

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



EDUCATING FOR PEACE

TEACHING AND LEARNING IN A COMPLEX WORLD

INSIDE THIS ISSUE:

News, views, visions, and strategies of educating for peaceful change!

**ANTI-OPPRESSION WORK
CONFRONTING NUKES
LESSONS FROM HAITI
NEXT STOP: WINNIPEG**

Plus...

In Memoriam: Bill Sutherland

Community College Connection

The Talmud as Peace Education

Educating for Humanization

Reviews: *Casualties - The Bomb*

Archer's Arrows: Very Abstract!



WINTER 2010

| | |
|----------------------------------------------|----|
| In Memoriam..... | 3 |
| 2010 Conference Call..... | 4 |
| PJSA Announcements..... | 5 |
| The Director's Cut..... | 6 |
| From the Field..... | 7 |
| New Book Spotlight..... | 11 |
| Join or Renew Now! PJSA Membership Form..... | 13 |
| Features and Commentary..... | 14 |
| Review..... | 18 |
| Archer's Arrows..... | 19 |
| Jobs and Resources..... | 20 |
| Events Calendar..... | 23 |



The Peace and Justice Studies Association

Board of Directors

- Margaret Groarke - Co-Chair
- Michael Nagler - Co-Chair
- Matt Meyer - PJSA Founding Chair
- Shannon Wills - Treasurer
- Ellen Lindeen - Secretary
- J.D. Archer - Research Liaison
- Ivan Boothe - Social Networking
- Joanie Connors - Nominations Chair
- Michael DeValve - Conference Chair
- Randy Hade - Student Liaison
- Christine Hansvick - Academic Liaison
- Tom Hastings - Media Liaison
- Rick McCutcheon - Member Liaison
- Elavie Ndura - Publications Chair
- Daniel O'Leary - At-Large
- Byron Plumley - Activist Liaison
- Bruce Pruitt-Hamm - IPRA Liaison
- Amy Shuster - Web Manager
- Brian Trautman - At-Large
- Barbara Wien - Awards, Fundraising
- Hakim Williams - At-Large

International Advisory Board

Honorary Co-Chairs

- Elise Boulding
- Betty Reardon

Members

- Mohammed Abu-Nimer
- Roberta Bacic
- Anthony Bing (Emeritus)
- Berenice Carroll
- Luis Nieves Falco
- Richard Falk (Emeritus)
- Clint Fink
- Linda Forcey (Emeritus)
- Johan Galtung
- Maxine Greene
- Connie Hogarth
- Su Kapoor
- Hanna Newcombe
- Aurea Rodriguez
- Sonia Sanchez
- Mutulu Shakur, D.O.M.
- Cora Weiss
- Jody Williams
- Betty Williams



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

.....

Editor:

Randall Amster

Design Template:

Shannon Wills

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

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

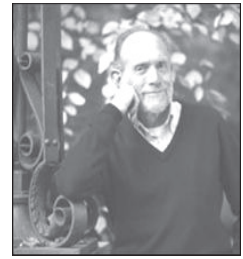
Printed by Grass Roots Press (www.grassrootspress.net) — a green, union-friendly shop!

A Letter from the Co-Chair ...

I would like to use the space that Randall has so generously set aside for me to issue a major challenge to all of us. After decades of not putting my energy on environmental issues, I now believe, as do many, that global climate change is the greatest threat to continuing the human experiment on this planet, and the greatest opportunity for us progressives to take the lead in a movement that would not only resolve the immediate threat but put the entire world on a saner course. What I propose, in brief, is that we make restoring global climate balance our number one priority, and that we attempt to fix the problem in the only way that will help it stay fixed, and at the same time lay the groundwork for a fix for many other problems that have arisen from similar causes --

through nonviolence. I don't mean that everyone has to drop what they're doing; but if, for example, I am working on alternatives to war, or something as specific as ending the one in Afghanistan, I would do so with explicit reference to the manifold ways such a war adds to climate disruption, as well as general misery. I am very grateful that PJSa gives us a platform to do such ambitious thinking together and look forward to elaborating this idea with all of you in the coming months.

Your devoted co-chair,
Michael Nagler



In Memoriam: Bill Sutherland, 1918-2010

Bill Sutherland, unofficial ambassador between the peoples of Africa and the Americas for over fifty years, died peacefully on the evening of January 2, 2010. A life-long pacifist and liberation advocate, Sutherland became involved in civil rights and anti-war activities as a youthful member of the Student Christian Movement in the 1930s. Sutherland was raised in New Jersey, the son of a prominent dentist and youngest brother to Reiter Sutherland and to Muriel Sutherland Snowden of Boston, who founded Freedom House in 1949 and were awarded a MacArthur Fellowship "genius" grant. He spent four years at Lewisburg Federal Correctional Facility in the 1940s as a conscientious objector to World War Two, striking up what became life-long friendships with fellow C.O.s Ralph DiGia, Bayard Rustin, George Houser, Dave Dellinger, and others. In 1951, in the early days of the Cold War, Sutherland, DiGia, Dellinger, and Quaker pacifist Art Emory constituted the Peacemaker bicycle project, which took the message of nuclear disarmament to both sides of the Iron Curtain.

In 1953, in coordination with the War Resisters International and with several activist groups and independence movement parties on the continent, he moved to what was then known as the Gold Coast. An active supporter of Kwame Nkrumah, he married playwright and Pan African cultural activist Efuia Theodora, and became the headmaster of a rural secondary school. The call of Pan Africanist politics was very strong, and Sutherland was instrumental in hosting the visit of Rev. Dr. Martin Luther King, Jr. and Coretta Scott King to the 1957 independence celebrations. In the early days of the first Ghanaian government, Sutherland also served on the organizing team of the All African Peoples Congress. He was appointed private secretary to Finance Minister Komla Gbedema. He was also central to the development of the Sahara Protest Team, which brought together African, European, and U.S. peace leaders to put their bodies in the way of nuclear testing in the Sahara Desert.

Sutherland left Ghana in 1961, working in both Lebanon and Israel for the founding of Peace Brigades International, and for the Israeli labor organization Histadrut. It was also in this period that he began a friendship with Prince Sadruddin Aga Khan of the Ismaili community, working in support of displaced persons as Sadruddin became United Nations High Commissioner for Refugees. He settled in Dar es Salaam, Tanzania in 1963, as a civil servant. Sutherland's chief work in Dar involved support for the burgeoning independent governments and liberation movements. A close friend and associate of Tanzania's Julius Nyerere and Zambia's Kenneth Kaunda, Sutherland helped develop the Pan African Freedom Movement of East and Central Africa. He

served as hospitality officer for the Sixth Pan African Congress in 1974, working with C.L.R. James and other long-time colleagues to bridge the gap between Africans on the continent and in the Diaspora. He hosted countless individuals and delegations from the U.S. in these years, including assisting Malcolm X in what would be his last trip to Tanzania. His home in Dar became a camping ground for liberation leaders in exile from Namibia, Zimbabwe, Mozambique, South Africa and throughout the region. His love of music, especially jazz, his passion for tennis (which he played well into his 80s), and the pleasure he got from dancing, were hallmarks of his interactions, shared with political associates and personal friends the world over.

Despite Sutherland's close association with those engaged in armed struggle, he maintained his connections with and commitment to revolutionary nonviolence, and joined the international staff of the Quaker-based American Friends Service Committee (AFSC) in 1974. As the AFSC pushed for the Nobel Peace Prize to be awarded to South African anti-apartheid clergyman Bishop Desmond Tutu, Sutherland was working as the AFSC international representative. In 2003, the AFSC initiated an annual Bill Sutherland Institute, training Africa lobbyists and advocates in various policy issues and educational techniques. Sutherland was also the recipient of an honorary doctorate degree from Bates College, and served as a Fellow at Harvard University's Institute of Politics. He was awarded a special citation from the Gandhi Peace Foundation in India, and, in 2009, received the War Resisters League's Grace Paley Lifetime Achievement Award.

In 2000, Africa World Press published Sutherland's *Guns and Gandhi in Africa: Pan African Insights on Nonviolence, Armed Struggle, and Liberation*, co-authored by Matt Meyer. Archbishop Tutu, who wrote the foreword for the book, commented that "Sutherland and Meyer have looked beyond the short-term strategies and tactics which too often divide progressive people . . . They have begun to develop a language which looks at the roots of our humanness." On the occasion of Sutherland's 90th birthday last year, Tutu called in a special message, noting that "the people of Africa owe Bill Sutherland a big thank you for his tireless support."

Bill Sutherland is survived by three children (Esi Sutherland-Addy, Ralph Sutherland, and Amowi Sutherland Phillips) as well as grandchildren in Accra, Ghana; Spokane, Washington; Lewiston, Maine; New Haven, Connecticut; and Brooklyn, New York. In addition to scores of family members, friends, and loved ones, he will be missed by his niece, Gail Snowden, his loving partner Marilyn Meyer, and his "adopted" sons Matt Meyer and John Powell. Memorial services will be organized for later this year.



Announcing our 2010 conference...

BUILDING BRIDGES, CROSSING BORDERS

Gender, Identity, and Security in the Search for Peace

The Peace and Justice Studies Association

in partnership with Menno Simons College and The Global College

invites you to our annual conference

October 1-2, 2010

MENNO SIMONS COLLEGE and THE GLOBAL COLLEGE

Winnipeg, Manitoba, Canada

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

We welcome proposals from a wide range of disciplines, professions, and perspectives that address issues related to gender, identity, and security in the search for peace. We seek to explore how security can be re-imagined in the search for a more just world; to examine the many dimensions of gender and identity that must be addressed in the search for peace and justice; and to analyze the complex inter-weaving of all these issues in an evolving world-wide context of global change. We especially welcome contributions that explore the legacy of great women peace advocates in the tradition of Jane Addams, and look forward to proposals and initiatives of various forms that reflect on and assess the legacy, impact, and future of UN Security Council Resolution 1325 on Women and Peace.

Submissions may propose offerings of various forms: research papers, presentations, round-tables, panels, hands-on workshops, posters, and creative works using a variety of media to address gender, identity, and security in the search for peace. Our goal is to create a stimulating environment where academics and activists, educators, practitioners, and artists can build bridges and cross borders. The conference will invite participants to engage with three avenues of exploration: papers and presentations, hands-on practitioner workshops, and a youth summit. It seeks to create an environment in which attendees will have multiple opportunities to meet and dialogue in both formal and informal settings.

The deadline for all proposal submissions is **March 15, 2010**. Abstracts are to be no more than 150 words. Those greatly exceeding this limit will not be printed in the program. Individuals must be members to have their papers accepted into the program. All proposals must be submitted electronically through the PJSA website: www.peacejusticestudies.org/conference.

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

WE LOOK FORWARD TO SEEING YOU IN WINNIPEG!

PJSA ANNOUNCEMENTS: NEXT STOP, WINNIPEG

Winnipeg, Manitoba, Canada is a mid-sized city of 700,000 located in the heart of the North American continent. Oft dubbed the Chicago-of-the-North, Winnipeg is a historic transit point for travelers and trade alike. Situated at the intersection of two major river systems, the land has been a meeting place for thousands of years. Today, Winnipeg boasts a rich multicultural population, numerous annual arts and culture festivals, and a budding civil society concerned about peace, justice, and human rights.

In Cree, "Winnipeg" translates as "muddy water," referring to the Red River and Assiniboine River that meet at the historic Forks site before emptying in Lake Winnipeg, 40 kilometres north of the city. Up to 6000 years ago this site was used as a gathering point for Aboriginal peoples and this spirit of coming together remains a strong weave in the fabric of the modern city. To this day, a practical result of two major rivers running through the city is that going anywhere in the city requires crossing a bridge, hence our practical concern for building and maintaining bridges!

Today the Forks is a site flush with theatre showings, cultural events, and outdoor activities that bring people together. Summers see concerts, outdoor arts festivals, and a newly crafted and highly acclaimed skateboard park that serves many of Winnipeg's youth. Through Manitoba's infamously long winters, the Forks opens up its rivers to ice skaters and cross-country skiers and is home to the fabulous Festival du Voyageur, a celebration of Manitoba's Métis peoples and exploratory spirit.

Winnipeg, at the heart of the continent, has also been at the heart of several stunning and historic social movements that have had lasting impact on Canadian politics and society. The city hosts the burial place of Louis Riel, a late 1800s Métis-Canadian politician who was a founder of the province of Manitoba and led a series of rebellions against the post-Confederate Canadian government in Ottawa, highlighting the rights of the mixed race and French-speaking Métis peoples. Riel remains a modern day folk hero and is often named the "Father of Manitoba."

Nearly a half century later, in 1919 Winnipeg was the staging ground for another social revolution – the Winnipeg General Strike. The mostly non-violent strike saw a coalition of many major unions come together to fight for their rights. For over five weeks nearly every worker in Winnipeg walked off the job, leaving the city at a complete standstill and garnering international attention. The strike laid the groundwork for major wage and labour reforms across Canada.

In 2012 Winnipeg's rich cultural and social heritage will be carried into the future with the opening of the Canadian Museum for Human Rights. Currently under construction at the Forks, the museum is the first national museum situated outside of the National Capital Region around Ottawa, Ontario. This state of the art facility will highlight domestic and global human rights issues and act not only as a museum but also as a platform for research and dialogue in an effort to take action against the oppression of all peoples at home and abroad.

Remarkably, three of the city's four post secondary institutions offer significant degree programs directly relating to peace, social justice, human rights, and development. In this respect, Winnipeg is becoming somewhat of a Mecca for local and international students interested in peace and justice issues.

In 2000, *Canadian Mennonite University* (CMU) was granted a charter by the Government of Manitoba making it the province's newest university-level degree-granting institution. What began as a federation of three colleges has flourished into a first rate institution for undergraduates. A Bachelor of Arts in "Peace and Conflict Transformation Studies" is offered at CMU's newly renovated Shaftsbury campus. At the *University of Winnipeg* (UW) in the bustling centre of Winnipeg's downtown, *Menno Simons Col-*

lege acts as a satellite campus for CMU and offers two degree programs: "Conflict Resolution Studies" and "International Development Studies." Each of these programs is highly praised for balancing intellectual engagement with opportunities for practical involvement. With thirteen full-time faculty, approximately twenty additional CMU faculty listing elective courses, and an annual combined total of about 250 students with undergraduate majors in these areas of study, these programs represent a significant contribution to the area of peace and justice studies.



Housed alongside *Menno Simons College* on the University of Winnipeg campus is the *Global College*, a born vision of University President and Vice Chancellor Dr. Lloyd Axworthy, a former Canadian Foreign Affairs Minister and current leader in poverty reduction and security initiatives. Defined as a place for research, dialogue, and action, the *Global College* was founded in 2005 and offers a thematic major in "Human Rights and Global Studies." Adding to the depth of peace related options for students, UW also has programs in "Women and Gender Studies" and "Aboriginal Governance," two areas of study in which marginalized voices assume centre stage.

A twenty-five minute ride south of the University of Winnipeg campus takes one to the *University of Manitoba* (UM), Winnipeg's most populous university with 25,000 students. Situated here is the *Arthur V. Mauro Centre for Peace and Justice*, which was established in 2001 with the generous donation of Dr. Mauro, an alumnus and former UM Chancellor. In its brief life, the centre has co-ordinated the North American Conflict Resolution Student Exchange Program and developed a prestigious PhD program in "Peace and Conflict Studies" that attracts scholars from around the globe.

An integral aspect of each academic program is networking with the numerous peace focused organizations scattered throughout Winnipeg. One such organization is Mediation Services, which has developed strong connections with the universities and offers professional mediation training to students. The Institute for Community Peacebuilding is another active organization in the city. It was implemented by CMU in 2005 and has been instrumental in holding public dialogues, facilitating research, and helping local communities to execute capacity strengthening initiatives. These associations between academia and community programs ultimately foster both the intellectual and activist potentials of Winnipeg's students.

We, the faculty and students of Winnipeg's universities, are very excited to be hosting the 2010 Peace and Justice Studies Association Conference next October. We are diligently planning and preparing for your visit across the border and look forward to welcoming you to Winnipeg for an engaging conference on the theme "Building Bridges, Crossing Borders: Gender, Identity, and Security in the Search for Peace," and an introduction to our city's rich history and visions for a just future. For further information and questions about Winnipeg or the conference, please write to pjsainfo@uwinnipeg.ca.

- Caitlin Eliasson is in her final year as an Honours undergraduate student with majors in English and Conflict Resolution Studies. She is also the 2010 PJSA Conference Administrative Assistant.

- James Janzen is a senior student in Conflict Resolution Studies. As part of his degree program he is doing a practicum attached to the PJSA conference focused on developing planning, organizing, and networking skills.

PJSA NEWS and NOTES

FOLLOW THE PJSA NOW ON TWITTER...

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

AND VISIT THE NEW PJSA FACEBOOK PAGE

Become a "fan" today: www.facebook.com/peacestudies



THE DIRECTOR'S CUT: "LESSONS FROM HAITI..."

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



The images coming out of Haiti are unimaginably grim, and as the clock continues to tick while rescue efforts become mired in bureaucracy, the death toll is sure to rise. Still, as is often the case in times of epic tragedy, Americans express their grief and demonstrate their largesse in myriad meaningful ways. The sincerity of these gestures is obvious, but the question persists: Why does it take a high-magnitude disaster for us to really care?

Consider that in the case of Haiti, people essentially were living in a state of "permanent disaster" for decades with almost no expression of concern from our shores. Hemispheric policies of creating corrupt puppet regimes, ousting popularly elected officials, arming paramilitaries, and imposing "law and order" on disenfranchised people have existed in Haiti and throughout the region without cessation or even much official denial. Economically speaking, so-called "free trade" has served to flood markets with subsidized U.S. goods, drive people from their land tenure to poorly-built urban shantytowns, cause crushing poverty and despair, and undercut whatever minimal public infrastructure had existed.

This was the state of affairs for most Haitians before the earthquake hit. With 80% living in poverty and with no real prospects for improvement, the people survived as best they could, demonstrating remarkable dignity and resiliency in the process. But the recent "natural disaster" -- much as happened here when Hurricane Katrina devastated New Orleans -- exposed the thin veneer of baseline vulnerability in which the people had tenuously been existing. Inadequate structures, both social and architectural, crumble in the face of nature's force. In this sense, the disaster was surely man-made as much as it was natural, and to some extent we must acknowledge that it was partly "made in the USA" as well.

Haitian lore may indeed suggest that a "deal with the devil" was struck to gain their freedom from under the heel of enslavement, but it couldn't save them from the brute force of our foreign policies. Haitians largely have been *persona non grata* on these shores, effectively remaining landlocked to cope with conditions sufficient for strong claims of refugee status. Given their proximity to the U.S., it is clear that a "stable" kleptocracy with millions living in squalor has been politically preferable to an unpredictable populism in which post-colonial peoples feel empowered to define the conditions of their own lives. Despite Haiti being the first slave state to win its independence, their subjugation didn't end -- it just changed form.

This is a cultural "teachable moment," as they say in higher education. If we open our hearts and wallets in this critical time, but then fail to alter "business as usual" once

the crisis passes and the news cycle moves on, we'll simply be deferring disaster again until the next "big one" hits. Having done relief work in migrant communities following Hurricane Andrew, and then again in New Orleans and the Gulf Coast following Katrina, I have no doubt whatsoever that Americans are generous and caring people filled with sincere compassion. Yet I also wonder whether such episodes touch a place of unspoken and perhaps even unrecognized guilt as well. On some level, we must know that our collective comfort is partially paid for with the impoverishment of others.

Much has been said and written in recent days about the desperation and plight of the Haitian people. In this time, we should do everything in our power to contribute resources to genuine relief organizations that actually serve people and communities. We should support Haitians living here in the U.S. in their quest to locate family and friends, and to deal with the emotional consequences of the catastrophe. We should offer prayers, empathy, and comfort on every level that we are able. We should, in essence, apply the basic premise of the golden rule and consider what we would most need and desire if our lives were suddenly buried in the rubble.

Most importantly, we cannot lose sight of the plight and become blithely reabsorbed into our everyday lives in short order. New Orleans is still an open wound in America's psyche, and the displaced people there -- both internally and externally -- have not been able to truly find solace and peace in their lives. The best form of disaster relief we can provide is *preventive*, namely demanding a course correction in our national policies that allow people to exist in states of maximum vulnerability and perpetual neglect. Rather than simply reacting as disasters befall, we can alleviate them through proactive policies that uplift people everywhere by exporting a genuine ethos of health, opportunity, and democracy rather than exploitation and immiseration.

We can help the people of Haiti by likewise demanding these virtues and values for ourselves. Notwithstanding certain disequilibria of geography and economy, we all share a common humanity that is increasingly becoming interlinked both technologically and environmentally. Let us express this during times of acute crisis, and also during times in which crises exist below the radar of our cultural consciousness. This kind of ongoing relief in which we strive for peace, justice, and equity on a daily basis will show the true spirit that lies at the core of who we are, as we work simultaneously to remediate this disaster and mitigate the next ones before they emerge. Perhaps, in the end, the lesson to be learned is that it is this type of pact with each other that will lead to our mutual salvation.

*FROM THE FIELD:***CONFRONTING NUCLEAR WAR: THE ROLE OF PEACE STUDIES**by **Rick Wayman** (Nuclear Age Peace Foundation) and **Bill Wickersham** (MUNDET)

Presently, insufficient intellectual and political activity concerning nuclear disarmament (especially at the local level) is going on in this country or other parts of the world. Despite recent, encouraging statements by world leaders both here and abroad, and the excellent work of numerous non-governmental organizations who are supplying timely information and strategies for political action, nuclear war prevention continues to rank low on the list of immediate citizen concerns when compared with problems of unemployment, economic recession, health care, education, etc. Additionally, most college and university professors who normally address other serious human problems, have grossly defaulted on the world's most pressing environmental/ survival issue. The same is true for other long-time ecologists and political activists who do not even include the problem on their priority list of problems to be acted upon. Nuclear war will not merely warm the planet, it will "sizzle" it.

Recent experience with college and university students, staff, faculty, and administrators indicates that the threat of nuclear war continues to be an abstraction, and is rarely a subject of concern in most academic curricula, course syllabi or public presentations of institutions of higher learning. If this situation is to change, and if a viable national/ international movement on behalf of nuclear weapons abolition is to develop, nuclear disarmament education needs to be put back at the top of the academic agenda, and dealt with seriously in colleges and universities throughout the world.

In the 1950s, many well know university scientists and other scholars wrote and spoke against the escalating U.S.-Soviet nuclear arms race. And shortly thereafter, the threat of nuclear war was a major factor in the development of many college and university peace studies programs, as was student/ faculty outrage concerning the illegal U.S. war against Vietnam, and other aspects of U.S. foreign and military policy. In later years, peace studies subject-matter broadly expanded to the point that it concerned itself with most forms of destructive human interaction, and placed considerable emphasis on topics ranging from "personal peace" to various forms of conflict resolution, as well as social justice issues in many settings, including the global arena. This topical expansion was a necessary and very positive contribution to the field. However, the downside of the expansion was that the threat of nuclear war got lost in the shuffle, and was seen by some as merely a symptom of the overarching problem of human aggression and deadly violence. Thus, in the search for root causes, and topics related to seemingly more concrete, immediate problems of social justice and "positive peace", some peace studies programs placed nuclear disarmament education on the back burner. This programmatic approach overlooked what medical science has frequently demonstrated, i.e., that symptoms often kill the patient before the root cause is actually discovered, let alone cured.

Because of the meager academic attention being given to nuclear disarmament/abolition issues, it is essential to find new and creative ways to inspire college and university students, faculty, staff and administrators to engage in research, instruction, and community service which directly addresses the problem. One such approach has been developed by the University of Missouri Peace Studies Program which has initiated the Missouri University Nuclear Disarmament Education Team (MUNDET) whose mission is to inform citizens of Missouri and other parts of the world of the urgent need to abolish nuclear weapons from Planet Earth, and inspire them to strive for that goal. MUNDET works with educational, religious, civic and other community organizations to provide knowledge of the provisions of the Nuclear Test Ban Treaty, the need for U.S. ratification of the Comprehensive Test Ban Treaty, the need for the removal of all nuclear weapons from high-alert status, and

the need for the creation of an international Nuclear Weapons Convention for the phased, verifiable and irreversible elimination of nuclear weapons.

The eight-member MUNDET team of MU students, faculty and "Friends of Peace Studies" consults with other faculty at the University, as well as those at other institutions of secondary and higher education about nuclear disarmament research, curriculum development and instruction. MUNDET also provides program advice and assistance to various civic and faith-based organizations in Missouri, and elsewhere. One team member Steve Starr, senior scientist with Physicians for Social Responsibility maintains a website (www.nucleardarkness.org) which provides valuable nuclear disarmament data, including those which deal with the "Climatic Consequences of Nuclear War" and related topics. Another team member, Philosophy Professor (emeritus), John Kultgen, author of the book *IN THE VALLEY OF THE SHADOW: REFLECTIONS ON THE MORALITY OF NUCLEAR DETERRENCE* is, with other team members, a frequent speaker at public meetings and organizational gatherings devoted to nuclear disarmament.

During the course of its organizational development, MUNDET has worked very closely with the Nuclear Age Peace Foundation (NAPF) (www.wagingpeace.org) using many of its on-line resources, including its "Nuclear Age Course Syllabi Project" and its excellent DVD, *NUCLEAR WEAPONS AND THE HUMAN FUTURE: HOW YOU CAN MAKE A DIFFERENCE*. Additionally, MUNDET is seeking ways to work with the NAPF Youth Empowerment Initiative which provides a variety of student services, such as its "Think Outside the Bomb" student leadership conference and other training programs for high school and college students. NAPF has also recently launched a Peace Leadership program, which seeks to create significant progress towards nuclear disarmament. We hope that this program can be a stepping stone to creating nuclear disarmament education teams in additional communities around the U.S and the world.

Most people support the goal of abolition, but many are swayed by Cold War-era, fear based thinking which argues that getting rid of nuclear weapons - even with verification - would make us "vulnerable". So grassroots outreach becomes highly significant. The Peace Leadership program works across normal demographic and geographic boundaries, empowering people who then reach out in their own circles of connection to spread the word about the immediate importance of nuclear abolition. Peace leaders get weekly email support with new ideas and progress reports on the issue as well as individual support when needed. NAPF continues to produce DVDs, leaflets, fact sheets and other free resources for peace leaders and others to utilize in their nuclear disarmament efforts.

Now is the time to create a new equilibrium in the thinking of Americans. Public support is essential for strong U.S. leadership on the issue. U.S. leadership is essential if progress is going to be made on the world stage. So the answer is simple. To change the reality of nuclear weapons, to reduce and then eliminate them, we must change thinking and grow the movement to support a new approach. Such a massive change in the public's thinking is a major undertaking. But it is necessary. Otherwise, fear will carry the day. And the nuclear hawks will play on American insecurity to stymie progress and enshrine the status quo of thousands upon thousands of nuclear weapons. True security will come only from global cooperation. We must be proactive. We must pioneer a new way of thinking in society. The goal of zero nuclear weapons must be accepted as the starting point of all discussions. To achieve this, we must rally the public. Nuclear disarmament education teams and the NAPF Peace Leadership program have great potential to do this.



Focus on Education: *Anti-Oppression Work in the Classroom*

The college students said they wanted to go outside their comfort zones and do something tough, so I took them into downtown Chicago and had them take turns standing on the sidewalk on a box, street speaking.

Initially the students were terrified, but as they warmed up they got into it. A crowd of passersby gathered. One of the white students spoke against racism, and I noticed a white member of the crowd becoming increasingly involved. "You guys don't know what you're talking about!" the listener said loudly.

"What do you mean?" asked the student speaker.

"I've been driven from two neighborhoods by black people," the man said. "The first was the neighborhood where I grew up. Black people moved in, the crime rate jumped, the schools got bad -- it was terrible! We had to move to another part of town, and then the blacks came and did it again. We white people are the ones who are oppressed."

"That's racist!" said the student. "You're completely overlooking the history of slavery."

"Yeah, but that was then and this is now. If they can't live right, they shouldn't come into a white neighborhood," said the man.

"Millions died in the slave trade," continued the student, "and then they were forced to work and whipped when they wanted to rest."

"You don't know what it's like to have to worry about your kids going to a school where the black kids don't even know to shut up and study."

I began to wonder how to break the impasse. This was going nowhere.

"But you know who benefits from all this mess," the man continued. "I'm a member of United Auto Workers, and we know that this crap keeps the bosses on top. So in our union the blacks and whites work together because it's our necks if we don't."

"And even after the slaves were freed they didn't get the 40 acres and mule they were promised. We whites have to take responsibility for . . ." The student went on in the same vein. A puzzled expression came on the face of the man, who shook his head and walked away.

Not until the students got back to the training room and debriefed did the student begin to see how locked in he'd been. In contrast, the union man was ready to go to a layer of analysis where real dialogue could happen. Completely lacking in curiosity about this working class white man, the middle class student couldn't find a way to connect and learn from the difference between them.

The longer I do diversity work, the more signs I see that the field has been distorted by classism. What follows may clarify.

Anti-oppression on campus: what works?

The small Midwestern liberal arts college is known as a pacesetter when it comes to progressive politics. When faculty invited me to give a peace studies lecture, I was also eager to lead a couple of workshops and find out what's hot, and what's not.

What I found was considerable focus on anti-oppression work. The prevailing mode of challenge was, to use their term, "calling out" the person who had by omission or commission done something wrong.

One group I worked with was White Allies, European American students who were eager to take responsibility to oppose white racism. The mainstream of the group was quite sure that calling out was the right thing to do. In the course of the workshop I asked participants to form small groups and tell each other stories of a time when someone they knew had assisted them to a next step in giving up racist behavior. After they'd told their stories, I asked them what methods the other had used -- "What worked?"

They came up with the following list:

Humor, listening, being patient, being affirmed, giving me the responsibility for change and in that way showing trust, honesty, a balance of listening and sharing, showed faith in me, intervention in context of relationship (not just an incident), the actions and life of the person intervening, companionship instead of feeling alone, and so on.

The norm on that campus was "calling out" in order to correct behavior, but -- contrary to the students' belief and practice -- *their personal experience gave a very different picture of what most often facilitates change*. Where, then, did the belief come from that was guiding them in their campus behavior?

Well, what *is* the system that is preoccupied with sorting, screening, correcting, and grading, to make sure that people get in line? One system I know like that is class society. Economies created by class societies require a great deal of sorting, screening, correcting, and grading to keep people in line.

In class society the job of the middle class is to manage the workers. "Somebody has to do it."

I watch this class expression unfold in educational settings time and again: a few activists sit alertly watching and listening for someone to slip up, ready to correct them at any moment for an oppressive behavior.

I've observed that the participants who most take on this role are, significantly, from middle or owning class families or, if working class, have graduated from college and absorbed the values of management and control. The abstract character of the norm of "calling out" is itself a give-away. The "calling out" norm is not based on life experience about what works, as the students in that middle class college discovered in our workshop. "*Calling out*" is based instead on the supervisor's duty of correction.

I don't know any working class cultures in which people work against oppression in this way. Argument, yes -- working class people are often more OK with conflict than middle class people. But correction, no. I was brought up in my working class family to react in the following way to a smug or righteous correction: "Who do you think YOU are?"

Meaning: "Who do you think you are -- my boss?"

Maybe higher education needs to step up its awareness of class. Despite the enormous contribution to the work of anti-oppression that goes on in academia -- black studies, women's studies, gay studies, peace studies, and so on -- colleges might be sending waves of young people into activist movements who bring the entitlement of a boss's style of correction, to the detriment of the movements themselves!

- **George Lakey has concluded his stint as Eugene M. Lang Visiting Professor for Social Issues at Swarthmore College, and is now directing a peace and justice research project there.**

Focus on Education: *The Promise of Peace*

Education is often described as a journey. I know that this day has probably already been compared to the end of a journey and the beginning of a journey. Today is the end of the journey of our college education and the beginning of the journey, of "the rest of our lives," whether that path entails more academic education, community service or working and making money. While this comparison between education and travel is a bit worn, its aptitude can be seen from the origins of the word education: *educere*, to lead out. But before we lead ourselves out this college, I want to examine our path here and to ruminate on how we each got here today and what this process means for us in the future. For while we have experienced a great many things in college, I am positive of one thing: We are not the same people who matriculated into this school. We have lead ourselves into being new people. It is because of this process of change that I have hope in humanity to reinvent itself; hope in education as the promise of peace.

Through education we gain some understanding of the machinations of the world outside us, whether that be the world of literature, biology or politics. Through education we also gain an understanding of ourselves and our relation to this world while simultaneously changing who are. Our former selves did not have this understanding that we now possess. Education is a growth in complexity. That we are not the people we used to be is not particularly remarkable. What is remarkable is that we ourselves were active in this change. While we were undoubtedly influenced by our professors, staff members, other students and our families, we were the ones who took part in changing ourselves into the people we are today. This person may not be the person you wanted to be and probably isn't the person you expected to be, but you helped with the creation of your current self out of your past self. But this process is not over. While we will leave the college, we do not leave behind our ability to learn. College has refined our ability to learn, and to do so independently. Why should we stop now?

Today we leave college, but in a way we will return here whenever we learn. For we leave as independent learners. What does this ability have to do with peace? I am not so naïve to suggest that education itself will create peace. We need only look at history to realize that many very violent men were also very intelligent. Alexander the Great could quote the Homeric poem the *Iliad* at length while conquering Asia with sophisticated cosmopolitan intentions. General MacArthur could speak with great articulation about his love of his families as well as describe his grandiose invasions. These men, separated by millennia, are not unique. The existence of many war colleges across the globe demonstrates that violent men and women continue to be educated men and women.

Given these educated fighters, how is education the promise of peace? I say that education promises peace not only because education promises change, but through education we are able to evaluate evidence and to discover causes. The understanding that we obtain through education gives us the ability to identify sources of violence and the methods to change them. We began to develop these skills as children, when we learned how to listen to each other. As graduates we should be expert listeners.

This act of listening seems mundane, but it is only mundane because listening is absolutely essential for interacting in our community. However, in order to listen completely is to make an effort to understand the multitude of factors acting upon the speaker. To understand, to listen to their speech is to realize that they have family and friends, a past history, hidden and explicit desires. To listen, to truly listen, is to be that person without being that person. Listening is not limited to words. Understanding another's position, to realize who they are, can come about through a variety of ways: reading anything from poetry to scientific papers, watching anything from political

action to sports, holding another person's hand.

This form of understanding is essential for thinking about the origins of human actions. Without this understanding of social positioning, we read meaning into meaningless actions and also take peoples' stated intentions at face value. But having studied in college, we now know how to search for causes. We know how to search for the cause of an economic recession, the cause of a polluted wetland, the cause of a war. We know not only how to listen and but how to ask questions.

To return to my earlier question, why is education the promise of peace? Quite simply because the beginning of peace cannot be anything but education. Without education we are not able to ask about the origins of war and conflict. As college graduates, we now have the ability to search for evidence, evaluate explanations and construct our own arguments about the origins of an action. Not all have this ability. Less than 30 percent of Americans are college graduates. No more than one percent of the world has a college education. Therefore it is imperative that we regard our diploma and the education that it represents as a responsibility as well as an achievement. A responsibility because we now have the ability to conduct research, read complex documents, test and create ideas and to educate both ourselves and others. While at Connecticut College we have reaped the benefits of all the scholars, researchers, artists and activists who came before us. We must continue to learn and to share our understanding, based on our work and theirs, with others who have not had all the opportunities that we have had.

I have already noted that education does not "cure" violence. However, education is essential for understanding power, for understanding the desire to protect power and the desire to gain more power, which are behind all wars and acts of aggression. Without understanding this power, we cannot challenge it, we cannot prevent war. In order to challenge the power that fuels violence, in order to change the circumstances in which violence appears necessary, we must understand ourselves. We need to know what our own powers are, where we are strong and where we are weak and how we are connected to the origins of this war. We must understand this connection in order to think strategically about power and war because peace will not come about by taming violent men through education. It will come about when people gather power and demand peace from their governments. For governments always have a reason to fight a war: for the sake of security, for the sake of resources, for the sake of governmental power.

Without education we cannot understand this desire for power and our own power. Without education we cannot learn how to search for truth and thereby counteract lies. Without education, we cannot know how to change ourselves and others in a way that is amicable to peace. For peace must be something that is consciously created, for peace is far more than the absence of war. As the philosopher Spinoza notes, "It is a virtue, a state of mind, a disposition for benevolence, confidence and justice." We have had a glimpse of this state of mind while in college in our friendships and communities. We have learned how to navigate the systems of power in addition to the numerous skills and experiences that we have gained while studying together. Let us now use our skills and power to create peace wherever we go. We must do so not only because of our responsibility to all those who have not and will never go to college. We must do so not only because we owe it to ourselves to create the best world possible. We must do so because peace is such a monumental challenge, that it is the best use of our skills and ourselves after we have lead ourselves into and out of this college.

- Tristan K. Husby
Connecticut College Class of 2009
CCLeft/ Students for a Democratic Society



Focus on Education: *The Need to Humanize*

Humans have an innate need to dehumanize horrifying events. One need only consider the reaction to statistics: Hitler killed approximately 6-million Jews, over 50-million persons died in WWII, at least 500,000 died in the Rwandan Genocide. It is neigh impossible for one to wrap his/ her head around the true implications: what do 500,000 dead bodies look like? Although I am not using the term in the more well established psychological meaning (the need of the Hutu to dehumanize the Tutsi), many professors have been exposed to student's glazed eyes they read such statistics. In the context of pedagogical methods, we are using the term 'dehumanizing' to mean framing difficult-to-digest facts in a neutral fashion, e.g. statistics. Humanization, in contrast, refers to imbuing facts with human characteristics in order to impregnate them with meaning for the audience.

Educators often recognize this process of dehumanization and attempt to overcome it via humanization. Many possible methods for such humanization exist, but all involve showing the individuals behind the numbers. One method is to utilize the powerful medium of film by, for example, watching a movie of the Rwandan Genocide that shows the dead bodies lying strewn around the roads or floating in the rivers, or the survivors who now have to somehow piece their shattered lives back together. Another, arguably even more powerful medium, is through personal meetings: volunteering in a homeless shelter and speaking with those whom society has failed. Thus, learning of their plight first hand: for example, what it means to sleep on the street in temperatures of 35°F with rain, or the sting of an employer rejecting an application immediately due to lack of an address. All of these methods have the common aspect of removing the comforting barricade of numbers between the individuals involved: the student, teacher, and subject.

This humanizing process is absolutely crucial to gaining a true understanding of any topic. It is all too easy to proclaim the never-ending, all-encompassing benefits of capitalism when one does not have to see the innate downside to an inherently unfair system —the free market necessarily leaves some homeless and destitute. Similarly, many students have come to the view that torturing the terrorists who brutally attacked the U.S. and killed more than 3,000 innocent civilians is a perfectly acceptable necessity of war without substantial moral implications. After seeing the effects this torture has on both those who are tortured — many of whom were innocent — and the devastating effects it has on the torturers, it is much harder for students to argue in favor of torture. Likewise, it is easy for a student largely unaffected war, to argue in favor it. When those fighting the war and the lives of both soldiers and civilians devastated by it become more real, war suddenly becomes a much scarier prospect. This is not to say that the goal is to force the instructor's view on the students, but it is virtually impossible for someone to look a soldier or injured civilian in the face for the first time and to not reconsider his/ her views on the topic.

While humanizing is a crucial part of helping students to more fully consider a topic, it has substantial perils. In one anecdotal case, James was part of a class that was showing a rather graphic, disturbing film about the Rwandan Genocide. This film had the desired effect on many in the room, but caused two of the individuals in the room so much pain they had to leave half way through and did not rejoin the class for a number of weeks. The mistake made by the professor (who was overall a very tal-

ented instructor) is one I have commonly witnessed. He used the disturbing material without the proper preparation and, in the process, caused some of his students harm.

Before using such troubling images, it is incumbent upon the instructor to build a 'safe container': a classroom environment in which the students feel safe enough to express their feelings and reactions to disturbing material. There are many ways to accomplish building such an environment, ultimately it needs to be one of support and safety so a student can share such feelings, some of which may be inherently embarrassing or frightening to talk about amongst their peers. Without this environment, it becomes the sole responsibility of the student to process such emotions and it is the height of arrogance for an instructor to assume such capabilities. The methods of building such a container require an input of time and effort, especially in the first days/ weeks of a class, but once in place does not necessarily require an inordinate amount of maintenance. We recognize the multifarious difficulties —and the possibility —of building such a container, especially in a larger lecture class. If the class is prohibitively large and time consuming the instructor must consider the costs and benefits of providing such a powerful experience for the students.

Overall, it is incumbent upon the individual professor to assess the costs and benefits of utilizing such powerful material, to find the correct balance of humanization and dehumanization; but s/ he always needs take the students emotions into account in this decision. With a strong container in place the students can experience films or activities that will affect them much more profoundly than is possible without the container, transforming the class from a mundane milieu that provides the student with mere information s/ he will likely not remember in a scant few weeks to a class that provides the student with knowledge that s/ he can internalize and utilize for the rest of her/ his life.

- James Hudson and Steffi Hamann

Masters of International Relations students, in a joint program between Jacobs University and the University of Bremen, in Bremen, Germany.



NEW BOOK SPOTLIGHT

Building Cultures of Peace — Voices of Hope and Action

From violence and abuse within family units to communities and regions torn apart by inter-group conflict and wars among nations, the human condition is rife with turmoil. The consequences of this seemingly perpetual strife weigh heavily on humanity, often creating feelings of powerlessness and hopelessness that only serve to breed more conflict and violence. In the face of these monumental challenges, initiatives for peace struggle to take root. Seeking effective ways to encourage these efforts, the United Nations adopted three declarations on the eve of the 21st century, including the “Declaration on a Culture of Peace” that broadly defines what the vision looks like and the actions necessary to build cultures of peace. Taking up this central challenge of our time, this volume of collected essays presents multiple perspectives on the critical issues of peace and conflict resolution that pervade the globe, addressing the UN’s charge to develop “values, attitudes, modes of behavior and ways of life conducive to the promotion of peace among individuals, groups, and nations.” Bringing together scholars and practitioners from fields including education, sociology, criminology, political science, and peace studies, this work constructively engages the task of creating peace and fostering hope in a conflict-ridden world.

About the Editors

Elavie Ndura-Ouédraogo is Associate Professor of Educational Transformation at George Mason University. Her publications have appeared in forums including *Harvard Educational Review* and *Multicultural Perspectives*. She co-authored *147 Tips for Teaching Peace and Reconciliation* (Atwood Publishing, 2009) and co-edited *Seeds of New Hope: Pan-African Peace Studies for the 21st Century* (Africa World Press, 2009).

Randall Amster, professor of Peace Studies at Prescott College, received his Ph.D. in Justice Studies from Arizona State University. He is the author of *Lost in Space: The Criminalization, Globalization, and Urban Ecology of Homelessness* (LFB Scholarly, 2008), and serves as Executive Director of the Peace & Justice Studies Association.

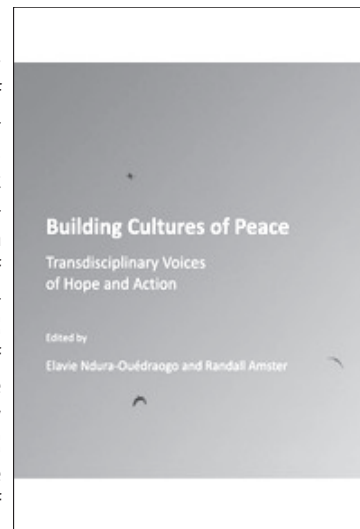
Reviews

“*Building Cultures of Peace: Transdisciplinary Voices of Hope and Action* is an immensely rich, creative, and, above all, an optimistic book. The fifteen very competent chapters approach the issue of a culture of peace based on social justice and equity, as opposed to the ubiquitous culture of violence. Here are concrete programs and ideas; now let us all go out, do it, and get ever higher in the knowledge, skills and art of building peace.”

—Johan Galtung, Founder, dr hc mult, TRANSCEND: A Peace, Development and Environment Network.

“Since the United Nations launched the “culture of peace” to much fanfare but little tangible result, the idea of a culture that would be more conducive to peace than war (which would seem to be an inevitable result of the culture we have today), has taken hold, and that is very helpful. If further proof of that were needed (and unless you are in the peace profession it probably is), this book demonstrates that there is a ‘field’ of peace that is there to help people in all walks of life to understand and indeed contribute their bit, whatever it may be, to peace. There could hardly be a more needed development, and this book, with its diversity and yet its overriding focus on the elusive dream of peace, is a great contribution to it. I would like to see it in every school library — and in the mind and heart of every child.”

—Michael N. Nagler, Professor Emeritus, University of California at Berkeley; author of *The Search for a Nonviolent Future*



CONTENTS

Introduction: Calling for Individual and Collective Engagement in Building Cultures of Peace

PART I: PEDAGOGY AND EDUCATION

- 1 Multicultural Peace Education: Empowering Pre-Service Teachers toward a Paradigm of Social Justice Beyond Colorblindness, Edward J. Brantmeier, Antonette Aragon, and Brian Yoder
- 2 Fostering Capabilities: The Practice of Peace and Social Justice in Contemporary Art Education, Cindy Maguire
- 3 Reading and Writing Peace: The Core Skills of Conflict Transformation and Literacy, Julie Morton
- 4 Promoting Peace Education through Teacher Education, Beverly D. Shaklee
- 5 Critical Literacy: A Building Block toward Peace, Stacia Stribling
- 6 Education of Heart: What Justice and Peace Studies can Learn from Moral Development Literature, Cris Toffolo

PART II: SOCIETY AND CULTURE

- 7 Sport-Based Peace Initiatives: Playing for Peace, Robert E. Baker and Craig Esherick

- 8 Mindfulness as Armor, Compassion as Weapon: Keeping the Peace with Mindfulness Practices for Police Officers, Michael J. DeValve and Cary D. Adkinson

- 9 Promoting Peace Professionals in the U.S. Media, Tom H. Hastings

- 10 Pianos for Peace: A Conversation, Pearl Hunt

- 11 Diversity, Oppression, and the Challenging Quest for Sustainable Peace, Elavie Ndura-Ouédraogo

PART III: POLITICS, ECONOMICS, AND THE ENVIRONMENT

- 12 Iraq’s War Economy: Barriers and Opportunities, Cheryl Duckworth

- 13 The Responsibility for Security: How a Reformed Security Council Ought to Counter Threats to the Peace, John W. Lango

- 14 Can You Eat Peace? Addressing Development Needs and Peace Education in Gujarat, India, Supriya Baily

- 15 Pax Gaia: The Ecology of War, Peace, and How to Get from Here to There, Randall Amster

Conclusion

ISBN: 1-4438-1329-X; Cambridge Scholars Publishing; 270 pp.; 2009

A Joint Project of the Peace and Justice Studies Association and the International Peace Research Association Foundation

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.

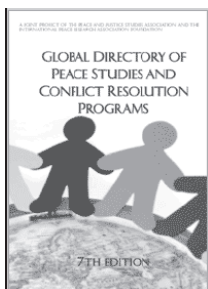
New to the seventh edition – An international list of journals in the field. In addition to the print edition, an **online edition**, available by subscription, features regularly updated entries and a fully searchable, easy-to-use database.

* * * * *

Please choose from the following categories. **All prices include shipping and handling via U.S. mail.**

| <u>PJSA MEMBER PRICES:</u> | <u>NON-MEMBER PRICES:</u> |
|---------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| One print copy * | One print copy * |
| <input type="checkbox"/> \$24.95 – S/H to US addresses | <input type="checkbox"/> \$34.95 – S/H to US addresses |
| <input type="checkbox"/> \$34.95 – S/H to Int’l addresses | <input type="checkbox"/> \$44.95 – S/H to Int’l addresses |
| Online subscriptions – Good for three years! | Online subscriptions – Good for three years! |
| <input type="checkbox"/> \$35.00 – Individual (personal login from anywhere) | <input type="checkbox"/> \$50.00 – Individual (personal login from anywhere) |
| <input type="checkbox"/> \$55.00 – Small site license (5 users per IP address) | <input type="checkbox"/> \$80.00 – Small site license (5 users per IP address) |
| <input type="checkbox"/> \$120.00 – Medium site (20 users per IP address) | <input type="checkbox"/> \$200.00 – Medium site (20 users per IP address) |
| <input type="checkbox"/> \$350.00 – Large (up to 100 users per IP address) | <input type="checkbox"/> \$500.00 – Large (up to 100 users per IP address) |

* Discounts on multiple print copies for members and non-members are available from the online order form at:
www.peacejusticestudies.org/globaldirectory/purchase.php



Name: _____

Organization: _____

Street Address: _____

City, State, Zip, Country: _____

Email address: _____

Telephone and Fax number: _____

MAIL TO: PJSA | Prescott College | 220 Grove Ave. | Prescott, AZ 86301

Phone: (928) 350-2008 | Email: info@peacejusticestudies.org | Website: www.peacejusticestudies.org

Peace & Justice Studies Association

Membership Form

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

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

(Check One)

- Renewal
 New Member

Full Name _____

(Check One)

- Individual Member
 Institutional Member

Institutional Affiliation _____

Name of Institution _____

Designated Representative _____

Contact Information

Mailing Address: _____

Phone: _____ Fax: _____

Email: _____

Individual Membership: Levels include subscription to our journal, Peace & Change, unless otherwise indicated. (Check One)

- | | | | |
|----------------------------------------|--------------------------------|--------------------------------------|----------------------------|
| <input type="checkbox"/> \$80 | Basic Membership | <input type="checkbox"/> \$40 | Low Income/Retired |
| <input type="checkbox"/> \$200 | Contributing Member | <input type="checkbox"/> \$30 | Student |
| <input type="checkbox"/> \$1500 | Lifetime Member (one-time fee) | <input type="checkbox"/> \$15 | Student w/o Peace & Change |

Institutional Membership:

(Check One)

PJSA is committed to the peace process and accordingly practices an equity of fee scales for membership. We ask that you do not take advantage of reduced rates unless it is absolutely imperative.

- | | |
|----------------------------------------|---------------------------------------------------------------------|
| <input type="checkbox"/> \$250 | Large Program/Organization (Suggested for State Universities, etc.) |
| <input type="checkbox"/> \$120 | Small Program/Low Income Organization/Student Organization |
| <input type="checkbox"/> \$450 | Sponsoring Institution Membership |
| <input type="checkbox"/> \$2000 | Institutional Leader Membership |
| <input type="checkbox"/> \$200 | Library Institutional Membership |

Tax-deductible Contribution to PJSA: _____ **TOTAL PAYMENT ENCLOSED:** _____

How did you hear about us? _____

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

Cut here and send in!

Cut here and send in!

Cut here and send in!



COMMUNITY COLLEGE CONNECTION By Ellen Lindeen

The Missing Piece Is Found in Community Colleges...



Peace Studies courses have been around since the advent of the bomb, but not in community colleges until fairly recently. U.S. community colleges are currently experiencing rapid growth in numbers, especially with the current recession, and their offerings are also expanding with the discipline of Peace Studies. Globally, this academic area in higher education has grown for the past 20 years; a recent inventory shows approximately 450 undergraduate, Master's and Doctoral programs, centers and institutes in over 40 countries and 38 U.S. states. The 2006 Peace & Justice Studies Association Directory indicated that only 1% of Peace Studies programs were in community colleges, but that number is quickly changing.¹ Peace studies courses are finally spreading into community colleges, where they can reach more students and "change the world" by teaching nonviolent resolutions to conflicts and appreciation for and understanding of cultural differences.

Community colleges as recently as 2006 enrolled over 10 million students, according to Bailey and Morest, comprising just under half of all credit-earning undergraduates. Additionally, "community colleges are the critical entry points to higher education and economic opportunity for half of the nation's college" (CCRC). Studies reveal that the real momentum of the community college movement began in post World War II with initiatives of Open Access for Higher Education and Adult and Continuing Education and Community Service (Cross, 1971). Interestingly, when the community college momentum began, so did the first peace studies programs, such as the University of Michigan's Center for Research on Conflict Resolution which was started in 1959.

The discipline of Peace Studies in four year institutions has grown steadily for the past twenty years but its most recent venue is community colleges. With the universal characteristics of adaptability, flexibility, and accessibility, community colleges have a unique role in American society, states Carisa Chappell, in her article "Former Instructor Helps Educate Faculty on Global Peace" published by the American Association of Community Colleges (AACC), in which she further points out that "community colleges are in the forefront of public education ... [and] have taken the lead in the homeland security effort and are the place where first responders have been trained." However, she goes on to say, community colleges still lack enough peace studies programs and conflict resolution courses. David Smith, Fulbright scholar and Senior Program Officer for Domestic Education and Training at the United States Institute of Peace, is quoted by Chappell: "After attending the United States Institute of Peace seminar in 1997, I realized that much more needs to be done at the community college level in teaching about violence." He was "surprised more wasn't being done on this topic in community colleges, which draw the widest range of ethnic, religious, social and cultural representation" (quoted in Chappell).

The year 2009 was pivotal for Peace Studies programs in US community colleges. In March, the United States Institute of Peace higher education division released a compiled list of now 22 community colleges with current Peace Studies (and related

programs) with another twelve under development (Smith, 2009).² In June, community college faculty and administrators participated in a Capacity Building Seminar for Community Colleges with Peace and Conflict Studies Programs in Cleveland, Ohio, hosted by the Global Issues Resource Center at Cuyahoga Community College. Collaborating institutions included: Global Issues Resource Center, Cuyahoga Community College; Greenfield Community College; Nashua Community College; Jamestown Community College; Golden West College; and the United States Institute of Peace. Attendees were those who currently support programs in conflict resolution/ management and peace and/or justice studies.³

From June to November, faculty members worked to create an Online Resource Manual for those in the development or expansion process for degree or certificate programs in conflict, peace or justice studies. "This manual is a product of collaboration in which lessons learned on the process of developing programs, certificates, and degrees in the field for community colleges were shared. It is a resource for faculty and administrators authored by faculty and administrators" (Jenks, 2009). We will all learn from the community colleges that have already begun this journey by looking at their innovations and curricula in order to move forward.

This manual is available online at: http://www.creducation.org/cre/policymakers_and_admins/peace_studies_at_community_colleges/ Interested faculty may access information and/or submit writing.

At the Peace & Justice Studies Association Conference at Marquette University in October, the Special Interest Group (SIG) for PJSA community college faculty met for breakfast to discuss ways to further the development of peace studies programs at their institutions. A conference workshop was also held for community college faculty by community college faculty members, Abbie Jenks (Greenfield Community College, MA) and Barbara Thorngren (Nashua Community College, NH), on how to establish peace studies curricula at other community college campuses. To become part of this dialogue, you may join the listserv as a member of the PJSA, which includes ongoing, rigorous discussion about the ways to teach peace, nonviolence, and conflict resolution.

A new development in the connection between Peace Studies and community colleges is that the PJSA Board now has two community college faculty members: Ellen Lindeen (Secretary) and Brian Trautman (At Large). For input within the organization or to ask questions/make suggestions, contact elindeen@waubonsee.edu or b.trautman@yahoo.org. Additionally, Brian Trautman serves as Assistant Editor of the US Peace Registry, part of the US Peace Memorial Foundation, Inc.

In addition to the Online Resource Manual for community college faculty, the United States Institute of Peace Community College Seminar Fellows, under the direction of David Smith, are designing a handbook for teaching global peace and conflict issues. This resource may resemble *Peace, Justice and Security Studies: A Curriculum Guide*, 7th edition, by McElwee et al., but

will focus *only* on community college dimensions. If you are already teaching peace at a community college but have not been able to attend a USIP Seminar for Community College Faculty, contact dsmith@usip.org with ideas.

Peace Studies, as a new discipline and innovation at community colleges, stands not only to enhance the academy, but also to “change the world.” Now that the “missing peace” has been found in community colleges, we need to spread the work across the nation. Community colleges, who educate more and more of our country’s students every year, can offer the concept of nonviolence as an alternative to militarization. As the only country on earth that spends half its national budget on the military, and more each year than what all other countries spend – COMBINED – teaching peace in the US could allow the “missing peace” to go global.

Notes

¹ According to Ian Harris, 46% of the peace studies programs in the United States are in church-related schools; 32% in large public universities; 21% in non-church related private schools; 1% in community colleges; 76% undergraduate; 14% graduate; 10% both” (Harris, 2006).

² For the Final Community College Program List as of March 2009, contact David Smith at (dsmith@usip.org) for the pdf file.

³ Notable pioneers in community college peace programs include Berkshire Community College and Greenfield Community College in Massachusetts; Portland Community College and Linn-Benton Community College in Oregon; Quinebaug Valley Community College in Connecticut, and Richland College in Texas.

References

Bailey, T., & Morest, V. Eds., *Defending the community college equity agenda*. Baltimore: The Johns Hopkins University Press. p.7. 20 Apr 2009.

Community College Research Center. (2006) “Enrollment.” (<http://ccrc.tc.columbia.edu/Publication.asp?uid=476#B000004T>)

Chappell, Carisa. (2006) “Former Instructor Helps Educate Faculty on Global Peace.” Washington: American Association of Community College.

Cross, K. Patricia. (1971). *Beyond the Open Door: New Students to Higher Education*. San Francisco: Jossey-Bass.

Community College Research Center. (2009) “History/ Mission.” Institute on Education and the Economy. Teachers College, Columbia University. NY: New York, 2009.

Jenks, Abbie. *Peace and Conflict Studies in Community Colleges “How To” Manual*. Email. 11 November 2009.

Harris, Ian M. & Amy L. Shuster. (2006) *Global Directory of Peace Studies and Conflict Resolution Programs*. 7th Edition. San Francisco: PJSA & IPRAF.

Harris, Ian M. (2006). “Peace Studies at the Beginning of the Twenty-First Century” *Global Directory of Peace Studies and Conflict Resolution Programs*. 7th Edition. San Francisco: PJSA & IPRAF.

Smith, David. “Final Community College Program List.” Email. 6 April 2009.

NEW BOOK REVIEW: *MASS CASUALTIES*

‘The Examined War...’

“Socrates once wrote that the unexamined life is not worth living. However he ended up killing himself. Could it then be said he examined life and found it not worth living?” -- Michael Anthony

There is still a great deal to be written about the wars in Iraq and Afghanistan, but when the stories come, it is our duty to hear them directly from those that were there. There is one such story I read that has topped all other current books about the wars in Iraq and Afghanistan, Michael Anthony’s *Mass Casualties* (Adams Media, \$22.95, 256 pages) is that book. Subtitled: ‘A Young Medic’s True Story of Death, Deception, and Dishonor in Iraq’; the title though long, still doesn’t begin to encapsulate the tragicomedy that ensues when Anthony begins his story of a unit full of misfits that would make the writers of MASH blush.

From mortar attacks, adultery, and sleeping pills, to suicide, corruption, and PTSD, Anthony paints a picture of war that is different than the typical news coverage or Hollywood movies. It is a personal account of what goes on behind the scenes and everyday headlines. Normally, like in Vietnam, it would take twenty years for the full stories of soldiers’ personal accounts to come out. Fortunately (or in retrospect, unfortunately) we are graced with a contemporary account of the war as it still goes on.

Devoid of politics, *Mass Casualties* is a war memoir that should be read by everyone. Endorsed from every spectrum and ideology, it is ordained to be a classic for years to come.

“It joins the body of war literature in a unique and powerful way.” —Howard Zinn

“You will think differently about news from Iraq and Afghanistan after reading this book.” —James Fallows

“He has penned his generation’s MASH, with echoes of Catch 22 and Hunter Thompson’s Fear and Loathing sagas.” —Charles Jones

C. Jude, (former Marine)

Betty A. Reardon Collected Papers

Now Open for Public Access

Archived in the Ward M. Canaday Center for Special Collections
The University of Toledo Libraries

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

Please contact Dale Snauwaert dale.snauwaert@utoledo.edu for general information.

Please contact Kimberly Brownlee kimberly.brownlee@utoledo.edu, 419.530.5578 for copies of individual documents from the collection.

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



Focus on Education: *Monuments to Peace*

"A plain stone like this, standing on such memories, having no reference to utilities, but only to the grand instincts of the civil and moral man, mixes with surrounding nature -- by day with the changing seasons, by night the stars roll over it gladly -- becomes a sentiment, a poet, a prophet, an orator, to every townsman and passenger [sic], an altar where the noble youth shall in all time come to make his secret vows."

-- Ralph Waldo Emerson, April 19, 1867

Emerson pronounced these words as he dedicated a Civil War monument in Concord, Massachusetts. His oratory is a bit flowery by today's standard, but he captured the essence of a public monument about as well as anyone before or since.

According to Emerson, a monument preserves memory. It becomes "a sentiment, a poet, a prophet, an orator" to every citizen and passerby. And an "altar" for ritual and ceremony in times to come.

In other words, monuments are both passive and active. They are time capsules from the past which permanently record the uncensored feelings of their creators and silently transmit those feelings for all time to come. Every monument is a history lesson.

Yet monuments also serve to reflect the values of contemporary visitors. They are symbolic objects onto which we project our own feelings and from which we receive inspiration to take action in today's world. And our children will in turn project the feelings of their time

Consider how our country's many war monuments have conditioned your students to accept a culture of war and violence. Now consider how peace monuments might help wean your students away from violence and toward the culture of peace you are trying to inculcate.

To illustrate what can be learned by visiting peace monuments, here are fifteen examples in various parts of the USA and Canada:

1) Monuments are physical and permanent. So are works of fine art. The Getty Center in Los Angeles displays "Mars and Venus: Allegory of Peace" [1770] by French painter Louis Jean François Lagrenée [1724-1805]. The peace symbolism of this painting is beautiful to behold: Nude lovers, a laid down sword, and a pair of nest building doves.

2) Emancipation of the slaves is a seminal event in the history of American peace and justice. Yet -- as pointed out by Prof. Kirk Savage -- the contemporary "Emancipation Memorial" [1876] on Capitol Hill in Washington, DC, shows Lincoln towering paternalistically over the kneeling figure of Archer Alexander [1828-1880?], the last slave captured under the Fugitive Slave Act of 1850.

3) Peace activism is dramatically represented on Mount Rubidoux in Riverside, California, by the "Testimonial Peace Tower" [1925] for Frank Augustus Miller [1857-1935] who sought world peace and founded what is now the World Affairs Council of Inland Southern California. His tower bears the names and coats of arms of every nation of that time.

4) America celebrated the end of World War I by constructing the 148-foot "Great Frieze of War and Peace" [1926] overlooking the palatial new train station of Kansas City, Missouri. Man's "progress from war to peace" is triumphantly depicted by sculptor Edmond Amateis [1897-1981].

5) Twelve years later, FDR and elderly veterans from both sides lit the eternal flame of the "Peace Light Memorial" [1938] on the Gettysburg battlefield, thus symbolizing the ultimate reconciliation of North and South. The monument was seriously vandalized in January 2009.

6) On the eve of World War I, the Salt Lake City Council of Women laid out a series of International Peace Gardens [1940] in Jordan Park. Interrupted by years of war and neglect, twenty four peace

gardens have been developed by local ethnic and national groups. In 2002, eighty-four peace poles were moved here from the site of the Winter Olympic Games.

7) Hiroshima, Nagasaki, and United Nations headquarters in New York City host the world's three biggest concentrations of peace monuments. As noted by PJSA member Joyce Apsel, a tour of UN headquarters [1950] is ideal for peace education. One of the UN's many peace monuments is the "Golden Rule Mosaic" [1985] made by Venetian artists from the famous illustration by Norman Rockwell [1894-1978].

8) Mary Dyer [c1611-1660] was hanged in May 1660 for refusing to abandon the principles of freedom of speech and conscience. Three hundred years later, Quakers celebrated her memory by erecting a Statue of Mary Dyer [1959] at the State House in Boston, and copies were placed outside the Friends Center in Philadelphia and on the campus of Earlham College in Richmond, Indiana.

9) In 1971, the City of Houston, Texas, turned down the "Broken Obelisk" of sculptor Barnett Newman [1905-1970] because it memorialized the recent martyrdom of Martin Luther King, Jr. [1929-1968] So art connoisseurs Dominique and John de Menil erected it front of their privately-financed "Rothko Chapel" [1971]. (The chapel contains "spiritual" paintings by Mark Rothko [1903-1970].)

10) Chicago, Los Angeles, and Philadelphia benefit from the social criticism of community murals. One example, "For a New World," [1973] on the side of Holy Covenant United Methodist Church in Chicago, depicts (1) political brutality, killing & repression. (2) the promise of a new world where all people live in peace, and (3) the admonition to dedicate our lives to justice through our daily work.

11) The US-Canadian border is dotted with peace monuments. The most imaginative is "SunSweep" [1985] by sculptor David Barr. Its three stones -- on the Atlantic in New Brunswick, on the Pacific in Washington state, and on an island in the Lake of the Woods are separated by 2,778 miles!

12) Peace heroes are celebrated at the "Pacifist Memorial" [1995] outside the "Peace Abbey" in Sherborn, Massachusetts. Six radiating brick walls containing the names of and quotations from famous pacifists surround a statue of Mahatma Gandhi.

13) Peace museums thrive in Europe and Japan, but the only surviving example in North America is the Dayton International Peace Museum [2005] in Dayton, Ohio. It includes exhibits on the Dayton Peace Accord [1995] and on the Nobel Peace Prize.

14) The only exhibit in North America telling the story of Hiroshima is "Stories of Hope" [2008] at the Peace Resource Center (PRC) on the campus of Wilmington College in Ohio. On August 1-7, 2010, the PRC will host the first "Peacebuilding Peacelearning Intensive" of the new National Peace Academy (NPA).

15) Birthplace museums and other monuments to Nobel Peace Prize laureates are sprinkled across North America. The most recent is the 200-foot "Obama Nobel Peace Mural" unveiled at the private art gallery of Vietnamese refugee artist Huong in Miami, Florida, on December 10, 2009, the same day that President Obama accepted the prize in Oslo, Norway.

There are at least a thousand other peace monuments in the United States and Canada. To find one near you, go to www.PeacePartnersIntl.org and click the name of your state or province (or the name of any foreign country).

Suggest that your students look for and visit peace monuments. Their doing so will supplement what you are teaching them in the classroom. And -- little by little -- visiting peace monuments will help bring about a culture of peace.

— Edward W. Lollis
Peace Partners International

Focus on Education: *The Talmud as a Tool for Peace*

I would like to share a few stories from the Talmud that speak about peace making and constructivism in education. Often we neglect religious texts because of the fundamentalism that surrounds them. I hope that sharing these stories will shed new light on this subject. The first story took place almost two thousand years ago when one of my ancestors saved Judaism and did it as a peacemaker. His name was Yochanan ben Zakai.

Yochanan was the last student of the great sage Hillel the Elder and was also a student of Shammai, Hillel's intellectual and spiritual opposite. As a teacher, Yochanan headed the Great School in Jerusalem where he taught until he was forced to flee during the first of the Roman Wars. Ironically, he didn't flee the Roman victors, but came to the realization that he had to sue for peace while his city was locked down by Jewish Zealots, led by one of his own cousins.

Fortunately, blood was thicker than water and Abba Sikra ben Batiach, a leader of the Zealots, helped devise a plan to get Yochanan out of the Jerusalem. He was placed in a coffin and carried outside the city walls by his students, Rabbi Eliezer and Rabbi Yehoshua, and then taken directly to Vespasian, the Roman general who Yochanan correctly predicted would become the next Caesar. Vespasian was so pleased with Yochanan that he offer to do something special for him.

Instead of asking to save Jerusalem, Yochanan looked to the future and said, "Give me [the city] Yavneh and her sages, the descendants of Rabban Gamliel, and a cure to heal Rabbi Tzadok." In essence, Yochanan knew that Judaism was a curriculum for life that required teachers and schools not fortified walls and zealous leaders.

In Yavneh, Yochanan set up a council of scholarly judges to adjudicate in all areas of life not controlled by the Romans. This Sanhedrin functioned much like the *Bet Din* or Supreme Court that sat in the Chamber of Hewn Stone in Jerusalem. Yochanan was only the head of the new academy for four years, but in this time he preserved Judaism by attending to the collective memory of the Jewish people and making sure that their way would be resilient, portable and adaptable for future generations. He understood that holiness is not located geographically. Places don't transmit values, people do. This is why he asked for the sages and the health of Rabbi Tzadok. Yavneh, like Jerusalem, was just a place to create holiness. Yochanan knew he could do without Jerusalem, but he needed the teachers to seek justice.

Here two other very interesting passages in the Talmud that help me think about constructivism in education. The first is in The Sayings of the Fathers, the second in *Masechet Menuchet*, a different portion of the Talmud. In the first, we get a description of how the Torah is received by Moses and passed to future generations. In the second, God sends Moses to the back row of Rabbi Akiva's classroom. Akiva is known as the greatest Talmudic sages. Since I am sure these stories were passed down to me for a reason, I will share with you what I think I am meant to understand from them.

In the first story, Moses receives Torah and passes it. The key words are the verbs. What does it mean to receive and to pass? This model of education is referred to by Paolo Freire as the "banking" method. In this metaphor, teachers invest information in students. Knowledge is a reified, concrete thing that can be passed like a ball. The success of a teacher is in learning the mechanics of teaching like a well-trained pitcher. A good student is one who knows how to catch the ball without error. If you think this is problematic, then you are in good company.

The second story is the one that made me want to take my doctorate in education and begin studying to become a rabbi-

educator in Israel (where I am writing from). As Moses sits in the back of Rabbi Akiva's classroom, he is bewildered by the subject matter until he learns that it is his Torah from Sinai; "a rose by any other name" in reverse. The name remains the same but the fluidity of knowledge is constructed, unpacked, deconstructed and remade over generations. The continuity is in the starting point, Moses, and the willingness of the community to participate in this process.

I like both stories for different reasons. I cannot reconcile the educational system of story number one with anything I can believe in or apply as an educator, but I recognize its importance in the authentication of the project of the Talmudic rabbis. They needed power and they derived it from the name of the rose, Torah. They understood what their students could accept and they framed their education in something that felt was both relevant and familiar. Passing the Torah, as a metaphor, was not an empirical process. Cannella & Reiff (1994) consider these reductionist/empirical models memory-oriented and didactic. The rabbis simply needed a way to empower the system they were creating in the chaos of the Roman conquest of their land. In other words, this story uses the educational model of passing Torah from generation to generation as a way of maintaining their place in the chain of power and authenticity for their people, not to teach us about education. Just open Foucault and you will understand what I mean.

Story number two has a different purpose. It is there to illustrate for us that the process of teaching is transformational to both the subjects of education and the learners. The two main subjects of this story are transformed: Moses and his Torah (not as an object, but as an ideal). Rabbi Akiva functions here to tell us about the role of the teacher as "facilitator and co-explorer who encourages learners to question, challenge, and formulate their own ideas, opinions, and conclusions" (Abdal-Haqq, 2009). Of course, this is my *midrash*, the hermeneutic interpretation I bring to the text, but I do it here as further illustration of how knowledge is created, not passed. Story number two is clearly about the fluidity of knowledge and its construction in the minds of learners.

In the Talmud, we learn that Abraham destroyed the statues of Gods in his father's store. The story can be read in many ways, about respect in the relationship between father and son, or simply as the need to smash apart old misconceptions of the world. The conception of the Talmud as a legalistic document with no relevance to the contemporary world is a fallacy. I find it to be a significant precursor to the post-modernism many of us have accepted as our world today, and it has given me the tools to deconstruct and reconstruct the world with purpose. My hope with this brief introduction is that readers will examine further the richness of the enormous collection of wisdom and apply it in our collective efforts to achieve peace and justice for our world.

References

- Abdal-Haqq, Ismat, Constructivism in Teacher Education: Considerations for Those Who Would Link Practice to Theory, as found on-line at <http://www.ericdigests.org/1999-3/theory.htm>, on November 6, 2009, ERIC Clearinghouse on Teaching and Teacher Education Washington DC.
- Cannella, G. S., & Reiff, J. C. (1994). Individual constructivist teacher education: Teachers as empowered learners. *TEACHER EDUCATION QUARTERLY* 21(3), 27-38. EJ 498 4293.

— David Steiner is a doctor of education now studying to become a rabbi at the Shalom Hartman Institute in Jerusalem. He lives in Tel Aviv with his wife and three children.



Review

Confronting the Bomb: A Short History of the World Nuclear Disarmament Movement, by Lawrence Wittner, Stanford University Press, 2009. 272 pages. \$21.95, paperback.

Lawrence Wittner is a prolific and much-respected historian of peace movements who claims that there is a key ingredient missing from the standard “mutually assured destruction” explanations about why the world has avoided nuclear war. That key ingredient is the activism of the nuclear disarmament movement. Wittner effectively argues that the public activism of the nuclear disarmament movement has helped keep war-makers from going nuclear.

The opening chapter of this important book tells in a dynamic way the World War II story of what was at the time a “secret struggle” between some of the scientists working on the hush-hush Manhattan Project, like the Hungarian-born physicist Leo Szilard, and top policymaking figures in the Roosevelt and Truman administrations. Szilard rallied other scientists and mid-level policymakers in a futile attempt to halt the use of the atomic bomb, in part because of the resultant likelihood of a post-war arms race with the Soviet Union. Once atomic bombs were dropped on Japan, the nuclear arms race began and this heretofore “secret struggle” became overt, widespread, multi-pronged, and transnational in character. The remainder of Lawrence Wittner’s compelling new book is focused on that struggle: to keep the world safe from nuclear war.

This book is actually a pared down, popular version of an earlier and much larger scholarly trilogy from Wittner, his 1,800 page three volume work, *The Struggle Against the Bomb*, also published by Stanford University Press. That earlier work relied in a transparent way on a painstakingly exhaustive set of data (e.g. Volume I alone had 67 pages of endnotes), data that included his interviews with activists and policymakers, the archives of governments (including previously secret documents), movement organization archives and periodicals, histories and personal memoirs.

Here, in this snapshot of those earlier volumes, Wittner dispenses with notes and other scholarly accoutrements, satisfactorily covering the world nuclear disarmament movement from 1945 to the present time in one accessible volume that comes in at only 225 pages of text. In so doing, the author has done the nuclear disarmament movement and also undergraduate

students and their professors an important service: producing an accessible yet eminently credible account of a complex, multi-pronged worldwide social movement that has profoundly impacted world history.

Here we learn how the movement responded to the bombings of Hiroshima and Nagasaki in the immediate post-war period, growing in countries around the world in part through creative coalitions of world federalists, atomic scientists and traditional pacifist organizations like the Fellowship of Reconciliation, War Resister’s International, and the Women’s International League for Peace and Freedom (all of whom had seen their ranks diminish and their influence wane during WW II). Wittner shows how this coalition played “a vital role in establishing nuclear arms controls and disarmament as official national objectives and in preventing a recurrence of nuclear war” (p. 51) in the immediate post-war period.

Even more intriguing reading is the documentation of the influential “Ban the Bomb” efforts of the mid-1950s. It was occasioned by the development of the H-bomb—with vastly more destructive powers than atomic weaponry—and the increasing number of above-ground nuclear tests, spewing radiation across the globe. Melding an effective blend of tactics from massive protest demonstrations to petitions by high-profile scientists to utilizing influential and eloquent figures like Albert Schweitzer as spokespeople, the movement eventually hemmed in the major nuclear powers, resulting in a nuclear test ban in 1958, limited and temporary as it was.

This is a gripping story, and Wittner tells it well even in this abbreviated account. He shows not only the myriad and shameful tactics that many government’s used to try to discredit and suppress the US arm of the movement, but he also convincingly demonstrates the tangible impacts that movement activism and its marshalling of public opinion had on top policy makers in the Eisenhower White House, including on the president himself.

In June of 1957, for example, as Eisenhower met with nuclear scientists, Wittner reports that the president cautioned them that “we are... up against an extremely difficult world opinion situation.” The president went on to complain that the United States could ill afford to be “crucified on a cross of atoms,” and that as powerful as nuclear weapons are, “they are not... as powerful as is world opinion today in obliging the United States to follow certain lines of policy” (p. 80). Shortly thereafter, Eisenhower announced that

the US would follow the Soviet lead, temporarily cease nuclear testing and begin negotiations on a full-fledged nuclear test ban.

But this is not a history of the US version of the nuclear disarmament movement. It is truly a worldwide history, documenting the activism and the effects of that activism in both nuclear and non-nuclear countries alike. Thus each chapter (the book is arranged chronologically) includes descriptions and interpretations of movement work in many European countries, the Soviet Union, Japan, Latin American, India, and elsewhere.

Chapter 8, entitled, “Disarmament Triumphant, 1985-1992,” recounts the dramatic turnabout in global public policy that marked that era, policy shifts pushed primarily by Mikhail Gorbachev who Wittner insists was “deeply influenced by the anti-nuclear movement.” Wittner’s moving description of the advances gained by the activists in this period actually places Gorbachev at the center, yet pushed hard from behind by the global movement for disarmament and by the Soviet leader’s dual recognitions that: “the arms race, just like nuclear war, is unwinnable,” (p. 182); and that European security could not be achieved without substantive arms control reductions secured by international treaties. Wittner recounts how Gorbachev’s “new thinking” was actually heavily influenced by activist scientists, and how he deftly used unilateral initiatives and the global movement itself to push US president Ronald Reagan to eventually follow suit, embracing arms control and limited disarmament.

The brief concluding chapter is the work of an accomplished senior scholar, one who has devoted his professional life to the study of the peace movement, and who here ruminates insightfully on the meaning of that work. He calls the citizen activism whose effects he has documented here and elsewhere the “highest form of democracy.” While he finds this heartening, Wittner warns that the “pathology of the nation-state system” (i.e. its emphasis on the national security priorities of individual states) makes the abolition of nuclear weapons a still distant goal. He advises the disarmament movement to refocus and redouble its efforts, to reform and eventually change the nation-system itself. Clearly, there is much left to do. Just as clearly, here is a book written in way that can inspire new generations of activists to join in the ongoing struggle.

— Patrick G. Coy

Center for Applied Conflict Management
Kent State University

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

This edition: *Making the Abstract Concrete*

Peace Research Abstracts (PRA)

Last issue, we took a look at several free websites of interest to people concerned with peace, conflict and justice. This time round I'd like to look at a single resource, *Peace Research Abstracts (PRA)*. As far as I know it is the only database specializing in the periodical literature of peace. A product of the Peace Research Institute, Dundas, Ontario, Canada, it is published by Sage and made available online by EBSCO. Though most of its coverage is, as you would expect, post WWII and though it began publication in print in 1964, it actually has citations going back to 1913. According to WorldCat it was originally developed by the Canadian Peace Research Institute and International Peace Research Association. So, very indirectly PISA (well, its predecessors), as members of IPRA, had a hand in this project.

STRENGTHS: *PRA* is wide ranging in its coverage, providing abstracts of articles (with citations) in academic, peer reviewed journals and more popular periodicals on topics as diverse as international disarmament and norm setting to interpersonal and intra group conflict. It also includes books, reports, and government documents.

Journals covered include standard peace research journals such as *Journal of Peace Research*, *Human Rights Quarterly*, and the *Journal of Conflict Resolution*, major journals from other disciplines from anthropology to political science that deal with conflict and peace and popular periodicals such as *Sojourners*, *Progressive*, *Christian Century* and *Christianity Today*.

WEAKNESSES: While *PRA* has great content, it also has a few problems. Unlike most modern databases, it does not index the titles of journals covered. This means that you can't simply browse a list of journals and see if the one you're interested in is included. More importantly, it means that newer, more sophisticated library management software systems can't automatically cross link citations in *PRA* to other databases that might have full text of articles available online. So, when using *PRA*, plan to do a lot of copying and pasting!

If you or your favorite librarians want more information about *PRA* or its producers, go to one or more of these websites.

Peace Research Institute

(<http://www.acp-cpa.ca/PRID.htm>)

Sage

(<http://www.uk.sagepub.com/journalsProdDesc.nav?prodId=Journal200745>)

EBSCO

(<http://www.ebscohost.com/thisMarket.php?marketID=1>)

If your library doesn't have a subscription to *PRA*, there is probably at least one library within your state or province that does. Please note, it's always wise to check an individual library's catalog for their actual holdings especially if you will be traveling a distance to use its resources. And, of course, it's always a good idea to call ahead. I recently received a call at our reference desk from an individual who wanted to use our li-

brary resources. Once he learned that we had what he wanted, he just couldn't wait to drive up and visit – the next day – a home football Saturday – at Notre Dame. I spent fifteen minutes explaining reality to him. As you can imagine, you can't get a parking place within a half an hour of campus for less than \$20.00. He finally decided to wait a day and visit on Sunday.

Here are two websites that will give you URL's for just about any library or library catalog that you might be interested in. There's bound to be contact information somewhere on the library homepage.

Libweb: Library Servers via WWW

(<http://lists.webjunction.org/libweb/>)

lib-web-cats

(<http://www.librarytechnology.org/libwebcats/>)

Given its unique status and its consequent value to anyone studying peace, I've extracted a list of libraries holding *PRA* from WorldCat (OCLC's main database) and listed them below. Please be aware that just because a library is on the list doesn't mean that it will have all issues of *PRA*. It may have started subscribing recently or may have subscribed previously but later dropped its subscription.

Note that many libraries in Canada and the United States have access to *PEACE RESEARCH ABSTRACTS*. Visit your local library for more information — and in general!

DIGRESSION: In the last column I mentioned that "Foreign government resources on the Web" was my favorite free webpage for foreign government, IGO and NGO information. I also noted that the design was more than a bit out of date. Sure enough, by the time the column hit your desk, the University of Michigan Libraries had completely redesigned their website. In the process the information on their government web page was broken up and redistributed throughout their website. Two other pages, this time at the Duke University library site will give you similar information:

International Governmental Organizations

(http://library.duke.edu/research/subject/guides/igo_guide/index.html)

NGO Research Guide

(http://library.duke.edu/research/subject/guides/ngo_guide/ngo_links/index.html)

As always, please don't hesitate to send in your suggestions for inclusion in future columns.

Good night, good luck, and happy researching!

J. Douglas Archer

Reference and Peace Studies Librarian

University of Notre Dame

archer.1@nd.edu



PJSA Job Board

PEACEKEEPERS WANTED

Institution: Nonviolent Peaceforce
Position Description: Nonviolent Peaceforce is an unarmed, professional civilian peacekeeping force that is invited to work in conflict zones worldwide. With international headquarters in Brussels, Nonviolent Peaceforce has worked in the conflict areas of Sri Lanka, the Philippines, and Guatemala. Among other activities, it works with local groups to foster dialogue among parties in conflict, provide a proactive presence and safe spaces for civilians, and develop local capacity to prevent violence. Its staff includes veterans of conflict zones and experienced peacekeepers. We are seeking highly skilled and experienced persons to serve in conflict zones as International Civilian Peacekeepers (ICPs). There is an immediate need to fill several skilled positions in Sri Lanka, the Philippines, and possibly Sudan (see www.nonviolentpeaceforce.org/en/workwithus for job descriptions). We are therefore seeking applications from persons with specific skills and expertise in working with internally displaced peoples, children in armed conflict, civilian protection issues, humanitarian relief, or peacekeeping operations in general. The ability and openness to working in sometimes hostile, warlike, and hardship environments is critical; skills in conflict analysis, project management, finances, security or logistics would be desirable. Women, candidates from the Global South, and those of the Muslim faith are especially encouraged to apply.
Application Deadline: Rolling.
Application Process: Please send the following: (1) a completed application form; (2) a copy of your current CV; (3) a letter agreeing to be deployed by NP for up to 24 months if chosen. Send your completed application package to recruit@nvpf.org. For more information on Nonviolent Peaceforce visit www.nonviolentpeaceforce.org.

INTERNSHIPS: PEACEBUILDING

Institution: Meta-Culture Dialogics
Position Description: MCD works to build peaceable and sustainable communities by changing how people address conflict. MCD is committed to changing the way people typically react to conflict, striving to make it possible for people to talk honestly about their real differences, explore common interests and brainstorm solutions in ways that promote learning, improve decision-making and strengthen communities. MCD accepts applications for employment and internships on an on-going basis. For more information, please visit their web site at <http://meta-culture.org/involved>.
Application Deadline: Open; rolling.
Application Materials: If you are interested in working or interning with Meta-Culture Dialogics, please send your resumé and a letter of introduction to Beth Fascitelli at beth@meta-culture.in.

FULL-TIME TENURE TRACK POSITION IN HUMAN SECURITY AND PEACEBUILDING

Institution: Joan B. Kroc School of Peace Studies, University of San Diego
Position Description: Human security emphasizes individual and community security and well-being, rather than traditional state-focused approaches to security. The ideal candidate will offer courses in one or more of the following areas of human security: disaster prevention and emergency response; the environment and ecological disaster management; managing health crises; humanitarian assistance and relief; migration and refugee policy; international peace-keeping; non-governmental organizations and human security; rule of law; demobilization, disarmament, and reintegration; relations with non-state armed actors; and similar human security related topics. Preference will be given to candidates with field experience in the developing world and

who have a secondary focus on issues relevant to Conflict Resolution. Teaching will be primarily in the Masters Program.

Application Deadline: March 1, 2010.

Application Information: We will begin reviewing applications on March 1 but will continue to accept applications until the position is filled. Applicants should send a cover letter explaining their teaching and research interests, a curriculum vita, recent teaching evaluations, sample course syllabi, two writing samples, and three to five letters of reference. Send materials to: Chair, Faculty Search Committee (Human Security), Joan B. Kroc School of Peace Studies, University of San Diego, 5998 Alcalá Park, San Diego, CA 92110 For further information about the program in general and this position in particular, please visit the school online at www.sandiego.edu.

JOB & INTERNSHIP LISTINGS: ONGOING

Organization: The Kroc Institute for Int'l Peace Studies, University of Notre Dame
Description: Comprehensive list of websites and resources for openings in the areas of peace studies, conflict resolution, international affairs, public policy, human rights, international development, NGOs, the UN, and other international organizations.
Website: <http://kroc.nd.edu/alumni/career-resources/jobs>

Organization: Fresno Pacific University, Center for Peacemaking and Conflict Studies
Description: Up-to-date, well-maintained listing of jobs and opportunities in fields such as mediation, peacebuilding, restorative justice, and conflict resolution.
Website: <http://peace.fresno.edu/rjjobs.php>

Organization: American University, School of International Service
Description: Listing of jobs and internships in areas of peace and conflict resolution.
Website: www.aupeace.org/jobs



Notices and resources

The Global Directory - New Services and Lower Price

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



Visit the New PJSA Blog

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



Plowshares Peace Archive Now Online

The three Historic Peace Church colleges in Indiana (Earlham, Manchester, and Goshen) have unveiled the Plowshares Digital Archive for Peace Studies as part of the Virtual Peace Studies Library. The 32,000-page collection covers peace topics including: draft resistance, slavery, race relations during and after the civil rights movement, student activities, and European peace conferences. The archive is at: www.plowsharesproject.org/php/resources/index.php.

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 editors define 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. Each issue develops a particular theme but we run both on-theme and off-theme essays. Visit the journal's new website at: www.tandf.co.uk/journals/CPER.

Submissions can be sent to Robert Elias, Peace Review, University of San Francisco, San Francisco, CA 94117 USA, or emailed to: eliasr@usfca.edu.

Want Peace Review delivered to you? Special subscription rate for PJSA members is only US \$35!



Nonviolence Book Available Online

The attacks of 9/11 and the U.S. response pushed the spiral of violence ever higher. Nonviolent responses are possible. It is now more important than ever to consider nonviolent alternatives. There is a rich intellectual heritage of nonviolence, and a great deal of that heritage has originated in the U.S. To promote awareness of that heritage and efforts to enrich it, Ira Chernus, Professor of Religion at the University of Colorado-Boulder has written an introductory book on the subject. *American Nonviolence-The History of An Idea* is now available from Orbis Books, and can also be read in its entirety online at: <http://spot.colorado.edu/%7Echernus/NonviolenceBook/index.htm>.



Peace Psychology Text Available for Free Download

The copyright for the edited volume *Peace, Conflict, and Violence: Peace Psychology for the 21st Century* (published in 2001) has been reverted to the editors: Daniel Christie, Richard Wagner, and Deborah Winter. They have made the book available online for downloading at no cost to encourage course and program development in peace psychology worldwide. For a PDF file of the book, please visit: <http://academic.marion.ohio-state.edu/dchristie/Peace%20Psychology%20Book.html>.



U.S. Government e-Journal on Nonviolent Change

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



Website and Update on Elise Boulding

The PJSA national office recently received a letter from Elise Boulding's son, Russell, providing an update on her health and status. A web page has been created to keep up-to-date <http://www.earthenergyhealing.org/EliseBoulding3.htm>. Personal notes to her are welcome. Letters to Elise can be directed here: Elise Boulding, c/o Russell Boulding, 4664 N. Robbs Lane, Bloomington, IN 47408.



Peace Research Journal Seeks Reviewers

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

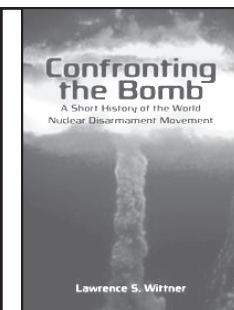


THE LATE ADDITION: New PJSA Partners

This is to remind you of a standing invitation to send your peace op-eds and articles to our new organizational partner, **PeaceVoice**, who will give priority attention to articles submitted for publication by PJSA members. Each of us has areas of specialization; each of us has the credentials to get an editor's attention; and each of us could help elevate the national discussion about issues of war, peace, and justice. Send **PeaceVoice** your peace-related essays along with a one-sentence tagline that establishes your credentials. **PeaceVoice** is a project of the Oregon Peace Institute and is devoted to changing the conversation about the possibilities of peace and the inadvisability of war. They are creating a library of previously unpublished articles written by peace professionals and offering them on a daily basis as op-eds to editors of newspapers and online news organizations. They believe that by presenting academically-informed opinions that promote peace and nonviolent conflict resolution, it provides the public with one of the best, and mostly absent, inoculants against war. Foundation-supported, **PeaceVoice** essentially serves as your free literary peace agent. For more information, visit: www.peacevoice.info.

THE LATE ADDITION: New PJSA Partners

The **Canadian School of Peacebuilding** (CSOP), a program of Canadian Mennonite University, has been created to serve practitioners, professionals, activists, students, non-governmental organizations and faith-based groups engaged in peacebuilding. Its goal is to serve peacebuilders around the world by bringing them together in a collaborative learning community, nurturing and equipping them for various forms of peace practice and exposing them to some of the most significant, emerging ideas and teachers in the field. For more information about the CSOP, visit: www.cmu.ca/csop.



Confronting the Bomb:
*A Short History of the World
 Nuclear Disarmament Movement*
 By Lawrence S. Wittner

(an abbreviated version of the classic, award-winning trilogy, *The Struggle Against the Bomb*)

From reviews of *The Struggle Against the Bomb*

"Wittner's outstanding book . . . shows how concerned and determined citizens . . . have altered the course of history. . . . Monumental."

– *Journal of American History*

"For clues about how to save the planet from nuclear extinction, there is no better place to turn."

– *The Progressive*

Paper \$21.95
 Stanford University Press
www.sup.org 800-621-2736



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

Events Calendar

March 19-21, 2010

Beyond Borders Conference

Bluffton University, Bluffton, OH

www.bluffton.edu/academiclife/civicttheme/beyondborders/

This conference seeks to attract diverse voices to discuss the dynamics of immigration in the U.S. today. Particular focus will be placed on responding to the crisis which currently exists in U.S. immigration policy.

April 15-16, 2010

International Disorder and Violence in the Twenty-first Century

Gandhi Center for Global Nonviolence, James Madison University

www.jmu.edu/gandhicenter/

Within the broad conference theme, graduate papers are invited in every discipline in the humanities and social sciences, especially those areas of research that have relevance to the emerging field of Gandhi Studies.

May 30-June 4, 2010

NAFSA 2010 Conference

Kansas City, MO

www.nafsa.org/annualconference/default.aspx

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

June 2-5, 2010

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

University of Tennessee, Knoxville, TN

www.justicestudies.org

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

June 13-18, 2010

Teaching Peace in the 21st Century

Kroc Institute for International Peace Studies, University of Notre Dame

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

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

July 6-10, 2010

IPRA-2010: "Communicating Peace"

University of Sydney, Australia

www.iprasydne2010.org/About_conference.html

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

July 15-17, 2010

Toward a More Socially Responsible Psychology

Boston Graduate School of Psychoanalysis, Boston, MA

www.psysr.org/conference2010

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

August 1-7, 2010

Peacebuilding Peacelearning Intensive

Wilmington College and the National Peace Academy, Wilmington, OH

www.nationalpeaceacademy.us

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

October 1-2, 2010

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

PJSA 8th Annual Conference

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

www.peacejusticestudies.org

This year's conference will be held on the campuses of both Canadian Mennoite University and the University of Winnipeg in downtown Winnipeg, Manitoba, Canada on October 1-2, 2010, which marks the 10th anniversary of United Nations Security Council Resolution 1325 on Women, Peace, and Security and the 150th birth anniversary of Jane Addams. Submissions may propose offerings of various forms: research papers, presentations, roundtables, panels, hands-on workshops, posters, and creative works using a variety of media. **Proposals are due by March 15.**

Latin America after the Neoliberal Debacle

ANOTHER REGION IS POSSIBLE

By Ximena de la Barra and Richard A. Delo Buono

New!

Another World is Necessary
series

ISBN-13 978-0-7425-6606-4

\$37.95 paper

ISBN-13 978-0-7425-6605-7

\$90.00 cloth

"Passionate yet scholarly; thorough yet succinct, this book by two deeply committed experts is the best guide one is likely to find to the current scene in fast-changing Latin America."
—Susan George, Transnational Institute

"A profound study on the ills that have traditionally plagued Latin America and inhibited any meaningful form of development. Essential reading for all interested in contemporary Latin America, and its future." —John Kirk, Dalhousie University

"A powerful critique of neoliberalism and its impact on Latin America and succeeds superbly in addressing the problems of neoliberal capitalist policies that have failed in a big way. . . . A must-read for anyone interested in understanding the problems and prospects of the region." —Berch Berberoglio, University of Nevada, Reno

"Ximena de la Barra and Richard Delo Buono have made a fine contribution to the most important question of our time: what are the alternative social models for a generation that has witnessed both the fall of Soviet communism and the demise of neoliberalism?" —Thomas Panniah, Harvard University

Latin America after the Neoliberal Debacle looks at the sharply declining legitimacy of liberal democracies in the region and the new array of popular forces working for social transformation. In particular, the authors analyze the failure of neoliberal policies and the growing demand for expanding participatory democracy and achieving more genuine regional cooperation. This interdisciplinary study will be useful for students and scholars concerned with how past and present policies shape the future of this important region of the world.

Ximena de la Barra is an independent consultant recently retired from UNICEF where she was the Latin American Public Policy Advisor.

Richard A. Delo Buono is associate professor of sociology at the New College of Florida and is visiting associate professor of political science at the Universidad Autónoma de Zacatecas, Mexico.

Rowman & Littlefield Publishers
www.rlpbooks.com • toll-free 800-462-6420

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



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



THE PEACE CHRONICLE IS PRINTED ON 100% POST-CONSUMER RECYCLED PAPER WITH VEGETABLE-BASED INKS!



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