity; rather, the reaction will redistribute the depleted natural wealth, and poorly. Eventually, when the system is completely undermined and shopping is finally passé, an equitable and sustainable culture must form. It would be helpful if progressive activists and writers could focus more on the real prize.

Activism in many forms has been good for keeping a rebellious spirit alive and for pointing the masses toward independent thinking and action. But the limited critique of most of today’s activists and commentators fails us at this time of both apocalyptic breakdown and opportunity for a positive vision. It’s difficult to admit that no matter what anyone does to help the situation now, these are dire times, and things will get worse before they get better.

Historical perspective for the USA movement

The U.S. probably has the most out-to-lunch population on the planet. Provincialism and ignorance have encouraged embracing the consumer lifestyle on a small planet. The skills and family cohesion of our great grandparents are fading from our knowledge base, as we trust digital media for individual consumption and superficial knowledge. We have obtained techno-toy glamor, but group and personal mediocrity spreads deeply as something laudable and modern. Few seem aware of the consequences: conformity, passivity and ultimate failure on many levels. Meanwhile, the population’s underlying violent streak — with the highest per capita gun ownership world wide at almost 90 guns per 100 residents — buttresses little more than a false sense of individualistic security. This only contributes to the average community’s steady loss of cohesion and compassion. The average person is not so blameworthy when overworked and overcharged for life’s necessities. This reinforces the tendency to become more downtrodden, brain-washed and in poor health.

The idea of “losing our democracy” and wondering “where did we go wrong” are time-wasting notions, considering that Western Civilization was founded on amassing for the few the unlimited spoils of wealth obtained by disregarding other peoples and species. Hedges, a scholarly moralist whom I have had the pleasure to meet, supports his “lost democracy” idea by quoting Sheldon Wolin who wrote that today’s form of imperialism just grew, instead of being planned as the Nazis’ was. The naivete of this view is clear when the culture of materialism and greed is known to have already been at play when even the nicest of the British colonialists invaded North America. Today, the idea of righting the wrong of the corporatization of America as a single problem, or the idea of any similar movement or revolt, is bound to fail or fall moot at this stage of the game. Attacking the top of the foundation of a rotten pyramid does little good. *(Continued ...)*

HOLDING A VISION: “All You Need...”

(Continued from previous page)

To focus on the present we mustn't endlessly debate the '60s or '70s. But we must distinguish between a time when reform and remaking society may have been possible, in contrast to 2011 when we have lost the chance to challenge the power structure and build anew *within an intact infrastructure*. This is because humanity has gone down the path of economic growth and ecological destruction so far that social movements now have a backseat role compared to decades ago.

Peak oil, massive population increase, climate change, and out-of-control nuclear radiation releases have taken over. These dilemmas can be possibly addressed with policy, but not “solved.” Hindering us unnecessarily is that the “powers that be” demand the status quo in order to pad their portfolios, although some say the real agenda is to control the population toward “demand destruction.” The top owners of the material world seem thus far unafraid of a mass backlash, in part because most everyone continues to drink the same Kool Aid of technological progress and the unstoppable march of civilization. But a few critiques of the system's faulty, common assumptions appear here and there; we are nibbling at the edges so as to call attention to a radically different vision for post-industrial humanity.

Massive demonstrations have not materialized to end wars and disgorge from Wall Street the spoils of casino capitalism. In the absence of such popular mobilization, we activists and vocal members of the intelligentsia have naturally joined campaigns to try to push society in a more reasonable direction. Some have attained mild success, without changing society's overall direction of self-destruction and ecological catastrophe.

These benign strategies are not gaining much ground, regardless of other methods of expression and tactics that some say should be tried. There is no organized militant opposition, despite the dreams of a few advocates of violence (against people in power or their armed servants). Anger over species extinction, poisoning of our water, medical costs and other aspects of the overall global crisis seems to come down to blaming certain people rather than modern humanity's *mistake of Western Civilization*.

One might ask me what the answer is, since I differ with the approaches rooted in the prior century's leftism. In general, I advocate the love tribe. You can make of it what you want, but it is timeless: embracing egalitarianism and harmony rather than competition or keeping up with the Joneses. This elusive sounding Utopia is none other than our evolution. The question on everyone's lips should now be “Where must we go?” We cannot easily go back, and few desire to do so. But discussing our plight and opportunity can let us work things out — as long as we don't think we can have our cake and eat it too, for planetary changes have been unleashed that compromise our very survival.

Let us venture an idea of what the answer is not. Let's say there's an uprising such as a general strike in the U.S., and the stressed out population manages to avoid major bloodshed. And the power structure gives way to sincere, kinder people such as a provisional government led by Dennis Kucinich, Cindy Sheehan and Julia Butterfly. Their lifestyles are known to be conscious and uplifting. But even among the progressive population, deep cultural change is almost never advocated or put into practice. How we live and what we value does not stop at what kind of greener machines we buy or if we bicycle to a Saturday farmers market with reusable bags. The sustainability movement (e.g., Transition Towns) is more than scratching the surface, but urgently needs intensive public involvement.

The reality is that even the best, most accountable leadership cannot usher us out of collapse and the coming deprivation that our material waste has caused. One way to understand it is to grasp that the abundant cheap oil — energy and materials — is gone forever. The accelerating and wrenching change in society will be much more than shifting from cars to bikes; government services cut for the poor and other fiscal reprioritization; enacting humane policies such as ending (unaffordable) wars; and encouraging community involvement in economic decisions. The entire culture will have to change rapidly for us to sort out what doesn't work, as we ultimately find the mix of traditions and innovations for survival in a time of violent ecological instability.

Social justice activists and even full-time environmentalists often harbor simplistic expectations, as, like most of us, they are clouded and confused by cultural myths. The accomplishments of industry and science that have eased some physical work or dazzled the senses still give rise to a knee-jerk approval of huge, centralized and questionable energy systems, for example. Author Keith Farnish recently pointed out that a few prominent environmentalists are “going nuclear because they can't — very sensibly — see a way of powering industrial civilization through renewables, and fossil fuels are running out soon. The line that these environmentalists won't cross is towards an alternative to industrial civilization. That's the argument people like us have to be pushing forcibly and without giving way. There is no way to fuel civilization without mass species extinction and climate breakdown....”

In conclusion

We all need to recognize the imbalance between social movements (or their intentions) and the overwhelming realities of petrocollapse and nature's batting last. When many of us are unable to consider these realities, a better future for us all is unimagined or even precluded.

There's little point in progressives' persisting in the dominant critique by clamoring for reforms or implying there is an easy way out of the perceived crisis and collapse. More sensible is a rejection of the system — Western Civilization — whereby we create the alternative with local community and a rebirth of solidarity. So far, this isn't getting through to many progressives or those who could formerly be considered radicals. Perhaps out of timidity or sense of privilege they bypass discussing the magnitude of change humanity is undergoing. Until the total collapse, we will still see commentators ignoring the larger forces of change, calling for reforms and the fixing of an unfixable system or at best a changing of the guard. The dominant critique is a distraction, as it keeps pointing to the bad guy *du jour* and yet another shameful policy to reverse.

The alternative to the faltering “\$ociety,” the love tribe, has been practiced long before the hippies began the Back to the Land movement at People's Park, Berkeley, in 1969. Today, some of us still live so as to constructively undermine the dominant system, living outside it as much as possible. We thereby hasten — at least by example — the end of the corporate economy and the U.S. as we know it. We are messengers and preservers of viable natural systems. We stand for nonviolence, and thus support a truly sustainable culture. Perhaps at best we are showing the way modestly and minimally, through a tough transformation beyond the settling of the dust.

*Jan Lundberg is the founder of **Culture Change** (www.culturechange.org), and was an oil industry analyst at Lundberg Survey before joining the grassroots environmental movement in 1988. This article originally appeared on *Culture Change*, and is reprinted here by permission of the author.*



OUR 2011 CONFERENCE PLENARIES

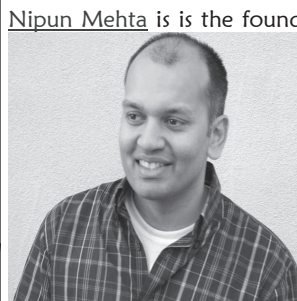
KEYNOTE SPEAKERS (continued from page 5)

Pancho Ramos-Stierle



had a passion for Astrobiology that brought him to the University of California at Berkeley to pursue a PhD in Astrophysics. But when the U.S. government and the laboratories of the university announced that they were developing "safer nuclear weapons," he decided to stop cooperating with the institution. Now as a responsible scientist, he says is doing his "PhDO in Citizenship of the World." Pancho believes that "when the inner (r)evolution merges with the outer (r)evolution, the Total (R)evolution of the Human Spirit is imminent." Further-

more, when science and art are balanced, the beauty of life blossoms at its best, in what he calls the "New Renaissance of Humanity." In an interview with *SF Refresh*, he defines his mission statement in life as: "To live in radical joyous shared servanthood to unify humanity." His activism and life's work focus on issues of human rights, environmental sustainability, nonviolence, peacebuilding, immigration, urban agriculture, and the development of a vibrant "gift economy." Ramos-Stierle has been an integral part of movements to democratize the University of California system, protect old growth trees, implement "free farms," and move beyond youth violence, among other efforts. He blogs at [Earthing Opinion](#) and [Charity Focus](#), and can be followed on Twitter [@oneworldcitizen](#).



Nipun Mehta is the founder of **CharityFocus.org**, a fully volunteer-run organization that has delivered millions of dollars of web-related services to the non-profit world for free. The recipient of the Jefferson Award for Public Service, the President's Volunteer Service Award, and an honor from the world's most famous clown, his work creatively leverages web technologies for collaborative and transformational giving, lending

him insight into service, leadership, organizational design, and spirituality. He serves on the advisory boards of the Seva Foundation, Dalai Lama Foundation, and Airline Ambassadors. Nipun's high-school goal was to either become a tennis-pro or a Himalayan Yogi. However, by the third year of his Computer Science and Philosophy degree at UC Berkeley, he started his software career at Sun Microsystems. Dissatisfied by the dot-com greed of the late 1990s, he went to a homeless shelter with three friends to "give with absolutely no agendas." They ended up creating the organization Charity Focus, whose current 300 thousand members incubate compassionate action in a multitude of ways and whose inspiration portals get 100 million hits a year. In 2001, at the age of 25, Nipun quit his job to become

a "full time volunteer." In January 2005, Nipun and Guri, his wife of six months, dropped everything to embark on an open-ended, unscripted walking pilgrimage in India to "use our hands to do random acts of kindness, use our heads to profile inspiring people, and use our hearts to cultivate truth." Living on dollar a day, eating wherever food was offered, and sleeping wherever a flat surface was found, the couple walked 1000 kilometers before ending up at a monastery where they meditated for three months. Today, both Nipun and Guri live in Berkeley, do small acts of service with great love, and run Charity Focus. Nipun's mission statement in life reads: "Bring smiles in the world and stillness in my heart."

MUSICAL GUEST

David Rovics is an indie singer/songwriter, who has been called



"the peace poet and troubador for our times" (Cindy Sheehan) and "the musical version of Democracy Now!" (Amy Goodman). His music concerns topical subjects such as the Iraq and Afghanistan wars, anti-globalization, and social justice issues. Rovics is vocally critical of the United States govern-

ment's policies, asserting that the "U.S. government's foreign policy represents U.S. corporate interests" and that "the U.S. government does not like democracy either at home or abroad." Although most of Rovics' work is commercially distributed, he has boldly made all of his recorded music freely available as downloadable mp3 files online, available at [www.davidrovics.com](#). He encourages the free distribution of his work by all non-profit means to promote his work and spread political messages, and speaks out against websites or programs like iTunes that charge money for downloading his songs. Rovics has also advocated the performing of his songs at protests and demonstrations and has made his sheet music and lyrics available for download. In 2003 Rovics signed up to Ever Reviled Records and produced a studio album, *Return*. Later that year, he released *Behind The Barricades: The Best Of David Rovics* in association with AK Press, including titles from his earlier self-releases. He has since released albums including *Songs for Mahmud* and *Halliburton Boardroom Massacre*. Rovics' work has been acclaimed in sections of the press and continues to be popular with a widespread base of fans with political interests, as well as supporters of internet file sharing. Rovics tours regularly on four continents, playing for audiences large and small at cafes, pubs, universities, churches, union halls, and protest rallies. He has had his music featured on Democracy Now!, BBC, Al-Jazeera, Acik Radyo, and other networks. His essays are published regularly on *CounterPunch* and *Truthout*, and the 200-plus songs he makes available on the web have been downloaded more than a million times.



NEW MEDIA SPOTLIGHT

“Little Town of Bethlehem”

New film shares true stories of hope in the midst of violence

There is no shortage of opinions, emotions, and actions regarding finding “peace in the Middle East.” While some are familiar with the issue and others are personally impacted by the conflict, many more are unaware, uninformed, and unconcerned about this critical global issue. *Little Town of Bethlehem* is a groundbreaking new documentary that shares the gripping story of three men—a Palestinian Muslim, a Palestinian Christian, and an Israeli Jew—born into violence and willing to risk everything to bring an end to violence in their lifetime. The film recently won Best Documentary at the John Paul II Film Festival. Filmed on location in the West Bank, Tel Aviv, and Jerusalem, *Little Town of Bethlehem* brings awareness to a growing nonviolent movement in the Middle East that rarely, if ever, makes international headlines.

Sami Awad is a Palestinian Christian whose grandfather was killed in Jerusalem in 1948. Today he is the executive director of Holy Land Trust, a non-profit organization that promotes Palestinian independence through peaceful means. *Yonatan Shapira* is an Israeli Jew whose grandparents were Zionist settlers who witnessed the birth of the Israeli nation. Today he is an outspoken advocate for the nonviolent peace movement, both in his homeland and abroad. *Ahmad Al' Azzeh* is a Palestinian Muslim who has lived his entire life in the Azzeh refugee camp in Bethlehem. Today, Ahmad heads the nonviolence program at Holy Land Trust, where he trains others in the methods of peaceful activism.

Little Town of Bethlehem honestly and respectfully shares Sami’s, Yonatan’s, and Ahmad’s stories. With all three men referencing both Martin Luther King, Jr. and Mahatma Gandhi during individual interviews, it is clear that their words, thoughts, and actions on nonviolence are still profoundly impacting today’s nonviolent

movement. The images of these three men standing firm in the face of overwhelming opposition are inspirational, but *Little Town of Bethlehem* is not just about inspiring viewers. The filmmakers also raise the question, “Can the cycle of violence be broken?”

Little Town of Bethlehem was produced by EthnoGraphic Media (EGM), an educational non-profit organization exploring the critical issues of our time. The film was created with a global youth audience in mind, but will connect with any viewer who desires a deeper understanding of conflict resolution. “The major themes in the film are universal and timeless. The desire to end violence through non-violence is not a demographic phenomenon, though often it is youth that mobilize. The theme of this film is appropriate for anyone who deals with conflict. This hopeful message of equality is for all,” says Jim Hanon, chief creative officer at EGM and the film’s director. “*Little Town of Bethlehem* doesn’t focus on who’s right or who’s wrong. The focus is on three men from different places and with different backgrounds who struggle together toward this common goal through nonviolence. We feel that the nonviolent approach promoted by the film is a humanitarian message with the power to transcend religions, nations, politics, languages, and cultures.” Since its launch, the film has been screened on more than 300 campuses, community centers and houses of worship around the world — and will be shown at this year’s PJSA conference...

For more information, visit: <http://littletownofbethlehem.org/>



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through its extensive network, and the PJSA will be a sponsor of the annual peacebuilding program. For more info: www.cmu.ca/csop.

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conduct a Media Skills workshop at upcoming PJSA conferences. For more info: www.peacevoice.info.

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HOLDING A VISION: “Poetry of the Earth”

A Time to Keep Silence ... and a Time to Speak

by Debbie Ouellet

The older I get, the more in tune I become with the finite measure of time — not just for me, but for the place and planet I call home. This earth calls to me — from the most basic joy of placing my hands in dirt to bring life into my garden — to considering the enormity of the threats against this planet’s future. My poet’s mind tries to reconcile the awe of nature and all she has to offer with the fear that this all could one day end. Generations to come may never know the abundance of nature as I have over my lifetime.

This past April marked two events close to my heart and soul: National Poetry Month and, on April 22nd, the 41st anniversary of Earth Day. How are these two events connected? The great bard himself, William Shakespeare, said, “And this, our life, exempt from public haunt, finds tongues in trees, books in running brooks, sermons in stones, and good in everything.” If poetry isn’t about life, this earth, and our connection with it, then what *is* it about?

Reflections of the Surrounding World

The Canadian Parliamentary Poet Laureate, John Steffler, once said, “We live inside language, shape and share ourselves with it and use it to handle the surrounding world.” Since humankind first developed language, we have used it to describe our relationship with our world and the people who inhabit it. Most poets I know share a personal and deep reverence for nature. We personify it, use it in metaphor, shout it to the rooftops. We also mourn its loss and shake our verbal fists at the political and economic giants who would trade its future for a positive bottom line.

I have always considered a poet as a witness. It is our job to look, unflinchingly into our world and interpret what we see. We are, within the building blocks of our words, the voice of the individual and collective conscience. This voice is both a gift and an obligation to our children, our world and ourselves. Such is the nature of poetry.

National Poetry Month

National Poetry Month began in Canada in 1999 when the League of Canadian Poets petitioned “to help bring poetry into the lives of everyday people, through public events, youth initiatives, media promotion, and cooperative efforts with schools and other community organizations.” It provides our poets with the chance to be heard at public readings, festivals and through radio and television events. Poetry Month is more than just an opportunity to showcase our work. Poets, by our nature, are cultural mirrors. We reflect the emotional and cultural climate of our people. We say what’s on the mind of the masses.

What are poets saying? Is it any wonder that the theme of National Poetry Month in 2010 was Climate Change? Our fragile planet is at the top of mind within our society. The very nature of poetry demands that it must be so with poets. “As a society, we continue to change: politically, ecologically, culturally and economically. Poet and National Poetry Month participators across Canada will be exploring these topics through readings and events: how changing climates affect you, your community and the larger communities of Canada ... and the world. Each day becomes a defining moment in our history.” – The League of Canadian Poets. April is the month of Earth and poetry — poetry and Earth; as interconnected as the sky is to the horizon. We as a people are, after all, a product of our environment. And unfortunately, this earth, our home, has become a product of us.

April 22: Forty-One Years Later

2011 marks the forty-first anniversary of Earth Day. Is it coincidence that the first Earth Day was in 1970, less than a year after humans first stepped foot on the moon? Anyone who is old enough to recall that day remembers it vividly. I know that I do. The sense of wonder. That first sight of Earth from space. Perhaps it was the

distance — the ability for all of us to see our planet from another viewpoint — that reminded us of what a precious gift she is.

“We came all this way to explore the moon, and the most important thing is that we discovered the Earth,” said Apollo 8 astronaut, Bill Anders from an earlier mission. Photos Anders took from his lunar vantage point were used on posters and pins on that first Earth Day in 1970. According to the first Earth Day coordinator, Denis Hayes, they’ve been “an environmental staple of Earth Days ever since.” If you were able to return to that spot today — plant your feet again on a lunar surface and look across the black expanse of space — what would you see? What would *you* say?

A View Without Borders

Anousheh Ansari, an Iranian-American space tourist who flew to the international space station in 2006 said it well. “The sheer beauty of it just brought tears to my eyes. If people can see Earth from up here, see it without those borders, see it without any differences in race or religion, they would have a completely different perspective. Because when you see it from that angle, you cannot think of your home or your country. All you can see is one Earth....” That is the trouble, though, isn’t it? Over the past forty-one years since that first Earth Day, we’ve lost ourselves in our struggles to claim borders, resources and our own little piece of this planet. We’ve sliced it up and divided it and nations are still not happy with what they have. We’ve allowed governments and corporations to plunder its resources without considering the consequences. We have ignored this one simple truth: no matter what deed of land or right you hold, we don’t own this Earth. We only borrow it from our children. What sort of Earth will I leave for my children? My grandchildren? What will you leave yours? And, will they ever forgive us?

The Time for Climate Change

As a poet, I embrace the power of words. *Climate Change*. They are words with great power. But words are just words, unless they move us to action. *Climate Change* — let it be more than a change in the weather. The political climate must change as well. Governments must learn to work together and make the tough choices that will inevitably save us all. The social climate must change. Each of us must stand up and say, “No more, the line stops here!” The economic climate must change. Financial giants must take their heads out of the sand and endorse those products and efforts that contribute to the environment as part of its financial recovery. If not, then what are we recovering for?

What better time to stand up and be heard?

We must all accept that nothing worthwhile comes without a price. Saving our world from the destruction brought about by our own short sightedness will not be easy. But each of us has it within us to do something about saving our world. It will not be one single solution that saves us. We cannot only rely on governments and big business to enact change, though they must do their part.

Each of us must contribute, whether it is through recycling, planting a tree, or consciously doing business with companies that support environmental policies. Every effort, no matter how small, counts. As a collective voice and effort, we can change this destructive course and heal our world. As Margaret Mead said, “Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has.”

Author and poet **Debbie Ouellet** lives in Loretto, Ontario, Canada. Her children’s book *How Robin Saved Spring* (Henry Holt & Company, New York) was named “Book of the Month” in *Cookie Magazine* and on *Amazon.ca* for April 2009. Her teen novel, *A Hero’s Worth* (HIP Books, Toronto), second in the *Dragon Speaker* trilogy for reluctant readers was published in September 2009. She is the chair of the *Vaughan Poets’ Circle* and editor of their 2009 anthology *Earth to the Moon*. More about her work can be found at: www.debbieouellet.com.

HOLDING A VISION: “Rumi’s Field”

Sowing the Seeds of Planetary Nonviolence

by Winslow Myers

“Out beyond ideas of wrongdoing and rightdoing, there is a field. I’ll meet you there.” — Rumi, circa 1250 A.D.

Keeping the biggest possible picture in mind, paradoxically, may give us the best lens through which to focus clearly upon the messy details of our lives at every level — internationally, nationally, locally, even personally.

How big a picture? Try: the whole earth and everything and everyone on it, through hundreds of millions of years of time.

What can this abstract immensity have to do with our own lives? More than we think, because we really are a product of the changes the earth has undergone over eons and we are totally subject to the rules that dictated those changes. By rules we mean big processes, ones we are still trying to fully understand. Processes like evolution itself.

When a gigantic asteroid hit the earth in the Yucatan area 65 million years ago, the planetary changes that resulted were enough to wipe out the dinosaurs. New forms of life, ones that eventually evolved into our mammalian ancestors, were able to flourish in the post-asteroid conditions. The dinosaurs were swept aside forever. Organisms that do not adapt to the environment around them cannot survive. The environment determines the required change — no exceptions.

Now, it is human planning and foresight that will determine the fate of all the other species on earth. The true economy is not connected to the health of the stock market, but to the health of the living system as a whole. Our brains are simply not wired to think and plan within this great context. Instead, we have constructed artificial contexts that we can get our minds around more easily: the morning headlines in the newspaper, the nightly news on TV, the latest stories on our iPad, the quarterly profit-and-loss sheet — even all our diverse religious and cultural adherences.

The separating borders of nations themselves are artificial contexts that we hope will come “between too much and me” (Robert Frost), while at the same time we know very well that all our biggest challenges do not respect borders. The earth shakes and the jet stream carries radiation across oceans with the speed of a tsunami.

As this is being written in March of 2011, the headlines are preoccupied with two issues of daunting moral complexity: autocratic suppression of nonviolent revolution in the Middle East and the Japanese effort to regain control of their devastated nuclear plants.

The airways are buzzing with discussion about the pros and cons of the intervention to help the Libyan rebels and, at the same time, with the pros and cons of nuclear energy. Has the United States overextended itself? Is NATO in danger of getting bogged down in a civil war? Was it morally supportable to let Qaddafi massacre his own people? Can nuclear energy ever be made safe? Have we no choice but to turn to it, because the risks of global climate change are even greater?

In the larger picture, we have gone in 60 years from one nation with nuclear weapons to nine nations. That means nine complex

command-and-control systems with fallible human beings managing them, with all the potential for mistakes, misinterpretations, or accidents. If our technology, no matter how innovative, does not work in harmony with the larger systems that gave us life, we may all find ourselves in the kind of trouble visited upon Hiroshima in 1945.

The first nuclear-powered electricity was generated in Idaho in 1951.

Now there are 442 plants worldwide, again with fallible humans supposedly in total control. If our technology, no matter how innovative, does not work in harmony with the systems that gave us life, we may all find ourselves in the kind of trouble visited upon Japan in 2011.

That is our present “environment.” Can it help us to situate that environment in Rumi’s field, out beyond rightdoing and wrongdoing? The first thing this does is take us out of the realm of feeling righteous, right, morally pure, full of indignation and blame. In a state of mind that is inclusive of all, rather than our habitual mental condition of “us-and-them,” we can acknowledge our profound moral and physical interdependence as users of energy, creators of waste, payers of taxes, weighers of risk. We can turn toward each other humbly and “meet” — have an authentic, inclusive, responsible, open encounter. We can seek big-picture truth together, acknowledging our fallibility, our subjectivity, our default setting of short-term self-interest — and our common survival goals.

The UN sanctioned intervention in Libya certainly looks like a major step in the right direction compared to the unilateral US intervention in Iraq. But its tragic violence is still symptomatic of a world where humans are very quick to turn to war and weapons as a “solution.” It is part of a dying paradigm, one that is not working in the many other civil wars around the world, including Afghanistan and Iraq — and the Congo. In fact, all war has become civil war, fueled by an avalanche of weapons sales, never really resolving anything. What might replace it? Perhaps, it is the spirit we saw in Tahrir Square, a demand for accountability that includes self-accountability; the great authority of the refusal of violence, a far more exacting discipline than the waging of war. Those courageous Egyptian citizens spoke for more than themselves when they peacefully demanded a freeing-up of their political system.

Our existing energy systems are also part of a dying paradigm, a kind of civil war with the earth. It may be that humans can design a fail-safe nuclear power plant, even figure out what to do with the waste. So far, we haven’t come close. But with the biggest context in mind, we can meet together “out beyond” and focus upon our energy challenge the great lens of our earth’s story over millions of years. Maybe we will create some entirely new form of energy that is unambiguously life enhancing. Perhaps we will learn a new nonviolence toward the planet that has given us so much, just as those in Tahrir Square modeled the treatment of others as they themselves wished to be treated. I’ll meet you there.

*Winslow Myers, the author of “Living Beyond War: A Citizen’s Guide,” serves on the Board of Beyond War (www.beyondwar.org), a non-profit educational foundation whose mission is to explore, model and promote the means for humanity to prevent and end war. This article originally appeared in *Truthout*, and is reprinted here by permission of the author.*





HOLDING A VISION: "Happy Talk"

by *Bill McConochie*

In the Broadway musical *South Pacific*, Oscar Hammerstein writes, "You gotta have a dream, if you don't have a dream, how you gonna have a dream come true?"

If there's a dream that we should hold onto in times of change, it better be a good dream. Perhaps the most poignant and important changes underway in human society at present are the relentless increases in world population and greenhouse gases that threaten the very livability of our planet. Our standard of living worldwide, on average, is overtaxing the environment.

Our standard of living depends on energy, most of which comes from burning fossil fuels. 86 percent of U.S. energy, for example, depends on fossil fuels. While the United States constitutes only 4 1/2 percent of the world population, it generates and uses about a quarter of the world's energy. Thus, on a per capita basis, citizens in United States are contributing the majority of the global warming gases that threaten the planet, perhaps 100 times their fair share of these gases. Or, in terms of what the planet can reabsorb without becoming overheated or otherwise polluted, perhaps 500 times their fair share. Physicists can compute the exact figure.



Virtually all non-spiritual wealth can be measured in terms of energy use, to produce and transport goods and services that a person enjoys. Another important aspect of wealth is the person's ability to move to and from work, to and from stores, to

and from recreation, and from community to community and nation to nation. All of this movement requires energy, primarily directly from oil products, such as gasoline and kerosene or indirectly from electricity produced by burning coal. The electricity that runs our computers, turns on our lights, heats our water and powers our traffic lights and subways is primarily generated by burning coal.

One could argue that current national governments are primarily controlled by wealthy special interest groups, directly or indirectly. To the extent that wealth is dependent upon energy, we can understand why governments are reluctant to force reduction of burning fossil fuels in the absence of adequate substitutes.

Long-range, the only practical substitute for fossil fuels is probably solar energy, both to generate electricity directly and to create hydrogen for internal combustion machines that emit only water and not greenhouse gases as exhaust.

In a just world, all citizens would have the opportunity to earn their fair share of wealth, and thus of energy. My vision for a sustainable planet, therefore, is a world dependent exclusively on non-fossil fuel energy sources for the creation of wealth and a world population that is well below current levels.

More specifically, I envision small communities that have direct and full responsibility for defining, designing and maintaining their communities as sustainable ones using no fossil fuels, and depending primarily on solar energy and enabling all their citizens to have opportunities to enjoy their fair share of energy and wealth that does not degrade the environment. Such communities will also have direct control over their population levels. They will have found effective and fair ways to maintain a stable, zero-growth population.

Because I see national governments to be controlled by wealthy special interest groups dependent on fossil fuels for their wealth, either directly or indirectly, I do not expect governments to lead the world along the paths to sustainable communities or a sustainable planet.

I envision the lead coming from colleges and universities that create institutes of sustainable communities. I imagine these to be for-profit arms of these institutions. These institutes will have expertise in designing and maintaining sustainable communities. Towns, cities and counties will contract directly with institutes. They will participate intimately in the design and implementation processes for their communities. Colleges and universities that will lead this process will have faculty very comfortable with multidisciplinary, cooperative efforts, working as dynamic, skillful teams.

This is my dream, my vision for the future. My alma mater is Carleton College in Minnesota. My class is having its 50th reunion this year. Coincidentally, the school is engaged in a planning process for the future and has solicited suggestions from alumni. I have shared my vision with the school. While I may never see the realization of my dream, it will comfort me in my remaining years. And I hope it will be a blueprint for action by my alma mater and my children, and for you and yours.

William A. McConochie, Ph.D., Psychologist, is President, Founder, and Principal Investigator of Political Psychology Research, Inc. (www.politicalpsychologyresearch.com).

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HOLDING A VISION: “A Nuclear Weapon-Free World”

The opportunity costs of developing and maintaining nuclear weapons arsenals and delivery systems have been enormous. The United States alone has spent a minimum of \$5.8 trillion on its nuclear weapons programs. Now that the Cold War is over, rational humans support the drastic reduction and elimination of these unnecessary and horribly destructive weapons. Fortunately, there has been some movement in that direction, although progress has been unnecessarily slow.

In his April 5, 2009 speech in Prague, U.S. President Barack Obama expressed America's commitment to seek the peace and security of a world without nuclear weapons. Here's what he has done so far.

New START

The recent Strategic Arms Reduction Treaty (New START) between Russia and the U.S. came into force on February 5, 2011 after both the U.S. Senate and the Russian Parliament approved it. U.S. President Barack Obama, former Secretaries of State Henry Kissinger and Colin Powell, together with almost every former Chair of the Joint Chiefs of Staff, supported it.

The treaty limits each side's deployed strategic nuclear warheads to 1,550 and strategic delivery systems (ICBMs, SLBMs and heavy bombers) to 800. The treaty's warhead limit is 30 percent lower than the 2,200 upper limit of 2003 U.S.-Russian Strategic Offensive Reductions Treaty, and the delivery vehicle limit is 50 percent lower than the 1,600 permitted by the 1991 START I treaty. The agreement's verification regime includes on-site inspections, data exchanges and notifications. The treaty limits take effect seven years after entry into force, and the treaty will be in effect for 10 years, or longer if both countries agree.

Comprehensive Test Ban Treaty

The Comprehensive Test Ban Treaty (CTBT), adopted by the UN General Assembly in 1996, provides for a worldwide ban on all nuclear test explosions, establishes a global system to enforce the ban, and sets up an international structure to investigate and punish countries that violate the ban. It has yet to enter into force. President Bill Clinton signed the CTBT in 1996, but the Republican-dominated Senate dealt the treaty a severe blow by refusing to provide its advice and consent. President George W. Bush never asked for a vote on the treaty during his eight years in office. More recently, President Obama stated that he intends to pursue Senate ratification of the treaty aggressively. Four former chairs of the Joint Chiefs of Staff, former Secretaries of State Henry Kissinger and George Shultz, and many of the largest faith groups in the United States have called for Senate ratification.

To date, 153 states have ratified the CTBT. However, the treaty can formally enter into force only after all 44 designated “nuclear-capable states” have ratified it. Thus far, just 35 of the 44 have done so. Those holding back include: China, Egypt, India, Indonesia, Iran, Israel, North Korea, Pakistan and the U.S.

U.S. Negative Security Assurances

In its April 2010 Nuclear Posture Review (NPR), the United States declared that it would not use nuclear weapons against non-nuclear-weapon states that are members in good standing of the nuclear Nonproliferation Treaty (NPT). Previously, successive administrations had maintained a policy of “strategic ambiguity” by refusing to rule out the use of nuclear weapons

in response to biological or chemical weapons attacks on the U.S. or its allies.

This negative security assurance by the U.S. applies to the vast majority of states in the world today. Presently there are 189 state parties to the 1970 Nuclear Non-Proliferation Treaty. Five parties (China, France, Russia, U.K. and U.S.) agree to reduce and eventually eliminate their stockpiles of nuclear weapons, while the remaining 184 states agree not to develop or possess them. Currently, India, Israel, Pakistan and North Korea are not parties to the treaty.

President Obama has reemphasized the image of the U.S. as not being a nuclear threat to others by submitting to the U.S. Senate his recommendation that it give its advice and consent to treaties with the countries comprising the African and South Pacific Nuclear Weapon Free Zones. These treaties, formally known as Protocols to each area's nuclear weapon free zone treaty, commit the U.S. not to use or threaten use of nuclear weapons against regional zone countries that are in good standing with their non-proliferation obligations. China, France, Russia, and the U.K. have already ratified these two Protocols. According to a White House Statement, the U.S. will soon ask the Senate to approve ratification of similar Protocols to the Southeast Asia and Central Asia Nuclear Weapon Free Zone Treaties, as well.



How realistic is Obama's vision of reaching a nuclear weapon-free world? Leading defense figures, such as former secretaries of state Henry Kissinger and George Shultz, former defense secretary William J. Perry, and former senator Sam Nunn (D-GA) have written editorials and signed statements in major international newspapers, arguing that such a goal is realistic with the latest advances in verification techniques.

Obama cautioned in his Prague speech that a world without nuclear weapons won't be reached soon, perhaps not in his lifetime. He emphasized that his immediate goal is “to put an end to Cold War thinking,...reduce the role of nuclear weapons in our national security strategy, and urge others to do the same.” Fortunately, U.S. and world opinion is on his side. A 2008 WorldPublicOpinion.org poll of 21 countries found that people in every country favor an international agreement for eliminating all nuclear weapons. In the five states with large nuclear arsenals and advanced delivery systems, large majorities favored the goal of totally eliminating nuclear weapons: the U.S. (77 percent), Russia (69), China (83), France (86), and U.K. (81). Only 20 percent opposed this idea in the U.S.; 14 percent in Russia and China; 12 percent in France; and 17 percent in the U.K.

Paul J. Magnarella is Director of the Peace and Justice Studies program at Warren Wilson College, in Asheville, NC, USA.

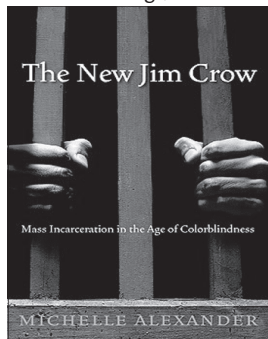


Review: "The New Jim Crow"

Deconstructing the Prison-Industrial Complex by Diane Lefer

"Drug prohibition is the biggest failed policy in the history of the United States, second only to slavery."

Maybe that was not a surprising claim to hear at the Pasadena-Foothills ACLU chapter's public forum held at Neighborhood Church on May 10th. After all, the chapter was co-sponsor of Michelle Alexander's appearance in March at the Pasadena Public Library where she reported, as detailed in her book *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (The New Press, 2010), that largely as an intentional consequence of the "war on drugs," there are more African



American men under correctional control now than were enslaved in 1850. What was maybe unexpected was to hear the claim from James P. Gray — a white guy from Orange County who is a retired judge, former

Navy man, and a former federal prosecutor who put people away after major drug busts.

Gray was a featured speaker, along with Pasadena police chief Phillip Sanchez and public defender Shelan Joseph. Each brought a distinct perspective to address how to respond to the mass incarceration of men (and women) of color. The United States today locks up more of its citizens than any other country. Pew Center surveys concluded that one in every 100 Americans now lives behind bars. Alexander reported on people of color rounded up *en masse* for relatively minor, non-violent drug offenses. In 2005, for example, four out of five drug arrests were for possession. She has written that most people in state prison have no history of violence or even of significant selling activity and that during the 1990s, nearly 80 percent of the increase in drug arrests was for marijuana possession. It's easy to understand why this isn't generally understood in middle-class white communities: As long as white college students and middle-class recreational users aren't being busted for pot, it's easy to assume the war on drugs targets only the violent cartels and the worst of the worst.

What does this have to do with Jim Crow? Prisoners and, in many states felons, lose the right to vote and serve on juries. Felons, upon release from prison, face legal — often mandated — discrimination in housing, employment, education, and eligibility for benefits. Their broken families and poverty perpetuate the existence of an underclass and a caste system. So we're not in a post-racial utopia. As Michelle Alexander has reminded her readers and her audiences, even in slavery days, some exceptional African Americans attained wealth and status and power. Some even enslaved others.

How can we be so quick today to deprive our fellow Americans of freedom? Shelan Joseph, who represents youthful offenders, said "We're starting the incarceration cycle at a much earlier age." She asked rhetorically, "What happened in school when you were growing up?" If you misbehaved, the school called your parents. "Now the first call goes to the police." Nationwide, 90,000 kids are locked up and Latinos are two times as likely to be locked up as white kids; African American kids five times as likely. When it comes to kids with no prior criminal record, the racial disparity is even greater. "Only 19% of the youth of color locked up in LA County were locked up for violent offenses," Joseph said, which is something some members of the public clearly do not understand. In some LA neighborhoods, she said, children show levels of PTSD comparable to children during the worst of the war in Baghdad. "Trauma goes unaddressed at every level of the penal system." These kids have problems and "schools would rather have them arrested than deal with them." Arrest has an impact on taxpayers, too: "It costs \$252,000/year to keep a youth in state prison where they are not getting an education or vocational training."

Pasadena is trying alternatives to the early criminalization of kids. One approach is the Youth Accountability Board, based on the model of restorative rather than punitive justice. "When there's a minor violation of the law, rather than put them in the judicial system," Chief Sanchez said, "they meet with a mentor about good decision-making. The youth and the family receive counseling," he explained. The department is now expanding the program to include young people who commit not just misdemeanors but some felonies. "Restorative justice provides an opportunity for the police department to invest in a young person so they can see the value of success and make better judgments."

Kids need the right kind of mentors. ("Charles Manson was brilliant at mentoring," commented Judge Gray.) "Our young people don't learn one week at a time for an hour. You better know how to tweet and Facebook and text," said Chief Sanchez. "You have to go to their world. They aren't going to yours." But about ten young people, calling themselves "Soldiers of Change," did attend the meeting along with Alejandrina Flores who coordinates the city-sponsored Neighborhood Outreach Workers Program which mentors gang-impacted youth who continue their educations while working part-time doing outreach to their peers to reduce violence.

But what can the individual citizen do? Especially when, as audience members pointed out, some people and corporations make big money through the prison system, and manufacturing drug-testing kits — and products to thwart drug-testing kits, and while the prison system effectively exploits black and brown labor. Mary Sutton, program director of the Center for the Study of Political Graphics, invited audience members to check out the protest images on the laptop set up in the back of the room, and offered posters created by Californians United for a Responsible

Budget that urge reinvesting in communities instead of prisons. But as one audience member said, "We brought someone to the presidency to make a difference and that didn't work out. How do you make a dent in this?"

Education, according to Shelan Joseph. She means funding our public education system, raising teacher salary and status and keeping class size down so that students can get individual attention. The prison industry is very aware of how lack of good education feeds the system. "They go to schools to check on second-grade reading scores," she said. "That's how they come up with projections on how many prisons to build." Throughout the system — public schools, education in lockup, re-entry services, "we're cutting costs on the backs of our youth."

Joseph also means we must do a better job of educating ourselves and others. "You voted for these policies," she said, referring to ballot initiatives that made it easier to criminalize youth and try them as adults, and the Three Strikes law that has resulted in life sentences for minor offenses. The last attempt to amend Three Strikes to impact only violent offenders failed at the ballot box. The 2012 ballot will give Californians another chance to end the most extreme injustices that have come about since the measure was first enacted.

California voters rejected Prop 19 that would have legalized and taxed marijuana sales. Chief Sanchez thinks we voted right. "We have to know how to regulate it and how to dispense it before we legalize it." Judge Gray agreed that Prop 19 was poorly written. That's why he's drafting the 2012 measure himself, having already written a book laying out his ideas in *A Voter's Handbook: Effective Solutions to America's Problems*. "Right now it's easier for kids to buy marijuana than alcohol. Dealers don't ask for ID," he said. "And it's a big revenue source for juvenile gangs." He made it clear that ending drug prohibition "doesn't mean we condone drug abuse." If you drive under the influence, that's a legitimate criminal justice matter, he said. "Hold people accountable for their actions, not for what they put into their bodies."

Judge Gray referred to Senator Jim Webb of Virginia who, in looking at the entire criminal justice system in which we hold the world record for the number of people incarcerated, concluded either we are the most evil people in the world or we are doing something seriously wrong. "There is some evilness behind this," said Mary Sutton. "White men use drugs at the same rate as black men but aren't locked up. We have to talk about racism. We have to talk about the caste system."

If the advances of the civil rights movement have been undermined by the war on drugs, then our path is clear. As Judge Gray concluded, "The most patriotic thing I can do for my country — and I served in the Peace Corps and the Navy — is to work for an end to drug prohibition."

Diane Lefer is an author, playwright, and activist. She writes for LA Progressive, where this article originally appeared. More about her work: <http://dianefer.weebly.com>.

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

A Second Shot at a Basic Peace Studies Canon – Part 2 of 3

Please see Part 1 (*Peace Chronicle*, Winter 2011) for definitions and disclaimers, and feel free to suggest additional titles or argue with my choices.

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Description: Applications and nominations invited for one-year visiting scholar or pre-/post-doctoral fellowship in Conflict Studies Program beginning August 2011. ABD required (Ph.D. preferred) in field related to Peace and/or Conflict Studies. Teaching and research experience preferred. Salary and rank based on experience. Scholar will teach two courses in introductory Conflict Studies and two in specialty area. Courses in conflict resolution/transformation and methods in Conflict Studies preferred. Participation in University's intellectual life required, including Conflict Studies programming and one or more of: Conflict Studies program development, design/facilitation of faculty seminar, faculty/student reading groups or projects. Additional funds available for campus programming and to support candidate's scholarship. See www.depauw.edu/acad/conflict/.

To Apply: Submit letter of interest, cv, statements of proposed projects and teaching interests, three letters of recommendation, and sample syllabi in Conflict Studies to Brett O'Bannon, Director of Conflict Studies, DePauw University, Greencastle, IN 46135 (bobannon@depauw.edu). Review begins immediately and continues until filled. DePauw University is an Equal Employment Opportunity Employer. Women and members of underrepresented groups are encouraged to apply.

ASSISTANT PROFESSOR IN HONORS

Institution: University of New Mexico — Albuquerque, NM, USA

Description: Educational Administration/Leadership: The University Honors Program at the University of New Mexico invites applications for an Assistant Professor, probationary appointment leading to a tenure decision. The Honors Program is a university-wide, undergraduate, interdisciplinary program offering special academic opportunities to high-achieving, highly motivated students from all UNM colleges and schools through an active learning (seminar/tutorial) approach. We seek faculty with a student-centered philosophy, innovative ideas, and strong mentorship skills who are engaged in creative, experimental teaching. In addition, applicants must demonstrate a re-

cord of scholarship and strong interpersonal skills. For more information and to apply, go to <http://unmjobs.unm.edu> and search for Posting No. 0811047. Applications must be submitted no later than August 12, 2011. The University of New Mexico is an Equal Opportunity/Affirmative Action employer and educator committed to cultural diversity and compliance with the Americans with Disabilities Act. UNM is a Department of Education Minority Serving Institution.

PROFESSOR, POLITICAL STUDIES

Institution: Pitzer College — Claremont, CA, USA

Description: Pitzer College, a member of the Claremont Colleges, invites applications for a full-time, tenure-track Assistant Professor position in Political Studies with an emphasis in political participation, broadly defined. Candidates should be trained in both American and Comparative politics. Primary research field could be in either American or Comparative. Attractive teaching and research interests include elections, voting, public opinion, political psychology, and social movements. The position is set to begin the Fall Semester of 2012. A Ph.D. is expected by fall semester, 2012. Pitzer College has a strong institutional commitment to diversity in all areas and strongly encourages candidates from underrepresented groups. We favor candidates who can contribute to the College's distinctive educational objectives, which promote interdisciplinary perspectives, intercultural understanding, and concern with social responsibility and the ethical implications of knowledge and action. Pitzer College is an Affirmative Action/Equal Opportunity Employer. For the successful applicant with the relevant interests, affiliations are possible with the intercollegiate departments of Africana Studies, Asian American Studies, Chican@/Latin@ Studies, and/or Women's Studies.

To apply: To apply please follow the instructions located at www.pitzer.edu/facultyapply. A complete application will include a letter of application, curriculum vitae, selected evidence of excellence in teaching and research, statement of teaching philosophy, a description of your research, and three letters of recommendation. Within their applications, candidates should address how their cultural, experiential, and/or academic back-

ground contributes to the understanding of diversity at the College. The deadline for applying for is **September 14, 2011** or until the position is filled.

FACULTY, PEACE AND CONFLICT

Institution: Conrad Grebel University College — a Mennonite College at the University of Waterloo, Waterloo, Ontario, Canada

Description: Conrad Grebel invites applications for a full-time continuing contract faculty position in the undergraduate Peace and Conflict Studies (PACS) program and the proposed graduate PACS program, with a teaching and research specialty in interdisciplinary and multi-sector approaches to peace studies. A full copy of the position description can be found at www.grebel.uwaterloo.ca/contact/pacsfaculty.shtml. The appointment will begin **July 1, 2012**. The College will begin reviewing applications on **August 1, 2011**. The College is committed to employment equity. Canadian citizens and permanent residents will be given priority. More information about the PACS program can be found at <http://www.grebel.uwaterloo.ca/academic/undergrad/pacs/index.shtml>.

JOB AND INTERNSHIP LISTINGS: ONGOING RESOURCES

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

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

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

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

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

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

Organization: American University, School of International Service

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

Website: www.aupeace.org/jobs

Notices and Resources

The Global Directory - New Services and Lower Price

We are pleased to announce new lower prices for our comprehensive Global Directory of Peace Studies and Conflict Resolution Programs. We are now making available for the first time an option to purchase a **site license** for use in places including libraries, centers, and academic programs. Visit the GD page on the PJSa website for more information on these exciting new developments.



Visit the New PJSa Blog

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



Two Free eBooks Released

Recently released online versions of two classic peace books: George Ross Kirkpatrick's "War-What For?" and Henry Demarest Lloyd's "Wealth Against Commonwealth," at www.ebooks.burnedbookspublishing.com.



Help Build a Nonviolence Blog

Waging Nonviolence is a new blog that publishes original, daily commentary and analysis on nonviolent actions and campaigns around the world. It is growing and needs your help. Please consider writing for the site, as more than 30 academics, journalists, and activists already have. The website could also make a useful addition to the syllabus for your class on peace studies, nonviolence, or any related subject. For more info, visit www.wagingnonviolence.org.



Peace Research Journal Seeks Reviewers

The journal 'Peace Research' is looking for peace and conflict scholars to serve as book reviewers. If interested, please contact the Editors at: peaceresearch@uwinnipeg.ca. More info: www.peaceresearch.ca.



National Peace Essay Contest

The U.S. Institute of Peace announces the National Peace Essay Contest question for 2011-2012: "The Impact of New Media on Peacebuilding and Conflict Management." Contest deadline is February 1, 2012. Information on the contest, which is designed for high school students, can be found at: www.usip.org/academy/national-peace-essay-contest-high-school-students/2011-2012-contest.



New Journal on Peace and Conflict Issues

A new source of scholarly information and an outlet for your own writings on peace now exists in the "Journal of Aggression, Conflict, and Peace Research," now in its second year of publication. The editors are dedicated to including

articles dealing with peace, ideally at least one such article in each issue. More details about the journal, including the mission, editorial board, and guidelines for authors at: www.pierprofessional.com/jacprflyer.



Peace Glossary Now Available Online

Announcing the publishing of "Peace Terms, a Glossary of Terms for Conflict Management and Peacebuilding," developed by USIP staff. Peace Terms can be accessed at <http://glossary.usip.org>.



New Blog Launched: "Conflict and Collaboration"

The Program for the Advancement of Research on Conflict and Collaboration (PARCC) at the Maxwell School of Syracuse University has recently launched a new blog, entitled "Conflict and Collaboration." Visit us at: <http://conflictandcollaboration.wordpress.com/about>. Entries or comments can be sent to PARCC Director, Catherine Gerard at cgerard@maxwell.syr.edu.



Veterans' Group Seeks Books

Cover Me, a veterans' resource center, requests books for its library. If you are an author, please consider donating one or more of your books. Reading thoughtful books is an invaluable tool for those trying to make sense out of their military experience. The Center also operates a call line, which counsels conscientious objectors. Send books to: Monica Benderman /Cover Me, 733 Strickland Road, Hinesville, GA 31313.



New Clear Vision Launches "Positive" Blog

In a rapidly changing world where many of life's essentials are increasingly compromised, it helps to know that people are thinking as much about where things might go as they are about what's gone wrong. A critical perspective on the so-called "dominant paradigm" is crucial, yet so is a constructive take on politics, ecology, economy, community, family, culture, and current events. "Eminently literate and pragmatically provocative, *New Clear Vision* brings you stellar original content and the best of the positive blogosphere." More info at: www.newclearvision.com.





THE LATE ADDITION: IN MEMORIAM, HANNA NEWCOMBE

Friends and colleagues,

I'm writing to pass along the very sad news of the death, on April 10, 2011, of Hanna Newcombe.

Hanna was a quietly inspiring figure for me personally and, I'm sure, for many others in the Canadian peace movement. She twice served as National President of the Canadian World Federalists. (She was also a member of the PJSA International Advisory Board.)

With her husband Alan she co-founded the Dundas Peace Research Institute and published numerous Peace Research Review monographs as well as the Peace Research Abstracts Journal. She received the Pearson Peace Medal in 1997 and was awarded the Order of Canada in 2007. In 2006 WFM-Canada inaugurated an award in her honour, the "Hanna Newcombe Lifetime Achievement Award," recognizing the outstanding contributions made by individuals from within our movement.

Along with Dr. Norman Alcock (Canadian Peace Research Institute) the Newcombes were pioneers in the Peace Research field, at a time when peace research and peace studies was not widely recognized among mainstream academia. Hanna was also instrumental in establishing, in the 1970s, the Canadian Peace Research and Education Association. For many years Hanna and Alan organized summer study retreats at Grindstone Island with international experts and UN officials.

With modesty, with considerable intellect and a genuine in-

tellectual curiosity, with a strong belief in humanity and the power of ideas, Hanna Newcombe set a fine example, and made a difference.

The funeral for Hanna Newcombe was held at 11 am on Friday April 15 at a Dundas Ontario funeral home, Cattell Eaton and Chambers, 53 Main St. in Dundas.

Cards or correspondence for the family of Hanna Newcombe can be sent to the funeral home as well. The address: Cattell Eaton and Chambers, 53 Main St. , Dundas ON L8S 4L8

Donations in memory of Hanna Newcombe can be directed to: The Newcombe Peace Prize Fund at McMaster University. Donations can be sent either to the funeral home (address above) or to McMaster University. For donations sent directly to McMaster University, the address is: McMaster University, University Advancement, Downtown Centre 125, 1280 Main Street, West Hamilton ON L8S 4L8.

Although your cheque should be made payable to "McMaster University," ensure in your correspondence or on the note portion of the cheque that your donation is to be directed to the Newcombe Prize in Peace Studies and that it is in memory of Hanna Newcombe.

Donations to the Newcombe Prize in Peace Studies at McMaster University can also be made by credit card over the phone. Call [\(905\) 525-9140](tel:905-525-9140) ext. 24224.

— from Janis Alton, via Betty Reardon

THE LATE ADDITION: U.S. MAYORS CALL FOR END TO WAR AND NUCLEAR WEAPONS

(*Truthout*, June 21, 2011; by **James Russell**): Peace activists won a major victory on Monday, June 20, when the US Conference of Mayors voted to adopt two resolutions that call for a drawdown of troops in Iraq and Afghanistan and the abolition of nuclear weapons. Both resolutions also demand the reprioritization of defense spending, including the \$126 billion spent each year in Iraq and Afghanistan, toward the needs of municipalities.

The group, which represents mayors of municipalities with 30,000 or more residents, has not passed such a resolution in 40 years. Institute for Policy Studies (IPS) fellow Karen Dolan directs [IPS's Cities For Peace project](#), which organizes elected officials and activists to take action against war on a local level. In a statement to *Truthout*, Dolan said that the mayors, "are responsive to the needs of the people in a way in which Congress and the president have not been. Unless money is better spent at the state and local level, we will not see an economic recovery." According to IPS, hundreds of municipalities around the United States have called for the end to the wars in the Middle East.

While the antiwar resolution was subject to vote after a contentious proposal to pull it, the nuclear weapons resolution passed unanimously, according to observers.

Jackie Cabasso of the Western States Legal Foundation and the North American organizer of Mayors for Peace said that the anti-

nuclear weapons resolution puts the mayors squarely in opposition with President Obama, "who has maintained, and even modernized, nuclear weaponry." Peace activists such as Cabasso were a major thrust behind the resolutions. According to C.J. Minster, an organizer with Codepink's "Bring the War Dollars Home" project, the resolution "calling on Congress to redirect military spending to domestic priorities" came after years of work by peace activists to have similar resolutions passed by municipalities.

In 1971, the conference passed a hotly contested resolution demanding an end to the war in Vietnam. Introduced by Jack Maltester, then-mayor of San Leandro, California, the resolution was opposed by Richard Nixon and numerous conference attendees but ultimately passed - with support from the mayors of both Chicago and New York.

Participants said this year's antiwar resolution, which included amendments on support for troops serving overseas, was much tamer than the Vietnam resolution.

And rightfully so, said submitting mayor Kitty Piercy of Eugene, Oregon, in a separate statement. Piercy believes the resolution's primary message is about meeting the needs of cities. "Our city has had to cut \$20 million from our budget in the last three years," said Piercy. "Our children and families long for, and call for, a real investment in the future of America."

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ThePeaceChronicle?

Distributed three times a year to members and friends of PJSA, this newsletter is a very cost effective way to reach a dedicated audience. Cost of advertising is \$100 for a quarter-page, \$200 for a half-page, and \$300 for a full page. Exchange offers will be considered as well.

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

Events Calendar

PsySR 2011 Conference

"Transforming a World in Crisis: The Role of Socially Responsible Psychology"

July 14-16, 2011

Boston/Brookline, MA

WEBSITE: www.psystr.org/conference2011

Global Youth Assembly

"Ignite Change Now!"

July 27-30, 2011

Edmonton, Alberta, Canada

WEBSITE: www.youthassembly.ca

International Institute on Peace Education

"Toward Human Security: A Gender Perspective on Alternatives to the War System"

August 12-19, 2011

Tokyo, Japan

WEBSITE: www.i-i-p-e.org

The Society for the Study of Social Problems

"Service Sociology"

August 19-21, 2011

Harrah's Hotel, Las Vegas, NV

WEBSITE: www.sssp1.org/nce

The European Group for the Study of Deviance and Social Control

"No Borders? Exclusion, Justice, and the Politics of Fear"

September 3-7, 2011

Universite de Savoie, Chambéry, France

WEBSITE: www.europeangroup.org/conferences/2011

Interdisciplinary Conference

"War and Displacement"

September 6-7, 2011

University of Plymouth, Plymouth, UK

WEBSITE: www.plymouth.ac.uk/pages/view.asp?page=34336

The PJSA and the Gandhi-King Conference present:

"A Living Movement: Toward a World of Peace, Solidarity, Justice"

October 21-23, 2011

Christian Brothers University, Memphis, TN

WEBSITE: www.peacejusticestudies.org/conference

First Global Conference, Probing the Boundaries

"Communication and Conflict"

November 3-5, 2011

Prague, Czech Republic

WEBSITE: www.inter-disciplinary.net/probing-the-boundaries/hostility-and-violence/communication-and-conflict

SIT Institute Symposium

"Conflict, Memory, and Reconciliation"

January 10-13, 2012

Kigali, Rwanda

WEBSITE: www.sit.edu/symposium

Assisi 2012

"Where We Dwell in Common: Pathways for Dialogue in the 21st Century"

April 17-20, 2012

Assisi, Umbria, Italy

WEBSITE: www.assisi2012.com



Peace Research

The Canadian Journal of Peace and Conflict Studies

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

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

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



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PEACE & JUSTICE STUDIES ASSOCIATION

Our Educational Partnerships

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



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



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



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