

THE PEACE CHRONICLE



The Newsletter of:
The Peace and Justice Studies Association . . . creating a just and peaceful world through research, education and action.

TABLE OF CONTENTS:

Introduction	p. 3
Conference Reflections	p. 3-13
Upcoming Conference	p. 13
Call for Experts	p. 13
PJSA's Newest	p. 14
Barriers to Discourse	pp. 15-16
Books/Videos/Films	pp. 16-17
Call for Network	p. 18
Board Members & Advisory Board	p. 18
Membership Application/Renewal	p. 19

Co-Editors: Nancy Hanawi and Joy Snyder

December, 2004

INTRODUCTION TO THIS ISSUE AND INVITATION FOR FUTURE ISSUES:

At the PJSA 2004 conference in San Francisco, we invited participants to share their after-thoughts and experiences in this Chronicle issue. We asked for personal impressions, reflections, etc. on all or parts of the conference in a paragraph or two, or a page or two. The responses we received form the bulk of this issue. Thank you to those who responded; we hope you all enjoy these reflections.

Regarding future issues, let us be clear that The Peace Chronicle is your newsletter; we invite you to participate more in developing its content. We welcome articles, teaching notes, reviews of resources (books, films, and websites), announcements of events, questions to members, letters to the editor, etc. The Chronicle is published three (and sometimes four) times per year.

In the next issue we would like to feature "Teaching and Learning Peace": course suggestions, resources you've found useful, pedagogical issues, etc. We encourage input from students as well as faculty. (Note the number of student responses to the invitation to submit reflections that appear in this issue). If you prefer to make just a very brief contribution on this topic, send us your answer to this question: ***"Is there an article/book that you think every Peace Studies student should read?"*** (You may give a brief rationale, but it's not required.) We'll print the resulting list.

Send your newsletter contribution to pjsa@usfca.edu or by mail to PJSA, University Center, 5th floor, US, 2130 Fulton Street, San Francisco, CA, 94117.

Absolute deadline for the next issue is February 28, 2005.

FROM THE 2004 PJSA CONFERENCE

CONFERENCE QUOTES:

"At such a frustrating and demoralizing time for many peace activists, hundreds of knowledgeable and powerful individuals came together as a collective." (p. 2)

"'Ubuntu' was explained as 'a person becomes a person through other people'..." (p. 5)

"Being surrounded by passionate people who realized the importance of active nonviolence is truly motivating." (p. 5)

"Are we about justice ... or JUST US?" (p. 7)

CONFERENCE REFLECTIONS:

-from Cris Toffolo:

I find myself facing raised eyebrows when I explain to academic colleagues in other disciplines that the professional association in justice and peace studies has a membership that spans academics, activists and K-12 teachers. I sometimes walk away from such encounters arguing with myself. But at this year's PJSA conference I had a wonderful experience that confirms the wisdom of our decision to be in critical dialogue with one another.

I have been a human rights activist for almost two decades, working in a volunteer advisory capacity for Amnesty International. For many years I viewed that work as only tangentially related to my work as a college

professor; it did not affect my teaching or research. Then about five years ago I decided to deepen the links between my activism and teaching. As a result I designed a course on human rights, to teach the philosophy, history, theory, and institutions of the “movement” to students. It was an exciting development that has allowed me to contribute in a more thoughtful way to my activist work, as well as to bring an important aspect of global political work to my students.

I felt a similar quantum leap in my human rights theory and practice happen at this year’s conference. I chaired a panel on human rights work and was delighted to meet Mark Massoud, a legal scholar at UC Berkeley law school, who is researching the ways domestic grass roots groups are using human rights law and methodology to fight gender discrimination and violence in the United States’ court and criminal justice systems. In the process they are helping to build the first tentative links between the body of international human rights law and our own court system – something which is not happening at the federal government level (especially under the current administration).

What was most fascinating about Mark’s paper was the description of “human rights methodology.” In all my years in the movement, and even my own work to find a way to teach about it, I had not distilled the heart of my human rights work in such a clear way. A scholar, coming from outside the activist work, was able to theorize that core in a way that allows the method to spread to new contexts. Briefly this method is: 1) record abuses that occur, 2) determine government actor responsibility, 3) interpret the abuses in light of major human rights treaties, 4) expose and publicize the abuse and the responsible parties, and 5) hold government actors accountable so that they are forced to act to stop the abuse (from Massoud’s paper).

The moral of this little story? Activism, teaching and scholarship are each uniquely strengthened by opportunities for organic intercourse of the kind that our organization makes possible. So no more second-guessing our different way of gathering our community to further our work!

-from Matt Meyer:

My first memory of the 2004 PJSA conference comes from my last experience there. At a Sunday morning workshop ... a full classroom of participants and a panel of presenters from every corner of the vast continent of Africa listened intently as Pan African elder Bill Sutherland summarized his thoughts, “At the time of the liberation movements,” he noted, “there was a lot of hope, yet there were also the seeds of the troubles to come. Today, there are a lot of troubles, but in these presentations lie the seeds of new hope.”

With over 250 attendees from throughout North America, PJSA’s first conference at our new home in the University of San Francisco was both broad and diverse, and was full of hope. In addition to successfully fulfilling our mission of bringing together researchers, academics, K-12 educators, and activists, this year saw the coming together of an incredible diversity of constituencies and ideologies, as justice and peace practitioners debated and dialogued about the way forward. I was struck by the scholarship of Eduardo Mendieta of SUNY Stonybrook-and all the presenters at the first plenary-who deftly linked the globalist pursuits of Taco Bell and NAFTA with the warmongering bio-terrorism of twenty first century banana republics. I was moved by Mandy Carter of Southerners on New Ground, who linked the struggles of lesbians and gays, women of all colors, people of all regions, with the ongoing need to combine our antimilitarist and antiracist work in order to forge successful nonviolent change. Palestinian leader Mubarak Awad called for a new, revolutionary brand of nonviolence. And Pulitzer-prize nominated author Jonathan Schell, of “The Nation

Institute,” urged us to understand the importance of the current political period. While challenged on the question of the roots of imperialism throughout U.S. history by California State professor and Indigenous rights activist Roxanne Dunbar-Ortiz, Schell reiterated his main point: that modern history has seen the failure of one after another attempt at empire building.

In many ways, the most moving parts of this year’s conference were the collective experiences shared by a series of women who accepted our 2004 peace awards. The Women’s International League for Peace and Freedom veteran, Madeline Duckles, officially accepted her Social Courage award on behalf of women peacemakers. And we also heard from Japanese-American civil rights icon Yuri Kochiyama, from former political prisoner Linda Evans on behalf of her codefendant Marilyn Buck, from the young founder of the Women’s Alliance of Vieques, Judith Conde, who wrote a celebrated Best Thesis, and from Chicana Studies stalwart Elizabeth Betita Martinez. An additional group of women, who received no plaques and gave no speeches, stand out in my mind. PJSA Conference 2004 was a glowing success due to the energy and vision of PJSA’s own Nancy Hanawi and Margaret Groarke, of USF Dean Jennifer Turpin and Peace Review editor Anne Heiber, of Joy Snyder, Caroline Cho, and countless others. As we all struggle to bring together the concepts of peace, justice and human rights, these women have struggled to bring us together, to build the forum for our ongoing work.

-from Sharon Carlson:

“You must be the change you wish to see in the world.” – Mahatma Gandhi

These days, many of us are struggling with feelings of frustration and helplessness. The arrogance of the American government, its tragic practices in foreign policy, the missed opportunities for peace all weigh heavily on many of us. The results of the recent election have amplified these

feelings. The wars, the politics, the anger of those around us all seem so huge and distant – untouchable and inevitable. As a citizen of the United States, I have often felt misrepresented and insignificant. However, one of the most valuable messages I took from the PJSA conference is that feelings of helplessness and futility only excuse inaction, promote an environment of anger and allow tragedies to continue. In his plenary talk, Mubarak Awad gave us a challenge, particularly fitting in this time of overwhelming failures in governmental policy and practices. He said that we cannot distance ourselves from the actions of the state. We must not disregard our importance and relevance as individuals. Individuals comprise the government and are ultimately the ones who create and divide change. The challenge is to find a way to transfer the individual beliefs of the value of human life to the institutions of the state.

This challenge requires seeing one’s individual role in a different way. Laurence Quill asked us to reconsider the notion of “citizenship.” He juxtaposed “global” and “citizenship” and, in doing so, married two terms that in many ways contradict each other. We tend to think of citizenship as an attachment to a nation; however Quill suggests we replace “attachment” with “action” and view global citizenship as a choice: Choosing how we act and belong in this world. It is in this way that we as individuals can move away from passively associating ourselves with a state and rather act in the interests of global peace. Nancy Hanawi described feminism as “...the connectedness of all things” in her talk on the importance of gender in peace studies. “The political is personal; the personal is political...,” the saying from the feminist movement of the 1960’s goes. Nothing could be truer.

But perhaps the best illustration of bridging the gap between the individual and the actions of the nation-state is the notion of “Ubuntu,” an African term brought up

multiple times during the conference. "Ubuntu" was explained as "a person becomes a person through other people," "humanity to others," and "I am who I am because of who we all are." All of these definitions connect the individual with others in peace. Now is the time to strengthen our efforts to connect with those around us and to strive for understanding of others.

THE FOLLOWING REFLECTIONS ...

were written by students who attended the conference under the "wings" of Cris Toffolo (U of St. Thomas, MN):

-from Rachel Oberg-Hauser:

I signed up for the conference not really knowing what to expect. Honestly, I couldn't tell you what the first plenary (Spreading World Disorder, Growing World Population: The Case of the Americas) was about. The panelists, although well-versed and well-educated, all used rhetoric that I was unfamiliar with and many of the listeners were scholars and professors nodding their heads in agreement. I left this session worried that I wouldn't get anything out of this conference if everyone were speaking another language. To my delight, this was not the case.

I attended breakout sessions on "Feminism and Militarism, Inter-national Criminal Court, Teaching about Race and Racism," "Torture, Pornography and the Reactions of the American Public," "Anarchism and Globalization from Below," and "Research on Peace, Justice, Globalization in Africa." Each was presented by an expert in their field who could have talked for hours if there were no time limits.

I learned a great deal in these sessions; however I was affected most by the personal stories and conversations I took part in. I heard stories of great injustices, for example the affects of oil domination in Nigeria. Yet, I was also able to hear stories of great triumph over injustice. Friday evening was the banquet and awards ceremony. I heard many instances of

women spending time in prison for civil disobedience.

Also, other Justice and Peace Studies students told us stories from their schools and organizations they are apart of. Being surrounded by passionate people who realized the importance of active nonviolence is truly motivating.

San Francisco was not all work and no play. Touring the beautiful city was surely an adventure. We all got to know the bus system superbly and witnessed a hotel strike downtown. We visited the famous Berkeley campus and soaked up the California cloudy skies...sadly, there was little sun. And never once did I see a Bush/Cheney sticker or sign, which also made me smile. All in all, it was a valuable learning experience for all my senses and opened up many places in the world to me.

-From Danielle Solars:

The PJSA conference was an amazing experience and I am so glad that I had the opportunity to participate. I know that I, and many other young people who are studying peace and justice issues, often find ourselves very frustrated. It seems like while we learn a lot about the injustice in our world, we don't often learn about concrete ways in which we specifically can help to combat it. Several of the speakers did a wonderful job of outlining small but effective actions that every single person can accomplish. The conference also brought a new light to the issue of justice for me. Mandy Carter, of the Southerners on New Ground, said, "We all have our [favorite] issues, what we fail to see is the power we would have if every single person, on every single issue, banded together to bring about an end to all the injustices." Hearing her say that made me realize that every cause needs to be fought for everyday. I know that personally, while I still have issues that are very dear to my heart, I can make a conscious effort to join the world wide fight against injustices of every nature.

-From Allison Johnson:

The PJSA conference validated my choice of majors and strengthened my passion for justice as an academic subject and a lifestyle. I was really encouraged by the number of professors and faculty that presented such a wide variety of topics in the concurrent sessions. I saw that peace is not just relevant to certain areas of the world or certain topics, but that peace can be practiced across disciplines inside the classroom and out in the community.

The graduate students that presented and participated in the conference especially inspired me. As an undergraduate student thinking about the next level of my education, hearing about the projects that master's level students are pursuing was very helpful. I now understand more about the academic side of peace studies and can better articulate what the field consists of to those who aren't familiar with peace studies as a discipline. The whole experience was invaluable, and I hope to return in the future to make more connections and deepen my knowledge of justice issues.

THE FOLLOWING REFLECTIONS ...

Were written by USF students participating in a year-long seminar on Social Justice, team-taught by two faculty – one of whom (Mike Duffy) chaired the Local PJSA Conference Committee. ED. NOTE: *These students' responses have been edited/ excerpted somewhat from their original form(s):*

-from Megan Isakson

"Thirst" was an amazing documentary made to show the consequences of privatization of water on our world, particularly highlighting India, Bolivia, and the United States. I found this film to be very informative and "eye-opening" because I have never explored or even really thought about the privatization of water or what it means to turn such a commodity into a marketed product. Now that I have been faced with the facts, I am disgusted. I

believe that water is a necessity that should not be exploited for profit.

Here in the United States, with the continuing emphasis on the importance of improving one's physique through eating healthy, dieting, and working out, drinking bottled water has become somewhat of a fad. Millions of Americans fork out anywhere from one to five dollars each day for a nutrient that is essential to our health and being. In a pamphlet I received from The Sierra Club at the "Thirst" presentation, it was mentioned that 30 million bottles end up as garbage or litter each day in the United States! So, aside from the fact that we are overcharged for such a necessity, there is an excess of trash from this "product."

There were a lot of questions I had to ask myself after viewing this film: Is water affordable? Should it be a right to obtain water without cost? How are other nations affected by privatization? I think that we should be granted the right to obtain clean drinking water for no cost at all.

While I feel that water is a resource that should not come at a price, it may be nearly impossible to stop the water "industry" now. It is more realistic to work toward reducing the cost of water so that it may be affordable to everyone. I think more important than stopping privatization in this country; we must make sure that foreign countries (specifically third world countries) are not being exploited by these major corporations.

As the film mentioned, companies are parading into India and claiming the minimal water they have available to them and then selling it back at an unaffordable cost. I think this is completely insane! In some rural communities, women spend hours fetching water each day. In others, the entire town has worked to create a well system. These communities are so far below the poverty line that they cannot afford to buy water, even if they wanted to.

I think it is important to reduce the cost of water and protect communities or countries who do not want major corporations to control such a resource.

-from Clara Villasenor

About "Resisting War, Resisting Racism": Matt Meyer spoke first about issues of race and started off with a story about how he went to a world conference dealing with peace and justice around the world, and there were no representatives for Africa and South and Central America, but plenty of representatives for USA and Europe. For me, his story was an affirmation of how much power the US really has over other countries.

He stated that this country's foundation is racism. What he said sounded true, but still sort of "out there." Mandy Carter spoke after him with a much more intense feel. Her words were so moving and personal, saying, "...we need equality and justice for all no matter what movement."

She made a good point when she was talking about how she called her lesbian activist friend about a farmer labor issue that she wanted help on, telling her there would be a march, and her friend just told her, "Why are you telling me this? I don't care about farmers." She only cared about her LGBT & other issues that pertained directly to her.

We get so involved in our own fight(s) that we forget there are so many more issues at hand, issues that are all linked together. We just need to work together to make the fight stronger. "Are we about justice or JUST US?" she asked.

-from Katherine Cabrel

I attended a workshop that addressed a broad list of issues affecting west, south, and central Africa. The most impacting issues for me were those that are occurring right now in Nigeria, one of the richest countries in terms of natural resources.

I have never had the opportunity to learn more about issues occurring in other parts of the world. The Niger Delta is considered the fifth most dangerous part of the world. Here, oil exploration occurs and has taken over the lives of the land and its people. The Niger Delta has no roads or bridges. Children swim across rivers to get to school. There are only two classes of people in Nigeria: the richest and the poorest. Only the richest obtain the boats to cross these rivers. Special roads are only for the oil companies, Chevron and Shell, and its workers.

Nigeria earns ten billion dollars every year in oil profits, yet these oil corporations fail to invest any of that profit in infrastructure for the people. Oil companies in the Niger Delta have caused the deaths of many men and have caused much health and environmental problems. Children are used to the sight and smell of gas flaring right in front of them every day. Many women have started movements, such as the "Ogherefe," and have led many protests against The Nigerian National Petroleum Corporation. These movements and protests have been peaceful and non-violent.

Learning about oil company issues affecting the Niger Delta has really motivated me to seek truth in more worldwide issues. This issue in particular is a rude awakening for me. It is the horrible reality of those who will make others suffer just to gain profit from it.

-from Molly Wojno

The 2004 presidential election has just recently passed. For months we've put up with similar candidates preaching their abilities to "hunt down and kill the terrorists." We've agonized over American presence in Iraq, Iran, Afghanistan, North Korea. We've watched in horror the accounts of American abusing foreign prisoners. I know that we've been worn down and depressed by these things. Fortunately, I was lucky enough to have been able to attend the Peace and Justice Studies Association

Conference, an event that I found refreshing and motivating.

Because I was able to work first-hand with a few of the planners of the conference, I realized early on what an amazing opportunity I had to be a part of such an event. At such a frustrating and demoralizing time for many peace activists, hundreds of knowledgeable and powerful individuals came together as a collective. The three days were filled with discussions about topics ranging from globalization to prisons to pornography.

I attended one memorable session about the politics of violent pornography and sexual images. I attended another panel hosted by four of my fellow students talking about the problems of student apathy. Though I was vaguely familiar with both topics, I learned a lot from each one. It's always exciting to learn about a topic not from a book or from the internet, but from a real, live expert on the subject! I'm grateful and proud that I learned a bit about these subjects, but more importantly – that I had the opportunity to be in the environment of the conference. It's very encouraging to see and talk to people, to adults who started as young activists like myself and are now older activists. They have been working all of their lives and they haven't stopped. I admire that very much. It's also heart-warming to watch the interactions of people who don't know each other, who come from different parts of the country, different parts of the world. They listen and learn from each other. And they work for peace together. The atmosphere and goal of the Conference is definitely something I'd like to see more in other aspects of my community.

-from Miriam Diaz

I attended a seminar that dealt with the opportunities and benefits of global exchange. I was the only person who attended that particular talk, so [it became a] conversation between me and the two men leading the talk. One of the men talked

about the awakening and stimulating benefits of traveling, and the global perspective that you grow into. He concentrated on persuading me to take the opportunity to study or engage in social work overseas.

[The other speaker] a professor from SF State, who also organizes student trips through Global Exchange, displayed a slide show. He explained the goals of Global Exchange [such as] offering global perspectives to youth [through] opportunities to do volunteer work abroad. Overall, they were successful in making me extremely excited about my plan to travel to Vietnam, and aware of what things I can look forward to learning and experiencing while I'm there.

-from Casey Farmer

I attended the documentary on water privatization called "Thirst." The film was very influential because it brought great awareness regarding the issues of water privatization and water scarcity. I enjoyed the connection of domestic and international issues relating to water because it taught me that "The Water War" is not far from home. I was intrigued by the international water problems because I had never heard of them before. Issues relating to owning waterways or having rights to bottled water were very foreign, but interesting to me. I felt very fortunate for the efficient public systems that pump water to my sink and shower. Yet, when the Stockton water problems were noted, I feared private industries taking over. Privatization of water could mean there would be a "Water OPEC" in which water prices would skyrocket and control would be lost.

I was able to connect the environmental issues of overconsumption which I am learning in my environmental studies classes to the water scarcity and the water privatization issues. My environmental science book predicts that after the oil crisis there may be a war on water. This directly correlates to issues brought up in "Thirst." I

was very impressed by the film makers and the general organization of the conference.

- From Nancy Hanawi:

In the courses I teach, I usually give a final assignment that I call a Reflection-on-Learning paper. For this paper, students are asked to reflect on all of their course-related experiences and then to say what learning(s) were most important for them, why, and what difference that learning has made for them. They find that this reflection process is worth the effort because it moves learning to quite a different level of understanding and integration.

My own reflection on this Conference puts me in a position similar to my students'. In effect it was a complex, varied and compressed learning experience for me and, I expect, for all of us. I relished the sessions that elaborated on, contextualized or framed the "big picture"; they were quite illuminating about the world we live in. At the same time, however, they tended to add to my already strong sense of dread. This feeling was expressed most starkly in Jonathan Schell's description of a "...gathering nightmare of paroxysmic change."

Fortunately this grim reality was more than offset for me by a host of wonderfully hopeful sessions about individual and group peacebuilding. I realized again how essential it is to have and generate hope, and how easy it can be to sink into despair.

I knew the message of hope was dominant for me by my selective recall of the conference weeks later, and by my equally selective note-taking. Here are just a few items of the many I recall vividly:

- The description of "nonviolence zones" in Palestine, where 35 centers for non-violence and conflict resolution have been created and where whole villages are being trained in non-violence.

- The call for "intensified academic peace action" (IAPA), with concrete suggestions about how to do it. (This call resonated with many people; it was cited in a number of subsequent sessions.)
- The discussion of a new small public school in Oakland consciously helping students to understand the effects of globalization on their lives and teaching them to become "literate in the language of power."
- Two women sharing their experiences of teaching a new course together, "Global Gender Violence," including some of their pedagogy-changing teaching moments in the process.
- A group of Asian women describing the organizing work they do transnationally in actions such as legitimizing conscientious objection and documenting decades of crimes against women by American troops.
- A trio of faculty from different colleges describing their uphill, but successful and creative, efforts to establish peace studies programs.

Another aspect of the Conference has remained in my thoughts – the power of language. There were many words or phrases that were either new to me or that gained enlarged meanings: biopiracy, collateral language, ecological imperialism, democracy as a colonizing word, weaponization of food, etc. The most intriguing term for me, "interpretation", came up in the above-mentioned session, "Transnational Women's' Organizing for Peace and Genuine Security." "Interpretation" was seen as a political act, based on the realization that language is not a neutral medium; one must interpret not just the words but the political, historical and experiential contexts in which those words can be given meaning. It seems to me that much of what we all do in peace work

amounts to communicating across differences (often in the same “language”), and that this enlarged concept of interpretation is fundamental to making that a constructive process. We cannot deeply connect with others without some level of understanding of their contexts.

So, all in all, the conference sessions gave me hope, new suggestions for action, some enlarged understanding, and new ideas to work on. What more could a continuing student of peace studies hope for?

-from Oscar Goodman

PJSA’s recent conference at the University of San Francisco (USF) set its goal to incorporate peace, justice and human rights in the “Challenge of Globalization.” From my perspective it came as close to fulfilling that ambitious goal as one could reasonably expect and in some ways beyond those expectations in its range of subject matter and in its surprising insights.

My perspective is based on my observations of the plenary and concurrent sessions that I chose to attend as well as more general observations from conversations and other contact with colleagues from many places in the United States and other parts of the world.

The initial plenary was led off by the President of USF, Father Stephen Privett. He managed, in a brief welcoming statement, to demonstrate his profound understanding of the values of peace and justice and his vigorous leadership of USF in the fostering of those values. The panel that Jeffrey Paris (of USF) organized and moderated consisted of a series of incisive analyses of the destabilizing effects of US global power and the ramifications of the major instrumental global organizations.

The plenary panel on “Globalization and Nonviolence” was moderated by Michael Nagler of UC Berkeley. The five panelists covered a wide range of actions and ideas among which Michael Nagler provided an

enlightened integration and crystal clear focus. His efforts ignited a sparkling question and answer period. The broad array of actions and ideas in the presentations included: worldwide protests against sweatshops and unbridled corporate power as non-violent actions; the growth of centers for peace and conflict resolution in Palestine and Israel; and an examination of the belief system underlying rhetorical representations of globalization (such as its false hope of democratization through global markets). As a former professor of comparative literature, I was particularly interested in a discussion of the neoconservative merging of market language and military language, since it struck me as a resurrection of the old “just war” fallacy which implies that militarism is necessary and desirable under certain “moral” conditions.

Jonathan Schell, the plenary keynote speaker, systematically reviewed the traumatic changes in U.S. policy and actions since the events of September 11, 2001. He pointed to the Bush Administration’s singular dependence on militarism, and to the fact that militarism is inimical to democracy. He traced the dangerous pattern and the Republican centrality within it, starting with the impeachment of Clinton, and continuing with the seizure of the presidency by the intervention of the Supreme Court and the consistent theme of getting power and maintaining it by any means. The torture scandal at Abu Ghraib, the dismissal of international law and the UN, and the declaration of imperial rights to preemptive war and global control led to Schell’s inevitable conclusion that the US has the choice between empire and democracy, not both. And, given the inevitable militaristic path to global annihilation, the actual choice is between democracy and its collaborative workings versus an apocalypse of human existence – without resurrection. A bleak conclusion but, in its crystalline clarity, carrying the seeds of important realizations and, therefore, hope.

The concurrent sessions that I chose to attend are indicative of my particular approach to conflict and peace. As a high school student in New York City I started out with a view of world peace that began with an instinctive and naïve act; I wandered into a demonstration protest against an outdoor ROTC recruitment display and I joined it. My evident inclination toward an anti-military attitude matured as I grew older. Eventually it became more fully formed by my further thoughts and actions with regard to violence and war. I became more directly involved in conflict and its mediative resolution during the later years of my academic and activist efforts until now they have become central to my thinking.

In the concurrent session, “Models for and from Conflict Resolution”, I presented the gist of paper on “Conflict Resolution, Peace and Peace Studies” in which my basic idea was that mediative concepts and the practices of conflict resolution, melded with certain ideas generated in peace studies, can make it possible to bring the voice of peace into public policy where it is congenitally absent. Starting with a fundamental view that conflict is an inevitable part of communication in all relationships, I conclude that while violence is avoidable, conflict is not. In addition, the mere settlement of a conflict is by its very nature superficial whereas resolution is a deep and continuous process that goes to the heart of problems in human relationships.

The other presenter in that concurrent session, Patrick Coy of Kent State University, dealt with the community mediation movement, particularly on the fact that, since its inception in the United States, it has become increasingly institutionalized and has undergone various degrees of co-optation in its evolving relationship with the formal justice system. My own experience with that movement persuaded me that our presentations complemented each other, for I have for some time felt that community mediation programs, although useful in their

mediation of conflicts in communities, were more important as potential sources of education toward collaborative and productive relationships and social justice.

The presentations on “Marin Peace and Justice Coalitions”, “Innovative K-12 Educational Projects”, and “The State of Community Mediation: An Exploration of Current and Future Trends”, served as examples of current and ongoing enrichments and an affirmation of the need for a field of peace and conflict studies that declares its values unabashedly, and propagates them in formal academic and in community education.

For example, Coventry University in England offers a Master of Arts degree in Peace and Reconciliation Studies which includes the theory and practice of conflict transformation as well as perspectives on inner and outer peace. Carol Rank, a faculty member at Coventry who presented a paper on forgiveness and reconciliation, sees building peaceful societies as ‘winning hearts and minds’ rather than negotiating settlements. Those realizations fit well within the deeper concepts of conflict and of resolution such as the transformation of individual and social relationships.

Finally, a brief word about the PJSA awards dinner. Ordinarily, although I enjoy and fully support the celebration of those individuals who have made outstanding contributions to peace and justice, I don’t expect the occasion itself to be part of the learning and intellectual enrichment of a good conference. But among the several awards, there were two that went to individuals who made the kind of statements which went far beyond my expectations. They were Judith Conde, a young woman from Vieques, who received the Best Thesis of the Year Award, and Madeline Duckles, a woman from Berkeley in her late eighties, who received the Social Courage Award.

Ms. Conde based her award-winning thesis on her experience in Vieques, battling

against the United States Navy's long-term use of the waters adjacent to her homeland island off Puerto Rico for bombing and artillery training, causing incessant disturbance and life-threatening health problems for the citizens and their children. Her persistent and intelligent opposition not only succeeded in its purpose but it provided the incentive for her extraordinary development, personally and professionally.

Madeline Duckles spoke with modest pride of her more than six decades of peace activism but went far beyond the illustrations of her own personal courage to speak of the extraordinary history of the women's peace movement, starting with the Women's Strike for Peace and up to and including the organizations and events where she is currently active, here in the Bay Area and elsewhere in the country and the world. The attendees at the banquet, who had come to a conference to meet the Challenge of Globalization, met the challenge of Madeline Duckles' unrelenting energy and courage with a standing ovation. A fitting symbol for an eminently worthwhile professional gathering.

**UPCOMING!!
2005 PJSA CONFERENCE**

The 2005 Peace and Justice Studies Conference will be held at Goshen College (IN) in partnership with the Plowshares National Student Peace & Justice Conference. October 6-9.

Watch for more information at

www.plowsharesprojct.org
or www.peacejusticestudies.org.

About Goshen College: Goshen College, established in 1894, is now a private, coeducational, four-year, residential, Christian college of the liberal arts and sciences rooted in the Anabaptist-Mennonite tradition. The college's Christ-centered core values – passionate learning, global citizenship, compassionate

peacemaking and servant-leadership – prepare students as leaders for the church and world. GC has been recognized for its unique Study-Service Term program by: *U.S. News & World Report* "America's Best Colleges".

About the Plowshares Peace Studies Collaborative: The mission of the Plowshares Peace Studies Collaborative of Earlham, Goshen and Manchester Colleges is to be a beacon of light in a world marked by violence, through: continuing the peacemaking traditions of the Society of Friends, Mennonite Church and Church of the Brethren; creating opportunities for dialogue and for learning about peacemaking for students at the undergraduate level; further strengthening the academic Peace Studies programs of our institutions, and creating models for others to learn from and emulate; establishing Peace House, an academic and experiential program in an urban setting through which students can learn about the roots of conflict and the strategies and methods of peacemaking; creating a national and international resource base for education in Peace Studies; and learning to collaborate together as three colleges, sharing resources, courses and faculty and students.

**CALL FOR EXPERTS:
We get questions; do you have
answers?**

Every week the PJSA office receives questions. Our experience suggests that it would be useful to develop a list of PJSA members who are willing to respond to various categories of questions. Please let us know if there are particular or general topics you would be willing to respond to. (You can always pass it back if it stumps you!) Perhaps we can build a "panel of advisors" within this very wide-ranging field of peace & justice studies. An example might be helpful, e.g. -

some questions are simple informational ones, but others are more complex and interesting queries, such as the following: "I am an Afghan education specialist in the Netherlands. I am planning to go back to Afghanistan. What can PJSA do for the education and therefore peace in Afghanistan? PJSA projects? Funds? Publications or curricular development, teacher training and assessment and mission?"

We responded to this writer by suggesting they use the *Peace Chronicle* to contact PJSA members who might be helpful individually, since PJSA had no relevant projects as yet. We invited more information about the specifics of the assistance being sought. This response soon followed:

"Thank you very much for your reply. Hereby, I send you some information about ACRA and its projects. ACRA is a Dutch acronym for an NGO for education reconstruction of Afghanistan. ACRA is a foundation that believes education is the key to peace and friendship between peoples of different continents and cultures. The projects we have done are many and we have especially worked in Jalalabad, Nangarhar province: 1) seminar for math and science teachers in Jalalabad, 2) support for technical school of Jalalabad for four eastern provinces, 3) school for girls and school for orphans in the same city, 4) we have also worked with the teacher training and school of education of University of Nangarhar; please see the pictures in:

www.afghanducthbgo.nl

I hope to hear from you.

Nang Arsala

President of ACRA

Nang's telephone is 0031640420489 or nangarsala@yahoo.com

Please **DO** respond directly to this writer, if you have suggestions (and copy us in, if convenient.)

PJSA'S NEWEST INSTITUTIONAL MEMBERS:

Four members of Peace Corps for African Renaissance, a West African organization, were eager to attend the 2004 PJSA conference, but almost at the last minute were unable to come. They did, however, become part of an institutional membership and are looking forward to interacting with other members of PJSA. We asked them to send some information about themselves for this issue. Although it can't replace face-to-face introductions, the following will give you some idea of their ongoing work and their sense of optimism about the future of Africa. Please contact them if you're interested in their work, and welcome them to PJSA.

"We are Afro-Optimists, having a new vision based on a positivist philosophy ..."

Who we are: Peace Corps for African Renaissance/Organisation pour la Paix au Service de la Renaissance Africaine (Pcar/Opsra) is a, Nonprofit, humanitarian, Non-partisan, and Nongovernmental Organization created in 1999. Its headquarters are based in LOME/TOGO (West Africa) and it's committed to promoting a Peace based upon Freedom, Justice and Human dignity in Africa. It also promotes several activities that place Human Beings in the center of the social development process, such as child and social welfare policies. We are Afro-Optimists, having a new vision based on a positivist philosophy, and convinced that hope is at hand and the bell has tolled for change. We believe that for a "Renewal in Africa" we need real willingness susceptible of being rendered concrete and of generating a collective consciousness intended by an anxiousness and commitment to do better. This motor, being conscious willingness to a search of doing better, must establish and keep the certainty

that the African continent is sick on every level and as a result, it is incumbent on Africans particularly to look for means and strategies to heal it. It is also for us an opportunity to appeal solemnly and urgently to European, American, Asian, and Australian friends to keep us company in this difficult moment of the African continent's history.

The **plans for action** of the Organization are:

- Organization of campaigns of sensitising, conferences, training seminars, workshops, and other cultural activities ...
- National and international cooperation with Agencies, or Organizations anywhere in world especially in any United Nation's countries;
- Affiliation to international Organizations that promote the Peace culture, Democracy, Human Rights, good governance and leadership, Education, child care and the social welfare...

Programs or Activities:

Our target actions for our first ten years of our activities are committed to the promotion, and the establishment of Democracy, Human Rights and the child welfare empowerment within the Continent of Africa. Our aim is to provoke through our activities a collective conscience for a new possible Africa where leaders, women, youth, and children are confident for undertaking new strategies to engage Africa in the ways of sustainable Development.

Contact Person:

Mr. Emmanuel Dossou Atchade, Tokoin Seminaire, Rue de la Providence, Immeuble Ayika P.O. Box : 80657 Lome/Togo (West Africa). Tel 00228 220 05 32 /949 11 59 / 949 11 82/ Fax : 00228 220 58 72 /222 65 26 /Email : opsra_pcar@hotmail.com /

Web: www.peacein.africa-web.org

BARRIERS TO INTERNATIONAL ACADEMIC DISCOURSE

Recently there have been several cases reported in the media of academics from other countries having difficulty entering the U.S. to attend conferences and other academic gatherings. Apparently academic discourse, at least in the form of face-to-face exchanges, is not being "globalized." We know of several people who were denied visas to attend the PJSA conference. In another instance a presenter, Professor Abhoud Syed Lingga decided not to come to the conference because of the difficulties he had experienced in entering the U.S. on one trip and leaving the U.S. on another visit shortly before the conference. Professor Lingga is Executive Director of the Institute of Bangsamors Studies in the Philippines and was to speak at the PJSA conference on "A New Framework for Peace in Mindanao."

Professor Lingga's experiences were reported by Minda News on 10/05/2004. Ed. Note - The following is excerpted from their very detailed report:

Professor Lingga was invited in May, 2004, to the U.S. to speak about securing peace in Mindanao in a series of conferences in New York, Washington and San Francisco. The series was sponsored by the Asian Society, United States Institute for Peace, and the Woodrow Wilson International Center for Scholars. Professor Lingga, however, was denied entry at the Los Angeles airport; he was told he was "inadmissible" and that he could appeal to an immigration judge or return to Manila on the first available flight. He chose the latter, saying "When people do not welcome you, why insist?"

When other panelists then withdrew, the conferences were rescheduled for September and Professor Lingga was promised by the sponsors that no similar incident would happen then. His visa was

given a notation indicating a waiver granted by the Department of Homeland Security and approved by the State Department.

Nevertheless, in September, he was delayed for his flight to the U.S., apparently because he had not been cleared by the TSA. He was, however, allowed to enter and after attending the rescheduled conferences, he tried to leave for Manila from the San Francisco airport. He and a colleague were detained, taken to the immigration office and interrogated; their belongings were searched carefully. They missed their flight and had to stay over until they finally were able to leave 24 hours later.

Professor Lingga said that what happened to him strengthened even more his resolve to work for peace. "The difficulties I experienced in entering and going out of the U.S. have given me resolve to work harder for peace for the Bongsamoro people and the world. It is due to the state of unpeace in the world that these difficulties happened."

If you know of other instances similar to these, or have comments, please send them to PJSA. Academics and academic organizations should at the least stay informed on this issue, but also we should make our voices heard.

BOOKS/VIDEOS/FILMS

PEACE QUEST

By Kelly Guinan (PJSA Board Member)

Peace Quest is a one-of-its-kind book that offers readers (social workers, counselors, teachers, psychologists, parents, religion instructors) page after page of activities that facilitate peacemaking and positive, introspective relationships. The activities can be done on a 1:1 basis, in group, in a classroom, in a family setting, etc. Each activity is presented with an upfront philosophical or belief statement, as well as

relevant information that can be shared with participants, as to the intent of the activity. The illustrations are delightful and meaningful. The author adds quotations for every activity from well known individuals, including Thoreau, Gibran, Keller, Lincoln, Mandela, Jung, Frost, M.L. King, Angelou, various Proverbs, and various religious leaders from around the globe. The author provides materials that are practical and foster interaction, and all materials in this book can be copied. Directions are easy to follow. The book is aimed at elementary school children, but activities can be adapted for older and intergenerational experiences and have been adapted extensively.

Toward the end of the book, various organized activities are suggested. One such organized activity is the Young Peacemakers Club. The author elaborates on specific ways to start such a group and conduct meetings and includes a sample meeting agenda. Fundraising and publicity ideas are shared. Separately, application activities for schools are noted, and the author references various experiences in the book that can be woven into classroom curricula for science, social studies, language arts, and math. This book is totally user-friendly...

The bottom line is BUY THIS BOOK AND USE IT!

Please visit the website –
www.celebratingpeace.com –

Reviewer: Cheryl A. McCullagh, LISW, Assoc. Editor of the Journal of School Social Work. Review originally appeared in the Journal of School Social Work, Vol. 13, No. 2, Spring 2004)

Global Directories of Peace Studies
Programs are still available for ...

Members: \$25 Non-Members: \$30

Mail your check to PJSA at USF.

NONVIOLENT RESPONSE TO TERRORISM

By Tom H. Hastings
(Jefferson, NC: McFarland & Co., Inc.,
2004. 244 pp. ISBN 0786418745)

Tom Hastings, Director of Peace and Nonviolence Studies, Portland State University, has written an eminently readable, informed, and well-documented survey of skills and tactics regarding citizen-led responses to terrorism. In doing so, he combines the concrete experience of an activist and the theoretical knowledge of a scholar.

The book emphasizes the intimate connection between developing and using nonviolent structures and between short-term and long-term responses. The first four chapters, devoted to immediate nonviolent response, describe the strengths and limitations of smart sanctions, mediation, law, and nonviolent resistance, including nonviolent interposition. In the final four chapters, Hastings discusses long-term nonviolent responses to larger issues, such as halting the arms race, building sustainable economies, educating about peace cultures, and repatriating refugees. Three insightful reflections on terrorism, in an appendix – in addition to appropriate references and a detailed index – make this book an ideal introduction to recent movements for social change.

The author indicates how recent experience and research around the globe have increased activists' skills in international negotiation, mediation, and adjudication. As he says in the preface, "We are poised to integrate all these skills and tactics into a strategy of citizen-led nonviolent response to terrorism conducted by a nation-state or by irregular forces."

An invaluable contribution to various disciplines associated with peace and conflict studies, Nonviolent Response to Terrorism benefits from recent scholarship on the methodology of nonviolent direct

action. For this reason, among others, I found it particularly valuable in working among peace activists, teachers, and public officials in Colombia. The transformation of violent cultures, whether in Colombia or the U.S., requires cooperation among people at all levels through legislative and direct action, including nonviolent presences in war-torn regions.

Nonviolence is a strategy for empowering people and healing the social order. It requires learning skills that are not ours by birthright. Tom Hasting, a Catholic Worker and an experienced teacher, provides an excellent introduction to those skills, as well as the philosophical, psychological, and ethical principles informing them.

-- Reviewer: Michael True, International Peace Research Association Foundation

VIDEOS & FILMS

The American Friends Service Committee (AFSC) has an extensive Video & Film Lending Library. They say that it is perhaps the largest of its type in the country, with over 1000 items on peace and social justice topics. It is open to all and items can be borrowed for a small donation plus shipping costs. Some examples of films available: Unprecedented: The 2000 Presidential Election; A Force More Powerful; and Uncovered: The Whole Truth About the Iraq War. To see the full catalog and order online: www.afsc.org/resources/video-film.htm Or, call 617-497-5273

Another source of interesting films and videos is Bullfrog Films, which is also the distributor of Thirst, the film shown at the PJSA 2004 conference. The majority of their many films and videos are on environmental topics, but the collection also includes human rights, globalization, peace, etc. They both rent and sell films. On their website www.bullfrogfilms.com you can view their collection and find suggestions for related films and websites. You can also download study guides related to films. You

can also use www.docuseek.com to search the catalogs of seven of the nations leading distributors of independent films.

2005 CONFERENCE OCTOBER 6-9!!!

- PEACEMAKING WITH K-12: BUILDING A NETWORK OF PRACTITIONERS -

Many PJSA members are engaged in empowering children and adolescents with peacemaking skills through their profession or in volunteer roles. To aid these endeavors, we would like to begin to establish a network where effective and proven ideas can be shared. Kelly Guinan has offered to lay the groundwork for this collaboration with your help.

Please take the time to communicate an activity or idea which is especially helpful in promoting peace. Please be as brief or as detailed as you would like using the general format below ...

And send to Kelly Guinan, P.O. Box 33, Blair, NE, 68008, or to celebratingpeace@gmail.com

Name

Contact Information (incl phone, address, e-mail)

Please describe the program, activity or idea

Please share any anecdotal stories about how the activity was especially useful

Resource suggestions

Other comments

INTERNATIONAL ADVISORY BOARD

Co-Chairs

Elise Boulding, Dartmouth College
Betty Reardon, Columbia University,
Teachers College

Members:

Mohammed Abu-Nimer, American University
Connie Hogarth, Hogarth Ct., Manhattan Coll.
Roberta Bacic-Chile, War Resisters International
Su Kapoor, University of California at Fresno
Anthony Bing, Earlham College (Emer.)
Hanna Carroll, Purdue University
Berenice Carroll, Purdue University
Aurea Rodriguez, Puerto Rican Inst. For
Development of Education
Richard Falk, Princeton University (Emer.)
Luis Nieves Falco, University of Puerto Rico
Sonia Sanchez, Temple University
Clint Fink, Purcue University
Mutulu Shakur, Doctor of Acupuncture
Linda Forcey, Binghamton University (Emer.)
Sara Sumar, University of San Francisco
Johann Galtung, Transcend Peace University

(International Bd. – cont.)

Cora Weiss, Hague Appeal for Peace
Larry Giddings, USP Lewisburg
Jody Williams, Nobel Peace Laureate (1997)
Maxine Greene, Columbia U., Teachers College
Betty Williams, Nobel Peace Laureate (1976)

PJSA BOARD OF DIRECTORS '03-'04

Co-Chairs

Nancy Hanawi, Sonoma State University
Matt Meyer, NYC Dept. of Education

Members:

Lester Ruiz, New York Theological Seminary
Margaret Groarke, Manhattan College
Matthew Johnson, U.of Maine, Presque Isle
Jim Skelly, Brethren Colleges Abroad
Joanie Connors, Northwest Arkansas C.C.
Valerie Schrock, Citizens for Global Solutions
Carol Rank, Coventry University, UK
Cris Toffolo, University of St. Thomas
Kelly Guinan, PeaceQuest Foundation
David Leeper, Earlham College
Amanda Petersen, the Evergreen State U.
Dean Johnson, Goshen College

PJSA

The Peace and Justice Studies Association
action.

(415) 422-5238

pjsa@usfca.edu

Creating a just and peaceful world ...
through research, education and

www.peacejusticestudies.org

PJSA - MEMBERSHIP AND MEMBERSHIP RENEWAL FORM

(Please fill out form and send it with a check made out to PJSA, to: PJSA, University of San Francisco, University Center, Fifth floor, 2130 Fulton Street, San Francisco, CA 94117

Name: _____ Institutional Affiliation: _____

Mailing Address: _____ Telephone & Fax: _____

_____ E-mail: _____

Check One: Renewal _____ New Member _____

Individual Membership Levels include subscription to *Peace & Change* - unless otherwise indicated (Check One):

\$250 Sustaining Member _____ \$55 Low Income, Student _____

\$150 Contributing Member _____ \$35 Low Income, Student _____
(w/out *Peace & Change*)

\$ 80 Basic Member _____

Organizational Membership Levels (Check One):

\$250 - Large Program/Organization (Suggested for State Universities, etc.)

\$120 - Small Program/Low Income Organization/Student Organization

Global Directory of Peace and Conflict Studies' Programs:

\$25 for members/\$30 non-members (postage included): Please send me _____ copies!

Tax-deductible Contribution to PJSA: _____ TOTAL Payment Enclosed: _____

PJSA

Peace & Justice Studies Association
c/o University of San Francisco
University Center, Fifth floor
2130 Fulton Street
San Francisco, CA 94117
(415) 422-5238