

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



TIMES A CHANGIN'...

AND STILL MORE WORK TO BE DONE!

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News, views, and visions for peace in a time of change and possibility!

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TRUE RECALLS BALLOU
2008 AWARD WINNERS
2009 CONFERENCE CALL**

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'Hobbes is Dead and I Feel Fine'

U.S. Plans More Resource Wars

***Great Peacemakers* Hits Home**

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Hope, Humor, and Truth...



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PJSA

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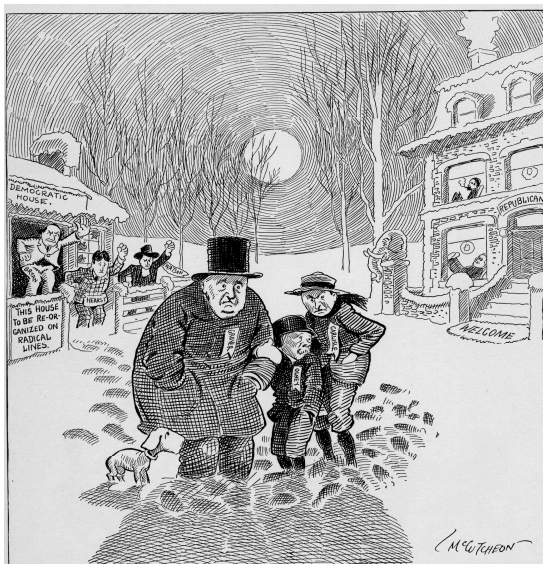
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Editor's Note: This issue's political cartoon is from the 1904 U.S. Presidential campaign — caption: "HOMELESS." It depicts "Democratic House" with the sign "This House To Be Re-Organized On Radical Lines," with William Jennings Bryan, William Randolph Hearst, and Thomas E. Watson standing in front making menacing gestures. In the center are Grover Cleveland, Richard Olney, and John G. Carlisle, out in the snow. On the other side is a house labeled "Republican" with a "Welcome" mat out front. The notion of the 'center' moving rightward is an old one indeed.

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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Kathleen Halbert

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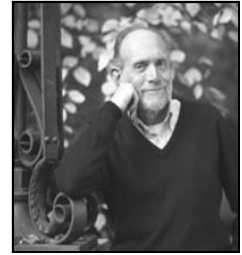
Shannon Wills

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 Letter from the New Co-Chair ...



...or one of them. Greetings, everyone. I am not a newcomer to PJSA, having been around in the COPRED days when both Bouldings flourished, so I have had the honor of meeting some of you — but I am green (in both senses, I hope) in this position and look forward to working with you more directly. The organization was very helpful to me when I was setting up the Peace and Conflict Studies Program at Berkeley, which I understand may now be the largest degree-granting PACS program in the country with 150 students majoring or minoring, and am pleased to be able to repay PJSA in a small way.

While not as loaded for “change” as the incoming American president (and we may have to hold him to that, incidentally), I do have some notions of what I would like to see happen, and help happen, in the coming few years. Here are three:

As I mentioned in Portland, I am among those who would like to see us develop a service interface with the teaching profession, whereby teachers at any level across the continent — and perhaps abroad — should know that they can turn to PJSA for curricula, bibliographies, guest speakers, and other resources for advice.

Topics could range from questions on practical issues (like “How do I set up a peace studies emphasis or program?” or “How do I work around the California state standards?”), to the deeper, ‘big picture’ issues in the Great Challenge of turning the world toward stable peace. (I joined forces with the Dalai Lama Foundation some years ago to set up something called Educators for Nonviolence that did some work of this kind. It still exists as a forum for occasional guest speaking and a website, www.efnv.org). There’s a group even now that’s looking for educational materials to avert hatreds arising from the dastardly attacks in Mumbai. How lovely if we as an organization were ready with a package to

suit their needs! Eventually, I would like us to be a resource for the media when, for example, something happens like what just did in Mumbai — or less tragically, when we have news they otherwise won’t know to print about some peace occurrence, nonviolent revolution, etc.

Second, I enjoyed the conference in Portland (and hats off to you, Tom, for all you did for us there). We should think about how to focus our next conferences and set criteria for invited speakers. Future conferences might also give us a forum for addressing what we mean by ‘peace,’ ‘security,’ and other big questions — even though, naturally, we will not all agree on every one.

Finally, my specialty, as nearly all of you probably know, is nonviolence. COPRED had a conference back in Elmira on the theme of ‘strategic nonviolence’ some years ago, which is perfectly appropriate. Gene Sharp — equally appropriate — was the keynoter, and I remember his address even today. It might be time to revisit the theme, possibly with a complementary emphasis on ‘principled nonviolence’ — in fact, it might be worthwhile to provide a platform to discuss the difference and the hoped-for integration of the two commitments. In any case, thanks to the work of the International Council on Nonviolent Conflict and others, we are becoming aware of how widely nonviolence is being practiced (including, now, in Iraq) and with what success. We needn’t be shy about making it all or part of another conference.

On these ideas and others I do look forward to working with you under the tutelage of my senior co-chair (senior in experience, that is), Margaret Groarke.

— Michael Nagler

Announcing the 2008 PJSA Conference Award Winners

Peace Scholar of the Year Award: Marjorie Cohn is a professor at Thomas Jefferson School of Law and the President of the National Lawyers Guild. She has done in-depth legal research deconstructing the invasion of Iraq, helping to develop legal defenses for military resisters and providing support for those working to impeach the architects of the war. Dr. Cohn is a dedicated educator in all her writings, and has greatly aided the cause of peace scholarship through the widespread and accessible dissemination of her work.

Outstanding Contribution to Peace Studies Award: Betty Reardon is the Founding Director Emeritus of the Peace Education Center at Teachers College, Columbia University and the International Institutes on Peace Education. She was the initiator and served as the first Academic Coordinator of the Hague Appeal for Peace Global Campaign for Peace Education. Dr. Reardon was awarded an Honorable Mention UNESCO at the 2000 Peace Education Prize Ceremonies.

Social Courage Award: Sami Rasouli, born in Najaf in 1951, moved back to Iraq in 2004 after the U.S. invasion and initiated Muslim Peacemaker Teams that strive to promote peace between all groups in Iraq and around the world. Mr. Rasouli works to bring reconciliation in the midst of an acute conflict zone, initiating some of the boldest efforts for nonviolent conflict management in the region, including a reconciliation effort between Shia and Sunni right after the bombing of the Golden Temple.

Best Undergraduate Thesis of the Year Award: Krysta Sadowski of George Washington University, for her BA Senior Thesis in Special Interdisciplinary Programs, entitled “Partition as a Strategy for Managing Ethnic Conflict: The Case of Cyprus” (see page 14 for more info).

Best Graduate Thesis of the Year Award: Julie Morton of Prescott College, for her master's thesis in peace education entitled “Reading and Writing Peace: The Core Skills of Conflict Transformation and Literacy” (see p.14).



Announcing our 2009 conference...

EXPLORING THE POWER OF NONVIOLENCE

The Peace and Justice Studies Association

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

invites you to our annual conference

October 8-10, 2009

MARQUETTE UNIVERSITY

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

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

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

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

Deadline for submissions is March 15, 2009.

Proposals may be submitted using our online form. If for some reason that option is unavailable, proposals may be sent via email to info@peacejusticestudies.org (please put "conference proposal" in the subject line), or sent via regular mail to: PJSA – Conference, Prescott College, 220 Grove Ave., Prescott, AZ 86301.

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

WE LOOK FORWARD TO WORKING WITH YOU!

UPDATE: PARTNERSHIPS AND NETWORKING

PJSA PARTNERS WITH AUGSBURG COLLEGE

The Center for Global Education at Augsburg College is pleased to enter into a formal partnership with the Peace and Justice Studies Association for its international programs. Since our founding in 1982, working towards a just and sustainable world has been central to our mission.

Since 1979, the Center for Global Education at Augsburg College has been a pioneer in peace and justice studies abroad. With the establishment of its semester programs in Mexico, the Center started by helping undergraduate students critically examine the historical relationship between the US and Latin America within the context of trying to build a global community. Shortly afterwards the Center expanded its programming into Nicaragua, and opened up learning opportunities for faculty, clergy, church activists, and the larger community. The purpose of the travel to Nicaragua was to interact directly with Nicaraguans at all levels, but with a priority for direct contact with the organized poor. The end result of these experiential educational programs was that participants would become alternative ambassadors of the US community in a country undergoing a US sponsored war, and on return would help their own communities break through the disinformation presented by the Reagan administration and largely echoed in the mass media.

In 1982, when the Center was formally founded, it expanded programs to other Central American countries, all of which were facing US sponsored wars against local popular movements. Throughout the 80s it regularly offered programming in Nicaragua, El Salvador, Guatemala, Mexico, and Honduras all aimed at helping build a movement in the US to stop the wars. The Center's programs were primarily directed at churches and educational institutions that were not already part of the solidarity movement, but people who had a reputation in their communities as doctors, lawyers, and church members, who

on return would add to the numbers of activists already working to end the wars. For a time in the 80s the Center ran an office in Washington focused on bringing Congress people and policy makers to the

region. After the wars ended in the early 90s, the program emphasis shifted to help people understand the economic policy changes that prevented needed post war reconstruction, and worsened the levels of poverty and income distribution.

In 1994 a center was opened in Namibia for study of the post apartheid, decolonization processes in southern Africa. When travel opened up to Cuba, the Center ran regular programs there before licensing regulations changed by the US government. The result of 26 years of programming is that over 12,000 people have participated from more than 850 sponsoring organizations throughout the US and Canada, including many colleges and universities, churches, elected officials, and non-governmental organizations. Also, over 1900 students from about 300 colleges and universities in the US, Germany, Canada, and Norway have participated in semester programs. In addition to the Center's permanent sites in Mexico, Central America, and southern Africa, the Center has had study trips to the Asia-Pacific region, the Middle East, South America, a number of domestic locations going to more than 40 countries.

The new partnership with PJSA will offer discounts to individual members and member institutions. Discounts include \$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. Details on all programs can be found at the website: www.CenterForGlobalEducation.org.



Academic Programs Abroad



What makes us unique





THE DIRECTOR'S CUT: "HOBBES IS DEAD . . . AND I FEEL FINE!"

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



It has been said that the election of Barack Obama as the next President may serve to redress the 400 year stain of racism in America. While the symbolic poignancy of his ascent no doubt will dispel some demons and open new vistas of opportunity for many, there is another deep-seated ideology of nearly the same historical age that Obama's election may confront, one that perhaps underlies the overt machinations of race and caste: to wit, fear itself.

In his foundational tome *Leviathan*, Thomas Hobbes asserted that the natural disposition of humankind was aggression, brutality, and a "war of all against all." He argued that the creation of a modern State was necessary in order to bind us under a social contract, to impose by coercion the rule of law, and in essence to protect us from ourselves. Hobbes was primarily motivated by fear in his moral and political philosophizing: fear of the other, fear of nature, fear of death, fear of losing his property and privilege, even fear of his creator. While the State employs many methods to maintain the social control that Hobbes envisioned (including the hardware of weaponry, imprisonment, and surveillance), it is the ideological software of *Leviathan* that is the glue holding it together. Unsurprisingly, modern-day Hobbesians seek to create and spur fear among the masses as a means of preserving their positions of power. The Bush Administration in particular built its entire platform on this, tapping into the well of 9-11 over and over again as a justification for everything from preemptive war to offshore drilling to high-tech voyeurism.

The last election was notable for its contrasts. John McCain sought to tap into the same fear-based rhetoric that served the prior administration so well, running almost entirely against an opponent characterized as a terrorist, a socialist, anti-American, and someone who would take away your guns and religion. While race was a veiled part of this fear-mongering strategy, it surprisingly did not take center stage. And this may have been an acknowledgment that at the end of the day, the Hobbesian fears are the bedrock ones upon which constructs of race, class, gender, and all of the sundry -isms are built. For its part, the Obama campaign sought to contrast itself to the politics of fear by maintaining a sense of hopefulness in most of its politicking. Of course there was negative advertising here as well, but mainly the message was of change and possibility. Despite the tried-and-true method of scaring people as a means of getting them to fall in line and support the iron fist instead of the open hand, and despite throwing every inflammatory label at him, Obama seemed to refuse to take the bait and instead kept to his message of change.

But this is still America, after all, and fear sells. The whole advertising industry is built on the notion that without this [insert product name here] you will be unpopular, un-

cool, unkempt, unloved, unwelcome, unattractive, *persona non grata*. "Keeping up with the Joneses" is an expression of fear that we will stand out in a manner that makes us shameful, lesser, and pitiful. Conspicuous consumption becomes a way of ostentatiously flaunting our worthiness while simultaneously flouting our fear of impoverishment. Not surprisingly, once we've invested in a conception of identity based on the power of possession and the fear-flouting virtues of being flush, it becomes incumbent to take any measures necessary to protect our domains of privilege and power. In the end, consumerism turns us into fear-driven actors, and in this we are enacting a new mantra that essentially is "keeping up with the Hobbeses."

Fifty years ago, Kenneth Boulding wrote that "the national image is basically a lie . . . which perhaps accounts for the ease with which it can be perverted to justify monstrous cruelties." We know that behind those new sneakers and computers there are workers toiling in misery and deprivation. We get it that within every genetically-modified meal lurks a potential impact on the biosphere. We recognize that our automobiles run on the blood of Iraqis, Nigerians, and others around the world with the misfortune of living in places with resources that we desire. We know we're living a lie in many of these contexts, but because our self-image depends on the lie it is so easily ignored.

What Hobbes thus created — the big lie upon which our national image is based — is essentially a self-fulfilling prophecy. In the name of overcoming our fear of the worst traits in humankind, we have institutionalized those tendencies and cleaned them up to seem more palatable. Out of mistrust of ourselves and others, we have created social structures and institutions that render us even more untrustworthy by making self-interest a virtue. In the name of maintaining our privilege and power, we have turned the reins of control over to others and made ourselves almost wholly dependent upon their judgment and policy-making. From our terror and grief we have inflicted the same on multitudes of others. In his book *Nonviolence*, Mark Kurlansky writes that "people motivated by fear do not act well," and in this may we find a part of ourselves.

At the end of the day, an Obama presidency likely won't surmount all of this historical baggage. Yet for a brief moment, perhaps we can revel in the defeat of fear by hope, just as we allow ourselves to glimpse the end of racism in our midst. Of course, neither fear nor racism will magically perish from the earth simply due to a tally of votes. But if it can happen for even a moment, perhaps that is the impetus we need to transcend the Hobbesian legacy and begin the task of writing a new shared narrative of hopefulness. If fear can become self-fulfilling, then over time so too can become the virtues of optimism and peace.

*IN THE NEWS:***U.S. GENERALS PLANNING FOR RESOURCE WARS**

by Tom Clonan, *The Irish Times* (reprinted by permission from 22 Sept. 2008)

AS GENERAL Ray Odierno takes command of US forces in Baghdad, America has begun planning in earnest for its phased withdrawal. The extra brigade combat teams deployed to Iraq have already withdrawn and a further 8,000 troops have been diverted to Afghanistan. In 2009, the new US President will conclude America's timetable for withdrawal in final negotiations with the Iraqi government. Evidence of America's future intentions is contained in a strategy document issued by the US military, entitled "2008 Army Modernization Strategy" that makes for interesting reading against the current backdrop of deteriorating international fiscal, environmental, energy resource, and security crises. The 2008 modernization strategy, written by Lt. Gen. Stephen Speakes, deputy chief of staff of the US army, contains the first explicit and official acknowledgement that the US military is dangerously overstretched internationally. It states simply: "The army is engaged in the third-longest war in our nation's history and . . . the Global War on Terrorism (GWOT) has caused the army to become out of balance with the demand for forces exceeding the sustainable supply."

The document sets out the future of conflict for the next 30 to 40 years and outlines the manner in which the military will sustain its current operations and "transform" itself for future "persistent" warfare. The document reveals a number of key strategic positions that have been adopted as official doctrine by the US military, predicting a future of perpetual warfare: "We have entered an era of persistent conflict . . . a security environment much more ambiguous and unpredictable than that faced during the cold war." It describes the key features of this era of continuous warfare in terms familiar to an audience accustomed to the rhetoric of the war on terror: "A key current threat is a radical, ideology-based, long-term terrorist threat bent on using any means available — to include weapons of mass destruction — to achieve its political and ideological ends." Relatively new, "emerging" features are also included in the document's rationale for future threats: "We face a potential return to traditional security threats posed by emerging near-peers as we compete globally for depleting natural resources and overseas markets."

The explicit reference to future resource wars will probably raise eyebrows among the international diplomatic community, who prefer to couch such conflicts as human rights-based or rooted in notions of freedom or democracy. The document, however, contains no such lofty pretenses. It goes on to list as a pre-eminent threat to the security of the US and its allies "population growth — especially in less-developed countries — [which] will expose a resulting 'youth bulge'." This will present the US with further "resource competition" since these expanding populations in the developing world "will consume ever increasing amounts of food, water and energy." The document de-

scribes the manner in which a downsized military might ensure survival of the fittest for the US and its allies in future resource wars for water, food, and energy, highlighting a number of paradigm shifts in the way future wars will be conducted and predicting that "21st Century operations will require soldiers to engage among populations and diverse cultures instead of avoiding them." The document reveals new tactical doctrines in which troops will no longer just secure traditional strategic targets but will, of necessity, also deploy and fight amongst and against the target population itself to win wars.

The remainder of the document describes how a downsized US military could maintain an ever-present offensive posture in many countries across many time-zones. It describes how information and digital technologies will create a new "networked" human soldier — the 'Future Force Warrior' — who will deploy among target populations and operate simultaneously several remote, unmanned ground and air weapons systems. To this end, the US military is rapidly expanding its inventory of computerized, robotic ground weapons and unmanned aerial vehicles. According to the document, by supplementing relatively small forces of US troops with ever-larger fleets of remote-controlled, unmanned weapons systems, America will be able to successfully deploy its downsized military to maximum effect among the emerging international youth bulge.

Supplementing these future global offensive operations, according to the document, is the US military's planned domination of inner space or the earth's exo-atmospheric zone. Together with the US Missile Defense Agency, the US military is currently developing "space-based assets continuously monitoring the globe." The report elaborates on this by stating that "army space forces are deployed worldwide supporting US efforts to fight and win [the global war on terror]." The report adds that US military "space control operations ensure freedom of action in space for the United States and its allies and when necessary, deny an adversary freedom of action in space".

The document refers to operations in Iraq in the past tense. It implies that operations in Afghanistan may be expanded. It states explicitly that the US military is preparing to fight continuous resource wars "for the long haul." The document also describes explicitly the manner in which the earth's orbit is now deemed a legitimate zone for offensive military activity. This extraordinary document describes US strategic doctrine in terms worthy of 20th century science fiction. The mix of science fiction and Orwellian perspectives unwittingly contained in the document appear rapidly to be materializing as fact.

Dr. Tom Clonan is the Irish Times Security Analyst. He lectures in the School of Media, DIT (email: tclonan@irish-times.ie).



HOPE AND CHALLENGE: Lessons from Peacemakers

Remembering Martin Luther King, Jr. as an Anti-War Icon

Man's proneness to engage in war is still a fact. But wisdom born of experience should tell us that war is obsolete. If we assume that life is worth living and that man has a right to survive, then we must find an alternative to war. If modern man continues to flirt unhesitatingly with war, he will transform his earthly habitat into an inferno such as even the mind of Dante could not imagine. We will not build a peaceful world by following a negative path. We must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war. We can no longer afford to worship the God of hate or bow before the altar of retaliation. Love is the key to the solution of the problems of the world. –

Nobel acceptance speech, December 1964

Anyone who feels that the problems of mankind can be solved through violence is sleeping through a revolution. We must find some alternative to war and bloodshed. So this is our challenge: to see that war is obsolete, cast into limbo. It is not enough to say we must not wage war. We must love peace and sacrifice for it. We must fix our visions not merely on the negative expulsion of war, but upon the positive affirmation of peace. In short, we must shift the arms race into a peace race. –

Commencement Address at Oberlin College, June 1965



**Our lives begin to end the day
we become silent about things
that matter ... Martin Luther King Jr**

Let me say finally that I oppose the war in Vietnam because I love America. I speak out against it not in anger but with anxiety and sorrow in my heart, and above all with a passionate desire to see our beloved country stand as the moral example of the world. I speak out against this war because I am disappointed with America. It is time for all people of conscience to call upon America to return to her true home of brotherhood and peaceful pursuits. We cannot remain silent as our nation engages in one of history's most cruel and senseless wars. America must continue to have, during these days of human travail, a company of creative dissenters. We need them because the thunder of their fearless voices will be the only sound stronger than the blasts of bombs and the clamor of war hysteria. Those of us who love peace must organize as effectively as the war hawks. As they spread the propaganda of war we must spread the propaganda of peace. We must combine the fervor of the civil rights movement with the peace movement. We must demonstrate, teach and preach, until the very foundations of our nation are shaken. All the world knows that America is a great military power. We need not be diligent in seeking to prove it. We must now show the world our moral power. We still have a choice today: nonviolent co-existence or violent co-annihilation. History will record the choice we made. It is still not too late to make the proper choice. –

The Casualties of the War in Vietnam, February 1967

I come to this magnificent house of worship tonight because my conscience leaves me no other choice. "A time comes when silence is betrayal." And that time has come for us in relation to Vietnam. Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. Now, it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war. If America's soul becomes totally poisoned, part of the autopsy must read: Vietnam. It can never be saved so long as it destroys the deepest hopes of men the world over. So it is that those of us who are yet determined that America will be are led down the path of protest and dissent, working for the health of our land. Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of

HOPE AND CHALLENGE: Lessons from Peacemakers

Remembering Martin Luther King, Jr. as an Anti-War Icon

(continued from previous page)

Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America who are paying the double price of smashed hopes at home, and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours, the initiative to stop it must be ours. If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam. If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play. The world now demands a maturity of America that we may not be able to achieve. It demands that we admit that we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people. The situation is one in which we must be ready to turn sharply from our present ways. In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.... I would like to suggest five concrete things that our government should do immediately to begin the long and difficult process of extricating ourselves from this nightmarish conflict. **Number one:** End all bombing in North and South Vietnam. **Number two:** Declare a unilateral ceasefire in the hope that such action will create the atmosphere for negotiation.... **Five:** Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement.... War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons. Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations. These are days which demand wise restraint and calm reasonableness. We must with positive action seek to remove those conditions of poverty, insecurity, and injustice, which are the fertile soil in which the seed of communism grows and develops. – *Beyond Vietnam, April 1967*

I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed. Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution. President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind." The world must hear this. I pray to God that America will hear this before it is too late, because today we're fighting a war. I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world. Our involvement in the war in Vietnam has torn up the Geneva Accord. It has strengthened the military-industrial complex, it has strengthened the forces of reaction in our nation. It has played havoc with our domestic destinies. Not only that, it has put us in a position of appearing to the world as an arrogant nation. And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order. And we force young black men and young white men to fight and kill in brutal solidarity. Yet when they come back home they can't hardly live on the same block together. We have alienated ourselves from other nations so we end up morally and politically isolated in the world. – *Speech in Washington, D.C., March 31, 1968*





HOPE AND CHALLENGE: Lessons from Peacemakers

ADIN BALLOU, MOHANDAS GANDHI, AND NONVIOLENCE

Fifty years before Gandhi initiated his “experiments with truth” dramatizing the power of nonviolence, Adin Ballou wrote what is probably the first extended discourse on nonviolence in history, *Christian Non-Resistance*, in 1846.

Universalist preacher and ardent abolitionist, Ballou defined “non-resistance” as “an uninjurious, benevolent physical force.” Distinguishing it from “absolute passivity,” he emphasized the generic meaning of “force,” that is “strength, vigor, might, whether physical or moral. Thus may speak of the force of love, the force of truth, the force of public opinions, ... the force of gravitation, the force of cohesion, the force of repulsion, ... the force of non-resistance.” Four years prior to publishing *Christian Non-Resistance*, Ballou co-founded the Hopedale Community, near Milford, MA, which was based upon and governed by this principle. One of forty utopian experiments initiated in the U.S. between 1841 and 1845, it lasted longer than any of the others, continuing until 1856.

Leo Tolstoy, who admired Ballou, quoted from him at length in *The Kingdom of God Is Within You* (1893), a book that “overwhelmed” Gandhi and, in his words, “left an abiding impression on me.” Although he may have known of Ballou through his reading as a young man in England or South Africa, Ballou is never mentioned in Gandhi’s *Collected Works*, numbering 100 volumes.

Although not as central to the history of nonviolence as Tolstoy, Gandhi, Martin Luther King, or Gene Sharp, Ballou deserves a special place in the tradition. He belonged to a community of 19th century activists and abolitionists in the U.S., including William Lloyd Garrison and Henry David Thoreau, who contributed to our understanding of the concept. Unlike most abolitionists, however, Ballou refused to embrace the Civil War as a holy war. Christian non-resistants, he argued, refuse to belong to “any voluntary association, however orderly, respectable” that “approves as commendable in practice, war, capital punishment, or any other absolute personal injury.” Ballou opposed war because it hadn’t worked. The consequence of resisting injury with injury, in fact, was “universal suspicion, defiance, armament, violence, torture and bloodshed,” rendering the earth “a vast slaughter-field—a theatre of reciprocal cruelty and vengeance—strewn with human skulls, reeking with human blood, resounding with human groans, and steeped with human tears.”

If that’s the best method of protecting and preserving human life, Ballou asked, why have “fourteen thousand millions of human beings been slain by human means, in war and otherwise? ... On the other hand, if everyone since Cain and Abel had responded to robbery, murder, and killing with nonresistance ... would as many lives have been sacrificed or as much real misery have been experienced by the human race, as has resulted from the usual method of responding to injury with injury?”

Born in Cumberland, Rhode Island in 1803, Adin Ballou was descended from the original founders of that colony, contemporaries of Roger Williams. Called to the ministry in 1821, he served the Unitarian churches in Mendon, MA and New York City, prior to co-founding the Hopedale Community, a utopian and Christian society that repudiated participation in any government that relied on coercive force. A prolific writer and pamphleteer, he published (in addition to *Christian Non-Resistance*) *Practical Christian Socialism* (1854), a history of Milford, and an autobiography. After the Hopedale Community dissolved, he served as a Unitarian minister in 1880, and corresponded with Tolstoy shortly before his death in 1890. Ballou’s two major books have recently been republished, and “Friends of Adin Ballou” maintain a website at www.adinballou.org

The special genius of Ballou was his intuitive and deep understanding of the implications of nonviolence as a force or, in Martin Luther King’s words, “a power.” Peter Block, the historian of pacifism, rightly compared Ballou’s “noninjurious force” with Gandhi’s *satyagraha*, or truth force. Ballou didn’t just condemn violence, he offered an alternative means of resisting injustice, resolving conflict, and bringing about social change without killing or harming people. As president of the Hopedale Community, he had long experience transforming conflicts among the members and helping to keep the community flexible, democratic, and practical.

His rhetoric, rooted in Christian teaching, differs from Gandhi’s, of course, who drew from many religious resources (particularly Hindu and Jain), and his “experiments with truth” reflected his study of law and his sophistication as a political strategist. While Ballou’s emphasis was on interpersonal relations, his pamphlet, “Christian Non-Resistance in Extreme Cases” (1860) indicates the possibilities of nonviolence for social change. A Christian socialist and communitarian, rather than an anarchist, he believed that a “rightful government” was important to the general welfare.

Peace, conflict, and nonviolence studies would do well to reclaim the lives and campaigns of people such as Adin Ballou, who have much to offer a culture plagued by violence. Concentrating on wars and warriors, conventional histories say little about the history of nonviolence. Like women’s history and black history, it has often been ignored or hidden. How many students learn, for example, about the vigorous anti-war and anti-draft movements in the U.S. during the First World War—“that senseless slaughter,” as Ernest Hemingway called it. These are important lessons, and in the words of the poet William Stafford, “The wars we haven’t had saved many lives.”

— Michael True,

International Peace Research Association Foundation

HOPE AND CHALLENGE: Lessons from Peacemakers NEW BOOK MOVES FROM THE CLASSROOM AND BEYOND

"Hey, if you have a problem with me, we don't push — we talk about it."

"Teacher, the sixth graders were throwing water balloons at us and we were about to pound them, but we decided to choose nonviolence. So, we are coming to you for help."

"I know I shouldn't steal. But, I was so disappointed when I found out I was being expelled and wouldn't get to read this book in class, that I thought if I took a copy, at least I could read it on my own and learn more about peace."

These statements represent some of the concrete behavior changes being seen in students studying the new book, *Great Peacemakers*. Telling the true life stories of twenty great peacemakers from around the world, this award-winning book is being praised by diverse audiences, from students, to educators, to awards judges, to heads of state and Nobel Peace Prize recipients.

Dr. Oscar Arias, president of Costa Rica and Nobel Peace Prize recipient said, "Powerful, well researched, and above all, timely, *Great Peacemakers* should be required reading for the youth of the world." Mary Robinson, former President of Ireland and U.N. High Commission said that, "Not all of these peacemakers speak explicitly about human rights, but if you observe carefully you will see how important the values of human rights are to their motivation, to their approach, and to their persistence in the name of peace!" Riane Eisler, author of *The Chalice and the Blade* and *Educating for a Culture of Peace*, proclaimed: "*Great Peacemakers* is an important contribution to the growing literature on peace rather than war.... We owe it to our children and future generations to offer them different role models — and this book does this through vivid stories about women and men dedicated to making ours a more peaceful and equitable world."

Exploring a variety of approaches to peacemaking, *Great Peacemakers* is organized into five sections, or paths to peace: Choosing Nonviolence, Living Peace, Honoring Diversity, Valuing All Life, and Caring for the Planet. Each section features four peacemakers who exemplify that path — famous leaders such as Mahatma Gandhi, Dr. Martin Luther King, Jr., The Dalai Lama, etc., as well as lesser-known individuals making a positive difference in the world. Each peacemaker is introduced through a summary of his or her life story, three photographs, and several thought-provoking quotes.

The authors, husband and wife team Ken Beller and Heather Chase, explain, "We condensed each peacemaker's life story into just five pages to highlight the overall theme of each person's life and not bury it in too much detail."

This approach is proving popular with students and educators alike. Currently, *Great Peacemakers* is being used to supplement courses in numerous elementary schools, middle schools, high schools, and colleges and universities, including prestigious institutions such as Brandeis and George Washington Universities.

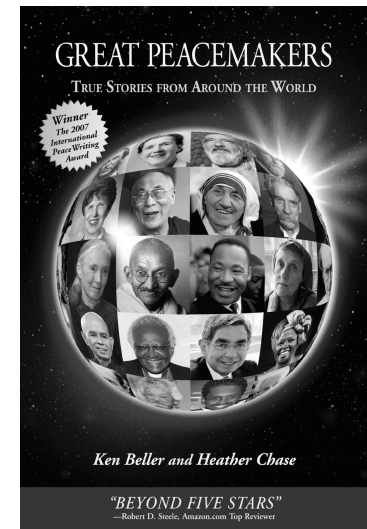
To enhance study of the book, some educators are using the comprehensive study guides available for free download from the book's Web site. These study guides feature lesson plans, reproducible worksheets, answer keys, rubrics, and more. Plus, the study guide for middle- and high school classes meets U.S. national standards and guidelines in fourteen content areas. Educators are highly enthusiastic about how the book and study guides help them teach traditional subjects (English language arts, history, social sciences, etc.) and offer positive role models and examples of non-violent conflict resolution. Furthermore, many educators report that reading the book has widened their own perspectives on peace and enhanced their own lives as well.

Outside the classroom, as of November 2008, *Great Peacemakers* has received ten first place awards — including one for International Peace Writing from the PJSA and the OMNI Center for Peace, Justice, and Ecology, which noted that, "The book is extraordinarily rich in understanding and experience for expanding peace and hope We strongly recommend this book for its significant integration of peacemaking ideas and practice."

In addition, Beller and Chase feel truly honored that the book has been endorsed by three heads of state and three Nobel Peace Prize recipients. "Yet, perhaps the most fulfilling accolade," Beller said, "is seeing students embrace the book's message of peace, make concrete behavior changes in their lives, and create a positive ripple effect into society." This effect is being seen in feedback such as this unsolicited message from a student in New Mexico:

"The book you wrote has deeply inspired me. I have even told my family about the book and we are going to buy a copy for them to read. Thank you deeply for writing this book. It has really inspired me."

More information is at: www.GreatPeacemakers.com.



GLOBAL DIRECTORY OF PEACE STUDIES AND CONFLICT RESOLUTION PROGRAMS



Libraries, students, teachers, career counselors, parents, researchers and activists need this inspiring reference book!

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

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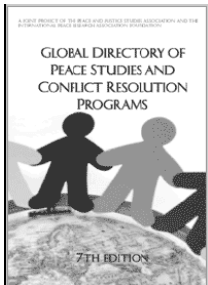
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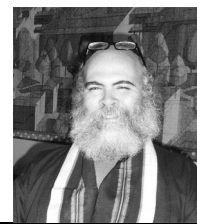
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The Obama Transition: Hope, Humor, Hell-Raising, and Truth

Matt Meyer, PJSJ Founding Chair and K-12 Liaison — November 15, 2008



When, on the morning of November 12, 2008, one woke up to find the New York Times headline reading “Iraq War Ends,” it was clear that this was going to be another interesting day. President-elect Barack Obama was certainly moving quickly in setting up an aggressive transition team following the unparalleled exuberance of the previous election week, but this was a speed unexpected by even the most hopeful. Early morning commuters had figured out, however, that a hoax was in play long before the page five story detailing how former President Bush was indicted on charges of high treason. Some understood it as soon as noting the July 4, 2009 post-date, as well as the weather forecast indicating strong leftward winds and prospects of tomorrow bringing “a new day.”

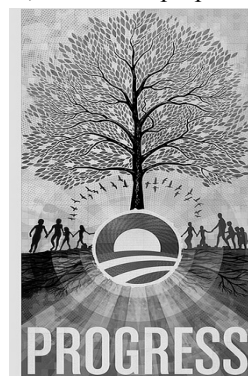
By the afternoon, as some prepared Code Pink protesters were celebrating at the Times Square Army Recruiting Station the fact that war, from a fashion perspective, was “so” over, I prepared to use this optimistic alternative version of the newspaper with my college-bound high school seniors. I do, after all, work in one of Manhattan’s remaining public, alternative high school programs. One observant student reader noted, in reviewing with the class an “exclusive” pre-trial interview with the indicted G. W. Bush that the words he’s quoted as saying (apologies for eight years of misdeeds) didn’t sound much like the Executive we had been learning about. Another student quickly and carefully pointed out, though, that “Bush’s words are often scripted and written by others . . . so you never can tell.”

Indeed, using irony and humor at a time like this may be unfair, as the very ground seems to be shifting beneath our feet. It is no irony that the President-elect’s website, www.Change.Gov, posted an inspiring short list of national goals in the first days it was up, just following November 4th. Prominently featured amongst six basic platforms were the principles “Ending the War in Iraq” and “Health Care for All,” two phrases (nay, demands) more commonly found on the websites of grassroots groups working for peace and justice. There certainly is no humor in the fact that, several days later, as “moderate” and cautious voices grew louder, those campaign promises were removed from a website made placid in tone and content. Back up in modified form a week later, there can be little doubt that we must read carefully all breaking news stories, lest we mistake the November 10th Boston Globe headline “Pentagon Board Says Cuts Essential: Tells Obama to Slash Large Weapons Programs” as fiction rather than fact.

Since an Obama presidency cannot and will not end all war, end racism and white supremacy, or even come close to addressing the causes of war, imperialism, and injustice, it is up to us to raise some hell. In order for the enormous expectations and tangible hope spreading through so many communities to bear fruit, a true people’s movement must emerge — centered not on a candidate but on the conditions that will bring about liberation. Electoral mobilization, by itself, does not a movement make. But massive efforts to extend voting rights, prevent voting fraud, preempt the power of the electoral college, and give voice to substantial portions of previously disenfranchised parts of the population do form the basis of seeds planted for more radical change. At this point, as Tom “Paine” Engelhardt of The Nation Institute so bluntly put it, “Sparing Obama Criticism Isn’t Doing Him (or Us) Any Favors.”

There are so many ways to build effective campaigns in teachable times such as this one; I seem to keep returning to one in particular that needn’t be critical of the President-elect at all. There needs to be a Tribunal, a Commission if you will, presided over by respected and renowned judges and scholars and human rights activists from around the globe. Some of the Commission members should be from the U.S. — legal experts and those most affected by past prejudices. The goal would be to present the truth about U.S. colonial and neo-colonial history right up to recent violations of international law. Using United Nations protocols and agreements widely held as basic standards for human behavior, this Truth Commission might hold hearings in various parts of the U.S., collecting evidence of premeditated illegal activity on the part of the government and its agencies. True reconciliation and peace, as has long been understood in conflict zones the world over, cannot come until past injustices are made right; political prisoners must be freed, reparations must be made, and some perpetrators must be brought to justice.

Perhaps a Truth Commission which takes place during an Obama presidency can also give rise to the nonviolent direct action campaigns which will intensify non-cooperation with unjust laws, such as singer Melissa Etheridge’s suggestion that she refuse to pay California taxes so



long as she is not given full citizenship rights in that state. Perhaps it could examine truth in that dialectical fashion suggested by Gandhi, where more than one truth is allowed to emerge in a search for common ground. Much has been made of the multicultural nature of the Obama base of fiscal and political supporters, and artist Ricardo Levins Morales has pointedly written of the Pan-Indian ideals of “Tecumseh’s Fist.” Each finger (or tribe, or community) alone has little power, but if pulled together a fighting force is made. Unity cannot come to this diverse nation of nations, a “more perfect union” cannot be created, unless we are willing to mobilize for a collective understanding of our true histories.

There is always resistance to true change. No further proof is needed than the frightening Associated Press report of November 15th, noting a drastic increase in hate crimes, cross burnings, and racist incidents since the election, cited by the anti-Klan oriented Southern Poverty Law Center. And injustice, as history has aptly taught, can never be fought by just one person. But we can’t build effective campaigns and organizations in turbulent times unless we hold on to our humor and our optimism. The myriad of exciting fantasy news brought to us in the “alternative” New York Times, was — I suspect — designed to help us do just that. Their masthead declaration of “all the news we *hope* to print” was a challenge to us all. My younger students indirectly inform me of how hard a journey we’re on. Their letters to the President-elect, written for a ninth grade English language arts course, reflect a striking mix of the poignant and the unrealistic. They call not only for the kinds of economic change that suggest a massive redistribution of wealth, but also ask for personal help in escaping a drug and gang youth culture, and family assistance with just paying the bills.

One of my more activist students wrote to me the day after the election: “Let us celebrate the coming together of all peoples and mark this day as a turning point in the nation’s history.” The following paragraphs, my reply to him, suggest my own hopes for moving forward.

History is, indeed, being made, and I agree that we are entering a new era. Most often, however, important moments in history are due to the culminating work of long campaigns by masses of people. This is NOT one of those moments. The election of any single candidate, no matter how great and no matter to what office, can never be a source of lasting social change. But Obama is a symbol, and a great one at that. He is a symbol, not only for Blacks in America or ‘people of color’ generally, but of an historical opportunity for all of us. This election signals the end of the counter revolution which began in 1980 with the election of Ronald Reagan. We must, for now and forever, put to rest the lies of the last thirty years which suggested that ‘The Sixties’ (that period between 1954 and 1979) were anything other than an amazing and fantastic time for America and

the world. We must put to rest the policies that have pushed back the clock of American progress to early 20th or late 19th century imperialism.

In order to make this moment truly historic, however, we must build upon the already high expectations about Obama. We must do more than reverse the anti-people, pro-rich, anti-democratic, pro-war programs of the Bush-Clinton-Bush-Reagan administrations. To make the U.S. a nation of the 21st century, a new nation that stands alongside (and not on top of) all the peoples of the planet, a new movement will have to be built. It will have to be built on truly progressive principles: that equality means more than just the right to vote, but the right to a job, a home, health care, and higher education; that justice is a prerequisite for peace; that freedom and independence is a right of all the peoples of the world. This movement must be one that understands Obama’s strengths and weaknesses, his limitations and the strategic possibilities that his presidency presents to us. It must be a movement ready and eager to challenge and make demands of Obama, and to rise up against him as we face the inevitable disappointments when President Obama does not do what we, the people, need. It must be a movement centered not on any one man, or any single leader, but based on the ideals that the revolutionary changes which economic democracy and true social justice imply will require radical actions from us and systemic changes in Washington.

President-elect Obama has made it clear that while election night was an evening for celebration, today — a new day — is a day of work. For him, it centers upon the building of a transition team to take the White House. For us, it must be a new beginning of rebuilding a popular movement which will touch everyone’s house, and those homeless amongst us as well. It is your day, dear friend. And while Barack Obama is the first President who is roughly of my generation (he’s a year older, though we were students at Columbia University at the same time), the movement we must build must be led by you and your peers. It will be a pleasure to join and work with you, to lend the resources and knowledge that I can offer. But in wishing you a great day in this new, historical moment, I am really wishing you all the best in helping to lead the very hard work ahead.

Matt Meyer is author of numerous books, including Time is Tight: Urgent Tasks for Educational Transformation — Eritrea, South Africa, and the USA (Africa World Press, 2007), and serves on the Boards of the P.J.S.A. and War Resisters League. He is Educational Director of a small, Manhattan-based alternative high school.





2008 STUDENT THESIS AWARD WINNERS

PARTITION, POSITIVE PEACE, and PEDAGOGY

Compiled by Christine L. Hansvick, Ph.D., PJSA Board Member and Academic Liaison
Professor of Psychology, Pacific Lutheran University



PJSA Members, Supporters, and Friends,

We are very pleased to announce the following student awards for 2008!

Undergraduate capstone thesis award

Krysta Sadowski, BA (Special Interdisciplinary Program), The George Washington University (Advisor: Dana Stryk) for her research entitled *Partition as a Strategy for Managing Ethnic Conflict: The Case of Cyprus*.

This paper analyzes key debates in partition literature, including whether partition (1) is an inevitable outcome of ethnic conflict; (2) results in conflict escalation; (3) is able to prevent war reoccurrence; (4) creates a 'domino effect' of partitions elsewhere; (5) can achieve ethnic homogeneity; (6) can protect the rights of newly formed minority groups; (7) can lead to democratic and economically viable successor and rump states; (8) can achieve justice; and (9) can be reversed after the conflict is contained. By examining the case of Cyprus, evidence is found to support or refute various theorists' arguments and, in some cases, to suggest a reorientation of the framework for these debates. As a result of this analysis, two significant gaps in the literature are identified: (1) how sustainable peace can be brought about by partition; and (2) how a partition can be successfully (and peacefully) reversed. The conclusion is then reached that because partition alone fails to establish positive peace, it cannot be a solution, by itself, to ethnic conflict. Therefore, partition theorists need to expand their analysis to determine what additional factors are required to establish positive peace. To begin, they need to consider the role that critical non-military and political party actors are playing to affect partition outcomes. The history of one such critical actor, the bi-communal peace movement in Cyprus, is then examined to determine how it has evolved to affect partition outcomes, what barriers to success it faces, and how it might overcome these barriers in the future.

Graduate thesis award

Julie Morton, MA (Peace Education), Prescott College (Advisor: Priscilla Stuckey) for her research thesis entitled *Reading and Writing Peace: The Core Skills of Conflict Transformation and Literacy*.

Research, dialogue, critical thinking, and creativity are four skills that shape both the practice of conflict transformation and literacy. These skills function similarly in both spheres, allowing for an easy transfer between the two disciplines. In this research project, the author constructs a pedagogical

framework for teaching these skills by exploring the intersection and application of each in the fields of conflict transformation and literacy. As Ms. Morton notes in her introduction: 'As a teacher, my calling is to prepare the next generation to grow, even flourish, in an interconnected but violent world. I believe passionately that violence needs to be addressed directly in our classrooms, yet the current education reform trends make this very difficult. A curriculum for peace education must serve a public with vastly different views, values, and ideals. Like writing or math, students ought to leave a classroom with concrete skills to apply rather than an ideology to adopt. I realized that research, dialogue, critical thinking, and creativity are all teachable skills applicable in both conflict transformation and literacy, [and] that we could challenge the culture of violence right now. Peace education should be accessible to all, not just those who can afford private schools.' This thesis proposes that the skills for transforming conflict and for developing literacy are equivalent. The hope is that conflict transformation and literacy can be taught in schools using these skills, and that their connection to each other will only reinforce their utility in promoting a just and peaceful world.

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Congratulations to our student award winners! We had many excellent submissions to review for the student awards announced at the PJSA 2008 Awards Banquet this year. Special thanks go to PJSA members who volunteered to review capstones, theses, and dissertations. These people were Laura Harms, Mary Moskoff, and Rachel M. MacNair, who worked with board members Bill Barbieri and Christine Hansvick to make the tough decisions regarding this year's honorees.

Don't forget! You (or your student) can submit information about theses or dissertations completed at any time. Be ready with the abstract, a listing of key words, and degree information when you visit the PJSA website. We also have a listing of submissions from the past several years archived, as well as an easy-to-use online nomination form at www.peacejusticestudies.org/membership/theses.php

This is a great way to let your colleagues around the continent know what you are doing and to help your students through networking. Many thanks to all for your participation and continued interest in the work of our students. We look forward to receiving nominations and abstracts from your best and brightest students in 2009!

Writing As Power: an Interview with Callie Smith, winner of the 2008 U.S. Institute of Peace Essay Contest *by David Cook*

In 2008, Callie Smith of Chattanooga, Tennessee, placed first in the U.S. Institute of Peace's Essay Contest on the topic of *Natural Resources and Conflict*. Students were asked to submit a 1500 word essay, stating what they believe are the necessary elements for the development of fair, peaceful, or effective uses of natural resources after a conflict. Callie's essay was titled "Resolving Water Conflicts through the Establishment of Water Authorities" and focused on water issues in Central Asia. Nearly 1000 students from across the U.S. entered the contest, and winners were flown to Washington D.C. for a three-day ceremony.

Callie's award winning essay is available online at www.usip.org/ed/npec/. It was written during her English class, taught by Ms. Katy Berotti, during Callie's junior year at Girls Preparatory School in Chattanooga. Callie is a member of the Young Republicans and was recently elected to the Honor Council. The school's mission statement professes that GPS designs its education "to promote active citizenship (so that) students will engage in learning that broadens their intellectual horizons and deepens their understanding of the political, social, cultural, environmental, spiritual, and economic issues affecting the world today."

What has this experience taught you?

It has been really interesting. Previously I hadn't paid extensive attention to the world. I was more focused on local problems, but this experience opened me up to the globe and made me more aware of problems beyond my immediate community. Now I've established a greater empathy with those around the world who are locked in misfortune — I now see them as human beings, rather than statistics. Additionally, I've come to realize that I have the ability to voice my opinions and work to make a difference in the lives of people half-way across the world, even as a 17 year-old. Plus, before my research, I had not thought of water as a source of tension — it had always simply been just a liquid and a resource to me. But now I see that water can be such a turbulent matter.

Has all of this changed your relationship with water?

Beforehand I took it for granted. I had and have perfect access to it. Of course, I had heard of people who didn't have access to water, but the problem didn't really register with me. Now I see how water has major political, economic, and social repercussions. It is not just a natural resource; invested in it are power struggles and the needs of many to keep themselves and their families alive. It's a very complex issue that's pertinent to the entire world. Even in my home state of Tennessee, we have recently been facing conflicts over water with Georgia. It's incredible how water can turn people's lives upside down all over the world and, in some cases, bring them to the brink of war. Right now, I think the best way to solve conflicts over water or other natural resources is to set up an unbiased central authority which can mediate between the opposing parties and ensure that there's an equal distribution of power and resources. I also think international aid and involvement is critical.

You define yourself as a conservative, but what you just described is not a conservative argument.

I'm becoming a little more moderate (laughs), despite my very conservative upbringing. I believe we need to see beyond party lines at times and, in this situation, I believe that interference by a central agency is vital. I recognize it is a liberal viewpoint, but this situation cannot resolve itself because people are blinded by their own prejudices and needs; these types of conflicts cannot be resolved single-handedly. You need some sort of outside intervention and help.

Has this changed the way you see other issues?

It has made me more aware how extensively government is necessary to society and its crucial role as an arbitrator between differing interests. I still don't believe that government involvement is needed in all circumstances, but sometimes a central authority is a key to peace. It also has made me realize that the littlest thing can have the biggest ramifications. You know, a couple drops of water could upset a whole region of the world.

How do you define peace?

I see two ways to define it: idealistically or realistically. I think idealistic peace is the complete cessation of all violence and hostilities, replaced with harmonious global relationships which are characterized by mutual respect, communication, and goodwill. Oppression would give way to equality and a widespread democratic spirit. And, consequently, society would undergo constant, positive development. But this is not probable. Realistically, peace is the majority of people sharing a mindset to work towards the betterment of society, to work towards the decrease of violence and oppression, and realize that nothing is going to be perfect. In short, realistic peace is always trying to work towards an idealistic peace.

Are you against all violence?

I still believe that in certain situations you have to fight fire with fire. I don't believe that terrorism and other atrocities will resolve themselves or be ended through mere discourse. However, I'm definitely opposed to senseless aggression and know that many situations can be resolved without warfare.

What's next for you?

I like using writing to address issues, propose solutions, and contribute to the overall political discussion. I just think it's remarkable how we can use writing as power and a way to make our voices known. Next year [2009] I'll be heading off to college. Right now, I hope to study public policy and English, become more active in global society, and try to impact society positively. I'm excited!

David Cook, MA (Prescott College) teaches American Studies and Democracy Studies at the Girls Preparatory School in Chattanooga, Tennessee.



Reviews

David Cortright. *Peace: A History of Movements and Ideas*. Cambridge University Press, 2008, 392 pp.

David Cortright's most recent book is ambitious, comprehensive, and full of gifts. These include a readable historical overview, a clear summary of major themes and ideas that shape peacemaking, dozens of wonderful and useful quotations that help make important historical and thematic connections, a terrific index and bibliography – and finally, some directions for future action. His book is a fine introduction for the general reader interested in “a history of movements and ideas,” as well as a useful text for university courses in this area – especially in combination with Lawrence Wittner's trilogy, *The Struggle Against the Bomb*.

In the book's first section, Cortright provides an overview of major historical trends and conflicts in peacemaking, focusing on the past two centuries (since the formation of the first peace societies). In addition to introducing some of the major architects of peacemaking, Cortright focuses on several critical historical moments – including the struggles to integrate peace with social justice, religion with economics, pacifism with collective security, and internationalism with non-interventionism. In this section, he combines narrative with analysis, portraiture with information – although for this reader the journey sometimes moved so quickly that I needed to double back so as not to get lost. Cortright reminds us that we stand on ancestral shoulders that are strong and solid; what we learn from this history give us important resources for the future.

In the book's second section, Cortright's deep experience with the practice of peacemaking helps him explore themes that carefully build a case for what he calls “realistic pacifism.” In making his case, Cortright explores the religious roots of peacemaking, the importance of non-violent resistance (“a force more powerful”), and the connections among peace, democracy, and social justice. He addresses the challenges that human rights violations present in terms of our “responsibility to protect” and the consequent need for a “moral equivalent” to war. Hovering over all these considerations, he argues, is the very real presence of nuclear weapons. His final chapter begins to outline “realistic pacifism” as a framework and strategy that integrates non-violence, democracy, and human rights (again, via this crucial “responsibility to protect”). He reminds us that “restraining militarization is an urgent priority for social progress

and an indispensable requirement for peace and justice, part of the ongoing struggle for democracy and human rights.”

The scope and ambition of Cortright's book are both strengths and challenges. I learned and was inspired. At the same time, I wanted more attention paid to how “realistic pacifism” can help heal and transform a militarized, nuclearized world where social justice is threatened by globalization. I am neither historian nor scholar; my own work focuses on the application of peacemaking principles and strategies in schools. From this perspective, I found Cortright's book to be a helpful blend of history, scholarship, philosophy, and practice – a contribution to the integration of reflection and action that Paulo Freire called *praxis*.

Finally, Cortright's exploration of movements and ideas is a gift of hope. William Sloane Coffin, a mentor for Cortright and many others of us concerned with peace and justice, wrote that hope is “a passion for the possible.” In this book, Cortright walks us through a history that has been as filled with near-misses as with outright successes, always with a focus on what is possible. He summarizes several centuries of complex and sometimes conflicting ideas with a steady eye toward common ground – and in doing so, he creates a foundation for the work that lies ahead. At the start of the book, Cortright cites Hermann Goering's Nuremberg statement that it is easy to arouse people to war if you “tell them they are being attacked and denounce the pacifists for lack of patriotism.” At the end of the book, Cortright returns to some basic premises and principles that respond to Goering's cynicism, and provides hope and direction for those of us who remain willing to risk, with Camus, this “formidable gamble: that words are more powerful than munitions.” Overcoming war, Cortright argues, requires action as well as words – “a moral equivalent, a means of translating the universal longing for purpose into a strategy for serving the common good.” This program is ambitious indeed, but eminently practical; it is filled with challenge and ambiguity, but is clear and compelling. Now more than ever, peace calls us to act, and David Cortright's book helps us move forward.

*Steven Brion-Meisels works in schools to help promote and sustain a culture of peace and social justice. He has contributed to several books on international peacemaking including **Peace Action: Past, present and future** (2007), and **Just Peacemaking: The new paradigm for the ethics of peace and war** (in press).*

“David Cortright's *Peace* shows that it is possible to prevent the scourge of war and create a more just and peaceful future – if we are prepared to learn the lessons of history and apply proven peacemaking knowledge. This is a hopeful but realistic book that deserves to be read and studied widely.” -- **Kofi A. Annan, Former Secretary-General of the United Nations**

“A realistic yet hopeful book that traces the history of global efforts to prevent war from ancient times to the present, and that examines the foundations of peace in principles of religion, nonviolence, democracy, social justice, and human rights.” -- **Mary Robinson, former President of Ireland and United Nations High Commissioner for Human Rights**

“A crowning achievement by a distinguished scholar and social activist. David Cortright documents how the theory and practice of peace have evolved through history. He brings the story up-to-date by showing that a more nonviolent future is possible through the pursuit of justice, democracy, and human rights.” -- **Theodore M. Hesburgh, C.S.C., President Emeritus, University of Notre Dame**

“A comprehensive look at the history of peace, examining the impact of social movements and the evolution of peacemaking knowledge and practice. An exploration of the essential principles and practical means of preventing war and resolving conflict without violence.” -- **Desmond Tutu, Archbishop**

Reviews

David Cortright. *Peace: A History of Movements and Ideas*. Cambridge University Press, 2008, 392 pp.

[Editor's note: David Cortright's important new book received two distinct and useful reviews, both printed here for your edification.]

David Cortright's *Peace: A History of Movements and Ideas* begins with the fundamental paradox of peacemaking: it is embodied in the peacemaker herself but peace is portrayed as an external, sometimes unrealistic goal. Cortright contends, "Jesus said that peacemakers are to be blessed children of God, but in the real world they are often dismissed as utopian dreamers or worse, quaking defeatists who live in denial of reality." The worldly weight against the peacemaker seems to be twofold. We are reminded of the normative discourse in denial of the possibility for creating a peaceful present, let alone future. Moreover, Cortright reminds us that for some, a peaceful present is by and large a denial of human reality. Nevertheless, Cortright's mission appears to extend the discourse one step beyond two opposing forces, bringing into the picture the silent third party, the one who sees the peacemaker as a defeatist or a mere dreamer. It is precisely toward the intellectual conversion of this critical readership that *Peace* aims, and sufficiently meets its target. Cortright, in the creation of a comprehensive and meticulous narrative on peace, reaches beyond the quotidian audience for a book about peace. He attains a level of readability, interest, and grand scope of themes and topics which implicitly defend his subject by effect. In raising the standard of a peace narrative, Cortright also invites a more rigorous, critical reading of his work. It is difficult to find error or flaw in this tightly woven and integrative discourse in which he does not ignore the small details.

"What is Peace?" the introduction to the work, prepares the philosophical ground for the process of grasping the significance of attempts to advocate for peace. Cortright readies us for a shared peace concept, through the initial introduction of notions of idealism, realism, pacifism, traditions, and just war. He continues with a pragmatic outline of peace history followed by a useful overview of peacemaking ideas. In itself, this introduction surpasses the canon of peace history in its breadth and gentle control over the conceptual ground of this work.

In the first section, dedicated to the elucidation of "Movements" toward peace, Cortright presents seven sections of detailed research. They are, in order: The first peace societies; Toward internationalism; Facing fascism; Debating disarmament; Confronting the cold war; Banning the bomb; and Refusing war. Each section begins with the historical and philoso-

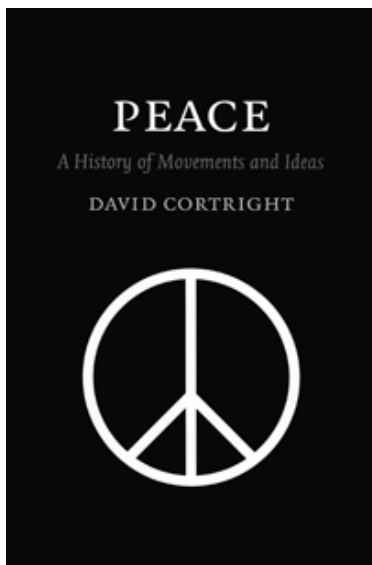
phical underpinnings of the chosen topic in terms of peace. "Facing fascism," for instance, begins with a discussion of "the peace movement reborn." Each section then develops and grows into detail-oriented, unbiased facts and statistics regarding the specific topic. Each of the seven sections thoughtfully closes with new facts in mind, regarding the overall complexity of peace advocacy. "Facing fascism" thus ends with a discussion about the end of "pacifism."

The second section of *Peace* addresses the major themes that recur in the peace discourse. These are divided into eight comprehensive, detailed chapters. They are, in order: Religion; A force more powerful; Democracy; Social justice; Responsibility to protect; A moral equivalent; Realizing disarmament; and Realistic pacifism. Each chapter is divided into shorter sections that provide articulate overviews of the important philosophical notions, ideological stances, and conceptual actors regarding each theme. The chapter on religion, for example, opens with a look at eastern traditions and ends with a discussion of nonviolent alternatives therein. The chapter on democracy addresses not only feminism but also provides insight into the meaning of a feminist discourse with a substantial background for those unfamiliar with its history.

Cortright addresses a serious concern in the final chapter, "Realistic pacifism," namely the divide in the peace community itself between the scholars and the activists. He states that "peace activists and scholars operate from the same body of knowledge" with regard to uniting the factions together in the true spirit of peacemaking. However, he continues, "inevitable gaps exist between the world of activism and the realm of research" (p.338). Cortright offers more than one side in the discussion but rather a voice of educated, experienced wisdom, stating, "In the end, peacemaking is a moral commitment" (p. 339). The idea of a moral commitment is the resolution for peacemakers to come together. While scholars need to find more ways to be activists instead of simply speaking on what moral action looks like, activists also need to make sure that their commitment to peace remains nonviolent and rooted in history. Discussing this problem, Cortright divides this chapter into three sections: Theory, Action, and Practice. This reinforces that in a complex world, action for peace must be conceived in terms of a continued practice that includes theory, planning, and its realization.

Cortright is on target in creating a succinct, comprehensive, and meticulous history of peace through the vehicle of those who have kept the movement alive. He does not "preach to the choir." He succeeds in uncovering and linking together human knowledge of a cohesive past of peace as a movement. *Peace* uncovers a clear vision of a real past in order that we can see it as a potential future. It is through this comprehensive approach to both subject matter and audiences that the peace movement may find a more substantial place in the pages of our world history. In this way, Cortright has rendered a service unto the shelves of peace, justice, and conflict studies with his new book. It is a smart piece of research which succeeds in making a case for peace through a controlled presentation of a vast array of material, while remaining highly readable. I envision *Peace* as crucial reference material for every student new and old — be they academic or activist — of nonviolence.

Stephanie Nichole Van Hook is an M.A. candidate in Conflict Resolution at Portland State University.





PJSA Job Board

EXECUTIVE DIRECTOR

Institution: University of San Diego
Department: Joan B. Kroc Institute for Peace and Justice

Website: www.sandiego.edu/hr/jobs

Position Description: The Joan B. Kroc School of Peace Studies at the University of San Diego seeks an Executive Director (ED) for its Institute for Peace & Justice (IPJ). The ED will advance the programs of the IPJ in conflict resolution, promotion of human rights and democratization for human security and will be a recognized international advocate working for peace with justice. The ED integrates IPJ work with the School to provide research, academic opportunities and public programs for faculty, students, local and global communities.

Application Deadline: Until filled .

Application Materials: Please submit your USD application (required), cover letter and résumé to: hr@sandiego.edu. To download an application, please visit our web site. All applications must be submitted electronically for consideration.

ASSISTANT PROFESSOR OF SOCIOLOGY AND JUSTICE STUDIES

Institution: Oklahoma City University
Website: www.okcu.edu/justicestudies or www.okcu.edu/criminology

Position Description: We are interested in a teacher-scholar who specializes in violence or conflict, global or comparative perspectives of justice, or a related Justice Studies area to join a growing program. This person would contribute to our concentrations in Peace and Conflict and in Criminology and to our Master of Science in Criminology degree. A Ph.D. in a social science discipline from an accredited institution is required by August 2009. Preferred qualifications also include experience with creative and innovative teaching strategies, the ability to

foster student research and scholarship, an active research program, and a commitment to interdisciplinary teaching.

Application Deadline: Until filled.

Application Requirements: Submit the following: 1) a letter of application that addresses the qualifications for the position including teaching and research experiences, 2) a current curriculum vitae, 3) unofficial transcripts, 4) three current letters of recommendation, 5) a teaching philosophy, and 6) a summary of course evaluations. For more information, visit our website or contact Dr. Jody D. Horn at Jhorn@okcu.edu.

FACULTY: INTERNATIONAL PEACE AND CONFLICT RESOLUTION

Institution: American University

Position Description: The School of International Service invites applications for a tenure-line position at assistant professor or untenured associate professor level in the field of international peace and conflict resolution, starting in the 2009-2010 academic year. Qualifications: PhD or equivalent degree in a related discipline required as well as a record of teaching and research excellence. The successful candidate will have a combination of two or more of the following specializations: Conflict Prevention; International Ethics; Nonviolence Theory and Practice; Peace Education; Reconciliation; and Religion and Conflict Resolution. Regional specializations are welcome, particularly in South Asia and Central Asia.

Application Deadline: Feb. 1, 2009

Application Materials: Send a letter of intent, curriculum vitae, three letters of reference, evidence of teaching effectiveness, copies of relevant publications, and a graduate school transcript. Please send the material to: Chair, International Peace and Conflict Resolution Faculty Search Committee, School of International Service, American University, 4400 Massachusetts Avenue, NW, Washington, DC 20016-8071.

VISITING FACULTY: PEACE/JUSTICE STUDIES

Institution: Wellesley College

Position Description: The program in Peace and Justice Studies seeks candidates for a two-year position in conflict resolution/ conflict transformation. The successful candidate's annual five-course teaching program would include a mid-level course in this area, sections of our introductory course, and upper-level courses on specific topics related to the candidate's research.

Application Deadline: March 1, 2009

Application Materials: Include a cover letter addressed to Professor Craig Murphy, a curriculum vita, a graduate school transcript, examples of research, a brief statement about the candidate's teaching experience, teaching evaluations, and names/ emails of three references. Materials should be submitted through our online application system at <https://career.wellesley.edu>. If circumstances make it impossible to submit materials this way, you may email them to working@wellesley.edu or mail them to Human Resources, Wellesley College, 106 Central Street, Wellesley, MA 02481.

MULTIPLE OPENINGS: PEACE STUDIES

Institution: Ohio State University

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

Application Deadline: May 1, 2009

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



Announcements

Nonviolent Change

Nonviolent Change, Journal of the Research/Action Team on Nonviolent Large Systems Change, helps to network the peace community through dialogue, exchange of ideas, articles, reviews, reports, and announcements of the activities of peace-related groups and meetings, reviews of world developments relating to nonviolent change, and resource information concerning human relations based on mutual respect. *NC* is online at www.nonviolentchangejournal.org, and invites articles, commentaries, reviews, news, and announcements relating to practical ways of getting to peace within and between communities. Please send all submissions and requests for information to Coordinating Editor Steve Sachs at ssachs@earthlink.net.



Theology and Peace Online Bibliography

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



Georgetown Offers M.A. in Conflict Resolution

Georgetown University is currently accepting applications for the Master of Arts in Conflict Resolution. The innovative and academically rigorous program is housed in the Department of Government, with multidisciplinary core and elective course offerings. Students study with leading faculty from across the university, and take courses such as Conflict Resolution Theory and Skills, Intergroup Relations, Cross-

Cultural Negotiation, and Alternative Dispute Resolution. For more information, please see their website at <http://conflictresolution.georgetown.edu/>, or email conflictresolution@georgetown.edu. Applications will be accepted through February 13, 2009 for the Fall of 2009.



Peace Support Network Seeks Modules on Peace

The Peace Support Network will be offering free online modules to anyone who wants to learn about peace. These modules will be short and interactive, and will help facilitate skill building in the many disciplines of peace education. PowerPoints and lessons you have prepared for your class may already be in the correct format for us to incorporate with our interactive software. A stipend of \$75 - \$100 for each 10-15 minute presentation is available. Your work and thoughts will cut across many boundaries as this innovative program takes the theory and practice of peacemaking to people all over the world. For more information, please see <http://celebratingpeace.org/modules.cfm>.



EPU Program in Peace and Conflict Resolution

Study Peace and Conflict Resolution at the European University Center for Peace Studies (EPU). Join a select group of 44 students from around the world in an intensive course in peace and conflict studies. All courses are taught in English, by leading specialists in their field from around the world, including Dr. Johan Galtung, one of the founders of the academic discipline of peace research and frequent mediator in international conflicts; Dr. Hossain Danesh, founder of unity-based conflict resolution and education for peace; and international lawyer Dr. Richard Falk. The EPU program is designed to provide students with the intellectual competence to analyze conflicts and their underlying causes, with practical skills in conflict transformation and peacebuilding, and with the motivation to do everything in their capacity to help create a better world. We seek to enable our students to help build a more peaceful, equitable and just global society, in harmony with nature. For more information see: www.epu.ac.at. For further questions, please contact Anita Flasch, Administrative Assistant at epu@epu.ac.at.



Support Campaign to Make TIAA-CREF Ethical

TIAA-CREF is one of the largest pension funds in the world, with assets of over \$400 billion. Since many members of the academic community are invested, they should be informed about the fund's actions, including those impacting peace, justice, and human rights around the world. We are lobbying for TIAA-CREF to invest in projects protecting these values and which also raise quality of life through community investment in low-income areas and venture capital in socially and environmentally responsible products and services. We have been endorsed by over two dozen national academic and activist groups, including the PISA. Previous efforts led to the establishment of TIAA-CREF's "socially responsible fund," and on December 4, 2008, we met with the company's CEO. To learn how you can direct your money in ways that can be beneficial to our generation and those to come, please visit: www.maketiaa-crefethical.org.

Peace Review

a Journal of Social Justice

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

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



THE LATE ADDITION: *Call for papers*

Research in Social Movements, Conflicts and Change (RSMCC), an annual peer-reviewed volume published by Emerald Group Publishing/JAI Press, encourages submissions for Volume 30 of the series. This volume will be non-thematic: submissions appropriate to any of the three broad foci reflected in the series title will be considered. RSMCC is a fully peer-reviewed series of original research that has been published annually for over 30 years. We continue to publish the work of many of the leading scholars in social movements, social change, and peace and conflict studies. Although RSMCC enjoys a wide library subscription base for the book versions, all volumes are now published both in book form and are also available online through subscribing libraries. To be considered for inclusion in Volume 30, papers must arrive by February 1, 2009. Earlier submissions are especially welcomed. Papers arriving after that date will be considered either for Volume 30, or for the subsequent issue, Volume 31. Send submissions as a WORD document attached to an email to Patrick Coy, RSMCC editor, at pcoy@kent.edu. Remove all self-references (in text and in bibliography) save for on the title page, which should include full contact information for all authors. Include the paper's title and the abstract on the first page of the text itself. For initial submissions, any standard social science in-text citation and bibliographic system is acceptable.

THE LATE ADDITION: *Call for papers*

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

Journal of **Peace Education** (JPE)

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

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



Peace Research

The Canadian Journal of Peace and Conflict Studies

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

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

Want to advertise in ThePeaceChronicle?

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

Events Calendar

February 16-21, 2009 — CONFERENCE
Global Baptist Peace Conference
 4th Annual Conference, in Rome, Italy
www.globalbaptistpeace.org

This global event will inaugurate the 400th anniversary year of the Baptist heritage being recognized in various locations around the world. Like previous conferences in Sweden (1988), Nicaragua (1992), and Australia (2000), this gathering will bring together Baptists who are active in nonviolent struggles for justice and for strengthening the witness of Baptist peacemaking in various global contexts. The conference will consist of six days including intensive training in conflict transformation, nonviolent prophetic action, and other relevant topics, inspiring speakers, workshops, and worship. There also will be optional opportunities to tour Rome and the surrounding area on Friday culminating in a magnificent time of worship in the Waldensian church. The conference will consist of six days, which includes training seminars, workshops, plenary speakers, and a variety of Worship times.

April 10-12, 2009 — CONFERENCE
National Grassroots Immigrant Strategy Conference
 4th National Conference, in Chicago, IL
www.immigrantsolidarity.org/2009conference

This will be our strategy planning meeting for grassroots immigrant activists. We want to send a clear message to the Congress and our new President: Stop Immigrant Raids! Support Immigrant Workers Rights! We're accepting program, workshop, and speaker proposals. The conference will focus on building multi-ethnic, multi-constituent, broad-based grassroots immigrant rights movements run by de-centralized volunteer-based community-rooted immigrant rights activists from youth, workers and community members who can play more active role on campaign formulation and decision making for local coalition building to organize popular education campaigns, such as: campaign to against immigrant detention, deportation & raids; immigrant labor rights movement; campaign against local anti-immigrant ordinance; and linking the immigrant rights movement with other struggles, such as: anti-war and anti-globalization movements. We'll also discuss the lessons from the election and what we should expect from the new President and Congress on immigrant legislation for the next two years.

May 13-15, 2009 — CONFERENCE
Mainstreaming Restorative Justice: Empowering Communities, Restoring Responsibility
 2d National Conference on Restorative Justice

We invite you to join leading practitioners and scholars who are calling for community action and renewal to improve the quality of life, safety, and justice. More information about the conference, including a call for papers, is at www.restorativejusticenow.org.

May 26-31, 2009 — CONFERENCE
WORLD PEACE CONFERENCE
 Hosted by Taos Peace House, Taos, NM
www.taospeacehouse.org/world_peace_conference.html

We are calling for proposals for workshops, lectures, concerts, theater, dance, art, film, poetry, and campaigns. You can help create a strategy to end war, poverty, and disrespect for the earth. We are bringing world leaders, peace activists, authors, artists, visionaries, musicians, and experts from around the world together to implement a campaign and strategy of action. Peace will remain out of reach if we fail to build a strategy that respects diversity of cultures, political ideas, religions, and backgrounds, and at the same time provides water, food, clothing, housing, energy, education, and healthcare to everyone. Defense Attorney Lynne Stewart, former Pentagon planner and president of Planning For Peace John Fair, and author of a pioneering book on democratic process C.T. Lawrence Butler, are among the first to agree to participate.

June 2009 (dates TBA) — SPECIAL EVENT
GLOBAL PEACE CONCERT AND CONFERENCE

Hosted by Global Peace Concert, Philadelphia, PA
www.globalpeaceconcert.com

A benefit concert including peace related family friendly events. The week will kick off with a Global Peace Conference featuring world renowned peace leaders. There will be an Arts and Crafts Peace Village, as well as a separately located, self contained Children's Peace Village featuring children's related peace activities, entertainment, rides, booths, food and beverages. We will also be building in Philadelphia a home/wing to an existing women and children's abuse Charity Organization. We will also be supporting national and global organizations that nourish basic human rights, nonviolence, world peace, animal welfare and environmental awareness. With the unselfish support of hundreds of volunteers, musicians, artists, and celebrities, we are creating an example and a commitment toward world peace and the raising of global consciousness for human rights for all the people of the world.

July 23-29, 2009 — CONFERENCE
Dialogue among Cultures: Peace, Justice and Harmony
 ISUD Eighth World Congress
 Hosted by: Int'l Society for Universal Dialogue, Beijing, China
www.isud.org

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

August 1, 2009 — CONFERENCE
Peace Voice, Portland State University

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

October 8-10, 2009 — CONFERENCE
Exploring the Power of Nonviolence
 Hosted by the Peace & Justice Studies Association, the Wisconsin Institute for Peace & Conflict Studies, and the Marquette University Center for Peacemaking
www.peacejusticestudies.org/conference

Proposals are encouraged from a wide range of disciplines that address topics relevant to promoting nonviolent communities and practices. Proposals are especially welcomed addressing the nature, history, and skills of nonviolent approaches to resolving and managing conflict, as well as ones that focus on economic and environmental justice, faith communities and nonviolence, and education in nonviolence at all levels including community education. We seek proposals for creative and dynamic workshops, panels, films, displays, and other formats. The conference will also include a focus on grassroots organizations, working with individuals and groups in the region to help develop a bridge from dialogue to action. Plenary panels, breakout groups, brainstorming sessions, and an impressive list of keynote speakers will offer multiple points of engagement and opportunities for networking with scholars, activists, and educators in the pursuit of peace and justice. Join us in exploring these rich subjects in all their myriad forms, through the lens of historical narratives, current incarnations, and potential future applications to the struggles toward peace and justice in local settings and across the globe. **Deadline for submissions is March 15, 2009**, and should be done through our online form.

Peace and Justice Studies Association: Our 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 BCA 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 \$400 on the non-consortium fees for semester programs, and a discount of \$100 on the non-consortium fees for short programs. PJSA members also receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors. Program sites include Ecuador, Northern Ireland, Bangladesh, Norway and the southern U.S. Complete program materials can be found at www.hecua.org.



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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Peace and Justice Studies Association
c/o Prescott College
220 Grove Ave.
Prescott, AZ 86301