

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



SPANNING THE GLOBE **MOVEMENTS FOR PEACE EMERGE EVERYWHERE**

INSIDE THIS ISSUE:

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

AN UPRISING IN EGYPT
INTERNATIONAL PEACE
TRIBUTE TO GREAT SOULS
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WINTER 2011

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"I'm afraid you've had a paradigm shift."

PJSA

Who We Are

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

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

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

Our Mission

PJSA works to create a just and peaceful world through:

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

The Peace Chronicle

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Editor:

Randall Amster

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Shannon Wills

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

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

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A Note from the Co-Chair ...

A GOLDEN OPPORTUNITY — BUT FOR WHAT?

The spread of unrest through the Arab states has rightly galvanized attention around the world, as clandestine servers try to run the blockade of cell phone and internet service in Egypt in particular. As usual, some comment from a nonviolence standpoint is absent from the public discourse, but is badly needed.

Alexandria, Cairo, and now other cities in Yemen, Lebanon and elsewhere are experiencing what the modest vocabulary of nonviolence calls “the effervescence of the crowd.” It is a kind of raw energy that *can* unseat regimes — but by itself it cannot do much else. One can only wish that the protestors involved had had some time to organize and especially to prepare themselves to operate nonviolently. There is every reason to believe they would be much more effective at much less cost of life and injury, and that some stable foundation could be laid for a future of more democratic, tolerant, and peaceful regimes. According to a careful study directed by Adrian Karatnycky under the auspices of Freedom House and the International Center on Nonviolent Conflict recent transitions to democracy from authoritarian regimes were twice as likely to result in freedom and democracy if the insurrection was carried out nonviolently. As the study states, “many transitions from authoritarian rule do not lead to freedom;” but when nonviolence is adhered to the chances of such a happy outcome greatly improve.

Could this have happened in Egypt? It almost did. During fighting outside a mosque in Alexandria, to quote a NY Times report, “the crowd chanted, “Selmeyya, Selmeyya,” which means ‘peaceful’. Several demonstrators walked with their arms raised up to the green truck where a helmeted officer was firing tear gas canisters not into the air but straight into protesters’ bodies. A man in a striped shirt came forward and kneeled in front of the truck. The police massed behind their shields, clutching their batons, but did not strike. Instead, they retreated, backing slowly to their transport vehicles, and with that the fight had ended.”

In other words, there was, *and still may be* an opportunity here to repeat the dynamic that was seen in Serbia in 2000, among other places, where pillars of support for an unpopular regime can be won over by protestors, leading to rapid victory. Or rather, for the regime in power, rapid defeat. I am not trying to throw cold water on this amazing wave of agitation, nearly unprecedented in the Arab world, but to point out that it is at best a mere beginning. Many historical examples show that it could also

be a prelude to more chaos of which some other oppressive force could take advantage. Think of what happened in Iran with the overthrow of the Shah — and that was more prepared for and longer lasting than what we have seen in Tunisia, Egypt, Yemen, or other states affected by the present wave.

What the Cairene protestors had going for them was a dynamic nonviolence scholars call the “paradox of repression,” whereby an oppressive regime is forced (by the poverty of its own logic) to use highly repressive means to contain an uprising or protest, but those very means create a backlash and the regime’s loss of legitimacy. The Salt Satyagraha in India’s freedom struggle (March-April, 1930) was a classic example: the British Raj contained the protest by (for the time) fairly brutal methods — and lost India in the process. But this dynamic is being squandered today as protestors trash and burn government buildings and fight back against pro-Mubarak counter-demonstrators with weapons to hand. That the pro-Mubarak demonstrators, whether hired thugs or genuine believers, are themselves using violence doesn’t really change the equation; it only means the protestors stand to gain all the more by resisting them without descending to that kind of suasion.

Mohamed ElBaradei, the opposition figurehead at the moment, has spoken out against the futility of force, for example in a graduation speech he delivered at Amherst in June, 2008. The outspoken Islamic scholar Jawdat Said, author of “Nonviolent Islam” and other works, was arrested for his pains in Egypt decades ago. There is a strain of nonviolence in Islam and living people to represent it. Now is their hour. Historians of nonviolent movements (yes, there are some) have shown that non-violent insurrection cannot be imported from outside — but at the same time home-grown movements that do not get any support from the international community, like a little-known uprising in Pakistan in 1972, rarely succeed. Those of us who have contacts of one kind or another in the region should encourage them to promote ‘crash courses’ in nonviolence, on the one hand, and to stay up all night planning for some transition to a more stable order on the other. It may sound like voices in the wilderness, but in a wilderness people sometimes do look around for something to hold onto. In such cases reason and truth can be as intoxicating as protest.

Michael Nagler

ANNOUNCING THE LAUNCH OF THE PJSA SPEAKER’S BUREAU!

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

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



Announcing our 2011 conference...

“A LIVING MOVEMENT”

Toward a World of Peace, Solidarity, and Justice

The Peace and Justice Studies Association

in partnership with The Gandhi-King Center

invites you to our annual conference

October 21-23, 2011

CHRISTIAN BROTHERS UNIVERSITY

Memphis, Tennessee

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

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

We invite submissions for the 2011 Annual Conference, to be held on the campus of Christian Brothers University, in Memphis, Tennessee, from Friday October 21 through Sunday October 23, 2011. We welcome proposals from a wide range of disciplines, professions, and perspectives that address issues related to the broad themes of solidarity, community, advocacy, education, and activism as they are brought to bear in the pursuit of peace and justice.

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

The deadline for proposal submissions is April 15, 2011. Abstracts are limited to 150 words, and must be submitted electronically via: 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 MEMPHIS!

NOMINATIONS OPEN: 2011 STUDENT PAPER AWARDS

Annual Thesis/Dissertation Awards

Curious about student research being conducted within our academic community on issues of peace and justice? Want to let other faculty know about the research areas in which you are mentoring your students at either the undergraduate or graduate level? Check out the student research already listed at:

www.peacejusticestudies.org/resources/theses.php

What?

Theses and dissertations completed between June 2010 and May 2011 are eligible for awards at this year's conference. One undergraduate and one graduate level thesis will be honored at the award banquet at the annual meeting, with \$500 being given to each recipient to help defray expenses to attend and present at the PJSA conference, October 21-23 in Memphis, TN.

Who?

Students: Go on-line now to submit a summary of your research:

www.peacejusticestudies.org/resources/thesesinput.php

Faculty: Encourage your graduate and undergraduate students to submit if they are completing their culminating projects in the fields of peace and conflict or justice studies between June 2010 and May 2011 as a requirement for a senior undergraduate capstone/honors thesis or as a masters or doctoral level thesis/dissertation.

How?

Complete the on-line form as soon as possible but before June 1, 2011, at the latest. The web address for your submissions is:

www.peacejusticestudies.org/resources/thesesinput.php



Be prepared with the exact title of the research project, type of academic program (e.g., B.A. in Peace and Justice Studies, Masters in Conflict Resolution, Ph.D. in Peace and Conflict Studies), date of completion (month and year), and 3-5 key words that describe the project. Also include the university affiliation at which the project was completed and the academic sponsor's name and email address.

Before going on-line to complete the form, prepare an abstract of approximately 250 words in Word document format so that it can be pasted into the submission form. Students will be contacted individually to provide a copy of the full text of their work for the reviewers to read.

Why?

This is another way to promote and keep in contact with others within the field. It is a networking opportunity for students as well as a communication tool. Enhance your visibility and that of the institution at which you teach and research!

If you have any questions, please contact us with "Thesis/Dissertation" in the Subject Heading: info@peacejusticestudies.org

PJSA NEWS AND NOTES

SUPPORT THE PJSA: PLEASE DONATE TODAY ... OR TOMORROW!

Like many nonprofits, the PJSA has been challenged to maintain the resources necessary for the business of providing professional opportunities and support for our members. Make no mistake: we are committed to you and the work that you do in the world, and have no plans of vanishing any time soon! Yet we have been seeing increased costs for materials, mailings, and operating needs including technology and financial management.

We know that, like us, you are most likely engaged in the very LUCRATIVE pursuit of peace in a world replete with

challenges! Indeed, many of us are similarly situated in terms of finding our rewards in nonmonetary measures. It is in this spirit that we desire to be more than merely a professional association. The PJSA strives to be a resource center, gathering point, networking opportunity, and — perhaps most importantly — a **community**.

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

CONNECTING WITH THE PJSA

FOLLOW THE PJSA NOW ON TWITTER...

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

AND VISIT THE NEW PJSA FACEBOOK PAGE

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



THE DIRECTOR'S CUT: **CHANGES IN GRATITUDE**

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



ETERNAL THANKS FOR A NONVIOLENT FUTURE

Let's be honest about this: the world has been coming apart at the seams, and we've been far too complacent about it. Sure, many of us are well aware of the apocalyptic risks of climate change, the social/environmental ravages of perpetual warfare, and the harsh realities of the rise of global corporate fascism. The era in which we live is defined by an incessant news cycle that chronicles the "end of days" trope in real time. And yet, despite occasional outbreaks of resistance, we've mostly been content to watch it play out through the lens of detached denial.

While we may laugh at climate change deniers -- including the slate of potential incoming congressional chairs who will be tasked with overseeing this issue -- we might also recognize a grain of personal truth in these jocular reflections. How many of us really have taken all the steps at our disposal to forestall the drivers of climate change, from zeroing our carbon emissions to refraining from the consumption of products responsible for deforestation and mounting waste? Who among us has truly stood resolute against the war machine at every turn, from open and organized tax resistance to educating tirelessly against the fallacies of recruitment? And who has completely disavowed any connection whatsoever with the corporate conglomerates that impose their will on the world?

This isn't an indictment, but more so a statement about the nature of the challenge before us. The array of nonviolent tactics for change at our disposal is vast and always growing, as Gene Sharp has documented. But there is a deeper problem at hand that works against the accrual of these tactics into an effective overall strategy, namely our incontrovertible reliance upon the very forces that we are seeking to alter or abolish. We might attend a protest but eat fast food on the way home. Perhaps we've changed our light bulbs yet still utilize fossil fuel electricity. Maybe we work with antiwar groups even as we fund war through multiple means. And so on.

We are all so thoroughly implicated in the patterns and practices of conflict and degradation that it is by now nearly impossible to extricate oneself altogether. Our utter dependency on the very system that we aim to alter necessarily imposes limits on how far we might be willing to go in order to dismantle the machinery of destruction. Metaphorically, we can liken our situation to that of being on a rapidly sinking ship and having to somehow construct a new ship out of the old materials without drowning in the process. And to make matters worse, it further appears that we are constrained to use the "master's tools" in this already long-shot rebuilding process.

This isn't intended to be a fatalistic statement. People before us have anticipated the end of the world and have found ways to stave it off. Yet we must acknowledge that our times are decidedly different: irreversible climatic thresholds are being crossed, essential resources including water and soil are being ruthlessly depleted, violence is systemic and endemic, and the carrying capacity of the planet is being pushed to the brink. All of this has happened in such short order that our moral imaginations have not been given sufficient time to catch up, as Martin Luther King, Jr. notes: "Modern man suffers from a kind of poverty of the spirit, which stands in glaring contrast with a scientific and technological abundance. We've learned to fly the air as birds, we've learned to swim the seas as fish, yet we haven't learned to walk the Earth as brothers and sisters."

Nearly half a century later, we now find ourselves caught in a

scenario in which the problems before us are increasing exponentially, and thus could potentially trigger a downward-spiral runaway effect from which no recourse to technological fixes will save us. Indeed, as King suggests, our impoverished spirits exist in inverse proportion to the increasing technological interpenetration of every aspect of our lives, and the gap between them widens over time. Just as with the use of violence as the dominant "solution" to social problems such as terrorism and crime, likewise do we manifest this "gambler's fallacy" in our insistence that "doubling down" on current strategies will somehow avert total bankruptcy.

And yet, in this do we find ourselves with a unique opportunity to forge peace from war, abundance from scarcity, and ultimately survival from extinction: just as the repetition of flawed strategies spirals negatively, so too can constructive strategies mutually reinforce one another in a genuine "positive feedback loop." Further, we can celebrate the emerging notion that the challenges before us are not amenable to piecemeal, band-aid solutions, meaning that if we avoid self-imposed extinction it will mean that we have truly, finally, gotten our living right. Here then is a hopeful prospect: our success will be measured in the very existence of future generations, who will find themselves (if at all) in a world that is socially just and environmentally sustainable. There is no other outcome to be found beyond the creation of a fully nonviolent world, since our failure to do so will render all other matters moot.

I have two young children, and in writing this I hope to convey the sense of urgency that will be necessary in order for them to have a future on this planet. Movements for change up to now have been successful primarily in incrementally slowing the gears of destruction -- which doesn't sound like much except that it has given us this narrow window of opportunity in which to act. If we squander this opportunity, the fault lies in ourselves; if we embrace it, the benefit will accrue to our progeny, and our forebears will be eternally thankful, as John F. Kennedy articulated at the UN in 1961:

"But however close we sometimes seem to that dark and final abyss, let no man of peace and freedom despair. For he does not stand alone. If we all can persevere, if we can in every land and office look beyond our own shores and ambitions, then surely the age will dawn in which the strong are just and the weak secure and the peace preserved. Ladies and gentlemen of this Assembly, the decision is ours. Never have the nations of the world had so much to lose, or so much to gain. Together we shall save our planet, or together we shall perish in its flames. Save it we can -- and save it we must -- and then shall we earn the eternal thanks of mankind and, as peacemakers, the eternal blessing of God."

Despite a tendency to moralize in my musings, this isn't a how-to guide and I'm not going to be prescriptive here. You already know what needs to be done, and as diligent practitioners of nonviolence you are steeped in how to do it. What I want to get across today is the sense of urgency of the task, the finality of our failure, and the magnitude of our success. The essence of nonviolence is rooted in an abiding respect for all life and a deep appreciation of the inherent interconnectedness of materiality. In this sense, nonviolence is an expression of mutual interdependence and profound gratitude for the miracle of existence. As oppressed peoples and besieged habitats in the present welcome our solidarity and compassion, so too does the future anticipate our awakening and stand ready to offer its thanks.

NEWS AND VIEWS

THE REVOLT IN EGYPT IS COMING HOME

by John Pilger, *Truthout*, February 2011

The uprising in Egypt is our theater of the possible. It is what people across the world have struggled for and their thought controllers have feared. Western commentators invariably misuse the words "we" and "us" to speak on behalf of those with power who see the rest of humanity as useful or expendable. The "we" and "us" are universal now. Tunisia came first, but the spectacle always promised to be Egyptian.

As a reporter, I have felt this over the years. In Cairo's Tahrir (Liberation) Square in 1970, the coffin of the great nationalist Gamal Abdul Nasser bobbed on an ocean of people who, under him, had glimpsed freedom. One of them, a teacher, described the disgraced past as "grown men chasing cricket balls for the British at the Cairo Club." The parable was for all Arabs and much of the world. Three years later, the Egyptian Third Army crossed the Suez Canal and overran Israel's fortresses in Sinai. Returning from this battlefield to Cairo, I joined a million others in Liberation Square. Their restored respect was like a presence — until the United States rearmed the Israelis and beckoned an Egyptian defeat.

Thereafter, President Anwar Sadat became America's man through the usual billion-dollar bribery and, for this, he was assassinated in 1980. Under his successor, Hosni Mubarak, dissenters came to Liberation Square at their peril. Enriched by Washington's bag men, Mubarak latest American-Israeli project is the building of an underground wall behind which the Palestinians of Gaza are to be imprisoned forever.

Today, the problem for the people in Liberation Square lies not in Egypt. On 6 February, *The New York Times* reported: "The Obama administration formally threw its weight behind a gradual transition in Egypt, backing attempts by the country's vice president, General Omar Sulieman, to broker a compromise with opposition groups ... Secretary of State Hillary Clinton said it was important to support Mr. Sulieman as he seeks to defuse street protests ..."

Having rescued him from would-be assassins, Sulieman is, in effect, Mubarak's bodyguard. His other distinction, documented in Jane Mayer's investigative book, *"The Dark Side,"* is as supervisor of American "rendition flights" to Egypt where people are tortured on demand of the CIA. He is also, as *WikiLeaks* reveals, a favorite in Tel Aviv. When President Obama was asked in 2009 if he regarded Mubarak as authoritarian, his swift reply was "no." He called him a peacemaker, echoing that other great liberal tribune, Tony Blair, to whom Mubarak is "a force for good."

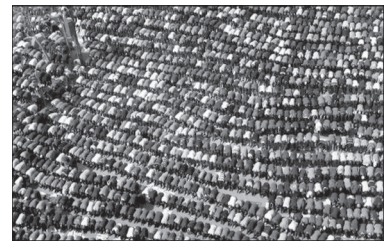
The grisly Sulieman is now the peacemaker and the force for good, the man of "compromise" who will oversee the "gradual transition" and "defuse the protests." This attempt to suffocate the Egyptian revolt will call on the fact that a substantial proportion of the population, from businessmen to journalists to petty officials, have provided its apparatus. In one sense, they reflect those in the Western liberal class who backed Obama's "change you can believe in" and Blair's equally bogus "political Cinemascope" (Henry Porter in the *Guardian*, 1995). No matter how different they appear and postulate, both groups are the domesticated backers and beneficiaries of the status quo.

In Britain, the BBC's "Today" program is their voice. Here, seri-

ous diversions from the status quo are known as "Lord knows what." On 28 January, the Washington correspondent Paul Adams declared, "The Americans are in a very difficult situation. They do want to see some kind of democratic reform but they are also conscious that they need strong leaders capable of making decisions. They regard President Mubarak as an absolute bulwark, a key strategic ally in the region. Egypt is the country along with Israel on which American Middle East diplomacy absolutely hinges. They don't want to see anything that smacks of a chaotic handover to frankly Lord knows what."

Fear of "Lord knows what" requires that the historical truth of American and British "diplomacy" as largely responsible for the suffering in the Middle East is suppressed or reversed. Forget the Balfour Declaration that led to the imposition of expansionist Israel. Forget secret Anglo-American sponsorship of Islamic jihadists as a "bulwark" against the democratic control of oil. Forget the overthrow of democracy in Iran and the installation of the tyrant Shah and the slaughter and destruction in Iraq. Forget the American fighter jets, cluster bombs, white phosphorous and depleted uranium that are performance tested on children in Gaza. And now, in the cause of preventing "chaos," forget the denial of almost every basic civil liberty in Omar Sulieman's contrite "new" regime in Cairo.

The uprising in Egypt has discredited every Western media stereotype about the Arabs. The courage, determination, eloquence and grace of those in Liberation Square contrast with "our" specious fear mongering with its al-Qaeda and Iran bogeys and iron-clad assumptions, bereft of irony, of the "moral leadership of the West." It is not surprising that the recent source of truth about the imperial abuse of the Middle East, *WikiLeaks*, is itself subjected to craven, petty abuse in those self-congratulating newspapers that set the limits of elite, liberal debate on both sides of the Atlantic. Perhaps they are worried.



Across the world, public awareness is rising and bypassing them. In Washington and London, the regimes are fragile and barely democratic. Having long burned down societies abroad, they are now doing something similar at home, with lies and without a mandate. To their victims, the resistance in Cairo's Liberation Square must seem an inspiration. "We won't stop," said the young Egyptian woman on TV, "we won't go home." Try "corralling" a million people in the center of London (or New York City, etc.) bent on civil disobedience and, try imagining it could not happen.

John Pilger is a journalist, film-maker and author. For his foreign and war reporting, ranging from Vietnam and Cambodia to the Middle East, he has twice won Britain's highest award for journalism. For his documentary films, he won a British Academy Award and an American Emmy. In 2009, he was awarded Australia's human rights prize, the Sydney Peace Prize. His latest film is "The War on Democracy."



A Tribute to Ovide Mercredi: *The 9 Attributes of Great Souls*

Ovide Mercredi was granted the PJSA's annual Social Courage Award on Oct 3, 2010 at an award ceremony at the Canadian Mennonite University, Winnipeg, Manitoba, Canada. This was the introductory speech, movingly delivered by Jarem Sawatsky.

Imagine for a moment people you consider to be Great Souls – the title conferred on Gandhi. There is a very real sense in which all of us, every living being is a great soul. However I am talking is different. I am not speaking of perfection as I don't believe it exists. But I am speaking about those people whose compassion, wisdom, feistiness and freshness burn so bright that in their presence we are stopped in our tracks, and slowly we feel our hearts door open wider. Who are the people you would include in a list of this kind of Great Soul?

For me this list includes people like Gandhi, Mother Teresa, Martin Luther King, Nelson Mandela, Dorothy Day, Thich Nhat Hanh, Burma Bushie, Jean Vanier. Over the next few minutes I would like to make the argument that Ovide Mercredi belongs to this list. I do this with some degree of risk to damaging Ovide, as my goal is neither to embarrass him nor to flatter him – as neither embarrassment nor flattery positively nourish the heart of the a peacebuilder. What I seek to do is to describe to the best of my abilities what it is that we are honor by conferring this social courage award on Ovide Mercredi.

Rather than give you a biographical overview of Ovide's life, I've organized my comments according 9 characteristics of Great Souls. To develop this criterion, I wrote down my list of Great Souls and simply asked, what do they have in common? What characteristics or traits or patterns do these Great Souls have in common? Then I asked how does Ovide's life and work fit this story. So see if these characteristics fit for you own list of Great Souls. And listen to the life and work of a brilliant human being we are about to honor with a Social Change Award.

Great Souls are shaped by great suffering and oppression.

As you know the intended purpose of oppression is to weaken the masses by creating either slumber, obedience or mass dysfunction. And to some degree, we must confess it works. However there are some Great Souls for whom the suffering of oppression awakens their compassionate heart.

Ovide Mercredi was born Jan 30, 1946 in Grand Rapids, Manitoba, about 6 hours north of here. He was born into an Aboriginal Cree community. Foreshadowing and perhaps acting as a counterpoint to his own work at constitutional reform, the year Mercredi was born, the federal government had just past the The Canadian Citizenship Act 1946 is creating for the first time a Canadian citizenship separate from the British. Since this act in the year of Ovide's birth - we have been debated what it means to be a Canadian – and Ovide has been central to this debate for the last 30 years. In the year of his birth though, This act – heralded by academics of the time “as a symbol of Canadian aspirations as a nation” (George T. Tamaki - <http://www.jstor.org/stable/824453>), treated Aboriginal Canadians as Immigrants to Canada. In the year of his birth, Canada was entering the 72 year of the government residential school system. Generations of children had already been stolen from their families and communities and relocated to government and church run schools designed to civilize the Indian. We know now that they schools were filled with sexual abuse, physical abuse, cultural abuse, spiritual abuse. The current Canadian Truth and Reconciliation Commission is design to bring these stories to light. But when Ovide was born Canada was 72 years into the abuse experiment – an experiment that did not end until Ovide turned 50 (1996). At age 14 (1960 – 105 years after African American won the right to vote.) he saw Aboriginal people get the right to vote for the first time. My point, Ovide was born into the context of deep colonialism, patriarchy and racism. An attempted cultural genocide

was in full swing. In a recent interview Ovide said concerning his early years that he had learned from his own tradition to respect all people, and that he had learn from Christians to Christ loves all the same without distinction. However, his first hand experience in white society was that of open ramped racism. His response to this kind of oppressive suffering was to reject it. In his words, “I am a human being. I don't like this. I don't deserve it. You store these memories in the back of your mind and you say to yourself some day when I can do something about it I am going to help my people.” And he did.

Ovide dedicated his life to working for the betterment of his people. Through his law degree in the University of Manitoba he focuses on constitutional law and organizing young Aboriginal leaders. While studying he became the first president of a Native Students Association in Canada. During this time he also helped organize and teach in the open university context — a free university education system. He became part of a new wave of Aboriginal leaders who were equipped by the threefold power of 1) the resilience and teachings of the ancestors 2) their witness to decades of structural violence against their people and 3) the teachings of the dominate groups higher education system. The oppressive systems of the dominate society did not force him into a deep slumber but rather awakened his heart of compassion and sharpened promise to help his people by transforming the whole system.

Great Souls are so deeply rooted in their own traditions of love, that they serve all of humanity

When Gandhi touched the roots of his own Hindu tradition, when the Dalai Lama recounts the stories of the Buddha, the Martin Luther King Jr tells us of the politics of Jesus, each of them dives so deeply into their own particular traditions, that they find something that brings healing to all people. Drawing from their own particular tradition they teach us about every day conditions of all creation. Hang around Ovide and you will see this same logic at work.

At a conference entitle “Save Canada” in 1999 Ovide made a presentation and said “We the Indigenous Peoples of the Americas understand all too well that our survival and future is linked to the maintenance of our separate and distinct identity, and to the free exercise of our inherent self determination within our territories.” In a political imagination that is neither liberal nor conservative, Ovide speaks of the need to maintain separate and distinct identities among the peoples of the land. This frightens some. We are afraid that the world is a zero-sum game where the advantage of one is the disadvantage of another, where difference leads to domination, and we are blinded by the idea that sameness might lead justice or equal treatment. Ovide does not seem to hold this view. He seems to argue that by rightly drawing on our distinct identities we can create the conditions to meet and embrace the other as a respected fellow human being. Great souls draw on their own particular spiritual tradition in such a ways as to lead us all back to loving all of creation.

Great Souls have a deep commitment to nonviolence

Two years ago when I approached Ovide to teach a class in the Canadian School of Peacebuilding, I said we could design a class around whatever you want to teach about. He said “I want to teach entitled “Cree Approach to Nonviolence. Nonviolence is not new to Ovide. Some years ago The Government of India nominated him for the Gandhi Peace Prize and a whole documentary on his life was created around this event. But winning accolades from outsiders concerning nonviolence did not make his work any easier. Now he had to defend himself against accusations from his own people that his was importing practices from other cultures. However, the ethic to respect all peoples pushed him towards an ethic of nonviolent action. *Continued...*

A Tribute to Ovide Mercredi: *The 9 Attributes of Great Souls*

Continued from previous page...

He knew that he needed some way to transform both the suffering and the anger at the suffering. He knew he had to transform suffering in to wise compassionate action.

And he did. One quick example: Ovide was assigned to be a mediator in the Burnt Church conflict in 2000 in New Brunswick. When violent conflicts were starting between government workers and aboriginal lobster fishers, Ovide came. Unknown to many Canadians, Canada again teetered on the edge of a violence that could over spread throughout the country. Ovide was there. And he was calling for nonviolence — not because he thought everyone needed to be nice but because he did not want the aboriginal people to lose. Listen to his words at the time: "It's very important for the people in Burnt Church, to use restraint and non-violence, or the government will win." Ovide was interested in Nonviolence as a strategic means to not give up your power to the government. Great Souls seems to find their way to nonviolent engaged action and on this matter Ovide is no exception.

Great Souls are present in the pregnant moments of history

There are those great events of history where a people come to a fork in the road. Where each path represents a very different story. I don't have time to give you a full history of such events in Canada. But Ovide has been at most of them — advocating for Aboriginal people, advocating for nonviolence, advocating for a Canada that includes vibrant, healthy and self-determining Aboriginal communities. From 1989 to present Ovide has lead many official leadership positions from the Chief of his own community to National Chief of the Assembly of First Nations. When key national events were taking place, Ovide was there.

In the Meech Lake Accord of 1990 — when an effort at Constitutional Reform in Canada was stopped by the raising of single eagle feather here in Manitoba, Ovide was there. In the Oka Crisis of 1990 in Quebec — when Canadian Military guns faced Aboriginal warrior guns, over the right use of a piece of land, and when Canada was almost engulfed in a civil war, Ovide was there. In the 1991-92 Charlottetown Accord in Prince Edward Island — when Canada proposed changing the Constitution — Ovide was there to see that aboriginal rights would be included in new reforms. In the Ipperwash Crisis of 1995 in Ontario — when Ontario Provincial Police shot and killed Aboriginal protestor, Dudley George — Ovide was there calling for negotiations. In the Gustafson Lake Standoff of 1995 in BC — at another land dispute that lead to an armed stand-off where it seems the Royal Canadian Mounted Police led a paramilitary operation of 31-days, killing one woman, firing 77,000 rounds of ammunition through the deployment of 400 officers, again Ovide was there trying to listen and to talk about peaceful negotiation.

This is just a small sampler of stories. My point, coast to coast to coast, at those pregnant moments of history Great Souls are there. Even if few others understand the long-term significance of these events while there are happen, Great Souls are there listening us and calling us into more just directions.

Great Souls have the gift of voice

I don't have time to say much about this — perhaps you felt it yesterday during Ovide's talk. If you want to get a sense of the power of his voice to create change you can read directly from Ovide's co-authored book "In the Rapids: Navigating the Future of First Nations". When Great Souls speak something happens in our hearts that transcends the words they are speaking. The same words from a different mouth would achieve different results. When great souls speak we are stopped in our tracks, as somehow their words, however strong, seem to offer some kind of healing balm on our wounded hearts. You should decide for yourself. When Ovide speaks my hearts door opens.

Great Souls are the kind of people others can take refuge in

Great Souls seems to have enough excess peace, freshness, stability and stillness that others can take refuge in them. We are refreshed in their presence. There are some formal indicators of Ovide serving this kind of purpose: he has 4 honour law degrees, his is the founding Chancellor of the University College of the North and in 2006 he was given the Order of Manitoba, the provinces highest order. However, what I am speaking of is somewhat different. Go to a restaurant with Ovide and see what happens. Even if he turns off his constantly ringing BlackBerry, you will not get through the meal uninterrupted. Politicians, actors, judges, business people even the serving staff of the restaurant will come up to him — they want to greet him and thank him. Really they want to take refuge in him. Great Souls are the kind of people others can take refuge in.

Great Souls can name what others don't want to hear.

If you listen to a speech of Ovide's and don't feel uncomfortable, then you haven't really been listening. Ovide is a persistent teachers — everything is a lesson. He sees it as his place to name those hidden injustices others don't want to see. Not surprisingly, this trait has made him somewhat unpopular in some circles. When he occupied the top leadership role in Aboriginal political structures in Canada, the government tried to isolate him and work around him. He named things they did not want to see. When his term as national chief ended — we was offered no plush positions from the government as has sometimes been the case. The Social Courage to name what others don't want to hear is often a lonely path. But this is a key mark of Great Souls.

Great Souls use great creativity to take people beyond the horizon of what seemed possible

I knew Ovide was a great leader and teacher but it wasn't until I went to his house that I learned what a deeply creative spirit he is. After the hospitable welcome, what you first notice in his house is that it looks more like an art studio than a house. Art is all over the house, some of it gifts, some of it his partners and some of it his own — works in progress — paintings mostly. Again every piece has beauty, mystery and of course, a teaching. Ovide is not only a painter but also a poet. Ask him what the church pew knows and you just might get a poem in return. Dear friends, peacebuilding is an art. Ovide has the imagination of an artist. This is not incidental but central to his work. Great souls use great creativity to take people beyond the horizon of what seemed possible. While I knew that Ovide might challenges some of the picture that I have painted here tonight — to downplay his own role. So I thought I would build some preemptive action right into the criteria.

Great Souls deny that they are great souls.

Perhaps this is a criterion that separates Great Souls from politicians who are often ready to tell you how good they are. Great Souls are uncomfortable being put on a pedestal. Uncomfortable for themselves and for the person putting them on a pedestal. For both parties pedestals create paralysis. Internally, Great Souls seem to feel shy, misunderstood, and they are highly self critical. They know that they are still in the process of healing of arriving. And they know that admirers are tempted to substitute meaningful action with fleeting praise. And so Great Souls deny that they are great souls.

That is my list of how I think Ovide meets the 9 Characteristics of being a Great Soul. Make of them what you will. For me, Ovide's life and teachings show a bold way of Social Courage — even in the face of great adversity. Conferring this award for social courage on Ovide, we honor his life as it is still in the process of being lived. And we commit ourselves to moving beyond praise, to do the hard work of change in this spirit of Social Courage.

— Jarem Sawatsky



Report-Back: *The 2010 PJSA Conference*

MSC Co-Hosts International Peace Conference

Committed to the sharing of visions and strategies for social change, the Peace and Justice Studies Association (PJSA) is the most expansive North American non-profit organization. Each year the PJSA holds a conference which, in its decade long history, has been hosted in the United States. With the vision of CMU Vice President Earl Davey, the dedication of MSC Dean Richard McCutcheon as Conference Chair, and the support of the University of Winnipeg Global College as co-host, Menno Simons College played a prominent role in defining the PJSA as a truly international organization. Over three hundred participants from throughout North America, and as far as Switzerland, India, and Malaysia, assembled in Winnipeg for the October 1-2 event. Randall Amster, the Executive Director of the PJSA, passionately reminded us that, in a world increasingly divided by borders, this coming together that MSC fostered is an exceptional achievement and a hopeful sign for future cross-border gatherings.

We were all welcomed to the land during the opening ceremonies at Thunderbird House. Aboriginal elders commenced with blessings followed by plenary speaker and recipient of the PJSA Social Courage Award, Chief Ovide Mercredi. The standing ovation that met Chief Mercredi's poignant call to listen to buried voices was an indication of the group's inspired commitment to be fully engaged in the event theme of gender, iden-

tity, and security. In addition to featuring eight internationally renowned plenary speakers, the conference was an occasion for practitioners and scholars to share their expertise. A workshop with Peace Educator Award winner George Lakey, a film on the Winnipeg General Strike, or a visit to the Youth Summit coordinated by MSC student James Janzen – with over fifty scheduled presentations throughout the two days, options were varied and many. As countless participants commented, it certainly was a pleasure to have friendly MSC student volunteers present to help them efficiently navigate the campus.

The conference closed with a banquet and awards ceremony at CMU, an evening made particularly special by CMU's Coreen Froese and Dr. Jarem Sawatsky who arranged to have the Nobel Peace Prize nominated 1000 Faces of Women surrounding guests in the beautiful Great Hall. Most extraordinarily, we were privileged to have one of the most prolific among us: Peace Education pioneer Betty A. Reardon. Thank you to Ms. Reardon for her dedication to women's voices and thank you to the PJSA and MSC for nurturing opportunities that inspire the carrying on of this important peace work.

— Caitlin Eliasson
MSC Alumni

2010 PJSA Conference Administrative Assistant
2010 PJSA Next Generation Peacemaker Award

'Not-Quite Keynotes' at PJSA's 2010 Conference

At a PJSA conference as historic and as filled with impressive presentations as our recent one held in Winnipeg, it should only be slightly ironic that three of the most moving "keynote" speakers were not in attendance at any plenary at all! I therefore submit these notes to share with all the inspiring stories we witnessed.

First, as the person tasked with giving a brief talk to the students attending Youth OUT!: the parallel PJSA Youth Summit, I was privileged to be aware of the special programming made available to our younger guests. When one such opportunity included a city tour of important sites relating to the massive 1919 Winnipeg General Strike, led by International Workers of the World union activist Garth Hardy, I made sure to get a seat on the bus! Hardy led us through the neighborhoods of Manitoba's elite, the Crescentwood district where millionaires planned the downfall of the united labor movement. We visited a Ukrainian Social Hall, a center of radical working class organizing, still active in providing meeting places for central Canada's eastern European population. It was a pleasure to learn this crucial history about PJSA's northernmost constituents, as we recommit ourselves to building a truly bi-national organization. In addition to seeing murals and plaques now commemorating the historic strike, more modern signs still proclaim admission to the city's more progressive communities: Welcome to the North End: People Before Profit!

Though it took place in the central hall of conference-sponsoring Menno Simons College, a number of attendees missed a special mid-afternoon ceremony held at the same time as dozens of workshops and panels. The Mahatma Gandhi Centre of Canada, based in Winnipeg, had decided to give its first annual Gandhi Peace Award at the time of the PJSA gathering, bringing on board the Premier of the entire Province, Dr. Greg Selinger. Most significantly, however, the award was given to Palestinian medical practitioner Izzeldin Abuellaish, "the Gaza Doctor," whose words these past years have struck many around the

world. When, in January 2009, an Israeli shell hit his home, killing three of his daughters and a niece, Abuellaish proclaimed: "If I could know that my daughters were the last sacrifice on the road to peace between Palestinians and Israelis then I would accept their loss." The good doctor has continued to call for unity and reconciliation, noting — as he did in our presence — that, in war and violence, "we use hatred and blame to avoid the reality that eventually we need to come together."

Finally, with the conference theme focusing on building bridges across, amongst other things, gender, it was fitting that the meetings were taking place at the same time as Winnipeg's annual FemFest women's cultural festival. A special performance and audience discussion was featured as part of the conference program, featuring dub poet and actress d'bi young in a one-person production of her acclaimed play "She." Young's unabashedly revolutionary portrayal of five perspectives and generational portraits in the life of She vividly commented on the connection between hopes, desires, and contemporary socio-economic realities. During the talk-back section following the performance, young daringly embraced the audience with her words, challenging us to move beyond the "milieu of consistency" that we project in our efforts to be politically correct. In order to be true revolutionaries, she asserted, we need to recognize our contradictions, and build movements which honor our whole selves.

The 2010 annual PJSA conference was not to be missed. But for those who couldn't make it, or for those who were there but missed some of the wonders taking place on the sides of the central program, take heart in the fact that — in addition to this report — there are books, CDs, and videos being assembled, so that pieces of these presentation can be made widely available. But make sure of one thing: put the 2011 Conference on your calendar (October 21-23), and be certain not to miss another moment with us!

— Matt Meyer
PJSA Founding Chair

NEW MEDIA SPOTLIGHT

“Facilitating Group Learning”

Facilitating Group Learning — Strategies for Success with Diverse Adult Learners, by George Lakey (Jossey-Bass, 2010), is written in an accessible and lively style, and illustrates its principles and techniques with vivid stories drawn from the extensive experiences of the author, who developed this approach in a wide variety of settings on five continents.

The book begins by looking at the role of the individual and the group in education, reveals what the author calls “the secret life of groups,” and deals with issues of diversity and difference, as well as authenticity and emotions in group learning. Once this foundation has been laid, Lakey proceeds to describe how to design effective learning experiences for groups, and then how to facilitate these group learning experiences, concluding with a chapter that brings all the elements of his approach together.

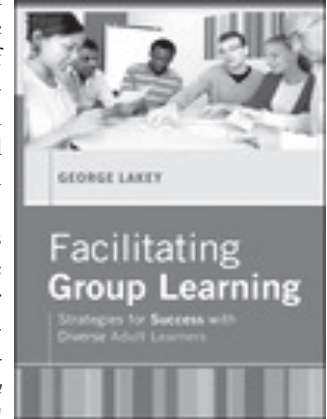
Finally, the Resource section of the book includes materials on sustaining the educator, working with social movements, and the Training for Change Toolkit of group learning techniques.

“This book is a must-read for people who teach adults of any age, no matter what the subject, and care about doing it in ways that yield deep and abiding learning. Wonderfully well-written and rich with psychological and spiritual insights as well as practical strategies, it represents the fruits of a lifetime of transformational teaching and learning by one of the foremost adult educators of our time.”

— **Parker J. Palmer**, author, *The Courage to Teach, Let Your Life Speak*, and *The Heart of Higher Education*

George Lakey is visiting professor and research fellow for the Lang Center for Civic and Social Responsibility at Swarthmore College, and cofounder of Training for Change, a nonprofit organization he directed from 1991-2006, which included consulting with labor unions and other adult education programs. Trained as a sociologist, he has led over 1500 workshops on five continents and is the author or coauthor of eight books including *Grassroots and Nonprofit Leadership: A Guide for Organizations in Changing Times* (1996) and *A Manual for Direct Action* (often called the “Bible” of direct action by Southern civil rights activists of the ‘60s); he received the national Giraffe Award (1992) for “sticking his neck out for the common good,” and the Ashley Montague Peace Award (1998) from the International Conference on Conflict Resolution. While teaching at the University of Pennsylvania he innovated a gender sensitive leadership development curriculum and has wide experience in other anti-oppression work including with grassroots activists.

For more information on the book, visit: www.josseybass.com.



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PJSA IN PARTNERSHIP WITH CSOP

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



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

PJSA NOW WORKING WITH PEACEVOICE

We are pleased to announce a newly formalized agreement with PeaceVoice, an initiative of the Oregon Peace Institute that is devoted to changing the larger conversation about peace and justice by offering articles and commentary by peace professionals to newspapers and

online news organizations nationwide. Under the agreement, PeaceVoice will grant priority to PJSA members in seeking to place appropriate articles that are submitted for dissemination, and will



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

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>

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PJSA is committed to the peace process and accordingly practices an equity of fee scales for membership, self-managed on the honor system.

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

Cut here and send in!

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Cut here and send in!



IN MEMORIAM: BARBARA C. WIEN, 1919-2011

Barbara C. Wien, cited as one of the most “up and coming career gals to watch” by *Charm* magazine in 1942, died of respiratory failure at the age of 91 on January 19th, 2011. She was surrounded by her grandchildren and loving daughter, Constance, at the time of her death in Orlando.

Barbara was Assistant Producer of the “Bell Telephone Hour” at the advertising giant, N.W. Ayer for 14 years in New York City from 1940 to 1953. This brought her into contact with world class musicians and vocalists, such as Ezio Pinza, Marian Anderson, and Fritz Chrysler. She developed a deep appreciation for opera and fine music.

Through the radio industry, she met Voice of America broadcaster and U.S. diplomat Walter Wien at a wedding. She mistakenly took him to be the groom. His ship sailed the following day for his first Foreign Service assignment. They courted long distance through ship to shore telexes, letters, and telephone calls made possible by cables laid across the floor of the Atlantic Ocean. Barbara recalled hearing the waves during their calls.

A much anticipated visit to see Walter in Paris for the first time since their New York encounter was dramatically cut short when Barbara suffered a car accident on her way to the airport. His frantic cables to try to find her went unanswered as she lay in a U.S. hospital with a concussion. They were finally reunited and married by the mayor of Venice, Italy at City Hall. Their reception was held at the Grand Danielle Hotel. They departed

for their honeymoon in a gondola.

Wien’s diplomatic assignments took her to Yugoslavia, Europe and the Far East from 1954 to 1964. She gave birth to two daughters in Naples Italy, and two in the United States. She went on to become a medical secretary at Saint Edmond’s Home for Crippled Children in Rosemont, Pennsylvania from 1970 to 1982. She was active as a Girl Scout leader and a frequent volunteer in her daughters’ schools. She was a faithful contributor to Native American schools all her life due to the inspiring influence of a Native American history teacher in New York City. He sparked in her such a deep love of history that she scored the highest grade on the New York City regents exams her senior year. She was also a faithful supporter of disabled American veterans. Her first beau was shot down in World War II flying over Germany.

Born on September 5, 1919 in Sunnyside, New York of a British mother, Margaret Moss, and a New Zealand father, Robert Curham, and granddaughter of Robert Samuel Curham, a Civil War veteran who served under Ulysses S. Grant, Barbara pursued a career in radio and advertising at a time when women were not encouraged to enter the workforce. Her only sibling, Constance, died tragically of rheumatic fever and heart failure at the age of 27 before antibiotics were invented. Barbara is survived by four daughters, Constance, Victoria, Barbara, and Robin, her stepson Stanley, 12 grandchildren, cousins, and family members in New Zealand.

IN MEMORIAM: TED HERMAN, 1913-2010

Ted Herman was a pioneer in the peace studies community. He was one of many Quaker scholar/midwives who helped nurture the field of peace studies in the 1960s. He founded a peace studies program at Colgate University in 1970 at the height of the Vietnam War. This program now has both a minor and a major in peace and conflict studies.

Ted grew up in West Philadelphia and was a soccer star in his youth. He did his undergraduate work at Swarthmore (graduating in 1935) and completed a Ph.D. in geography at the University of Washington. He joined the faculty at Colgate University as a professor of geography in 1955 and founded there in 1971 one of the earliest peace studies programs in the United States. He inspired many students there to take seriously the study of nonviolence and to pursue careers devoted to peace. Largely because of Ted the Colgate program has a unique emphasis upon geography and trouble spots in the world -- like the Middle East, Central America, Africa, or Central Asia --integrating trans-disciplinary academic approaches to war and peace with the study of particular regional conflicts.

Ted was a fantastic mentor for many young professors in the 1980s who were attracted to the field of peace studies in response to the growing nuclear threat. I remember well meeting with him at COPRED (Consortium on Peace Research, Education, and Development) and International Peace Research Association (IPRA) conferences. His calm determination and self confidence convinced many of us that we could leave the shelter of our traditional disciplines and walk down the path of peace. Ted understood well how the study of peace could enhance the academy and made it his life’s mission to promote it.

Ted devoted considerable time to bringing together enemies on multiple sides of the Balkan conflict. In his retirement he often visited the Balkans trying to get Serbs to talk to people from Bosnia-Herzegovina. He helped establish a peace studies program in Macedonia. I remember him coming to Milwaukee in 1995 and meeting with an important Serbian bishop in the orthodox church and leaders from the Bosnian community.

Towards the end of his life Ted Herman became convinced that the best way to promote peace studies was through peace research. He threw his considerable talents behind the International Peace Research Association Foundation (IPRAF) a non-profit, tax-exempt organization founded in 1990 to further the purposes of the International Peace Research Association (IPRA) and enhance the processes of peace. With his support IPRAF has carried out peace research projects in the Balkans and the Middle East. It offers women from developing countries scholarships to study peace at the graduate level and provides small peace research grants to further the field of peace research. Ted Herman reveled in the rich exchanges that took place at IPRA conferences where scholars from around the world shared their insights into ways to generate peace.

Ted Hermann is held in the hearts of hundreds of peace educators and social activists, like myself, who have been inspired by his quiet determination to promote nonviolence. I would like encourage you to take a moment to honor an important pioneer in the field of peace and conflict studies.

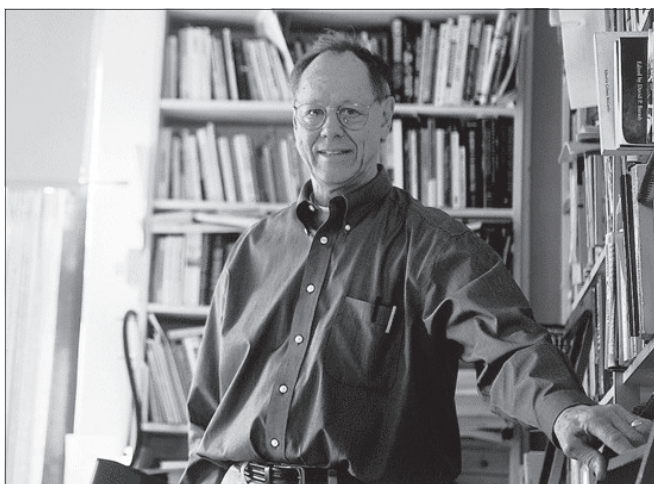
— Ian Harris, professor emeritus
University of Wisconsin-Milwaukee

IN MEMORIAM: KEN BROWN, 1933-2010

National peace studies pioneer and Manchester College professor emeritus Kenneth L. Brown died Nov. 3 at The Cleveland Clinic, of complications stemming from vasculitis, an auto-immune disease. The North Manchester resident was 77. A memorial service was held in Cordier Auditorium on the Manchester College campus.

Dr. Brown was a nonviolent activist and educator for peace and justice. For 25 years, he directed the nation's oldest peace studies program at Manchester College, serving as a consultant to peace studies programs across the country and around the world. He led study teams to Vietnam, Brazil, Northern Ireland, Haiti, Thailand, India, Jamaica, Colombia, Nicaragua, Mexico and Cuba.

"Ken was an amazing man," said President Jo Young Switzer. "For decades, his name was synonymous with our Peace Stud-



ies program. His students grappled with big questions and ambiguities. We respected him for all that and more. We are deeply grateful for the good life and example of Ken Brown."

Even after retirement in spring 2006, Dr. Brown continued to teach. He and his wife Viona hosted weekly discussions for students in their home since his arrival at Manchester in 1961. Their daughter, Dr. Katy Gray Brown, a 1991 graduate, is assis-

tant professor of philosophy and peace studies at Manchester, and a son, Dr. Michael P. Brown, a 1994 graduate, served as assistant professor of philosophy from 2005 to 2007. Another son, Christopher Brown, owns LifeMed ambulance company in North Manchester.

In 2005, Brown received the Lifetime Achievement Award from the Peace and Justice Studies Association. More than 300 colleges and universities are members of the group.

On the 40th anniversary of Martin Luther King Jr.'s final campus speech at Manchester College before his assassination, Dr. Brown told the audience: "I like to think that he left this place strengthened a bit by kindred spirits who found staying power from his inspiration to carry on in his absence, until his dream comes true. May it be so."

An ordained minister in the Church of the Brethren (one of the historic peace churches), Brown founded several organizations, including Brethren Action Movement and the War Tax Resisters Penalty Fund.

In 1980, Dr. Brown assumed the leadership of the college's Peace Studies Institute and Program in Conflict Resolution, an interdisciplinary curriculum that continues to integrate study of conflict resolution, global studies, religious and philosophical bases of peacemaking with nonviolence theory and practice.

Elaine Zoughbi, who has worked for enduring peace in Palestine for decades, and Yvonne Dilling, whose work on behalf of human rights in Central America has received international acclaim, say Brown inspired them to lead lives of active service for peace and justice in challenging international settings.

"Ken's class transformed my life," said Robert C. Johansen, a widely respected expert on international relations and global governance. "We sensed that we were children of the universe, standing on an ethical foundation that transcended race, nation, and our time in history, gently breathing the air of immortality." Johansen, who studied under Brown in the early '60s, is director of doctoral studies and senior fellow with the Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame.

Originally posted at: www.manchester.edu/OCA/PR/Files/News/KenBrownDies.htm

PJSA FINANCIAL REPORT FOR 2010

As with many nonprofit organizations, 2010 was another challenging financial year for the PJSA. On the positive side, we saw very strong membership levels throughout the year, and held another highly successful annual conference in Winnipeg. Still, the concomitant costs associated with maintaining these enterprises continue to increase, due partly to the larger working of the economy and the increasing complexity of our growing organization. We believe that the relatively modest investments we have made in terms of infrastructure will continue to benefit us in the days ahead...

For 2010, the organization took a \$10,000 net loss. This was based on revenues of \$64,000 and expenses of \$74,000. The primary expense items for the year were the Executive Director salary (\$33,000), the annual conference (\$21,000), and the subscription costs of the journal, Peace and Change (\$8400). Aside from these major expense items, the organization runs on a fairly slim operational budget, with many hours of volunteerism and other in-kind donations contributing the ongoing effort. We ask for your support as we continue to build this organization. For 2011, we are prepared to unfurl a number of exciting new initiatives. We look forward to your continuing association with the PJSA!



A PEOPLE'S HISTORY OF THE GLOBAL SOUTH

The Struggle Continues

I am teaching a course this semester on United States relations with the Caribbean and Central America. I use the course to explore the historic patterns of United States foreign policy from the industrial revolution to the present. I open the course with reference to Greg Grandin's thesis that U.S. conduct in the Western Hemisphere has served as a template or experiment for its global role as an imperial power.

The course also examines the rise of dependent capitalist regimes in the region but most importantly resistance to the Colossus of the North. Course discussion includes assessments of revolution in Haiti, Cuba, Chile, Nicaragua, and El Salvador and how the United States sought to forestall them and undermine their successes.

This time I chose as the first text a book that reframes world history from a "bottom-up" perspective. I am using Vijay Prashad's book, *The Darker Nations: A People's History of the Third World*, which presents a view of twentieth century world history that gives voice to the peoples of Asia, Africa, and Latin America. It turns out that the Prashad book has become extraordinarily timely (I make no claims about whether my students agree or not) in that it describes in historical and theoretical terms the rise of what we used to call "The Third World," or what he calls "The Darker Nations" beginning with the era of global colonial empire. It identifies leaders, nations, movements, organizations such as the Non-Aligned Movement (NAM), policies, successes and failures. Although it was published in 2007, it leads the reader to reflect on the burgeoning mass movements today in the Middle East, suggesting pitfalls and possible strengths in terms of global progressive social change.

Prashad's book identifies three periods of the history of the Darker Nations that he identifies in chapters as "Quest," "Pitfalls," and "Assassinations." In each period there are dominant actors--individuals and nations, visions, policies, and patterns of interaction with rich and powerful countries.

The chapter Prashad called "Quest" summarizes the coming together of anti-colonial movements and the successive victories that occurred against the European colonial powers that occupied much of the world's land mass from the mid-nineteenth century until the end of World War II. "Quest" begins with an interesting discussion of the meeting of the new League Against Imperialism held in Brussels in 1927. It is there that the Third World project is formulated. It is a project inspired by Communists, Socialists, and Nationalists who abhorred colonialism and sought to build a global movement to overthrow it.

In subsequent chapters Prashad traces the development and institutionalization of the movement, from anti-colonial struggle to independence to the drive to establish a Third World bloc that would stand between western capitalism and Soviet socialism. The early leaders of this movement were the leaders of independence in their own countries: such figures as Jawaharlal Nehru (India); Ahmed Sukarno (Indonesia); Marshall Tito (Yugoslavia); and Gamal Abdel Nasser (Egypt). These and other leaders, representing countries from Asia, Africa, Latin America, and the Middle East, had diverse political ideologies but all supported political sovereignty and economic development. In general, their vision was a Social Democratic one.

For a time, given the East/West competition the Third World Project had some influence on debate and policy primarily

through the United Nations. The Third World Project advocated for a New International Economic Order (NIEO), designed to regulate and control unbridled global capitalism. As the Socialist bloc deconstructed the advocacy for the NIEO declined.

Prashad discusses a second "stage" of the Third World Project that surfaced in the 1970s and beyond. The movement of Darker Nations becomes compromised by the rise of political elitism, bureaucratization, the demobilization of masses of people, the crushing of left forces, the rise of particular institutions such as the military that challenge grassroots politics, and the failure to bring rural agricultural reforms to the process of modernization. Perhaps most important to the Prashad narrative is the growing debt crisis, the incorporation of many Darker Nations into the grip of the International Monetary Fund and the World Bank, and the rise of a new generation of post colonial elites who did not share the passion, vision, or experience of their predecessors.

The third part of Prashad's book, loosely covering the 1980s to the present, he calls "Assassinations." It describes, through case studies, the continuation of the deformations of the Third World Project described above. The "neo-liberal" policy agenda embraced by many leaders reduced the role of states in shaping their own economies, deregulated and downsized public institutions, opened economies to foreign investors, and shifted from production for domestic consumption to export-based economies. Gaps between rich and poor grew and as a result political institutions, particularly armies and police, became more repressive. However, a few regimes experienced economic growth, the so-called "Asian Tigers" for example. Others, Saudi Arabia being a prime example, supported and fostered on a global basis religious fundamentalism and ethnic hostilities to debase and virtually eliminate the unity embedded in the original vision of the Third World Project.

What we have witnessed over the last twenty days perhaps constitutes what Prashad might regard as a new stage in the development of the Third World Project.

First, the Middle East revolution, if we wish to call it that for shorthand reasons, can be seen as a direct reaction to the profound global economic crisis that has been brought on by neo-liberal globalization.

Second, it clearly is motivated by goals similar to those NAM endorsed in the 1950s, that is some kind of New International Economic Order.

Third, the movements seem to be largely secular, perhaps reflecting a rejection of the counter-revolutionary programs of Third World elites who promoted division and reaction to further their own interests.

Fourth, the movements appear to incorporate vast numbers of young people, men and women, workers and small business people, intellectuals and artists, as well as those who identify with their religious traditions.

Fifth, the labor movement and the growing percentages of unemployed and underemployed workers have been playing a passionate and committed role in the struggles. The estimated forty percent of the world's population in the so-called "informal sector" have a stake in revolutionary change as do workers in transportation, electronics, construction, and manufacturing.

Continued...

A PEOPLE'S HISTORY OF THE GLOBAL SOUTH

Continued from previous page...

Sixth, this revolution is a non-violent revolution. "Revolutionaries" are saying no or enough, and are doing so in such numbers that the institutions of government and the economy can not continue to operate. This culls up memories of the Gandhi struggles against the British empire and the civil rights movement in the U.S. South.

Seventh, this is an electronic revolution. As a result of the computer age time and space as factors confounding communicating and organizing have been eliminated. Cell phones and social networks do not make revolutions but they facilitate the kind of organizing that historically was more tedious and problematic. And, the new technology insures that revolutionary ferment in one part of the world can be connected to revolutionary ferment elsewhere. In a certain sense, now all youth can be participants, not just observers.

In a recent interview Prashad summarized some of these elements of the ongoing struggles:

"The Arab revolt that we now witness is something akin to a '1968' for the Arab World. Sixty per cent of the Arab population is under 30 (70 per cent in Egypt). Their slogans are about dignity and employment. The resource curse brought wealth to a small population of their societies, but little economic development. Social development came to some parts of the Arab world....The educated lower-middle-class and middle-class youth have not been able to find jobs. The concatenations of humiliations revolts these young people: no job, no respect from an authoritarian state, and then to top it off the general malaise of being a second-class citizen on the world stage...was overwhelming. The chants on the streets are about this combination of dignity, justice, and jobs" (MRZINE. Monthly Review.org, February 4, 2011).

Comparing the period of the Third World Project with today suggests some differences and similarities. As Prashad and other historians of the Third World make clear, the rise of the non-aligned movement gained some influence because of the Cold War contest between the Soviet Union and the United States. Now the world consists of a variety of new powers, some from the original movement (such as India, China, Egypt, and Brazil) whose economic, political, and military capabilities are challenging the traditional power structures of international relations. Also, global capitalism is in profound crisis and the causes of the revolutionary ferment as well as its escalation are intimately connected with the Middle East revolutions.

Today the danger of escalating state violence and repression remains significant. Global capitalism is in crisis. Some third world regimes are still driven by fundamentalisms of one sort or another. And, finally, key decision makers in centers of global power seem committed still to archaic ideologies, for example suggesting that Islamic fundamentalism will take over revolutions, democracy is dangerous, and that the one "democracy" in the Middle East, Israel, will be further threatened by the movements in the region.

In addition, the Egyptian revolution, while exciting and inspirational suffers from some of the same weaknesses Prashad described at the dawn of the Third World Project. Looking back fifty years, the leaders, and the various participating sectors of the mass movement, had not articulated a systematic and compelling ideology, beyond the programmatic demands of the NIEO.

Several countries in the forefront of the NAM were military regimes. Placards of Nasser were prominently displayed in Liberation Square last week. Nasser was a military leader of the "Free Colonels" movement that overthrew King Farouk in 1952. The same "revolutionary" military

created a Hosni Mubarak many years later. While the military in Egypt today may act in ways that curry the favor of the protestors, it must be clear that military institutions are driven by their own interests, not the interests of the people.

So the mass mobilization of the last twenty days that is so exciting, inspiring hope for the world, is fraught with danger. The people now must struggle to articulate, advocate for, and institutionalize a program of humane socialism in every country where they are victorious. The task of progressives in the Global North is to support the new project and to link its causes and visions to the struggles that are experienced everywhere.

By Harry Targ





Sources: Peace Artists, Peacemakers, International Peace

Conferences, Human Tragedies, and Museums for Peace

My self-appointed task is to document and elevate the role which peace monuments play, both in the spread of a culture of peace and in the appreciation of peace history. Monuments are time capsules from the past which reveal the uncensored feelings of their creators and silently transmit those feelings for as long as the monuments withstand the ravages of time and decay. The results of my efforts are displayed by theme, by location, and by year on dozens of web pages (the key to which can be found at <http://peace.maripoc.com>).

Peace monuments are many times fewer than war monuments but are nevertheless found on all continents and in many different cultures. At first, I searched for all monuments in the world which have the word peace, paix, paz, pax, frieden, shanti, heiwa, etc. in their names. I soon realized that a great number of "peace monuments" are not actually named for "peace" but represent closely related values such as reconciliation and justice, and some memorialize peace events or individual "peacemakers" of various kinds.

My broadened search led to the creation of several on-line databases which I now think may serve a wider purpose. Five such databases are introduced here for consideration by members of the PJSA. I hope that you find these to be interesting and that they can help you introduce various aspects of peace history to students of peace and justice. Hopefully, readers of the "The Peace Chronicle" will report errors and omissions, thus improving these databases for everyone's use.

I. Artists, Benefactors, Creators & Designers of Peace Monuments. Peace monuments represent most if not all genres of art and have been created by many different artists and designers. This database currently contains the names of 209 artists, benefactors, creators, and designers, arranged alphabetically by name, and provides links to their most notable works. Some, like Pablo Picasso [1881-1973] who painted "Gernica" in 1937, are very famous. Others, like Charles T. Mulligan [1866-1916] whose allegorical sculptures of peace dot the Midwest, deserve to be better known. Access this database at http://peace.maripoc.com/p_artists.htm.

II. Notable Peacemakers Throughout History. Obviously, any monument celebrating a well known peacemaker is a "peace monument," whether or not the word "peace" is contained in its official name or even in an attached plaque. I started this database with the names of all 98 individual recipients of the Nobel Peace Prize and the names of all 72 persons for whom there is a biographical entry in the 2010 four-volume Oxford International Encyclopedia of Peace (for which I contributed the article on peace monuments). The database kept growing from

there, and it currently contains the names of 629 peacemakers in birth order. This arrangement demonstrates how "peace work" has changed over time, e.g. from the alleviation of battlefield suffering to women's suffrage to opposing wars in Vietnam and Iraq. And it identifies contemporaries in every generation. Did you know that Anne Frank, Martin Luther King, Jr., and Betty Reardon were all born in 1929? (Imagine their living to appear together on a panel of elder peacemakers.) Question: Can you name eleven peacemakers who died in 2010? Answer: Elise M. Boulding, Michael Foot, Doris "Granny D" Haddock, Dorothy I. Height, Gene Knudsen Hoffman, Richard Holbrooke, Theodore Kheel, Lucile Longview, Bill Sutherland, George Willoughby, and Howard Zinn. Access this database at http://peace.maripoc.com/p_peacemakers.htm.

III. International Peace Conferences. In the late 19th and early 20th centuries, peacemakers organized international peace conferences, from which the world's peace societies and international organizations evolved, leading eventually to the League of Nations in 1919 and the United Nations in 1945. Some conferences have been immortalized by intentional peace monuments, but their monuments are usually unintentional, i.e. the buildings in which famous conferences took place. This database currently contains photos and other information for 114 international peace conferences. Arranged in chronological order, it reveals the rise of organizations like the International Peace Congress, The Universal Peace Union, the IAPA, IPB, FOR, WILPF, WCC and INMP and the emergence of "peace cities" like Geneva, The Hague, New York, and Washington, DC. By 1950, improved communications and international air travel helped create a proliferation of UN agencies and specialized conferences, and the database is necessarily selective. Access this database at http://peace.maripoc.com/p_conferences.htm.

IV. Selected Human Tragedies. Monuments commemorate events, and violent events -- e.g. the Hiroshima bomb and 9/11 -- are sometimes commemorated by peace monuments (to honor the dead and/or to warn against a repetition of history). I started this database after visiting Japan to track the order of magnitude of various acts of violence, and it currently contains 184 human tragedies, rank ordered by the number of people believed to have been killed, and cross linked to the principal monument memorializing each event. The database contains some surprises (at least for me). For example, China's "Great Leap Forward" killed at least 30,000,000 -- one hundred times the Rape of Nanking -- whereas the extended feud between the Hatfields and McCoy's killed "only" seven. Question: How do genocides in Cambodia, Darfur and Rwanda compare? Answer: Cambodia was twice as

bloody as Rwanda, and Rwanda was twice as bloody as Darfur (according to Wikipedia estimates). Access this database at http://peace.maripoc.com/p_victims.htm.

V. Museums for Peace. A museum is a special kind of monument, and there are about 60 "peace museums" in the world today, including 25 or so in Europe and more than 20 in Japan but only two in the United States (in Dayton, OH, and Independence, MO). In 2005, the International Network of such museums changed its name to embrace any museum which works "for peace," thus greatly increasing the number of qualifying "museums for peace," particularly in the United States. This database currently contains the names and web addresses of 444 museums for peace, arranged in 32 different categories, e.g. civil rights, indigenous peoples, immigration, pacifism, racism, slavery, the Nobel Peace Prize, and the Holocaust. An alternative database contains the names of 226 museums for peace in chronological order. This presentation shows the thematic and geographic evolution of museums for peace since 1902, and on-line videos linked to each of the 226 museums permit a very rapid audio-visual tour of all of the different kinds of "museums for peace" which exist in the world today. Access the full database at http://peace.maripoc.com/p_museums_by_type.htm and the "videos only" version at http://peace.maripoc.com/p_museums_videos.htm.

— Edward W. Lollis, geovisual@comcast.net

An Open Dialogue: Peace Education in Florida

April 2, 2011

9 AM — 3 PM

Nova Southeastern University

Carl DeSantis Building Room 1047

3301 College Ave.

Fort Lauderdale, FL 33314

What is peace education? Where are we now? Where are we going? How can we work together to make peace education a number one priority in our schools?

For more information, or to RSVP:

Fran Schmidt
(fschmidt2@comcast.net)

Javier Berezdivin
(javierbv@aol.com)

Laura Finley
(LFinley@mail.barry.edu)

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

A Second Shot at a Basic Peace Studies Canon – Part 1

More than two years ago in *The Peace Chronicle*, I shared a first attempt at “A Basic Bibliography for Peace Studies.” I’ve received many suggestions for improvements from members of PISA and from participants in the 2010 “Teaching Peace in the 21st Century” workshop at Notre Dame’s Joan B. Kroc Institute for International Peace Studies. Prof. George Lopez, leader of the workshop also gave me the idea for a new title. (George has a wicked sense of humor.) I’ve put together a revised list.

This “canon” is still a work in progress and as yet has no “official” sponsorship as it appears here. Since no one has suggested deletions but many have sent in additions, it has, in fact, grown beyond a core list or canon to become a list from which folks might select their own canon for their own needs. And that’s fine.

The same disclaimers from the earlier column apply. I make no claim that these are absolutely the “best” books. And, yes, as several folks have pointed out there is an overabundance of religious titles. That’s true for two reasons. First, my background is in religious pacifism (Church of the Brethren, aka Dunkers). Second, religion undeniably plays a major role for good or ill in both historical and contemporary conflict. I’ll be happy to expand the non-religion sections as people send in suggestions.

All titles are for monographs in print in English. Reference tools, journals and websites deserve their own lists. Finally, I’ve generally relied on collections of writings for the works of public players, i.e., modern practitioners and advocates of nonviolence, with the exception of the giants -- Thoreau, Tolstoy, Gandhi, King and Tutu.

Feel free to suggest additional titles or argue with my choices...

PEACE AND PEACE STUDIES IN GENERAL

Adolf, Antony. *Peace: a world history*. Cambridge: Polity, 2009.

Barash, David P., ed. *Approaches to peace, a reader in peace studies*. New York: Oxford University Press, 2000 [collection].

Barash, David P. and Charles P. Webel. *Peace and conflict studies*. Thousand Oaks, CA: Sage Publications, 2002.

Cortright, David. *Peace: a history of movements and ideas*. New York: Cambridge University Press, 2008.

Fahey, Joseph and Richard Armstrong, eds. *A peace reader: essential readings on war, justice, non-violence, and world order*. Mahwah, NJ: Paulist Press, 1992 [collection].

Galtung, Johan. *Peace by peaceful means: peace and conflict, development and civilization*. Thousand Oaks, CA: Sage Publications, 1996.

Galtung, Johan, C.G. Jacobsen, Kai Frithjof Brand-Jacobsen et al. *The road to TRANSCEND*. Sterling, VA: Pluto Press in association with TRANSCEND, 2000.

Harris, Ian M. and Mary Lee Morrison. *Peace education*. 2nd ed. Jefferson, NC: McFarland, 2003.

Kirschner, Alan and Kirschner, Linda. eds. *Blessed are the peacemakers*. New York: Popular Library, 1971 [popular collection].

McCarthy, Colman. *I'd rather reach peace*. Maryknoll, NY: Orbis Books, 2002.

Rogers, Mark M., Tom Bamat, and Julie Ideh. eds. *Pursuing just peace: an overview and case studies for faith-based peacebuilders*. Baltimore: Catholic Relief Service, 2008 [case studies].

Ramos-Horta, José and Jeffrey Hopkins. *The Art of peace: Nobel peace laureates discuss human rights, conflict and reconciliation*. Ithaca, NY: Snow Lion Publications, 2000 [collection].

Stassen, Glen Harold. ed. *Just peacemaking: the new paradigm for the ethics of peace and war*. Cleveland: Pilgrim Press, 2008 (rev. ed. of *Just peacemaking: ten practices for abolishing war*. Cleveland: Pilgrim Press, 2004) [collection].

Weinberg, Arthur and Lila Weinberg, eds. *The power of nonviolence: writings by advocates of peace*. Boston: Beacon Press, 2002 [collection].

Yoder, John Howard, ed. *What would you do? a serious answer to a standard question*. Scottsdale, PA: Herald Press, 1992 [collection].

INTERNATIONAL RELATIONS, INSTITUTIONS, NORMS, ETC.

Crocker, Chester A., Fen Osler Hampson and Pamela Kall, eds. *Leashing the dogs of war: conflict management in a divided world*. Washington DC: United States Institute of Peace Press, 2007 [collection].

Crocker, Chester A., Fen Osler Hampson and Pamela Kall, eds. *Turbulent peace: the challenges of managing international conflict*. Washington DC: United States Institute of Peace, 2001 [collection -- Together, these two volumes cover pre and post 9/11 scholarly analysis of international conflict].

Lopez, George A. and David Cortright. eds. *Uniting against terror: cooperative nonmilitary responses to the global terrorist threat*. Cambridge, MA: MIT Press, 2007.

Johansen, Robert C. ed. *A United Nations emergency peace service: to prevent genocide and crimes against humanity*. New York: World Federalist Movement-Institute for Global Policy, 2006.

Schlabach, Gerald, ed. *Just policing, not war: an alternative response to world violence*. Collegeville, MN: Liturgical Press, 2007 [collection].

Wallensteen, Peter. *Understanding conflict resolution: war, peace, and the global system*. Thousand Oaks, CA: SAGE Publications, 2007.

Wallensteen, Peter and Carina Staibanoa. *International sanctions: between words and wars in the global system*. London: Routledge, 2005.

Weiss, Thomas George. *The United Nations and changing world politics*. 5th ed. Boulder, CO: Westview Press, 2001.

Zartman, I. William. Ed. *Peacemaking in international conflict: methods and techniques*. Washington DC: United States Institute of Peace Press, 2007.

PEACEBUILDING

Borer, Tristan Anne, John Darby and Siobhán McEvoy-Levy. *Peacebuilding after peace accords*. Notre Dame, IN: University of Notre Dame Press, 2006.

Boulding, Elise. *Cultures of peace: the hidden side of history*. Syracuse, NY: Syracuse University Press, 2000.

Cejka, Mary Ann and Thomas Bamat, eds. *Artisans of peace: grassroots peacemaking among Christian communities*. Maryknoll, NY: Orbis Books, 2003 [case studies]

Darby, John. *Violence and reconstruction*. Notre Dame, IN: University of Notre Dame Press, 2006.

Guinard, Caroline. *From war to peace: lessons learned from achievements and failures in peace agreements over the past decade*. Geneva, Switzerland: International Peace Bureau, 2002.

Lederach, John Paul. *The moral imagination: the art and soul of building peace*. New York: Oxford University Press, 2005.

Little, David, ed. *Peacemakers in action: profiles of religion in conflict resolution*. New York: Cambridge University Press, 2007 [case studies].

Philpott & Powers, Gerard F. eds. *Strategies of peace: transforming conflict in a violent world*. New York: Oxford University Press, 2010 [collection].

Schirch, Lisa. *The little book of strategic peacebuilding*. Intercourse, PA: Good Books, 2004.

Tongeren, Paul van et al, eds. *People building peace II: successful stories of civil society*. Boulder, CO: Lynne Rienner Publishers, 2005 [case studies].

Upcoming Segments

Part 2: CONFLICT TRANSFORMATION/RESOLUTION; NONVIOLENCE AND PACIFISM; NATURE OF WAR AND VIOLENCE; MISCELLANEOUS THEMES. Part 3: RELIGION AND RELIGIONS(–CHRISTIANITY; –JUST WAR); THE THOREAU-TOLSTOY-GANDHI-KING-TUTU HERITAGE; OTHER LISTS OF RECOMMENDED TITLES

J. Douglas Archer

Reference and Peace Studies Librarian, University of Notre Dame

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Job Board

EDUCATION COORDINATOR

Institution: NETWORK; Washington, D.C.

Description: The NETWORK Education Program (NEP) Coordinator is an executive level position with responsibility for developing and managing strategic educational programs that foster the mission goal of transformation of society by building diverse and empowered communities while promoting the common good. The NEP Coordinator is responsible for initiating new educational models for training citizens in affecting public policy. The NEP Coordinator administers NEP under the direction of the NEP Board and in conjunction with the NETWORK Executive Director and Staff.

To Apply: Send cover letter and resume outlining qualifications to: nepsearchcommittee@networklobby.org

PROFESSOR, PEACE AND CONFLICT

Institution: University of Manitoba; Winnipeg, MB

Description: The Faculty of Graduate Studies invites applications for a tenure-track position at the rank of Assistant Professor in the Peace and Conflict Studies (PACS) program, with a starting date of July 1, 2011 or as soon as possible thereafter. The Program is particularly interested in a candidate whose scholarship has clear relevance to practice and who has theory-guided practice experience in the PACS field. The candidate's research, practice, and teaching interests should include a focus on the theme of gender, conflict resolution and peace-making, peacebuilding and social justice, social and restorative justice, or international human rights. Must have a Ph.D. in PACS, Conflict Analysis and Resolution, Peace Studies, or related discipline.

To apply: Applicants should forward a detailed curriculum vitae, a teaching dossier and a statement of teaching philosophy, a statement of research interests and sample publication(s) (or writing sample), and names and addresses (fax/email included) of three referees to Dr. John (Jay) Doering, Dean, Faculty of Graduate Studies, University of Manitoba, Winnipeg, Manitoba, Canada R3T 2N2. Applications should be received by 14 March 2011, but will continue to be

accepted after this date until the position is filled.

FACULTY, SOCIAL SCIENCES

Institution: Canadian Mennonite University, Winnipeg, MB

Description: The Faculty of Social Sciences at CMU invites applications for a full-time, tenure-track faculty position in Social Sciences. Possible areas of disciplinary focus include, but are not limited to anthropology, political studies, and sociology. Competence in interdisciplinary approaches to social science as a field of study will be an asset. Teaching responsibilities will be in undergraduate programs. The successful candidate will work with existing faculty who have a range of social science backgrounds teaching in several established programs. We seek individuals who have the capacity to help to build an exciting and growing social science program, while contributing a complementary specialty to current strengths of the faculty. Specific areas of interest include social change and social movements, human rights and social justice, political processes and philosophy, and cultural studies.

To apply: Interested candidates should submit a letter of application, a statement of teaching philosophy, a curriculum vitae, a one-page statement on how their faith commitment contributes to their teaching and scholarship, evidence of teaching effectiveness, and contact information for three references. Subject to final budgetary approval, the appointment will begin July 1, 2011. Rank will be commensurate with qualifications and experience. Review of applications will begin February 28, 2011 and will continue until the position is filled. Nominations or inquiries may be directed to Dr. Richard McCutcheon, Dean of Social Sciences: rmccutcheon@cmu.ca; 204.487.3300 x315, 204.953.3871, or toll free 877.231.4570.

CAMPAIGN ORGANIZER

Institution: CODE PINK

Description: CODE PINK is a women-initiated grassroots peace and social justice movement working to end the war in Iraq, stop new wars, and redirect our

resources into healthcare, education and other life-affirming activities. We are looking for a full-time organizer to help develop strategic campaigns linking the issues of the occupations of Afghanistan and Iraq and the declining US economy under the umbrella of our Bring Our War Dollars Home campaign. The organizer will work with CODEPINK staff and our grassroots activists nation-wide to engage activists, community members, local and national organizations in these issues in creative new ways, and to help generate national attention to the issues. The ideal candidate will be strongly self-motivated, visually and strategically creative. Must be extremely focused and detail oriented. Must demonstrate follow-through as well as experience handling multiple tasks and deadlines. More info: www.codepink.org/article.php?id=5640.

JOB AND INTERNSHIP LISTINGS: ONGOING RESOURCES

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

Description: Comprehensive list of websites and resources for openings in 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. We are now making available for the first time an option to purchase a **site license** for use in places including libraries, centers, and academic programs. Visit the GD page on the PJSa website for more information on these exciting new developments.



Visit the New PJSa Blog

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



Two Free eBooks Released

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



CFP: Social Movements, Conflicts, Change

Research in Social Movements, Conflicts and Change encourages submissions. The special section of Volume 33 will focus on "new" and "old" media in social movements, conflicts, and change. To be considered, papers should arrive by May 16, 2011. Send submissions as a WORD document attached to an email to BOTH Jennifer Earl and Dena Rohlinger, guest RSMCC editors for Volume 33, at jearl@soc.ucsb.edu and drohling@fsu.edu.



Open-Access Journal on Social Movements

Interface: a journal for and about social movements, <http://interfacejournal.nuim.ie>. Open-access (free), global and programmatically multilingual. Next issue on "Repression and social movements" to be published in May 2011.



Help Build a Nonviolence Blog

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



Peace Research Journal Seeks Reviewers

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



National Peace Essay Contest

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



New Journal on Peace and Conflict Issues

A new source of scholarly information and an outlet for your own writings on peace now exists in the "Journal of Aggression, Conflict, and Peace Research," now in its second year of publication. The editors are dedicated to including articles dealing with peace, ideally at least one such article in each issue. More details about the journal, including the mission, editorial board, and guidelines for authors at: www.pierprofessional.com/jacprflyer.



Peace Glossary Now Available Online

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



New Blog Launched: "Conflict and Collaboration"

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



Nonviolence Mentors Summer Program

The Metta Center for Nonviolence in Berkeley, California, will once again be offering our Metta Mentors Nonviolence Immersion Program in Summer, 2011. This unique ten-week program offers interns ("mentees") the opportunity to learn about nonviolence from experts in the field, and to practice it via personal reflection, dialogue, community living, service and social justice work. More info at: www.mettacenter.org/mc/projects/metta-mentors.



Veterans' Group Seeks Books

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





THE LATE ADDITION: PJSA ISSUES STATEMENT ON MILITARISM AND CLIMATE CHANGE

Our unconditional organizational commitment to the inherent dignity of all forms of life applies evenly to the rejection of all forms of violence, including violence against the earth.

We acknowledge that at this moment there is no more immediate threat to life on the planet than the progressive distortion of the planetary climate by human (industrial) activity, and we recognize that the threat posed by the war system (which is largely in place to protect industrialization) is perhaps the chief contributor to climate change and that deconstructing it will require the outgrowing of violence at all levels of engagement.

We believe that the eternal human desire for peace can only succeed if it is attained both “on earth” and “with earth” as inherently interconnected ends. Today we are faced with crises including perpetual warfare and runaway climate change; in this critical time, we understand these as deeply related phenomena that cannot be managed separately but whose mutual resolution promises to usher in an era of genuine peace and prosperity.

Included among our recommendations are the following:

- * Confronting the shared root causes of militarism, environmental destruction, and other interconnected social injustices, namely a profit-driven system that disregards the value of human life and the very nature that supports human life, and embracing the climate justice movement mantra “System Change, Not Climate Change!”
- * Working for the eradication of sexism and cultivating a deep awareness of the exploitation of gender roles in the militarization of our planet.
- * Bringing about an end to oil and resource wars, and the reinstatement of diplomacy and respect as preferred over the use of force in all foreign relations.
- * Creating a U.N. Special Rapporteur for the effects of militarism on climate change.
- * Raising awareness that we cannot permanently damage the earth and thus endanger the future of humanity in the pursuit of global empire.
- * Establishing educational programs that link the pursuit of peace with climate justice.

THE LATE ADDITION: “COLLEGE BRIDES WALK” LAUNCHES INAUGURAL EVENT

On February 11, 2011, PJSA Board Member Laura Finley, Assistant Professor of Sociology and Criminology at Barry University in Miami Shores, Florida, helped sponsor an historic dating and domestic violence awareness event. The first ever College Brides Walk was co-sponsored by several area universities and organizations, including Florida Atlantic University’s Broward campuses, Nova Southeastern University’s Student Coalition for Human Rights, Johnson and Wales University, Florida International University’s Biscayne Campus, No More Tears, Salud Counseling, and Delta Psychological Group.

Approximately 300 people attended the opening presentations, which featured Barry University’s President Sister Linda Bevilacqua, several area dignitaries and domestic violence survivor Karen Grae-Graboski. More than 100 people then walked a 7.5 mile route down a highly trafficked portion of N. Miami. Many of the walkers donned bridal gowns or other formal gear and carried signs denouncing domestic violence or commemorating individuals who have been hurt by it. Upon returning to Barry’s campus, participants heard more stories of horror and hope, including a presentation by Janice Ruschak, whose son Michael was killed, along with his girlfriend Tiffany Barwick, by Tiffany’s ex-boyfriend while both were students at the University of Central Florida. Another speaker, a young man, focused on sexual assault and abuse within same sex relationships.

The College Brides Walk was developed in order to bring awareness to the problems of domestic and dating violence on and off college campuses and to correct misconceptions about who is a victim and why abuse occurs. The latest statistical re-

port from the Florida Coalition Against Domestic Violence concluded that almost all violent crime is down in the state but domestic violence incidents increased 3.7 percent. Domestic violence-related murders increased 15.6 percent from last year and domestic violence manslaughter increased 71.4 percent. Domestic violence stalking increased 31 percent. Forty percent of all violent crimes in the state were domestic violence-related, and one-fifth of all Florida murders were domestic violence-related.

Josie Ashton, a local activist, organized the first Brides March after she heard about the brutal murder of Gladys Ricart, a Dominican woman who was killed by an abusive ex-boyfriend in front of her family on her wedding day. After obtaining permission from the Ricart family to walk in Ricart’s memory, Ashton donned her own wedding dress and walked from the New Jersey home where Ricart was killed to Miami, Florida. She stayed in 14 domestic violence shelters and visited 22 cities. Her trip has inspired annual Brides Marches in New York, Florida, Wisconsin and Washington, D.C.

The Mayor of North Miami, Andre Pierre, issued a proclamation declaring February 11 as College Brides Walk Day in N. Miami. Plans are already underway to make this an annual event, and organizers hope that other colleges and universities around the country will sponsor College Brides Walks as a much-needed way to raise awareness that love should never hurt.

Additional information about the event is available at www.collegebrideswalk.com, or contact Dr. Laura Finley at lfinley@mail.barry.edu.

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

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

Events Calendar

Dismantling the Permanent War State

March 26-27, 2011
American University, Washington, D.C.
CONTACT: Mark Pavlick, mvp2@me.com

Student Peace Conference

"Partnering for Peace"
April 1-2, 2011
University of Notre Dame, Notre Dame, Indiana
CONTACT: peacecon@nd.edu.

25th Annual Student Conference: Advancing Understanding of Conflict, Justice, and Peace

"Can the Globe Go Green? Environmental Sustainability, Peace, and the Threats of War"
April 8, 2011
Mt. Mary College, Milwaukee, WI
WEBSITE: www.wisconsin-institute.org

International Symposium on the Politics and Aesthetics of Nonviolence

June 2-4, 2011
Verona, Italy
CONTACT: Olivia Guaraldo, olivia.guaraldo@univr.it

Canadian School of Peacebuilding

June 6-24, 2011
Winnipeg, Manitoba, Canada
WEBSITE: www.cmu.ca/csop

Building Infrastructures for Change: Innovations in Conflict Resolution Education (CRE)

June 8 - 13, 2011
Cleveland, Ohio
WEBSITE: <http://creducation.org/cre/goto/4th>

Second Emory Conference on Religion, Conflict, and Peacebuilding

June 17-19, 2011
Emory Conference Center Hotel, Emory University, Atlanta, Georgia
CONTACT: Edward Queen, Ph.D., J.D., equeen@emory.edu or Laurie L. Patton, lpattton@emory.edu

3rd Annual Summer Institute for Faculty

"Teaching Peace in the 21st Century"
June 19-24, 2011
University of Notre Dame, Notre Dame, Indiana
WEBSITE: <http://kroc.nd.edu/newsevents/events/2011/06/19/807>

PsySR 2011 Conference

"Transforming a World in Crisis: The Role of Socially Responsible Psychology"
July 14-16, 2011
Boston/Brookline, MA
WEBSITE: www.psyr.org/conference2011

International Institute on Peace Education

"Toward Human Security: A Gender Perspective on Alternatives to the War System"
August 12-19, 2011
Tokyo, Japan
WEBSITE: www.i-i-p-e.org

6th Annual Conference on Teaching for Peace and Human Rights

May 5-6, 2011
Adelphi University and the United Nations Headquarters, New York
WEBSITE: <http://education.adelphi.edu/peaceeducation/index.php>

The PJSA and the Gandhi-King Conference present:

"A Living Movement: Toward a World of Peace, Solidarity, Justice"
October 21-23, 2011
Christian Brothers University, Memphis, TN
WEBSITE: www.peacejusticestudies.org/conference



Peace Research

The Canadian Journal of Peace and Conflict Studies

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

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

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



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A Short History of the World Nuclear Disarmament Movement
by Lawrence S. Wittner

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PEACE & JUSTICE STUDIES ASSOCIATION

Our Educational Partnerships

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



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



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



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